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WM. LLOYD GARRISON, EDITOR.

FREEDOM'S

☞ 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 plantation property 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 PROSCRIBED category, as kidnappers and menstealers—a race of miscreants 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!

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

J. BROWN YERRINTON, PRINTER.

VOL. XVI.—NO. 9. BOSTON, FRIDAY, FEBRUARY 27, 1846. WHOLE NO. 790.

REFUGE OF OPPRESSION.

From the Gospel (Universalist) Banner.

THE CIRCULAR AND PROTEST.

To Rev. HENRY BACON, SPENCER STREETER, SILVANUS COLE, LUCIUS R. PAGE *and* EDWIN H. CRANDY:

I received, some time since, a "Circular" to which your names were attached, accompanied by a "Protest against Abolition and Slavery, to which you respectfully request me to affix my signature, and in case of my refusal so to do, to give you my reasons. Sure it is but little in the "Circular" to which I object. There is but little in it that I can, and deeply do I regret it. Slavery is a great evil, and deeply do I regret its existence. I yield to no one in my devotion to LIBERTY. Liberty of thought, liberty of speech, liberty of religious worship, liberty in government, and liberty of action, are my hearty watchwords. I shall, as a person, has long been my motto, and I shall never cease to labor for this liberty in its widest extent, so long as I shall retain my physical and mental faculties. But still I must decline signing your protest; and one reason among others is, that I cannot consent to be instrumental in so far as signing the protest is concerned, in arraying my brethren, or lend what little influence I may possess, in rending in twain a denomination, for the upbuilding of which I have devotedly labored for sixteen years. I have looked with pride upon our sect, while advancing with rapid strides, and the firm steps of a giant, over obstacles that would have crushed the omnipotent energies of any other sect, save the omnipotent Christ, aided by the glorious motto which was engraved upon her shield—UNION AND HARMONY. While I have witnessed the deep regret the more wise have felt at the ominous *agitations* of other Christian sects, which have been produced by a few misguided philanthropists, who have in their zeal have stepped out of their legitimate sphere, to *gravely* present to their household of religious faith a view of a huge *hungar* upon the "body politic" which had long been powerfully in the throes of parturition than anything, without even *recommending* a remedy for its removal. If physicians should do no more than merely inform us that we were sick, (a fact which, we have already learned by experience,) without presenting a remedy, of what possible benefit would that class of men be to the human world? None at all! And yet their information is equally as valuable as that of those who inform us that slavery is a moral evil; and at the same time do not inform us in what way it is to be done. If I, I consider slavery as interwoven into our political organization, that it is utterly futile to attempt its removal by paper PROTESTS. We must search for the cause which was entailed upon us by our fathers, until it can be safely removed. I have possessed the belief that this apple of discord was thrown among our ancestors by a wicked one, and that this most existing of all subjects would have been confined to the political arena, where gladiators exhibit their prowess in contending for the supremacy of the spectators. But my brethren in the ministry (some of them at least) seem to have viewed the subject through a different medium. I do not condemn them; but I love the *peace and prosperity* which have heretofore attended our denomination, *more—infinitely more.* And I pray God to avert the evil which I fear from your course. It is, I trust, in the hands of the matter; but whatever may be the result, let us all hope for the best.

I am, brethren, yours in truth and love,

N. C. FLETCHER.

Tiumuston, Me., Feb. 9, 1846.

From the Lynn Pioneer.

MASSACHUSETTS A. S. SOCIETY.

Edmund Quincy has written a letter to the Boston *Liberator*, expressive of the singular opinion that the last anniversary of the Massachusetts Anti-Slavery Society, was marked by the "*decline* of friends, and with a greater manifestation of interest, than ever. So far was this from the case, that the attendance was, for the most part, extremely tedious, and the interest at solow an ebb as to be almost painful.

It is encouraging, however, to know that, although the "Old Pioneer Society" has done but little, and is seemingly decrepid, that the Anti-Slavery sentiment which it has done so much to generate, is on the rapid increase, and that (as is usually the case in such enterprises,) is far in advance of those who gave it birth.

The lecture sectarianism which has characterized the *Liberator* for the last two years,—(and which, truth to say, has been too largely infused into the Pioneer—to our disheartened many of the friends; but the noble minded have rejoiced at the fact, that honest sheet in the day of its obscurity in the dark ages, have done a work, which fortunately is beyond the reach of sectarian cant, and will live in the mind of a man, which nothing—unless it be the resistance in its present bigoted course—can ever shake.

It is a delightful thought that so great an idea as that of anti-slavery can no more be confined in a single mind, than the Ocean; and though ambitious or narrow-minded men, may for a time seem to confine it, the result must inevitably be their mortification. A broader and deeper philanthropy is filling the hearts of the genuine friends of the slave, and they are every day laying aside the little garb with which they were clothed at the time of the Pioneer, and becoming content with the wider raiment of righteousness and truth. We have become tired of the sectarian appeals to their lower passions, which have been persisted in for so long a time,—and are demanding a more healthful food and a higher life.

☞ The following piece of ribaldry—the object of which is to throw contempt on the anti-slavery movement—we find copied approvingly into the Boston papers, a paper in the city of New-York which assumes to be the champion of the laboring classes:—

From the Mississippi Dollar Democrat.

FUCK ON ABOLITION.

We wish to draw the attention of rich and belevolent Southern gentlemen to the deplorable fact that white slavery exists in the northern states, and in a much more oppressive character. Good looking white women are employed in the most menial offices, and in some instances, are in the service of negroes. But this, though a dark and damnable fact, is the best system in the free States, is not to be mentioned. Beautiful intellectual white girls are cooped up by hundreds in close, pestiferous workshops, and obliged to work like slaves, under cruelty taskmasters, for fourteen hours per day! Is there any such thing as a manufacturer? Some of these most unfortunate white female slaves professed to be allowed to toil but ten hours a day for cold-blooded task-masters, and then be by them turned back to their day and night slavery, like white men's feelings, and I cannot but feel, without the indignation, that a number of those avaricious Yankee Slaveholders, would be done here at the South, for the abolition of white slavery at the North, and the freedom of white niggers of both sexes generally but the lovely female serfs particularly!

THE WHIG PARTY.

The New-York correspondent of the National Intelligencer makes a few extracts from the recent address of C. M. Clay in that city, and adds—

"The whole movement is an abolition movement, and so far as it will have any influence, will injure the Whig party, as the abolition movement has injured the Democratic party.

SELECTIONS.

From the Belfast Commercial Chronicle, of Jan. 7th.

BREAKFAST TO MR. FREDERICK DOUGLASS.

The friends of this gentleman entertained him at a public breakfast, in the large room of the Commercial Buildings, yesterday morning, at 10 o'clock. The room was entirely filled by a most respectable party, composed of about one hundred number of ladies and gentlemen. The breakfast was supplied by Mr. Hall, of the Commercial Hotel, and was all that could be desired. A little inconvenience arose from more being present than was expected, but this was soon got over, and every thing proceeded most agreeably. Among those present we noticed the following:—Mr. Douglass, Rev. Dr. Cooke, Rev. Isaac Nelson, Rev. Mr. Buffon, Rev. Mr. Boyd, Rev. Mr. Hodgens, Rev. Mr. M'Allister, Hollywood; Rev. Jacob Alexander, Derry; Dr. Thompson, Rosslands; Dr. Atkin, Dr. Thomas Thompson, Messrs. Robert Blackwell, Thomas Tennent, John Boyd, James M'Tear, James Gibson, James Blair, Samuel Vance, Edwin Blow, Geo. Pim, R. Neill, J. Stanfield, A. F. Calder, T. Hardy, Captain Hardcastle, Freemen Hardy, Robert Workman, J. Workman, Jr., T. Tripp, J. Henderson, York-street; John Owden, Wm. Valentine, C. Duffin, D. M'Connell, J. Arnold, Maxwell Sanders, J. M'Vicker, S. Edgar, Wm. Ewart, Belfast; Wm. Gibson, J. Gordwood, J. Gray, J. Marshall, Wm. Webb, J. Lamb, J. C. Trotter, James Ireland, Alexander Robb, J. B. Ferguson, J. M'Cready, R. Bell, Wm. Ewart, &c. &c.

Mr. Crawford, Mr. Douglass, and Rev. Mr. Nelson, were loudly cheered on entering the room. The Rev. Isaac Nelson said grace, and thanks were returned by Rev. Mr. Hodgens, of Lisburn.

On motion of Mr. Halliday, Wm. S. Crawford, Esq. M. P. took the chair, amid loud applause.

The Chairman rose and said he felt proud of the honor which the meeting had conferred upon him, by calling upon him to preside on that very interesting occasion. (Cheers) When requested by the committee of the British Anti-Slavery Society to preside, he did not for one moment hesitate to comply with the request, and he could assure the meeting that it was a pleasure to him since pleasure to be called upon to perform any act that might in any way help forward the great and glorious cause of freedom. (Applause.) In being present, he did nothing more than he felt it incumbent to do his duty, and he trusted he would be always ready, at the call of humanity, to perform the same. He considered that the meeting was assembled for the reprobation of slavery, to do all in their power to cause those who made a profession of Christianity to abandon it. The slaveholder should be made to feel that the practices in which he was engaged were reprobated by all good men. (Cheers) He felt proud to which of that large and respectable assembly would cross the Atlantic—that it would be heard by the slaveholder, and that he would feel that a Belfast audience expressed their detestation of his connection with the horrible system of slavery. The voice of the British people had reached their brethren beyond the Atlantic, and he trusted it felt severely the castigation they received. Let it be so again. Let their voice be heard demanding the freedom of the slave, and he had reason to hope that it would be heard and felt. He was, like the other remarks, Mr. Crawford resumed his seat amid loud cheers.

The Rev. I. Nelson then rose, and, having stated some things with regard to Mr. Douglass visiting Belfast, said, when he did arrive, the Anti-Slavery Committee wished to make his visit as efficient, for the promotion of the cause of the slave in regard, as possible, and he was sorry to say that in doing so, they had met with difficulties they had not anticipated, and difficulties from quarters where they did not expect it. They had to submit to have obloquy cast upon them, and hard things said of them; but he was happy to say, that they had at that time, and would, therefore, merely remark, that they were fully compensated for all they had endured by the proceedings of that morning.—(Cheers.) He was happy to say, that they had all (Renewed applause.) He had, from the very first, no fears as to the result. He knew when the people of Belfast would have the matter fairly brought before them, they would be found on the side of the oppressed, and respond to the call made on their sympathy and support—(hear, hear, and cheers)—and he had not been disappointed. He would not then occupy the time of the meeting with saying anything upon the evil of the accursed system of slavery. He was quite unnecessary for him to do so. The burning words of Frederick Douglass had produced their effect: he had made those who had the privilege of hearing him feel for the wrongs of his race, and he then had the pleasure of seeing the response in the large and respectable meeting there assembled. (Cheers.) Mr. Nelson then spoke of the chairman in very complimentary terms, and said, when the Committee decided upon asking him to take the chair in which he then sat, he felt not had no fears of a refusal; his character was too well known for the thought to be for a moment entertained, that he would not throw his great influence into the cause of the oppressed.—(Cheers.) He trusted it would not be the last occasion on which he should be found presiding at an anti-slavery meeting, and denouncing slavery as they all had done that day.—(Cheers.)

Mr. Nelson then read a very excellent Address to Mr. Douglass, and presented him with a beautiful Testimonial, splendidly bound in gold, and clapsed. The following is the inscription on the first page:—

"Presented by the Belfast Auxiliary to the British and Foreign Anti-Slavery Society, to Mr. Frederick Douglass, a fugitive slave from the United States of America, in testimony of their admiration of the several eloquent addresses, which he has delivered in Ireland, on American slavery, in December, 1845, and, also, as a tribute of respect and esteem for his personal character."

The Committee hope he may be long enabled, in the strength of the Lord, to persevere in the noble cause in which he is engaged, and, by the aid of Divine truth, to expose all who attempt to defend or palliate slavery."

When he departed, they trust that the possession of this Belfast mill remind him, that in Belfast, there are many who sympathise with those who are in bonds, and who are his brethren, and, as well-wishers of Mr. Frederick Douglass.

Signed, on behalf of the Committee, Jas. Stanfield, F. A. Calder—Honorary Secretaries. Belfast, 6th January, 1846.

