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WM. LLOYD GARRISON, EDITOR.

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

J. B. YERRINTON & SON, PRINTERS.

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Refuge of Oppression.

BEVERDY, JOHNSON, THE CABINET, NO 'ULTRAISM.'

Taylor party was to steer clear of both pro and anti-slavery 'ultraism,' and to shun every sympathy and put all extreme notions out of the way. Beverdy Johnson is the law officer (Attorney General) of the present Taylor Slave Soil administration. Read an extract from a late speech of his:

'The spirit of abolition is like the fabled hydra; you may cut off one of its heads, but the lustrousone, silvery serpent still exists, and is ever ready to sting the traveler; and in his thousand forked tongues to insult and annoy us. Sir, the account between the North and South is long and heavy. We have reached that point where the harmony of the Union and the safety of the South require a 'settlement in full.' And the heads of the hydra must be cut off, and the wounds sealed with a red hot iron, lest we bleed to death, and infuse his deadly poison into every vein and artery of the body politic. No mere legislative expedient will settle the question of slavery. It can only be done by all parties, in the spirit of patriotism, take their stand firmly on the Constitution. Let the North do nothing which it forbids, in word or spirit; and let the South, as one man, resolve to submit to nothing that violates its sacred guaranties. This will give quiet to the country, and bind the Union in bonds of adamant.—Sensation.

The South is sought to be placed in the attitude of factious opposition to the organization of these newly-acquired territories, on the ground that their climate, soil and productions are unsuited to the employment of slave labor. I shall not consider at length the geographical position and features of our Pacific possessions. It is certainly true that much the larger portion of them is unfit for the cultivation of rice, cotton, sugar and tobacco. Its surface is marred by immense ranges of mountains, and barren deserts, unfit for the habitation of man. But who will deny that slave labor can be profitably employed in working the gold mines of California? It is cheaper, because it costs the owner nothing but the food and clothing of his operatives; and the negro far excels the white man in his power to endure exposure to a scorching sun, drenching rains, and the hardships peculiarly incident to the business of mining. Besides, there is a considerable portion of these territories—enough for the formation of three States of average dimensions, which lies south of the parallel of 36 deg. 30 min., known as the line of Missouri compromise! Slavery is prohibited by the Union which he south of that line are slave States. They are Arkansas, Tennessee and North Carolina; using the unmistakeably Yankee phrase, 'Can they not profitably employ slave labor? Further south are Texas, Louisiana, Mississippi, Alabama, Georgia and South Carolina. In all these States, cotton constitutes the staple product of agriculture, and in several of them rice and sugar are most advantageously cultivated.

The southern parts of California and New Mexico lie in the same eastern and western belt of latitude. Why, then, will they not yield the same agricultural products, and consequently afford profitable employment for slave labor? Sir, it is all a mistake. A large portion of our Pacific territories is suited to slavery; and I will add, that no other labor can ever develope rapidly its immense resources, and prepare it for the abodes of enterprise and elevated civilization. Let then, the South lose all hope, if she dares. Let her not be deceived from vigilance over her rights, or charmed into insensibility to legislative aggression, by the sweet song that these territories are not adapted to slavery. They are adapted to it, and if the South will be united in demanding justice at the hands of Congress; if she will be immovable in insisting that the door of unrestricted emigration from all quarters of the Union shall be thrown wide open; if she will maintain, at all hazards, the doctrine of non-interference by Congress; there can be no question that slavery will find its way to New Mexico and California; and that she will yet reap her share of the fruits of the common blood and treasure which were expended in their acquisition.'

SLAVERY NOT A MORAL EVIL.

So, at least, affirmed Mr. Atkinson, of Va., in a recent speech in the national House of Representatives. Listen to him:

'But the honorable gentleman from New York, in his second proposition, affirms 'that slavery is a great political, social, and moral evil' in direct conflict with the fundamental principles of our Government; opposed to its growth, prosperity, and future welfare.' Let me look for a moment at this branch of the subject. I presume the gentleman, as well as the slaveholder—has never been much, if at all, in the slave States, and, in his candor, must acknowledge that, probably, he knows nothing of practical slavery as an institution upon the moral, social or political condition of the society where it exists.

I ask the honorable gentleman, and those who think with him, to go with me into the families of the South, where you find *black* slaves, but no *white* slaves. What do you see? A farmer, the owner of five, ten, twenty, or may be, a hundred negro slaves. These are well fed, well clothed; when in good health, they are employed chiefly in agriculture; not confined to the rooms of a northern manufactory, but breathing a healthy, salubrious atmosphere: not compelled to work at inclement seasons; and when the sun sets in the west to close the day, you will see the happy, cheerful negro retire to his comfortable home in a light heart, partake of his night's meal, and if he has a wife or children, in the family of his master or his neighbor, he spends the evening with them. If he is sick, he is *not thrust* from his master, denied the common comforts of life, and permitted, like some poor wretch and vagabond of freedom, to fall at the alls to which man is subject; but he is supplied with a physician, nourishment, and attendance; and when he recovers from a bed of sickness, he has no bills to pay—no home, no employment to seek.

Sir, I wish the gentleman could visit my native home—that second old Commonwealth, God bless her—enjoy the hospitality of her citizens, go to their places of worship, and see the well-dressed negroes marching up the aisles to pay their devotions to the living God; see the master and his family occupying their menials the Bible, the *Book of Life*, and teaching every poor creature, in their catechism and responsibility to their Creator. There, perhaps, sits the honorable member from the Empire State would find in all this a *social* and *moral evil*! No, sir; you gentlemen who have had no practical, no, sir, I mean, knowing, no, nor our honest industry disputable. It does not strike the dread of knowledge from our lips. All that it does for the Northern non-slaveholder. And yet, when we undertake to resist some new impudent pretension which it, its forth, we are to be complained of, as being a sectional question, and encroaching on the South, we be majority of whose citizens are far more wrongedly than our selves.

No, sir, I repeat it; this is no quibble between North and South. It is a question slyly between the friends of Slavery and the friends of Liberty, South as well as North. The Southern non-slaveholders belong of right to our party, party of the free. That is their natural position, if they are on their wrong side. The same sheepish power which annoys us and insults humanity, grinds them in the dust. They are about to understand this unless promising signs fail us. And perhaps do and have learned to speak for themselves. Shall see how long it will be that slaveholders will continue to call themselves the South.

The Liberator.

MASSACHUSETTS AND THE COMPROMISES.

Below is a scene that transpired in the Senate, a short time before the adjournment of the last Congress:—

Mr. WEBSTER. The honorable senator from South Carolina, who has just taken his seat, says he is prepared to say, that the Compromise Measures have not observed, but have broken, the compromises of the constitution. It is no duty of mine, sir, to take up a glove that is thrown to the whole world. It is no duty of mine to accept a public challenge. But if the honorable member shall see fit to be so obliging as to inform the Senate, in my hearing, on what occasions the State whose representative I stand here has performed to observers her bosom, the compromises of the constitution, he will find in me a combatant upon that question.

Mr. BUTLER. I take the liberty to ask the gentleman, if, in every respect, she has sustained the laws of the United States?

Mr. WEBSTER. I have not yielded the floor, sir.

Mr. BUTLER. I ask the question in good faith.

Mr. WEBSTER. I do not doubt it. I will yield the floor when I pleased, if the Senator desires, (taking his seat.)

Mr. BUTLER. I understand the Senator to ask me whether the State of Massachusetts—

Mr. WEBSTER (in his seat.) No, sir.

Mr. BUTLER. My opinion is, then, if the Senator asked my judgment, without

Mr. CALHOUN (in his seat.) He did not ask you.

Mr. BUTLER.—Then I beg your pardon, sir, for the interruption.

Mr. WEBSTER. I have not the least objection, sir; I did not suppose it. I think, if the honorable gentleman with the greatest respect—the respect which I always feel for him. All that I meant to say is, that if he is prepared to follow what seemed to be a general charge to a particular charge, and if he shall undertake to specify or particularize any case in which the legislature of the State whose representative I am here has forborne to observe, or has broken, or attempted to break or violate the compromises of the constitution, it will be my duty to meet that question, and defend the State in which I live. I do not intend to go into that, sir, at all at present. Other States can answer for themselves.

Mr. Butler prudently declined taking up the glove, and remained dumb. It is too true that Massachusetts has been true to the Compromises in the Constitution, alluded to by Mr. Webster; but this is to her shame, for she ought long since to have trampled them under her feet. How was the Massachusetts Spy says, in giving a sketch of a meeting recently held in Worcester, at which the Georgia fugitives, William and Ellen Craft, were present:—

The meeting was an exceedingly interesting one, and the sympathies of the audience were deeply excited in favor of these two victims of slavery, who arrived of their dearest birthright—a birthright which they showed themselves so worthy to possess, and which they had shown so much ability in partially recovering. Yet, it should be recollected, the law has protects them, for a moment, in the enjoyment of their liberty. They are virtually outlaws amongst us, and are living uncomfortably under our wings. Those who claim to be their owners may seize them by violence wherever they may find them, and bear them away to be tortured and killed. The law, which gives the whole power of the federal government to aid them in doing it, and every man's hand in the community is *legally* paralyzed, so far as to prevent his affording the slightest aid to the poor victims of our sister's Nay, more—every man may be called upon to aid in subjecting them again to bondage, and, to refuse, is a crime, for which there are severe legal penalties. We are constituted by the laws of the land SLAVE CATCHERS to the Southern Nabobs! How long will we submit ourselves to stand in this humble relation to them? The answer is with ourselves.

THE REAL QUESTION AT ISSUE.

Extract from a speech delivered by the Hon. John G. Palfrey, on the Territorial Question, in the U. S. House of Representatives, Feb. 24, 1849:—

Again, gentlemen are fond of charging us with raising *sectional question*. They say that we express a controversy between North and South, and then undertake to rebuke us in the words of the Father of the Country, in his Farewell Address. This chase of exciting sectional divisions, makes the staple not a few speeches which I have heard in this House, and it colors the whole tenor of the two famous Addresses recently put forth from the secret nightly conclave in this Capitol. Sir, I deny utterly the correctness of this representation, so far as I am concerned, the abettors of Slavery shall have no advantage from a statement so entirely unfounded in fact of fact. This is no question between the North and South. It is a question between a comparatively small number of slaveholders living in the South on the one side, and, on the other, the hundred millions of Americans who hold no slaves, living both at the South and the North. Who are those gentlemen that assume to put themselves in the place of the Southern section of the United States, into say, when they cannot have their way, that the South assailed? Do they confess that the whole population of the South, that they pretend thus to identify themselves with it? Do they constitute the greater part of it? How many are there? The whole number of the free white population South of Mason and Dixon's line, in 1840, was 4,809,178; the whole number of slaveholders among them cannot possibly exceed 300,000. With what face does such a minority of a population undertake to speak for the hole, and to complain that a sectional question is raised when only the encroachments of one limited interest within that section are resisted? No, sir, the slaveholders of the South are not the South. Far from. And not only are they not the South, but they are the very present an interest absolutely antagonistic and hostile to the interest and welfare of that large majority of the citizens of the South, that do not hold slaves.—an interest adoptions or more opposed to the well-being of non-slaveholders, than to the well-being of citizens of the Northern States. We of the North have great reason to complain of aggression on our rights, and of great and grievous injustice. But it does not control our State governments and to that extent cut up the rights of slavery. It is by preventing, sir, the slaveholders, and the Northern non-slaveholders, from the exercise of their rights, and of the new impudent pretension which it, its forth, we are to be complained of, as being a sectional question, and encroaching on the South, be majority of whose citizens are far more wrongedly than our selves.

No, sir, I repeat it; this is no quibble between North and South. It is a question slyly between the friends of Slavery and the friends of Liberty, South as well as North. The Southern non-slaveholders belong of right to our party, party of the free. That is their natural position, if they are on their wrong side. The same sheepish power which annoys us and insults humanity, grinds them in the dust. They are about to understand this unless promising signs fail us. And perhaps do and have learned to speak for themselves. Shall see how long it will be that slaveholders will continue to call themselves the South.

THE QUESTION ANSWERED.

The Ohio Anti-Slavery Bugle of the 16th ult. republishes entire a powerful tract, published in England in the year 1846, entitled Inquiry, Jeremy Bentham, entitled 'Why did the Ministers of the Town of Leeds absent themselves from the Anti-Slavery meeting on Thursday evening last?—something which was held in the Music Hall at Leeds, by the Anti-Slavery League, and addressed by Francis Doveland Henry Vincent, which was, in fact, the Anti-Slavery meeting which was to be held, except Mr. Wickstead, the Unitarian minister of Mill-hill chapel. After giving some reasons why those ministers *did* not attend themselves from the meeting, he proceeds to state why they *did*—it follows. His remarks are as applicable to the ministers in Boston and other places, as to those in Leeds.

