

WORLD NUMBER 559. THE LIBERATOR BOSTON:

FRIDAY MORNING, JUNE 24, 1842.

THE APPEAL OF THE UNION BETWEEN NORTHERN AND SOUTHERN SLAVERY IS ESSENTIAL TO THE PRESERVATION OF THE ONE, AND THE PREVENTION OF THE OTHER.

THE Editor of the Liberator left home last evening at seven o'clock for Barnstable to attend a series of meetings.

O'Connell and the Irish Repeal. The Liberator has been felt by the abolitionists...

THE FIRST OF AUGUST. We invite the attention of the abolitionists of this country to the following Circular of Bro. Collins...

To the Abolitionists of Massachusetts. Anti-Slavery Rooms, 25 Cornhill, Boston, June 20th, 1842.

DEAR FRIENDS: The Board of Managers of the Massachusetts Anti-Slavery Society has learned...

DEAR FRIENDS: I hope, too, that you will be able to get up some banners, that the story of the 1st of August may be told to the eyes...

I wish, too, that you would attempt to do up some banners, that the story of the 1st of August may be told to the eyes...

I wish, too, that you would attempt to do up some banners, that the story of the 1st of August may be told to the eyes...

I wish, too, that you would attempt to do up some banners, that the story of the 1st of August may be told to the eyes...

I wish, too, that you would attempt to do up some banners, that the story of the 1st of August may be told to the eyes...

I wish, too, that you would attempt to do up some banners, that the story of the 1st of August may be told to the eyes...

I wish, too, that you would attempt to do up some banners, that the story of the 1st of August may be told to the eyes...

I wish, too, that you would attempt to do up some banners, that the story of the 1st of August may be told to the eyes...

I wish, too, that you would attempt to do up some banners, that the story of the 1st of August may be told to the eyes...

I wish, too, that you would attempt to do up some banners, that the story of the 1st of August may be told to the eyes...

I wish, too, that you would attempt to do up some banners, that the story of the 1st of August may be told to the eyes...

I wish, too, that you would attempt to do up some banners, that the story of the 1st of August may be told to the eyes...

I wish, too, that you would attempt to do up some banners, that the story of the 1st of August may be told to the eyes...

I wish, too, that you would attempt to do up some banners, that the story of the 1st of August may be told to the eyes...

I wish, too, that you would attempt to do up some banners, that the story of the 1st of August may be told to the eyes...

I wish, too, that you would attempt to do up some banners, that the story of the 1st of August may be told to the eyes...

I wish, too, that you would attempt to do up some banners, that the story of the 1st of August may be told to the eyes...

I wish, too, that you would attempt to do up some banners, that the story of the 1st of August may be told to the eyes...

I wish, too, that you would attempt to do up some banners, that the story of the 1st of August may be told to the eyes...

I wish, too, that you would attempt to do up some banners, that the story of the 1st of August may be told to the eyes...

I wish, too, that you would attempt to do up some banners, that the story of the 1st of August may be told to the eyes...

I wish, too, that you would attempt to do up some banners, that the story of the 1st of August may be told to the eyes...

I wish, too, that you would attempt to do up some banners, that the story of the 1st of August may be told to the eyes...

I wish, too, that you would attempt to do up some banners, that the story of the 1st of August may be told to the eyes...

I wish, too, that you would attempt to do up some banners, that the story of the 1st of August may be told to the eyes...

again; and greater works may it do. Indeed, it is not moral power that is to pull down and cast away all that set forth evil against God throughout the world? But men, christian men, as they call themselves, are unbelievers in moral power. And it is by holding up to them continually its achievements, that we shall inspire their faith. How many there are in this country—men and women of kindly feelings—who start back from the proposal to give immediate emancipation to our enslaved brethren, because the immediate liberation of 2,500,000 seems, to their hood-winked eyesight, impracticable as well as hazardous! For this reason, it is expedient that we should keep before their view continually the glorious deed of the 1st of August, 1834.

There is the more need, that we take special pains to spread the remembrance of that event—yay, to spread abroad through the land the knowledge of that event—and its blessed effects, because of the pains that have been taken by the enemies of freedom, to fill the minds of the people with the greatest misrepresentations. I meet often in New-England with persons, who really seem to believe, that the emancipation in the West Indies has been a distressing event. And I have no doubt that throughout the southern States, that is the general belief. The newspapers generally, in that part, and too many in this part of the country, have managed to keep their readers misinformed on the subject. Now I am persuaded that nothing would do more to bring the people at the South as well as at the North, to go for emancipation, immediate, unconditional emancipation, nothing would do more than to make them fully acquainted with the facts of the case, as it was at the commencement, and is now in the West Indies.