Mr. Douglass, on rising to respond, was received with the greatest enthusiasm. He spoke as follows: It would be wrong in me not to express my deep embarrassment in rising to respond to the eloquent and highly complimentary address, together with the splendid and valuable testimonial, just presented, by the Belfast Anti-Slavery Society. (Cheers.) I am unequal to the work; my feelings are too deep, too powerful, and I should be guilty of a great error, in the course of my short, though not uneventful life, been called upon to speak under circumstances so trying to the feelings as these. I cannot express my gratitude for such deeds and gesture, my favors conferred upon me by the magnanimous friends of my long enslaved and deeply outraged fellow-countrymen, but never have I been more at a loss for language to express that deep thrill the present thrilling and interesting occasion. (Applause.)—The incidents of this morning will form a period in my humble history, never to be forgotten, with all my hopes and aspirations, I never looked forward; but one to which, while memory holds its place, I shall ever look back with the most grateful emotion. I accept, thankfully, this Bible; and while it shall be the best place in my house, I trust, also, to give it a place in my heart. (Great applause.) The happy incidents of this morning, have called into remembrance some of my early struggles after knowledge, and the difficulties that they in the end, overcome. I remember the first time I ever heard the Bible read, and I tell you the truth when I tell you that, from that time, I once my first desire to learn to read. I was over seven years old; my master had gone out one Sunday night, the children had gone to bed, I had crawled under the centre-table, and had fallen asleep, when I was awakened by my mistress reading the Bible aloud,—so loud that she waked me—*she woke me to sleep my sins!* I have found since. I learned that the reading was from the fifteenth chapter of Job. I remember my sympathy for the good old man; and my great anxiety to know how it came to him, that he was thus persecuted, when was at this time a kind lady—to teach me to read. She commenced, and would have, but for the opposition of her husband, taught me to read. She ceased to instruct me, for my desire to read continued, and, instead of decreasing, increased; and, by the aid of little boys, obtained at different times, I finally succeeded in learning to read. (Applause). After learning to read, my desire for books was equal to my early desire to learn how to read. I have frequently, with my playmates, from the, mud and filth of the gutter, raised leaves of the sacred volume. These I have washed and dried, and read the words of heavenly wisdom which they contained with a glad heart. I considered it a great privilege to enjoy such a privilege. I trust I shall not be deemed presumptuous or egotistical, when I say that, from my childhood up, I felt myself in my humble history which seem marked by the finger of God. (Applause.) Twenty years ago, while living, not unlike a pig, in a hog sty, I was inquired of, in her house in Philpot-street, Fell's Point, Baltimore, I was roused from the sweet sleep of childhood, to hear the narrative of Job. A few years afterward found me searching the Bible, and learning from its daily street-guttins, and rescuing its pages from the filth into which neglect and wastefulness had plunged them. A few years later, I escaped from my chains, gained partial freedom, and became an advocate for the emancipation of my race. During this advocacy, a suspicion obtains that I am not what I profess to be, to silence which, it is necessary to write out my experience in slavery, and give the names of my enslavers. This endangers my liberty. Persecuted, hunted, outcaged in America, I have come to England, and behold the change!—The chattel becomes a man. (Applause.) I breathe, and I am free. (Applause.) Instead of calling the Scriptures from the mud, they come to me dressed in polished gold, as the free and unsolicited gift of devoted hearts. (Applause.) I will take it, and while I live preserve it, and long after I have gone hence to my reward, it my will is carried out, it shall be preserved by my children, and remain a memento to the latest of Belfast's children that shall meet it into dust. (Applause.) I assure you, gentlemen of the Committee, you have selected a proper mode of expressing your regard for me. What could be better than the Bible to me, contending against oppression, (loud and wrong?) (Applause.) It is full of wisdom and eloquence, of love and charity sparkle on every page, all of which deal death to slavery. An attempt has been made to press the Bible into the service of slavery. The abolitionists have been charged with being the most opponents of the cause which they advocate, than the expounders of the word of God. That, to this audience, may be true enough, and it may be true, that I thank God that a change for the better is taking place; a purer and a higher guide of men are finding their way into the pulpits, and the pulpits are beginning to dawn upon my country. (Applause.) You could not have given to me a token so appropriate as this Bible. It contains all that is right, and is supposed to be wrong. (Applause.) It knows no one by the color of his skin. (Applause.) It treats all alike, and says to all, "Whatsoever you would that men should do unto you, do you so unto them." If you claim liberty for yourself, then grant it to your neighbor, is the doctrine it inculcates. I feel much struck with the change in my circumstances; only a few months ago, I was in a land where I was hated and abhorred—where the bloodhound might have been put on my track, and I have been hunted like a wild beast for my life to slavery. I left that land, and in 11 1-2 days set my foot on British soil, and was free. (Applause.) I now find myself surrounded by a kind friends, they express a kind of sympathy and support—(hear, hear, and cheers)—and I feel that I am not disappointed. He would not then occupy the time of the meeting with saying anything upon the evil of the accursed system of slavery. He was quite unnecessary for him to do so. 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BOSTON, FEB. 27, 1846.

LETTER TO ABBOTT LAWRENCE.

BOSTON, Feb. 4, 1846.

HON. ABBOTT LAWRENCE:

SIR—About the time that Nicholas Biddle wrote his great letters in 1838, the object of which was to induce the banks of the country to continue in the state of dishonor in which they had then placed themselves by refusing to pay their debts, it surprised my surprise to a person somewhat distinguished that so many persons in the United States should approve of the sentiments contained in those letters of Mr. Biddle. I particularly mentioned my name among those who approved of Mr. Biddle's policy. Why, says this person to me, 'many people love to be humbugged, and if some one comes to humbug them, they would humbug themselves: and I think this assertion is fully proved in your case. Mr. Biddle being no longer here to perform the duty of humbugging you and others, you have undertaken the task, and whether you have succeeded in humbugging yourself, I of course do not know; but if the *respectable* press of the country indicates public sentiment, then have you been successful in a wonderful degree in humbugging others. The Richmond Whig says you are eminently qualified in your sentiments and feelings, and have ever shown yourself a *true friend of the South*. The true English of this is, that you are not opposed to slavery. When the Anti-Texas Resolutions were composed by persons of all political parties, asked your name and influence to oppose the annexation of Texas, you replied that you considered the subject as having been settled by the American people, and you therefore declined further opposition to the measure, declining even to sign a remonstrance against its admission as a Slave State. This is why you are so much eulogized by your slaveholding allies. It would be pleasing to some persons if you would inform them, if the Texas Resolution was taken up by the Presidential election, why the same reasoning will not apply to the Tariff question. The free States which voted for Mr. Polk, did so in favor of the Texas question, and not in consequence of it. For every man in favor of the Tariff of 1842, who voted for Polk, I will engage to find ten, so voting, who were, and are, opposed to the annexation of Texas with its slavery.

Sir, in you first letter to Mr. Rives you say: 'It appears to me essential to the preservation of our republican institutions, that the people of this country should be educated, and that all intellectual culture should be founded on our Holy Religion; the pure precepts of the Gospel are the only safe resource from which we can freely draw our morality.' Now to one who knows what you consider the pure precepts of the Gospel, this language is demanded by the 'pure precepts of the Gospel,' this extract is both amusing and instructive. The pulpit from which you have so long and so well shown itself in a low form, whether black or white; and a strong love for truth and justice, which will lead us to love our neighbor as ourselves. Now, Mr. Lawrence, I do not so much blame you for your course in this as I do the man who receives a large salary, as an ambassador of God, to teach men their duties; but believing as I do that you have a blind guide, and not a real ambassador of God for a teacher, I will, even without pay, tell you a few things which I think the gospel of Jesus demands: 'Do to others as you would have others do unto you.' Now let us suppose that you had a daughter at work in the Lowell factories, would you think it unreasonable if she was to ask of the rich owners of those mills, that the hours of labor should be reduced from 12 or 13 hours to 10 hours? A petition was presented from Lowell, only a few days since to our Legislature, signed by 9000 or 4000 of the Lowell operatives, asking this; they having in vain demanded it of the agent-holders. Now, sir, your influence is such, if you will but lend it in favor of the laborer and humanity, on this question, it can be carried at once, and are you ask a professed follower of Jesus do less? I ask you if 10 hours hard labor each day is not enough? and if it is enough, can you not possibly spare the extra profits gained by your agents from spent exceeding ten hours? Oh, Mr. Lawrence, the Christian religion does not consist entirely in making cotton cloth cheaper than our brother over the water, or in two Atlantic, or in laying more miles of railroad than our brother in New-York, but, as I read the 'pure precepts of the Gospel,' (which you say you consider an important part of your education) they teach above all, that we must love our neighbor as ourselves, which, in other words, I understand we must be just. Now if you will carry these principles in practice, I will tell you some things which I think we are called upon to do, although I am aware that you and your friends will call it fanaticism.

The religion of Jesus demands the immediate abolition of slavery.

It demands the same freedom of trade between Liverpool and Boston, as exists between Boston and Roxbury, and this *immediately*.

It demands that we should *immediately* dispose of our army and navy, and let those now engaged in those establishments earn an honest living, and not live upon the labor of others.

It demands the abolition of the paper money system, as well as all indirect taxes, and all laws to compel the payment of debts.

It demands that land monopolies cease, and that the public lands be made free to actual settlers, and that the quantity that each shall hold shall be limited.

Now the beauty of what I call Christianity is, that the more we approach it in practice, the better it will be for all. Just put in practice the principles of justice, and the great disparity we see about us of great riches on the one hand, and the squalid poverty on the other, will soon disappear. This is none of God's work, but the work of man; and if you will but put your shoulder to the wheel, with a real faith in God, you can hasten the happy day, when none shall be in want or poverty. In all your thoughts of cotton mills, railroad stock, and the like, did it never occur to you that if we are gross in justice that labor should be paid in an inverse ratio to its usefulness? If you have not, I beseech you to think of this, and at the same time ask yourself if the pure precepts of the gospel' would not demand a change. Your clergyman will call me an infidel, but as you value your soul, believe him not. If he tell you these things are consistent with God's justice and Christ's teachings, believe him not. It is rank blasphemy to accuse God of these things.

Sir, you say, you are a great friend to the laboring classes, and I do not doubt but you really think you are so, and as such, you wish to continue the present tariff. There is one question which I will to ask you in this connection. If the laboring classes receive higher wages in consequence of the protective tariff, I wish you to explain to me why pays three enhanced wages. Now, it seems to me, if you make twenty-five per cent. with the tariff, and only five per cent. without the tariff, that labor pays your twenty per cent. extra. So of those employed by you, if they receive, in consequence of protection, higher wages than they otherwise would —these increased wages must either be paid by themselves, or by those engaged in those pursuits not protected, like the farmer, for instance. Again I say, who pays these increased wages? It is not the labor itself. Verily, people do love to be humbugged.

You have ventured to predict that the banks will all fail in 18 months after the modification of the tariff—by this, you either prove the banking system a very bad one, or that the directors, who control the banks, are a set of knaves. Now I think the banking system is very bad, but I do not believe those persons who control the banks are any worse than other men. In 1839, when Biddle made his last demand upon the banks of the country to suspend the payment of their debts, I heard an officer of a bank say to you, that the bank with which he was connected would not suspend. This was in reply to a request from you, that the bank should suspend, and your principal argument in favor of it was, that you had loaned fifty thousand dollars,* which you said was about as far as you could go. Now, I really have no doubt, that you supposed that for the banks to break for the benefit of you and others, at the expense of the president in the community, was in accordance with the 'pure precepts of the Gospel,' but, as I understand it, what you demanded of that bank was, that it should commit a great sin. The banks, at least of New England and New-York, will not, in my opinion, fail,—remember my prediction, and put it against yours. Should they fail, it will be their own fault.

There is one kind of protection which I will go with you for, with all my heart; and the beauty of it is, that it is legitimate, and will protect all alike, it will not only protect us in a pecuniary point of view, but what is still better, it will do something towards protecting our morals,—I mean the protection of a sound currency. Examine this subject of currency, Mr. Lawrence; I think it will give you well come to my opinion. Did you ever notice that a moderate importation always follows any considerable contraction of the currency, by means of the tariff? Why might be? and that an expanded currency always produces large imports, however high the tariff? Look, for instance, at the years 1834 and 1835. You mention 1824 as a year of disaster, occasioned by the absence of a high tariff. It is singular how Doctors will disagree. Daniel Webster made a speech in Congress in 1838, in which he most ably attributed the disastrous condition of the country, at that time, to an unsound currency, and I think he was right.

I ask again, sir, if you will bestow a little more at this question of currency, I regret exceedingly that Mr. Biddle's ideas should have made such an impression upon you.

THE INDIAN BILL—SLAVERY.

☞ The Washington correspondent of the New-York Herald gives the following sketch of a debate which took place in the U. S. House of Representatives, on the 18th inst. Thanks to Messrs. Culver and Giddings for their firmness and fidelity.

The House went into Committee on the bill making appropriations for the Indian Department, and after a short time spent therein,

Mr. Culver moved to strike out the section providing for carrying into effect a treaty with the Seminoles, concluded in 1845, conceiving that compensation for fugitive slaves was included, or covered up, in the bill; and he thought it was a blot upon the history of Indian treaties as fraud and outrage.

Mr. Thompson of Mississippi, asked whether the gentleman proposed to offer a substitute for the bill?

Mr. Culver said he proposed no such thing; and he seized the opportunity to explain, in the form of a proviso, that no portion of the money to be appropriated shall be applied to adjust controversies arising from the claims for fugitive slaves.

Mr. Hardeman asked, does the gentleman design to repeal the treaty?

Mr. Culver replied that he did not mean to go so far.

Mr. Houston asked the gentleman from New-York to produce the treaty.

Mr. Culver said that the gentleman was so impertinent, that he feared he could not produce it in time to satisfy him. [A voice: 'Yes you can.']

Mr. Houston was willing to give the gentleman time—time enough—time to spare.

Mr. Culver read a portion of the bill to obtain him in his position, when, yielding the floor to

Mr. McKay, who moved to strike out the words following, after the enacting clause, that no part of the money shall be expended were specified, such as schoolhouses, &c.

Mr. Giddings arose, and with much earnestness addressed the House. He said gentlemen sought not to thrust their hands into the public treasury, and take out the money, for which they knew nothing. The treaty had never been published, but had been kept secret. It was an extraordinary one in the legislation of the country; gentlemen were called to take money out of the treasury, without knowing the why or the wherefore. They had seen the Chairman of the Committee of Ways and Means (Mr. McKay) yesterday, guarding the treasury against the widows of revolutionary soldiers; but on this occasion, when claims for slaves which had been masters, were made, they were brought forward, they found the same gentleman supporting them. He called upon the gentleman to say why the Senate had injunction not have the graves of their fathers and their hunting grounds according to the treaty of Payne's Landing. [After a pause.] The gentleman had no reply—he could not answer. But he (Mr. G.) could. It was, because, if the Seminoles were placed in the Creek nation, they would have been above the reach of slavery. He said, a gentleman from the North and South again, whether they were willing to put their hands into the treasury, and dispose of the money of the people for such purposes? He told the gentleman to cease to press their claims for slaves, and the friends of freedom would cease to discuss the subject.

Mr. Thompson said he wished to propound a question in good faith.

Mr. Giddings,—O, certainly.

Mr. Thompson asked whether it was proper in discussing the question, whether it could be shown that some part of this money was to go for such purposes?

Mr. Giddings said that every dollar in the item was in consequence of claims for fugitive slaves.

Mr. Thompson denied that any such claims could be pointed out.

Mr. Giddings insisted that the controversy, or claims, grew out of the treaty of Payne's Landing. He said he would as soon hang a man for seizing fugitive slave in Ohio as in Africa.

Mr. Tibbatts asked a question. Did not the gentleman act as an attorney at law for a gentleman who claimed a fugitive slave?

Mr. Giddings,—I never did; thank God, I *never did!* I never loved money so well as to sacrifice the feelings of humanity for it. (Laughter.) He then spoke of the rights of fugitives. In Ohio they had a right to tell the fugitive he had the privilege of defence. If the fugitive slave had a right to defend himself. If he knock you down and slay you, in defence, the laws of his State would not punish him for it. And Mr. Giddings said he could appreciate the feelings of the South, and he says on this section of the bill. He did not expect to be a candidate at the next Congressional election, but he wanted the members of Congress to show to the people on the stump, who of them would vote $305,000 to pay for slaves.

Mr. Sawyer, of Ohio, called on his colleague to point out in what way the bill provides for claims for fugitive slaves.

Mr. Giddings said he felt humbled at the question, and he asked if any gentleman would deny a scintilla of what he had said. If he had misrepresented, let gentlemen set him right before the country. He went on to speak of the abominations of slavery with the people of Indiana, which called out

Mr. Cathcart, who said that his predecessor had been left at home, for the alleged reason that he was near the great Republic from Ohio. (Laughter.)

