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WM. LLOYD GARRISON, EDITOR.

VOL. XVIII.—NO. 10.

FREEDOM SCROLL

SEMI-MONTHLY

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

BOSTON, FRIDAY, MARCH 10, 1848

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

☞ 'Yes it cannot be denied—the slaveholding lords of this country presented, as a condition of their assent to the Constitution, three special provisions to secure the perpetuity of their dominion over their slaves. The first was the 3d article, providing, for years, of preserving the African slave trade; the second was the stipulation to surrender fugitive slaves to their masters, notwithstanding the law of the laws of God, delivered from Sinai; and thirdly, the creation fatal to the principles of popular representation, of a representation for slaves—for articles of merchandize, under the name of persons. . . . Its reciprocal operation upon the political mind of the nation is, to represent artificial majority in the slave representation over that of the free people, in the American Congress, and thus to make it the PRESERVATION, PROPAGATION AND PERPETUATION OF SLAVERY THE VITAL AND ANIMATING SPIRIT OF THE NATIONAL GOVERNMENT.'—JOHN QUINCY ADAMS.

J. BROWN YERRINTON, PRINTER.

WHOLE NO. 896

REFUGE OF OPPRESSION

A WORSE CURSE THAN THE BANKS!

The following patriotic petition has lately been presented to the Legislature of Ohio:

To the Honorable the general assembly the State of ohio,

Whereas greater exertions are making to repeal what is called the black LAW we Consider it our duty to express our opinion on that Subject. repeal the law which has stood the test more than forty years and you will bring a Curse on ohio worse than the plague of Egypt it will lead to a amalgamation question if not revolution it appears to be the desier of some to place the blocks on an equal footing with the whites, as nature has so ordered God did not do right when he made some white, and some black, for every sane person knows the whites and blacks never sprang from the same Creator, and it is evident the distinction was made that the blacks should be man servants and maid servants for they were the very bondsmen that was servants for they were the very bondsmen that was ordered by the Children of Isreal when they were commanded to 'buy bond men and bond maids and they shall be taken as in heritance for ever' Children after you to inherit them for a possession, they shall be your bondmen for ever—Levitcus 25. C. repeal the black Law and you will open a door for hundreds and thousands of pauper negroes and o hers to emigrate into the state, and what will be the Consequence they will mix and amalgamate in respect ahe families a to the only city of your honorable body desiers to see that Cone to pass. It is evident that the difference in the Creation of men and beasts is like asoks of the Creator. And it is his will that they should not mix. and it is our Christian duty to keep them apart as much as possible. Yet we are onn strying to bring about this very Calamity.

Thousands of abolition petitions has been presented in ohio and wagon loads to Congress, (and what give rise to all this)—why a Mr. Garrison was seute from england to our happy land to so the Cursed seed of abolitionism to cause devision amongst us which has Completely accomplished, and if men do not stop and take the sober second thought, it will shake this union to the very base, for it is a fement that first Cimes Commenced has been presented both to Congress and the legislator of ohio to destroy this union and one to your honorable state this present session. Do not such remedies Coincide with brittan. there has been Considerable said on free labour yet no one has ventered to say it is to be composed of white and black mixed together yet it is very evident that it is their intention and desier.

There fore I by the request of others and my Conscription of the Conquences as above expressed pray that your honorable body will pass an act to prohibit any more black and molatto stifrpriens, and also providing for moving out those that are already in.

Pickaway county february 11, 1848.

WILLIAM JULIEN sen

DEMOCRACY ILLUSTRATED!

Alabama (says the Tribune) is peculiarly a 'Democratic' State, in the party sense of the term, having always supported, and generally by large majorities, whatever has been 'regularly' labelled democratic. Now read the following Resolution adopted by a big State Democratic Convention held in Alabama:

Whereas, opinions have been expressed by eminent members of the Democratic party, and by a Convention of the party in New York assembled for the purpose of selecting Delegates to the Baltimore Convention, that the municipal laws of the Mexican territories would not be changed in the ceded territory, by the cession thereof to the United States, and that slavery could not be re-established there except by the authority of the United States or of the Legislature of the Provincial Government—that no doubts should be allowed to exist upon a subject so important and at the same time so exciting, Be it further

9. *Resolved*, That the Treaty of Cession should contain a clause securing an entry into those territories to all the citizens of the United States, *together with their property of every description*, and that the same should remain protected by the United States while the territories are under its authority.

10. *Resolved*, That it should be found incongruous to insert such a clause in the Treaty of Cession, that the Senators and Representatives in Congress should be vigilant to obtain, before the ratification of such a treaty, ample securities that the rights of the Southern People should not be endangered during the period the territories shall remain under the control of the United States, either from the continuance of the municipal law of Mexico, or from the legislation of the United States.

11. *Resolved*, That the opinion advanced and maintained by some, that the people of a territory acquired by the common toil, suffering, blood and treasure of the People of all the States, can, in their events then in the foreseeable contemplation preparatory to admittance as a State into the Union, lawfully or constitutionally prevent any citizen of any such State from emigrating to, and settling in such territory with his property, be it slave property or otherwise, is a restriction as indefensible in principle and as dangerous in practice as it is such restriction were imposed by act of Congress.

12. *Resolved*, That the Democratic party is and should be coextensive with the Union, and that while we discourage all intention to introduce into the local division and controversies in any of our States, we deem it a solemn duty which we owe to the Constitution, to ourselves and to the party, to declare our unalterable determination neither to recognize as Democratic, nor to hold fellowship or sympathy with those who may attempt to denationalize the South and its institutions, by restrictions upon its citizens and its institutions, calculated to array one section of the Union against the other, and that we hold the time to be alike treason to party faith, and to the principles of Liberty of these States.

13. *Resolved*, That this Convention pledges itself to the country, and its members pledge themselves to search either, *under its political necessity whatever*, to support the office of President and Vice President of the United States, any person who *shall not openly and unequivocally be opposed to either of the forms of combining Slavery Slavery Property in the United States*, mentioned in the resolutions, as being alike in violation of the Constitution, and of the just and equal rights of the citizens of the slaveholding States.

14. *Resolved*, That these resolutions be considered as instructions to our Delegates to the Baltimore Convention, to guide them in their votes in that body; and that they vote for no man for President or Vice President, who will not *unequivocally cause themselves to be opposed to either of the forms of restricting slavery which are described in these resolutions.*

15. *Resolved*, That as Democrats, we are proud to find that every Statesman in the non-slaveholding States, who has declared opinions favorable to the Constitutional equality of Southern citizens in acquired territory, is of our own political brotherhood, and that every public meeting or other body, political or legislative, which has taken sides for us, is, without an exception, also Democratic; and we commend this fact to the People as deserving of the most earnest consideration by them when they are choosing friends, allies or candidates, 'without distinction of party.'

THE LIBERATOR.

HENRY W. WILLIAMS.

We are permitted to make a few extracts from an interesting, though hurried, letter of H. W. Williams, formerly the General Agent of the Anti-Slavery Office, to Wendell Phillips:—

I set out from Paris, in the direction of Belgium; stopped at Amiens to examine its Cathedral, and then went on to Brussels. The field of Waterloo was pointed out to me, at a little distance from the railroad, and this was the only view I enjoyed of the scene of defeat of 'the Corsican' of whom Wordsworth speaks so *very* disrespectfully.

*

From Antwerp to Aix la Chapelle and Cologne.—At this moment the King of Prussia is devoting attention to the completion of its stupendous Cathedral, and a very large number of workmen are employed, though you will doubt remember, such are its immense proporions, that the amount added to them in a single year is almost undiscernable. At Cologne I committed myself to the Rhine, (or rather to a steamer which was to contend with it,) and proceeded for a day or two, sailing at Bingen for a little excursion behind its banks, that I might have more than a one-sided view of its scenery. I cannot say I was disappointed, yet I think the easted Rhine is not peer of the Danube, and that, *but* for its castles, it would yield precedence to more than one among the American rivers, with which even I can claim sequaintance.

At Heidelberg, I visited the Castle ruins, and quite neglected the town, not having learned the approved mode of study among its denizens, that of looking for science through a smoky medium, in the bottom of a mug which does not contain *Nectar*.

*

In proceeding my journey I made a little detour to Salzburg, famous for its situation, one of the finest in Europe, thence to Linz, where I took a steamer for Vienna.

The Danube is much larger and its scenery wilder than that of the Rhine. In few places is there the same evidence of most careful cultivation, though it is not without its vine-clad hills; but the shores, if presenting less of softened beauty, have even more of the picturesque. The mountain towns along its borders are more quaint and feudal-like in their aspect, and the fortresses, sometimes very numerous, have yet more to inspire the Poet, the Artist, or the writer of Romance. Among them is the famed prison of Richard of England. There are likewise several immense monasteries, placed in commanding and beautiful situations; one of which is a palace in extent and magnificence.

I remained three weeks in Vienna, as I wished to examine, as carefully as I could in a short visit, the medical opportunities it affords to students. They are very good, some of them very superior; but there is not the greatnumber of advantages which Paris affords; and all which can be found there, may also be learned at Paris.

*

My visit at Vienna was very agreeable, as my friend and myself visited together all the objects of interest, and his knowledge of the language procured us some facilities which I could not have obtained.

Leaving at length Vienna, the Emperor's city, as the Germans fondly term it, I set my face toward Italy, passing the Trieste to Venice. Certainly there are a thousand reasons to render the Queen of the Waters one of the most interesting among the objects which chain the attention of the traveller. For myself, I was enchanted to enjoy a realization of my boyish dreams, and surprised to find *so much* of a beauty entirely unique.

I passed by Padua, Verona, and the beautiful Lago di Garda to Milan. I walked from Verona to the lake, and spent a day on its beautiful borders. I was mistaken in the letter I sent from Lucerne to Mr. Garrison, in saying that *the* Last Supper of di Vinci had been removed to the Gallery. I was told so, and seeing there a Last Supper from his pencil, I supposed that I beheld the chef d'œuvre which is so familiar through its engraving. It appears it is still in the Refectory of the Convent, and I did not see it; alas! However, as there are *very* few objects which I failed to see during the long tour I made, I indulge in no vain regrets—I am quite content. I suppose you may have read my aforesaid epistle written at Lucerne, so I'll give no vain repetitions in regard to my passage into 'La Suisse.' I came nearer making any exit from its boundaries; for, two days after despatching my letter, I placed myself in a position so dangerous in climbing a mountain near Altorf, that I regarded my chance of escape as absolutely desperate, and had little expectation that my friends would ever know my fate. It was to be otherwise, however; I arrived safely from my wandering in slippery places, and took care, on my next excursion to visit some glaciers, to do so in company with a guide. From the village of Fleulen, on the border of Lake Lucerne, I *walked* back into Italy, by the Pass St. Gothard; a pedestrian tour which gave me the greatest satisfaction. On my way to Milan, I added the lovely Lago Maggiore to my list of charming scenery.

On board the lake steamer, I encountered an American gentleman and his niece, neither of whom could speak either French, German or Italian. I assisted them in getting safe to Milan, went with them to visit the objects of interest, and saw them seated in the diligence for Florence. With the exception of one gentleman at Rome, and another at Cività Vecchia, these were the only compatriots I met during my tour of four months and a half. Having forwarded them, I went myself to Genoa Superba, and thence, by invitation, in the Princeton to Leghorn, and through Pisa to Florence. I was familiar with the banks of the Arno, and I need not describe the pleasure I enjoyed there, except to say, that I remained more than three weeks, studying Medicine and Painting; though the latter was, at Florence, the successful rivel. I enjoyed highly my visit to Mr. Powers. He received me with cordial politeness which made me feel myself rather in the presence of a friend than a stranger.

My trip from Florence to Rome, with a vettorino, was a most luxurious one. I made an arrangement with him for bed and board, thus avoiding the annoyance of discussions with landlords; and as he was quite a good specimen, and his voiture most comfortable, we enjoyed very much our quiet trip. My companions were a Prussian nobleman, (chamberlain of the king,) and his lady, and a captain in one of the Swiss regiments in the service of Naples. All spoke French, and we were just numerous enough to constitute a pleasant party. The captain and myself took chambers in the same house at Rome, and made all our excursions in company during the fortnight of our sojourn; a great convenience to me, for, I should learned less Italian than I should otherwise have done in the same time, for he was interpreter for me everywhere. I had the pleasure of seeing the Pope, and receiving his benediction, as he entered his carriage—The Austrians had served me as they would be happy to do his Holiness, for I got quite a drubbing from the torches and canes of the dignitaries and populace of Vienna, because I did not remove my hat soon enough in presence of one of their religious processions. I supposed if I removed it before the appearance of the *Host* itself, I should be in sufficient good time; but they employed most palpable arguments to enlighten my error. I had no mean opinion of His Holiness before seeing him, but it has become far more exalted. Though so the portrits of him are very faithful to nature, yet none of them present his finest expression. He has more of dignity and talent, as well as benevolence and sincerity, in his face. I thought, too, he appeared when by mental effort and anxiety, 'So sad and so holy,' say the consummate rogues who inhabit its favored shore; so I could not venture to put a period to my wanderings without dwelling for a while beneath the shadow of its majestic Vesuvius.

I had the rather equivocal satisfaction of sleeping one night on the Pontine Marshes, in the *Diligence*; a storm having obstructed the road by uprooted trees. However, I derived no inconvenience from my little exposure.

Naples is interesting in itself, from the singular animation which pervades its streets and the peculiar features which rank the mode of life of its population, and also for the surpassing beauties of its situation, which present themselves to notice every where, whether one turns toward its Bay, or island. Beyond three general attractions, the city offers little, except only its Museum. But it is the city of excursions. Were there nothing of historical interest in its environs, one could return again and again to enjoy their present loveliness. But upon what changes has not Vesuvius looked down! What would have said the Venus worshippers of Pompeii, could they have been told that the habitations which they deemed destroyed were but embalmed and *preserved from ruin*, to be again opened after the lapse of centuries, and exhibited to the gaze of admiring Britons, arriving in crowds at their gates, by the aid of wings swifter even than those of their Mercury? Even the Roman sentinels, who fled not from their posts when the volcano displayed its terrors, would have deserted them at the sight of a Scotsman, defying their challenge, and advancing, with an army behind it, to their very feet.

I made the ascent of Vesuvius, as well as some other excursions, in company with three young gentlemen from the north of Italy, who, in consequence, were merely strangers, and I ventured, not only upon, but even into the central crater. It poured forth clouds of smoke, and by waiting a few moments I saw jets of fire and red hot stones, following, a dozen in quick succession. I could not see the burning lava, and saw what I *did* without only by remaining on the summit longer than the guide and my companions, who declared it a position too dangerous to be occupied an instant. We had the customary satisfaction of taking Lachryma Christi and roasting eggs while within the outer crater, and the usual tribute was paid for the presumption of intrusion within the domains of fire, in the form of burned boots. We enjoyed a fine sunset from the edge of the outer crater, and by the time I had mounted to the edge of the inner, it was too dark within it that I had a better opportunity of noticing the finest effects of the jets of fire. It was terrible to hear; one seemed almost to feel the trembling groan, which at each repetition threatened to engulph the fellow great which makes the borders of the crater. What a power of roar! and Yet I beheld only the milder mood of this giant instrumentality of Omnipotence.

Besides the visits to the immediate environs of Naples, I went as far as Pestrum, fifty miles further south, to visit the most perfect existing specimens of the architecture of the ancient Greeks; then back adieu to Naples and Herculaneum, Tartarus and the Elysian fields, and with a glad and contented spirit, began the first portion of my course homeward. I stopped at Cività Vecchia, at Leghorn and Genoa for the second time, at Nice in consequence of a storm, at Marseilles and Lyons. From Paris I hope to go in due time to England, and thence to follow the Star of Empire, westward. But I must yet do many things before I return. Almost my whole tour was made alone, and the whole of it with only such companions as fortune gave me for limited periods. I have found more of pleasure and advantage than I had hoped for. My knowledge of French was of the greatest use to me, as well as most gratifying to my pride; and as I avoided in many instances the hotels frequented only by strangers, and sought those recommended by the people of the country, I think I have had a better opportunity than some of studying national characteristics. I was also rather independent, and as my abilities as a pedestrian are quite tolerable, I left few places unexplored.

In regard to health, I had gained so much flesh that I was scarcely recognized by my acquaintance, though unfortunate enough to be losing a part, at least, of my accumulated treasure.

I must close, or shall be too late for the steamer. I shall hope that my letter will reach you in a moment of leisure, that it may receive more indulgence.

Yours, sincerely,

HENRY W. WILLIAMS.

A step towards Emancipation in Russia.—The Frankfort Gazette of the 21st ult. publishes an imperial Ukase of the Emperor Nicholas, dated St. Petersburg, 20th Feb., which forbids the present serfs throughout the monarchy, to purchase the property of their masters, where sold by public sale, or by such purchase, they acquire all the rights attached to the property. This is a very important movement.

More Annexation. The Washington correspondent of the Tribune writes:—I hear that Capt. Sibley has arrived with dispatches from Gen. Wool, containing proposals from the authorities of Chihuahua, Chihuahua, Coahuila, New Leon, and other Mexican provinces, to be annexed to this country.

Calculating African.—A colored man is exciting a sensation at St. Louis by the astonishing rapidity with which he performs arithmetical calculations. He works out a sum almost instantly, and on all other topics is exceedingly dull and ignorant.

