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An advertisement of one square, or a space of eight lines and breadth, will be inserted three times for $1.00.

AGENTS.
MAINE.
Seth Rogers, Brewer. Nathan Winslow, Portland
NEW-HAMPSHIRE.
Edmund P. Rogers, Plymouth.
VERMONT.
John Bennett, Woodstock.
MASSACHUSETTS.
J. Thresher, Newburyport. J. Henderson, Hanover at Dartmouth College.
J. Tappan, Boston, Lyceum Hall. J. M. Winder,
J. Bowditch, Groton. Wm. Carruthers, Amesbury Mills.
J. Fairbank, Dedham. Isaac Austin, Nantucket.
J. Fisher, Foxboro'. Benj. Fisher, Worcester.
H. Eaton, Amesbury. Elias Richards, Weymouth.
J. Cushing, Ipswich. Thos. J. Baker, Worcester.
Wm. Cooper, Lynn. Wm. C. Stone, Watertown.
Joel Spencer, Salem. Edw. Mansfield, Osterville.
Henry Hazelwood, Dudley.
RHODE ISLAND.
Thos. Davis, Providence.
CONNECTICUT.
Geo. W. Benton, Brooklyn. Timo. Kinne, Jr. Norwich.
NEW YORK.
H. G. Williams, N. Y. City.
J. P. Zolver, Utica. Jas. Van Rensselaer, "
Henry Wise, " Saml. Dutton, Canandaigua.
Chas. Marsh, Albany. Jas. C. Fuller, Skaneateles.
PENNSYLVANIA.
J. Benson, Pittsburg. T. Hambleton, Russeville.
J. H. Clarke, Allegheny. B. Kent, Andrew's Bridge.
M. Preston, West Grove. John Cox, Homerton.
OHIO.
C. F. Bothwell, Cincinnati. Jas. Austin, Marlborough.
W. M. Johnson, " Lot Holmes, Columbiana.
Geo. Cassidy, Raisin, Michigan Territory.
Arthur Foster, Cape Hayti.

REFUGE OF OPPRESSION.

[From Zion's Watchman.]

DUBLIN, N. C. March 19th, 1838.

Rev. La Roy Sunderland:—From seeing a number of your paper and various articles and essays on abolition movements in the northern states, I am prompted to address you in the spirit of kindness, on that exciting subject.

Having everything like prejudice, that I know of, is that your sympathies have become so excited in behalf of southern negroes! Here is a rich object of charity around you! Here are many miserable whites among you! who would be glad to pick the crumbs that fall from our negroes' tables! I have been north and know this to be a fact. Then why not extend your goodness to them? But, say you, they are not slaves. Granted; but their condition is worse, and if your *Christian* duty points you to objects of pity, why not help those nearest you? Again, you say they are not slaves.—Sir, let me ask you who made them so? was it not northern men who made them so? was it not northern men who made them so, but they have cleverly hid out of the *crying* sin—yes they have, and how was it done? Why thus:—*Southern* gentlemen would not suffer them to keep slaves, and they exterminated the evil in all their borders, they *sold* their negroes to southern men, pocketed the money, and then very *humanely* left the south to conscript. We wonder at not soft hearts in a northern climate. Now, sir, we are *uneasy, very uneasy*, here that our good state had been not such population among us; but they are here, and we know of no better way of saving them than the one adopted. Judging that there are people of this order, we are all jealous of OUR rights, and *will* preserve them unimpaired and in our sober moments we think none but fools or madmen attempt to make us in our possession.

I notice a call for a convention among the abolitionists to establish something like a mission-ary society. Well, I suppose that would be a proper course, to send abolitionist missionaries into this slave country, to spread information and show the people their great error. I say, I suppose it is to provide missionaries for this country, and the question arises, of course, one, who *will go?* Yes, *who will go?* I think you are about to find out who will persecution, regardless of consequences, and methinks, *Where have ye been assembling himself such a band in this country?* Yes, I do believe the negroes would say, "away with him."

I give you my honest conviction, that if you don't let alone southern institutions, *all northern* mission between north and south will ere long be stopped, and an *abolitionist could not so much as get a night's lodging in all this country.* We wish to dwell in harmony, but disunion and war, and abolitionist stop and think, we must separate. We wish them no evil; and say to them, *let us alone.*

Respectfully, your obedient servant,
A. F. MANN.

[From the Boston Olive Branch.]

We did hope the Methodist Episcopal Church would escape a schism on their foolish controversy, on the slave question. But we have full-y made to the conclusion that that church is on a slow, but sure road to a final explosion. The Christian Advocate, N. Bangs, Dr. Fiske of Middletown College, with one or two of the Bishops, have fearlessly stepped forward into the breach, faithfully warning the Methodists of the consequences. But the *agitators*, SUNDERLAND, SCOTT and Co., instead of being admonished, are using the most dishonorable, not to say dishonest measures, to prejudice the minds of Methodists against their Bishops, against their colleges, against the book committee, the editors of the Christian Advocate and Journal, and against their missionary societies—and all under *a pretence* that they are the friends of christianity, seeking over, to liberate the slave; but unfortunately we know the men—greater tyrants, have been born. Sunderland and Scott have both repeatedly affirmed that they want no change in the government of the church. No, no, they want a schism. They want to divide the Northern Methodists from the South, and they who hate the Bishops of the Northern negro emancipators, disfranchisers and enslavers of the whites! Why, forsooth! who should be the first great agitators La Roy Sunderland, and Orange Scott? Why, men, you expect if God spares our life five years, to see such an event, and then we to the people. Well might the reformers compare their condition to that of the degraded and miserable negro slave. We would go to Russia sooner than live under the government of the first named gentleman. We of New England have had a touch of his tender mercy while one of the divinely appointed governors in these regions. His track was desolation. May we never meet his like again; but we forbear to enlarge on this subject. These men are scattering arrows, fire-brands and death. We will hope and pray that such madness may never seize on Protestant Methodists.