Mr. Giddings had understood that the gentleman's predecessor was left at home, because he voted with the South on the slave question. (Laughter.)

Mr. Cathcart,—I have stated the fact.

Mr. Giddings,—I have stated the fact.

Mr. Cathcart,—I have stated the fact.

Mr. Culver said that if there was no provision in the bill to pay for fugitive slaves, the amendment which he had offered was out of order.

Mr. McKay briefly explained that the bill was framed in accordance with laws and existing treaties. If improprieties existed, the House and the Senate were responsible, not the House. If the gentleman from Ohio had as much sympathy for the people, distributed among them, as he had for the negro, he would cease his clamor, and vote for the bill.

Mr. Giddings said that if we have a President and a treaty-making power, who thought Indians be such slaves, he would not vote money to enable them to do so.

Mr. Houston rose to a point of order. It was this the gentleman was not speaking on the question.

The Chairman decided Mr. Giddings out of order, and he took his seat.

Mr. Sawyer, wished the gentleman to produce the evidence of the truth of what he had stated.

Mr. Giddings said it was in the archives of the government.

Mr. Sawyer remarked that he wanted the gentleman to produce the evidence in relation to the charges made. He had been there three winters and he had never heard such charges. Indians be sold in Ohio! Such a thing was never heard of, which his colleague had delivered to-day. And he now desired to have the facts on which the speech was based.

Mr. Giddings made no reply.

Mr. Wick made a few remarks in favor of the bill.

Mr. Giddings asked a single question. If the gentleman felt himself bound to vote money for fugitive slaves?

Mr. Wick replied that he would vote for any obligation which the government and the treaty-making power should take upon them.

Mr. Giddings,—Whether constitutional or not?

Mr. Sawyer resumed. He said there could be found no such provision in the treaty as that which his colleague had asserted.

Mr. Giddings,—I said it in the archives.

Mr. Sawyer,—The gentleman had charged me with ignorance. Now, I call on him to produce facts. He says that the evidence is in the archives of the nation—he did not know exactly where. But, sir, the object of his denunciations is to help a friend of his, who is a candidate for the Governor of Ohio. I tell the gentleman, however, and his friends, that I shall vote for this proposition on the principle that those Indians have been sinned against. I tell the gentleman, and his friends, that I shall vote for this proposition on the principle that those Indians have been sinned against. The gentleman had cried 'lo! the poor Indian,' and I have seen him shed tears, moved with sympathy for the red man. I have seen and now rejoice to see, my friends, rise up election votes in his State, and they are mostly in that section where he belongs. I care not how often they may change their tactics, I care not how often any may change their tactics, I care not how often any may change, on the day of election they all come out as abolitionists. It is said, sir, that a single drop of blood, as viewed through a microscope, is found to contain tens of thousands of great and small animalcule. If a drop of the gentleman's blood was magnified, it would be found to contain tens of thousands of great and small abolitionists. (Laughter.) He (Mr. Giddings) pitied (pointing to the columns.) When a speech is made by the gentleman, they engage in—the animalcule commence feeding on it. (Laughter.) this and that gentleman in motion. (Shouts of laughter.) I believe it, sir, I believe it; and the accounts for the single idea in his bend: (Renewed laughter.) and cries of 'that's the point!' 'that's the point!' 'that's the point!' 'that's the point!' And that is all I have to say. (!)

Mr. Culver modified his amendment, and

Mr. Brodhead, Mr. Giddings addressed the Committee in favor of the bill.

Messrs. McKay and Thompson, of Mississippi, participated in a brief debate with regard to appropriations for the Seminoles.

Mr. Ewing, in the course of his remarks, said that the Chairman of the Committee of Ways and Means should have provided some guaranty that the money shall be appropriated according to treaty stipulations. If there was any act of which this government was guilty, it was the case of Oil-treatment of the Indians. It was one of the greatest crimes resting on the government. We have driven them from their homes, plundered them, and driven them from their homes, plundered them, in the North we suffer our own people and agents to obtain their money. Yet, there are now communications waiting for the action of this bill—there were some waiting within the hearing of his voice. He appealed to gentlemen to provide some guaranty by which the Indians themselves would be benefitted, and not the speculators.

(1). This is the blackguard style in which pro-slavery members of the House usually indulge, and are indulged without rebuke by the Speaker, toward those members who endeavor to prevent the government from giving its sanction and sustenance to the slave system.

LETTER TO MR. WEBSTER.

The following explicit letter from Walter Savage Landor, addressed to Mr. Webster, appeared in the London Daily News, of the 2d instant.

TO MR. WEBSTER OF AMERICA.

SIR:

The question in regard to Oregon has excited so much discussion on both sides of the Atlantic, that I shall take my stand, as far as possible, from the main part of it, in order to view the controversy with more dispassionate judgment and more distinctly. I am confident we shall meet on the subject with the same equable and unbiased judgment, as when we conversed in Paris, and afterwards in London and Greenwich. It is evident to me that the better-informed part of the Americans are convinced that their claims are untenable, and that they were informed, and reckless mentioned, are still more firmly convinced than they. For no honest man will shrink from arbitration. No honest man will entertain doubt of the justice of the argument that right from controllable arrogance, or from imaginary expediency. In my opinion, the courtesies and civilities of private life ought to be carried into public, and even extended. I believe you are capable of deciding even your own cause with impartiality; but the eye seen with more clearness and more distinctness the deformity and ugliness of the assumption and insolence of your slave-dealers was encouraged by our supineness on the aggressions of France, I cannot but wonder, my surprise, that the wisest and most courteous of lawyers, and most honest and temperate of her ministers, should have interfered at all in the affairs of Haiti; that they should have left to future historians, that, because we had combined no wrong on the inhabitants, by seizing and governing the territory—because we had combined no wrong on the country, the arts of peace, and the duties of religion, it was allowed them to extinguish both, and to convert the island into a brothel, and a slaughter-house. Still, I am of opinion that a better sentiment than outraged dignity withheld us from chastising, with renovated vigor and effect, a more reckless aggression. Your sense of your government is no less strong, and no less becoming, on the present occasion. Physically and morally, the English would suffer much more than the people of America, but America would suffer greatly the most. Do you imagine that we should be so insane as to send an army into Oregon, or even a single ship of war? No, indeed! We would, rather, for the first time, attempt to effect by conciliation and flattery, what we usually do by force. Suppose a man of high rank and fortune in England, or in Italy, with gifts and decorations from a young and lovely queen—supposed he appealed to him, not merely as sovereign of a rich and fertile island but as a *Universal Defender and Protector of all the Blacks.* Suppose he offered him five million dollars yearly, to enable him to carry into effect his principles, and to make them all, by means of ten or twelve thousand men detached on your southern States; what think you? The English would only transports, with a small number of artillery, a few riflemen, and a few troops of dismounted cavalry. Many debarkations might be made, the slaves in your country would no longer go into Canada; nor could you conquer the country, if you did. Wait, wait, my good Mr. Webster; that country will, without a single drop of blood, be viewed through a microscope, and found to contain tens of thousands of great and small abolitionists. It is said, sir, that a single drop of blood, as viewed through a microscope, is found to contain tens of thousands of great and small animalcule. If a drop of the gentleman's blood was magnified, it would be found to contain tens of thousands of great and small abolitionists. (Laughter.) He (Mr. Giddings) pitied (pointing to the columns.) When a speech is made by the gentleman, they engage in—the animalcule commence feeding on it. (Laughter.) this and that gentleman in motion. (Shouts of laughter.) I believe it, sir, I believe it; and the accounts for the single idea in his bend: (Renewed laughter.) and cries of 'that's the point!' 'that's the point!' 'that's the point!' 'that's the point!' And that is all I have to say. (!)

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Yours very obliged, and truly yours,

WALTER SAVAGE LANDOR.

London.

FREDERICK DOUGLASS.

A correspondent of the London Inquirer writes from Belfast (Ireland,) as follows:

We have had the 'runaway slave' Frederick Douglass, in Belfast, for the last week. He has delivered a course of four lectures, to crowded audiences, in the Corn Market. I could not find an opportunity of hearing any, except the last; and if that can be regarded as a fair specimen of Mr. D.'s lectures, a rich treat, I should think, they must be. I had expected a good deal from Mr. Douglass, from what I had seen of him in the public prints; but, high as were my expectations, they were more than realized. He is, in truth, a wonderful man. A man of color, born in slavery, and an oppressed slave till within the last few years, which intervening years he has spent in the employment in his youth, now attracting to the halls in which he lectures, assemblies large and respectable, assemblies which have to stand around him, perhaps, for hours, and yet, in that instance, by the novelty of the matter, but which cannot fail to be delighted and electrified by the addresses of the lecturer.

On the evening I heard him, he dealt chiefly with the apologists of slavery, having shown, in the introduction to his lecture, that slavery, as it now exists in the United States, is totally opposed to the teachings of both the Old Testament and the New. In his remarks on the principal subject of his discourse, he was severe, deeply (though not unjustly) severe on those divines (both on this and the other side of the Atlantic) who justify traffic in human blood. Dr. Chalmers and the Free Church of Scotland come in for a heavy share of well-merited censure on this subject. The representation of the lecturer, that this self-styled FREE, and the immaculate *Free-church* of Scotland, generally countenances American slavery, was received by the meeting (which was almost entirely composed of members of Orthodox churches) with strong marks of disapprobation,—while the announcement, at the conclusion of the lecture, of the noble stand against the sin, taken by the Unitarian Assembly, consisting of 170 Unitarian ministers in the United States, called forth an expression of feeling stronger and warmer than I could have wished to see. Dr. Cooke, of Belfast, by, in his bolted of prejudice and religious animosity, for any Unitarian action, whatever commendable, however noble.

Mr. Douglass, this afternoon, for Birmingham, where he is to lecture on his favorite topic, American slavery, on Tuesday evening. He has engagements for Glasgow, Edinburgh, and to deliver another lecture on the evening of the 23d inst. After that, it is his intention, I believe, to make a tour through Scotland, and then, I hope, he will embrace every opportunity, while there, to expose the 'FREE *Churches* as apologists of slavery.' May God strengthen him to carry out his purpose! May God strengthen the people to hear him; and though they had previously even resolved to reply to his observations, they will be struck dumb in the presence of the man, who will fulfill his heart-rending description of the horrors of slavery, and not hearing, if hate the institution? His picture of its evils and cruelties, how dark! how black! how affecting! (!)

This communication I need not extend, as I am sure you will invite Mr. Douglass to London, to have an opportunity of hearing him for yourselves.

From the London Nonconformist.

AN EVANGELICAL AND PERSECUTING ALLIANCE.

To the Editor of the Nonconformist.

SIR:—From recent information from America, I learn that *slaveholders* are expected to come over to the meeting to be held in London, in June next, to help forward the Evangelical Alliance. Will you allow me to ask the ministers of Great Britain, through your columns, will they sit in Convention with slave-breeders and slave-traders, who buy and sell their fellow-men as 'chattels personal,' and lend them with beasts—to devise ways and means to extend the empire of truth, justice, and love?

In 1845, the Presbyterian General Assembly in America adopted as a part of their discipline, 'that all who are concerned in bringing any of the human species to market, or in purchasing them in it, all who *keep*, sell, or buy slaves, are man-stealers—guilty of the highest kind of theft, and sinners of the first rank.' Will the ministers of the Churches of Britain enter into an alliance with such men, to sustain and extend the everlasting kingdom of the Son of God—of him who came to break every yoke, and to set the oppressed free?

I have labored most of the time for the last ten years in connection with my anti-slavery friends in America, against the system of slavery, as a system of violence, to procure a sentence of exclusion from all *Christian* society upon those who should continue to buy and sell men. The fruit of our labors is beginning to appear. All the leading denominations of that country are being separated into slaveholding and non-slaveholding bodies. The Methodists and Baptists—the two largest—are already separated. The Presbyterians—the next largest—is making arrangements for separation. The Synod of Cincinnati has recently suspended one of its members from the ministry, for publishing a book, in which the author argues that the Bible sanctions American slavery. The distant daughters of northern churches will practically adopt the principle, that a man who 'keeps, sells, or buys a slave, is guilty of the highest kind of theft.'

Will *slaveholders* be admitted to that convention in June, and to the Alliance which it is proposed to form? And shall those who exert their influence to promote an alliance between the name of Christ and the highest kind of theft? What more direct and potent way can be devised, to inform the ignorant mass of *Christian* with *slaveholder?* I wish to submit these queries to all who take an interest in forming the contemplated Alliance. If, without the presence of slaveholding slaveholders will assuredly come up in that convention. Would it not be well for all who mean to attend it to inform themselves on the subject of the case, and the importance of the subject?

I forward to you a pamphlet, recently published by the Glasgow Anti-Slavery Society, entitled 'Will the Evangelical Alliance will Slaveholders be admitted to Membership in it?' And will its Influence go to support and perpetuate Slavery?' With the Prefaces of Dr. Wardlaw, Joseph James, the Rev. Dr. King, the Rev. Dr. Candlish, &c.'

The pamphlet contains the testimony of two worthies—members of the Congregational Union of England and Wales; of John Angell James; of the Rev. Henry Grey and the Rev. Dr. Duncan, of the Free-church of Scotland. The numerous other bodies and individuals, against entering into Christian alliance with slaveholders. You would greatly oblige many friends and lovers of the Slave, if you would kindly give your readers this pamphlet, and lay the substance of it before your readers. It is intended to give it as wide a circulation as possible among all denominations.

Thine truly,

HENRY C. WRIGHT.

Boston, Feb. 27, 1846.

SERIOUS SLAVE REVOLT IN LOUISIANA—'LIBERTY OR DEATH!'

The New Orleans Delta publishes the following account of an attempted revolt of slaves near that city on the 13th inst. The leader of it appears to have been another Patrick Henry in spirit, and to have uttered the very words of the Virginian patriot—'Liberty or Death!' But he will generally be denounced as a horrid monster, deserving immediate death, because he is a negro slave. Of course, this attempt was frustrated, though none the less heroic. The only remedy for slave insurrections is immediate emancipation. Read the Delta:

On Friday morning an insurrection of the negroes took place on the plantation of Messrs. Howitt, Hearn & Co., about ten miles below the city, on the line of the Mexican Gulf Railway. The facts, as we have gathered them from the statements afloat, we believe the following particulars are as correct as can be obtained at present. A negro man belonging to Mr. Hearn, of Orleans, undertook the overseer of time for which he was threatened with punishment. On Friday last, about noon, he committed another fault, and threatened to kill the overseer if he ever dared to be whipped, and called the driver to lay him down by force for that purpose. The negro replied to this that no white man should ever touch him, and that he was determined to be the signal for an outbreak, for the driver then refused to perform his duty. The overseer finding himself powerless and in a minority, left the place, and left the plantation of Mr. Sydney Story, and returned with Mr. Batts, his overseer, each being armed. On entering the plantation, they found the negroes, to the number of twenty in number, had quit their work, and many of the men were grouped together, as if in consultation. The two overseers ordered the negroes to return to their work forthwith, or all should be punished. Just at this moment, Mr. Story entered, having a sword cane in his hand.