I would that in all the towns—certainly in all the counties of this and every other free State, there might be on the 1st of August next, large assemblies of the people gathered together in churches, or in the open fields, to hear the true story of the abolition of British West India slavery. It could not be told without emotions of fervent thanksgiving; it could not be heard without exulting in the like emotions. And let these huzzas for freedom. Nothing delights me more than to hear the wailing ring with the voices of the people, when they make merry and are glad because of some noble deed—some act of humanity. I believe no acceptable, formal prayer of thanksgiving can be half so gratefully received in high Heaven, because it cannot express so heartily the feelings of human hearts. There are emotions which can find no utterance in words. We must have music—joyful noises—shouts and long loud huzzas.

I pray you to see to it that brother Collins's preparations for the ensuing 1st of August are completed speedily. Let as much of the story as can be crowded into so small a space, be given in a number of the Monthly Offering. Especially let a true statement be made of the late difficulties in Jamaica. A very large edition of such a pamphlet should be struck off, so that tens of thousands may be distributed among the people, by sale and gratuitously on that day. And let us have, as soon as may be, the Songs, Hymns, and Anthems, which we shall want on that day. We ought to have them two or three weeks beforehand, that the people may be preparing themselves to sing them with the spirit and the understanding also.

I hope, too, that you will be able to get up some banners, that the story of the 1st of August may be told to the eyes, as well as the ears of the people. Moreover, it would be well if we could excite the children and youth. Oh, they can do great execution with the sword of truth, upon the hearts of their parents. I wish they might be furnished with appropriate pieces of prose and poetry. Many such little scattered tracts upon the anti-slavery publications. If they could be brought together, without too much expense, into a small pamphlet, we might every where set our children to pleading for the deliverance of the captives.

But you must not attempt to do up some banners, that the story of the 1st of August may be told to the eyes, as well as the ears of the people. Moreover, it would be well if we could excite the children and youth. Oh, they can do great execution with the sword of truth, upon the hearts of their parents. I wish they might be furnished with appropriate pieces of prose and poetry. Many such little scattered tracts upon the anti-slavery publications. If they could be brought together, without too much expense, into a small pamphlet, we might every where set our children to pleading for the deliverance of the captives.

Yours truly, SAMUEL J. MAY.

Good News from Ohio. It is already known, that brother J. A. Collins was deputed by the Executive Committee at New York to attend the late anniversary of the Ohio Anti-Slavery Society.

DEAR GARRISON: The Ohio Anti-Slavery Society held its anniversary in Mount Vernon, the shrine town of Knox county, (which is situated near the interior of the State) on Tuesday and Wednesday, the 7th and 8th inst.

The Ohio Anti-Slavery Society held its anniversary in Mount Vernon, the shrine town of Knox county, (which is situated near the interior of the State) on Tuesday and Wednesday, the 7th and 8th inst. I left the city of New York on the Thursday evening previous, and by making use of railroads, steamboats, and stage coaches, both night and day, I arrived in season to attend the first session of the meeting. Judge King, President of the Society, and the third party candidate for Governor, Dr. Bailey and Brooks, Prof. Mason, Morgan, Thomas Donison, and several other of the leading abolitionists of the State, were present. A large number of their sympathies enlisted in the Liberty Party movement. It is due to the abolitionists of the West to say, that that party in that region is altogether a different thing from that party in New-England. Some of the most free and liberal spirits of Ohio have been deeply interested in that measure. Differing, however, in spirit, as it does, from the subtle and crafty spirit of eastern new organization, its effects, notwithstanding, are most clearly manifested, in dampening the zeal and destroying the faith of its friends in the practicability of effecting the abolition of slavery by moral suasion, or the foolishness of preaching. Every measure that does not tend directly to produce a rote has in their eyes neither power nor beauty. They will be restless and impatient, unless their favorite topic is allowed to monopolize the time of the meetings. This was the feeling exhibited, to some extent, in Ohio. Through the Ohio Society, as such, professedly stands aloof from the Liberty Party; it is, nevertheless, under its influence and control. The meetings of the Society continued for two days, yet there was nothing done, comparatively, to enlist the sympathies or secure the co-operation of the abolitionists of all classes, for the coming year, farther than to recommend the circulation of the Philanthropist, which is, in fact, the organ of the Liberty Party. So sensible were those friendly to the course and policy of the American Society, and the Ohio State Anti-Slavery Society was under the control and influence of that party and new organization, (assuming one who had read the Philanthropist must admit), that they felt called upon either to bring the Society back to its original position, by making it auxiliary to the American Society, as was formerly the case; or to organize a Society upon those principles. A Society was accordingly organized under the auspices of the most favorable, having a long list of members, who have been the main pillars of the anti-slavery cause in Ohio. It took for its name the 'Ohio American Anti-Slavery Society.' It made choice of MITO D. PATTERSON, for President, and DR. ARNAB BOOKER for Secretary. It proposes to raise FOUR THOUSAND DOLLARS the coming year, and raised on the spot, by donations and pledges to be paid immediately, between six and seven hundred dollars. So strong was the tide of feeling in favor of this society, that the President of the Liberty Party Convention, who was strongly opposed the day