BOSTON:

FRIDAY, MAY 11, 1838.

☞ As the editor of the Liberator (to whom the following letter is addressed) is now absent on a visit to New-York and Philadelphia, his reply must be postponed until his return.

[From the Boston Reformer.]

LETTER TO WILLIAM LLOYD GARRISON.

Mount Bellingham, April 14, 1838.

Dear Sir,—I read in your paper of yesterday, some strictures upon the second number of the Boston Quarterly Review, and upon me personally, which I cannot in justice to myself suffer to pass without some comment. Had I less confidence in the purity of your motives, less respect for your talents, and reverence for the warmth of your philanthropy, I would do by your strictures as I have invariably done with all similar ones—pass them over without notice. I have had much, one time and another, written and alleged against me, but I have rarely if ever appeared in my defence. My aim is to pursue the course I believe to be right, without regard to the censures, or the applauses I may obtain, or the censures I may call forth. If I do any good, it will live and be a sufficient protection to my character, while the opinion men may form of me will at longest be soon forgotten. But my regard for you personally, and my deep reverence for the rights of man, of which you stand before the public as a conspicuous champion, induced me, for once, to depart from my usual rule, and to complain of the injustice I believe you have done me.

I find no fault with you, sir, for not agreeing with me in opinion, nor for endeavoring to show that my views are not always correct. My publications are public property. Every man has a right to criticise them as much as he pleases, and with what scrutiny may seem to him proper. I shall never complain nor be offended. I was gratified when you commended the first number of my Review. You spoke kindly of it, and I thanked you then, and I thank you now, notwithstanding you have recalled what you then said. Had my present number met your approbation, I should also have been gratified. But I find no fault with you because it has not. I do not complain of *you*,—since you do not approve it,—for expressing your strong disapprobation of it. Still, Sir, I think your allusions to me are unkind and needlessly caustic. But of this I do not complain. I am are not the first man who has spoken unkindly of me. I complain *that you have denounced me to your readers without stating clearly my offences, or attempting to show that my statements, at which you appear to be displeased, are not true.* I complain that you call me hard names, make false charges against me, instead of refuting my arguments. Were you not a man of more than ordinary pretentions to purity of character and christian perfection, I should not notice even this. But you, Sir, are a reformer. You denounce the christian churches as being below the christian standard, and call out in a voice that rings through the land for a purer and more elevated morality than the land has ever yet seen, save in the person of Jesus of Nazareth. You are a professed peace man. You denounce war, all resort to force, to every thing like coercion, and contend that we should all practice on the law of disinterested love as manifested in our Saviour. I cannot but respect the man who is and does this, and I almost necessarily attach no little importance to his statements. But in proportion as I respect him, do I feel hurt, when his name has the force of his character against me, and denounces me as servile, as looking with complacency on the slave-trade, as departing from my principles, and making myself a moral harlequin, and I put it to yourself, Sir, whether, were you in my case, you would deem such denunciation consistent with that elevated morality for which you contend?

You charge me with having 'thrown a sop-ever,' at what you express yourself, with having once acted in concert with the abolitionists, spoken in their defence, eulogized their labors, and cheered them on to the conflict with slavery, but now in the twinkling of an eye facing right about, using a southern dialect, opposing abolition societies, and looking with complacency even upon the piratical slave-trade. You speak of me as having once advocated doctrines respecting the rights of man, which were sound and trust-worthy, but as now putting forth doctrines so 'detestable and fatuous,' so inconsistent with those I recently cherished, that I can no longer be looked upon as worthy of any confidence. Now, I regard this as a serious charge. Had you called me a loco-foco, a horrid radical, an agrarian, or by any of the sobriquets which are terms of reproach in the estimation of those who are opposed to reformers, I could have borne it without uneasiness. But, Sir, by many years of hard labor, I have gained the name of a Horrid Radical, Rash and Headstrong Innovator. This name is my all on earth. I have worn it so long that it is dear to me, and I am unwilling to have it torn from me.

Now, Sir, you must be aware that it is hardly in my to say that I have for some time acted in concert with abolitionists. I have from my earliest recollection been opposed to slavery, but I have never been, in the technical sense of the term, an abolitionist. Once I appeared, and once only, as a member of one of your Society meetings. I attended a meeting of the Anti-Slavery Society at Worcester last fall, and took an active part in proceedings which, at time, Sir, almost solely out of respect to yourself. On the evening before that meeting, two abolitionists called at my house, and told me an effort was to be made at Worcester to put down the Society, and they wished I would go and do what I could to sustain him. I knew something of the nature of the contest; I had strong sympathy with you, and no conscious fear of myself, and therefore were very opposed to you; and after much solicitation, and after being assured that the fact that I was not a member of the Anti-Slavery Society would be no bar in my way, I consented to accompany them. Where there you yourself well know. This is the only act of my life that could identify me with the abolitionists, and this I had not done, had I not wished to do what I could to save your foes an unjust, and, in my opinion, a cruel persecution. Twice I have lectured on the subject of slavery, taking care, however, on both occasions, to state that I was not lecturing as a member of any society, but as an individual speaking for himself, and himself only. When your abolition friends have been impeded in their efforts to discuss the subject of slavery, I have spoken in their favor, and vindicated as I could for them, as for all, the right of free discussion. When Lovejoy was inhumanly murdered at Alton, for doing what he considered his duty, I spoke as I felt in reference to the transaction, both in my own pulpit, and by request before the Anti-Slavery Society. But, in neither instance, did I express myself an abolitionist, or speak as an abolitionist, but as a christian, as a friend to humanity and the advocate of the right of free discussion. When listening to the eloquent and thrilling appeals of your orators against slavery, I confess, Sir, I have wished to join with you; I have for the moment been for 'marching against Philip,' and probably have said so; but all my friends know that my views of abolition were and ever have been essentially different from those of the Abolitionists. How can it be said that I have acted in concert with them?