The overseers had scarcely ceased speaking when the negro driver bid them defiance, and calling to the others, he shouted, 'Now is the time! Liberty or Death!' Here a general melee commenced, and each of the whites were wounded by the hoes which the negroes made use of. Batts was knocked down, when Mr. Story drew the sword from his cane and stabbed the latter, but he would not let go his hold, and the other overseer then drew his pistol and fired, which brought the coming in sight at this time on their way up, means were taken by the wife of the overseer and some others to stop them. The negroes then fled, with shouts, when fowling pieces, were returning to town, and went to the aid of Mr. Story and the two overseers. With their assistance the revolt was checked, and twenty of the negroes fled from the plantation, some of them badly wounded; and one was killed as he was sitting a second blow at one of the overseers, who, with the assistance of others in the neighborhood were gathered together very speedily, placed in the cars for safety, and sent up to town. Inquiry all the planters of that section proved themselves ready to come to the aid of their neighbors, and ordered every negro on the plantation of Messrs. Howitt, Hearn & Co's plantation to be severely flogged, which sentence was carried into immediate effect. We learn further, that some seven or eight of the ringleaders are still in the woods.

We omitted to state that Mr. Story brought twenty of his hands with him to aid, if necessary, in tying down the first offender and the driver; and when the affray commenced, they did good service in protecting their master.

We give these details as we heard them.

RELEASE OF CHARLES T. TORREY.

Dr. Gibson, the physician of the Baltimore Penitentiary, certifies that Charles T. Torrey is in a condition of ill health, calculated to authorize the presumption that he will not live a great while longer. His symptoms are those of incipient consumption. The knowledge of the fact has caused measures to be taken for his speedy pardon and release, that will probably be successful. On our first page may be found two memorials to the Governor of Maryland, supplicating for his discharge—one from Mr. Torrey's wife, the other from distinguished individuals in this State, who have been induced to put their names to it from various considerations. At Annapolis, (where the Legislature of Maryland is now in session,) the petition of Mrs. Torrey is preceded by a circular, in support of that petition; but from whom it emanates, we do not know. Perhaps, we can guess. Probably its object is to obtain the signatures of members of the Legislature, in order to influence Gov. Pratt to grant the desired pardon. It is a base document, and contains some passages not unworthy of a passing remark. It says that the 'conduct of Mr. Torrey, (there is no justification or excuse,) is a falsehood. To aid a brother man unjuriously to escape from slavery, is an act that needs no justification. It may be a perilous act, but in the sight of Heaven it cannot be a criminal act. Again—He [Torrey] has been, not only a fanatic, but, as is believed, a hypocrite. See he a man stigmatized in this boasted land of freedom and Christianity, for remembering those in bonds as bound with them! *'He is now humbled, covered* in his woeful, and asks to be *forgiven.'* It may be so, but we will not believe it. Humbled, he is not deserving the respect or sympathy of freemen. 'It is proposed that he shall *pay for the abuse*, and be pardoned, and leave the State.' Thus, it is said, the law will be vindicated, the dignity (!) of the State maintained, 'Justice' prisoner's counsel exonerated. The circular alludes to the petition in behalf of Mr. Torrey, signed by 'some forty or fifty of the principal citizens of Massachusetts, of both the great parties,' not one of whom, it is said to their credit, (?) is an abolitionist. They condemn, in behalf of the people of that State, the acts of Torrey, and all interference of them not with slaves in the slave States.' We should like to know when and where the people of this Commonwealth authorised them to speak in this manner in their name. We should also like to see the signatures of these signers, 'not one of whom is an abolitionist'—and, therefore, every one of whom is on a sinking ship with the vilest of oppressors! In the circular it is said that Mr. Torrey is conquered; and to triumph over a fallen foe is no trait of the character of the people of Maryland.' The law itself is spoken about their character, the better. They are a republican, free, enlightened, God-defying people. Their laws are defiled with blood, and their fingers with iniquity. None calleth for justice, nor any pleadeth for truth: their works are works of iniquity, and the act of violence is in their hands. Their feet run to evil, and they make haste to shed innocent blood. Their thoughts are thoughts of iniquity: wasting and destruction are in their paths.' A curse rests upon their cities, their towns, their villages—upon their fields, their commerce, their firesides: It would be difficult for them to commit any act of depravity. Their laws sink any lower in the scale of depravity. Their laws are terribly oppressive, their politics feculent, their religion infernal. We speak of the multitude as a mass—of the State as such. The exceptions can with great difficulty be found. Slavery has made a horrible work for Maryland; yet the only hardens her heart, and gives no heed to the warning voice of God.

The circular goes on to say, respecting poor Torrey—It is now morally certain that, unless released, he will in a short time die. Let the dire effects of his imprisonment *will have been the cause of his death*, it is obvious that a popular clamor will be raised, and, like the celebrated 21st Rule in Congress, will draw thousands into it, all over the country, who are not abolitionists, and who otherwise would lend their influence to the abolitionists. Torrey's death in prison will be food for abolitionism, &c. &c. Here, then, we have the real motive for this *Maryland* movement in behalf of Mr. Torrey. His death in prison, it is sagaciously foreseen, will produce a storm of excitement at the North, which may send the slave system staggering to the earth. The preservation of that system is a paramount object of solicitude. Nothing must be done unnecessarily to feed abolitionism—for the growth of abolitionism is the destruction of slavery, slaveholders being witnesses. No higher panegyric do abolitionists need.

We now come to the petition of Mrs. Torrey; but, before we proceed to criticise it, we would express our sense of the delicacy of the task. As a wife and a mother, her case is one calling for all the sympathy belonging to the human heart. The law, too, has made her a helpless, broken wing. If 'hope deferred maketh the heart sick,' how will must be her heart, how sorrowful her spirit! That she should earnestly desire the immediate release of her husband—that she should strenuously seek to effect his deliverance—is quite natural. We should be surprised if it were otherwise. Yet, she should be careful not to reflect discredit on her husband, to propitiate those who are keeping him in cruel captivity, not to lessen the true dignity of womanhood by crouching in the presence of tyranny. It is possible for her to purchase her liberty and save the life, even of her husband, at too dear a price.

Frankly, we say, the manner in which Mrs. Torrey approaches the Governor of Maryland is, to some extent, quite exceptionable, considering the relation in which she stands to one claiming to be a married man. Her case is a public calamity. It seems to us that while she exhibits the affection of a wife, she evinces little of the firmness of a Christian. It is true, she ventures the suggestion that the offence of her husband 'involves no moral guilt;' but, at the same time, she utters not a word of remonstrance against slaveholding or its abettors, nor makes the slightest allusion to the dreadful condition of those, in whose behalf Mr. Torrey so actively interposed. True, it would have been unwise for her unnecessarily to dwell on these points, in such a petition; yet, she should have referred to them, in a manner, if possible, to affect the conscience of the Governor and people of Maryland. As it is, her petition is without any moral appeal, and, consequently, can make no moral impression.

In the first place, the use that she makes of 'King Pratt' and the Scriptures, in order to flatter and conciliate Gov. Pratt, is highly censurable. David, the Governor is informed, 'in addressing the King of kings, while inspired, (!) remarks, 'There is forgiveness with Thee, that Thou mayest be feared.' What analogy there is between the perfect law of God and the Christian laws of Maryland—between the King of kings and 'His Excellency Gov. Pratt'—we have no vision to perceive. It is a serious and profane application of an affecting and pregnant passage of Scripture, and a monstrous perversion of its true intent. Does Mrs. Torrey want Gov. P. to be more feared than he is, as the enforcer of statutes written in human blood, which make obedience to God and sympathy for the oppressed a penitentiary offence? Does she wish her husband to be filled with awe by word him, set toward the kind, long-suffering, forgiving Father of us all? If not, what pertinency has her scriptural quotation?

With the last before me, she says, 'that forgiveness

MISCELLANEOUS.

THE VOTES versus EQUAL RIGHTS. The Whig party in Ohio have a triumphant majority in both houses of the Legislature. It is the party, you see, fear resistance, so favorable to freedom, so hostile to slavery, that the abolitionists are severely blamed for not abandoning their organization, and for not go on to overthrow slavery and obtain equal rights for the colored population of the country. On the 19th instant, the Whig Legislature of Ohio, notwithstanding the report of a committee recommending the immediate repeal of the Black Laws of that State,—indefinitely postponed any action on that subject by a vote of 34 to 32. Strange that the abolitionists will not commit themselves to the guidance of the Whig party!

No! It is but fair to state, that of the 34 who voted for the affirmative for postponement of action, 21 were Democrats, and only 13 Whigs. Of the 27 who voted in the negative, 25 were Whigs, and only 2 Democrats. A very large portion of the infamy of the deed, therefore, justly belongs to the Democrats. But if the Whigs have a decided majority, they could easily have prevented the postponement.

CRITICAL INTELLIGENCE FOR THE SOUTH. In the House of Representatives of this State, on Friday last, Mr. Wilson attempted to procure the reconsideration of the vote, by which his anti-slavery resolutions were on Wednesday laid on the table; but the House refused to consider—yes 77; noes 87. Will the South Carolina and Louisiana please to commit suicide upon our citizens—and without requiring compulsion? The old Bay State is still found under the overseer's lash. When she becomes thoroughly abolitionized, the South will know it. "Tis coming yet, for all that!

Mr. Wilson, the mover, was written, Mr. Wilson was unwearied in procuring his resolutions to be inserted among the orders of the day; so there is a fair chance that they will be referred to a committee. We know not the Legislature will yet do something favorably to the cause of universal freedom, before its final adjournment?

SPEECH OF MR. WILSON. The Boston Daily Whig, of Wednesday, contains the patriotic and eloquent speech delivered by the Hon. Henry Wilson in the House of Representatives, in support of his anti-slavery resolutions. It occupies seven columns of the paper, in small type; but, long as it is, we shall copy it entire with great pleasure in our next paper. It is due to the man and the times.

THE MEDIA. We give fair warning to the State of Ohio, that it will be a fraud upon the world to reckon us among the number of their militia. We are no ruffian nor pirate, and therefore we have ceased to handle the weapons of ruffians and pirates. We are no longer willing to please, accommodate or propitiate our "Shoulder arms!" No, we can't do "Ground arms!" Very good—that we did many years since. "Right about face!" Not we! The Army shall never see our back, and we are neither blind nor afraid to look him in the face. "Back-march!" Very well, we shall stand our ground. But, as to the militia is concerned, we must be counted upon one.

DOMESTICAL. This is the *soft* epithet applied by Washington newspaper to the act of some miscreant, who has recently disfigured Greenough's statue of Washington, and also the figure of Columbus, one lost the arm, with his hand and ball, having been broken off and carried away. The letters of the Latin inscription have also been defaced. If an outrage of this kind may justly be termed 'diabolical,' what epithet shall we employ to describe the villany of those who mutilate the living image of God, in the Capital of the country, and who carry away into society by theft and violence, those whom persons the law has designed to be kept sacred? Of how much more value is a marble image than a living man? When will the race of hypocrites, who strain at a gnat and swallow a camel, come to an end?

MERCANTILE APPRENTICES' LIBRARY ASSOCIATION. The twenty-sixth anniversary of this praiseworthy institution was celebrated at the Odeon, on Monday evening last, by an address on Government from B. FRANKLIN BAKER, and a Poem on Love from J. M. MERVIN, LAMARTINE, AND THE LIBERATOR, in association with our editors, but it is spoken of as highly creditable to the literary abilities of the young author, and as giving indication of great reflective powers, and a vigorous and independent mind, together with extensive political information. We were highly gratified in hearing the Poem read, and heartily agree in opinion with the Mercantile Journal, that it was a truly meritorious production, reflecting credit alike on the head and heart of the author. Mr. Yerrinton is the President of the Association; and though yet an apprentice to the printing business, he is in mental and moral stature in advance of his years,—one of the most promising and most useful of the young men of Boston, and this is no slight praise. We shall give some extracts from his Poem hereafter.

BOOKS DR. So much of the world has been burnt up by fire as the late 'Miller Tabernacle' in the city, they recently known as the Howard Athenaeum Theatre, which was entirely consumed on Monday night last, with all the scenery, wardrobes, and other fixtures. It is not known how the fire communicated to Dr. Chase's T. Jackson's dwelling-house in the rear, and the outbuildings of several houses on Howard and Somerset streets, were more or less injured. The great globe remains unharmed.

THE HOLLIS STREET CONTROVERSY. Two pamphlets are lying before us. The first is entitled, 'A Letter from the Hollis Street Society, to the Unitarian Brethren, with the Documents relating to a recent call of a Minister, by that Society.' The Letter has evidently been elicited by the removal of the faithful minority in the Hollis Street Church, upon the settlement of the Rev. Ephraim Peabody of New-Bedford, and of the Rev. David Fosdick, Jr. as their colleague, and the subsequent proceeding, by a majority.

The title of the other pamphlet is, 'Remarks on a letter from the Hollis Street Society,' and is a caustic and able reply to the Letter, from the minority, signed by 12 of the addressed to the Rev. David Fosdick, who has accepted the 'call,' and who for that reason is denounced that he is emphatically 'a wolf in sheep's clothing.' We cannot find room, this week, for a short extract of these pamphlets; but we hope to have two letters at our disposal, which will sufficiently enlighten our readers as to the temper and anti-slavery views of Mr. Fosdick. The latter is an extreme Unitarian clergyman, and is found from a person residing in the town of Sterling, much for the religion of the new Hollis Street Church.

Responding to your request, I send you the following extracts:—

In the discussion on slavery, in the American Unitarian Association, May, 1844, the resolutions of the Rev. Stephen C. Phillips, of Salem, being under consideration,

Mr. Fosdick, of Sterling, objected to their passage, and said that the Association had already done all that was necessary in regard to the Savannah [illegible] Mr. Stetson's] in re-electing the same gentleman, who had the management of that business, as the Executive Committee.

This is all the memorandum of Mr. F.'s remarks on the subject, which I made.

In his 'Central Discussion' of Slavery, last May, Rev. Mr. Fosdick strongly opposed any action on the part of the ministers with regard to slavery. He, however, I took no notes of that meeting in Ritchie Hall, I cannot give you any particular expressions of which he made use, at that time.