SPEECH OF MR. DWIGHT,
OF SPRINGFIELD,

In the Massachusetts House of Representatives, on the subject of the Mexican War, delivered on Wednesday, Feb. 15th and 17th, 1848.

MR. SPEAKER:—If we pass the resolutions, or accept the report now before the House, we shall do so as Whigs—for, if the gentleman from Barre is to be considered the Whig representative and mouth-piece of his party, we cannot expect Democratic votes—for we cannot expect men who entertain such ignoble sentiments as the gentleman expresses concerning New England, to unite with us in expressions of detestation of this war—for the gentleman considers the sin of New England as covered by guilt—that 'Some Garcia, whose epitaph was, 'here lies his soul,' and beneath whose tomb-stone was found a pot of gold, is a fit representative of New England.. When, then, we visit the graves of our ancestors, when we go to Bunker-Hill, in the graves of Warren and Stark—(here Mr. Bryant rose to say that he applied his remarks to the men of the present, and not of a past generation.) The gentleman makes his case a better, for the slander is equally unworthy of the present and the past generation; but I will pass it now, to recur to it again. I say that we must accept the report, or the resolutions as Whigs—as the Representatives of Whigs—because they embody the sentiments of the Whig party of the Commonwealth on the subject of the Mexican war.

I say, also, that if, in any thing they fall short, they fail to express the deep abhorrence in which the Whigs of the Commonwealth hold the origin and objects of this war. Here, sir, I set my foot—this war is wicked in its origin, and wicked in its objects. At the same time, I do not mean to say that the Representatives of the Whig party in the last Congress are, to a great extent, involved in the guilt of this war. All but fourteen—immortal fourteen of the Whig Representatives in the last Congress—sanctioned the war, voted for the war, laid the war into existence—asserted that it existed, by the act of Congress—he which will not stay enacted—a lie which the universal mind of mankind rests out as an impure thing, and will not harbor. If Democratic hands are stained with the guilt of this war, the stain is also on Whig hands, and the damned spot will not out. I know it is said that the *Whig* Representatives voted for the war bill, with a protest against its preamble, and to save our army. Their excuses may be what they may be; I judge their intentions—believe they voted for the war, and that is guilt, in Whig or Democrat. Moreover, a protested lie is still a lie, and an enacted lie is a very firm lie and the army could not be saved by their vote, but only by its own valor. Yes, sir, the Representatives of the Whig party, all but fourteen of them, by their votes, by their act, by their pronouncement of the war, threw away, by their votes, the moral power of the Whig party, disabled it of its greatness, strength, cut off its energy, and paralyzed it. Yes sir, respects the Whig Representatives in the last Congress, because I feel, and feel deeply, that they cast the Whig party, by their votes, into a state so paralyzed and confounded it—threw it from its track, wandering and uncertain in aim and purpose.

Confounded—then, it never began to recover its true position till it heard the clear voice of Henry Clay, at Lexington, in 1844, and it then began to move steadily toward the Capitol from the mountain top of Gallatin, coming, as it were, from the borders of the spirit land, recalling it to its true path. I confess it, because I feel that the war would have been ended long ago, had the Whig party, from the first, been true to itself. I confess it, because I wish to say that the Whig party of this State, means to be true to itself, or it shall be thrown away and lost; that it means to speak and be heard on the subject of this war; that it means its representatives shall be true to the truth, true to right, true to freedom, true to the free principles of the free States, denouncing war, connected with its true interest causes, and in vindication of the gravest wrongs, as a wrong to humanity; denouncing war, begun for conquest and to extend slavery, as the worst of crimes. Never let a single sensitive old Massachusetts patter and protest about a lie, and then pass it to be enacted. Never let a representative vote for a war, for fear it may be unpopular to vote against it. I know Massachusetts, confident in the people, means that it shall be understood that with her, at least, unnecessary war is unpopular war.

Mr. Speaker, this war question is variously argued. One, sole contends that our army entering the disputed territory between the Nueces and the Rio Grande, and planting our cannon opposite Matamoras, was an act of war on our part against Mexico. The other contends that Texas, by her laws, and its boundary being the Rio Grande, the Mexicans first entered upon our territory and slied our blood. Thus the right and wrong of the war are argued as an action of trespass would be argued before a country Justice. If we owned the land, we are right, if our title is clear, our cause is sacred. If a few Mexican troops, on the 25th of April, 1846, had no right to be on this side of the Rio Grande, where they came in contact with Capt. Thornton's command, we never till that day trod that soil; then we are justified in our invasion of Mexico. This is the argument; then rightly have we stormed her towns, slaughtered women and children by hundreds and thousands; then was it right that the dry fields of Palo Alto, Resaca de la Palma, Monterey, and Buena Vista, should drink in and be fertilized with Mexican blood; then was it fit that Vera Cruz should be bombarded, and God grant that when her churches fell, when her dwellings crumbled, when her streets ran with blood, when mangled limbs and corpses crowded her thoroughfares; then Slaughter's face frowned upon her, that the Lord, our bloody march to Mexico; then was the crushing of the Mexican capital our crowning act of grace and righteousness.

But no, sirr, no, it is not so. War is not to be justified as you justify an action of trespass. War, to be justified, must be a necessity. Nothing, to wage an unnecessary war is the highest crime man can commit against society. War is a crime, unless wrongs are so great, that war must be a necessity. It must be a less evil than the wrongs it violentes. Here I plant my foot. This is the true doctrine, and this is the Whig sentiment, and the sentiment of the country, and this is true democracy—true morals—true religion—that unnecessary war is unmixed crime.

Now justify this war, as a thing of necessity.—Was it necessary that our troops should move into the stupendous deserts between the Nueces and the Rio Grande, and there encamp, where their presence there? Did national safety demand it? Had we wrongs to vindicate there? Had we the right to protect our Texan Ally, from our own President to act? Did Congress counsel him? No, sir; none of these things required us to point our sword-pointed bayonets, and our guns, to meet there to prevent, to forestall invasion, by Mexico, of the United States, and that it was necessary we should do so. Mr. Speaker, to do wrong is a crime thing and a bad thing, but to lie to justify the wrong, is worse. If France attacked Tahiti, to prevent an invasion of France by the inhabitants of that island—if England invaded India, to prevent an invasion of England by Hyder Ali—if Russia invaded Poland, lest the Poles should seize St. Petersburg—then, indeed, we marched to the Rio Grande to prevent a Mexican invasion of the United States. Oh, the profligacy of our justification, to protect, forsooth, necessary—this sort, when six thousand of our troops crushed the Mexican capital! No, Sir, let us be honest even in our wrong doing—we marched opposite Matamoras, blockaded its port, provoked its guns at its defenders, in the spirit of war, and not in the spirit of peace—that is sufficient for the President's condemnation. He did so, moreover, in order to pick a quarrel, and bring on a collision. We cannot pretend there was any necessity for so doing.

But we do not even preserve consistency in the pretence we set up for this war. It is pathetic to hear the President affirm fourteen times in his message—if repetition would make truth—that the war exists by the act of Mexico. If it exists by the act of Mexico, why does he justify it?—express should justify it not yet. Why does he set up the pretence that we wage the war for the payment of our just debts—that we wage it to avenge our honor, insulted in the rejection of Mr. Slidell? If it is a war of defence, that is enough. Alas! our eagerness to prove so much, shows we have no confidence in our lie.

Mr. Speaker, I am not arguing this question on the floor of Congress. I am stating the Massachusetts view of the Mexican War. I say, then, the much regretted question of title to the disputed territory between the Nueces and the Rio Grande, does not govern Massachusetts judgment in this matter. She rises above the boundary question—she views and determines the question of this war from a higher position. She condemns the war for unnecessary war, for unnecessary war is criminal—because she deems this war offensive and unnecessary. This is her high position. To this she summons her sister States, she summons them to unite their voices with hers in condemnation of an unnecessary war—she summons them to unite their voices with her in tones of moral population, and fix it forever as a fact in the American mind, that unnecessary war is unpopular war. She is filled with horror at the President's war cry, to strike further at the vitals of Mexico—to bombard new towns—to shed more blood, to trample deeper in gory mire, a hopeless, helpless, almost unresisting enemy—to conquer and, till we find peace in the desolation we create.—Such is not her magnanimity. The honor of the country she holds dear, but she deems nothing so dishonorable as the thirst for conquest, and the thirst for blood. On her own quarter deck, in defence of her own shores and the country's rights, beneath the folds of her own national flag, she can fight as few can fight; but when you summon her to fight a vanquished enemy, to rob him of his lands, to drive away the men and their wives in their place, beneath the black flag of slavery, with conquest written thereon, her heart sinks and her arms are palsied.

What, then, is the course Massachusetts would recommend in this crisis? What is her voice?—Stop! Stop! Stop the war! Stop the slaughter! Stop the path of duty is the clearest and plainest. Her voice utters no uncertain sound. The first step with her towards doing right is to cease to do wrong. Stop the war! Stop the supplies.—Cherish, comfort, protect your armies now in Mexico, but withdraw them by the shortest road to the Rio Grande. Engaged in such a war, has been already won; all that remains is its bitter fruit, its retribution. Yes, this is the doctrine of Massachusetts—stop the supplies, stop the war. She cannot understand how you can reproach the President with involving the country in a war, and then withhold the means to carry it on. No, her, to continue an unjust war is as criminal as to commence one. No, sir, there is nothing indefinite, uncertain, equivocal in the voice of Massachusetts as respects this war. It rises calm, and clear, and energetic above the waves of popular passion—stop the war, I say, and stop it now. Why? Because it is unmanageable to withdraw armies without negotiations and peace? You can have peace to-morrow, if you will offer Mexico just terms; you can have peace to-morrow with the boundary of the Nueces—your just and true and honest boundary; you can have peace on any terms; almost, short of the dismemberment of Mexico. If, then, it be better statesmanship, withdraw your troops with peace negotiated—with such peace as justice in Mexico and the well-being of this nation demand at your hands.

Thus clear is the voice of Massachusetts; but is the voice of the Whig party there? Is it there? No! Does it come to us clear and certain sound from the halls of Congress? No, sir Alas! no, sir. A loan bill is proposed without conditions. No attempt is made to prescribe the objects for which the war shall be prosecuted. No attempt is made to prescribe the terms on which it shall be closed. Philosophy teaches that unnecessary war is unconstitutionally begun, but what then? Where is the consequence? Why is the consequence transparent to us? The language, 'unnecessary and unconstitutionally begun,' means something, if followed by a refusal of supplies, or supplies upon condition; but, without the consequence, means nothing.

The country is rushing on in the vulgar career of conquest; it is staggering on towards the abyss of ruin; the Whig party alone, can, if it will its destiny; and where is the strong voice and strong hand of the leader which shall recall it? Neither heard or felt. But there is a voice peal up in the great, glowing, religious heart of the people of this great country, which will be heard, leader or no leader, and to the overthrow of all leaders, if need be.

☞ This is only the introductory portion of a speech, the whole of which we would gladly publish in our columns, if we were not overwhelmed with other valuable matter. It is marked with rare candor, (Mr. Dwight is a Whig,) a high moral tone, and true eloquence. Another extract hereafter. Mr. Dwight does not hesitate to acknowledge the participation of the Whig party in the war.

RETRIBUTIONS OF PROVIDENCE.

Extract from an earnest and eloquent discourse, by Charles C. Shackford, Pastor of the Unitarian Church in Lynn, entitled 'A Citizen's Appeal in regard to the War with Mexico.'

'All history opens to us the retributive justice of God—the Providence. It is in vain, when entered upon the career of evil, to say, 'Thus far, Sin must pluck on sin,' unless there be a true retributive power, that shall make the rewards of sin, must sin yet farther; and the fatal, flitting light of corruption leads him onward to perdition. Calhoun, in the madness of his delusion, thinks he could have avoided the war, satisfied with the spoils already earned for his favorite system. Polk, in the madness of his delusion, thinks he could have avoided the war, satisfied with the spoils already earned for his favorite system. Slavery, in the madness of its delusion, at Corpus Christi there would have been no conflict.

But Providence knows no *ifs*. Onward must the mighty stream advance, and no cunning hand can stay its progress. With the cancer of slavery feeding upon our system, this war, inevitable, must rush on until the awful voice of Jehovah thunders, 'Thus far—here shall thy proud waves be stayed.' The South, with a fatal blindness of conscience, has submitted to one encroachment after another upon the spirit of freedom; and now, flushed upon the spoils, she is bent upon a share for retribution. There remains but one way of escape. Slavery, that hydra, which but gains in strength from every act of feeble opposition and time submission, must be slain. It is a position of God with madness. It rushes on with fatal blindness and increasing folly. And yet we are all foolishly slumbering. At every new victory of the accursed system, some feeble cry is raised, 'that this encroaching evil must be opposed henceforth,' and then all is still. The Representatives from the North, to save some little remnant of self-respect, at the last moment, vote against it, of no avail, utter a feeble 'don't,' 'we warn you;' then, when all is over, and the evil is consummated, join in the exulting shout, and toast, 'our country, honoursher bloodied. A war in its defence, however iniquitous, a measure however wrong, has but to be entered upon, and then they pronounce it right to aid in its completion. The assembled wisdom of the nation, for a party purpose, vote to postpone, yet, when it has been done, Governors, falling into the current, exhort the peaceful citizens to go forth and fight this battle of slavery, appeal to their patriotism, and lend the official influence to sanction the deeds of blood. The gloats of men, who were killed politically, because they had the courage to do what they recognized right, haunt the miserable sleep of our moment statesmen; and so they dare not move, or cry, or let their voice be heard in street or council. And thus stooping to a base and degrading position, far standard, crouching with fear, they huzza for the glories of our country; lend their aid to furnish supplies of men and money; give their children to pass through the fire of the false God of War; join in the exulting shout of victory; praise the success of our glorious arms, and lament that they are too old to join in the noble work of slaying Mexicans.

There is a thing more sorrowful, revealed by this present war, than the corrupt state of public opinion in regard to right. Everywhere is exhibited the lowest standard of moral sentiment. Men party expediency is unblushingly defended as the highest rule of action. Every party is seeking to make the most for party, out of the sufferings of the people, and the glories of our country. Advocates of a Tariff make no opposition to the War, because by a public debt, the Tariff is secured. Party parties strive to avail themselves of the false renown of some military leader. In entering to a false opinion, men whose age, experience, and exalted station should raise them above the sentiment, speak of 'the glory which heroic deeds and unsurpassed valor can acquire.' R. C. Winthrop, who should have long gone on, gloriously, Mr. Clay speaks of 'the long series of glorious triumphs.' Whig mass meetings resolve, 'that as Whigs and American citizens, we rejoice in the signal triumphs of our arms.' And even the venerable Mr. Gallatin speaks of 'splendid successes, and the glory of these military deeds.' Men who have long been distinguished for moral sublime plancy to a low state of moral feeling, which cannot be right, he says that 'no men are more disposed to do justice to the brave and the thanks of their country, than those who after war has once taken place, brave death and stake their own lives in the cause of their national country.'

These are the admissions, and these the approvals which cause a false halo to remain about war and glory, and which, in the minds of many, lead to men who volunteered in such a cause as this!—Who that rightly views it, can for one moment thus admit? Yet, if this war, even on the ground of real and indisputable the causes which are alleged in the attempt to justify it?

It is a war waged by a strong and vigorous nation, with all the choicest means of destruction that money, science, and intellect can command, against a feeble and distracted people, torn by internal conflict; a helpless people, without a friend or friendly; a mixed and half barbarous people, without money, credit, or moral strength.

It is a war of the powerful against the weak. It is a war waged for money, revenge, and *satisfaction.*

In the enjoyment of a boundless prosperity, at peace with all the world, the accumulated injuries of unoccupied acres, with every motive of position and honor, of love to man, and duty to the cause of freedom and human rights to remain at peace, this nation has rushed to arms and before the world as the conquerors of a weak and unprotected neighbor.

From the Cincinnati Herald.

THE BLACK LAWS.

We have long since wearied of re-iterating our detestation of the principle of that Black Code of Ohio Laws which affixes a stigma of degradation upon a class of our population, for the crime of their own condition, most fully wronged by the ruling race, and therefore most deserving our sympathy and commiseration. We have denounced the fulsome and frivolous pretences upon which it continues to be supported by men calling themselves Christians and Democrats, the lovers of right and equality, and the friends of man. We have so often, and in vain, endeavored to arouse the people of Ohio to a sense of the brutalizing influence of the community from the stolid indifference with which it permits such outrages upon the right, that we have given up the task in hopeless weariness of our efforts. Again and again we have urged every consideration of religious and political duty, the love of justice, the pride of consistency, and the paramount duty of self-respect, appealed, in turns, and with every form of language, to all the motives of human action, until we have well nigh felt that further argument or expostulation were useless, except to preserve our own minds from the general contamination, and as the testimony of a faithful few, who have preserved their integrity amid a faithless and unbelieving generation.