What is the 'somerset' I have thrown? The opinions I have always expressed are, that slavery is wholly and entirely wrong; that no man has a right to hold his fellow man in slavery, that it is every man's duty to do whatever as a good Christian and a good citizen, he may to abolish it; that it is fatal to pretend that slavery can be perpetuated, for it is doomed, and must be swept away before the onward march of civilization. These are the sentiments I have uniformly held, and these are the only sentiments I have ever advanced, that you can suppose me to have abandoned. You *will find all these, Sir, clearly stated in the article you so strongly denounce.* I still hold them, and trust I ever shall. I am not conscious of having undergone any change on these points, since you have known my name, or I yours.

With regard to abolition societies, I have always been opposed to them, a fact which may be inferred from my having had no more connexion with them. I am, and always have been, opposed to the associations which are so characteristic a feature of our times. God I see in them; good I trust will grow out of them; good is the end they propose; and indications are they of a good spirit abroad; but I have always stood aloof from them. With a temperance society I have sometimes been connected; a part I have sometimes taken in Lyceums, but I believe I have never been a member of any other of the numerous voluntary associations of the day. I have stood aloof from these associations, partly because I have had other things to attend to, partly because I have seen at the head of them, men with whose religious or political views I have been unable to sympathize, but mainly because I have regarded them as unfriendly to freedom, as striking at individual liberty, and merging the individual in the mass. I will, sir, be in bondage to no man. I love liberty too well to become a slave to a have association, even though that association have for its object a purpose so noble as mine. Though I have never approved abolition societies, I have always contended that their members have a right to discuss the subject of slavery. Moreover, I have always had the opinion that the right of free discussion, I would give have in view, and the greatest reverence for their zeal and disinterestedness. This I have always expressed, but more than this I am not aware of having ever uttered. Nothing of this can be accused of having contradicted. Where then is the 'somerset' I have thrown?

I must needs think, Sir, that you have not carefully read my article on slavery and abolitionism. The account you give of it can hardly fail to make those of your readers who have not perused it, suppose that it is an article in defence of slavery. Now I am not willing to believe that you would knowingly misrepresent me. I have never approved abolition societies, I have always contended that their members have a right to discuss the subject of slavery. Moreover, I have always had the opinion that the right of free discussion, I would give have in view, and the greatest reverence for their zeal and disinterestedness. This I have always expressed, but more than this I am not aware of having ever uttered. Nothing of this can be accused of having contradicted. Where then is the 'somerset' I have thrown?

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I have expressed myself thus freely to you, because I have felt hurt in being denounced as an enemy to freedom, as taking ground and views so far of the right of man, and as abandoning the free principles I have professed to cherish. If any man can read the second number of the Boston Quarterly Review, and call its Editor a man of a servile spirit, or fail to see in him a fearless friend of human freedom, a bold, uncompromising defender of universal liberty to universal man, he can do more than I can conceive is possible for a man to do. If you can show me a man that takes broader or more comprehensive views of freedom than are taken in my Essay on Democracy, and in that on the Tendency of modern Civilization, I will bow down to him with a reverence but little short of idolatry, and I will consent then to be called the advocate of principles servile and cringing enough to justify your epithets of 'contemptible and fatuous.' I am willing, Sir, any day, to compare, in this respect my writings with your own, and abide the issue.

You must bear (with me, Sir, yet longer,—I respect you as the eloquent, and indefatigable friend of the slave. You regard the slave. Slavery of the negro is the chief evil you see, though I am ready to admit, not the only one. For this I give you no slight praise. But I, Sir, see other evils, and if not greater one, at least evils which must be removed before we can remove that one. I will not yield to any man, not even to yourself, in my sympathy with the negro slave. I will go as far as you will go, and more than in my efforts to give him his freedom. But I cannot reach him. He is buried beneath the rubbish of the old social fabric. Do not call me hard name, Sir, because I am crying out, 'the slave is dying where he is, release him, release him,' I set myself at work to clear away that rubbish with what strength and diligence I can command. I regard the progress and triumph of type Democracy in the non-slaveholding states, as the certain abolition of slavery at the South. Just so much as you and I do to bring out the rights of man as man, just so much do we do for the abolition of slavery at the South, even though we never mention the abolition of slavery by name, or have it in our minds.

You engaged in the work of freeing the slave. You have struggled hard, you have suffered much; you have had infinitely harder things said about you, than you have said about me. You have spoken to the slave as a man, that is linked with your country's history. If much is said against you, many voices cheer you onward. Voices from across the Atlantic come to you as angels' whispers, and sustain you in your severest struggles. Abolition has made you one of the great men of the nation. If, therefore, you have suffered for it, you have gained something by it. Consequently, if you were alone, but you are alone no longer. You have already a mighty army, and are irresistible. How can you remember your sacrifices now, or sympathize thoroughly with reformers who are just entering on the work?