From several years' acquaintance, and considerable intercourse with Mr. Fosdick, and having frequently heard him express his opinions respecting slavery, anti-slavery, and the abolitionists, I know that he regards it as the duty of ministers at the North, to let the whole subject entirely alone—that *doing anything* is to countenance the abolitionists, and, of necessity, to lay one's self open to be misunderstood. His own course, so far as I have been able to ascertain, has been in accordance with his opinions. In fact, both with regard to Anti-Slavery and Temperance, I feel justified in saying that he regards them as quite beneath him, whether as a minister or a man.

I am, very respectfully, yours,

[illegible]

I received your letter, asking me to inform you as to the position which the Rev. David Fosdick assumed, with reference to the Temperance and Anti-Slavery causes, while in Sterling.

In compliance with your request, I will state that Mr. Fosdick professes to be a Temperance man, so far as the use of intoxicating drinks is concerned, I believe; he is so. But he refuses to sign the pledge, and, instead of co-operating with temperance men in their measures to carry forward the cause, he has, both in the pulpit and out of it, opposed them. I am fully satisfied, and I believe it to be the opinion of temperance men throughout the town, both those who belonged to his Society, and those who did not, that his influence has very much retarded the progress of the cause.

You are, I suppose, aware that anti-slavery has been, and now is, a very tender subject in Sterling, so that there are but few to complain on this point.

Mr. Fosdick also professes to be decidedly opposed to slavery; but he appears to think that the most that he can do for the poor oppressed and down-trodden slave is to lay the fault with, and oppose the measures of abolitionists! At the time when the Latimer case was agitating the community, he was called on for the purpose of obtaining his signature to the Latimer petition. He refused to sign it, saying that it would only increase the excitement which had already exasperated the feelings of the South against the North, and tend to bring about the dissolution of the Union of the States; and he wished to have no part or lot in the matter! And he further said, that the abolitionists had taken a very wrong course—that the harsh and denunciatory language which they employed, the unchristian spirit which they had manifested towards the slaveholders, had made the condition of the slave worse, and put farther off the day of emancipation! It was replied to him that if others could show us a better way, we called upon them to do so, and we would co-operate with them. In reply, he said that, under the present excited feelings which existed in the South, we could *do nothing—we must wait till the excitement had passed!*

And to this end has his influence been directed, to prevent all abolition excitement, lest the sleeping might be awakened—lest the dead in slavery might experience a resurrection to anti-slavery life.

I have thus endeavored to state his position, as I have been able to learn it from his own words and actions. Yours in the cause of humanity,

[illegible]

FREE DISCUSSION.

MILFORD, Feb. 13th, 1846.

DEAR GARRISON:

I am hardly able to describe to you the pleasure and satisfaction I felt in perusing your noble, and as I think, justly discriminating article in a late Liberator, on the subject of free discussion in your columns. I have ever found the Liberator a faithful, choice and dear companion, from which nothing but dire necessity shall ever separate me. And I have ever felt happy and proud to say to our opposers, when pouring out contempt upon your manful struggle for the oppressed, and the Liberator in particular, 'Read paper;—Well, the Liberator is emphatically a *free* paper; its columns are equally open to our foes as well as our friends, and its editor is not afraid to spread the effusions of his maligners before his readers. I assure you, my brother, the confidence with which I have ever felt in you, has been a source of satisfaction to me, which nothing else could offer.

I marvel that any constant reader of the Liberator should express timidity of soul at aught said by brother Charles Stearns, or any other writer, on your Reformatory page. Such revelations are sought as as lovers of the truth. Our confidence should be so strong in truth, as to raise us heaven high above fear. But I apprehend we have too much of *secrecy* and *pride of opinion* left. Few who call themselves free, are emancipated from the effects of a false education, unvarranted superstition, and traditionary belief. Even among professed reformers, there is a halting and craven spirit. And many of the avowed *free* papers are mere tools, or organs for the *free*, who care to hear nothing that will disturb their *quiet*. In this false age of *profession* without *practice*, a free press is very prize.

I thank you, my brother, for the kind and timely exposition you gave, in the article alluded to, of the spirit and devotion of our self-sacrificing brother, Charles B. Stearns. Whatever peculiar views he may entertain about the 'Rights of God,' or any other subject, I know he is a good man and true, full of the spirit of his Divine Master. He has given the most undoubted evidence of his love to God, by his unremitted and unostentatious labors for the oppressed. I know he has performed labor, and endured as a good soldier of the Cross, hardships, that many professed abolitionists, of high repute, would not perform and endure. In behalf of truth and righteousness, I thank him, and bid him be of good cheer. If we suffer with Christ, we shall also reign with him.

As I promised you, I meant to be an attendant at the late annual meeting, but unavoidable circumstances prevented the enjoyment I anticipated. Since I have heard and read of your happy and efficient gathering, I find it hard to reconcile myself to the loss of living been detained at home. Good spirits and true were there, and I rejoice in the prospect of a good cause. I am glad you took up the subject of Anti-Slavery Agents. The success in collecting funds exceeded my anticipations, and the matter has assumed the shape I have long desired. I am inclined to think good fruits will abundantly follow the movement. I am glad to notice the happy and judicious choice of General Agent. Brother Moody is just the man we want; he will, I know, give his soul to the work, and be instant in season and out of season. I look for a vigorous campaign the coming month; or, more properly, an *anti-slavery* year. We will see it, and, if it is not, we shall see what experience what our hearts desire. To the work, then, brethren and sisters,—to the work!

I have, for the present, located myself at the village of Milford, and am ready to do all I can to help the cause along. Could silver I have none, but such as I have shall be freely laid upon the altar of human rights. I have been ill at ease the last few weeks, in reading the Liberator unpaid for. I must clear my conscience, and let other calls rest a season that I may forward $2.50 for the current volume.

Go on, my dear brother, in your mission of love. He, who more than sixteen years ago, called you to very aloud and spare not, still demands your labor for perishing millions. Can you better answer the demands of a good conscience, than by working for God's poor down-trodden creatures, till the hour of triumph, or till called in the presence of Him, who shall say—

'These deeds shall thy memorial be;
Fear not, thou didst them unto me.'

G. W. B.

Stony

LETTER FROM FREDERICK DOUGLASS.

REPLY TO MR. A. C. C. THOMPSON.

To the Editor of the Liberator.

DEAR FRIEND—For the sake of our righteous cause, I was delighted to read my editorial letter, in the Liberator of 12th Dec. 1845, from the Delaware Republican, that Mr. A. C. C. Thompson, No. 101, Market-street, Wilmington, has undertaken to invalidate my testimony against the slaveholders, whose names I have made prominent in the narrative of my experience while in bondage.

Slaveholders and slave-traders never betray greater indiscretion, than when they venture to defend themselves, or their system of plunder, in any other community than a slaveholding one. Slavery has its own standard of morality, manners, religion, and humanity. Tried by that standard, it is a system of the greatest kindness to the slave—sanctioned by the purest morality—in perfect agreement with justice—and, of course, not inconsistent with Christianity. But, tried by any other, it is doomed to condemnation. The same relation of master and slave is one of those monsters of darkness, to whom the light of truth is death! The wise ones among the slaveholders know this, and they studiously avoid doing any thing, which, in their judgment, tends to elicit truth. They seem fully to understand, that their safety is in their silence. They may have learned this wisdom from Junius, who counselled his opponent, Sir William Draper, when defending Lord Granby, never to attract attention to a character, which would only pass without condemnation, when it passed without observation.

I am now almost too far away to answer this attempted refutation by Mr. Thompson. I fear his article will be forgotten, before you get my reply. I, however, think the whole thing worth reviving; for it is one which we have to meet on every occasion in any country but the United States; I might hope to get a hearing through the columns of the paper in which I was attacked. But this would be inconsistent with American usage and magnanimity. It would be folly to expect such a hearing. They might possibly advertise me in some way else, and claim the reward of my apprehension; but no other condition would they allow my reply a place in their collumns.

In this, however, I may judge the 'Republican' harshly. It may be that, having admitted Mr. Thompson's article, he felt bound to be just and fair—negro though I am—to allow my reply an insertion.

In replying to Mr. Thompson, I shall proceed as I usually do in preaching the slaveholder's sermon,—dividing the subject under two general heads, as follows:—

1st. The statement of Mr. Thompson, in confirmation of the truth of my narrative.

2ndly. His denials of its truthfulness.

Under the first, I beg Mr. Thompson to accept my thanks for his full, free and unsolicited testimony, in regard to my identity. There now need be no doubt on that point, which some critics might have been before. Your testimony, Mr. Thompson, has settled the question forever. I give you the fullest credit for the deed, saying nothing of the motive. But for you, sir, the pro-slavery people in the North might have persisted, with some show of reason, in representing me as being an impostor—a free negro who had never been south of Mason & Dixon's line—one whom the abolitionists, acting on the jesuitical principle, that the end justifies the means, had educated and sent forth to attract attention to their faltering cause. I am greatly indebted to you, sir, for silencing those very prejudicial insinuations. I wish I could make you understand the amount of service you have done me. You have completely tripped up the heels of your pro-slavery friends, and laid them flat at my feet. You have done a piece of anti-slavery work, which abolitionists cannot well do. Our cautious and truth-loving people in New-England would never have believed this testimony, in proof of my identity, had it been borne by an abolitionist. Not that they really think any abolitionist would be guilty of such a distorted medium. They will believe you—they will believe a slaveholder. They have, some how or other, imbibed (and I confess strangely enough) the idea that persons such as yourself are dispassionate, impartial and disinterested witnesses, when they are giving a fair representation of things connected with slavery. Now, under these circumstances, your testimony is of the utmost importance. It will serve to give effect to my exposures of slavery, both at home and abroad. I hope I shall not administer to your vanity when I tell you that you seem to have been raised up for this purpose! I came to this land with the highest testimonials from some of the most intelligent and distinguished abolitionists in the United States; yet some here have entertained and expressed doubt as to whether I have ever been a slave. This has greatly lessened my influence, and embarrassing nature of my situation, and how anxious I must have been to be relieved from it. You, sir, have relieved me. I now stand before both the American and British public, endorsed by you as being just what I have ever represented myself to be—to wit, an *American slave!*

You say, 'I knew this recreant slave by the name of Frederick Bailey' (instead of Douglass.) Yes, that was my name; and, leaving out the term recreant, which savors a little of bitterness, your testimony is direct and perfect—just what I desire, and I am quite full of the spirit of his Divine Master. He has given the most undoubted evidence of his love to God, by his unremitted and unostentatious labors for the oppressed. I know he has performed labor, and endured as a good soldier of the Cross, hardships, that many professed abolitionists, of high repute, would not perform and endure. In behalf of truth and righteousness, I thank him, and bid him be of good cheer. If we suffer with Christ, we shall also reign with him.

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G. W. B.

Stony

LETTER FROM HENRY C. WRIGHT.

AUCHTERARDER, Jan. 26, 1846.

DEAR FRIEND GARRISON:

In this town began the controversy between the Free Church and the Established Church. It is a pretty little village of some 2000 inhabitants, lying close under the western side of the *Ochils*, between Perth and Stirling. I have lectured in the towns around Perth—strong hold of the *Nons*, as the Frees are here called. It is a beautiful, glorious region, replete with historical associations. It lies between the Grampians, at top of Ochil, the pass of Killiecrankie, where Claverhouse the bloody met his doom. I ascended Birnam hill, that looks off across Strathmore upon Dunsinane. I have been at Auchtermuchty, near Fastkland, the old residence of royalty. For the last six weeks, my labors have been among the Frees, and not without their effects upon my constitution and health. But a deep and abiding feeling is awakened in the subject of slavery, and of the Free Church recreancy. *Four thousand* of the pamphlet on 'The Dissolution of the American Union' have been struck off and circulated in Scotland, and now there are the kingdom in a few weeks. Many thousands more will be distributed. Some of the papers are out upon it and me, declaring that I am a traitor to my country—have violated all international law and comity—and that I ought to be prosecuted and fined. I have nothing about me that can sink the protection of no existing nation or organization—least of all, of that slave-breeding, slave-trading, slave-driving Republic. If the fact that I am a *human being* gives me no claim to the sympathy of my fellow-beings—if, to retain those rights, I must become a member of some man-killing, man-imbruting governmental organization, then let me go through this life without any such sympathy. I reject the protection of *violence*, by whomsoever or by whatsoever it may be extended to me. I had rather suffer and die, than be a human being should suffer and die for my protection.

The Queen has made her speech to Parliament. It means nothing, as usual. Peel has said something, from which it is inferred that he is to bring in a bill to abolish the Corn Laws. This subject is of a desperate state of excitement. The great struggle is between the *land-lords* and the *cotton-lords*. The latter have all the tradesmen and laborers with them. The former have the aristocracy, the bankers, the brokers, the royalty, the army and navy and police with them, and the priesthood, *anti-priesthood*. But the cotton-lords, with the people to back them, provided they adhere firmly to *moral sustasion*, (no hated by slaveholders, warriors and *Liberty party*,) will certainly triumph. The reign of injustice, of wrong, of cruelty, of oppression, of monopoly, of state church, of priesthood, will last just so long as the state of *violence* continues—no longer. In this country, as in America, society is settling down into two great parties—*A Moral Sussion* (or Christian) party, and a *Brute Force* (or savage) party. Scotland is ripe; in this kingdom but has spoken out as to the efficiency, and my opinion thereof. I was a mere weakling. The organization to which I was subjected, as I now look back to it, seems more like a dream than a horrible reality. I can scarcely realize how I ever passed through it, without quite losing all my moral and intellectual energies. I can easily understand how you should doubt if I wrote the truth; and, if for any one had told you, seven years ago, I should ever be able to write such an one, I should have doubted as strongly as you now do. You must not judge me now by what I then was—a change of circumstances has made a surprising change in me. Dear friend Douglass, *the freeman* is a very different person from Frederick Bailey, *the slave*. I feel myself almost a stranger to my former name.

Yours, for the cause,

HENRY C. WRIGHT.

P.S. I have spoken twenty times in Perth.

PERTH, Jan. 26, 1846.