before, and greater works may it do. Indeed, it is not moral power that is to pull down and cast away all that set forth evil against God throughout the world? But men, christian men, as they call themselves, are unbelievers in moral power. And it is by holding up to them continually its achievements, that we shall inspire their faith. How many there are in this country—men and women of kindly feelings—who start back from the proposal to give immediate emancipation to our enslaved brethren, because the immediate liberation of 2,500,000 seems, to their hood-winked eyesight, impracticable as well as hazardous! For this reason, it is expedient that we should keep before their view continually the glorious deed of the 1st of August, 1834.

spirit of humility and self-forgetfulness which demands that we should not let our left hand know what our right hand doeth. I do not, however, condemn the advocates of non-resistance for the means they adopt to diffuse their sentiments. I merely express my own views, without at all wishing to derogate from their opinions. It is highly probable, that I do possess a greater share of moral courage than I do, or had I grown up under influences more favorable to the development of character than those to which the greater part of my life has been subjected, I should hold more decided opinions on this and other topics, and more in union with those which you entertain. Let us, however, my dear friend, whatever opinions we maintain, be tender and charitable toward those who differ from us, at the same time that we boldly, frankly, and without compromise, give utterance to our own deep convictions. For my part, I desire to receive light and truth on any topic which may relate to my own or my fellow creature's well being; and if others go beyond me, far from wishing to bring them back to my common-place level, or to make high and sacred principles square with my imperfect and limited experience, I am anxious to advance with them, and thus endeavor to fulfill all righteousness, and rise as high as the spirit of Christ will carry me. If I had sufficient space, I would offer a few remarks upon passages in the New Testament that I think are not in accordance with some of the views entertained by you, and your brethren of the Non-Resistance Society. I dare say you have an answer, and cogent ones too, for every objection. I should be glad to receive an occasional number of the Non-Resistance, and I promise to give a candid and attentive perusal to the arguments it may contain. I do not expect I shall leave Paris till the latter end of October next, so that you will have ample opportunity to send me a letter, according to promise, or, at all events, a paper; and should any thing likely to interest you, occur in the mean-time, you may expect to hear from me; when I return to London, and am settled down a little, I shall endeavor to correspond with you frequently. I desire to be remembered most affectionately to James and Lucretia Moti, George Bradburn, N. P. Rogers, Wendell Phillips, &c. &c., and wishing you, and your noble coadjutors in the great cause of human rights, complete and speedy success in the accomplishment of your grand enterprise, I subscribe myself, your ardent admirer, and sincere friend,

Yours for the truth, J. A. COLLINS.

Interesting Letter from Paris. PARIS, May 5, 1842.