Of late years, the question of the repeal of these disgraceful statutes has entered largely into our State politics. The Democratic party, with an inconsistency, that is perhaps unknown inter-courtesy by its unparalleled audacity alone, with resolutions reiterated *ad nauseam*, in favor of the sublime truth, degraded by their insincerity into a mere commonplace, that 'all men are born free and equal,' deny to a portion of the race, on account of an arbitrary compositional difference, every right which is declared to be inherent. The Whigs, rivalling their opponents in the number and frequency of their professions of devotion to the cause of true Democracy, have been still more inconsistent and inconsistent. While, to preserve the allegiance of a large number of its voting adherents, the party has been compelled to adopt the language of professions and practice ought to harmonize, it has been obliged to resort to various tricks of expediency, and to the employment of the best means of trying to oppose these unrighteous laws, without making that opposition effectual, has become a necessity of the party, to conceal, from the prejudices and feelings of a class of the community, whose moral and intellectual nature bear marks of the devastating effects of systematic and hallowed oppression, and to which distinguishing as the sable hue of their complexion, have been made the playthings of politicians, rosed from Dunbar, the playthings of politicians, rosed from Dunbar, the playthings of politicians, rosed from Dunbar,

THE LIBERATOR.

BOSTON MARCH 10, 1848.

THE WAR — GEN. TAYLOR.

In the U. S. House of Representatives, last week, the following scene took place. Referring to the action of the House, laying on the table the Resolution of Mr. Putnam, which embodied the Wilmot Proviso:—

Mr. Giddings admitted that the solemn vote this morning recorded shows us (the liberty party) to be 13 in the minority. [A laugh.] We, sir, have no longer a whig party, nor they a democratic party. The party for freedom was now coming to life, and the line of demarcation had been drawn to-day.—When in 1844 this government made its declaration that it was its business to take the institution of slavery under its charge, the issue was accepted by Mr. Clay, who was then the standard bearer of the whig party. He declared distinctly that the Congress had no power over that institution.—Here was the issue. The old issues had remained undisturbed of late. Who, sir, remembers the tariff, internal improvement, the proceeds of the public lands, or a bank of the United States? The slave question, like Aaron's rod, had swallowed up all the others. Even the war question was but an incident to this question. We were, in some respects, following in the footsteps of the last Congress. The bills before us appropriated their millions upon millions to maintain the war up to the 30th of June next—to carry out the policy of the last Congress. He would vote all necessary supplies to sustain the army now in Mexico, and to bring them back in peace. But will that limitation be would stop. Not a dollar for men would he vote for the purpose of shedding blood in this way.

Mr. G. explained his vote on the resolution of thanks to our officers. He could not vote thanks to gentlemen who had in any way contributed to promote a war which was anything but righteous war. So far as it was a war of conquest, he denied its constitutionality. He believed that every death caused by this war was as much a murder as had ever been attributed to a criminal. Believing that, he could not in his heart permit his vote of thanks to be recorded to those who had been the instruments of the war. He had another objection to these laudatory resolutions, which he derived from the pecuniary expenses of the war. He had opposed the war from the first, and washed his hands of the innocent blood which it had shed. With twenty others, he sent forth to the country his protest against the annexation of Texas; and he declared that he now felt deeply the truths which that paper contained. If this military spirit and this system of policy did not overpower the government, he had read the history of his race in vain. He protested, further, against this taking of the slave question under the protection of this government; and, adverting to the presidential canvass in the course of his remarks, he proceeded to ask the gentleman from Pennsylvania, the chairman of the Committee on Manufactures, [Mr. Stewart,] whether he did not understand General Taylor to be in favor of a tariff?

Mr. Stewart was understood to answer in the affirmative.

Mr. Giddings now desired to ask the gentleman from South Carolina [Mr. Inges,] whether he did not understand Gen. Taylor to be a free-trade man?

Mr. Sims. I don't understand him as any thing. [Laughter.]

Mr. Giddings would like to know, then, which of these parties were destined to be humiliated by this presidential candidate? He next proceeded to ask gentlemen in favor of the improvement of rivers and harbors by the general government, if they did not consider Gen. Taylor to be with them?

Mr. Stewart. General Taylor says, if elected he will pursue the policy adopted by Gen. Washington. [Laughter.]

Mr. Giddings. I am apprehensive that the answer of my friend from Pennsylvania is not well understood. I would ask him what he understands to be the course of policy adopted by Gen. Washington? [Laughter.]

Mr. Stewart (in his seat.) Washington was in favor of that.

Mr. Giddings would now ask the same question of gentlemen on the other side of the House.

A VOICE. We don't know anything about it.

Mr. Stewart. General Taylor has distinctly said, if elected, he will follow in the footsteps of Washington, Jefferson, and Madison.

Mr. C. J. Ingersoll. Does the gentleman know whether Gen. Taylor is a Tariff man?

Mr. Giddings now recurred to the subject of slavery and the Wilmot Proviso, affirming that he stood yet on the same ground he had at first maintained from the commencement. Nine States (he said) had proclaimed their unalterable purpose that slavery should be no further extended. Gen. Taylor had been interrogated on this point, and Mr. G. would like to ask the gentleman from Pennsylvania (the author of this proviso) what he thinks of his answer?

Mr. Wilmot. If I could rely alone upon his single letter on this subject, I should have strong hopes that he was in favor of it. But when I consider that he is a southern man, and a slave-holder, I have no confidence in him; and, indeed, I am in doubt whether he understood the full scope of his answer when he made it.

Mr. Giddings. It had been proclaimed by Gen. Taylor's organ, that on the question of slavery, he was as true as the needle to the pole—in opposition to the Wilmot proviso. He repeated the issue as it had been accepted by Mr. Clay, who asserted it as an article of the whig creed, that the slave question should remain with the States; and objected emphatically to any political contingency by which the whigs might be forced to defend again.—Mr. G. asked if Gen. Taylor had given any indication of his political views?

Mr. Stewart. Yes, sir; he says he will support the constitution.

Mr. Giddings. There is no demagogue who will not say that.

Mr. Andrew Johnson asked the member from Pennsylvania, through the member from Ohio, whether General Taylor was in favor of the independent treasury. That was one of the measures which General Washington approved, and the gentleman from Pennsylvania had said that Gen. Taylor would pursue the course taken by Gen. Washington.

Mr. Giddings. Say what you will, you cannot avoid the great and transcendent issue made in 1844, of the extension of slavery. We had had melancholy evidence to-day of the degeneracy of this issue on this subject. His colleagues on the other side had deserted the principle of freedom, and were contributing to rivet the chains of slavery.

Mr. Sawyer made an explanation as to his vote on this subject.

Mr. Giddings was happy, he said, if his colleague was ever right on this great question. He would say to the people that a hundred millions had been expended in acquiring territory for the extension of slavery—and the slave region, and that his colleagues on the other side had this day voted in favor of that policy.

Mr. Baker. I understand that some members from Ohio, who voted against the resolution this morning, voted under the idea that it was an abstract question, but would not vote to meet the question when presented in a practical form.

Mr. Giddings. There will never be another occasion for declaring the principle. When the question comes before us in the appropriation bills, there will be other objections to the introduction of this principle. Heralluded to the efforts made by the cabinet to carry the tariff of 1846. It was carried by the votes of the Texas members and senators. What security had we for the maintenance of the rights guaranteed to us by the solemn compact of the constitution?

FREE TERRITORY.

On Monday, Mr. Putnam of New York proposed the following preamble and Resolution to the U. S. House of Representatives:

Whereas, in the settlement of difficulties pending between this country and Mexico, territory may be acquired in which Slavery may not now exist; and whereas Congress, in the organization of Territorial Government, at an early period of our political history, established a principle worthy of imitation in all future time, forbidding the existence of Slavery in free territory: Therefore

Resolved, That in any territory which may be acquired from Mexico over which shall be established Territorial Governments, Slavery or involuntary servitude, except as a punishment for crime, whereof the party shall have been duly convicted, should be for ever prohibited; and that, in any act or resolutions establishing such Governments, a fundamental provision ought to be inserted to that effect.

Mr. Brodhead moved the previous question.

Mr. Brodhead moved to lay the resolution on the table, which motion was carried—Yeas 105, Nays 62.

Mr. Chas. J. Ingersoll, the very lickspittle of the Slavery Propagandists, was not within the bar when his name was called, but asked the privilege of recording his vote against Free Territory, which request was denied, the result having already been announced.—*Tribune.*

From the New-York Tribune.

THE ROLL OF INFAMY.

Twenty-seven Loco-Focos (including the Native Levin) from the Free States united with the South on Monday to vote down the principle, that Slavery shall not be planted under our Stars and Stripes Flag upon any Free Territory which we may acquire from Mexico by the expected treaty of peace. Their names are as follows:

From New York.

AUSBURN BIRDSALL, Birmingham, Broome Co.
DAVID S. JACKSON, 12th Ward, City,
FREDERICK W. LORD, Brooklyn, Suffolk Co.
WILLIAM B. MACLAY, 7th Ward, City.
[4 Yes to 4 No.; 3 absent.]

From Maine.

ASA W. H. CARTER,
FRANKLIN CLARK,
JAMES S. WILEY,
HEZEKIAH BRADBURY WILLIAMS.
[4 Yeas to 1 No; 1 absent.]

From Pennsylvania.

R. BROADHEAD, (turncoat,)
CHARLES BROWN,
LEWIS C. LEVIN, (Native,)
JOB MANN,
[4 Yeas to 1 Nay, (Wilmot); 3 dodgers.]

From Ohio.

RODOLPHUS DICKINSON,
WM. A. SENSENY, Jr.
JOHN K. MILLER,
THOMAS RICHEY,
WM. SAWYER,
[5 Yeas to 5 Nays.]

From Indiana.

CHARLES W. CATHCART,
THOMAS J. HENLY,
JOHN PETTIT,
JOHN L. ROBINSON,
WM. W. WICK.
[5 Yeas to 1 (Rockhill) absent.]

From Illinois.

ORLANDO B. FICKLIN,
JOHN A. McCLERNAND,
WM. A. RICHARDSON,
ROBERT SMITH,
THOMAS J. TURNER.
[5 Yeas, 1 (John Wentworth) Nay.]

☞ All the Loco-Focos from the Free States who voted to sustain the principle of Free Territory are in Italics.

Messrs. Hammons of Maine, J. H. Johnson and Pearsee of N. H., Peck of Vt. Thurston of R. I., Collins, Eustis, Fox, Hale, Lawrence, and Strong, of Mass., Weather of N. Y., Wilmot of Pa., Cummins, Fairan, Fries, Lahm, and St. John of Ohio; Bingham, M'Cleland, and C. E. Stuart of Michigan, Wentworth of Illinois, and Wm. Thompson and Leffler of Iowa—21 for Freedom to 27 for Slavery.

Thus the Loco-Focos of the Free States turned the scale against the principle of Free Territory; the Whigs of the Free States being voted solid (*seventy-seven*) in favor of Freedom, and the Nays (Houston of Del.) from a nominal slave State, while the united South cast *seventy-eight* votes against restriction on the Extension of Slavery. Nothing but the great Hale-storm in New Hampshire, and the pending election there, kept straight the Loco-Foco representation from Slave, and the men who were elected from Districts bordering on that State.

We take this vote as decisive that the present Congress will interpose no obstacle to the Extension of Slavery into any territory which may be acquired from Mexico. The Future must provide for itself.

ARRIVAL OF THE BRITANNIA.

The British mail steamer Britannia arrived at Boston on Saturday, at 8 A. M.

The Britannia has had very protracted passage of 21 days, having left Liverpool promptly, as advertised, on the 12th ult. She was delayed by the prevalence of westerly gales, which retarded her so much that for several days she ran only eighty miles a day. She left Liverpool with 37 passengers, included 14 for Halifax, and took on board 13 additional passengers for Boston.

IRELAND.—Ireland is still the scene of misery and crime. Arrests, Commissions have, and, perhaps, after trying and convicting *fifty* persons for various outrages against the lives or property of their neighbors. Sixteen have been found guilty of murder. Assassination is the most desperate character continue to occur in some sections of this wretched country. It is said that no less than ten magistrates have been, themselves or their immediate friends, shot within a few years, in a single district.

Disease and destitution are not diminishing; on the contrary, they are rapidly extending throughout the South and West, and in many districts the mortality is fearful. In Skibbereen, the entire population of tracts of country along the Western coast are in a frightful state of destitution. Even in the comparatively well-circumstanced country of Leinster, thousands are sinking into the grave amongst the class who have hitherto kept themselves independent of the poor-rate.

The inquiry into the state of the national defences, has ended in the determination of government to double the artillery force, and embody 10,000 Militia. The country at large is opposed to the measure.

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Fire and Dreadful Loss of Life. There was a fire in 31st street, New-York, on Monday, by which three houses were burned. A whole family, comprising Mr. Welch, his wife and three children, were destroyed by the flames. Mrs. Welch escaped, but returning to save her family, she was much burnt, and died yesterday.

Oberlin, Ohio, March 4. Destructive Fire. The Oberlin Evangelist establishment, and all the building thence to Main-street, were burned down last night. From the information in the above despatch, we are led to think that in addition to the publication office, printing office, and bookstore of Mr. Fitch, of the Evangelist, the Colege-hall and two or more stores have been destroyed.—[N. Y. Tribune.

Death of Captain Thayer. Capt. Seth W. Thayer, who has been upon Long-Island Sound for the past twenty years, and is well known as an accomplished steamboat commander, died at Seekonk about six o'clock, yesterday. He was taken sick on Tuesday night last, on board the steamer C. Vanderbilt, on the passage from New-York to Stonington, on the Sound. His age was about fifty-five.

Col. George Mead, Recorder of the city of St. Louis, died suddenly in that city Feb. 19.

THE MASSACHUSETTS QUARTERLY REVIEW.

No. II., for March, of this new Quarterly, contains the following articles:—I. The Legal Rights of American Slavery. II. The Industrial System. III. Education of the People. IV. The Hebrew Monarchy. V. Ballad Literature. VI. Short Reviews and Notices. List of New Publications.

The first article is an attempt to settle the position of the Slaveholding States, as to the Unconstitutionality of Slavery on the American soil—a position so obviously contradictory of the most remarkable facts pertaining to the formation of the Union, and so utterly disregardful of the intelligence and knowledge of the Northern States, and the courts, that to attempt to refute it is almost like carrying coals to Newcastle, and seems like a waste of ink, paper, and time. There can be nothing found analogous to it in the history of any nation; and the attempt to defend it on the ground that nothing is legally binding, that is not conformable to natural principles of right is successful only as it subverts all the existing governments of the earth, which are all based upon injustice, and the legislation of which is, in a moral point of view, "chaos come again." Of course, the Slaveholders are directly and legitimately to the ground occupied by the non-resistants, to which, being one of that number, we take no exception. Now to say that slavery is illegal and unconstitutional, because 'men cannot bargain away either their own rights or those of others,' is not a plain proposition. It might be as fairly argued, that the army and navy are illegal and unconstitutional, (though expressly provided for in the Constitution,) because men cannot bargain away their own lives, or those of others. It may be true—it is true, in a moral sense—that 'all such pretended contracts are void from the beginning'; but what does this prove? That slavery is not a creature both of statute and organic law in the United States? No—for it is. It proves this—that men ought not to enter into fraudulent or unjust contracts with each other; and whenever they do so, they are still morally bound to do right. We agree with the reviewer, that 'to say that by committing the folly or the crime of contracting in an immoral way, a man lays himself under a moral obligation to do that moral act, is to overturn the very foundations of morality.' We also agree with him in scouting the doctrine as extremely profligate, that 'no matter how absurd—no matter how unjust—men may delude themselves or others—he has a bargain; and though it stipulates for the pound of flesh, it must be fulfilled.' The declaration of the Apostle is a sound one—'We ought to obey God rather than man'; as also his interrogation—'Whether it be right, in the sight of God, to hearken unto men more than unto God, judge ye.' But who is to determine what is the will of God, and what are the 'natural principles of right?'—Clearly, on this point, every man is to be fully persuaded in his own mind. But, under what government is this right of judgment recognised, or this exercise of conscience allowed? None. No citizen is permitted to set aside a law of Congress, or of the State Legislature, on the ground that it is immoral, or contrary to the 'common law,' so called. No court, even, is empowered to do this. While the law remains on the statute book, he is generally forced to it is to be inflicted on all who violate it, whatever may be the reasons set forth in justification of disobedience. The law is as imperative in a Republic as in a despotism; and in the nature of the case must be, or the government is no more of and. The absolutism of the majority is as remorseless as that of the Russian autocrat, in its treatment of liberty of conscience, and the right of private judgment. In the one case, as in the other, the paramount doctrine is, 'might makes right.' The reviewer asserts that 'allegiance is a duty, it requires that he' is required by the American as by the Austrian government. Each government determines its own powers, enacts its own laws, rules according to its own election, and requires implicit obedience. Hence the immorality of political governments, as a general rule; for we were not created to be governed by the will of man, but by the will of God. Hence, too, the moral necessity which non-resistants feel to withdraw their allegiance from the government of this country, whether Slave or Free, which, we feel, is no counterpoise to despotic written in human blood.

Now, it is a work of supererrogation, in determining whether slavery legally exists in this republic or not, to go back two centuries, to the early settlement or colonial condition of the country, to wrest extra parchments, to obsolete charters, to Parliamentary enactments, or to the legislation of Massachusetts, Virginia, or Georgia, as a colony. When the American people threw off their allegiance to the British crown, and instituted a government of their own, they made themselves the fountain and source of power. They were slaveholders before, slaveholders through, slaveholders after the revolution; and slaveholders they resolved to continue. They formed a Constitution, to be THE SUPREME LAW of the land, "any thing in the Constitution or other law, abroad or at home, to the contrary notwithstanding. In that Constitution they made provision for the unmolested prosecution of the foreign slave trade for a definite period; for the existence of a slaveholding oligarchy, to be recognised in England as a very liberal proposition of the British Government on which to base an arrangement for a system of international slave-trade.