It is one hour past midnight. James N. Buffum and Frederick Douglass are with me in Perth. Four anti-slavery meetings we have held here—and never did I see a town more thoroughly convulsed. SEND BACK THAT MONEY is the watchword—and the Nons (Frees) cower before it! They know they paid a price for the privilege of sharing in the spoils of American man-stealers—and that was, an agreement to take the out-turned thieves and robbers of cradles and nurseries under their protection, and rescue them from the slow but certain tribunal which is gathering the dark clouds of public execration. The deluded and money-loving NONS—Chalmers, Cunningham, Candlish and Co.—find that, instead of saving their protegee, the slave-traders, from scorn and infamy, they themselves are sinking into shame and contempt. May God speed the day when the public sense of mankind shall come down in a storm of indignation upon the Free Church leaders, the American Board, and all who are seeking to associate the name of Christian with *slaveholders and slave-breeders!*

We had a meeting in the City Hall last Friday eve, 23d. Notice was hurried circulated, and a large more came and had to go away. So densely crowded that we had to break up the meeting before the time, for fear of accidents. To-night we have had a meeting in City Hall—admission by tickets, four cents each. Thirteen hundred tickets were sold during the day. About 1500 persons present from 7 to 11—so intensely interested are they. If Frederick gives himself to Anti-Slavery in Scotland, three or four months, he and J. N. Buffum could do more for our cause in America than they could do in a year in any other part of the kingdom. The Free Church question has really shaken all Scotland. I am worn out and must give up. I hope they will carry on the struggle. In all the large towns from John o' Groat's to the Tweed, the Scotch people are prepared to hear. Our meeting to-night was, indeed, a great affair, and James and Frederick have made deep impressions, and deserve the thanks of all the friends at home for their fidelity. The Frees will find it true—*No peace to the wicked*, who join hands with thieves, and become partakers with adulterers. But, good night. I must to rest.

Yours,

H. C. WRIGHT.

KILLICHONRIE, Jan. 20, 1846.

DEAR FRIEND:

The following is from the successor of the late Robert Hall. Mr. Mursell is one of the most distinguished champions of liberty among the ministers of England:

LEICESTER, Jan. 18, 1846.

DEAR SIR:

I am greatly obliged by the pamphlets you have kindly forwarded to me. The letters on the 'Dissolution' question ought to be in every house in the three kingdoms. They convey information respecting the American Constitution altogether new to me. They show that the venom of slavery, has been injected into its very heart. They make out a case in favor of the separation of the free from the slave States, which appears to me to be irresistible. The sooner this can be effected, the better. It is the only hope left to the noble minority; and it seems to be the sacred duty of every humane man on this side the Atlantic to render all the assistance in their great struggle.

Heartily wishing you success in your exertions to create a public feeling in behalf of these enslaved millions in the West, I am,

Yours very respectfully,

J. P. MURSELL.

P. S. The letter addressed to Dr. Chalmers and others, I think most admirable. If these gentlemen are not heartily ashamed of the favorable aspect they have turned towards the most hideous and fearful of all practices, there are hundreds of thousands, both at home and abroad, who are ashamed for them. The name of Chalmers has been sullied, and his reputation will suffer so long as that name is known by his speeches on the American question. But when men forsake the high ground of *principle* for the swampy marshes of *policy*, they must expect to sink. The MONEY of slaveholders presented a temptation which the distinguished leaders of the Free Church could not withstand. That money, with the disgrace it brings with it, will prove their curse. J. P. M.

H. C. Wright.

The following is from a bold and able advocate of human rights—a *Highlander*, living amid the Grampian hills:

STRONSFERRON, }
by Fortingal, January 14, 1846. }

DEAR SIR:

Having glanced over your pamphlet on 'The Dissolution of the American Union,' although in a hurried manner, my attention was very much arrested when you called for the dissolution of that Union, that implacable foe of liberty. I cannot, indeed, but feel for the poor slaves. I must confess my ignorance heretofore of the Constitution. I find it greatly the interest of the slaveholding States, to make their professed republican government, is far from being enviable. View the speeches of the man-stealers in Congress! What audacity! What presumption! Look at their dealings towards the slaves—their bare-faced and shameless lying! 'Strength' to my mind, endowed with common sense, when he learns their doings, but looks on slaveholders as tyrants—enemies of all that is just. For my own part, I have enough of them. Your exposition of the Union has pestered a detestation and disgust in my mind, which no consideration, on earth, can remove, except a total overthrow of that wicked and abominable Constitution. This should be the mark for all honest men to shoot at. Would there were hundreds like you, to go up and down in the world to call attention to the Constitution, and to warn against its ruin—and then I should believe its days would be few.

Your letter to Mr. Haughton is the best I ever read. The ground on which you appeal the best; the argument selected the best. 'Strength' of mind, it has ever proved to be the most efficient to effect conviction and conversion. Human Brotherhood—and the superiority of man to institutions! No man can withstand the appeal, unless he stupifies conscience. I sympathise with you, and hope the great subjects on which you lecture will have their proper and be glorified.

I am, Sir, yours truly,

DUNCAN MCKERCHAR.

PERTH, Dec. 20, 1845.

DEAR SIR:

Accept my thanks for the pamphlets you have sent me. I have only had time to read the first of the eight letters. The American Constitution, in so far as it relates to slavery, could not by any possibility have been worse. Whether the dissolution of the Union is the only possible remedy for slavery, is too great a subject for me to form an opinion on, at such short notice. Time and with such limited knowledge. I have always been accustomed to consider the American Constitution as one of the bulwarks of European freedom; but so great an evil is slavery, that no human institution which presents an insuperable barrier to its overthrow, should be spared.

I am yours truly,

JOHN NEWLANDS.

H. C. Wright.

The Free Church professes to represent the moral and religious sentiment of Scotland; and to be the Kirk of Scotland. I have often urged the people to come forth and redeem themselves from the infamy the Frees are bringing upon them, by making the world think they are in close alliance with man-stealers. I have proposed to them to make it a national affair, and raise a sum of money equal to the *blood* money of the Frees, and send it over to aid in abolishing slavery, and thus pay back to the slaves all that the Frees have plundered from them. One man said he would be responsible for 500 dollars. If I had strength and time to go into it, I have no doubt the money could all be raised and refunded to the benefit of the *slaves*, and thus the Frees be put to open shame. The contest here is very exciting, and as bitter as in the days of Knox. The Free Church people are greatly excited—the leaders and priests. The people, nine out of ten, would vote to send back the money, and cut the connexion. Events are portentous in the kingdom, boding great social revolutions. The corn laws are doomed. What to do with *Ireland*, is the great question. Rent, rent is ruing Ireland.

H. C. WRIGHT.

ARRIVAL OF THE CAMBRIA. The steamer Cambria, Capt. Judkins, arrived at this port on Wednesday night of last week, in a passage of only fourteen days. She brings the highly gratifying intelligence of a partial repeal of the Corn Laws, and the promise, on the part of Sir Robert Peel, of their total repeal at the end of three years. But Mr. Cobden and the League stoutly contend that there must be no delay and no compromise, and that the repeal be immediate and total. Every thing wears a pacific aspect in regard to the Oregon question.

We received by the Cambria, letters from Richard Allen of Dublin, Henry C. Wright, and Frederick Douglass. Those from the two last named are in the preceding columns, and will be read with deep interest. The reply of Douglass to the redoubtable 'Mr. A. C. C. Thompson' is keenly and effectively written, and ought to obtain a wide circulation in all papers friendly to emancipation. It will be seen, by referring to our first page, that Douglass has been honored with a public breakfast in Belfast, at which a splendidly bound copy of the Bible was presented to him, which he accepted in a peculiarly felicitous speech. The proceedings were highly interesting. He had addressed two large and enthusiastic meetings in Glasgow; and his speeches are very fully reported in the Argus of that city.

PLACES WANTED. Two trustworthy colored men (formerly servants in the southern house of bondage) are in pressing want of employment. They would like to obtain situations in gentlemen's families in Boston, but will readily accept of any service by which they can earn an honest livelihood. Apply to the Editor of the Liberator.

FULL OF YEARS. The Pennsylvania Freeman records the death, on the 13th ultimo, at his residence, Rancocus, N. J., of JOSEPH LURDY, father of that lamented pioneer in the cause of the slave, BENJAMIN LUNDY, in the 85th year of his age. He was a worthy and esteemed member of the Society of Friends.

CORRECTION. In acknowledging the contributions at the annual meeting of Mass. A. S. Society, J. Sargent was erroneously printed for Rev. John Sargent, and Rev. Hilborn, for Rev. Alexander Hitchborn, East Boston.

Melancholy Death.—We learn from the Providence Journal, that Wm. G. Goddard Esq. late Professor of Belles Lettres in Brown University, died very suddenly a few days since, at the age of fifty-two years. While seated at the dinner table with his family, he was surprised by a paroxysm of intense exhaustion in the throat, and in a few moments his life was at an end. It was subsequently discovered that a piece of meat had lodged in the windpipe.

Nantucket Bank.—We mentioned yesterday the heavy defalcation discovered in the accounts of the Manufacturers and Mechanics' Bank in Nantucket. Barker Burnell, now a Senator in the Legislature, is the suspected defaulter. He was in the city as late as Friday or Saturday of last week, and is said to have drawn upwards of $3,000 accumulated in some banks in this city. The Nantucket Bank, of which he was cashier for some time, was found on a recent examination to be without funds; and Burnell, ostensibly visited Boston, and had an interview with Mr. Burnell, who engaged to meet him and return to Nantucket; instead of which, he left a letter, admitting, as we understand, his fraudulent management, and declaring his preference to die rather than to return to the scene of his defalcations; and at the same time expressing the conviction that his private property would be sufficient to satisfy the demands of the Bank. He is supposed to have gone South.—*Boston Traveller.*

DREADFUL DISASTER.—At 8 o'clock on Sunday morning, 15th instant, the ship Mary Ann Shipley, Capt. Stark, from New-Orleans to New-York, went ashore three miles South of Squam Inlet. Six of the men came ashore in a small boat. These men were all that were saved. They stated that the Captain had his wife and two daughters on board, who perished with the remainder of the crew and passengers, 28 in all.

Died, in Newmarket, N. H., Mr. Daniel W. Bazin, aged 32, of scarlet fever. Within four weeks he has lost three children, and one remains sick of the same disease.

WORCESTER SOUTH.

A quarterly meeting of the Worcester Co. South Division Anti-Slavery Society will be held in Worcester, Brinley Hall, (opposite the American Temperance House,) commencing on Tuesday, March 31, at 2 o'clock, P. M. and continue two days, that day and the succeeding day and evening.

A general attendance of the friends of the cause and of citizens generally is respectfully requested.

Loring Moody, Charles L. Remond, Edmund Quincy and Parker Pillsbury, with other speakers from abroad, are expected to be present.

SAMUEL MAY, *President.*

WM. S. PIKE, *Secretary.*

WORCESTER NORTH!

The Worcester North Anti-Slavery Society will hold their next quarterly meeting at WEST-BOYLSTON, on Friday and Saturday, the 9th and 10th of March, at the Town Hall.

The present crisis is one of the deepest interest to the cause of humanity throughout the country, ever witnessed since the commencement of the enterprise, and the glorious motto, NO UNION WITH SLAVEHOLDERS, should be proclaimed from every hill-top, and echo through every valley of the free States. It is hoped that the delegates from all the towns in Worcester North, Come, men, women, children! Come one—come all! And strike an earnest, and a loud blow for truth and freedom.

In behalf of the Society,

GEORGE MILES, *President.*

BENJ. SNOW, *Jr., Sec'y.*

MACON B. ALLEN,
ATTORNEY AND COUNSELLOR AT LAW,
OFFICE 60 CORNHILL,
1eOnce BOSTON.

ISAAC CALDWELL'S
Genteel Boarding House,
No. 20 Dutchfield-street, about half way between Cambridge and Suffolk-streets,
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 like a fever free from the usual nuisance of bugs, &c. He hopes by strict attention to business, to merit a share. No pains will be spared to render it in every way a pleasant and agreeable house. He respectfully solicits a share. No pains will be spared to render it in every way a pleasant and agreeable house. He respectfully solicits a share.

February 27. 3mos.*

POETRY.

For the Liberator.

A SLAVE.

Was ever definition given,
In any language under heaven,
The import of which fully gave
The meaning of that word—*a slave?*

Kidnapped upon his native shore,
Wife, children, friends, to see no more;
Thrust in a vessel's filthy hold,
Brought to the Christian's (!) land, and—*sold!*
Here, with no country, no strong tie
With fellow-men himself to ally;
The world completely from him shut,
Barring his broad cotton-field and hut;
Toiling unceasing, for no gain,
Yet never daring to complain;
Debarr'd communion with his race,
Nor daring to assert the place,
Which, as a freeman, God designed
For all who breathe of human kind,
He feels the wrong; and to the sky,
With eyes upturned, asks God to—*die!*

That prayer, which gives him a release,
Making his earthly bondage cease,
Is heard. His master gives a grave,
And writes his epitaph:—*Poor Slave.*

But written, not with mortal hands,
This flaming truth recorded stands;
The oppressor's rod shall broken be,—
My mission makes the captive free!

From the English Daily News.

WAIT A LITTLE LONGER.

There's a good time coming, boys,
A good time coming:
We may not live to see the day,
But earth shall glisten in the ray
Of the good time coming.
Cannon balls may aid the truth,
But thought's a stronger weapon;
We'll win our battle by its aid;—
Wait a little longer.

There's a good time coming, boys,
A good time coming:
When infringed upon or neighbor's right,
We can't stand by and see the fight
Of the good time coming.
Worth, not birth, shall rule mankind,
And be acknowledged stronger;
The proper impulse has been given;—
Wait a little longer.

There's a good time coming, boys,
A good time coming:
War in all men's eyes shall be
A monster of infinity,
In the good time coming.
Nations shall not quarrel then,
To prove which is the stronger;
Nor slaughter men for glory's sake;—
Wait a little longer.

There's a good time coming, boys,
A good time coming:
Hateful rivalries of creed
Shall not make their martyrs bleed,
In the good time coming.
Religion shall be shorn of pride,
And flourish all the stronger;
And "truth shall throw her lamp;"—
Wait a little longer.

There's a good time coming, boys,
A good time coming,
And a poor man's family
Shall not be his misery,
In the good time coming.
Every child shall be a help,
To make his right arm still stronger;
The happier he, the more he has;—
Wait a little longer.

There's a good time coming, boys,
A good time coming:
Little children shall not toil
Under or above the soil,
In the good time coming.
But shall play in healthful fields,
Till limbs and mind grow stronger;
And every one shall read and write;—
Wait a little longer.

There's a good time coming, boys,
A good time coming:
The people shall be temperate,
And shall love instead of hate,
In the good time coming.
They shall use, and not abuse,
And make all virtue stronger.
The reformation has begun;—
Wait a little longer.

There's a good time coming, boys,
A good time coming;
Let us and it all we can,
Every woman, every man,
The good time coming.
Smallest helps, if rightly given,
Make the impulse stronger:
'Twill be strong enough one day;—
Wait a little longer.

SONNET.

BY REV. JOSEPH BLANCO WHITE.