MY DEAR FRIEND GARRISON: Truly, public opinion in Boston has undergone a mighty change, when you, who some few years ago, were looked upon as fit only for the hangman, and were subjected to all those indignities which a mob of 'gentlemen of property and standing' could inflict, are found presiding over a great public assembly in Faneuil Hall, convened for the purpose of denouncing American Slavery, and of aiding to accomplish its extinction not only in our country, but in every other part of the world. I have no doubt that you will be preserved from those dangers which too often attend the successful champion of human rights in our age. My Father of lights imbue you with a larger measure of that wisdom which is pure, peaceable, gentle, easy to be entreated, full of mercy and of good fruits. I doubt not, you have learned ere this, that early in the month of March last, the French Anti-Slavery Society announced its intention to hold a great public meeting in Paris, to which delegates from Great Britain and Ireland were invited; but owing to the fear of the French government that an *assemblee* would be the result, the meeting was prohibited. The Lord Mayor of Dublin, Daniel O'Connell, M. P., your friend, Dr. R. Madden and myself, were officially appointed by the Hibernian Anti-Slavery Society; but the name did not come to Paris owing to the immense number of engagements that were then on his hands. Doctor Madden and I, and about eighteen other delegates from England and Scotland, were most warmly received, and hospitably entertained by the committee and members of the French Society; and during our intercourse, every opportunity was taken by some of our deputation to enforce upon the former the doctrine of immediate emancipation in the French colonies. My own money and goodwill, by maintaining their views not only on the subject of right and justice, but of sound policy as proved by the immense success of the West Indian experiment. I regret to say that but few, very few of the French abolitionists appear to view the question in any other light than that of expediency, and compensation to the slaveholders; and it is to be apprehended that many years will be allowed to pass away before the French government will make any decided move in the matter. Monsieur Guizot with whom the deputation dined, stated to us, that the government had a project of emancipation under consideration, and would bring it forward in about a year; but what the nature of it, he did not explain. I have little doubt it will be a project of compensation; and if so, then there is little probability that the present generation of slaves in the French colonies will ever in this world enjoy their personal freedom. For what with the cost of the fortifications of Paris, one of the greatest follies of the present age, and the construction of extensive lines of railways throughout France, there is little probability that the French people will have enough to spare to pay the colonial planters for the liberating of a quarter of a million of slaves! See what a bad expedient does. Had England emancipated her negro population freely and unconditionally, France would never most likely have made emancipation in her colonies a question of money. One of the most gratifying features of our anti-slavery doings in Paris, was a breakfast given by the deputation to a considerable number of men of color. There was mingled feelings of black and white, without any quarrelsome feelings such as the liberty-loving negro-reading American manifests towards his fellow man whose skin happens to wear a different hue from his own. While we remained together, my thoughts often reverted to the base treatment experienced by Charles L. Remond on his return from England to America, at the hands of the rail road people at Salem; and I could well imagine how poignant his feelings at the reception he thus met with in his own country when contrasted with that of Great Britain and Ireland. Alas! it is indeed like that of which Remond and others are made the victims that renders the boasted freedom of America a scoff and a bye word in Europe. With too many amongst you, liberty appears to consist in the right of oppressing others. I have no doubt that unless slavery be speedily abolished in the United States, its continuance will lead to the political, perhaps to the social dissolution of the Union. A Union pledged to the maintenance of such a sin against God and man cannot be permanent. It cannot be, that the northern States, when they shall have been thoroughly purged of the pro-slavery element, will consent to a continuance of their present illiberal connexion with those of the South, a connexion so hostile to their material and moral progress. Your remarks upon 'non-resistance' are characterized by your usual clearness and energy. That is a subject upon which I have often bent my thoughts since I first heard it mooted; I confess, however, that I find myself unable to come to a decision upon it. My heart often says yes, when my judgment says nay. I make a great admission when I say, that my belief is that Jesus Christ, whom I in common with you believe to be the only Master of Christians, was a practical non-resistance. Notwithstanding all the contumacy and violence to which he was subjected by his enemies and murderers, he never betrayed the slightest disposition to inflict upon them himself, or by his disciples any physical chastisement, although as his intimate, he had only to say a word to deliver him; but how often, 'he adds' shall the scriptures be fulfilled that thus it must be. Now whether in this particular Christ's conduct is to be imitated by all his disciples, or that it was peculiar to himself in fulfillment of his mission, my mind is disposed to doubt. I am disposed to think that every sincere christian, the more he drinks in of his Lord and Master's benign, forgiving spirit, will be less disposed to resist, physically, any violence or wrong that may be offered to him; at the same time, society being composed of a heterogeneous mass of good and evil men, the christian will, I think, see the use and necessity of civil laws, and an executive power to enforce them, so long as mankind are only in a slowly progressive state, until they come to the stature of perfect men and submit to be governed by the law of Love. I should rejoice to possess full facilities of mind to which I refer, and which I feel it mine privilege, as well as my duty, to seek to attain. I doubt much the propriety of establishing non-resistance as a theory. We depend too much, I fear, on the power of associations, in modern times. Like all good things, their advantages are often almost counterbalanced by the abuses which attend their movements. The zeal they call into existence, too often degenerates into rashness and presumption; and I know from experience, that multitudes unite with them, in order to have opportunities for ostentatious display, a thing most hostile to that

CHARLES LOFTUS CORKRAN. William Lloyd Garrison.

Letter from Thomas Davis. DUNFRIES, Scotland, May 10, 1842.

MY DEAR GARRISON: I am spending a few days with a relative in the quiet and beautiful town of Dunfries, situated on the river Nith; and as I have a little time to spare, I use it to address a few lines to you. And first, I thank you for the very kind and commendatory letters you gave me to the estimable Dublin friends. They are very rare persons, free, intelligent and hospitable. It does one's heart good to meet such spirits; I shall not soon forget their attention to me. I also found in Charles Corkran, at Paris, a very kind, truth-loving friend. He promised to write and give you an account of an Anti-Slavery Conference which was held there recently.