I, too, early commenced the work of freeing the slave, but not of the negro slave alone. My voice was raised against slavery, I will venture to say, before yours was, and that not against every species of slavery. I have warred against the slavery of the poor and of the rich, of the one to want, and the other to luxury, against the slavery of the mind, and of the heart. I have been less fortunate than you. My work has been vaster, and yet less showy. I have laboured steadily, and with unstinting perseverance, in poverty, in neglect, alone, unaided, uncheered.—Rarely has there a voice bid me be of good courage; rarely has the hand of fellowship been extended to me. I have done it, however, but upon opposition that I could meet and crush, not often. My fate has been to persevere in my efforts in the cause of freedom amid neglect, and to bear up against opposition the reformer can encounter. I have persevered, Sir, amid trials more difficult to bear than you have been, for as many years as you have advanced the rights of man. I have done it, too, without any of the encouragement you have had, either from fast friends or avowed enemies. Is it not ungenerous, then, on your part, to attempt to take from me the only thing which has sustained me,—the conviction that I am a friend to free principles? Why hold I the position I do in this city? Is it not because I have spoken out for the oppressed and the down-trodden? I have suffered for free principles, long and intensely, and therefore I love them. I love them to-day as well as ever I did, and I cannot consent to be branded as their enemy, because I do not believe that slavery is not a monopoly of them, or take the only or the best methods of raising them to universal empire.

The charge you bring against me affects me singularly. I have been regarded as entertaining viewsdirectly the opposite of those you represent me as holding. I have, however, often been accused of sudden and unaccountable changes of opinion. The fact is, the world, so far as it has concerned itself with the matter, has done me justice in neither respect. An advocate for universal freedom, I have always been! that rash, violent, heedless radical, I have been called. I have never been. My position has not always been the same; but my opinions, except as to growth, I can say have undergone comparatively very few changes. The reason for the changes which one makes in his position, are rarely comprehended by the world. These changes may be great, while the modifications of opinion which justify them are almost too slight to be indicated by words. We should therefore view them with great charitableness, and not be in haste to accuse a man of throwing a somerset, because we see not clearly the reason which governs his conduct. Now you cover very the ideas to your readers that I have contradicted in the second number of my Review, principles I laid down in my first number. You doubtless think I believe that there is a discrepancy between the doctrines of the one and those of the other.—Now I see no such discrepancy, admit no such contradiction. There is nothing in my Review of 'the Tendency of Civilization,' in my article on slavery. I defy you, with all your sagacity, to point out a single principle in one number that is not consistent with everything in the other. There is not a sentence nor a word in my first number, so far as concerns the doctrines it teaches, that I would recall or that I could not write with my present experience.

Principles, Sir, are eternal and universal. In stating them, the philosopher has and should have no reference to time or place; but the practical man who undertakes to apply them, is bound, or ought to translate them into actions, is bound by every law of morality to regard both. This sentence, Sir, may serve as a key to any discrepancy you may seem to find in my writings, and to the misapprehension people have laboured under in regard to me. In stating principles, I am to state them in their universality and entirity. But when I come to the question of practice, then I regard the time and the place. Nothing can come before its time. The human race is in progress. It goes onward, but it is step by step. One step only can be taken at a time. Which is the one step to be taken *now?* This is the practical question. With regard to this question my mind sometimes may vacillate. From the best observations I can make, I conclude it is the duty of every philanthropist to do it; subsequently, as the result of further inquiry, and of having a broader field of observation before me, I may conclude *this other* step is the one, and yet, within myself accordingly, I am the principal amount of the changes which can be alleged against me. They all come to this, that I thought yesterday that one piece of work should be done before another, and to-day, perhaps, I think differently, *as to that question*, but precisely the same as to the value of the work itself, and the importance and necessity of doing it.

One word more, and I end this protracted letter. I made my first appearance before the world as an advocate for Reform, a radical reform in Church and State and in the individual. I have ever continued the same. I have never deserted, I have never swerved in my efforts for Reform. The progress of Man and Society, the creation or establishment of the kingdom of God on earth, has ever been present to my thoughts, the object of my aspirations, and the end of all my exertions. Yet, sir, I will own to you, that as I increase in years and experience, as I go deeper into the philosophy of Life and of History, I become less and less disposed to countenance revolutionary movements, and less and less sanguine in my hopes of much good from sudden and violent changes. My faith in the final result, in the ultimate triumph of all the laws of progress, is every day more and more confirmed; but I expect less and less from immediate results. I look to time and the slow but sure action of those causes which are at work, but over which we have, at best, only a partial control; I keep at work, aim to fulfil the command, 'What thy hand finds to do, do it with all thy might;' I rest content that I am one in time the fruits of my labors, so far as they have been in the Lord, will appear. This may seem to you to be cold, chilly, 'detestable and fatuous', but, Sir, it is the conclusion to which years of hard thinking and still harder buffetings with the world, have finally brought me, and I believe no one will accuse me of any want of warmth and earnestness—at least of temperament.

Now, sir, in conclusion, to subscribe myself, notwithstanding our differences of opinion as to the best means of promoting universal emancipation,

Your friend and brother,
O. A. BROWNSON.

WM. LLOYD GARRISON.