We answer; the ministers of Leeds were afraid lest the advocacy of the rights of the slave, by the agents of the League, should injure the interests of religion; should endanger the stability of their religious denominations, and exert an unfavorable influence upon the credit and popularity of their ministers. The ministers of Leeds are alarmed from various sources, that the anti-slavery lectures charge a great deal of the guilt of slavery upon the churches and ministers of America. They have learned that Methodist, Presbyterian, Episcopal, Baptist and American ministers, as the chief supports of slavery. They have been informed that one of the advocates of freedom, in the Anti-Slavery Bugle, has published, a work entitled, '*The American Churches the Bulwark of American Slavery*.' They have learned with dismay, that Wright, and Douglass, and Garrison, have declared himself ready to put his hand upon any government that gives its sanction to slavery; to put his hand upon any religion that sanctifies slavery; to put his heel upon every institution that is at war with the freedom and rights of any portion of the human family. They have found, that, in speaking against slavery, they have spoken against the Church of America, and churches and of the American ministers—that before mixed and crowded audiences, they uncover the nakedness of their slaveholding and slavery-tolerating and their beloved slaveholding and slavery-advocating fellow ministers across the Atlantic—that they make known to the people of England the awful fact, that the churches and ministers of America generally are *pro-slavery*, and that many of them are actually engaged in the *traffic* of slaves—that Methodist, Presbyterian, Episcopal, and Baptist ministers, Presbyterian ministers, and Episcopal ministers, are all implicated in the guilt of slaveholding, and in all the criminality and abominations connected with the slave system. These lectures have attempted to make it plain, that before slavery can be abolished in America, these slaveholding churches must be thoroughly revolutionized, or utterly destroyed. They have endeavored to make the impression on the mind of the people of England, that the Methodist and Baptist, Presbyterian and independent denominations of this country, are in *fellowship* with the slaveholding churches and ministers of America, and are responsible for their crimes. They have published it to the world as fact, that the Methodist churches of England are in fellowship with the slaveholding churches and ministers of America—that the Methodist Conference places the members of the slaveholding Methodists and slaveholding ministers of America upon their ministers, and reckon them as part of their own body, and hold fellowship with them as truly Christian men. They have published it to the world that the Methodist ministers of Britain, when they have gone over to America, have neglected, or refused, in their public sermons, to denounce the slavery of America, and to rebuke their slaveholding brethren, as they have spoken it to the world, that the deputations from the Baptist and Independent denominations were also faithless to the interests of the slave, and to the claims of humanity, when they visited that land of oppression. The ministers of Leeds are not prepared to *controvert* the statements of the lectures; they believe that these statements are true. But they cannot for such revelations to be *imprudent, unsafe, injurious* to the interests of *religion*. They are concerned for the cause of God, for the interest of the guilt of the American denominations. They are afraid that if these facts become generally known, their religious denominations will be in public estimation, and that they themselves will be shorn of much of their respectability and influence. They also perceive that the anti-slavery lectures are wishful to lay the burden and the task of rebuking the American churches upon them, and upon *their churches*. They perceive that the anti-slavery lectures consider it to be the duty of the churches and ministers of Great Britain to disclaim all Christian fellowship with the American churches, until they have purged themselves from the guilt and abominations of slavery. They perceive that if the principles of the anti-slavery lectures are generally received, they, the ministers, will be called upon at every turn to require that the American churches shall either serve or be themselves from slavery, or that *they* shall be called upon to separate themselves from the American churches. For a step like this, the ministers of Leeds are not prepared. Many of the ministers of this country are on friendly terms with the slaveholding and slavery-advocating ministers of America. Many have published Doctors of Divinity have received their honors from American theological institutions. In some cases, the churches of this country have received the pecuniary support from the churches of America; and even lately, the *Free* (?) Church of Scotland received the most liberal pecuniary donations from the slaveholding churches of America. Ministers, forwards the erection of churches and the support of their ministers, it appears, therefore, at once that the American slaveholding churches would require a sacrifice both of *interest* and of *feeling* on the part of the ministers and churches of this country; and, in consequence of the sacrifices, the ministers of this country are not prepared.

Because it is doubtful whether the American anti-slavery cause will become popular in this country, and because it is doubtful whether the public stability, the greatness and the nobility of this country, will take part in the abolition movement. It is doubtful whether the anti-slavery cause will be favorable to increase their *usefulness*, to add to their popularity and influence among the people, by taking part with the friends of the slave. The abolitionists are uncompromising men. They appear to prefer the principles they advocate, and the interests of the cause in which they are engaged, to every other consideration. They do not attempt to *conciliate the prejudices of men*. They pay no regard to the *feelings* of those who stand in their way. They speak right out. They utter their sentiments, their strong, indignant feelings, in language the most unguarded. Their rebukes of wrong and cruelty are so severe and pointed that they cannot relish *prudence*, and though men of mighty, of extraordinary abilities, they are lacking in *tact* and *policy*. And these qualities expose them to much reproach and opposition. The world is too bad to be reformed at once. It is too corrupt to bear the truth without a veil. It cannot bear the uncompromising virtue of those imparting reformers. It requires to be dealt with gently, and cautiously, and prudently, and to it by degrees. It requires to be brought over to the cause of freedom *imperceptibly*. These, the principles of policy, of expediency, are the principles on which the ministers of this country think it needful to proceed. But these principles are cast aside as worthless, as unchristian, as wicked, by the anti-slavery lectures. They have no sympathy, no care for nothing but the true, the right, the good. So far from being afraid to irritate, the evil-doers, they even seem to rejoice in the prospect of irritating and rousing them. So far from being afraid of shocking the prejudices of slaveholders, and of alienating popularity, and influence, and churches, they appear to think they cannot shock such guilty ones too much, or shock them too soon. With the spirit of such men, the Leeds ministers of Leeds, and the Orthodox ministers of this country generally, cannot sympathize. To the principles and proceedings of such men, they are unable to give their sanction. They cannot, they do not, approve of the church must be first secured, and the interests of humanity next—that the characters of the ministers of religion must be secured, and the interests of the church must be secured, and the interests of humanity next—that the interests of the ministers of religion must be secured, and the interests of the church must be secured, and the interests of humanity next—that the unity of the church must be protected, if possible, whether the slave can be emancipated or not—that the unity of the church must be secured, and the interests of humanity next—that the character

BOMBASTES AND HIS BOOTS.

There is trouble brewing in South Carolina. The rest of the Union does not seem to be aware of it, but there is no doubt of the fact. The genial warmth of the Spring, instead of animating her more kindly sympathies, seems only to feminize the sap of her asperity. Her patriotism and her palmettoes become green together. The temperature of her heroic order rises in the mercury, and the cockades of the dog-days she will be equally ready for the hydrophobia or a fight.

The newspapers of South Carolina are talking of Committees of Safety and Correspondence, non-intercourse, confiscation, and such revolutionary things. All this is very alarming; yet such is the apathy of the public mind, that we observe no signs of a rising some terror anywhere. The little State is quite in earnest; yet the public will not believe it—and if they did believe it, so much is the heroism of the country that we seriously fear nobody would care about it. But, for our own part, such is the admiration we cherish for chivalry, that it is always sure of our applause, even though it appears mounted only on the stump, or figures nowhere but upon paper. It may be a perversity of taste, but we must confess that our admiration is the greater the smaller the scale, and the more the chivalry is less; we prefer Gen. TRUMB to the Belgian giant; and cannot imagine a perfect champion except in high-heeled boots, and of such stature that he would have to stand on tip-toe to pull an adversary's nose.

South Carolina is remarkable for perseverance in wrath. She varies only in the aspect of it. She will not be in a good humor on any terms. Her nose, like my musket, is always cocked. She would, concerted as a commonwealth, be a very good public look, and State rights would be in danger if she should once relax into a smile. The price of liberty is eternal vigilance—and she watches here so closely that she has no liberty to do anything else. The latest *pronunciamento* from the land of lofty doings is to be found in the South Carolinian of the 16th inst. It is to the following effect:—

'The people of this State may, after due deliberation and reflection, adopt a strict non-intercourse in trade and commerce, as regards the Northern States. This, if adopted, would doubtless have the same effect, but to make it thoroughly effective, it must receive the full consent of the mass of our people. It must be adopted with other measures of non-intercourse. We want to see no storm raised within our own confines; we would deprecate any measure that would carry one portion of the people of this State against the other, either in sentiment or action. Whatever course is deemed desirable, to be of any avail, it must be adopted with the greatest unanimity.

'What "agitation" may be necessary to arouse the people, it was our duty to be diligent in the matter. Now that the people have taken the initiative in their district meetings our duty, and the duty of the press throughout the State, we believe to be the exercising of perfect harmony and unanimity of opinion in their further acts and deliberations. To this task the South Carolinian will apply itself, and will endeavor to avoid the agitation of any scheme which might carry within itself the elements of its own destruction, and consequently defeat our purpose. Confiscation' of the property of the people of the North has been hinted at and suggested. We believe such a proposition is fully indefensible at this time. It is an extreme measure, and should only be adopted at the last extremity. And is there any man of common sense who does not know that such a procedure would at once involve us in civil war? Better, far better, would it be for the whole South calmly to avow their determination to withdraw from the confederacy, and define the limits of the new union.

'The course to be pursued—the mode of action to be adopted—is now, we consider, entirely in the hands of the Committees of Safety and Correspondence. They must get to work. The people did not appoint them under any other expectation but that they would do their duty. We feel confident they will not abuse the solemn trust committed to their charge, and that we will hear from them at an early day.

'Our time or limits will not permit us to consider the non-intercourse proposition at length; it is also so probably hereafter. We believe the suggestion to be a good one; and that no better means could be used to bring the people of the North to their senses. But it must be the voluntary sacrifice of the whole people, and must be the policy of two or more States to render it successful to any great extent.'

It is lamentable that civil war is set upon treason, this unfortunate commonwealth should never find her way to it. The Tantalus of States, she pines within sight of what she longs for, yet cannot reach. She is always baffled when she plots treason, and cannot by any accident stumble upon it. The disclosure is given forth, however, that it 'must be the policy of two or more States, to render it successful to any great extent.'

There is the drawback. She would willingly break into the citadel of the Union, and carry off its treasures, but she cannot venture without an accomplice; she must have 'a centre-bit and a boy.' But this far she sits alone in the realms of non-content. The 'Augusta (Ga.) Chronicle, one of the leading papers of the South, gives some wholesome advice to the little tempest State, which the latter, of course, will not follow. This Chronicle intimates that the best way to establish a proper degree of non-intercourse with the North is for the people of South Carolina to manufacture for themselves what they have made for them in New England; that anti-abolition resolutions will not prevent the State from losing a representative under the ratio of the next census; and it has the temerity to add that a year hence, if our measure is worth more to the commonwealth than a thousand such resolutions. The idea! State rights and chivalry liberty and liberal, and dare we come to this! Disdainful chivalry expands his offended nostrils.

But it is further added, that 'the trade and commerce of a small aggregate of deserted, desolated cotton plantations'—meaning thereby the magnanimous State of South Carolina—will be of little consequence to the rest of the Union! and that instead of exporting so many emigrants and their property, for which no return whatever is left behind, South Carolina will take measures to import emigrants with their capital, their industry and their enterprise, to come and settle permanently within her limits. But, as we have said, this advice is to be followed at least, not yet. South Carolina will stick to her two staples, politics and cotton; and as the latter falls off, she will cultivate the other more largely.—She will manufacture nothing but resolutions. In proportion as she loses her representatives in Congress, those that remain, like the Sybilline books, will increase in importance and in number; and lest if but one should be left, the whole State would scarcely be large enough to hold him; if all should disappear, she would be represented in the lower House, as she already is in the Senate, by a gigantic shadow.—*Baltimore Patriot.*

From the New Bedford Weekly Echo.

FREED SLAVES—HOW THEY PROSPER.

We cut the following from a late number of the N. Y. Tribune, originally published in the Ohio True Wesleyan. The dire effect of Emancipation on the welfare of both the White and Black races is the burden of every Congressman's speech, from city to city but no one, so far as we have seen, has undertaken to show that the large number of fugitives from Southern Slavery who have settled in Canada, were degraded by the transition, or are anxious to return into bondage. There is a black population just escaped from ages of servitude, and elevated at one bound into the political and the social equality with the white race. How has the change affected them? How do they thrive and grow in their new condition? Here are these questions satisfactorily answered:

FUGITIVES IN CANADA.

I promised in my last to give some particulars showing the thrifty condition of the self-emancipated slaves.

A great portion of them are farmers. You do not see the colored people in Canada, as you see them in the States, settling in towns and cities, engaged as waiters about hotels, barbers at shop-blacks, and the women washing white people's dirty clothes. I did not see a colored person, except in one instance, engaged in keeping a tavern. I speak of this, for the most part, in what are considered honorable employments. I always feel bad, when I am traveling, to be waited on by a colored person, the prejudice which is crushing this people is fed by the fact that so many of them are found waiting on the white race. The feeling that they are fit for little else than servants—that they ought to wait on the whites—is kept alive by the menial business in which so many of them engage in the States. They are more respected in Canada than in the States, because they are engaged in more respectable occupations. I congratulated them on this account, and urged them not to copy the example of their colored brethren in the States.