On matters of reform, in which you take most interest, I hardly know what to say. While in London, I visited the Chartist Convention. The number in attendance was very small, though I should think the members were quite talented; at least the debaters were as well conducted as in our best Anti-Slavery Conventions. An address adopted by them, to be sent forth to the people of England, was very well drawn up. Fergus O'Connell is a man of very ready intellect, and great skill as a debater, and would be distinguished in any deliberative body for these qualities. He was for sixteen months in prison, for a libel on the government, published in the Northern Star, of which paper he is proprietor. It was a speech of another person. Some go so far as to charge him with being now in the pay of the Tories, and altogether he has a very bad reputation with all but his own partisans. My own impression is, that he is more 'sinned against than sinning,' and I can give no credit whatever to the charge of collusion with the Tories, though I have had it from very good men. The use of physical force, a few years ago, brought the whole Chartist movement into very great disrepute with the middle classes, and a new organization has been formed, called the Complete Suffrage Association, with Joseph Sturge, and other influential persons, connected with the middle classes, at its head. It is at present absorbing the respectability of the old body. I adopt the same principles, and the change is in a name merely. The six points contended for by the Chartists, are—1st. Annual Parliaments; 2d. No qualification in property for members; 3d. Payment of members; and 4th. Equal electoral districts.

O'Connell, I expected, or understood, will connect himself with the new party. I had a great desire to see and hear him, but he was not in Dublin while I was there, and it is probable I shall not get a sight of him, much to my regret. He was a long time ago one of the gods of my political idolatry, and I now think him as honest as a politician can well be. I came from Dublin to Glasgow in a miserable duff steamer, and passed near to Ailsa Craig, of which brother Rogers gave me such a vivid description. I was astonished when told that it was 80 feet above the sea, or twice as high as St. Paul's, London. I should not have rated it at more than 20, but nothing is more deceptive to the unpractised eye than the height of mountains. At Glasgow I found a very kind and attentive person, Robert Reid, to whom I had a letter from J. A. Collins. He introduced me to several of the active Chartists. Those with whom I conversed were all in favor of the new association, and were, as far as I could judge, moderate and sensible men. I however met by accident, in going up the Clyde, with one of the leading men of the other, or O'Connor party, returning from presenting the great petition in London. He was very denunciatory, and at times violent in his manner of expressing himself. He was a very shrewd and energetic man, and spoke with great freedom, publicly, of the folly of paying so much for the support of a young man and woman, as he called Albert and Victoria. Numbers sympathize with him, and the tone of the masses is every day becoming louder and freer.

The few friends with whom I conversed speak very highly of the results of brother Collins's mission to Glasgow. They think the seed sown by him is now bringing forth fruit. It was some bold spirits in this quarter to break up the terrible majesty and power of the old bigoted Presbyterian church and clergy. From all I can learn, they are on the decline. As I happened to be here on Sunday, and having nothing better to do, I went to hear Ralph Wardlaw, D.D. He is a very elegant and acute speaker, and to those who receive his doctrines he would be an interesting preacher; but my faith in his old theology is not quite entire gone. He has recently delivered three sermons in defence of the moderate use of wine being sanctioned by scripture. This has led to a controversy with the tea-totallers. They were taken in short hand on delivery, and the first one published, at which the Doctor was much displeased, and forbade the publication of the others, and ordered the one out to be suppressed on pain of prosecution. The question is now debating whether he has the right to thus enforce his will. These controversies serve to break down the reverence which has hitherto been felt for the clergy; and are thus far good.