The British Government has taken a decided stand in support of the Pope, declaring that any armed demonstration on the part of Austria, to oppose the measure of reform prescribed in the Papal States, will be met on the part of Great Britain with decree of arms.

DENMARK. The King of Denmark has granted a constitution. There is to be established common states for the kingdom of Denmark, and the duchies of Schleswig and Holstein, to assemble at fixed periods alternately in the kingdom of Denmark and in the duchies.

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ABOLITION OF THE GALLOWS.

The Committee of the State Legislature, to whom have been referred the petitions for the abolition of the death penalty in this Commonwealth, were addressed on Wednesday afternoon, last week, by Wendell Phillips, Robert Rantoul, Jr., and Dr. Walter Channing, in behalf of the petitioners. The earnest and eloquent remarks of Mr. Phillips are very able, and showed his absolute mastery of every branch of this important question. The statistics adduced by him to demonstrate not only that the infliction of the death penalty does not hold in check the crime for which it is inflicted, but by its cities to the commission of that and other crimes, and that in all cases where capital punishment has been abolished, there has been a reduction in the number of capital crimes committed, spoke in a language so plain, and with a resistless potential, as to render the longer continuance of the gallows in Massachusetts inexcusable and criminal, in a high degree. He exposed the dishonest attempts which had been made to invalidate some of those statistics, particularly with reference to Belgium and Tuscany. As he did not conclude his remarks, another meeting was held by the Committee on the succeeding afternoon, in the same place—the hall of the House of Representatives. While the Committee were waiting for the appearance of Mr. R., and of other gentlemen who had promised to speak, we were pleasantly by several of the friends of this humane movement, to occupy a short time in protesting against the description of human life on the soil of Massachusetts, for such reasons as might occur to us. We accordingly did so; and as none of the speakers which had preceded had based their opposition to the death penalty on the ground of the inviolability of human life, we addressed the Committee with special regard to that fundamental point. The Boston Post seems not to have been pleased with our remarks.—It gives us, however, the credit of making "a short speech," but, 'owing, perhaps, to the stupifying effects of an unduly hot atmosphere, it was not remarkable for either logic or fire.' Of the lack of fire, we will say nothing, except that an additional quantity (especially on so occasion so familiar) would have been superfluous, the Post's account of the state of the atmosphere being witness; and yet in the same article, reference is made to 'a *sermon* on the part of the speaker,' which certainly indicates a degree of fervor. We think 'logic' we will think it was sound and unanswerable, even taking the imperfect sketch of our remarks, as given in the Post, in evidence. We never use an intentional sophism; and between our premises and conclusions, on any subject, we trust it is seldom we are wrong; and, in this case, we believe we attempted to argue, after a few introductory remarks respecting the origin and nature of government, were these:

1. Life is taken in this State for various offences, by the edict of the Legislature. Of course, this taking of life is authorized by the Legislature.

2. Whence does the Legislature derive this right? All the power it can justly wield is derived from the people; and the stream cannot rise higher than its source.

3. Whence do the people derive *their* right to authorize the Legislature to exercise discretionary power over human life? As individuals, they have no such discretionary power over their own lives; they may not innocently put an end to their own existence, whenever they think proper; for, in every country, such a deed is regarded as a crime, in version or pity, if not invariably with horror. Now if the people do not possess such a prerogative individually and naturally, they do not collectively over others, and cannot delegate to their representatives a power which does not of right belong to themselves.

4. This should not be a debatable question *before the American people.* In their Declaration of Independence, they hold it to be 'a SELF-EVIDENT truth, that all men are created equal, and that they are endowed by their Creator with certain inalienable rights to life.' What is inalienable, cannot be alienated.—What the Creator has designed to be inalienable, he has not surrendered to the will of a majority.—Hence, until the American people repudiate their declaration of rights, they are bound to protect, for we were not created to be governed by the will of man, but by the will of God. Hence, too, the moral necessity which non-resistants feel to withdraw their allegiance from the government of this country, whether Slave or Free, which, we feel, is no counterpoise to despotic written in human blood.

Now, it is a work of supererrogation, in determining whether slavery legally exists in this republic or not, to go back two centuries, to the early settlement or colonial condition of the country, to wrest extra parchments, to obsolete charters, to Parliamentary enactments, or to the legislation of Massachusetts, Virginia, or Georgia, as a colony. When the American people threw off their allegiance to the British crown, and instituted a government of their own, they made themselves the fountain and source of power. They were slaveholders before, slaveholders through, slaveholders after the revolution; and slaveholders they resolved to continue. They formed a Constitution, to be THE SUPREME LAW of the land, "any thing in the Constitution or other law, abroad or at home, to the contrary notwithstanding. In that Constitution they made provision for the unmolested prosecution of the foreign slave trade for a definite period; for the existence of a slaveholding oligarchy, to be recognised in England as a very liberal proposition of the British Government on which to base an arrangement for a system of international slave-trade.

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THE SABBATH — CALVIN — H. C. WRIGHT — THE CONVENTION.

In the New England Puritan, of last week, in an editorial article on 'H. C. Wright's Outrageous Perversions of Calvin on the Sabbath,' in his excellent pamphlet, entitled 'The Christian Day Sabbath not of Divine Appointment.' It was presented by the Puritan, that the extract from Calvin's dissertation on the Sabbath, which is given in the pamphlet, is not correctly translated; but, in 'outrageous perversions,' it seems, consist in not quoting *all* that Calvin wrote on the subject. The accusation of the Puritan is a false one, and the additional extracts which it makes to prove it, only exhibit the same fault in a notorious sheet. In the extract quoted by Mr. Wright, Calvin uses the explicit and emphatic language:—

'He (Christ) is the true fulfilment of the Sabbath. . . . "The Sabbath is not contained in our day in *scripture*." Christians, therefore, should have nothing to do with $ superstitious observance of days.' And he adds:—

'Thus vanish all the dreams of false prophets, who in times gone have taught the people Jewish notions—*declaring that the ceremonial part of the commandment* (which, as they say, is the special part of the seventh day,) has been abrogated, but the *moral* part of it—that is, *the observance of one in seven*—still remains. But this is only changing the day in the week, and, by a single stroke, the abolition of the *holiness of the day* is overthrown. In the same principle, the same mysterious signification would still attribute to the Christian day, what prevailed among the Jews. And, in truth, whatever what advantages have come of it. Those whoseeing to it for other reasons, as a great, carnal, superstitious observance of the Sabbath; so that the proofs we urged, (Isaiah i. 13, Ivii. 13) apply as much to those of the present day, as to those to whom the prophet addressed them.'

Now, after expressing his sentiments thus unequivocally respecting the Sabbath as a purely Jewish institution, it must have required no small amount of ingenuity, and many volumes, for Calvin to explain away his language so as to mean something directly opposite, and (as the Puritan ambiguously affirms) in 'accordance with the views of the strictest sect of Sabbath keepers' at the present day! That paper proposes, as a further translation of Calvin, to show (oddly enough!) that he was writing in the very teeth of just such ideas as Wright, Garrison and company!! If its decision be true, what a lucid and coherent writer Calvin must be! Black is white, and white is black; next, that black is white; and lastly, that neither is white or black! But its effort to convert Mr. Wright of 'outrageous perversions' is a failure, as every discriminating reader of the Puritan will readily perceive. The extracts quoted by it, Calvin approves of the observance of the five day of the week, not as a holy day, but as Sabbath in the Jewish or modern orthodox sense, but as a matter of convenience and utility, and as needful (in the present state of things) to the order and peace of the church. The Puritan observance he finds in 'This saith the Lord,' but makes it purely conventional—a matter of church regulation, that all things may be done decently and in order. And to show, still further, that he regards it strictly in this light, he adds—'Do you ask, why we do not have religious assemblies every day, *rather than make a distinction of days?* WOULD THAT WE MIGHT.' But as this could not be done, he regarded the practice of observing the first day of the week, without superstition, for religious purposes, as 'ministering to the peace of society,' and promotive of church order; at the same time admitting that Paul, in his epistle to the Romans, 'asserted it to be superstitious to put a difference between one day and another.'

Now, it is not a question of church order, of public utility, or of expediency, that is raised by Mr. Wright, or by the signers of the Anti-Sabbath Call; for in regard to every such question, men may innocently and honestly differ, as it is neither a command nor a precept, explicit, and binding upon all mankind. Each may be fully persuaded in his own mind, in his own convictions—in accordance with what Paul says:—'One man esteemeth one day above another; another esteemeth every day. [The word 'alike,' which is added in the common translation, is not only unauthorized by the original, but is, in fact, unauthorized by the original reading of the passage.] Let every man be fully persuaded in his own mind.' This is liberty enough—all that any one need ask. But the real question is, ought the first day (or any other day) of the week, under the dispensation of Christ, and the Gospel, to be regarded as THE SABBATH, deriving its authority from the fourth commandment, and rendering labor or recreation on that day a sinful act;—and has the Legislature of Massachusetts a right to decide the matter for the people, and to enforce its decision by observance, by inflicting penalties upon the disobedient?

To show that Mr. Wright, in quoting Calvin as anti-sabbatical in his views, did not misrepresent him, read the following extract from the Preface to the last American edition of Calvin's Institutes, published by the *Presbyterian Board*:—

'The most decidedly objectionable feature in the 'Christian Institutes' is to be found in the explanation of the Fourth Commandment, *where the author asserts the abrogation of the Sabbath.* In Calvin's view, this ordinance was a mere type of better blessings, and with the types and ceremonies of the old dispensation, it was done away by the introduction of a new and better dispensation. In this opinion, he can no doubt be quoted by the Antinomian; and as universal is the conviction of the Church, on the perpetual obligation of the Sabbath as a moral institution, it will be regarded as a most unfortunate opinion, even under the sanction of so great a name as that of Calvin. In justice to the parties for which require the observance of the first day of the week as the Sabbath, on pain of fine, imprisonment, or death! And this is Universalism in the year 1848!'

N. B. The Anti-Sabbath Convention will be held in the Melodeon, Boston, on Thursday and Friday, March 23d and 24th.

HOWITT'S JOURNAL.

The monthly part of this ably conducted Journal contains six engravings, viz.—Santa Claus, The Monster Girl, John Hue Sheridan, The Council of Constance, The Gin Palace, Abby Kelly Foster, 'the eminent American Anti-Slavery Advocate,' Perils by the Way—Wolves. The likeness of Mrs. Foster is a much better one than was that of Ralph W. Emerson, though not entirely satisfactory. We wish an autobiography had accompanied it. There is the usual variety of interesting and entertaining articles—among them a capital one by William Howitt, entitled 'Our National Defences—The Rats in the Stack.' It keenly satirizes the insane idea of the Land Reformers, that England is endangered by the conquest of England, and therefore England should vastly augment its military strength. 'The danger,' says Howitt, 'is not from without, but from within—not from the French, but the Normans. The enemy is already in the camp—the plunderer is here, and hence lastly appears the cause of the old Aristoc-Rats, who, since the Norman invasion, in increasing numbers and ever growing audacity, have been tugging at the vitals of John Bull.' Good!

The Journal may be found at Crosby & Nichols, Washington-street. Success to it!

EWBANK'S HYDRAULICS AND MECHANICS. We have received the 5th No. of this work, filled with its usual variety of interesting matter. This number is especially rich in illustrations of the use made of chemical and hydraulic secrets, by the priests of old time, to work wonders; and goes far to prove one thing, at least, that the moderns have little cause to boast over the ancients, as to knowledge of scientific principles, and almost as little in regard to their application. To be sure, many modern of more *popular and useful* application have been discovered, and herein is our real superiority.

THE LIBERATOR.

BOSTON MARCH 10, 1848.

THE MASSACHUSETTS QUARTERLY REVIEW.

No. II., for March, of this new Quarterly, contains the following articles:—I. The Legal Rights of American Slavery. II. The Industrial System. III. Education of the People. IV. The Hebrew Monarchy. V. Ballad Literature. VI. Short Reviews and Notices. List of New Publications.

The first article is an attempt to settle the position of the Slaveholding States, as to the Unconstitutionality of Slavery on the American soil—a position so obviously contradictory of the most remarkable facts pertaining to the formation of the Union, and so utterly disregardful of the intelligence and knowledge of the Northern States, and the courts, that to attempt to refute it is almost like carrying coals to Newcastle, and seems like a waste of ink, paper, and time. There can be nothing found analogous to it in the history of any nation; and the attempt to defend it on the ground that nothing is legally binding, that is not conformable to natural principles of right is successful only as it subverts all the existing governments of the earth, which are all based upon injustice, and the legislation of which is, in a moral point of view, "chaos come again." Of course, the Slaveholders are directly and legitimately to the ground occupied by the non-resistants, to which, being one of that number, we take no exception. Now to say that slavery is illegal and unconstitutional, because 'men cannot bargain away either their own rights or those of others,' is not a plain proposition. It might be as fairly argued, that the army and navy are illegal and unconstitutional, (though expressly provided for in the Constitution,) because men cannot bargain away their own lives, or those of others. It may be true—it is true, in a moral sense—that 'all such pretended contracts are void from the beginning'; but what does this prove? That slavery is not a creature both of statute and organic law in the United States? No—for it is. It proves this—that men ought not to enter into fraudulent or unjust contracts with each other; and whenever they do so, they are still morally bound to do right. We agree with the reviewer, that 'to say that by committing the folly or the crime of contracting in an immoral way, a man lays himself under a moral obligation to do that moral act, is to overturn the very foundations of morality.' We also agree with him in scouting the doctrine as extremely profligate, that 'no matter how absurd—no matter how unjust—men may delude themselves or others—he has a bargain; and though it stipulates for the pound of flesh, it must be fulfilled.' The declaration of the Apostle is a sound one—'We ought to obey God rather than man'; as also his interrogation—'Whether it be right, in the sight of God, to hearken unto men more than unto God, judge ye.' But who is to determine what is the will of God, and what are the 'natural principles of right?'—Clearly, on this point, every man is to be fully persuaded in his own mind. But, under what government is this right of judgment recognised, or this exercise of conscience allowed? None. No citizen is permitted to set aside a law of Congress, or of the State Legislature, on the ground that it is immoral, or contrary to the 'common law,' so called. No court, even, is empowered to do this. While the law remains on the statute book, he is generally forced to it is to be inflicted on all who violate it, whatever may be the reasons set forth in justification of disobedience. The law is as imperative in a Republic as in a despotism; and in the nature of the case must be, or the government is no more of and. The absolutism of the majority is as remorseless as that of the Russian autocrat, in its treatment of liberty of conscience, and the right of private judgment. In the one case, as in the other, the paramount doctrine is, 'might makes right.' The reviewer asserts that 'allegiance is a duty, it requires that he' is required by the American as by the Austrian government. Each government determines its own powers, enacts its own laws, rules according to its own election, and requires implicit obedience. Hence the immorality of political governments, as a general rule; for we were not created to be governed by the will of man, but by the will of God. Hence, too, the moral necessity which non-resistants feel to withdraw their allegiance from the government of this country, whether Slave or Free, which, we feel, is no counterpoise to despotic written in human blood.

Now, it is a work of supererrogation, in determining whether slavery legally exists in this republic or not, to go back two centuries, to the early settlement or colonial condition of the country, to wrest extra parchments, to obsolete charters, to Parliamentary enactments, or to the legislation of Massachusetts, Virginia, or Georgia, as a colony. When the American people threw off their allegiance to the British crown, and instituted a government of their own, they made themselves the fountain and source of power. They were slaveholders before, slaveholders through, slaveholders after the revolution; and slaveholders they resolved to continue. They formed a Constitution, to be THE SUPREME LAW of the land, "any thing in the Constitution or other law, abroad or at home, to the contrary notwithstanding. In that Constitution they made provision for the unmolested prosecution of the foreign slave trade for a definite period; for the existence of a slaveholding oligarchy, to be recognised in England as a very liberal proposition of the British Government on which to base an arrangement for a system of international slave-trade.

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LETTER FROM JAMES HAUGHTON TO H. C. WRIGHT.

[Eccles Street, Dublin, 8th February, 1848.]

H. C. Wright:

Dear Henry,—I thank you for your kind remembrance of me, as evidenced in your letter on the subject of Temperance, in the Liberator of December 3rd, which you addressed to me for the Cork paper, no doubt, of telling a friend whom you could not grasp warmly in your fine, large hand, by your warm words which toss and foam and swell between us, in a gulf some three thousand miles or more in width, that you love him in affectionate remembrance, and to let the world know somewhat of the ungodly doings of these 'Worthy', 'Sons of Temperance,' who have sprung up among you, to defile by their follies and their antics, that glorious reformation—teetotalism—which ought to be considered by all who take shelter under its beautiful white banner, as a green spot in the desert, sacred to the genius of Love and Liberty and Equality. But there is no place upon earth, (nor in heaven either, if such speculative are permitted within the crystal gates,) guarded from the malign influences of prejudice and bigotry. Truly those 'Sons of Temperance' whom you have exhibited in their true colours, are an impudent set of fellows, to assume as their ensign the manifest standard which has been unfurled as the emblem of 'Peace on earth, and good will to man;' but I guess they call themselves Christians, too, sh? that we need not wonder at their railing under colours other than our camp.' But, my dear friend, these 'Sons of Temperance' are not the only 'wolves in sheep's clothing, who have been found invading our borders.' You will recollect what a horde of them made their way into the World's Temperance Convention, and there exhibited the cloven foot.