Of this sonnet Coleridge says, it is 'the finest and most grandly conceived sonnet in our language—at least, it is only in Milton's and in Wordsworth's sonnets that I recollect any rival.'

Mysterious Night! when our first parent knew
Thee from report divine, and heard thy name,
Did he not tremble for this lovely frame,
This glorious canopy of Light and Blue?
Yet 'neath a curtain of translucent dew,
Bathed in the rays of the great setting Flame,
Hesperus with the Host of Heaven came,
And lo! Creation widened in man's view.
Who could have thought such Darkness lay concealed
Within thy beams, O Sun! or who could find
Whilst fly, and leaf, and insect stood revealed,
That to such countless Orbs thou mad'st us blind!
Why do we then shun Death with anxious strife?
If Light can thus deceive, wherefore not Life?

From the London Nonconformist.

THE SLAVE TRADE.

Oh! 'twas a dark and fatal hour when man
First stole his fellow, and, for sordid gold,
His brother into dreadful bondage sold;
For then new miseries to the race began.
What untold sufferings have been swept away
By fierce and bloody war, and scorching flame,
And endless treacheries without a name,
To glut man's avarice, and become his prey!
Thy plains, O Africa! are covered o'er
With bleached bones, and relics of that host
Who fell, heart-broken, yet they reached the coast
And thou, great Ocean! if thy mighty roar
Could speak of after horrors, wouldst unfold
A tale of crime, too fearful to be told!

HAPPINESS.

Is happiness your point in view?
(I mean the intensive and the true?)
'Tis found alike in every sphere
Who finds content, will find her there;
Tis to no rank of life confined,
But dwells in every honest mind.
Be justice then your whole pursuit,
Plant virtue and content's the fruit.

REFORMATORY.

SEARCH FOR THE TRUTH.

PULASKI, Feb. 9, 1846.

FRIEND GARRISON:—

Having read with no little interest the several communications recently in the Liberator on the rights of God, perhaps you will give some of my thoughts, I rejoice that while some men, not withstanding the benighted and degenerate state of humanity, (by reason of ignorance of the laws of life,) are raising the inquiry, 'What is truth?' and searching after it, trying and proving all things'—that you have opened to them a refuge in the columns of the Liberator, where they may *speak out freely* the spontaneous inspirations of their souls, without fear of being arraigned at the stake of ignorance, and fiery, misdirected zeal, for *some supposed truth*. Most, heartily, therefore, do I respond to the sentiment, that you know of no sacrificing, higher or nearer, than to leave the human mind perfectly untrammelled, to contend for unlimited investigation, to vindicate the supremacy of reason, to plead for unfettered speech, to argue from analogy, to decide upon evidence, to be prompt to obey, to disclaim infallibility, to believe in eternal growth and progress, to repudiate all arbitrary authority, to make no man or body of men oracular, to learn from the teachings of history, to see with our own eyes and hear with our own ears—in one sentence, to prove all things, and hold fast that which is good." Without attempting to canvass any of the respective opinions that have appeared in the Liberator relative to 'the rights of God,' I would offer a few thoughts growing out of the remarks of 'E. R.,' on the term death. Conscious I am, that if it be properly understood, a foundation will be laid as the rights of God in regard to the life of man, on which we may build the edifice of the wise man, against which the tempests of error and falsehood can never prevail. But, to the point.

What are we to understand by the term 'death?' Primarily I answer, I understand it the penalty, or rather the result, of an infringed, or broken law, or a consequence of transgression. *Every* positive in nature has its negative; hence every positive law of life, or securing life, by our Creator, when infringed upon or neglectfully used, incurs consequences which are death to the life, positive, or positive law. It proceeds upon the principle, that every thing in nature has its positive or righteous law, a transgression or perversion of which makes it wicked or wrong, and necessarily, in the very nature of things, secures the aforesaid result. Hence I would use and explain the scripture term, 'In the day thou sinnest therein, thou shalt surely die,' thus: That wherever there is a law securing life or any good, the transgression or breaking of it secures death, as a simple result of its negative character. Hence we conceive God governed, and acting by positive laws of life and rights, which secure death to the life, positive, or positive law. It proceeds upon the principle, that every thing in nature has its positive or righteous law, a transgression or perversion of which makes it wicked or wrong, and necessarily, in the very nature of things, secures the aforesaid result. Hence I would use and explain the scripture term, 'In the day thou sinnest therein, thou shalt surely die,' thus: That wherever there is a law securing life or any good, the transgression or breaking of it secures death, as a simple result of its negative character. Hence we conceive God governed, and acting by positive laws of life and rights, which secure death to the life, positive, or positive law. It may be said that the views here taken of the term 'death' would lead to the conclusion that men under obedience would never die. Truly, so by the act or law of God, but as he falls under its negative character or influence. To explain this, I apprehend if our reason had not been perverted by force of habits growing out of ignorance of the laws of life, we would no more use the term death in the transition of man from a matured organic life to the spirit world, than we now do when we talk of the ripening process of grain, when a field of wheat or corn ripens, and is gathered into the husbandman's garner. But when by a negative action upon its vitality, its life is sapped, either by a worm at its root, or any destructive agency whatever, and it ceases from vital action, we call it death, dead, &c. In this, the conscious presence of dependant upon the laws of its life are manifested, which are death to its life. Truly, then, be that liveth and believeth in me, shall never die."

Contrary to my intentions when I commenced writing, I venture here to suggest a thought about the scripture words quoted as testimony by friend 'E. R.' Of course, I understand those words quoted as God's words. But I do not consider them so. When we look at scripture words, as expressive of the writer's views of principles, and consider that there is a poverty in language and the imperfection of language, also that the life of truth has been paled according to the darkness of that people who have attempted to convey it to the mind of man—we shall see, that while it is the work of God to inspire, it is the work of man to write. And it is the work of man to test or try the inspiration of God, and to reject, in every age by that unerring law not *written*, either on tables of stone or by ink on parchment or paper, but engraven on the constitution of man's primitive nature, a thorough knowledge of which constitutes him a lawgiver from heaven, introducing him into the kingdom or government of God, or, as I might say, his Father's house, where he feasts upon the fatted calf, and enjoys all the happiness of a son. Then it is we look no longer upon a Father afar off to kill, but ready at all times, however far his son may have wandered from him, to seek him out and save him, though he be a murderer, and to forgive, not once or 'thrice,' merely, but '*seventy times seven.*'

T. C. B.

LETTER TO REV. JOHN PIERPONT.

BOSTON, 4th Nov., 1845.

REVEREND AND DEAR SIR:

At the last regular meeting of the 'Boston Association of Congregational Ministers,' held at the house of Reverend T. T. Gray, on the 27th of October, the attention of the brethren being called to the circumstance of your approaching removal from this city, a preliminary conversation was held, which resulted in the unanimous adoption of the following vote:

'That Rev. Chandler Robbins and Rev. E. S. Gannett be requested to address a letter to Rev. John Pierpont, in behalf of the Association, for which he was lately a member, expressing our pleasant remembrances of long past intercourse, and our earnest wishes for his future usefulness and happiness.'

We perform the friendly office entrusted to us by the Association, with mingled feelings of pleasure and sadness. We are happy to be the means of communicating to you the very cordial expression of personal attachment and continued interest which your brethren have embodied in their unanimous vote. But we are painful that one duty involves a violation—that it recognizes the rupture of old associations, and the cessation of agreeable intercourse. And, if, dear sir, your own heart experiences any painful emotions, on removing from the scenes of your former pastoral labors, and taking leave of the circle of your brethren, in which you have been long connected, you will readily believe that we cannot regard your departure from us with indifference, nor bid you farewell without regret.

Change and death have recently deprived our Association of the valuable counsels and pleasant society of many distinguished and beloved members. We regret the more that circumstances have occurred which make it necessary for us to lose, from our association, the influence and presence of another of our oldest and most respected associates. The intercourse of many years has stamped your name deeply in our hearts, in union with those of others whose loss mutually grieves, and in connection with many grateful recollections. We hope to be affectionately remembered by yourself.

In behalf of the 'Boston Association,' we remain, dear sir, with unfeigned wishes for the health and happiness of yourself and family,

Your affectionate friends and brethren,

CHANDLER ROBBINS,
EZRA S. GANNETT.

REV. J. PIERPONT.

MR. PIERPONT'S ANSWER.

BOSTON, 25th Nov., 1845.

REVEREND AND DEAR SIRS:

Your kind letter of the 4th instant, addressed to me, in behalf of 'the Boston Association of Congregational Ministers,' was received by me on the 14th of the present month. My absence from the city and the State, for the purpose of immediately following the receipt of it, has prevented an earlier reply—made from such hesitation, caused by a doubt whether or not a reply was expected by the Association, which I have thought proper to mention. But the conviction is now settled, in my mind, that I ought not to let your kindness, and that of the Association, which I have heard from, the second time, and courtesy of a valedictory letter to a retiring member, pass, in a silence that might be construed into a contemptuous disregard of the feelings of my brethren towards me.

Through you, then, brethren, I thank the Association for their valedictory note;—and I thank God, that, after so long a period, I can still more for the fraternal feeling that pervades it. I see in it

'The spirit that breathes
Full fresh and the same from the hills,'

when the Association was indeed a band of brothers, whose hearts were knit closely together;—when the welfare of each was matter of interest to all, and when their meetings were, to me, foretastes of visions in the body. Pleasant, very pleasant, were the evenings of our meeting then! How freely did we speculate, and how confident was each that he was right! How we bantered one another, on regard him the less kindly for his freedom or his boldness! Those nights and banquets of the sons of God! how pleasant were they! How we loved, and honored, and trusted, and by minds that respected one another!

Let me, brethren, in replying more particularly to your letter, enjoy, once more, for this once, that old, loved liberty! Let me say just what I feel; and, believing that there still is something left in the Association of that ancient affection and faith, let me speak to you, as I used to speak, knowing that I write in a brotherly spirit, trust, that, in the same spirit, what I say will be received.

You speak of changes, of age and death have done, within a few years, in depriving the Association of many distinguished and beloved members, so deeply affecting to one thus bereaved. Brown, Channing, Ware, Kirkland, Harris, and Richmond, and Whitney, and Tuckerman, and Channing, and Ware, and Greenwood, have gone from their labors to their reward. Some of them, I trust, entered into their rest. I revered and loved them all. But there is a reason why the memory of Channing and Ware is peculiarly precious to me. The last words spoken to me by Dr. Channing, and the last note addressed to me by Henry Ware, were full of sympathy with my spirit, and of kindness, and of encouragement to go on in the peculiar course that had brought me into them. Those spoken and written words of those sainted men are locked up in the inner sanctuary of my heart, as richest treasures. They are memorials of the fellowship that has been between us, and that I believe is yet—that I believe, I feel, I know, is yet, the brotherly kindness to me! And I rejoice to see that something of their spirit still haunts and hovers over the Association they loved and served.

Yes, I learn, that the letter I am now answering, was prompted by the heart that now beats in the pulpit where Henry Ware stood, and blessed his people, and where he died in peace and success, or Dr. Channing, who has also signed the letter, has opened to me his pulpit, since he has stood alone in it, as it had always been open to me before.

You say, brethren, in immediate connection with your notice of the many painful changes, wrought in the Association by time and death, 'We regret the more that circumstances have occurred, which make it necessary for us to lose, from our social meetings, the influence and conversation of another of our oldest and most respected associates.' I truly think the brethren of the Association at large, for their kindness in intimating that my departure will be regarded as a loss. And I know how little in unison with the tone of your letter, or with the conventional courtesies of the occasion, may appear any allusion, in my reply, to any thing past that has been painful to me. But all of the brethren, who regard truthfulness as a higher virtue than courtesy, will remember when I speak—not reproachfully—not in bitterness—but in a sadness that has thrown its shade over the last six years of my intercourse with the Association, that I believe that God liveth, I believe that, in His sight, the course pursued in relation to me—not by country brethren—but by some of those in the Association—but by the greater part of its city members, is THE 'circumstance,' but for which no such loss would have been sustained, or been felt to be necessary. I believe it was the spirit of 'keeping away from me of the faces of so many of my city brethren—their withholding from me, of literally, every friendly or sympathetic word of interest, and of all brotherly counsel—yes, and of even brotherly reproof—their ceasing to accord to me those offices of intercourse and fellowship, which, to the last, were shown me by the lamented dead, and in former years were accorded to me by themselves,—that truly, by their own conscious feelings, gave the weight of their influence in the community against me—encouraging those who had set themselves against me in my society, and justifying the taunt of their committee, that I was a disorganizer, and—that nearly all the pulpits in the city were closed against me,—I know that this is the 'circumstance,' that more than all others, has made me feel that I had lost *caste* with those who, by their position, were nearest, and should have been truest, to me, and that I had no place that has secured to me, and I speak advisedly, was *meant* to sever me from my church, and from 'The Boston Association of Congregational Ministers.' May my successor in Hollis-street pulpit—first—and his brethren, who stood aloof from me while I was in it, now come with such promptness and solicitude,—find, that the pledge of sympathy that is given by them given him in 'the Right Hand of Fellowship,' on his induction into office, is more faithfully redeemed, in his case, than it has been in mine!

I am sure, brethren of the Committee, that you will pardon what I have here said. I could not suppress it, and, feel that I was true to our brethren who may be offended by it, or to myself. It has given me no other pleasure to say it, than what one always finds in the discharge of a painful duty. Brethren, I have gladly consign the pain to the depositories of the past. It is now matter of history. Each actor in the scenes that, for the last six years, have been most interesting to the Boston Association of Congregational Ministers, must now stand in his lot, and abide the judgment of posterity and of God.

At the age of three score years, in good health, and good heart, praying God that he would grant unto me, that I, being delivered out of the hands of my enemies, might serve Him without fear, in holiness and righteousness, before him, all the days of my life, I now withdraw from an Association, that, for more than a quarter of a century, has been to me more than a home, and, in many hours, of no less profit. It has brought me into the society of noble and sanctified spirits, with whom my communings have been sweet. That communion, neither change nor death has broken up. And if now my communion is held chiefly with

'The solemn troops, and sweet societies'

of the departed, it is because I feel myself nearer to those who are gone than to those who yet remain. Yet, to these, many grateful remembrances bind me.—Your letter, brethren, assures me that there are those in the Association who cherish pleasant memories of me. I thank you, and all whose hearts response to the sentiments of that letter, for the kindness that prompted and penned it.

The God, whom we serve, knows how grateful I am to every member of the Association, who has treated me as a brother; and how ready I am to forgive every one who has not.

That the spirit of His Son—the spirit of self-sacrifice, and, of an *all*-embracing philanthropy—may be in every member of the Association, is the parting prayer of, dear brethren, of

Your fellow servant, friend and brother,

JNO. PIERPONT.