But the person who most interested me in Scotland was the Rev. Patrick Brewster, of Paisley. I was introduced to him by Mr. Reid, and found him on his way to the Synod, which was in session for the purpose of examining into charges touching his ministerial character. The kind frankness of his manner made me at once familiar with him. I felt that I was in the presence of a great-hearted man. He has nobly stood forth as the advocate of the poor of Paisley, and given great offence in the military, whose trade he has denounced as murder. He is not, however, a non-resistance. He inquired particularly for yourself and brother Rogers. I urged him to give a condensed account of his controversy with the church and clergy. I told him that you would be happy to publish it in the Liberator. I have no doubt it would be very interesting. He stands alone in his part of the country, without a single one of his brother clergymen to countenance him on the contrary, all are laboring to make up his mind. I was indeed by his very kind solicitation to stay one night at his beautiful and quiet residence, about a mile from the town. He has a wife and nine children; and their means of support are put in constant jeopardy by his unaccommodating adherence to what he believes to be truth. I will mention one fact. Although there are 12,000 persons out of employment in Paisley, but one man could be found to employ. Sir Robert Peel thought there could not be much distress there, but he did not see what influences had been put in operation by Brewster, and the other anti-war men. The advocates of peace in other parts of the United Kingdom are not idle. The measure was, if I mistake not, commenced by the Dublin reformers, which, if vigorously followed up, will do more to cripple this mighty despotism of law, than any ever adopted by the friends of freedom and humanity in this quarter. It is these simple words, 'don't enlist, don't fight.' Immediate emancipation, and total abstinence! how much they have done for the world; and this 'don't enlist,' will be yet as potent and renowned. To use a familiar phrase, the nail has been hit on the head. One hundred thousand of a little handbill, headed 'Don't enlist,' was struck off in Dublin, and has been very extensively circulated in various parts of the United Kingdom. I question whether an event of greater importance to the power of the British government has taken place in our day; for, without the army, they can do nothing. They have drawn on all occasions great numbers of men from Ireland, and it is easy to see, that should O'Connell advise the measure, not a man could be found who would enlist; but it will be the same eventually, whether he approves it or not; the sword of truth has gone forth, and what shall limit its results? There is now a great field for H. C. Wright. The terrible slaughter of the British in Afghanistan, and the monstrous injustice and expense of the Chinese war, carried on at a time when so many are starving at home—these are fine subjects to comment upon. I think it would be hardly worth while to urge the non-resistance doctrine, if it leads to an immense slaughter of our half-civilized sort of debaucher. The reformers here are not idle, by any means. I annex a sample of a handbill of large size, two by three feet; it have been posted in various large towns. In Birmingham, they were stuck up on the second story, to prevent their being torn down.

PEACE SOCIETY. Don't Enlist. Young men, do not be imposed upon by recruiting sergeants! Don't sell your liberty for the bounty of a soldier! Every soldier is a slave! Don't be misled by the cry, 'Don't enlist, or you will die.' 'You shall do no murder!' is the command of God to every one of you! Battle is murder! Soldiers are armed to do murder! The climate of the East is destructive to European life. The East is India and China, die from heat—from fire from want of food—from want of water! Of thirty men who enlisted from a certain town, only two returned! Read a few hints about the army. It costs many costs money, to send each recruit down to go into them. Don't enlist! This, if you can make it out, will give you a better notion of the bold tone in which some here speak than any description of mine could do. Our Bro. Wright, with all his use of daggers, pistols and bowie knives, could not hit a man in a very long time. He is the upholders of power since at all. I have been informed that the Attorney General for Ireland has been consulted, but is unable to find any law to prevent the circulation of these advisory epistles. In Glasgow, John Murray has been before the Police, not on a direct charge of sedition, but simply for disturbing the peace by gathering a crowd in the street, where he freely held the stick to all who would receive them. Bro. Murray is a benevolent, brave man, and brought the powers that be to naught, and they were obliged to discharge the complaint. I am glad from man to nature, to express my admiration of the rich country, which spreads out before me. I have seen at home nothing like it in all directions beautiful seats, or properties, as they are here called, surround the town. How it compares with the richest and finest cultivated parts of England, I am unable to say, as I have not yet seen them. The Nith, one of the most beautiful rivers in Scotland, winds through the town, and in the vicinity are several rivers worth an American's notice. It was here that Burns served as an officer of the Customs at a pitiable salary of seventy pounds per annum. The great poet's remains are deposited in St. Michael's church-yard, and a monument worthy in some degree of his merit erected to his memory. I felt my soul thrill with delight as I stood in contemplation of the spot, but his genius is not confined to any locality. The fame of Burns will be as wide as the race in whose language he has written, and we need not visit a particular place to feel how great he was.

I found I had more to say than I expected when I commenced writing, and my letter is crowded with words—I would it were with ideas. Such as it is, you have it.

Your very obliged friend, THOMAS DAVIS.

Earthquake in Haiti. We make the following extracts from the various Haitian papers received by the last arrival at New York: 'The loss of life at Cape Haiti is frightful. Not less than 4000 people have perished, among whom is a large portion of the most respectable inhabitants. The cities of the city and on the sea, suffered most from the shock. Whole families have perished, and all have lost more or less of their members. These unfortunates suffered so much under the regime of Christophe in former years, that it almost seems as if they ought not to have experienced so sad a fate. The city of the Cape, so beautiful and so well built, is prostrated to the earth. The church, so magnificently finished under the administration of the late lamented General Botte, only a year and a half since, is a heap of ruins. The arsenal, the *magasin de d'Etat*, the prison, the hospital, in fact, all the public edifices and men who have not respected all this misery! It is said that some such have come in from the country, and gilled whatever the most respectable inhabitants of the Cape. The authorities likewise command us to state, that the inhabitants of Cimadone and vicinity, on receiving notice of the disaster from pure Torribbe, curing of the Cape, came in a numerous body, bearing provisions and offered so much under the regime of Christophe to their relief. How strange are the effects of cupidity and ignorance! The very same individuals who were so ready to shed blood, and to receive their own blood, are now so ready to receive the blood of their neighbors. The instances of their sensibilities in behalf of suffering, compensates for that hideous and culpable conduct in others which we have marked for public contempt.' [La Tribuna—the organ of the government.] We copy from the same paper the following paragraph containing general information which may prove interesting.