In carrying out various reforms, I am aware of the value of excluding, as much as possible, all extraneous matter from their discussion, so that I would wish the Temperance platform to be occupied for certain purposes; yet, if I found myself thereon, long side one of those fastidious gentlemen who repudiated the companionship of a colored brother, I think I should soon make him know there was not room enough there for him and me. If you find one more unpeaded by prejudice against colored people in Ireland, find our efforts marred by prejudice against creed. Some demon or other steps in every where to retard the progress of the right and the true, upon earth. It is painful to have to contend against the physical and moral evils which surround us, but it is and to be constantly made to feel that our chief opponents in the regeneration of our species are to be found in the more enlightened classes of the community, every where. Intellectual education has made rapid advances in America; and yet, in a large portion of that immense country, the principles of Truth and Justice operate little upon the practice of the people. Among the influential classes of society in these lands, intellectual education has also enabled us to make great strides towards perfection in the physical sciences, but a low standard of morals keeps us, too, miserably degraded. I hope you and other true-hearted teetotallers in your land will be able to strike an effectual blow at these falsehearted 'Sons of Temperance'—for it is not that wolf but evil can arise from such an association. Their high-sounding titles, and their insignia or regalia, are but childish efforts to gain respect, somewhat analogous to the big wigs worn by our judges, and the black and white gowns put on by our clergy—as if the world were to be awed into the practice of justice and religion. Talking of judges and clergy puts me in mind of the horrid exhibitions which, in the name of law, and of ordained religion, are now taking place in my poor country. I have seen you several Newspapers since you left Ireland. From them, and other sources, you have no doubt learned that our law and our religion are to be vindicated by the strangling of some twenty or more wretched men, who have been unanimitly found guilty of desperate murders. I say unanimitly, for I do not think there could be found, in the annals of criminal jurisprudence, a more contemptuous estimate of human life, than has been evinced by jurors on our late Spee at Commons, in which prisoners were recorded with indecent haste. It seems as if the spirit of vengeance had taken house. 'Blood for blood' is the cry, and the strange demand is likely to be abundantly gratified.

But out of evil good will, I hope, arise. There is a feeling abroad in opposition to death punishment; it will soon be bandied about, and the bloody sacrifice about to be offered up by our rulers will, I doubt not, wake up and strengthen the hands of the friends of humanity and civilization.

We had a meeting in Dublin last week. It was largely attended; still it was a good meeting, and I expect good will result from it. This hanging, which we hold to be so essential for the maintenance of our law and our religion, seems to me to have its foundation in the erroneous impressions we entertain of the government of God. Our theology makes him a cruel and vindictive being, and so we justify our cruelty on the ground, that we but follow the example of our heavenly Father. Two Catholic priests (my friend, Father Spratt, was one of them) are the only representatives of the clergy at our meeting. So much for the humanity of our teachers, of the religion of Jesus! The clergy everywhere (with a few honorable exceptions to the rule) are opposed to progress. This shameful neglect is caused by their conduct in relation to our glorious political reformation. Of the Protestant clergy of every denomination, it may be stated with truth, that they take no part in it. The few exceptions only prove the general rule. Among the Catholics, my practice is somewhat better, yet there is a lamentable indifference even here. You know my worthy friend, Father Spratt. He is the only man among his class, in this city, who takes a really serious interest in the cause; and his success is indeed heartcheering. You have frequently remarked the great sobriety of the working classes of Dublin; in this respect they maintain their usual good character. I doubt if a similar population is to be found any where, whose habits, as regards sobriety, and the absence of serious crimes, are superior to theirs. Have I mentioned the little pains which is taken by our weekly clergy, to aid the poor in their efforts at self-improvement, I really am surprised at the good order which prevails. We have no men of any rank or station among us on the side of sobriety; there are all drinkers, and, of course, drunkard-makers, for it is out of the reach of possibility (?) drinkers, but not drunkards arise; and if the history of these drinkers could be made known, I doubt not it would exhibit a fearful amount of social desolation. Father Spratt is the people with him, however. You have heard at some of our glorious open-air meetings. He will hold such meetings occasionally, and it is pleasant and good to be there. Thousands often assemble, and a fine enthusiasm prevails, hundreds taking the pledge, and hundreds more have their good resolutions confirmed. James N. Buffum and Frederick Douglass remember with pleasure, I doubt not, the first open-air temperance meeting they were at in Ireland. It was at Colbridge, a village about six miles from town. I was once at Drogheda, and once at Carlow, with Father Spratt, since you saw us last. We had good meetings in both places.

God prosper the cause, it cannot but thrive!

While the pulse of our patriot heart beats alive,
Its devotion to feel, and its rights to maintain.

I hope it will go ahead gallantly in your own beloved land.

What a delightful time you must have had at the last anti-slavery Bazaar! I rejoiced when I found it was so successful, in every sense of the word. And dear Garrison is again restored to health. Your minds must be strengthened, and your hopes renewed for the great struggles you have yet to make. So may it be with you, sincere, until victory shall crown your labors.

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Your horrid Mexican war is a sad business; yet it seems to me as if your Southern men would defeat their object by it, in awakening the moral sense of the nation to an abhorrence of their conduct in this open attempt to perpetuate a system which has certainly made your Union the scoff of the world.

* * * * * * * * * * * *

What do you think of England's outcry about 'National Defences'? I should rather say, of the cry of her strictures? It seems to me that these haughty wrongdoers are now gathering in their harvest of misery. They have, for ages, been setting the part of the spoiler and the tyrant, at home and abroad; they have left Ireland a land of desolation, and ground down their own people, that they are raised but one degree above our misery; and now they cannot feel easy on their beds of down, unless they are guarded by myriads of bayonets, and by fortifications bristling with cannon. Thus it is that I read their declaration, that we are not safe from foreign aggression. Our millionaires have wronged and plundered the world, and their consciences making cowards of them all, idle fears of just retribution are conjured up before their alarmed imagination.

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I do not yet feel quite reconciled to the passing away of Saturday after Saturday, and never seeing you a welcome visitor. I think of the thousand things we used to talk about, and wish you were here to arrange them. I doubt not you sometimes think of these things too, for we had many pleasant hours together, hours not soon to be forgotten by either of us. I hope your health continues good since you got home, and that, in the bosom of your family, and surrounded by friends, breathing kindred sentiments of love and good will to all mankind, very many happy years are in store for you. I have sent you several newspapers, directed to Philadelphia. I will send this letter to the care of your friend Chaney, if you be not in Boston, I will leave it to his judgment either to send it you in its present shape, or give it you in the columns of the Liberator; thus adopting your original mode of telling a friend at a distance you were thinking of him, and affording to do more extended good in diffusing more widely those principles which we believe are of value to humanity.

I hope Frederick Douglass's paper will succeed. He has sent me the first two numbers. Please tell him to put me down in the list of his subscribers. My paper is full, so I must close. Farewell.

I am, dear Henry, your affectionate friend,

JAMES HAUGHTON.

LETTER FROM OUR EDINBURGH CORRESPONDENT.

Edinburgh, Scotland, Feb. 16, 1848.

Dear Friend:—I am glad to see you once more in the editorial chair, and at the same time sorry Edmund Quincy has risen from it. I love him, for he is a true friend of Humanity, and second to none, in the power and dexterity with which he wields the real weapon of a Christian warrior—the Pen—that shall one day break the sword in pieces, and strip war of its glory.

There has been an attempt made to get up an Invasion Panic, but it has failed. Our last panic was, that the gold was all going out of the country; the present is, that the French are in hand, and are coming in. The story of the Invasion Panic is this. The Duke of Wellington, some time ago, published a letter, in which he says, and tries to show, that the French could say day, if they took the notion into their heads, cross the channel, march up to London, level it with the ground, and lay the whole country under subjection, and all without previous notice or warning. 'The French,' says he, 'are threatening to do it,' though no one but himself, along with a few half-pay officers, has ever intimated it. And, (Ellicoe) have been privileged to hear the direful threat. What a blessing lies in long ears! The Duke wants 150,000 militia to be raised immediately, forts to be erected all along our shores, &c.; and the aforesaid officers and Peers write long letters to the newspapers, to show the necessity of instantly adopting Wellington's plans. The people, however, are not going to be taken in—experience has increased their wisdom. In the days of their ignorance, they celebrated with high rejoicings the victory at Waterloo—a victory ever since proved to exhibit in its character of Jesus Christ, are to be brought to bear on the consciences of slaveholders' by informing them continually that we cannot, and why we cannot, admit them to the communion table—help them catch their slaves—aid them in arresting Mexico—join with them in any general government. If our friend regards slavery as so slight and trivial a manifestation of human sin, that it is a waste of time to devote one's self specially to its abolition—a mere topmost leaf on the upas tree, which any slight frost will nip and blight; to be sure, it is not itself, while we think of more radical matters; if he really think that getting all support of slavery out of our statute book is merely 'patching up old infidel Constitutions'—that the support which slavery derives from the political structure of the Union, is a matter of so little importance that its discontinuance would not be worth rejoicing at,—his argument and views are sound. We, on the contrary, consider Temperance, Peace, Moral Reform, Education, Prison Discipline, Anti-Slavery, and all the other 'isms' as but one and only way of preaching the gospel; and Communism in church, Disunion in politics, and rebuke in society, the only ways of 'bringing truth to the consciences of slaveholders'; consequently, if these measures will never, under God, regenerate mankind, mankind will never be regenerated.

'Dissolve the Union! Are the *cottonocracy* of the *North* not allied and identified by a stronger influence (mammon) than the U. S. Constitution with the *slavocracy* of the South?

Because dissolving the Union is not dissolving all the bonds that keep the North and South together, does that prove it of no use at all? True, church fellowship is another bond; trade another; a common language another; old associations another, &c. &c. Cut all these, it was put on best-ship, all. But we must begin somewhere; we cannot every thing in one breath. 'If two men ride of a horse, one must ride behind.' While we talk of the communion table, do not accuse us of neglecting Disunion. We argued that yesterday. While we demand Disunion, do not accuse us of neglecting the influence of commerce—we will attend to that tomorrow. As to which should stand first in the catalogue men will differ; that all should have a place, no one will deny. We should be glad if the free States would refuse—refuse—to extradite slaveholders, imitating revolutionary days, when South Carolina and other States refused to trade with Rhode Island and Georgia, because these last continued to import British goods. But if that cannot be done, we know that we would call the special attention of Mr. Paine to the point—the disunion of our *political* Union *will surely tend to weaken* all the other bonds. We have a large commerce with Liverpool, and Havre, and Calcutta, but it does not make Liverpool and Havre and Calcutta Boston and New Orleans are. Run up the old pine tree flag of Massachusetts—leave to South Carolina the bloody stripes—and you shall find Charleston a thousand miles further off, in *heart-measure*, than it is now—almost as distant as the Janeiro.

Where lies the great danger in the cause of temperance? Is it in the loathsome grogger or the splendid hotel? To strike down the groggery and leave the hotel, would do no good.

To strike down sin, as exhibited in the more flagrant system of chattelism, while the various and more enticing forms leading to the same result are left to grow and spread and ripen, would be equally futile.'

Of course, in the splendid hotel. We suppose our correspondent means to liken Disunion to getting rid of the groggery, and considers church and trade, and so on, as equal to the hotel, in this case. Well, for the present, suppose he is right in the relative importance he ascribes to each; does he mean to say that the Liberator and its correspondents, while striking down the groggery, 'leave the hotel?' While striking the politician, have we spared the corrupt priest, or spared the merchant? While 'striking down chattelism,' have we 'left the various and more enticing forms leading to the same result to grow and ripen?' Does he expect us to rebuke all possible sins in the same breath?

We have never asserted that the Constitution was the only bulwark of slavery; but surely it helps to hold up the pile. There are many ways of abolishing slavery, but Disunion seems to us one of the readiest and most efficient. At any rate, dissolving our personal relations with the government is the course which common sense dictates to every honest man. If one who has done thus much to weaken slavery continues to sustain it in other ways, let Mr. Paine and others press on to perfection—but do not blame him for what he has already done.

Other measures beside Disunion, beside the abolition of slavery, may be necessary before we can get rid of all the evils that afflict country. But we would argue hence that the abolition of slavery was not a good thing? Bathing will not secure health, unless a man sleeps and digests well; but is bathing not healthy?

Our correspondent seems to think that the course of reform is to establish a radical principle, and let it gradually undermine institutions. It does so, true, but not the whole truth. The means usually employed by God to carry a principle from the head to the heart of a people seem to be these. Ardent reformers, filled with enthusiasm, organize, and committed truths and national institutions, cry out in loud rebuke. The mass of men, incapable of abstract reasoning, and paying little attention to any thing they cannot see and handle, become interested in the struggle—they ponder—they inquire—they hear. Error is embodied in an institution—truth in some Luther or Garrison. The dullest are roused. This is all that is needed. Men seldom want light, information; it is heat, sympathy, interest, they need. Warmed by the contest, the heart has leaped instinctively to its conclusion, before the roused intellect records its verdict. This nation has long been *intellectually* convinced that all men are equal. Events have put the touchstone on the national heart, in the shape of the anti-slavery cause, to try whether this conviction is felt. We say the leading of Providence in holding the national conscience close to the anti-slavery question. For that, the man has come and the hour. In due time the high-land of emancipation will open the nation's eyes to new duties beyond. The sixteenth and seventeenth centuries argued out on battle-fields and parchment the question of religious liberty—the eighteenth did the same work for civil liberty. The first mission of this generation seems to be the complete abolition of personal slavery. Thus each effort has smoothed the way for the next. It is vain to find fault with the orders of Providence. For the earth bringeth forth fruit of herself, first the blade, then the ear, after that the full corn in the ear.' Truth seems an epidemic, as well as cholera or the potato rot. The discipline of the Temperance and Anti-Slavery causes will disband our drunken veteran soldiers, and educate the public mind, for those deeper social questions which seem to trouble the otherwise clear vision of our friend.

W. P.

Melancholy Railroad Accident. As the afternoon train, yesterday, from Boston to Athol, on the Vermont and Massachusetts Railroad, was approaching the crossing about a mile and a half above Fitchburg, a horse attached to a wagon belonging to Mr. Abram Osborn of Fitchburg, and her daughter, wife of Mr. Jacob Tolman of West-Sterling—passed the railroad, when the horse became frightened, and backed the sleigh on to the track, by which both the ladies were thrown out in front of the engine, run over and shockingly mangled. The engineer, as soon as the horse was seen to back, sounded the whistle, and the train was nearly stopped when the fatal collision took place.

Miss Nancy Bailey, of Merrimac, N. H., formerly employed in the factories of Nashua, visited that place last week, for the purchase of her wedding dress, bonnet, and bridal cake, &c., preparatory for her marriage. On Sunday afternoon, as she sat at the window, she threw up both hands, exclaiming, 'Why, there is Mr. Dyer' (the name of the young man to whom she was to be married.) Mrs. M. went to another window, but no one was in sight.—At the moment a crash of glass called her attention to Miss Bailey, who had fallen forward against the window. Help was instantly called, and she was placed upon the bed, but with two gasps she lay a corpse.—*Nashua (N. H.) Oasis.*

A letter from a supercargo of an American vessel at Sierra Leone, dated Dec. 9th, says: 'Mr. Hayshurst, the Manager of the Mendi Mission, died about the 1st of this month, of black vomit, which has prevailed to an alarming extent for some months.' Mr. R. was a Missionary of the Abolition Foreign Missionary Society. He went to Africa in company with the Hayhurst family, and the Spanish schooner Amistad, who chiefly belonged to the Mendi tribe, situated in the interior of the country back of Sierra Leone.

Sixty-three new railroad projects are before the Legislature of Massachusetts.

Fever in Danbury.—A very malignant form of fever is at present prevalent in Danbury, Conn. Something of it has been there since November last. From 25 to 30 have died, and there are at present 10 or 15 cases.

Hon. Wm. H. Seward will deliver an address upon the life of ex-President Adams before the Legislature of New York.

In the U. S. House of Representatives, last week—Mr. Charles J. Ingersoll introduced a bill, granting the franking privilege to Mrs. Adams. Passed unanimously.

Mr. Mallum offered a resolution to print 20,000 copies of Rev. Mr. Gurley's funeral sermon, the speeches of members, &c., upon the death of Mr. Adams, which was adopted.

In the House of Representatives, Mr. Palfrey was appointed to fill the vacancy occasioned by the death of Mr. Adams, on the Committee of the Library.

Election in the Eighth District. The Governor has assigned Monday, the 3d day of April next, for the choice of a member of Congress in District No. 8, in place of John Quincy Adams, deceased.

Rio de Janeiro, Jan. 3. Gen. Urquiza, at the head of the Federalists, has defeated the troops of the Centenes, after a hard fought battle on the 27th of November, in which the Corientines lost 700 killed and wounded, 1200 prisoners, and all their cannon.

Horrible Massacre. On the 23d of April last, the British whale ship Sovereign was wrecked on one of the South Sea Islands. The crew were saved by the chief, who supplied them with the fruits of his native—. Amidst the apparent good feeling, however, a tumult broke out among the natives, who fell upon the crew and brutally slaughtered 29 of them, one man only, Wier, making his escape.