Senator Preston has expressed himself in favor of Henry Clay at the next President, and gives it as his opinion that should he be elected President, he would be in favor of the question of slavery for at least 20 years.—*Mobile Adv.*

EXTRACTS FROM AN ARTICLE IN THE BOSTON QUARTERLY REVIEW.

"It is so striking against State sovereignty, as denying the right of the citizens of one State, jurisdiction over the legislation of another, that we view the proceedings of Abolition Societies with suspicion and alarm. We view them as the source of a species of proscription, which, if admitted, must strike at all national independency, and which will not fail to disturb the peaceful intercourse of nations, sooner than any other cause. Suppose, Sir, that he who comes forth as the champion of liberty must bear in mind, that he is under no less obligation to defend the rights of communities, than to defend the rights of individuals. Suppose, Sir, that America, and would live and die for American liberty, should look well before he adopts a course which may embroil the several States in a civil war, or in the end, change the form in which they subsist between the National government and that of the several States. Liberty is as much interested in maintaining inviolate the rights of the National government, as those of the individual, and of the several States which compose the Union, on the other hand, as she is in freeing the slave. In the measures the Abolitionists adopt, there is a deeper question involved, than that of Negro slavery. All who are accustomed to look below the surface of things, may see that it is a question of no less magnitude than that of changing the whole structure of the government of this country, and possibly that of destroying the liberty of the whole American people. When hundreds and thousands of our citizens are banded together to *trample on the rights of independent sovereignties*, and the holy *rights of individuals* herself, we confess we are not a little alarmed for the rights of the individual. One barrier lashed, another may be and when communities are trodden, they make their rights respected, what can the individual do?

The abolitionists say they use only moral and rational means, merely arguments addressed to the reason and the conscience. Is it so? To what kind of a reason or a conscience is the denunciation addressed? Is it so? What mean, then, these fifteen hundred affiliated Societies, spread over the non-slaveholding States, pledged to the immediate emancipation of the slaves? Are these Societies' arguments addressed to the reason and conscience of the slaveholder? What is the rationale of this argument? What is its legitimacy? Many hundreds of thousands of men, women and children, will powerfully be affected by the immediate emancipation of the slaves, are banded together in some fifteen hundred Societies; therefore slavery is a sin; therefore no slaveholder is a Christian; therefore every slaveholder must immediately emancipate his slaves! We confess this is a species of logic that passes our comprehension. That these Societies, by banding together the majority of our population, may so concentrate public opinion, and bring it to bear with such force on the institution of slavery, that the slaveholder shall feel himself unable to withstand it, and therefore compelled to free his slaves, is what we can understand very well; but this is neither a rational nor a moral argument for the abolition of slavery. A man from a loaded pistol presented at his breast, and to his life gives up his purse; and the slaveholder finds the community pointing the finger of scorn at him, and to save his reputation, which he holds dearer than life, emancipates his slaves; which is the more moral and rational argument of the two? An army, organized and marching upon the South to free the slaves at the point of the bayonet, would, in principle, be an argument to the individual reason and conscience of the slaveholder, equally as forcible, appropriate, and convincing, as an associated multitude pointing the finger of scorn, or showing their indignation, and threatening the vengeance of Heaven.

Nor is it true that our Abolitionists contemplate no action on the subject, but moral action of truth and reason. They do contemplate political action. They let pass no possible opportunity of bringing the subject of slavery before the State legislatures; and they are constantly seeking to get it discussed on the floor of Congress. What, we ask, is all this agitation for? Why is Abolitionism organizing a political party in the States and the Nation? What does it want with petitions in our State legislatures? Why does it interrogate candidates for office as to their views of slavery? Is there no political action intended? Give it a majority in Congress, and will it not legislate on the subject? It will at once abolish slavery in the District of Columbia, and in the Territories. Will it stop there? Who so simple as to believe it? It will not stop there, but alter the United States Constitution so as not to need to surrey the power to abolish it in the States. What are paper constitutions in the way of a body of men, women, and children, drunken with fanaticism, and so much the more drunken because the Idea with which they are filled is a holy one,—what are paper constitutions in their way, when they have in their hands the power of a majority? He knows nothing of the power of an enthusiastic multitude, who thinks such feeble barriers would arrest their progress. Their leaders might rush headlong, but the wise would pause, they would stop them to pause; but leaders, and the wise and prudent are as chaff before the wind, and on will the multitude press, sweeping them away, or trampling them under their feet, to the realization of the Idea which inspires them. Here is the danger. Let the Abolitionists get the majority banded together, in or under the control of their affiliated Societies, pledged to the immediate emancipation of the slaves, and they will throw into Congress the power to do it; that is, power to regulate the internal institutions of the States; power to fix the independency of the States; and then good individual freedom; and then all power is in the central government; Greece or Rome is reproduced; the abolitions of the State is established, and the mere republics the despotism of the Emperor. God grant, that in the honest and earnest defence of Liberty, we dig not her grave!

* * *

The Southern planter keeps alive here the very element of individual freedom, represented by the feudal baron in Europe. The Southern Democrat, therefore, believes in the sacredness of individual freedom, as the North is the great advocate of social freedom. One represents the individual element, as the other does the social element of human nature. Hence the North demands a strong government, and the South a strong people. The North have been Federalists, the South Democrats. Now if we would see the Southern individuality fairly in the Northern constitution be fixed by laws, which leave the individual in possession of all his natural rights; we destroy the equilibrium between the individual and the State, and endanger Freedom of both. This is what we fear, and this the present agitation of the slave question, and why we see danger, not to the Union merely, but to liberty herself, in the Abolition movement.