Great injustice has been done this people by representations made in the States or sent to them. They have been represented as a class starving from scarcity, for whom donations in clothing, &c., must be made, and sent annually, to keep them from suffering. They are described as the offspring of these representations; and in their Annual Convention at Drummondville, passed a resolution requesting their friends in the States hereafter to send no more clothing to Canada, except for the new-comers and the school. They said they did not want any; they had taken care of themselves and their masters to leave them free, and in such a country as Canada they could take care of themselves very well. They did not wish to be considered objects of charity, and felt insulted to be so represented.

I informed them that I would report what they said when I got home. They told me to do so. They were not in want, and they would the world know it; but more especially their masters, and their brethren in bonds; i. e., their former masters, for they have no masters now. I was delighted with the manliness they manifested on the subject, and the indignation they expressed at being represented paupers—being pensioned on other people's old clothes. I want this same feeling cultivated among—the people and, it as a favor at the hands of their friends, not to send anything to Canada for general distribution.

I conversed with a number of white gentlemen of standing and wealth, relative to the fugitives, whose united testimony was, that for the first four or five years of their residence among them, they were thrifty; but after that time, they became industrious and good citizens. They spoke of them in terms of commendation. This is easily accounted for. They were accustomed, for years, to have their work planned and laid to their hand, and never planned or laid out their own work; and never had experience in the improvement of property, when they came to Canada, where they had to arrange business for themselves, they were like young men who learn the sewing part of tailoring before they learn to cut—they can make a first-rate coat if it be put to their hand, but must learn to cut out or plan business when they reach their new and free home; and it takes them some time, after they have years to do it, and their thrift begins, according to the above statement. This is just what we ought to expect. It is perfectly natural.

I saw quite a number who had pretty good farms, and everything necessary for life and comfort around them. Some had money at interest, and others thousands of dollars. I cannot compare them with the colored people of the Slave States, for they are so much better situated that there are no points of comparison—there is no point of comparison for comparison. And as I said before, they are better situated than the free people of color in the Free States. But the improvement of that people is in prospect. They are destined, in the country to which they have fled, to become just what the people of that country are—not what they are now, but what they will be when the resources of that great country become fully developed—a wealthy, learned, influential and highly civilized community.

The laws know no distinction on account of color. The colored man can take rank and place with his white brother, and the fugitives may become a part of the government of the country for

and aggressive and exterminating wars, would he just now, *'if God commanded them?'* Indeed, as I understand you, there is no conceivable crime which would not instantly become a duty, *if God commanded it.* And, according to your views, and Wm. Goodell's, God has thus converted all that is hating, revengeful, cruel and murderous, into all that is pleasing, holy and just in his sight; and he may, at any time, do it again. Where, then, is man's restingplace, Justice, truth, God, as I understand you and Wm. Goodell, are mere creatures of time and place, and change with the ever changing circumstances of mankind.

You have said a great deal about the *consequences* of my views of the injustice of those decds; but very little, comparatively, to refute the arguments I have adduced from man's natural relations and duties to man, and from the spirit and principles of Christianity, to prove that they are unjust. Indeed, in trying to prove those acts unalterably unjust, I have felt much as I should feel in trying to prove to a man his own existence. Could the command of God (supposing the thing possible) make me believe that I did not exist; that fire does not burn; that I could live without food or air? Just as soon as his command could make me believe it just for a man to behead every children to punish the father for sinning; or to tell a lie to a man to allure him to his death; to invite a man into your house under an offer of friendship, and then stab him as he sleeps.

Dear friend, can doubtless think that in attempting to establish the justice of these acts, you are vindicating the honor of your God. I believe you are, *unintentionally*, giving your efforts to make what you call God and Christianity (I do not believe they are the true God and Christianity) the scorn of mankind. I repeat, if there be any such thing as justice, then are the acts I have named unjust, and no circumstances or consequences can make them just. Whatever or whoever says they are just, must be mistaken.

HENRY C. WRIGHT.

P. S. You are the man who fathers upon God what, if done by any other being in the universe, you would denounce as robbery, injustice, lying, murder and assassination. I am trying to vindicate him from the allegation. Rather than believe that God ever approved such deeds, I would believe every man that ever wrote or spoke was liable to be mistaken.

H. C. W.

A MINISTER STRUCK DOWN BY GOD IN THE PULPIT, ON THE SABBATH, FOR OPPOSING THE ANTI-SABBATH MOVEMENT.

Boston, March 31, 1849.

DEAR GARRISON:

Shall we regard the following as a judgment of God upon those who, in the name of God, are urging upon men the first-day Sabbath as of divine appointment and authority, and who wickedly denounce those as sinners who are vindicating the truth of God in opposition to that Sabbath? Mr. Burgess has been a bitter reviler and persecutor of abolitionists and non-resistants, who are sacrificing their property and reputation on the altar of justice and humanity, of freedom and of God. He was struck down in his pulpit, on Sunday, while urging upon his people the stupendous falsehood, that God, in the Bible, has set apart the first day of the week to be observed as a Sabbath. What shall we think of it?

HENRY C. WRIGHT.

HANCOCK, March 29, 1849.

I would state a fact in regard to those Anti-Sabbath meetings. By means, one found its way to Archibald Burgess, Congregational minister in this place, member of the A. B. C. F. M., very zealous for the Sabbath and the gallows, &c. &c.; who, fearing its influence on the people of his charge, undertook, some five months since, to urge a series of sermons on the day he calls Sabbath, upon his people; was realous in the extreme; was apparently somewhat excited; and at the close of the services, fell down in the pulpit, was carried home, and has not been able to write a sermon since. His place has been supplied by his brethren. Physicians say he had a paralytic shock.

Yours fraternally,

REPORT OF LABORS.

Not being the agent of any society, I have no committee to whom to submit an account of the funds entrusted to me. As a proper return, therefore, for the confidence reposed in me by the generous public, who have sustained me thus far in my labors, I enter into the following detailed statements of my doings the past year. In this, as well as in the recital of causes given before, I shall be understood as speaking only to let my friends know how the aid they have given me has been used.

During the year that has just now closed, of my individual efforts, I have labored as follows:

I. I have travelled to assist prisoners and to give addresses, five thousand miles, in Maine, New Hampshire, Massachusetts, Rhode Island, Connecticut, New York and New Jersey.

II. I have delivered eighty-eight discourses, in Roxbury, Newburyport, Newton, Berlin, Danvers, Boston, Dorchester, Woonsocket, Blackstone, Amesbury, Milford, Bridgwater, Plymouth, Portland, Saco, Dedham, Augusta, New Bedford, Lawrence, Norton, Weymouth, Cambridge, Brighton, Fairhaven, Bangor, Woburn, Brooklina, Gloucester, New-York, Saco, Marlboro, Haverhill, Providence, Lynn, Duxbury, and Kingston, N. H.

III. I have distributed gratuitously among prisoners, eleven hundred and eighty publications.

IV. I have been bail for prisoners, and bound for their good behavior, to amount of eighteen hundred and two dollars. The persons for whom I have been bound have generally done well.

V. I have assisted two hundred and ninety-seven persons, by furnishing them with food, lodging, clothing, counsel, employment, or by returning them to their friends.

VI. I have made seventy visits to Jails, Houses of Correction, and Penitentiaries, in Massachusetts, Rhode Island, and New York.

VII. In prosecuting this work I have received from known and unknown friends to the amount of $1,141 15, and have expended in travelling myself, and directly for prisoners, $1, 111 16; so that, I have have on hand, to commence the labors of another year with, $29.99.

Encouraged by the kind assistance which has been cheerfully rendered me by my friends, I now commence a new year of labor for the poor prisoner, trusting that the experience of the past will enable me to do more and better in the future. I wish, as heretofore, to devote all my time to this work.

Every day brings before me some one who needs assistance—a meal—a lodging—clothing—or aid in getting back to home and friends. A little aid at such times may go far to save a man from becoming a confirmed offender. Besides, I have a family to support, and for all this I have no means excepting such as are kindly placed in my hands by generous friends. To labor cheerfully and successfully, it is desirable that I should not only be free from pecuniary embarrassment, but that I should always have something in my hands to aid the poor in cases of necessity. Should any person into whose hands these pages may fall desire to assist me, or some other person, they can address me at No. 2 1-2 CENTRAL COURT, Boston.

Central Court opens at 238 Washington street.

JOHN M. SPEAR.

March 1, 1849.

☞ At a meeting of the Thames Tunnel Company it was stated the weekly average of passengers through the tunnel, was about 18,000. The tolls taken last year amounted to £5,736 8s. 2d.

STONEHAM.

A highly interesting meeting (one of the Hundred Conventions) was held on Sunday last, in the Town Hall, in this place. The meeting was called to order at half-past 10 o'clock, by Mr. May, General Agent of the Mass. Anti-Slavery Society, with some very pertinent remarks in relation to the objects of the Anti-Slavery Convention.

J. G. DODGE, of West Cambridge, was chosen President of the Convention, and LEVI D. SMITH, of Stoneham, Secretary. Prayer was offered by Mr. MAY, who then read selections from Scripture. PARKER PILLSBURY then offered the following resolutions:

1. Resolved, That if any worship be an insult and mockery to God, it must be the worship of this nation, whose mouth is full of prayers and professions, and whose markets are full of the bodies and souls of men, exposed, as brutes, for sale.

2. Resolved, That whoever desecrates the Sabbath, or any other day, by preaching hemilies on baptism, or any other purely sectarian or theological dogma, while our whole land is steaming with the blood of 3,000,000 slaves, should be held and treated as a public enemy to God and to man, and as enemy to his enslaved children, wherever found.

Mr. Pillsbury supported these resolutions in some excellent remarks, continuing till nearly 12 o'clock, at which time an adjournment was had until 2 o'clock. A very good number of persons was present during the morning session; a part from neighboring towns, but mostly from Stoneham.

AFTERNOON. The audience was much increased, and showed that the Stoneham people were not afraid to engage in a work of justice and humanity, even on the Sabbath day, as many call it, and although their priests and churches might frown upon them for so doing.

W. C. Currier, of West Cambridge, and P. W. White, of Stoneham, were appointed a financial committee.

The resolutions offered in the morning being read again, were spoken to by Mr. May, Lucy Stone, and Mr. Pillsbury. Mr. Pillsbury offered the following additional resolutions:

3. Resolved, That the government of this country is an insulting mockery to the name of Republicanism, and its highest officers are generally a scandal and disgrace to the very names of Justice and Liberty; and,

4. Resolved That the religion of the land is practically *arrant atheism*, and the great body of the ministry are practical atheists, more deadly and dangerous in their influence than any ever heard of in France, or any where else; therefore,

5. Resolved, That if God have any claims upon us, and if we owe any thing to our suffering fellowmen, we are bound to leave such a government and religion, their ministers and administrators, and by the proclamation of truth, to seek and demand the overthrow of both, that on their ruins we may rear the temple of genuine liberty and pure religion, to the honor of the true God, and the happiness and salvation of mankind.

Full freedom and opportunity were given, at every stage of the meeting, for objections, inquiries, &c., and the hearers were even urged to point out and correct any errors or misstatements which, in their judgment, had been made; but none such were expressed. After a very interesting session, the meeting was adjourned to 7 o'clock, P. M.

EVENING. The large and commodious hall was filled by the audience at the commencement of the meeting. Again the resolutions were read, when the President, Mr. Dodge, cordially invited all or any, who had misgivings in regard to the strongly strong language of the resolutions, to come forward and occupy a portion of the time in defence of their own views.

After a brief interval, the floor was taken by Samuel May, Jr., who spoke of the flagrant violation of all the principles of a free government, deliberately perpetrated by the United States government, and all its intelligent supporters.

Parker Pillsbury then addressed the meeting in a most earnest and effective speech. Lucy Stone closed with an eloquent appeal to the audience, and especially to the women present, to the Convention adjourned.

LEVI D. SMITH, *Secretary.*

P. S. The speakers present at the Convention have cause to acknowledge, as they now do, the close attention and apparent interest with which all the discussions of the Convention were received; and would also express, on behalf of themselves and others from out of town, their thanks for the liberal hospitality extended to them.

M.

MISREPRESENTATION CORRECTED.

Boston, April 3, 1849.

DEAR GARRISON:

I have just received a letter from a friend in Oberlin, Ohio, who thinks justice demands that a correction should be made of the statements of the Rev. Mr. Morris, of North Dennis, relative to remarks made by myself, at that place, last autumn.

I do so most cheerfully, and would long since have done it, had it been brought sooner, either by myself or the friends here. Mr. Morris represents me as spending upwards of an hour, in ridiculing persons at Oberlin, whose names he mentioned. Only one of these persons was mentioned by me, and then in connection with the statement of a fact. He says, also, that I stated I was sorry of only one church, where the colored man was received on an equality with the white man, and that was in a place where Mrs. Foster had been lecturing. She forgot Oberlin just then.' Oberlin was *the one* church *I specified by name*, adding that colored persons sat in the choir, and promiscuously in the audience there.