Thomas J. Freeman, a resident of Woonsocket, R. I., was found dead in the Blackstone Canal in that place, Tuesday morning.

A man named Foster was shot dead in Elmira, N Y., lately, while serenading a newly married couple.

Rev. Cyrus Prindle was lately badly injured by the upsetting of a stage coach in Vermont,—so much so that his life was despaired of. He has since recovered.

Woman Frozen to Death.—The Providence papers report the death of a woman named Welch, in the woods near that place, on Monday night. The woman lived in Olneyville, and in the afternoon was on a visit to some friend about a mile and a half from her home. In the evening she started on her return, in a snow storm, got lost in the woods, and was frozen to death. She has left a husband and six children.

THE DISUNION QUESTION.

We insert, below, the comments of W. P. on the letter of our friend Seth Paine, of Indiana, which we gave last week. Press of matter crowded them out, but we hope that our quotations from the letter will make the whole intelligible.—Ed. Lib.

Mr. Paine says—

'If I understand the views of 'W. P.' on the subject of government, he argues at length that *dissolution* would be harsh and unnatural. Well, perhaps it would. But what has *he* to do with either? Suppose the Union between the North and South resolved, upon the principle, that slavery in the South be one of *force?*—one in which man is governed by force, not principle? It is just as unnatural for 'W. P.' to go for dissolution, in preference to total abandonment of all human *force* government, as for the correspondent whom he replies to, to go for amendment in preference to dissolution.'

Mr. Paine does not 'understand the views of W. P. on the subject of government.' W. P. is not a non-resistant, and has no objection to a government based upon *force*. If, in such a non-resistant, however, it would have been perfectly proper for him to have used such arguments as he did. We are always at liberty to argue with a man on his own principles—to claim of this community, which believes in governments of force, that they should make those governments as good as such can be made.

'Does slavery constitute the only evil that the free States are guilty of?'

W. P. uses his Yankee privilege, and answers this question by asking, 'Do you, Mr. Paine, propose Disunion as a cure for all the evils the free States are guilty of? Chattel slavery is not the only evil in this country, but it is surely an evil, and a most radical one. It is an evil of sufficient magnitude to deserve a specific movement for its cure. Of course, therefore, any plan which would get rid of slavery is worth attention, though it should leave all the other evils in the land as flourishing as ever. To say to a reformed drunkard, 'Oh! you are no better than you were—you are still avaricious,' does not strike us as sound logic. If it gave a poor man a coat, you would hardly prove that I had done him no good, by asking why I did not give him a dinner also. One thing at a time. 'Step by step goes round the world'—Rome was not built in a day'—are proverbs involving the common sense of all. Our Indiana friend may not like this; but it was nature, not we, that ordained if man would walk, he should lift one foot at a time.

'If slavery does not constitute the only evil that the free States are guilty of, and they still continue to govern men upon the slave principle, somewhat mitigated, to be sure, are they better than before?'

Yes. In just so much as the bad principle is *mitigated*, are the free States better than their sisters. 'Half a half is better than nothing.'

'Is there greater violation of principle in robbing a black man, than there is in taking the rights of a white woman?'

Certainly not. But if I can get the North, which now robs black men and white women too, to cease robbing black men, I have done something, it strikes me—taken one step forward, and the impetus thus gained will enable me to take a second step all the easier.

'Man's free agency is spared, destroyed, by the exercise of force upon him. This is the germ of slavery.'

Doubted.

'Upon this principle are all human governments based. Sooner or later, they lead to manifestations of sin, as we see in the South.'

Doubted, that they *necessarily* lead to any such manifestations.

'Let the eternal principle of Truth, as exhibited in the character of Jesus Christ, be continually brought to bear upon the consciences of slaveholders, whether *North* or *South*—wherever they may be. Let mind be elevated; let sin be attacked in all its manifestations; and the foundations of Mammon and slavery will crumble into dust. Patching up old infidel Constitutions, creeds or catechisms, or dissolving the bonds of friendship between Paine and Herod—the *North* and the *South*—will never regenerate mankind.'

This seems to us a branch of the old objection of certain priests—'preach the gospel—that will ultimately cure all evils.' Preaching broad, general principles, is good—applying some single, searching principle to some single sin, is better. 'Thou art the man' is a model sermon. Now, 'the eternal principles of Truth, as exhibited in the character of Jesus Christ, are to be brought to bear on the consciences of slaveholders' by informing them continually that we cannot, and why we cannot, admit them to the communion table—help them catch their slaves—aid them in arresting Mexico—join with them in any general government. If our friend regards slavery as so slight and trivial a manifestation of human sin, that it is a waste of time to devote one's self specially to its abolition—a mere topmost leaf on the upas tree, which any slight frost will nip and blight; to be sure, it is not itself, while we think of more radical matters; if he really think that getting all support of slavery out of our statute book is merely 'patching up old infidel Constitutions'—that the support which slavery derives from the political structure of the Union, is a matter of so little importance that its discontinuance would not be worth rejoicing at,—his argument and views are sound. We, on the contrary, consider Temperance, Peace, Moral Reform, Education, Prison Discipline, Anti-Slavery, and all the other 'isms' as but one and only way of preaching the gospel; and Communism in church, Disunion in politics, and rebuke in society, the only ways of 'bringing truth to the consciences of slaveholders'; consequently, if these measures will never, under God, regenerate mankind, mankind will never be regenerated.

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W. P.

☞ The following, which is a capital parody on 'A fine old English gentleman, all of the olden time,' we hope will be copied into every newspaper in the United States. It is 'true to the life.'—Ed.

A NEW SONG,

BY RICHARD THURROW.

Dedicated to the Southern Members of the Evangelical Alliance, U. S.

I'll sing you a new song, made by a modern pate,
Of a pious southern clergyman, down in Virginny State;
He has a stock of niggers, no one has stock so great—
His orthodox divinity good judges deem first rate—
This pious Southern clergyman, one of the present time.

A score has he of drivers, all Christians picked and true,
Each one an elder in his church, and a leading elder too!
They wallop up his niggers till their bones are sticking through,
And assist him at Revivals when he's over yonder to do!
This pious, &c.

At July demonstrations, this clergyman doth rise,
And tell that abolition came from the father of all lies;
That slavery was ordained by Heaven, the world to civilize,
'It is the doing of the Lord, and marvellous in our eyes!'
Says the pious, &c.

As years roll on, he'll preach and pray, and draw his salary;
Breed niggers for the market, while prices still keep high;
In such good ways he'll spend his days, and so at last he'll die,
And on his tomb-stone will be writ, 'Beneath this mound doth lie
A good and godly clergyman, a true saint in his day.'
Pious, &c.

Edinburgh, Feb. 1848.

WORCESTER NORTH.

The members of the *Worcester Co. North Anti-Slavery Society*, and all the friends of the great objects—the overthrow of the Slave Power and the Abolition of Slavery—will please take notice of the quarterly meeting to be held in Hubbardston on Wednesday next, March 15th. Let them all make an *effort* to be present, and the meeting cannot fail of good results.

DENTAL SURGERY.—DR. MORTON'S LETHEON.—This afternoon (Tuesday,) a member of our family, who has suffered from her teeth for many years, was induced to inhale Mr. Morton's ethereal vapor. In two minutes she was in a state of profound insensibility, and in two minutes more, fourteen deeply rooted teeth were extracted by Dr. Morton. She has seven or eight more to be removed, and says the new feels no reluctance to the operation whatever.

It gives us great pleasure to make a statement of these facts, and hope they will be the means of inducing some poor sufferers to seek, in Dr. Morton's office, relief from further misery. The agent which has been administered by Dr. Morton, in the hands and in whose hands it is skilfully used, promises to shield the deepest pang from human suffering, and to rob even surgery itself of much of its horrors.

We cheerfully bear testimony to the humane feelings exhibited towards our sufferer under Dr. Morton's care, and to the lively and attentive sympathy manifested in their behalf.—[Boston Christian Alliance. Edited by Rev. Dorus Clark.

A lady in Troy, N. Y., who had been long in her physicians, sends us the following:—

Troy, May 15, 1846.

Mr. Fowle:

In October last, I took a violent cold, which settled on my lungs, and produced a hacking cough, accompanied with a tickling in my throat so very low. A few days after I was taken, I employed one of our physicians, who, I thought, received no help; I tried another, but with no better success, and finally a third, still growing worse all the while. At this stage of the disease, I was reduced so low as to be unable to turn myself in bed, or sit up while my bed was made. My physicians finally gave me up, and said that I had the consumption, and could live but a *few days for me.* My friends advised me to try *Wistar's Balsam of Wild Cherry*, but the Doctors objected, saying it would only hurry my passage to the world; I finally procured me a bottle, and by using *three bottles* I was restored to perfect health.

MRS. SARAH LAWSON.

None genuine unless signed I. BUTTS on the wrapper.

For sale by SETH W. FOWLE, 138 Washington street, Boston, and by Druggists generally in the United States and British Provinces.

☞ AID FOR THE CAUSE—ATTRACTIVE DISPLAY!—☜

☞ *FOR A FEW DAYS.* ☜

Just Received, two boxes of beautiful objects and works of art from England; which, with the elegant articles received by the last steamer, Hollis Bazaar, are now on sale from 11 till 2 o'clock, and from half past 3 till 5 each day, at

21 Cornhill, up stairs.

ADMITTANCE FREE.

HELP FOR THE FUGITIVES.

The undersigned acknowledges the receipt of nine dollars thirty-three cents, a donation from the Female Anti-Slavery Society of Reading, forwarded by Mrs. E. Gardner, Treasurer, in aid of Fugitive Slaves.

The benevolent donors may rest assured that their offering is not ill-timed or uncalled for. The fugitives come to us, from the necessity of the case, almost entirely destitute, without every one, a little aid, for their immediate wants, is necessary; and most of them need to be helped, in their weary journey, to a place of greater security.

SAMUEL MAY, Jr.
Gen. Agent, Mass. A. S. Society.

WORCESTER COUNTY NORTH ANTI-SLAVERY SOCIETY.

The annual meeting of the Worcester Co. (North Division) Anti-Slavery Society will be held in Hubbardston, on Wednesday, March 15th, commencing at 10 o'clock, A. M.

Loring Moody, William W. Brown, and H. C. Wright, will attend the meeting.

THEODORE P. LOCKE, Sec.

MIDDLESEX COUNTY ANTI-SLAVERY SOCIETY.

A quarterly meeting of this Society will be held in Lowell, on Sunday, March 19, commencing at 10 o'clock, A. M., and to continue through the afternoon and evening.

It is hoped that the abolitionists of Middlesex Co. will gather in large numbers to this meeting, and make it, as they may, an important and influential one.

Parker Pillsbury, Wm. W. Brown, and other speakers, will be present.

LEVI D. SMITH, *Secretary.*

WILLIAM W. BROWN,

An agent of the Mass. Anti-Slavery Society, will address as follows:—

In Westminster, Tuesday, March 14; Feltonville, Friday March 17; Haverhill, Tuesday March 21; Amesbury and Salisbury Factories, Thursday March 23.

☞ The friends of the Anti-Slavery cause in these places are requested to make the needful arrangements for the above Lectures.

PARKER PILLSBURY,

An Agent of the Massachusetts Anti-Slavery Society, will hold meetings as follows:—

Canton,	Sunday,	March 12.
Sharon,	Tuesday,	" 14.
Easton,	Thursday,	" 16.
Malden,	Tuesday,	" 21.

NEPONSET.

Samuel May, Jr., will hold meetings in Union Hall, opposite the R. R. Depot, Neponset, on Sunday next, March 12th, afternoon and evening.

☞ A Lecture on Slavery will be given in the evening.

☞ Loring Moody will attend the meeting in Westminster, on Sunday next. W. W. Brown, on Tuesday evening next, 14th inst.

QUARTERLY NON-RESISTANCE MEETING.

A Quarterly Meeting of the New England Non-Resistance Society will be holden in Worcester on Saturday and Sunday, the 18th and 19th of March ensuing. It will commence on Saturday, at 2 o'clock, P. M., and close on Sunday evening. Friends of the cause in Worcester will greatly oblige the Executive Committee by any assistance they may render in the way of procuring a suitable Hall, or making provision for the comfort of persons from abroad.

ADIN BALLOU, *Pres.*
Wm. H. Fish, *Rec. Sec.*

BOOKS!

THE SLAVE, or Memoirs of Archy Moore.—Seventh edition. Two vols. in one. Price 38 cents.

Letter to the People of the United States, touching the matter of Slavery. By Theodore Parker—6 cents.

Slaveholding examined in the light of the Holy Bible, by William Henry Brisbane, 25 cents.

History of the Mexican War, by Loring Moody, 20 cents.

The Church as it is, or the Forlorn Hope of Slavery, by Parker Pillsbury—6 cents.

Despotism in America, by the author of Archy Moore, 25 cents.

The Granite Songster, comprising the songs of the Hutchinson Family, without the music, 25 cents.

History of the Institution of the Jesuits, by Rev. Jos. Chiniquy, Late Jesuit Priest in opposition to Sabbath Conventions, by Wm. Logan Fisher, 12 cts.

The Sabbath Question, by C. C. Burleigh, 10 cts.

Thoughts on the Death Penalty, by C. C. Burleigh, 25 cents.

Anti-Slavery Melodies, 25 cents.

Theodore Parker's Sermons, each 12½ cents.

do do Discourse of Religion 1.25

Emerson's Essays, 75 cents.

Narrative of the Life of Wm. W. Brown, a fugitive Slave, written by himself. Second edition, enlarged.

For sale by Bela Marsh, No. 25 Cornhill.

Feb. 4. JOHN P. JEWETT & CO.

FIRST DAY SABBATH NOT OF DIVINE APPOINTMENT; proved from the opinions of Calvin, Luther, Melanchton, Barclay, Beisham, Paley and others. Addressed to the Rev. Justin Edwards, D. D. and to the members of the American and Foreign Sabbath Union. By H. C. Wright. For sale at 21 Cornhill. Price 10 cents single—$1,00 per dozen.

POETRY.

AN EVERY-DAY PARADOX,

OR, HOW A MAN LOST ALL HE WAS WORTH, BY GETTING RICH.

BY WILLIAM HOWITT.

There was a little village boy—
Oh! but his heart was full of joy.
He had he a stick to whittle on;
A bag of marbles and a kite—
Surely there never was delight
Like that of Johnny Littleton.

But time flew on,—a boy no longer,
Up he grew, taller, stouter, stronger,
And then you would admire;
For he had made a splendid marriage,
And he rode in a shining carriage,
John Littleton, Esquire!

No doubt you think this very grand—
But I must make you understand
A very different case;
Though shrewdest heads might not have found,
Had they surveyed this great man round,
Misfortune in his face.

And yet he was most and—for riches
Have something in them that bewitches,
And fills with large pretences;
Whilst, like a terrible disease,
They rob us of our mirth and ease,
Our faculties and senses.

And this was now his case; for he
Had lost his sight; and could not see
Some things, however nigh;
The friends and playmates of his youth—
He could not see them, though, in truth,
Some stood full six feet high.

And then his hearing went! Oh! none
Had ears so quick as little John,
For neighbors in their need;
But now, if sorrow cries and roars,
What hope to pierce a dozen doors,
And ears most deaf indeed?

And soon he lost his common sense,
Puffed up with most absurd pretence,
He hoped abroad to find
Each better man, in poorer case,
Bow down unto the dust his face—
He was so out of mind.

His peace of mind expired in gloom,
He built a house of many rooms,—
Of many and most grand,
But through them all he sought in vain;
He could not find his peace again,
In all his house and land.

Next memory wavered and withdrew;
The more estate and body grew,
Still grew his memory thinner;
Until he could not even tell,
Without a good resounding bell,
His common hour of dinner.

So on his housetop it was hung,
And loudly, duly, it was rung
To summon him to dine;
As well as that the poor might be
Assured, as they were drinking tea,
That he was drinking wine.

Alas! what mattered wine, or food?
Oh! but he was in different mood,
By his own mother's door,
With porringer of milk and bread;—
But now, his appetite had fled,
And it returned no more.

No! not though dishes did abound;
And powdered lacqueys stood around,
In jackets quaintly dressed;
With scarlet collar, scarlet wrist,
And buttons stamped with a great beast—
John's true armorial crest.

This beast he on his trinkets wore;
On harness; and on carriage door;
And on his sealed letters;
Upon his bed, upon his chair,
This beast was figured everywhere,—
A beast in golden fetters.

Lost eye and ear; lost heart and health;
Good name; good conscience; save his wealth,
What loss could still befall;
Alas! to crown the direful sum,
He died!—'tis feared he lost his soul—
The heaviest loss of all!

APOSTROPHE TO WAR.

BY A. W. KING.