* * *

The Southern planter is a sort of prince. Living in the centre of his plantation, on his own principality, absolute lord and proprietor over his dependent beings, he feels that he, individually, is a man; that his rights as a man are of too much consequence to be overlooked in the rights of the State. Now, we love up in the rights of the Negroes have the same weight in the scale with his natural rights, as they by nature, as himself, and so he will say, *let free!* let free! let free! he says, as a man. After he has set free his slaves, he sees, feels and feels them to be a man, and he finds them a heavier load than they were before.

Northern society is contamination, he will perceive that he has, in *defending* them, been *defending* those of his Negroes; and then he will take up in earnest the matter of freeing them. To free them before this time, he has been hindered by the concern his own rights, there can be no security for their.

Here is the aid which slavery itself, through the providence of God, is made to contribute to the cause of human rights and liberty. Good always comes out of evil; and Southern statesmen are nearer the truth than we commonly think them, when they say, that 'Southern slavery is the support of Northern liberty.' We confess, that as things were, we see no way in which freedom could have been established in this country, without *the strong sense of individual freedom which slavery tends to produce in the planter.* What the world has become Christianized, we shall support individual freedom on the maxim, that 'you are as good as I;' but in an earlier stage of social and individual progress, we must do it by means of this other maxim, 'I am as good as you.' Now this feeling of personal importance, of egotism, if you please, was in no way, that we can see, to be introduced *but by slavery*, and without this, our Republic would not have had the checks and balances needed. The time will come, when this will not be needed, and then slavery will cease. Before, it will not.

Now, *until we have settled the controversy about State rights and individual rights, and obtained the amplest security for both*, it is as impossible as it is useless to touch the question of slavery. As yet there is no security given, or capable of being given, that the slave will be a free man even if declared free by the laws. Let this security be obtained before you attempt to emancipate him. He is now, paradoxical as it may seem, *aiding in laying the foundation of universal liberty to universal man*, and when the amendment which shall secure the maintenance of his rights is made, he shall appear in the temple a free and equal worshipper.

Hard, undoubtedly it is, that liberty should be purchased at the slaveholder's expense, and we confess we have no fondness for the idea; but *less injustice is done the slave than we commonly imagine.* The Negro on a Southern plantation is unquestionably a superior being to the Negro in his native Africa. *By being enslaved, he has been elevated, not degraded.* Degraded he no doubt is in comparison with his master, but his captivity has lifted him above the years of his bondage shall not be so long, his labors, sufferings, and sacrifices in becoming a civilized man shall be far less, *than ours have been.* So far as we can judge from the past, it is the settled order of God's providence, that man shall be saved only by crucified redeemers. Man is never to receive freedom and civilization as a boon; he can obtain them only by toil and struggle and blood. Why it should be so, is one of *the mysteries of Providence*, for which we might perhaps assign some good reasons, but which we do not undertake to solve. The world is full of mysteries, and this is no more dark and perplexing than a thousand others. Time will clear it up.

C.

POLITICAL ACTION—SEPARATE POLITICAL ORGANIZATION.

A correspondent in the Xenia Free Press has nominated Levi Whipple, Esq. as a candidate for the office of Governor, fit to be supported by the united suffrages of abolitionists. He assumes the ground that abolitionists, should form a distinct and separate political party. The editor of the Free Press very justly objects to the movement.

We are entirely opposed to every measure, that looks towards a separate political organization; because it is an experiment which has never been tried and is therefore uncertain, while our present mode of political action has been tested, and found to be safe and efficacious; because in all the resolutions of our state and national societies, it has never been countenanced; because it would render our motives suspected, place abolitionists in the attitude of political partisans, fighting for office, honor and power, and corrupt their ranks by filling them up with selfish and unprincipled adventurers, and tempting them to resort to the ordinary machinery of partisan warfare—tricks, misrepresentation and slander; because it would divert their energies from the promotion of anti-slavery principles to the concoction of schemes for their own aggrandisement: because it would effectually prevent the coalescing of that feeling of sentiment they contemplate, by utterly subverting their present party-attachments and sympathies, which afford so many channels for reaching the hearts and minds of their associates, and substituting in their place a mass of hostile feeling, the unfailing product of a strife for offices of trust, power or profit, which would defeat all attempts on the part of abolitionists to conciliate the good-will or confidence of their political opponents; because, finally, it would engender internal dissensions, jealousies, and at length open division among themselves; for being composed of seceders from the two great parties which now divide the country, and still retaining their peculiar politics, they would naturally array themselves according to their party-affinities, and oppose or support abolition candidates according to their political creed.

The cause of anti-slavery belongs to all parties and sects, and we should as much regret to see abolitionists drawn off from the parties to which they belong, for the sake of forming another political party, as we should to see them leaving the churches of which they are members, to build up a separate anti-slavery church. The reformation we design, is not to be accomplished by schism. Let this take place, and our hopes of success are at an end. Abolitionists in such an attitude could at more expect to abolitionize other sects and parties, than the Methodist church can expect to convert to Methodism the Presbyterian church, or the whig party expect to revolutionize the antagonist party. Reformation will go on in a church or party so long as the reformers continue *within it*, but no longer. Take away the leaven, and the lump will not be leavened. The leaven cannot act on the outside, but must be incorporated with the mass. Let abolitionists remain where they are—attached to their respective parties and churches. In such connections they are *brethren*; their arguments will be listened to; their entreaties will not be lost on friendly hearts. Let them secede, and they are brethren no longer; they are seen in their proper light as strangers; their interference is repelled; their arguments and persuasion are stigmatized as officious intermeddling.