Mr. Morris asked if I attributed it to the fact that Mrs. Foster had been there. I replied, 'Not at all, for the practice is as old as the institution.' Such are the facts.

Yours for truth and justice,

LUCY STONE.

BEAUTIES OF SLAVERY.

MR. GARRISON:

Please to pass this round to exhibit the beauties of 'our republican institutions':—

A daughter of Thomas Jefferson is a slave to a widow who belongs to a Baptist congregation in Shackelville, Jefferson County, Kentucky. She is 40 years old, and is pretty, moral and intelligent. She cost $1000; but, being a first rate seamstress, is very profitable—money stock to her mistress.—*Sandwich Observer.*

In 1825, when the illustrious General Lafayette, the vindicator of human rights, the champion of liberty, the conqueror of tyranny, the advocate of kindred equity and fellowship, commenced the 'immortal Washington, (on whose fair fame reproach dare not breathe) the associate of all the glorious phalanx of Southern chivalry and Northern pious *sensus* and ultimately our grand national guest, when parading the streets of Charleston, (S. C.) in the great civic procession to wait on his friends. To the philosophic city of liberty and equality, half a *mulatto son*, about forty-one years old, (*a slave,*) a coachman, driving his master's family carriage in attendance on that memorable day. Now this, sir, is an into whose hands these pages may fall desire to assist me, or some other person, they can address me at No. 2 1-2 CENTRAL COURT, Boston.

Central Court opens at 238 Washington street.

JOHN M. SPEAR.

March 1, 1849.

☞ 'Every man in England,' says the Bath Journal, whose industry, or enterprise, or skill, yields him £150 a year or upwards, pays for every hundred £2 to Irish relief.'

UNITED STATES POSTAGE, ACCORDING TO THE ACT APPROVED MARCH 3, 1849.

The inland postage, for 300 miles and under, is 10 cents an ounce; 1-2 ounce and less, 5 cents.

The inland postage, for greater distances than 300 miles, is 20 cents an ounce; 10 cents for half an ounce and under.

The whole postage by the British or American mail steamers, from or to Great Britain or Ireland, is 43 cents an ounce; 24 cents for a single half ounce or less.

The United States inland postage, whatever may be the distance, on letters to or from the British steamers for foreign countries, other than Great Britain or Ireland, is 10 cents an ounce; 5 cents the single half ounce.

The postage by the American steamers, to foreign countries, other than Great Britain or Ireland, is 43 cents to be paid in advance; 24 cents the single half ounce; 21 cents the single half ounce.

To and by Bremen, from the port, and the reverse, 43 cents an ounce; 24 cents the single half ounce. The inland postage to be added.

To and from Havana, 36 cents an ounce; 12-1-2 cents single.

To and from Charges, 40 cents an ounce; 20 cents single.

To and from Panama, 60 cents an ounce; 30 cents single.

To and from other places on the Pacific, 80 cents an ounce; 40 cents single.

To and from the West Indies (except Havana) and Mexico, on the Gulf of Mexico, 20 cents, 10 cents single, with inland postage.

Any fractional excess over an ounce is always to be charged as an ounce.

The above postage may be prepaid or not, at the option of the sender except on letters transmitted by other than Great British or Ireland. And where the letters pass through the Bremen post-office, in most cases it is compulsory to prepay postage, in full. See exhibit D. Senate document, Executive, No. 25, 30th Congress, 2nd session.

The postage on 'drop' letters is charged on letters and packets brought into the United States in any private ship or vessel, or carried from one port thereof, to another, if they are to be delivered at the post-office where the same shall arrive; and two cents are added to the rates of postage if destined to be carried out of any port of the United States, to receive one cent for every letter or packet received by them to be conveyed by any (private) ship or vessel from any port or place in the United States.

One cent is to be added to the rate of each way letter. Way letters are those brought to a post-office by the post-riders, or carriers of the mail, whose duty it is to receive them, when presented more than one mile from a post-office.

There is charged upon letters and other matter delivered from steamboats, except newspapers, pamphlets, and printed matter, the same rules as if they had been transmitted by mail.

Drop letters, or letters placed in any post-office for delivery, are charged two cents each.

Advertised letters are charged with the cost of advertising, which is not to exceed four cents for each letter, in addition to the regular postage.

Not more than two cents is to be paid to the letter carriers employed in cities, for the delivery of letters, or receiving them to be mailed at the post-office.

Newspapers of and under the superfices of 1900 square inches are conveyed from one post-office to another, free of postage within 30 miles, and any distance not more than 100 miles at the same rate, and 1-1-2 cent for any greater distance. One quarter's postage is always to be paid in advance by those who receive newspapers by post. The sea postage on newspapers is three cents each, with the above rates added when transported inland. Newspapers may be mailed or delivered at any post-office in the United States to or from Great Britain or Ireland, on the payment of 2 cents. Letter carriers employed in cities, are not to receive more than 1-2 cent for the delivery of newspapers. The postage on newspapers taken from the office of publication is required to be pre-paid; and the whole postage, in all cases, when they are directed to foreign countries.

Hand-bills, circulars, and advertisements, not exceeding one sheet, are subject to three cents postage, each, whatever the distance (inland), is to be prepaid. The sea postage on price currents is three cents, with inland postage added when so transported. The law makes no distinction in the rate of postage, on advertisements or price currents, when regulating sums to be paid to the letter carriers of cities.

Newspapers are defined in the fifth section of the act approved March 3d, 1845. When they exceed two sheets, or a superfices of 1900 square inches, they are to be charged with the same rates of postage as that on magazines and pamphlets. All pamphlets, magazines, periodicals, and all other printed matter (except newspapers) are charged at the rate of 2 1-2 cents per copy, of no greater weight than one ounce, and an additional for each additional ounce, any fractional excess of not less than 1-2 ounce being regarded as an ounce. The postage on pamphlets is three cents, with the above rates added when transported inland. There is to be paid on pamphlets sent to or received from Great Britain and Ireland, one cent for each ounce, or fractional excess. Letter carriers in cities are not to receive more than 1-2 cent for the delivery of pamphlets.

Post Office, Washington, D. C., March 21, 1849.

TERRIBLE SHIPWRECK.

Among the details of the news brought by the steamer Canada, was a paragraph noticing the loss of the merchant ship Floridian on the Long Sands, coast of England, together with that of nearly two hundred passengers. A correspondent of the London Morning Chronicle, writing from Harwich, under date of the 4th inst., gives full particulars of the distressing occurrence; and we learn that the Floridian was owned by Mr. R. Bowne, of New York, and that, under the command of Capt. Whitmore, she had been chartered to bring emigrants from Antwerp by a German company. Having taken on board from 175 to 200 young and respectable German mechanics with their wives and children, she left Antwerp on the 27th ult. They had cleared the Flemish Banks, steered westward for the Straits of Dover.

On the day following, a heavy storm of snow prevented those on board from seeing the length of the deck, and her course was altered, it being Capt. Whitmore's intention to bear up for the Nore. The Inland Light, running under reefed foresail, fore topmast staysail and the main spencer. The storm increasing in fury continued till 8 P. M., when it blew it well and rode safely through a most tremendous sea. Finally, the chief mate began to entertain some misgivings, and, at about eleven, ordered the vessel to be pursuing, and giving to the chief officer the course of the watch, went below to consult the Coast Pilot. Immediately, a flood was along aft her. The emigrants rushed in dismay upon the deck, and as the waves dashed in the sides of the vessel, every surge swept away one or more of them into eternity. Each moment increased tenfold the horrors of the scene, and the boats, the hatches of decks, were broken adrift, or crushed and dashed to pieces in their sight. As the second one was lowered, Captain Whitmore leaped into it with his wife in his arms, at this being the signal for a general and desperate rush from the foundering ship, the frail boat was almost instantly overladed and foundered, carrying all in it to a watery grave. What followed is thus graphically described by the Chronicle's correspondent:

There being now no possible means of escape left for the poor wretches on board, some of the rigging, to which they lashed themselves, and upwards of one hundred emigrants congregated on the deck, where they had not been for more than an hour before the ship broke in two amidships. The mainmast fell over the side with a tremendous crash, and a terrible wave carried away the whole of the quarter-deck, with the mass of human beings on it. A frightful shriek filled the air, and the survivors saw the unfortunate creatures were seen struggling in the deep. By great efforts eight or ten were rescued by the men who had gained the rigging, and the rigging, as far as I could be seen, only to meet with a more horrible death.

The moment the ship broke in two, her cargo, most, if not all, of which was of a combustible nature, with the drowning sufferers. For some time, men, women and children, were seen floating about on the packages; and the cries of the sufferers, as they had disappeared, and it is easily to be feared that not one escaped. The men survivors, about twenty, continued clinging to the rigging of the foremast, which, with the fore part of the vessel, was all that remained of the wreck, the whole of the main and mizzen masts had gone overboard. These were no moderate in the violence of the weather. The sea kept breaking over them, and the cold being most intense, rendered their condition the more terrible.

When Thursday morning broke, it was discovered that of the poor wretches some had died in the course of the night. They had been frozen to death, and their bodies were dangling in the rigging. All that day the same fearful weather existed; and not the least aid could be rendered to those who still existed in the rigging. They could only look upon them at a distance with very too far off for the crews to observe their situation. Thursday night and the greater portion of Friday passed away, yet no help came. Only four now remained, of those miles and one passenger; the others had were frozen to death in the course of the preceding day and night. The sufferings of the surviving poor fellows continued frightful in the extreme, and their feelings and horror may be readily imagined, when they found all hopes of rescue, life and death likely to overtake them, as in the case of their wretched companions.

The arrival of the British revenue cutter saved them, but their sufferings had been so great that one of the poor fellows was deranged, and continued so after getting ashore. The cutter, noble and big-hearted men, who set out from Wyvanhoe, a fishing village, to rescue some of the sufferers after the quarter-deck was swept away, we regret to say, all perished.

It is most melancholy to read these details of the loss of human life and property, but to the thought which attempts to measure the agony crowded into those terrible hours of the storm, the awfulness of aspect, the feelings of the survivors, the awfulness of aspect, from the contemplation of which we must unavoidably turn in shuddering fear.

FLOGGING IN THE NAVY.

☞ The following is the testimony of an old sea officer on this subject:

BALTIMORE, Jan. 29, 1849.

HON. DANIEL WEBSTER,

U. S. Senator, Washington, D. C.:

SIR—Permit me to address you a few lines on the subject of corporeal punishment in the Navy, which is now pending in the Senate. Something like sage experience has taught me that the best kind of discipline for men-of-war, and all other public vessels where the infliction of the lash was rarely, if ever, resorted to. I have had, I think, ample experience in matters of this nature, having served in the Navy, Army, and Revenue Marine. I have held a commission for nearly thirty years; (I am now fifty-four,) and, I have accordingly, been in the Navy during that time with legal authority to inflict corporeal punishment; but I have never found it necessary. In most cases, the power, if it be right, to inflict it, in those instances it might have been avoided without any detriment to the service, by substituting some other kind of punishment, which would not have been imbruting to the nature of man. Sir, I have ever deprecated this horrible and truly diabolical mode of punishment, as contrary to the common dictates of humanity, but the general spirit of the age in which we live, calls aloud for abolition. I, for one, believe that in going that every experienced and humane commander knows that seamen, when properly and duly commanded, are more docile than any other class of men in the world. This cutting up the 'human form divine' appears to me to be one of the few relics of barbarism. Our officers would only inflict more severe pains rather than to punish effects, all the imaginary necessity for corporeal punishment would vanish at once.

I have the honor to remain, sir,

Your obedient servant,

EZEKIEL JONES,

Capt. U. S. Rev. Mar. Serv., of Scituate, Mass.

FUGITIVE SLAVES. The telegraph has been sufficiently explicit upon recent events at Columbus, with one exception. We have been anxious to see the yeas and nays upon Mr. Stone's bill to remove state marshals and other public officers from acting in an official capacity, in cases of alleged fugitives from labor denominated slaves; to prohibit the use of jails in other public buildings to slave captors." On the 14th inst., moved that it be indefinitely postponed, which was carried, by ayes 41, noes 34.

AYES—Messrs. Adams, Archbold, Blocksom, Burns, Byers, Chase, Claypool, Conklin, Dennison, Dubbs, Emrie, Evans, Goddard, Judy, Kendall, Scott and Vinal—41.

NOES—Messrs. Beaver, Bennett, Blake, Corwin, Dimmock, Haines, Hendricks, Horton, Lewis, Myers, Swift and Spelman—34.

Thus we see that the Free Soil members, Messrs. Beaver, Blake, Swift and Spelman, voted against the motion, while Messrs. Myers and Dimmock, are the only Democrats who were not absent or in the affirmative. The entire Whig vote, except Messrs. Corwin, Hendricks, Horton and Lewis, also voted in favor of indefinite postponement.