Like all the Antilles, Haiti has frequently felt the frightful scourge of earthquakes, which strikes terror in the strongest soul. The annals of the eastern part (formerly Spanish part) tell of earthquakes of 1564 (which overthrew La Vega—those of 1694 and 1697, which were severely felt at Santa Domingo—those of 1701, 1713 and 1734, which were less violent. At Port au Prince, that of 1771, in particular, remembered; but it is above all of 1770, which destroyed the entire city, that is most deeply engraven upon our memory. During the 15 first days which followed that fatal day of June, there were more than 100 shocks per day; and even in the succeeding October, the earth was not entirely quiet. It is in the hottest months that earthquakes have been most frequent. Port Royal, in Jamaica, was submerged the 7th of June 1692. What has just been experienced proves that it was not without reason that our predecessors rebuilt Port au Prince in wood, and not in masonry.' We learn from the Patriot, that succors have been sent from Port au Prince to the Cape; the result of a subscription which amounted in 24 hours to upwards of \$6000, (Haïtien.) It is difficult, says the Patriot, to estimate the value of the property destroyed at the Cape. We hazard the estimate of 10 or 12 millions of dollars. News had reached Port au Prince from Santiago, an inland city of the eastern part of the island, that only 7 houses there were left standing. It was a city of 10,000 inhabitants, and being partly built of stone and brick, the destruction of life must have been great. In Port Pate, built of wood, there were no lives lost, but many plantations were reported to be swallowed up, leaving yawning excavations where they stood. The whole North of the island appears to have moved, and all the cities and villages have suffered more or less. Gonzalez (built of wood) has suffered in property, but not by loss of its people.

Arrival of the Britannia. This steamer, 14 days and 9 hours from Liverpool, arrived at Boston on Saturday last, having experienced, most of the time, fine weather. The most prominent news is that of an attempt on the life of the Queen of England, and the fall of Guizot, one of the strongest British Ministers in India. The attempt on the life of the Queen was made by a young Englishman, named Francis, by firing at her from nearly the same spot on Constitution Hill from which Oxford fired, while she was riding in an open barouche, accompanied by Prince Albert—Guizot capitulated and surrendered on condition that the garison be safely conducted to Cabul.—The British are making immense preparations for the prosecution of their barbarous war in China and India.

FOURTH OF JULY IS LAWELL. By request of the Lowell Anti Slavery Society, the Editor of the Liberator will deliver an Address on the subject of slavery, in that place, on the coming fourth of July, in the afternoon. J. B. Sanderson will also deliver an Address, on the evening of the same day, in the Free-will Baptist meeting house.

From the National A. S. Standard. The One Hundred Dollar Plan. The following resolution was unanimously passed at the late Annual Meeting: Resolved, That a 'ONE HUNDRED DOLLAR' Subscription list be commenced, and that individuals, parties, societies, and towns, be earnestly requested to be parties thereto. In compliance with this resolution, we shall set apart a corner of the paper for the acknowledgment of these ONE HUNDRED DOLLAR RECEIPTS, distinct from the Treasurer's usual account.