All that can safely be done in a political way is to act as Jesus by questioning candidates, and so regulating the bestowment of our suffrages, as not to violate a single fundamental principle of abolition. We believe these are the sentiments of nineteen-twentieths of abolitionists throughout Ohio.—*Philanthropist.*

A. E. GRIMKE IN PROVIDENCE.

The following merited panegyric, we copy from the Providence Morning Courier:

It will probably be allowed by all who heard the address of A. E. Grimke on the afternoon of the 24th inst. that it was an occasion of much interest.

He spoke about one and a half hours to a respectable, large and quiet audience, who manifested by their attention and respectful deportment, the interest which they must be very grateful to the friends of this cause for the opportunity continued by the reading of appropriate selections from scripture by her elder sister, during which A. E. Grimke was wrapt in reflection; feeling, doubtless, that no light duty was about to devolve upon her, and nerving herself for suffering a petition from the heart's altar to the Omnipresent One, for the soul searching aid of his presence. The reading was followed by a conclusion of the reading, and after adjusting some documents for reference, gave the audience a look full of earnest expression, in which sociability and condescension, with a dignity of the spectator could but feel a species of awe at the same time that he felt at ease in respect to her novel position.

It is not my design to give a particular account of the contents of the address of this gifted woman, but I would not omit to do justice to her discernment and good judgment in omitting very much what tends merely to excite the feelings, and bringing upon which that cause of ours are now inquisitive to know—what good is attendant upon Anti-Slavery labors, and why the present ground for labor is selected in preference to the South?. Her enunciation is distinct, energetic and elegant, her manner graceful and simple, and every feature of her countenance very expressive; and while it is evident that her mind is strong, well disciplined, and thoroughly versed in her subject; that mind is too deeply imbued with feeling, and with the elements of true eloquence not to give occasional appeals that reach the better feelings of the heart. Can any one who heard this individual say that in so doing, she is out of her sphere? Are these women out of their sphere, while employing their talents, and time, and spending their strength, and property, for the good of our fellow creatures? I think not; and the sooner woman rightly estimates her capabilities, and values her real dignity and usefulness, the better it will be for the elevation and advancement of our race. Let us rejoice that in the orderings of a good Providence, the female sex have such bright examples in thought, word, and deed, as is exhibited by the sisters Grimke; and let those who have heard their clear logical reasoning, their heart-reaching appeals, their eloquent pleadings for the defenceless, remember those in bonds as bound with them; and let them open their ears to the crying of the needy: those who are thereby induced to learn to do justice, and love mercy, who are lead to inquire for themselves '*What is Truth?*' as it bears upon a neighbor that Slavery, and who are proved of each individual in reference to this *National Sin*, will not be in the situation of those to whom it will be said, 'I was an hungered and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick and in prison, and ye visited me not.'

C.

MR. BRECKINRIDGE AND THE BALTIMORE MAGAZINE.

Robert J. Breckinridge, in his Baltimore Literary and Religious Magazine, has commented largely on the treatment his publication has received in Petersburg, on the ground of its containing abolitionism.—Mr. B. contends, that '*abolition* PROPERLY SO CALLED,' has no more decided enemies than himself and his Magazine. 'To prove this, he says he has preached against the doctrines of 'modern abolitionists' since their origin—that he 'went to Boston to denounce Garrison,' 'went to Glasgow and expose ed Thompson,' and 'from Paris silenced (!) Wardlaw,'—and 'in both hemispheres' has 'ceaselessly opposed this fanaticism.' 'Our great aim,' says he, 'has been to resist and expose the fanaticism and outrageous spirit which has manifested itself at the North on so many occasions, and especially in regard to sound doctrine, *religious reviews, and the colored race.*' His intimate with the obnoxious article on slavery was admitted into his Magazine, not because he fully approved of it, but on 'the principle of free discussion and the claims of ancient friendship and Christian fellowship' (for the writer.) The Rev. Mr. Hutchinson, who raised the storm at Petersburg against his Magazine, on account of its supposed abolitionism, as Mr. Breckinridge informs us, is a *northern man*, and he gives him a pretty good drubbing for such a dough-face.—For this, Mr. Breckinridge says, he has made to our friends and for two other concessions, of some importance to our cause:—(1.) That his 'colonization' agency, into Massachusetts, was for the purpose of denouncing abolitionism and Mr. Garrison; (2.) That this 'fanatical,' modern' abolitionism, which he has combated 'in both hemispheres,' is 'ABOLITION PROPERLY SO CALLED!' We hope the North as well as the South will bear in mind the obvious implication of Mr. Breckinridge—(the very point upon which his vindication was made to turn)—that NO OTHER abolitionism, *except* that of the 'modern 'fanatics,' IS '*abolition, properly so called!*'

We hope, likewise, our northern religionists who are so fearful that abolition will drive away revivals, will notice how Mr. Breckinridge connects revivals and abolitionism together.