Quite a thermometer to the Free Soil sentiment of Senators.—*Cincinnati Globe.*

THE INDIANS IN MASSACHUSETTS.—There are the remains of twelve tribes in the old Bay State, comprising about 900 individuals, including people of color. But of the whole number, there are only twenty three pure blood, the rest being of a mixture of white and Indian, or black and Indian. A committee appointed by the Legislature to inquire into the state of the Chappaquiddic, Christiantown, Grey Head, Fall River or Troy, Marshpee, Herring Pond, Grafton or Hassanimisco, Punkapoag, Natick, Gay Head, Yarmouth. In a few instances, they have schools, and the benefit of religious instruction, but very little progress has been made in inducing them to adopt the civilized condition. The State pays $1200 annually towards their support, and the committee recommend that the Legislature give them the rights and responsibilities of citizenship.

NEW ORLEANS, March 30, 1849.

The steamer Globe has arrived from Brazos Santiago, bringing later dates from the Rio Grande. The most important advices received by her is the intelligence of the breaking up of Col. Wilson's regiment, *and that eight of their number have been swept off by the Cholera* on the Rio Grande, four of whom were from New York—name not given. The Globe brought eighteen of the company to New Orleans.

Audibon, a son of the eminent American naturalist, whose company was robbed on the night of January, whose company was robbed of $20,000 in gold, $4000 being subsequently recovered from the robbers. Messrs. Webb and a subscriber, passengers in the same vessel, lost the residue of the money. There is much sickness reported along the Brazos. The cholera is also again increasing in New Orleans. Business generally is brisk, and the alarming disease from the city is again subsiding.

CALIFORNIA GOLD.—We understand that three large deposites of gold dust and scales from the Pacific were made at the U. S. Mint, in this city, on Tuesday. This is substantial evidence that the gold has come. Gold coins of the new denominations will be issued from the mint as soon as the arrangements can be completed in the mint.—*Phil. Penn.*

☞ Two vessels arrived at Valparaiso on the 5th of February, from San Francisco, the ship Huntress, which carried out government stores and troops from New York, and the American bark Undine. The Huntress brought $100,000 in gold, and both vessels were to return immediately to San Francisco. The Undine, which was only of about 200 tons burthen, had been sold for $24,000. Her cargo brought at San Francisco an immense profit.

A mercantile firm in Valparaiso (Hobson & Cross) had also received $150,000 from San Francisco.

☞ It appears that, notwithstanding many reports to the contrary, the U. S. Government Exploring Expedition did not sail from San Francisco for the United States till the 25th of January. She had $400,000 in gold on board.

☞ The Alta California copies a paragraph about a meeting of Spanish women in New York, complaining of their hard work and poor pay, and comments thereon as follows:

We would advise a colony of these same working girls to come to California as soon as possible. They can earn from $5 to $25 per day in the manufacture of clothing, and be as much at home as they will better than that, they will find hundreds of young, good-looking, and enterprising men, ready to embrace an opportunity to make a fortune by marriage.

☞ About 700 persons had arrived at San Francisco from Valparaiso, and about 400 from the Sandwich Islands. There were about 7000 in California, ready to commence operations in the mining region as the weather would permit. There were not many in San Francisco; they were scattered over the country—Sutter's fort, the mines, on the placers, &c. &c. Horse room was, of course, very scarce; many digger had pitched their tents around the Bay of San Francisco.

☞ It has been suggested by a wag, that it would be well for some of those who talk of making a settlement in California, to begin by making a settlement at home before they go.

THE GOLD DUST. The following statement shows the amount of gold dust entered at the Custom House yesterday and to-day:

Deming Jarvis, $9,094; Waldo, Noyes & Co. $1,000; Charles Brewer, $18,220; Ely, Parsons & Co., $3,000; Daniels & Daniels, $6,205; Loring Fisk & Co., $4,677; Howard, Son & Co., $2,730; Reed, Wade & Co., $1,000; H. Ward, $25,136; Henry Mellen, $22,222; C. J. Hall, $200; Jones, Ball & Poor, $294; Hobson, Dodge & Thaxter, $1,000; M. S. Lincoln & Co., $1,000; Samuel Hewett, $1,102. Total, $104,119.—*Boston Journal, Wednesday.*

LENGTH OF THE PRESIDENTS INAUGURAL ADDRESSES.—We are advised to look for the whole book containing the Messages of all the Presidents printed from type of uniform size, and find the length of their inaugural addresses to be as follows:

Washington's,	2 1-2	Jackson's,	2		
John Adams's,	4	Van Buren's,	6	1-2	
Jefferson's,	4	Harrison's,	1		
Madison's,	2	Tyler's,	3		
Monroe's,	5	1-2	Polk's,	3	
L. Q. Adams's,	4	Taylor's,	1		

Nicks Democrat.

THE GREAT ROUTE WEST, *via the Michigan Central Railroad.*—The arrangements for travel to Chicago, the ensuing season, are perfected. Daily cars and the trains from Detroit also make two runs each day for New Buffalo.—boats leave Chicago every morning and evening, for New Buffalo, and daily there, in connection with the railroad—the boats are of the first order, and the railroad in excellent condition—and the passenger and freighting arrangements superior. The distance from Buffalo to Chicago, and back, will be made in from 30 to 48 hours; and, in connection with the railroad and the Hudson river boats, from New York to Chicago in from 65 to 70 hours.

ANOTHER RUNAWAY SLAVE ARRIVED THE COLUMBUS. When the steamship Columbus reached the Breakwater on Sunday, a black man, who had concealed himself in the hold was suddenly discovered. The poor fellow supposed that he had reached Philadelphia and was in a free State, but was doomed to a sad disappointment in having his prospect of freedom in an instant changed to the prospect of a life of heavier chains of servitude. He was immediately put on board a vessel bound to Charleston, to be returned to his master. The Baltimore American says that with a bottle of water and a cracker or two, and kid close to the engine. This is the third instance of a slave escaping from Baltimore in the Philadelphia, Pennsylvania in the Columbus, and in every one the fugitives have failed in accomplishing their object.—[Philadelphia paper.

THE FLOOD AT CHICAGO. Some thirty canal boats were destroyed, valued at $1000 to $2000, the major part worth the latter price.

The loss sustained by the city in bridges alone is $40,000; and the entire amount of the loss sustained by the flood at Chicago cannot be less than $115,000.

Mr. Ogden, the President of the Chicago and Galena Railroad, Co., proceeded by the cars to Dundee, Elgin, then took a yawl boat, and made a circuit of 15 miles back to Chicago, over the prairie.

BALTIMORE, March 28.

DREADFUL CALAMITY. Two houses, inhabited by Mr. Hendricks and Mr. Hetherington, in Mount Pleasant, Fell's Point, were destroyed by fire this morning, when, melancholy to relate, John Fetter and his wife and child, perishing one of the upper rooms, perished in the flames.

AN ENTERPRISING SHIPPER. Capt. John Johnson, (a colored man,) of the sloop Miriam, of Albany, left this city with a cargo of lumber, which he delivered at Newark, N. J., on Christmas; then took a cargo of coal from New York to Piermont on New Year's day; returned and wintered in Newark. He left New York on the 20th inst., and arrived at our docks on the 21st, sailing the distance in *seventeen hours*, through floating ice, from Poughkeepsie to Albany.—[Albany Eve. Journal.

CHOLERA IN NEW ORLEANS. We regret to learn by private advices from New Orleans, that the cholera is spreading to a fearful extent in that city, and that all classes are subject to its attacks. The official report of the Board of Health gave 206 deaths for the week ending the 17th inst., of which 104 were by cholera. Of the whole number, 104 were natives of Ireland.—*Charleston Mercury, 22d.*

CHOLERA EXPERIMENTS. Mons. Thirenbury, Dean of the Faculty of Medicine, has lately addressed to the Academy of Paris, an account of microscopic observations on the atmosphere at the time of the cholera. Facts are stated in it, which contain a catalogue of upwards of 300 different forms of corpuscles which float in the upper and lower atmospheres.

A YOUNG WIFE AND MOTHER. A lady residing in this city, who will not be surprised to see her name in the coming month of May, was made a mother two days since by the birth of a son.—*Rochester Dem.*

MUNSON, Gen. Caleb Cushing and Robert Rantoul, Jr., of Massachusetts, it is said, propose to make a tour through the states of Minnesota, there, to engage in the iron business, in connection with a company already formed.

GEN. TAYLOR COMING NORTH. Gov. Fish of New York, has received a letter from Gen. Taylor, giving him information that President Taylor will attend the next State Fair at Syracuse.

A VERDICT OF $18,000 was given at Montreal, against the proprietors of a line of stages, for injuries sustained by a passenger, in consequence of the intoxication of the driver.

☞ A project was before the Mexican Congress on the 1st inst. for a railroad from the City of Mexico to Acapulco. This is the second of all plans for uniting the two oceans, nor is it half so visionary as is generally supposed.

WRECK AND LOSS OF LIFE.—The schooner Harriet, of Norfolk, has been wrecked near that place, and all hands are supposed to have perished.

AN EXPENSIVE CITY. It cost more than *twice* as much to govern this city, as it does to govern the whole State, the city has 500,000 souls, this state *nine* as much to govern this city as it does the great State of Pennsylvania. The money paid for government of the city, this year, would pay for government of the great State of Ohio *ten years.* It costs us *six times* as much to govern this city of New York, as it is governed, as it costs to govern the State of Massachusetts, as that noble State is governed. There are sixteen States in the Union which could have agreeable residences for all over by what it costs to govern this single city.—*N. Y. Courier and Enquirer.*

TO STOP BLEEDING AT THE NOSE. Dr. Negrier, a French surgeon, says simple elevation of a person's arm will always stop bleeding at the nose. He explains the fact physiological, and declares it a positive remedy.

☞ A QUICK SPECULATION. A Yankee transported a couple of hundred bales of cotton to digger in California to root for the precious ore, and obtained every night from six to eight ounces of gold from their snouts.—*Post.*

AN ELECTRIC WARNING. There has been, from time immemorial, on one of the bastions of the Castle of Duino, situated on the Friouli, on the Adriatic Sea, an iron pike, attached vertically to the wall during summer; when the temperature of the air is cool, the soldier that mounts guard examines the iron of this pike in presenting to it the iron shod summit of a halberd, which remains there for the express purpose; then he perceives that the near approach of the halberd causes the iron pike to sparkle much or less; there is on the summit a spark of fire, he sounds a bell near the spot, to give warning to those who are working in the fields, or the fishermen on the sea, that they are threatened with a storm, and on this warning all return home.

IMPORTANT INVENTION. The Washington Union notices a new and very important invention for railroads, which will enable locomotives to ascend over a new era in this age of iron and steam. A railroad may be laid down over the ordinary undulations of the earth, and a locomotive built upon it, which will be so constructed that they can go over it with safety. To accomplish this object, the inventor has added a tender, by mechanical means, to supply any degree of adhesion which may be required at any instant, and to dispense with it the moment it ceases to be required. The locomotive has no rack-rails, or cog-wheels, or center-rail; nor is there, by this plan, as much resistance to the progress of the train as would be caused by additional weight to the engine, in order to produce the requisite adhesion. It is also made an almost impossible matter for the cars to be thrown from the track.

DIED,

In Nantucket, March 25, Hon. Hezekiah Barnard, 86. He had been a Representative, a Senator, and finally Treasurer of Massachusetts.

In Hillsboro, N. H., March 20, Mrs. Nancy C. Stearns, 35—wife of Rev. Orin O. Stearns, and daughter of Mr. Elijah F. Wilson, formerly of Boston.

In Portsmouth, N. H., March 26, Mrs. Mary Smith, 89, consort of James Smith, Esq., whose great grandfather married Jonathan Edwards's daughter Jerusha, who came from England in 1830, accompanied with twelve sons.

In Philadelphia, March 23, Rev. Henry R. Wilson, D. D., 60.

In Amboy, China, December 6, Rev. John Lloyd, 38—a native of Pennsylvania.

OLD HUNDRED CONVENTIONS.

WEYMOUTH.

Saturday evening and Sunday, April 7 and 8.

☞ This Convention will be held in Richards's Hall, and will be attended by Rev. Samuel May, Jr., Parker Pillsbury, and Lucy Stone, Agents of the Mass. A. S. Society.

SOUTH SCITUATE.

Wednesday and Thursday, April 11 and 12.

☞ This convention will be held in connection with the quarterly meeting of the Old Colony Anti-Slavery Society, and will be attended by W. L. Garrison, Stephen S. Foster, Parker Pillsbury, and Lucy Stone. [See notice elsewhere.]

PLYMOUTH.

Saturday evening and Sunday, April 14 and 15.

☞ To be attended by Parker Pillsbury, Lucy Stone, and others, of which further notice next week.

OLD COLONY A. S. SOCIETY.

A quarterly meeting of this Society will be holden in Rev. Mr. Stetson's Church, South Scituate, on Fast Day, and the day preceding, (April 11 and 12,) commencing at 2 o'clock on Wednesday.