A friend, by John A. Collins, \$100
2 do, 100
3 do, 100
4 do, 100
5 Francis Jackson, 100
6 Wendell Phillips, 100
7 William Lloyd Garrison, 100
8 West Brookfield, by do, 100
9 Farmington, N. Y., by J. C. Hathaway, 100
10 Portland, Me., by Nathan Wisnawski, 100
11 Salem, N. Y., by Joseph Paris, 100
12 Graham, N. B., by Daniel C. Mitchell, 100
13 Northampton, Mass., by E. D. Hudson, 100
14 Prospect, Conn., by James Monroe, 100
15 Ellis Gray Loring, Boston, 100
16 George Lovejoy, Boston, 100
17 Female Anti-Slavery Society, Boston, 100
18 Nantucket, by Eliza Barney, 100
19 Hampton, Conn., by James Monroe, 100
20 Samuel Cook, by do, 100
21 Abigail Philbrick, Brookfield, Mass., 100
22 Norwich, Conn., by Louis Humphrey, 100
23 Lanesford Lane, 100
24 Frederic Douglas and John Bailey, 100
25 Rodney French, 100
26 George Bradburn, 100
27 Anne Ann, Mass., by John Allen, 100
28 Long Island, by J. S. Gibbons, 100
29 Providence, R. I., by John A. Collins, 100
30 Samuel Cook, of Weymouth, Mass., 100
31 Salem, Mass., by Charles L. Remond, 100
32 West Brookfield, by do, 100
33 Eldridge, Sprague & Co., 100
34 Worcester, Mass., by Charles Evans, 100
35 George J. Adams, Wakefield, Mass., 100
36 Wrentham, Mass., by Floying and Snanger, 100
37 Hampden County, by Dr. Jefferson Church, 100
38 Lynn, by Jonathan Buffum, 100
39 D. H. Brown, Attleboro, Mass., 100
40 Saml. Kasse, for the friends of N. Y. A. S. Soc., 100
41 South Danvers, by Abner Sanger, 100
42 Samuel Cook, Weymouth, 100
43 Josiah Hayward, Salem, 100

Correspondence of the Journal of Commerce. PHILADELPHIA, June 10. The owner and the driver of the hack which last week conveyed a woman, seized without proof for trial, to the South, have been held each in jail by the Mayor in \$500, in answer for the abduction. I am not sufficiently skilled in Frying and selling human beings to say what should be the punishment in a case like this. For murder we hang people in this State, (except for the murder of a daughter or a wife, which cases are always treated with lenity), and it would therefore seem just that the crime of abduction, carrying with it the social and civil death of the party stolen away, should be followed by a proportionate seven years imprisonment in the Penitentiary. If he steal a man or woman, he is liable— we shall see to what—perhaps to the costs of prosecution.

We are told, says the Journal of Commerce, that in the excavations now making in the Atlantic docks at South Brooklyn, at the depth of 20 feet, a good many roots of trees have been found, evidently in the position in which they grew; and still lower down, a bed of peat.

The warehouse of Messrs. John Burton & Co., silk manufacturers, 29 Spring-garden, &c., was broken into during the night, and a quantity of silk and silk goods stolen therefrom, amounting in value to \$12,000.

Joe Smith, the Mormon prophet, has applied for the issue of the bankrupt act. His debts he states are \$100,000. Sidney Rigdon and Hiram Smith, the other Mormon leaders, have also petitioned. The story of Joe's being killed in an affray, is doubtless incorrect.

Captal Penitentiary.—The New Haven Register says: 'The lecture delivered by Mr. O'Sullivan, of New York, on Tuesday evening, against capital punishment, was very fully attended, and gave general satisfaction.'

The splendid building of the United States Bank, and the lot upon which it stands, will be sold at auction on the 2d of July.

The New Orleans Courier states that two persons were arrested in the city on the Consolidated Bank, that they died the day after.

Mr. Samuel Granby of Wilmington, Del. sold a cow and calf, last week for \$9000 cash.

1,200,000 francs have arrived in France from Hayti in partial payment of the French claims on that island.

POETRY.

The following is from the pen of Eliza Cook, a delightful writer, whose poetical articles are deservedly popular on both sides of the Atlantic:
TIME'S CHANGES.
Time's changes—oh! Time's changes,
We can bear to see them come,
And crumble down the cottage roof,
Or rend the palace dome.

NON-RESISTANCE.

A MORAL REVIEW
OF THE
REVOLUTIONARY WAR:
Or, Some of the Evils of that Event Considered.
A Discourse delivered at the Unitarian Church,
Angutia, Sabbath Evening, March 13th, 1842.
By Rev. SYLVESTER JUDG.
I come in the next place to speak of the French non-resistance, which was the first of the kind.

TRAVELLERS' DIRECTORY.

HOUSE, situated half a mile from the City, towards Boston, on Main-street, near the corner of Church-street, a most desirable residence for a family, with a large garden, and every convenience for a family, with a large garden, and every convenience for a family.

BOARDING HOUSE.

THE subscriber has opened a good Boarding House, on the corner of North and South-streets, in the City, where he has a large and comfortable establishment, with every convenience for a family.

TO TRAVELLERS.

GENTLEMEN travelling in the city are requested to call on the subscriber, at No. 25, South-street, where he has a large and comfortable establishment, with every convenience for a family.

MISCELLANY.

Colossal Drawings of the Human Stomach.
E. C. Delevan, Esq. to whose indefatigable exertions the temperance cause is so much indebted, has at length brought out his Colossal Lithographic Prints of the Human Stomach.