Curse of the earth! your bloody hand
Has slain our race in every age;
Your damning deeds, in every land,
Stand black on history's page.
The widow's sighs, the orphan's tears,
Are music in your hellish ears;
You glory in your rage.—
Dark destruction marks your tread,
You revel midst the mantled dead,
In ashes, cities you have laid,
While nations trembled at your tread;
Exiles of monarchs you have made,
And robbed the poor of bread;
And when the tender mother smiled,
You bore away her only child,
And laid him with the dead;
And countless hearts within a day,
Have bled beneath your fearful sway.
Behold the infant's tender form,
Mangled and rent by fatal shell;
From mothers' fond embraces torn,—
Oh! who that grief can tell,
But those, who, with a frantic heart,
From offspring dear are called to part,
To state those powers of hell,
That lay their shroudless victims low,
And scathe the hearts with untold woe.
Behold the maiden, young and fair,
Whose parents, sisters, brothers, slain;
Peeps to the winds in wild despair,
Her heart-strings rent in twain;—
Look at the bleeding, dying man,
And tell me truly, if you can,
Is not this grief and pain
Cause to your crimes, a dark and deep,
That angels might behold and weep?
Look at the human blood you've shed,
On all your deeds of darkness done;
On bleaching bones, on ghastly dead,
Results of victories won;—
On blazing homes, and hearth-stones wet,
Laid waste by sword and bayonet.
And when this task you've done,
Fly from the earth; ne'er let your reign
Blight love, and hope, and peace, again.

AWAY TO THE HANGING.

From drawing-room, garret, and vault below,
Folks are hurrying to and fro;
The aged, the young, the high, the low,
They're going to see the 'hangman's show,'
And they want to be in at the death.

They come, they come, they gather, they press,
Countless numbers, motley dress,
With manner and men words cannot express,
With jargon and fun, for ease polite,
Syllables utter'd in fell despite,
Things of oblivion brought to light,
Character scandaled, brutal fight,
And this is a Christian's moral right!

REFORMATORY.

A SABBATICAL DILEMMA.

CANTON, Sunday evening, Feb. 26, 1848.

MR. GARRISON:

DEAR SIR—Observing with pleasure in a late Liberator, the Anti-Sabbath Call, I, for one, most heartily approve of it—being convinced it is high time to endeavor to shake off the high-handed and oppressive course of the various (so-called) Christian sects throughout the world. Taking it for granted that there will be a great 'rally' on both sides the question, I wish to see every point fairly investigated; but as I am unfortunately shut up for the day, I merely wish to make a suggestion, which no other person has done, (to my knowledge,) and which may have an important bearing on some points at issue.

You are well aware of the mean subterfuge, frequently resorted to by Sabbatarians, and clearly shown in your last paper, by that article from England—I mean, the changing the article 'the' to 'a,' and frequently admitting that it makes no difference, so long as 'a' Sabbath is kept—which, of course, if sincere and candid, must be the effect which their arguments, since there would be no Sabbath keeping or breaking, except individually.

I have been in different parts of the world, where three different days were kept 'sacred'—Friday, Saturday, and Sunday; and at last, more strange than all, found myself among two Sundays. I am puzzled to this day to tell which was the real 'Simon Pure.' As Navigation (which I am considerably acquainted with) led me into this difficulty, perhaps Theology (the name of which I utter—for I know much about it) will make all clear as noonday. I will state the case as it actually occurred with me, a few slight alterations excepted. Supposing a missionary going from Boston to China via Cape Horn, should somewhere near the destined port discover a new island, and thinking it a fine field for his labors, remain, instead of proceeding as first intended. In the mean time, another had sailed from the same port, or New-York, via the Cape of Good Hope, and landed on the same spot. Being equally prepossessed in the favor—both of the same faith, and the place of consideration enough to require their united services—both decide to remain;—but, lo! they have two different Sundays, and unless one throws up his Sabbath, I cannot see how they are going to keep one. Each has kept his sacredly, and of course both right. In all places much settled or known, they have fixed it according to the way the earliest discoverers sailed to it; but in all other islands, a fresh, or rather the same, difficulty must occur. This is well known to all who are accustomed to cruise in the Pacific Ocean, where ships of different nations, or of the same nation, come frequently in contact, after sailing the two different routes; but more particularly among English and American whalemen—the former generally doubling the Cape of Good Hope, the latter Cape Horn. In all such cases, two Sundays are kept by them, and must be; for the one, sailing in an easterly direction, continues to gain time—the other, of course, the reverse. The law requiring a strict journal to be kept, they have to record the days as they pass.

Of course, this difficulty, like some others of our sectarians, *arises from the attempt to make special and local regulations cover general and universal cases.* It reminds me of the Pope's grant in the sixteenth century, when the Portuguese and Spaniards, the two rival maritime powers at that time, had a falling out relative to their discoveries. The former discovered and laid claim to the Spice Islands—the latter to America. His Holiness, to appease them, granted the Spaniards all the discoveries westward—the other, all to the eastward. Now, this was well, as long as the world remained *flat.* An able navigator, (Magellen,) however, did not believe this, and left the Portuguese service, in which he had been engaged, (much to some dissatisfaction,) and entered that of Spain, with the intention of sailing west to the Spice Islands, and laying claim to them—which was actually accomplished, as they remain, the most of them, in the possession of that government to this day. This he accomplished, (the object, and ostensible one in the Pope—being the first who had proved the spherical figure of the globe. But I will not detain you longer. Accept my wishes for your welfare, and the overthrow of all oppression.

Yours, sincerely,

GEO. W. SAUNDERS.

PAIN AND ASTONISHMENT.

We make no change in the spelling of our correspondent, whom we are sorry to fill with pain and astonishment. But let him possess his soul in patience, and remember that he also is liable to err.—

UTICA, Jan. 30, 1848.

DEAR SIR,—

I have been pained and astonished, as I have watched your progress, step by step, from that path which leads to immortal glory, to share distinction, by embracing the principles of infidelity. First, commencing by denouncing the Church, (God's tabernacle on earth,) you have gone on, till now I see you deny the existence of any particular day set apart as 'Sabbath.'

Oh my dear Sir, that you, who was destined to so glorious a fame, so noble, so holy an object in raising your country up to a high elevation from the yoke of slavery, that you should thus kill the mission upon which you was sent—that a man of the upright principles I always supposed you to possess, should thus turn from the right path, has caused me much surprise.

Does you not by the word of God, which says, Remember the Sabbath day to keep it holy; six days hath the Lord thy God given thee to labor, and on thy work; but the *seventh day is the Sabbath; in it thou shalt not do any work,* thou, nor thy son, nor thy daughter, &c. &c.

Now, Mr. Garrison, I should like to enquire how you get along with that commandment, and given by God himself. You cannot answer it as you would the old laws of the Jews, for this is a law 'from God and Christ,' never repealed. Mr. Leppard, in his 'Washington and General,' speaking of Tomas Paine, says—'Because hypocrites have made merchandize of God's book, and split his cross into pedlar's wares, shall I therefore hesitate upon that serenely beautiful face, looming out from the gloom of ages, and turn my back on the Redeemer of man? Here was the terrible mistake of Thomas Paine.'

Here is the terrible mistake I fear you have fallen into. 'He mistook the abuse of Christianity for its use; he mistook the abuses of men, the frauds of hypocrites, the lies of Sabbatists, which have been done and uttered in the name of Christianity, for Christianity itself.

Think well, Mr. Garrison, think well, that you fall not into the same error. Beware that you to mistake an certain wolves who have assumed the fleece of the true sheep of the Lord Jesus. Take heed that you nor your followers mistake not the corrupt part of the Church for the Church itself. Beware how you denounce the Church, and your followers will follow the same error. For five years have I had the privilege of reading the Liberator, through the kindness of Mr. Lightbody, who lived and died a true and consistent abolitionist.

Praying that God may guide you in all that is right, I subscribe myself

MART NOLINGTON.

☞ We must give the following letter, *verbatim, et literatim, et spettatim, et punctuatim.*—ED.

Trenton February 3rd 1848

Dear Dear Sir

being inform throug the medium of the public news papers that you purpose to call an antisabath Convention in your City on the twenty sixth I am an entire Stranger to you only what I have heard of you be a friend to the oppressed I would like to know what are the grounds you entend to take—if you entend to assail Slavery I Say go on but if it is your design to assail the Christian Sabatt and believe the facts that all days are alike I fear it will have a bad atendance, for this reason as Seon as the principales are established that it is no harm to vilate the holy day of the Lord the American Church will Say that it is no harm to Sold slavery—and the Sout will Say that it is no harm for them to Sell Souls—the Church has been looking toward Boston for Sometime to See what Steps She would take inrelation to the holy institutions of the Lord. and Should you try to do away the holy Sabath it will lead them to this Conclusion that if it is no harm to do away the Sabath of the Lord it is no harm to grine the face of the poor.

I remain yours for Liberty

ALEX W WAYMAN

Pastor of the A M E Church

Trenton N J

[Editor says, 'follow copy *verbatim.*' Rather a severe infliction. Should our clerical friend think it worth while again to display his erudition in the columns of the Liberator, hope he will, in his prayers for the suffering, not forget us PRINTERS.]

SUNDAY NO SABBATH. NO. V.

Extracts from a work, entitled 'SUNDAY NO SABBATH,' *by Charles Larkin, of Newcastle, Eng.*

Mr. Larkin answers an objection, grounded on Luke xvi. 17, and similar passages, as follows:—

'But I am told, that if I had read the succeeding verse, I should have seen that I was guilty of some error as to my opinions, respecting the evanescence of the law; for I am there informed, that 'It is easier for heaven and earth to pass away, than one little tittle of the law to fail.' Again, I say, here the error of interpretation is on the part of my adversaries. When our Savior said that the law should not fail, he did not intend to assert that the law should be permanent—perpetual; that circumcision, and Sabbaths, and sacrifices should be practised, observed and offered, so long as heaven and earth should last; but he meant that the things shadowed out by the law should be substantiated, the things typified by the law should be realized, the things promised by the law should be fulfilled, the things predicted by the law should Be accomplished to the very letter; that, in the accomplishment of all type, promise, and prediction, not one little should fail: and I have the firmest faith that not one tittle will fail. In this verse, then, I see not a contradiction, but a confirmation of my views. I see nothing in opposition to, but every thing in harmony with, my opinions.'

He then shows that Paul inculcated the same views as himself, speaking of the law given by Moses, and 'WRITTEN AND ENGRAVEN ON STONES, as destined *to be* NONE AWAY,' and as actually done away and 'abolished,' notwithstanding its glory, to make way for the law of liberty and life which was to remain forever. 2 Cor. iii. After quoting this striking passage, he adds,

'What say we of this passage? The very tables of the law which, with a face flaming with glory, Moses brought down from the Mount, where he talked with the Lord in the Cloud of paralytic, rise, in contradiction of death, the ministration of condemnation, and we are told in direct terms that the glory of this ministration is to be done away. Was not that which was written and engraven on stones the ten commandments—the Decalogue, which the Sabbatarians tell us was to be perpetual, but which St. Paul tells us was doomed to death, to condemnation, and the glory of which was to fade and become utterly extinct?'

He then quotes from Eph. 2, showing that the Apostle even states the reason why the law was abolished, namely, to throw down the wall of partition, and make peace between the Jew and the Gentile,—to make both one, and reconcile both to God, their common Father. And he then proceeds to observe,—

'In this passage, we behold the mercy, the kindness, the condescension of this abolition of that enmity, and this throwing down of that middle wall of partition, which subsisted between the arrogant pride of the Jewish Gentile, without which Christianity could never have spread. All who have read the Latin writers, poets, and historians, who flourished during the first and second age of Christianity, know the bitter hatred and scorn of the Jew that existed, the scoffs of their satirists at the circumcision and Sabaths, the 'rerum Sabbatarum' of the Jews; and we can see how the proud imperious Roman have bent his proud neck in submission to the yoke of Christ, if the haughty and dominant Gentiles had been put under bondage to the law, and made slaves to the ceremonial of the Jew. The retention of a Sabbath in Christianity would have made the Gentile at once confound it with the religious of the Jews.

In another passage, the Apostle is still more explicit, for he runs through all the moral commands of the Decalogue, and shews that they are all included, as lesser commands within a greater and more universal command, in the great Christian law of love.

'Now that this great and sublime commandment, before whose beauty and excellence all other commandments, even the first and second, sink in excellence on the comparison, was intended to supersede the Decalogue, all the particular and specific commandments of the Decalogue, in this higher, greater, more general, universal, and comprehensive law, is plain from the following language of the Apostle:

'Owe no man any thing, but love one another: for he that loveth another hath fulfilled the law.' 'For this, Thou shalt not commit adultery; Thou shalt not kill; Thou shalt not steal; Thou shalt not bear false witness; Thou shalt not covet; *and if there be any other commandment,* it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor; therefore love is the fulfilling of the Law.'—*Romans xiii.* 8—10. Here, then, for the Decalogue, we have the substitution of the law of love.'

He then proceeds:—

'But, upon the very face of it, the Decalogue is an imperfect law. A lesser law, it makes many great and serious moral transgressions; makes property, life, and character inviolable, and prescribes that covetousness, which would induce the property of another, and violate the happiness of his home, and bring wretchedness and misery into the paradise of his affections. In all these respects, the law is imperfect. It gives the sanction of heaven to the establishment of property. It throws a sacredness around character and life, makes a man's wife the subject of unrestricted possession, and his home a sanctuary, which it is sacrilege to invade with unholy thoughts and unrestrained desires. But, in condescending to the weakness of the Jew, the first glance at the law of Christianity will exhibit its greater excellence, purity, and holiness. Christianity does not destroy property, or protect covetousness, but the slightest unholy mental movement, the least thought of evil. It destroys sin in its nascent state, and checks it in its very embryo and rudimental principles. It takes away all cause and motive for sin, by converting evil into good, injuries into benefits, poverty into spiritual riches, calumny and persecution into beatitudes, and teaching us to look on our enemies as friends. What philosophy was ever so sublime as this? The Decalogue, compared with this logos was seen exposed by our Saviour himself, in his beautiful sermon on the Mount. For each command of the Decalogue, he substituted a still higher commandment. See Matt. v.

To see the infinite superiority of the precepts of Christianity over the commands of the Decalogue, it is only necessary to read the whole of the sermon on the Mount, which is a condensation of all that is excellent and sublime in morality. Having, then, precepts and commandments so unspeakably able, in point of excellence and holiness, why refer me to the inferior excellence of the Decalogue?

Now if the moral commands of the Decalogue have been repealed and superseded by moral commands of still higher excellence and holiness, then still more, must the mere positive command and ceremonial law of the Sabbath have been repealed. If the moral portion of the Decalogue has been superseded, assuredly the ceremonial would not be permitted to remain. I have shown you this, Sir, that Christianity need borrow no morality from the Decalogue or Old Testament. It has a moral law of its own, of the highest excellence, and beauty, and holiness. As it stands in no need of borrowing morality, in all its parts, it does not need of borrowing the institutions of the Jews. Rich and opulent in every species of excellence, it is independent of and needs the aid of no inferior system.

It does not require to subsist on alms and contributions from Judaism.'

We must also give the following:—

'When we peruse the 'Old Testament, nothing can be more striking than the solemnity of the injunctions which are delivered and repeated over and over again to keep holy the Sabbath day. This institution formed the most prominent part of the religion of the Jews, and formed one which they attached the deepest reverence. On opening the New Testament, nothing can surprise us more than the utter silence on the subject of such an institution. With the moral precepts of the Old Testament, the Sabbath is so utterly intervolved that it formed the essential and inseparable part of the Jewish religion, and the breach of the solemn injunction to observe it, brought along with it the most dreadful penalties—death, the discomfiture of our Savior, and the epistolary writings of his Apostles, abound with moral precepts adapted to every state and condition of life, but not a reality of the Sabbath is entirely separated from all injunction to keep a Sabbath. That Sabbath which was all important in the Old, sinks into utter insignificance in the New Testament, and the very strictness with which it was observed by the Pharisees exposed them to the keen reproaches and searching rebukes of Christ. He signalized this day, to the deep mortification and scandal of the Pharisees, by some of his greatest miracles, and earnestly and publicly displayed his miraculous power, their bitter hatred. Not only did he heal diseases, but he made some of those whom he cured, perform actions, which were considered contrary to the law of the Sabbath. Thus he made the impotent man whom he cured by the pool of Bethesda, not only rise and walk, but carry his bed, which he had *held, as a burden* deemed by the Jews not lawful, as it was the Sabbath day.—*John* v. In giving sight to the blind man, he deeply offended the Jews, by *mixing clay with his spittle* on the Sabbath day, and *anointing* therewith the blind man's eyes; for doing which, the Pharisees declared he was not of God, because he kept not the Sabbath day.'—*John ix.* 16. When he walked with his disciples (*Matt. xii.*) on the Sabbath day through the corn, his disciples were hungry to satisfy their hunger, to pluck the ears of corn, and to eat. With this conduct the Pharisees found fault, and told him that his disciples did that which was not lawful on the Sabbath day. First, placing himself on a level with the highest characters under the law, he reminded them of David, the most popular, and the same that were with him, also the shew bread, which none but the priests were permitted to eat; and that the priests in the Temple on the Sabbath profaned the Sabbath, and yet were blameless. Then rising to a still higher strain, and assuming that dignity and authority, claimed for him, he adds, 'But I say unto you, that in this place is ONE *greater than the* TEMPLE. But if ye had known what this meaning, I will have mercy, and not *sacrifice,* ye would not have condemned the guiltless. For the SON OF MAN is LORD even OF THE SABBATH DAY.' Here, they, in a distinct assertion to himself, on the part of Christ, of the Lordship of the Sabbath day. The law of the Sabbath had no dominion over him; on the contrary, he had dominion over the Sabbath, and in the right of that sovereignty of power, could say, in contradiction to the law of the Sabbath, pluck and eat; to a paralytic, rise, take up thy bed and walk. This lordship and mastery over the Sabbath, then, is the prerogative of Christ. That he possessed this high prerogative and power, he proves, not by an attempt by the abrogation of the law of the Sabbath? If that law have dominion still, he is not Lord of the Sabbath. If that law has been annulled, then his Lordship is clear and apparent. In assertion, then, of this Lordship which our Divine Saviour claimed and vindicated for himself, I proclaim the abolition of the Sabbath:

'This Lordship and dominion over the Sabbath, all Christianity has acknowledged, for, from the first Christian sect, the church has regarded itself as released from the obligation of observing the fourth commandment, in submission and obedience to the Lordship of Christ, who was LORD OF THE SABBATH DAY. As practice proclaims its faith. In no Christian nation is the Sabbath kept; and this universal practice of the Church is ever a profession of the Lordship of Christ, as if from all its temples and churches throughout the world were sounded forth, in one universal chorus, the universal profession of faith contained in the hymn, *Te Deum Laudamus, Te Dominum Confitemur.*

'Moreover, in this passage, Christ asserts himself to be greater than THE TEMPLE, an assertion immediately connected with his assumption of the Lordship of the Sabbath. Where, then, is the proof of this assertion of greatness? In the completion of his own prediction. 'And Jesus went out, and departed from the Temple; and his disciples came to him to shew him the buildings of the Temple. And Jesus said unto them, See ye not all these things? Verily I say unto you, there shall not be left one stone upon another that shall not be thrown down.'—*Matt. xxiv.* 1, 2.—Within fifty years from the date of the prophecy, that predication was fulfilled most awful manner accomplished. That Temple was the very sanctuary and fortress of the Jewish religion, the appointed period of whose destruction was coincident with the commencement of Christianity, and with its full came the utter destruction of the policy and religion of the Jews. The infinite, the Divine, the Omnipotent, the Eternal, cannot be incompatible. The beginning of the one was the end of the other. The subversion of the Temple, the destruction of the Jews, the end of the law, the end of the map of the world, and erasure of the Jewish name from the list of nations, followed instantly the promulgation of the Lordship of the Sabbath.