Abolitionists and citizens of the Old Colony, had you a dear, beloved child or mother by the Southern prison-house of slavery, how would you feel and act? Whatsoever, then, ye would that men should do unto you, do ye even so to them. We hope to see many of you present. Our meetings, heretofore, have been very interesting, and fully attended. We have also been kept away from these meetings have lost much, and been deprived of many a 'feast of reason, and flow of soul.' To the rescue, then, friends of humanity.

WM. L. GARRISON, SAMUEL MAY, JR., PARKER PILLSBURY, and other advocates of the cause, have engaged to be present.

H. H. BRIGHAM, Secy.

South Abington, March 19, 1849.

MEETING TO CONSIDER THE CASE OF WASHINGTON GOODE.

A meeting will be held THIS (Friday) EVENING, at the Vestry in Belknap St., to consider the case of Washington Goode, who is now under sentence of death in this city. J. A. Andrew, Esq., Rev. C. T. Charke, W. H. Channing, A. A. Miner, Hon. Robert Rantoul, Jr., Wendell Phillips, and others, will address the meeting.

MEETINGS IN EAST ABINGTON.

JOHN PRINCE, of Essex, will preach in East Abington, next Sunday, April 8, upon the following subjects: *Afternoon*—The Authority of Christianity. *Afternoon*—What is Divine Revelation? *Evening*—Reasons for believing in the Immortality and ultimate Moral Perfection and Progressive Happiness of the whole human race.

The meetings during the day will be held in Mechanic Hall, and in the evening at the North School House.

☞ WILLIAM W. BROWN, in company with the Georgia Fugitives, will hold meetings as follows:

At Marblehead,	Saturday, April	7.
Salem,	Sunday, "	8.
Cambridge,	Tuesday, "	10.
Charlestown,	Wednesday, "	11.
Newburyport,	Friday, "	13.

All the above meetings to be held in the evening, to commence at 7 o'clock.

LECTURES.

☞ PARKER PILLSBURY and LUCY STONE, Agents of the Massachusetts A. S. Society, will lecture as follows:

South Weymouth,	Monday evening,	April 9.
East Randolph,	Tuesday "	" 10.
Hanover,	Friday "	" 13.

NOTICE.

CHARLES SPEAR will deliver two discourses in the Universalist Church in Mansfield, next Sunday. Subject—The Proper Treatment of the Criminal.

ANTI-SABBATH CONVENTION.

This Convention will be held on

POETRY.

From the Dublin University Magazine.

SUMMER LONGINGS.

Tas Meagher fireside!
De Ahl! o Mayo—Caimbow.

Ah! my heart is ever waiting
Waiting for the May—
Waiting for the pleasant rambles,
Where the fragrant hawthorn bramble,
With the woodbine alternating,
Scent the dewy way.
Ah! my heart is weary waiting—
Waiting for the May.

Ah! my heart is sick with longing,
Longing for the May—
Longing to escape from study,
To the young face fair and ruddy,
And the thousand charms belonging
To the Summer's day.
Ah! my heart is sick with longing,
Longing for the May.

Ah! my heart is sore with sighing,
Sighing for the May—
Sighing for the sure returning,
When the Summer beams are burning,
Hopes and flowers that, dead or dying,
All the winter lay.
Ah! my heart is sore with sighing,
Sighing for the May.

Ah! my heart is pained with throbbing,
Throbbing for the May—
Throbbing for the sea-side billows,
Or the water-wooing willows;
Where, in laughing and in sobbing,
Glide the streams away.
Ah! my heart, my heart is throbbing,
Throbbing for the May.

Waiting, sad, dejected, weary,
Waiting for the May,
Spring goes by with wasted warnings—
Moon-lit evenings, sun-lighted mornings—
Summer comes—yet dark and dreary
Life still ebbs away—
Man is ever weary, weary,
Waiting for the May!

D. F. M. C.

THE SONG OF THE AXE.

Let the poet lord bepraise the sword
That gleams on Conquest's tracks!
Be't mine to prolong a humbler song—
The song of the woodman's axe!
'Tis meet to sing of the lowliest thing
That graces the reign of Rose,
And add our praise to hearty lays,
Or prayers for bright increase.

In the ruddy flood of battle's blood
Its splendor ne'er was dimmed,
For a gentler fame awaits its name
Than e'er the soldier hymned.
Like a pioneer, with a voice of cheer
It breaks the forest's gloom,
And maketh the earth give joyous birth,
Just like a garden bloom!

And the palace dome, or peasant's home,
It rears with brave command
For no towering oak its lusty stroke
Could ever yet withstand.
Oh! the axe is king of the wild-wood ring,
And of the lordly trees,
Before his blow they bow them low,
That laugh at the mountain breeze.

And his trophies bright are truth and light,
And plenty's golden store,
For no drop of teen e'er dims the sheen
That flashed in days of yore!
Then praise to the king of the wild-wood ring,
The woodman's shining axe!
For a gentler fame awaits its name
Than the sword on Conquest's tracks.

THREE.

Three fiends are there—Fear, and Remorse, and Hate—
That vex with iron hands our mortal state;
Yet are they guardians of a heavenly gate.

Three graces are our stars,—Life, Beauty, Truth,—
Primeval sisters, bright in endless youth,
That cheer man's slavish toil with peace and truth.

Young Abel lies a wreck in childless death,
Cain writhes in his own envenomed breath,
Yet hopeful Eve is yearning still for Seth.

The rain that wets the summer's joyous leaves,
The beam that dries them, and the wind that heaves
Each spirit gives a charm, and each receives.

Three destinies are thronged o'er all supreme,—
Life, Death, and Growth—wide shapes of cloud they seem,
Yet rule the age's work, the moment's dream.

Three nations are there in the world of old,
Who from their growth will age's destinies mould—
The Jew devout, wise Greek, and Roman bold.

Prose, Song, and Gabble, are three modes of speech,
The only one on earth for all and each,
Sense, essence, nonsense, as they can, to teach.

STERLING.

From the National Era.

COURAGE, BROTHERS!

Courage, brothers, who for freedom
With a tireless vigil plod,
Though ye struggle with a hydra,
With the red rack and the rod,
Keep it blazing in your bosoms—
There is justice yet with God.

Courage, brother—truth is mighty
And prevailing it is said;
He thyself, so love thy neighbor,
Was not given for the dead,
And the heaven of the righteous
Bends above the humblest head.

False the record, yet upon it
Though a sacred seal were laid,
Which declares that in the image
Of his Maker man was made
With a soul whose aspirations
Reach beyond this earthly shade;

That the earth's common mother,
And he bears his Maker's form,
To be driven by his fellow
To the mountain and the storm,
To be hated as a demon,
To be trampled as a worm.

Twere a blasphemy against Heaven,
On the first grave it were a lie;
Who believe it bow in worship
To a dragon of the sky,
And the prayers of such are curses
At the throne of the most High.

HOPE.

The Night is mother of the Day,
The Winter of the Spring,
And ever upon old Decay,
The greenest mosses cling.
Behind the cloud the starlight lurks,
Thro' showers the sunbeams fall;
For God, who loveth all his works,
Has left His hope with all.—Whittier.

Reformatory.

THE BIBLE DISCUSSION.

"Your words have been stout against me, saith the Lord. Yet we say, What have we spoken against thee?"—*Mal.* iii. 12.

To Henry C. Wright:—

Dear Friend—The above solemn charge is applicable to you or to me. If the 'holy (man) of God,' ('Elisha the prophet') 'spake as (he was) moved by the Holy Ghost,' (II. John i. 21,) when he sent the message to Ahab, '*Thus saith the Lord*—Thou shalt smite the house of Ahab, thy master, that I may avenge the blood of my servants the prophets—*for the whole house* of Ahab shall perish,' the charge is applicable to you. If God would be unrighteous to take such vengeance, (as you suppose,) the charge is applicable to me. Truly I may add, that, in either case, you cannot escape the charge. If there is not a syllable of truth, either in the Old Testament or the New, your admission, that God destroys the innocent by *sending* earthquakes, &c. either impeaches yourself, or nullifies your charge of injustice in the case of the supposed divine command to John.

It is easy to *see* that 'there is no analogy in the two cases.' I ask, (as surely I have a right to do,) that you refute, if you can, my arguments, and those of Dr. Goodell, on this point. You repeat what you have affirmed before, respecting the relation of man to man, but you do not show the invalidity of our arguments founded on the fact that the former can merit no his Creator is, in some respects, different from that between man and his fellow-creature. You do not prove that God has no right to make exceptions to the law, 'Thou shalt not kill,' given to man.

I do dare to assert such an act to be just, (i. e. Jehu's smiting the house of Ahab,) if one were to perpetrate it now, '*if he was commanded by God to do so*,' as John was, and that any such man would rebel against the law, 'Thou shalt not kill,' if he refused to do it. If Zachary Taylor had been commanded by the Almighty to slay the Mexicans, as Saul was to slay the Amalekites, he would have been guilty, like Saul, had he not executed the divine commission. His sin consisted in doing it by the command of a worm of the dust, in violation of the penalty law of his Maker, 'Thou shalt not kill.' The infinite Lawgiver has made exceptions to this law. I not only clearly perceive the justice of such exceptions, in view of the fact that the whole world is become guilty before him; but I can perceive no injustice in his giving life to any kind or species of beings who should never sin, and taking that life away when he pleases. He may have wise reasons for doing this which I cannot seen. My reason teaches me that if I charge the Creator with injustice in such a case, he may well reply, 'Shall I not do what I will with mine own? Is thine eye evil because I am good?' Life is a favor which no creature can claim at the hand of God, independently of his own promise. If indeed innocent beings, during the whole period of their existence, suffered more than they enjoyed, a question of justice might arise; but you can adduce no case of this nature, and we may be assured that the final judgment will demonstrate that there is none.

You affirm that 'the justice or injustice of that act (Jehu's smiting the house of Ahab) can be and is determined intuitively, without any regard to circumstances. I ask for the proof of this assertion, having no instinct myself of the verity. It is equivalent to saying, that it is not possible that any case can occur in which it would be right for God to send one man to destroy seventy, while you admit that it is perfectly right for him to send an earthquake to destroy thousands! In such cases, judging one act, and what you admit to be a similar one, you will please to observe that your proposition is, that the supposed fact of God's '*visiting* the iniquity of the father upon the children,' is 'instinctively' unjust; it is not that God's *punishing* the children for the sins of the Father is instinctively unjust, which I deny.

If you think that my denying that God *punishes* the innocent for the crimes of the guilty, and admitting that he *visits* 'the iniquities of the fathers upon the children,' is 'jumping out of the frying pan into the fire,' I must say that our reasoning faculties are diverse as our hearts. It is easy to place a man in a false position, involving absurdity by stating his position partially. You have done this, I do not think *designedly*. You remark, in stating my sentiment, 'If they were beheaded as a penalty due to the father, for sins which he had committed, the deed was just.' You may state the reason why I consider it just, in *respect to the father*, entirely omitting the reason why I consider it right, *in respect to the children*, viz., God's right to take their life which he gave; and thus represent me as absurdly inferring the justice of killing the children simply from the guilt of the father! You conclude that God of justice beheading innocent children to punish a dead man!' 'Is this an impartial representation of the case? The slaying of his children could certainly be no punishment to him *while dead*. I ask you if the anticipation of their destruction, which the divine threatening must have caused to Ahab was living, (I. Kings xxi. 21,) was no punishment? Your supposed 'parallel' fails in another particular. Were Ahab's 'seventy *sons*' '*innocent* persons? You cannot prove that they were not involved in the very sins of their father, for which the threat was uttered, and inflicted on them. We will, however, suppose that they were not, and that God, for some cause, sends a man to destroy seventy innocent creatures. And what does my friend Wright say? He says, God, for some cause, sends an earthquake to destroy seven thousand innocent creatures! Which declaration does most note of admiration? You may say, that *the primary design* of the Almighty, in sending the earthquake, is not the destruction of the people, although it causes such destruction. It is, you say, a 'blessing,' i. e. on the whole. To this I reply, first, the same may be truly said, in respect to the divine command to slay the Canaanitish children and others; the primary object was the manifestation of God's displeasure against sin, and these visitations might be a 'blessing' to the moral universe. Secondly, God's physical law as actually destroys the lives of the innocent as the guilty, and to the question of the destruction of the innocent is unjust, his physical law is an immoral law. It cannot be said that the killing by the physical law was any more uncertain to God than the killing by his command to man. I affirm that, although it would not be just for God to make the Governor of Texas to wish to kill the children of a wicked man as a *punishment to them* for their father's guilt, he has a perfect right to take the life he gives, and to threaten the father that his household shall be cut off by the Governor, or by fever, or by earthquake, as he pleases.

It is revolting to my feelings, that I should proved my firm belief in the justice of God in such cases, and sustained that belief, instead of refuting these arguments, you gravely ask me, 'Could any conceivable amount of evidence make you think that this would be just?' Why do you ask? Do you not perceive that I prove that the free gift of life involves an obligation to perpetuate it? That the free gift of life to the Canaanitish infants precluded the suspension of that life for any period, although a brief suspension of it might be succeeded by immortality? Your confident questions cannot be admitted as a substitute for argument by any unprejudiced searcher after truth, although they may confound the superficial thinker.