TO REV. CHANDLER ROBBINS,
AND REV. E. S. GANNETT, D. D. } Committee.

THE TRUE BUSINESS OF THE CHURCH.

We give another extract from the excellent Discourse delivered by THEODORE PARKER, at his Installation in Boston, Jan. 4th, 1846.

It seems to me that a church which does name itself Christian—the CHURCH OF THE REDEEMER—should be more than a mere church—must be not merely a church of Theology, but of Religion; not of Faith only, but of Works; a just church by its faith forbidding wrong in life. It should not be a church teaching—which, but precisely, scolds at sin, in its aside way, but a church militant against every form of evil, which not only measures, but writes on the walls of the world, the brave example of a Christian life, that all may take pattern therefrom. Thus only can it become the church triumphant, where to waste less time in building up the theological speculation—palaces mainly of straw, and based upon the chaff—erecting a church upon the sand, and, in one of those palaces of straw, it would barely have more time to use in the practical good works of the day. If it be made a city free from sin, and from all sin and crime—I know I may be deceived—but I think it would be quite as Christian an enterprise, as though it restored all the theology of the dark ages; and, I am sure, it would be more useful to the people. No doubt, but its end is not answered by its being preached;—even by its being listened to and applauded; yet it is more than preaching, it is doing for hearers. But in the multitude of sermons, there is danger lest the bare hearing thereof, be thought a religious duty—and so, instead of being a help, it be our Christianity which is words. What, if every Sunday afternoon, the most pious and manly of our numbers, who saw fit, resolved themselves into a Society for the Prevention of Cruelty to Religion, and held not a formal meeting, but one more free, sometimes for the purpose of devotion,—the practical work of making ourselves better Christians, instead to one another, and sometimes that we might find means to help such as need help—the poor, the ignorant, the intemperate and the wicked! Would not, in a few years, our Church be more and useful to others weaker than we? For my own part, I think there are no ordinances of religion like good works; and no Christian like a doer of the word. No Christianity like a practical love of God shown by a practical love of man. Christ told us that if we had brought our gift to the altar alone, and bethought us of our brother had cause of complaint against us, we must have the divine service, and pay the human service first! If my brother be in need, I must give him food before I offer my gift. I am sad him and do not, he has much against me—and God can better wait for my prayer, than my brother for my help!

The saints of olden time perished at the stake; they hung on gibbets; they agonized upon the rack; they died under the axe! Shall we, who are the children of those fathers' fathers' day that awain the unknown seas; from in the woods; starved with wait and cold; fought battles with the red rights for land, and, in the intervals, sowed the seed, and tilled the soil for the ignorant, the poor, the weak, the oppressed, the wicked. Yes, it is our saints and heroes who fight the battle against sin, and, in the end, win it, and, master too, for the drunkard, the criminal; yes, for the wicked or the weak in all their forms. It is our day, from which, in the spirit, we may, and, fight the great battle for souls of men. Though I detest war in each particular fibre of my heart, yet I honor the heroes among our fathers who fought with bloody hands; yes, even those who, in their day, they were faithful to their lights; the most inspired can be no more, and we, with greater light, ought to be, by far, more. Yes, I honor the saints of old; men who dared step in front of their age; accepted Christianity when it cost something to be a Christian, because it meant something; then, spilled Christianity when it cost nothing to be a Christian, because it meant something; then, spilled their blood, and, in the end, gave it to the lions and sins of their times, and won a sudden and a fiery death. But the saints and the heroes of this day, who dare to be wise, and, in the end, fight the battle of souls, and, within an hour's time, bloody, who burn in no fires of wood or sulphur, nor languish briefly on the hasty cross—the saints and heroes of this day, who dare to be wise, dare to be men; in an age of conformity and selfishness, speak for truth and man, living for nobler aims;—men who will swear to no lies, however popular; who will honor sins, however fashionable or profitable, respected and ancient; men who count Christ not their master, but teacher, friend, brother—and strive like him to practise all they pray; to incarnate and make real the Word of God—these men honor far more than the saints of old. I know their lives, I see their dangers, I appreciate their sufferings, and since the day when the man on Calvary bowed his head—bidding persecution farewell with his *Father, forgive them, for they know not what they do!* I know no more noble, no more Christ like, no more holy, faithful, and, I dare say, no more blessed! They win hard fare, and hard toil. They lay up shame and obloquy. Theirs is the most painful of martyrdoms. Blessed martyrdoms! will be soon to God—stern messengers but swift. A boy could bear that passage, the martyrdom of death. But the temptation of a long life of neglect, and scorn, and obloquy, and shame and wrong, and desertion of false friends—to live blameless though blamed, cut off from human sympathy—that is the martyrdom I to-day. Blessed are the martyrs. I think when I see one—take courage and thank God for the real saints, prophets and heroes of to-day. In another age, I should be a pilgrim to the tombs of Pilgrims of this day. Churches shall glory in their names, and celebrate their praise in sermons and in song. Yes, the stones of the Pilgrims, will rise rusty sword from underneath the bones of saint or hero long decreased, to smite off therewith the head of a new prophet—that sleeping, have a son though they were dead, shall crush the heart out of him with the tomb-stones they piled up for great men, dead and honored now, yet, in some future day, but yesterday, stoned, hunted, and, if they dare—like drunken men returned to sanity once more—shall search through all this land for mortals white and pitiful to hold the sacrificial knife, that Pharisees their fathers slew; they shall seek through all the world for gold of fineness fit to chronicle such names! I cannot wait; but I will honor now, and the time comes, I will go and weep over their ashes, and the glory of their example, till another age! The church may cast out such men; burn them with the ceremonies of an age gone by; and, if it dare, use coarse fagots and the vulgar axe! It is no loss to these men—but the ruin of the church. I say the church in this country and nineteenth century must honor such men—if it would do a church's work; must take pains to make such men as these, or it is a dead church, with no claim on us, except that we buryit, as Christians, bury our dead, and be the church of martyrs. The ancients commenced every great work with a victim! We do not call it so; but the martyrs have been victims, and, if, by their unconscious priests long are the enterprise succeeds. Did not Christianity begin with a Martyrdom?

T. P.

☞ Success to this generous experiment!

PHONOGRAPHY.

Correspondence of the Christian Citizen.

PROVIDENCE, R. I., Feb. 6, 1846.

ELITHU BURRITT:

DEAR SIR:—The interest which you have ever manifested in the cause of Phonography, as a means of the moral and intellectual condition of the human race, induces me to transmit for publication an account of what is doing for the black population of this city. We have long been aware of the immense benefit which will result from the Writing and Printing Reformation, now exciting the attention of all classes in one of the most powerful methods. We have been given that he would speak to the colored citizens of Providence on Thursday evening, 5th ult, upon the subject. Large and enthusiastic meetings of both sexes were in attendance upon his lecture, and a more orderly, attentive audience I have seldom seen. Mr. Boyle (having ascertained that several of the white people could be benefited by the exercises) commenced by addressing himself to them. He spoke of the influences which had kept the black people in ignorance, and of the powerful effect on the scale of intellectual being heretofore. He adverted to the stand which Dumas d'Forney, Douglass of Cincinnati, and others, had taken in favor of the rise of the colored race in society by perseverance and upright conduct, and showed that it was for those present to say whether they would or would not take that rank which it was in their power to occupy. They had put forth the effort. He then made a proposition to instruct those who had not had the privileges of education, and those who had, in Phonography, in the mornls in the art of reading. At the end of that time, he expects to have them so far advanced as to be able to read the Bible, and new printed characters. The class is to commence at that time, should his attempt succeed, it will establish the truth of the Phonetic system, and place the point of its practicability beyond a doubt. Should nothing prevent his present design, I shall probably forward you some account of the proficiency made.

This course will probably be looked upon, coming being by far too democratic; it is true that it is something quite out of the ordinary course pursued by popular lecturers upon moral and scientific subjects, yet it is a precedent which, could it be followed, would lead to a new chapter in the history of those who have so long been the hewers of wood and drawers of water.

Let those who would under at efforts like this, if any such there are, think of the Golden Rule, and ask themselves how they would be commanded to do to and do likewise? But those who look at the good of the whole, and who will battle for the right despite what the world may say, will admire the noble spirit of the man, and wish him the success in his undertaking so richly merits.

Yours, &c. H. C. B.

THE BLOODY AND OPPRESSIVE SOUTH.

An Arkansas Tragedy.—On the night of the 22d ult. a most cowardly murder was perpetrated on the wife of Rodney Hickory, and his daughter, aged eight years, and a son four years old, on Hickory Ridge, a short distance from Helena, Ark., while Mr. Hickory was at a singing expedition. Suspicion fell on Nelson, a yellow boy, belonging to Mr. Bowman, who is a near neighbor to Mr. Nichols. The boy was brought to town and lodged in jail, where he confessed his guilt. We let the Helena Journal tell the rest of the dreadful tale:

The boy accompanied a friend went to the house of Mr. Nichols a week ago last Monday, looked through the window, and saw that Mrs. Nichols had not retired to her rest, and, after waiting some time, so then returned home, and after waiting some time, so that the family were asleep, he again went to the window and, peeking through with a bowed, and then killed the two children because they awoke! There were about twelve blows, the first of which struck eight years old, a daughter of J. Sabastand, Esq., and niece to the lady murdered, and the other a little son of Mr. Nichols. The children were found with their faces of these, to see if they were awake. The little boy was still asleep, and he supposed the little girl was also, so he proceeded to kill her in this he was mistaken, as the little child had the courage and presence of mind enough to lay perfectly still, watch her opportunity, and, when the coast was clear, and her father's house, which was not very far, and gave the alarm. Before any one reached the house, however, the assassin had fled.

But the most hellish yet remains to be told. This incarnate fiend bound ravished the lady after breaking her arm! Yes, it is to be believed, it is no charm in all eruptive diseases, as Small Pox, Measles, Scarlet Fever, &c. All Scrofulous Complaints and diseases arising from impurities of the blood, Ulcers, Fever Sores and Boils, are speedily treated by water than by any some medicine.

The diet and regimen of the patients are also attended to, as much alone, in most cases of chronic disease, is far better than all the drugs in the shop of Dog medication. Suitable medical attendants are always ready in attendance at the establishment, who will give strict attention to the cases and point out all necessary changes to the patients.

Those who feel competent to treat their cases at home, and want an examination and prescription have only to write a letter.

The inhabitants of this vicinity are particularly invited to visit the establishment, and, in addition at their own pleasure, in all cases of 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 grow out a tedious life from the ill effects of mineral or vegetable poisons.

The expense, per week, is from $5 to $6, including board, medical advice and attendance.

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

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

February 20.

CHASE'S DAGUERREOTYPE ROOMS

257, WASHINGTON STREET,
BOSTON,
FIRST FLOOR over Haskell & Hosmer's Silk and Shawl store, in the next door adjoining just erected.

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

The public are respectfully invited to call and judge for themselves, being assured that none comes from this Establishment will be receive the HIGHEST PERFECTION OF THE ART.

Perfect satisfaction is guaranteed in all cases, 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 be a place among the late improvements in Dentistry. He would respectfully solicit the very attention of Dental Work, from the insertion of one tooth to that of a complete set, and, moreover, sixty cents one half the amount charged by others, and not only the cost of construction. He agrees, in the case of the entire dissatisfaction of the tooth should the same prove to be inferior to any in this city, or not be satisfactory to the patient, money paid will be refunded. The subscriber states that he has had several years experience in business, having been employed in the Dental Rooms of Dr. Dr. Keep, and in one of the most Dental Plate Work in that of Dr. D. K. Hitchcock (excepting that made by students) for two half years, and, in the entire direction of all the two specimens of Dental Plate Work exhibited at Merchants' Exchange, (and subsequently at Boston Museum,) and, also, of the Dental Work, one exhibited at the late Exhibition of the Massachusetts Charitable Association at Quincy Hall, received a premium.

J. GUNN, SURGEON DENTIST,
115 COURT (CORNER OF SUDBURY) STREET.
Feb. 12.

BOOKS, STATIONERY, ETC.

ESSAYS on Human Rights, and their Political Guarantees. By E. P. Hurlbut, Counsellor at Law in the city of New-York.

Jay's Wife, or the Action of the Federal Government in behalf of Slavery.

The Pioneer; or Sketches from an Editor's Portfolio. By Harry Clapp, Jr.

Amativeness; or the evils and remedies of sexual and personal intercourse. By Mrs. Gove Nichols. 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 Andrew Comrie Boyle, and also the English Phonography.

Mrs. Child's 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, 1st and 2d series.

Charles C. Burleigh on the Death Penalty.

Philosophy of Sacred Scripture, by a new author.

Spooner's Work on the Unconstitutionality of Slavery.

Anti-Slavery Almanac, 1846.

Boston Almanac, 1846.

Conversations of some on the Old Poets, by R. Lowell.

Spear's, O'Sullivan's and Chapin's Writings on Intemperance.

Rev. Theodore Parker's Discourses, Sermons, &c.

Also, a good assortment of Blank Books Paper for sale by BELA MARSH, No. 25 Cornhill.

Jan. 1. 4f.

NEW
Furniture and Feather Store

No. 43, UP STAIRS, NORTH SIDE BLACKSTONE, BETWEEN HANOVER AND ANN STREETS, BOSTON.

WHERE may be found a general assortment of FURNITURE and FEATHERS, which we to suit all, and at low prices for Cash or Country Produce. Persons are requested to call before purchasing elsewhere.

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

March 14.

AGENTS FOR THE LIBERATOR.

NEW-HAMPSHIRE.—Leonard Chase, *Hillsborough.*
VERMONT.—Rowland T. Robinson, *Ferrisburg.*
MASSACHUSETTS.—John Levy, *Lowell*—Mr. Adams, *Fall River*—Isaac Austin, *Worcester*—Elias Richards, *Weymouth*—George W. Stevens, *Northampton.*
RHODE-ISLAND.—Amasa Paine, *Providence.*
William Adams, *Pawtucket.*
NEW-YORK.—R. H. Gay, *New-York City.*
C. Fuller, *Skaneateles*—Thomas McClintock, *Syracuse*—John H. Parker, *Rochester.*
OHIO.—Thomas M. Preston, *Ripon*—James Fulton, Jr., *Mt. Williamsburg*—Thomas Bolton, *Bainbridge*—S. B. Kent, *Chardon*—Jos. Cox, *Hamden*—James M. M'Kim, *Philadelphia.*
PENNSYLVANIA.—Jesse Hoyt, *Pittsburgh.*
OHIO.—Lot Holmes, *Columbiana.*