'In the destruction, then, of that Temple, in the abolition of all the religion of the Jews, their annihilation as a nation, and their dispersion throughout the world, was the proof of his assertion, that he was greater than the Temple. As Sabaths disappeared when his religion was preached, so also did THE TEMPLE, and buried in its ruins the religion, the sacrifices, the altar, and the whole Law of Moses. Upon every thing connected with destruction, it was his prerogative to assert the ordination that remain, wander about the earth, a testimony to the truth of that Christianity which they reject. There is no Sabbath—there is no Temple—no proof that Christ was Lord of the one, and greater than the other—a proof, a demonstration, of the truth of the Lordship of the Sabbath, and of that high dominion, which he asserted, and of that divine and ineffable grandeur of character, which he claimed.'

The Scientific Mechanic has the following notice of a very wonderful lock:—'The most perfectly secure and efficient, unpickable, unbreakable, and unforcable lock—a lock that defies all attempts, is invented and perfected by Mr. S. L. Chase, of Lockport, New York. It is susceptible of 742,000,000 changes, and of adjustment. It has no accessible aperture into which gunpowder can be introduced, and could not be picked nor forced. He is in service years, and is the manufacturer thereof, with the key in his possession, unless he had locked it himself. He offers to give a thousand dollars to anyone and investigate this lock, by indents, impressions, or otherwise, the more they would'nt know how to open it!'

An instance of the sagacity of a dog occurred in Rochester, N. Y., on Friday last. Near the Milk Depot on Troup street, a vat some ten feet deep has been open for a long time, and has been filled with water. A small child, accompanied by a dog, was playing near it, and accidentally fell in. The dog instantly ran to the house of the parents, gave an alarm by howling, jumping against the window and breaking a pane of glass, in that way attracting the attention of the family, who immediately ran to the vat and rescued their little one from drowning. But for the fidelity and sagacity of the noble animal, the child would have inevitably lost its life.

Interfering with the Telegraph Wires.—A most outrageous act of wantonness was recently committed upon the telegraph wires of the Mobile and New Orleans line. Nearly three miles of the wire this side of Pearl River were pulled down, and the glass knobs upon the top of the posts broken.

MISCELLANY.

JOHN QUINCY ADAMS.

The Washington correspondent of the Emancipator (Henry A. Buxton) gives the following parcel of the sudden and fatal illness of Mr. Adams, in the House of Representatives:—

I was probably the first person in the House who noticed that anything was the matter with Mr. Adams. My seat is in the rear, and I noticed that the eye naturally falls upon Mr. Adams, his chair being directly before me, and about 15 or 20 feet distant. For a few minutes before he fell I had my eye fixed upon him, being deeply interested in speculating how he would vote on the question then about to be put. Mr. Thomas, of Tenn. had proposed some very extravagant and fulsome resolutions of thanks to Generals Twiggs, Worth, Pillow, and the other generals in Mexico, and moved a suspension of the rules to enable him to offer them to the House. A part of the Whigs were in trouble, and made many motions to get around a direct vote, while the Democrats seemed determined with the aid of a portion of the Whigs to bring the question to immediate issue. The House was in a perfect turmoil. The call for the previous question had been sustained, and the main question had been ordered to be put by yeas and Nays, and Mr. Adams gave his 'No' with unusual energy. The result of the vote on ordering the main question was announced, when the yeas and nays on that question were demanded and ordered—the reading of the resolutions was requested—they were read—half a dozen gentlemen were on the floor contending for the ear of the Speaker—and he was rapping and requesting gentlemen to be seated, &c., the House being in utter confusion, when Mr. Adams fell back. I thought he was sleeping through some five minutes, I kept looking at Mr. Adams, wondering if he would vote for such a string of ridiculous nonsense. I thought he was excited. I saw the color deeply tinging his temples. I heard him, without rising from his seat, utter two or three short sentences—the words I could not distinguish—nor did they seem to be addressed to any one. No one in his vicinity were noticing him, and all around him were chatting and laughing or looking intently upon the proceedings. Mr. Adams grew paler. His right hand moved nervously upon his desk, as if he was trying to grasp something. His lips moved again. I thought they pronounced the words 'Mr. Speaker,' though I heard no sound, and indeed it occurred to me that he was not speaking audibly to the House. This happened three or four times in the course of two minutes—and part of the time his lips moved as if he were speaking continuously. I thought he was in a fit, and was trying to address the Chair, that I rose and looked around the pillar between me and the Speaker to see if Mr. Winthrop was noticing him. The action of his hand upon the desk became more convulsive, and he appeared to be stretching it out to reach the corner of the desk, either for support or aid. Still he was talking, as I supposed—his lips still moving. At that moment, I noticed he inclined over to the left, as if slowly falling from his seat, when I saw Mr. Cushing exhibit extraordinary concerting to him, and I immediately spoke to a member of the House, calling his attention to Mr. Adams. By the time he had sunk quite on the arm of his chair, and was discovered by several members, one of whom cried out, '*Mr. Adams is dying!*'

I have been thus particular, because probably no other person noticed him during the five minutes before he fell, and because I fear we shall never have the facts from his own lips. From what I saw, and from what I have since heard as to a few words spoken by him to a member in the early part of the struggle in attempting the resolutions, I have no doubt he was endeavoring to rise to make some motion beside to them, or to address something to the House in opposition to their passage, and that the excitement consequent upon the effort, invited the stroke which prostrated him. If this be so, and if he never recovered sufficiently to utter that the brave old man fell in a last struggle for Peace and Liberty, in a Forum which he had rendered illustrious by his contests for the Rights of Human Nature.

BURNING OF FOUR STEAMBOATS—IMMENSE LOSS OF PROPERTY.

CINCINNATI, Feb. 28.

The steamboats Hendrick Hudson, the Trenton, the Louisiana, and a Mayaville wharf boat, were all destroyed by fire this morning, a little after midnight, while moored together in this city.

The loss of property is very great. The Hendrick Hudson was full freighted with a valuable cargo, and reaches up the Ohio, Illinois, and Missouri, is a total loss. Besides this lamentable destruction, there were four lives lost by fire and accident attending the burning.

Succession of Presidents. The Constitution has been in operation from the 2d of March, 1789, being a period of 59 years; in the course of which we have had eleven Presidents, viz: Washington, who died sunk into the tomb; and only one of them leaves a son behind him. The last three Presidents survive, viz: Mr. Van Buren, Mr. Tyler, and the acting President, Mr. Polk. These fill up a period of eleven years, commencing with Mr. Van Buren, who succeeded the chair on the 4th of March, 1837. There have been eleven Vice Presidents, five of whom are still living.

Military Executions. The Matamoras Flag says, that on the 19th ult. five Mexican guerillas were hung on the gallows in the main plaza of Saltillo, having been convicted of the murder of three citizens charged Mississippian at Buenavista Pass. An American named Neazum was executed at the same place a few days previous for having murdered a Mexican in the street of the city. Some 25 or more of the Texan Rangers deserted at Saltillo on the 22d ult., and have gone home.

John Randolph, a colored servant, born on the plantation of the late Randolph of Roanoke and long in his service, but among the four hundred left free by his will, proposes to publish 'The Private Life of John Randolph,' including letters, poetry, anecdotes, etc., etc. Many eminent men who knew the subject and know the author, have written to aided the enterprise. The author is in New York, soliciting subscribers.

Exclusive Assemblies. Major Noah, in his Sunday Times and Messenger, says that the 'exclusive assemblies in New York are aristocratic churches. When we pass by them on Sunday, and see the liveried servants waiting outside, while the masters and mistresses are worshipping within, we think possibly the thing may be reversed in the next world, when the masters may be left to stand outside.'

Highway Robbery.—The latest and best thing of the kind that we have heard, relates to 'Fred.,' the prince of all wags. He was jogging home rather late, and a little happy; when, passing by a dark alley, a large, well-dressed fellow stepped out and seized him by the collar, and demanded his money. 'Money!' said he, 'I have none about me, but if you will hold on a moment, I will give you my note for thirty days.—*Buffalo Express.*

Another Death by Rum.—The evening train on the Cheshire Railroad run last night killed an Irishman, about dusk on 'Tuesday of last week, three or four miles below Fitzwilliam, N. H. He was lying upon the track, and was probably intoxicated.

Forty families of colored people are to leave New York city, the coming spring, to occupy the lands given to them by Gerritt Smith in Franklin and Essex counties, in the State of New York.

Seduction and Death.—The Troy Budget says that a young man from Cambridge Depot, was seduced by a colored man named Jacob May, both of that city. When it was discovered that his conduct was of such a character, an attempt was attempted, which terminated in her death on Tuesday last.

After the passage of the insolvent law in England, in 1794, some thousand prisoners released was a farmer who had remained in custody *eleven years,* for the cost of an action in which he failed, for having kill'd a hare on his own grounds!

Misery in Ireland.—In a late lawsuit which took place in the County of Cork, it was established on proof, that *during the year* 1846, *no less than* 300 *persons perished 'on one estate, of hunger and cold, and were buried in one common ditch!*

Great Mortality.—The Emigrant, arrived in New York, from Liverpool, brings a large number of passengers sick of the ship fever, and *sixteen dead.*

The Philadelphia Times says that the large number of one hundred and thirty people of color were baptized in the Delaware, on the Jersey shore, on a recent Sabbath.

NEW AND IMPORTANT WORK.
MAN-MIDWIFERY EXPOSED, and the Education and Employment of Midwives Abolished. By Samuel Gregory, A. M. Fifty large octavo pages. Price 12 1-2 cents. For sale wholesale, and for sale by George Gregory, 25 Cornhill. February 11 6t

BOYS' CLOTHING.
SAMUEL WILSON, 10 Brattle street, having made recent additions to his Stock, is prepared to furnish BOYS' CLOTHING, of as good material and as low a price, as any other establishment in the city. Call and see.

'THE ORIGINAL STORE.'
THE BOSTON CHINA TEA CO
No. 198 Washington street,
(Opposite the Marlboro' Hotel,)
BOSTON,
HAS been in operation for five years.—Originality for the sole purpose of buying and selling Teas and Coffees, *and nothing else;* it has met with unsimpled success. Purchasing the whole shop at one, and selling for cash only, at a small advance on a pound, they were enabled to make better selections, and sell cheaper than those who keep everything in the trade. As a general rule there is

TWENTY PER CENT. SAVED!

in purchasing of us. We will sell

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

Many Stores charge 75 cents per pound for a BETTER TEA. All our Teas are packed in a style so elegant as to fit them for a present to any purchaser, comprising over 50 different kinds and blends, with their own label, duly copy-righted, to counterfeit which is a forgery.

Achoge, a native Chinaman, who has had many years experience in the country, (his native place,) is this business, will be found in the store, ready to welcome, dressing and superintending the packing, &c., and will be happy to have his friends call on him.

☞ OUR AIM IS ☜
TO SELL GOOD TEA CHEAP FOR CASH

Any person, by enclosing the money in a letter in presence of a postmaster, and sending by mail, will have the Teas carefully packed and forwarded as directed.

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

An exclusive agent for the sale of our Teas, will be appointed in each town in New England, by application to the Company, in the manner pointed out.

☞ *WE EMPLOY NO TRAVELLING AGENTS.*

REDDING & CO., Proprietors.
nov19 tf

ISAAC CALDWELL'S
Genteel Boarding House,
Removed from No. 29 Butolph-street, to No. 11 Tremont-street, near Cambridge-street

I. C. would respectfully inform the public that he has fitted up and opened his house to accommodate Gentlemen and their families, and hopes for a share of their patronage. He respectfully solicits a share, No pains will be spared to render it in every way pleasant and a genteel boarding house. Terms moderate. April 16.

NEW ENGLAND
SECOND HAND CLOTHING STORE,
No. 56 *Union st.*, Boston.
JOHN WRIGHT
KEEPS constantly on hand, a great variety of New and Second Hand CLOTHING.
Goods of all kinds, such as old clothes, Watches, Guns, Jewelry, Books and Shoes, &c., exchanged for New Clothing.
Cash advanced on all kinds of Goods from $1 to 100. Gm Oct 1.

MEDICATED INHALATION,
IN PULMONARY COMPLAINTS, BRONCHITIS, ASTHMA, CHRONIC AFFECTIONS AND DIGESTIVE ORGANS.
DR. FROST
CAN BE CONSULTED BY PATIENTS AT HIS OFFICE,
No. 57 Cambridge Street,
BOSTON,
WHERE he treats the above Complaints by a New and decidedly successful method, by which he has principally released of the wasting effects of continued taking of nacos, but recommend medicine by Inhalation, which is more effectual, as that the healthy parts of the system need not be affected and sickened by the curative remedy, thus giving a permanent cure to the patient and leaving nothing to pursue its true course. Patients out of the city are requested to be as minute as possible in their communications, and have a description of their complaints, the symptoms, age, habits of living, occupation, &c. Address Post Paid—Boston, Mass.

NOTE.—The most common of all diseases incident to this climate—CONSUMPTION—may generally be traced to a slight cold. By an exposure so long since made, it may be found that upwards of one hundred thousand die annually of Pulmonary Complaints. ☞ TAKE HEED, DELAYS ARE DANGEROUS. lyos nov19

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

Dr. C. having been many years associated with Dr. Samuel Thomson, in the practice of his system, and having had extensive practice which has long made him signal opportunities of perfecting himself in this important and dangerous science, and having had extensive practice in many families in which Dr. Thomson introduced his principles and practice of medicine from twenty to forty years ago.

Dr. C. has been called to attend many cases which had baffled the skill of other eminent physicians of the *Old School,* and numerous patients can be consulted on application at the office.

Having been so uniformly successful under this treatment, and the mother that has been treated under the old and the new system, has always given the preference to the latter, and of the new, and *against the old mineral practice.*

THE NEW MEDICAL ESTABLISHMENT
at the corner of Cambridge and Temple streets, is constantly supplied with all the vegetable remedies which are contained in the Thomsonian Materia Medica.

THE ANTI-SCROFULOUS SYRUP, for scrofulous affections;

The RENOVATING PILLS, for nervousness, dizziness and costiveness; and

The VEGETABLE RESTORATIVE, for indigestion,

Are medicines that need but a single trial to establish their value.

Office, residence, is at the
Corner of Cambridge and Temple streets
Jan. 24 tf

ORCHARD HILL FAMILY BOARDING SCHOOL, for Boys, at Mrs. Mack, formerly of Cambridge, on the Monday after Thanksgiving, the 29th inst., propose to open a Boarding School in a new house, pleasantly situated, in the Fitchburg Railroad, six miles from Boston, in the midst of extensive and diversified grounds, in the immediate vicinity of the well known Wellington Hill, commanding a wide and beautiful prospect, is well warmed, well ventilated, and furnished with an abundance of good spring water in each story, with a bathing room, containing a douche, shower and bath, &c. &c.

For further particulars, address Mr. and Mrs. Mack, care of S. O. Mead, Esq., Boston.
Nov. 13, 1847.

ADMINISTRATOR'S NOTICE.

NOTICE is hereby given, that the subscriber has been duly appointed Administrator of the estate of JAMES LEONARD, late of Chelsea, in the County of Suffolk, seaman, deceased, and has taken upon himself that trust, by giving bonds as the law directs. And all persons having claims against the estate of said deceased, are required to exhibit the same; and all persons indebted to said estate are called upon to make payment to

WENDELL PHILLIPS,
Administrator.
Boston, February 14,