To the question—'Does not God punish parents by inflicting punishment and death on their children?' you answer, 'Yes, you know you admit that God has established a law, as 'arrangement, *holy, just and good*,' which causes the innocent child to inherit the painful and fatal disease of the guilty parent. Is not this a source of unhappiness to every parent possessing natural affection? You say that this law 'would produce only good, if human beings would obey it.' Are the sufferings of the *innocent* child the effect of his own disobedience to physical law? If the father had not sinned, he would not have thus suffered. So if Achan's children, (Josh. vii.) had, as the Canaanites, had not sinned, their innocent infants would not have suffered in the manner they did. And as the Almighty does, what is done, by his own laws and arrangements, you may just as well impeach his moral character in the one case as in the other. It must be an unhappy state of mind, which represents a deed, in one very same 'holy, just and good' thing, which God does by his physical instrumentalities, becomes unholy, unjust and wicked, when done by human instrumentality. Is it possible that the former can merit your adoration of 'a God of love and justice,' and the latter your execration of 'a demon of cruelty and injustice?' If you will please to revise my former articles, you will find other articles on this point which remain unanswered, and which I will not repeat.

You remark that, 'To embrace Christianity, and love God in spirit, and yet approve such unchristian deeds,' i. e. deeds which the writers of the Old Testament were commanded by Jehovah. I ask you, if embracing Christianity and following Christ do not necessarily imply our justification of that which Christ justifies? Our scriptural proof that Christ and his inspired apostles disapproved of such deeds which you condemn, remains unrefuted. Every intelligent and candid mind must confess (it seems to me) that the two Testimonials stand or fall together. The law concerning the bastard, which God gave under the typical dispensation, to manifest the holiness of his house, did not 'stigmatize as a *fiction*—an innocent child.'

Reason itself confirms the assurance of Revelation, that the ways of the Infinite must, in some respects, be 'unsearchable and 'past finding out' by creatures of yesterday, or even comparatively nothing. A man of small mathematical genius may imagine that he discerns an inaptitude in some of the separated parts of a complicated machine, which a superior artist has contrived. But when he sees the whole in harmonious connexion, he clearly discerns his error. So will it be with the duly qualified judgment. Job 'holdeth back the face of his throne, and spreadeth his cloud upon it.' *This*, the acclamation, which holy confidence will not now withhold, shall more intelligently second to Jehovah's eternal praise, 'Just and true are thy ways, thou king of saints.'

Truly, your friend, HENRY GREW.

PIETY — THE CLERGY.

Extracts from a Discourse, on the Moral and Spiritual Condition of Boston, by Theodore Parker,—just published by Crosby & Nichols, 111 Washington Street.

Let us now recur to the other or natural standard, and look at the manifestation of Piety in the form of Morality. Last Sunday, I spoke of our moral condition, and it appeared that our ideas were in a low state here, when compared with the ideal morals of Christianity. Now as the outward deed is but the manifestation of the inward life, and objective Humanity the index of subjective Divinity, so the low state of morals proves a low state of Piety: if the heart be right towards God, the hand will be right towards man. I am one of those who for long years have lamented the want of vital Piety in this people. We not only do not realize the spiritual ideal, but we do not make them our Ideals. I see proofs of this want of Piety in the low morals of Trade, of the public Press; in the Christianity, nominal, not real, of our lives and social wrongs touched on last Sunday. I judge the tree by its fruit. But it is not on this ground that the ecclesiastical complaint is based. Men who make so much ado about the absence of Piety, do not appeal for proof thereof to the great Vices and prominent Sins of the times; they see no sign of Piety in our Trade, in our Politics, in the Ministry that fasters in putrid lanes, one day to breed a pestilence, which it were even cheaper to hinder now than cure at a later period, religion be no proof the Mexican War, the political dishonesty of men, the rapacity of office-seekers, the servility of Congress, the Slave Power, the most sacred rights of three millions of men to be trodden into the dust. Matters which concern millions of men came up before your Congress; the great Secretary of Massachusetts interest very little in the last session here in Boston, managing a law suit for a few thousand dollars, and no fault was publicly found with such trifling; they all revolve round the Slave Power, and Piety indicated by this fact, and others like it; they find signs of that lack in empty pews, in a deserted communion table, in the fact that Christians are brought up to love Truth and Justice, to love man and to love God, are not baptized with water; or in the fact that Christianity, nominally, is on the decline! How many wailings have we all heard or read, because the Puritan churches of Boston have not kept the faith of their grim founders; what groans there are at a Sect which refuses to believe the doctrine of the Trinity, or at the appearance of a few men, who, neglecting the common props of Christianity, have ventured to doubt the nature of Man and the nature of God; though almost all the eminent Philanthropy of the day is connected with these men, yet they are still called 'Infidel,' and reviled on all hands!

The state of things mentioned in the last sermon does indicate a want of Piety, a deep and a great want. I find other signs of it in that the debt and decay of churches, in absence from meetings, in doubt of theological dogmas, in neglect of forms and ceremonies which, in the fact that Christians do not do see it in the low morals of Trade, of the Press; in the popular vices. On a national scale, I see it in the Mexican War, in the Fugitive Slave Law, in the war we have just fought; in the Slavery we still tolerate and support. Yes, as I look on the churches of this city, I do see a want of piety in the midst of us. If eminent piety were in them, and allowed to follow its natural bent, it would come out of them in the form of eminent Humanity; they would lead in the Philanthropic work of the day; where they would follow. In this condition of the churches, I see a most signal proof of the low state of Piety; they do not manifest a love of Truth, which is the Piety of the Intellect; nor a Love of Justice, which is the Piety of the Moral Sense; nor a Love of Love, which is the Piety of the Affections; nor a Love of God as the Infinite Father of all men, which is the total Piety of the whole Soul. For lack of this internal Divinity, there is a low outward Humanity. Who can being a clean thing out of an unclean? This is what I complain of, what I mourn over.

The clergymen of this city are most of them sincere men, I doubt not; they are men of a superior culture; many of them laborious men; most, perhaps all of them, deeply interested in the welfare of the churches, in the fact that indicates a lack of Piety. But how many of them are marked and known for their Philanthropy, distinguished by their zeal in putting down any of the great evils of the age, zealous in the work of Reform! I fear I can count them all on the fingers of a single hand; yet there are enough to bewail the departure of monastic times, and of the unchristian zeal of men in the dismal ages of darker age, but cannot shine in the rising light of this. I find no fault with these men; I blame them not; I know they would be blind in their own eyes. They are as wise and as valiant as the churches let them be. What sect in this land ever has had a Philanthropic Institution, Prison Reform, nations, or even the Freedom of all men in our own, so much as this sect cares for the baptizing of children with water, and the regeneration of men by the mere doctrine of the Trinity, and all for the infallibility of the Bible? Do you ask the sects to engage in the work of extirpating concrete wrong? If he is wise, such Reformer tries in the mild sects answer, 'I pray thee have me excused;' the starver sects reply with awful speech. A distinguished theological journal of another city thinks the Philanthropies of this day are hostile to Piety, and declares that true spiritual Christianity never prevails where men think Truth is in the Law. A distinguished minister of a highly respectable sect declares the Temperance Societies unchristian, and even atheistical. He says that the Church has no other instrument appointed by God and Christ, but Preaching, and that God and Christ, and all it is unchristian and atheistical. In other words, here is impertinence, a stone of stumbling and a rock of offence in our way; there is an old wooden bottle, which has done great service of old time, and is said to have been made by God's own hand; men mention therein the old bottle, and, if not, still it lies there a stone of stumbling, and a stone of shame; other men approach, and with a sledge-hammer of well tempered steel smite the rock, and break off a piece, which, smooth, and rough impracticable way; they call on men to come to their aid, with such weapons as they will. But our ministers are not the only men who say, 'Lord, the iron which breaks the rock in pieces is an unchristian and atheistical instrument. Yet was this instrument in the hands of Christ, and of Christian men—who sincerely sought the good of men. He had been taught to know no piety but in the Church's form. I would not do disrespect to churches; I have done good service, they still do much. I would only ask them to be worthy of their Christian name. They educate men a little, and allow them to approach, emancipation, but never to be free and go alone.

Nowadays nobody complains at the ungodly custom of wearing long hair; no dandy is dealt with by the church for his dress; the weakest brother is not offended by 'regular singing,'—so it be regular,—by organs and Pitch Pipes; nobody cares if 'the reading of Scripture lessons,' or 'the use of the Lord's Prayer' in public religious services, or 'a defended Sermon,' or 'a Sermon,' makes a prayer at a funeral, and solemnizes a marriage,—though these are 'prelatical customs,' and were detested by our fathers; yet other things, now as much despised, and thought of a bad and heretical tendency, will one day prove themselves as innocent, though now as much mounted over; many an old doctrine will fade out, and through the mists of Time, Heaven will come out of Heaven, a new truth will rise up and take its place. It is to be expected that ministers will often complain of the growth of Humanity, which, from the position of a clergyman, fortunate in many things, is unhappy in this: he seldom sees the result of his labors except in the conventional forms mentioned above. The lawyer, the doctor, the merchant and mechanic, the statesman and the farmer, all have visible and palpable results of their work, while the minister, perhaps only sees the baptized, and the old, and identifies them to his church; the visible and quotable tokens of his success are a large audience, respectable and attentive, a thriving Sunday school, or a considerable body of communicants. If these signs fail, or become less than formerly, he thinks he has labored in vain; that the Church is falling, for it is only by this form that he commonly tests and measures Piety itself. Hence a sincere and earnest minister, with the limitations which he so easily gets from his profession and social position, is always inclined to think ill of the times, to undervalue the new wine which refuses to be kept in the old bottles, but rends them asunder; hence he sees only the decline of religion, and looks longingly back to the days of his fathers.

But you will say, 'Why does not a minister demand Piety in his parishioners?' Because him not unconsciously he fulfils his contract, and does what he is taught, ordained and paid for doing. It is safe for a minister to demand Piety of his parish; not safe to demand it in the form of Morality—eminent Piety in the form of Philanthropy; it would be an innovation; it would 'hurt men's feelings;' it might disturb some Dynasty of Trade; it might hurt the world interfere with the liquor trade; at the South with the slave trade; every where it would demand what many men do not, had to give. If a man sets Piety in the form of bodily attendance at church on the only idle day in the week, with his business and amusement, must be refrained from in the form of belief in doctrines which are commonly accepted by the denomination, and compliance with its forms, (that is customary,) it hurts nobody's feelings; it does not disturb the income of the rum or slave trade; it interferes with nothing, not even with respectable sleep in a comfortable pew. A minister, like others, loves to have his influence, and the eminence and fame he seeks, therefore, a congregation of such. If he is himself an able man, it is well; but there are few in every calling who are eminently able. Our rich men cannot instruct his parishioners; he soon learns this, and ceases to give them instruction on matters of importance. They would not suffer it, for the larger minister, in the low land, is the less larger. He is not strong by nature; their position overlooks and commands his. He must speak and give some counsel in the matters of Trade, Politics, and other little practical interest, and his parishioners are not offended: 'That's my sentiment exactly,' says the most worldly member; 'I wish my religion be so pure to be mixed up with the practical business of the street.' The original and effectual preaching, in such cases, is not from the pulpit down upon the pews, but from the pews up to the pulpit, which only echoes, consciously or otherwise, but does not speak.

In a solar system, the central sun, not barely powerful from its position, is the most weighty body; heavier than all the rest put together; so with every living thing; yet without the sun, the heavenly material sun was ambitious of being among the large satellites; he is there, but the law of gravitation among the sun and satellites, keeps the former quiet and swing to system; he is not the Sun thereof, not even a Primary Planet, only a little satellite, revolving with many nations round some primary, in an orbit that is oblique, eccentric, and difficult to calculate; now waxing in a 'Revival,' now waning in a 'Decline of Piety,' now totally eclipsed 'by his Primary that comes between him and the light which lightneth every man.' Put one of the cold thin moons of Saturn in the centre of the solar system, and the universe would be disorganized. Yet, in matter with irresistible fealty gravitates towards the Sun, and wheels around the balance-point of the world's weight, be it where it may, called by whatever name.

While ministers insist unduly on the conventional manifestation of Piety, it is not a thing unheard of for a layman, possessing the Piety of Truth, or the ecclesiastical road, yet omit resolving to be a good man before he gets there. Such a man finds the ordinary forms of Piety of great value; but I see in burthensome; they do not interfere with his daily practice of injustice and meanness of soul; they seem a substitute for Humanity, and goodness, they offer a royal road to saintship here and Heaven hereafter. In the man in arrears with Virtue, having long practised wickedness and become insolvent,—The form is a new bond, signed by the Spirit, he pays off his old debts in the ecclesiastical currency—a penny-worth of form for a pound of Substantial Goodness. This bankrupt, insolvent, with the ecclesiastical chancery, is a solvent saint; he exhorts at meetings, strains at every gnat, and mourns over the general decay of Piety, and translates camels on the way in which they should go—to the same end.

'So morning insects that in muck begun,
Shine, hum, and fly-blow in the evening sun.'

From the N. Y. Sabbath Recorder.

SUNDAY LAWS AND ANTI-SABBATH CONVENTIONS.

The Publishing Committee of the Anti-Sabbath Convention held in Boston last year, have issued a Call for another Convention, to be held in the same city, commencing on the Second of April, and continuing in session through two succeeding days. In this object, as set forth in the Call, is the overthrow of religious legislation, which, in the shape of sabbatical penal enactments—to secure the right of man to worship God according to the dictates of his own conscience, and to secure the liberty of the gospel in contrast with the bondage of the law,—all persons who feel an interest in this object are cordially invited to meet and consult together for its furtherance in the ensuing Sabbath-day's leisure. In this object, as set forth in the Call, is the overthrow of religious legislation, which, in the shape of sabbatical penal enactments—to secure the right of man to worship God according to the dictates of his own conscience, and to secure the liberty of the gospel in contrast with the bondage of the law,—all persons who feel an interest in this object are cordially invited to meet and consult together for its furtherance in the ensuing Sabbath-day's leisure.

Judging of the future by the past, we expect to see this movement denounced by the religious press generally, as a direct attack upon the Christian Sabbatic Institution. But, uncharitable as we have the credit of being, we confess that we have too much charity to credit any such denunciation. The leaders in the movement profess to aim, mainly, at securing two objects—the overthrow of those laws which prevent men from worshipping God according to the dictates of their conscience, and the propagation of their peculiar views relative to the liberty of the gospel. Of their right to seek the latter object, through the instrumentality of the press, we can doubt; and surely the advocate of Sunday, who have been so zealous and indefatigable to publish these own views within a few years past, ought to be the last to raise objections. As to the notion that opposition to the Sunday laws necessarily implies opposition to the Sabbath institution, it is common, we know, but we believe it is contrary to reason and facts. For ourselves, we will yield to no man in respect for this sabbatic institution; and yet we would gladly see every law enforcing by fines and imprisonment the observance of Sunday, erased from the statute books. Indeed, we believe that three-fourths of the people of the United States regard the Sunday statutes as unjust and unnecessary, and desire to have them abolished; yet nobody in his senses supposes that any proportion of the people are hostile to the Sabbath. The truth is, that the most dangerous enemies of the Sabbath are those who advocate a forced observance of it; and there is reason to believe, that if the measures of such persons were to be carried out, they would do more to bring the institution into contempt, than all the Anti-Sabbath Conventions that ever were held, or ever will be held.

But we did not commence this article to defend the *aims* of the Anti-Sabbath Convention. That is a work which we are little inclined to do, probably, as they are to have us do. We wished simply to call attention to the proposed connection between Sunday laws and Anti-Sabbath Conventions, and to suggest the probability, that the abolition of the former would put an end to the latter or at least reduce them to a very insignificant number. The Call itself places the overthrow of the Sunday laws first in the list of objects; and the historical inference, from this fact, that this is regarded as the object, is corroborated by the following extract from an article in the Liberator, written by one of the Committee, to call attention to the approaching Convention. Read it, and ponder it, ye who profess so much grief on account of Anti-Sabbath Conventions, and yet give your influence in favor of having them!

The Recorder here publishes an editorial article on this subject, which appeared in the Liberator of the 16th ultimo.]

From the New-York Christian Inquirer.

TRUE USE OF THE NEW TESTAMENT.

So forced, unnatural and benumbing is the popular estimate of the New Testament, that when we meet anything in its pages that is verified by our own practical experience, anything that shows the writer to have felt our joys or sorrows, to have pursued life at all as we view it, we are delighted, and can hardly believe we read aright. We are afraid that the holy Apostles cannot have intended to teach us anything so simple and natural; or if so, we are obliged to believe that we understand him truly, we set down the passage as being less religious than the rest, and, if it be a little amusing, as being more common sense—as if the New Testament were compacted of solid religion, and religion were something distinct from, and higher than truth, and good sense, and just sentiment. We speak of the Apostles in a body, as if they were necessarily holier and loftier beings than other faithful and devoted Christians who have lived since their day, and, in most true, but does not affect their characters. They were, for the most part, pure and single-hearted men, as far as we know, although proved traitors, and both Peter and Paul showed themselves to have human frailties. But to elevate them above humanity, or to place their virtue on a different platform from that of others, is not to honor them. Have we no models now? Saint Paul is but another way of saying Holy Paul; and have we not had Holy Howard, and Holy Oberlin, and Holy Fenelon? We are far from thinking that the Apostolic times saw any better specimens of humanity than our own. Jesus was but as he raised above the Apostles, as above his saints of the present times. The Apostolic writers enjoy a rightful authority from their personal acquaintance with Jesus, and their commission from the Lord, to speak and to write. They went forth proclaiming the Gospel: they were perfectly competent to do that, for they had to say only what they had seen or heard. They were to tell nothing but what they knew, and this any honest mind can do. Their writings, however, were no part of their commission: this was not done under divine inspiration or instruction. It was a purely voluntary effort on their part. Jesus wrote nothing himself, and had his disciples not written a word, we should not be without Christianity. We know the Gospels and Acts, the life and history of such a person should not be recorded. All wonderful events or men find their historians, and the life of Jesus, and the Spirit of Christ, shine every interest in the New Testament writings, to suppose them inspired after the usual meaning of that word. The Gospels and the Epistles owe their interest to having been written, for the most part, by personal disciples of Jesus Christ, whom we know to have been honest and capable men, otherwise they would not have been commissioned by him to preach the Gospel. But it is altogether an error, and an injurious one, to speak of the New Testament as if it were based on the idea of a Divine Oracle, respect which finds no echo in life or spirit is worthless, nay, is false.

To be afraid to deny is not to believe; faith without work is dead, nay, it is worse than dead, it never lived. There is no such thing as faith without works. To believe in Christ, is not merely the having an opinion to defend, but it is that we believe what of him is true. To believe that Christ existed, or that he was the Messiah, has no mere merit in it, men is as much bound to believe it as to believe any fact that cannot be disputed. A belief in a historical fact is a purely voluntary yielding of the mind to testimony which we are constituted as not to be able to withstand. A devil may believe in this sense as well as an angel, and his belief is just as good in its quality. Men usually believe that Christ was the Son of God, because they have been taught to expect, trustworthy, learned and inquiring, tell them so. And this is a very good reason, too. What then? Have they any reason for having faith in Christ?

So, too, we revere the Scriptures—we stickle for their inspiration—are horror-struck at the supposed irreverence of those them by those who deny this, not because they know anything about them, but because from earliest childhood, they have heard them thus venerated. And this is all well. But there is no merit in it. It is a matter of fact, that it is good and bad; and exercises almost no influence upon the minds of the mass. It is this to pass for faith in the Gospel? Not so. Faith is the Spirit's reverence is in the heart. God wants not for his word the worship of ignorance, or of fear, but an intelligent and practical valuation of it, for the good of man. Blessed is the man who reverences the Bible, who does not read, study, ponder upon, and practice its precepts. A man must be able to say that he has found in the Gospel, he has respect is worth anything. Faith in the Gospel is the spirit which brings one to Christ's feet as the only guide and teacher, which makes one obedient only for what Christ lived, for virtue, truth, and holiness. While there is so little of this in this world, let not men congratulate themselves on their reverence for the Bible, or on their orthodoxy, because they have a timidity which they mistake for reverence, at hearing its authority tested, and its meaning fearlessly examined. Skepticism is not indifference, nor, because it is alive. Something is better than nothing. Nothing is more dangerous than to hug one's self for being orthodox, when the inward world is dead; and the soul in which this pseudo faith dwells is dead, and is infecting the world with its putrefaction. There is all difference between heaven and hell, between a real and fancied faith; a genuine, hearty, free reverence, and a timid, superficial, false superstition. If the Gospel is not everything to us, it is nothing. Christ is our Lord and Master, he lives not for us. If the New Testament is not read and loved, it might just as well not exist, as far as any individual soul is concerned.

LEGISLATION.

'Let any farmer, mechanic or laboring man, take up the huge volume of acts passed at each session, turn over the leaves, read the beginning to the end, and see how many he can discover in which he has any interest. He will find them almost wholly taken up with acts of incorporation, or supplementary thereto, and special and local acts, which, most of which never ought to have been passed. Yet every man in the community is taxed to keep up the legislative machinery. This is a great evil, and it is growing a year. This is a most profitable subject for the press, and in relation to which it might do more good than all else, and yet, strange, it is almost a sealed subject to the people, requiring the attention of the present Legislature, some general appropriation act, and some additional revenue acts, which are imperiously demanded. Yet these will probably be left, as has generally have been, to the very close of the session, and then be hurried through in the most imperfect manner, or lost altogether for want of time. We may talk of parties, and of principles of government, and there is no place, but unless they are made productive of some good to the people, they are of no practical utility.—[Harrisburg Keystone.

☞ A senate was held to ball in Philadelphia, last week, in honor of a negro, who, it is said, is leading a scurrilous Valentine to another.

WM. J. REYNOLDS & CO.
HAVE removed from No. 20 to No. 24, Cornhill, and have on hand a large stock of all the SCHOOL BOOKS in general use, which, with a large and valuable assortment of STATIONERY and other articles, they offer to booksellers, country merchants and others, who buy to sell again, on the lowest market prices.
☞ JUST PUBLISHED,
"The Timbrel," a new collection of sacred music, by B. F. Baker and I. B. Woodbury, for choirs, congregations and singing schools.

The Sabbath Question.
PROCEEDINGS of the Anti-Sabbath Convention held in Boston, March 2nd and 3rd, containing the speeches of Charles C. Burleigh, Wm. Lloyd Garrison, John W. Browne, Rev. Theo. Parker, Henry C. Wright, Rev. Martin Moore, Rev. Phillips, Samuel May, Jr., and John Pierpont, Pittsburg, Samuel May, Jr., and John Pierpont together with an exhibition of the spirit of the Church and the sabbatical press. Also—including the views of Luther, Malanchton, Tyndale, Calvin, Knox, Dymond, Paley, and Archbishop Whately, as to the Jewish nature of the Sabbath. The whole making a very neat and compact pamphlet of 168 pages. Price 25 cents single; five copies for one dollar; 14 for a dozen. Friends of the Sabbath reform shall endeavor to procure a copy of this pamphlet, and to circulate it far and wide. For sale by BELA MARSH, 25 Cornhill, and also at 21 Cornhill.

"WASH AND BE HEALED."
THE WATER-CURE JOURNAL, AND HERALD OF REFORMS.
FOR 1849.
JOEL SHEW, M. D., EDITOR.
THE object of this Journal is to explain, in a manner suited to the capacity of all, the new and improved system called HYDROPATHY, or the Water-Cure, and to show that it is a system, the principles of popular favor, and which, in efficacy to cure and to prevent disease, is unprivileged in the healing art. This system embraces a wide range of particulars, all of which may be stated in the general term,
THE PHILOSOPHY OF HEALTH.
Bathing, Clothing, Air, Ventilation, Food, Drinks, Exercise, Sleep, and everything whatever tends to the preservation, or the destruction of the body or mind, will be treated in this Journal.
THE WATER-CURE,
Now well established, is particularly favorable to the treatment of the maladies, both chronic and acute, which the human body is subject. We hope, also, to teach our readers the best modes of preventing, as well as curing disease.
REFORMS,
Of whatever kinds, we shall promulgate as we think they deserve, and endeavor to adapt our Journal to the wants of every family in the land.
THIS JOURNAL
Will be published monthly, containing thirty-two large octavo pages of the best matter, with reference to the application of Water, and Health. Have no medicine now? Saint Paul is but another way of saying Holy Paul; and have we not had Holy Howard, and Holy Oberlin, and Holy Fenelon? We are far from thinking that the Apostolic times saw any better specimens of humanity than our own. Jesus was but as far raised above the Apostles, as above his saints of the present times. The Apostolic writers enjoy a rightful authority from their personal acquaintance with Jesus, and their commission from the Lord, to speak and to write. They went forth proclaiming the Gospel: they were perfectly competent to do that, for they had to say only what they had seen or heard. They were to tell nothing but what they knew, and this any honest mind can do. Their writings, however, were no part of their commission: this was not done under divine inspiration or instruction. It was a purely voluntary effort on their part. Jesus wrote nothing himself, and had his disciples not written a word, we should not be without Christianity. We know the Gospels and Acts, the life and history of such a person should not be recorded. All wonderful events or men find their historians, and the life of Jesus, and the Spirit of Christ, shine every interest in the New Testament writings, to suppose them inspired after the usual meaning of that word. The Gospels and the Epistles owe their interest to having been written, for the most part, by personal disciples of Jesus Christ, whom we know to have been honest and capable men, otherwise they would not have been commissioned by him to preach the Gospel. But it is altogether an error, and an injurious one, to speak of the New Testament as if it were based on the idea of a Divine Oracle, respect which finds no echo in life or spirit is worthless, nay, is false.
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