One thought more. The northern interest has been, that *northern* ministers of the South, who would otherwise be very ready to listen to the discussion of emancipation.—The burning of Mr. Breckinridge's *Baltimore* Magazine has dissipated, for the time, all illusions and sophistry, and the character of slaveholding religion will hereafter be better understood.—*Friend of Man.*

THE SOUTHERN CHRISTIAN HERALD, (Cheraw, S. C.) has for some time past devoted several columns in each issue, to the publication of 'SERMONS ON SLAVERY.' We infer from this fact—(1.) That the Southern conscience is ill at ease, and is casting about for some grounds of justification for slavery. (2) That in the judgment of the editor of the Herald, the institution stands need to be supplied with arguments for slaveholding. (3) That the agitation of the subject at the North has awakened this inquiry, and brought to light this necessity. (4) That the entire southern people are in a fair way of finding out that the morality of their domestic institution is a controverted question. (5) That the sermons published in the Herald, on the subject of

JOURNAL OF THE TIMES.

From the Augusta, Ga. Chronicle of April 28.

TERRIFIC AND DISASTROUS CONFLAGRATION.

AT CHARLESTON, SOUTH CAROLINA.

We learn with the deepest regret, by passengers by the Carolina Rail Road, that the city of Charleston has been visited by one of the most rapid and destructive fires that has ever visited any city in the United States.—THE WHOLE OF THE CITY WAS LAID IN ASHES at the departure of the cars this morning at 6 o'clock.

The fire broke out at a quarter past 8 o'clock, in a paint store on the western side of King street, corner of Beresford street. The wind blowing strongly from the southwest, blew the flaming embers across King street, and at the time of the departure of the cars the whole section of the city above Beresford street, up to Society street, and east of King street to the Bay, was burnt down or burning. From Beresford to Society are four streets—from King to the Bay about as many—or perhaps more. The fire had also extended four or five squares of King street, and was still proceeding with terrific rapidity by that street in the direction of Boundary street, when the cars left. Our informant believes it impossible to check the fire, and he believes that all the old cities will be the ultimate extent of the fire, as it seemed in no way checked at 6 o'clock this morning.

Among the buildings consumed are a number of churches—the new theatre, the splendid new hotel recently erected, and the whole market block from fish market—nearly all the large merchants in the country—the Bank of Charleston, and almost one out: among them Parish, Wilder & Co., H. G. Kelley & Co., and Bonneau & Co., and all in that neighborhood, and the large store house of Miller, Ripley & Co., on the corner of King and Society streets, was in the centre of the flames when our informant left. The Merchants' Hotel, formerly Mott's, had not, though, but it was believed it would be impossible to save it. At Moore's Hotel, still higher up King street, and on the west side, they had given out all the furniture and bedding in almost certain anticipation of being burnt out.

A large number of houses had been blown up to no purpose. All the powder in the city was expended, and all the water in the pumps, and the people wearied with a whole night's incessant and unavailing toil, could only look on, and wonder why it did not make but a feeble resistance to the rapidly raging and devouring flames. A number of persons had been killed by the blowing up of houses and throwing furniture into the street. The steamboat Neptune, lying in the stream, caught on fire, but it was fortunately extinguished.

The trunks directed to this office, and the Constitutional office, from the newspaper offices in Charleston, failed to come this evening, as we presume no papers were printed there last night; and as the regular mail was closed last night before the fire broke out, no other information has been received here, than that from passengers, which is necessarily limited as to particulars.

This is indeed a mournful catastrophe! A burning city laid in ashes—her people burnt out of house and substance, and millions of property destroyed in a single night. The Insurance Companies of Charleston are of small capitals and will every one doubtless be ruined, and will be unable to make good but a small portion of the losses. Hundreds of families must be utterly ruined by this general calamity—years cannot make Charleston what she was.

Printed slips received from the offices of the Charleston Courier and Patriot, afford the consolation of knowing that those offices have escaped the burning, but they furnish nothing to relieve the extent of the general calamity, of which our readers had information in our last.

The fire began about nine o'clock on the night of Friday, April 27th, and was not checked or until about noon on the next day, having raged with great fury for fifteen hours.

The number of houses burnt is stated in these slips (which come down to the time of their departure) at one thousand. We add a few of the particulars from the necessarily hurried statements which they contain.—*National Intelligencer.*

The whole area, with the exception of a few blocks from St. Philip street to the waters of Cooper river, bounded by Hasell and Society street, is range through, as by an avalanche, having nothing but bare and blackened chimneys.

The fire was arrested in all quarters at about 12 o'clock M., having burnt for 15 hours unremittingly.

The amount insured in Charleston is about $1,200,000 of which, it is supposed, the offices here will be able to pay about 60 per cent—a considerable amount on goods is insured in New York.

But the most melancholy part of our duty remains to be performed, to wit, the record of the death of valuable lives. Among those who perished from want of caution in blowing up houses, was Colonel C. J. Steedman, long known in our community for his valuable qualities; Capt. Duff, of the ship Herald; Messrs. Fed. Schaerle, and J. S. Pierl. Among those seriously injured by explosions were Messrs. J. D. Bowen and Mr. M. Torley. Several blacks were killed from the same cause.

THE CHARLESTON FIRE. A slip from the office of the Charleston Mercury of the 28th gives some further intelligence respecting the fire destructive fire at that place:

"Total number of dwellings and stores destroyed, including Norton's old Rice Mills, Kerr's wharf, so far by flakes falling on a pile of light wood and burnt to the ground, 560. The number of non-dwellings destroyed estimated at about 598—total number of buildings destroyed 1158. Such is the mere arithmetic of this fearful calamity—who shall count the mental suffering, the loss of hopes, the anxiety, of comfort? Upon the best estimates which have been made to us, up to the latest hour, we set down the loss of property at over $3,000,000. The whole amount insured in this city is not far from $1,600,000. Of this, $75,000 falls upon the Georgia offices, at Augusta. The new Hope was insured in this city for $60,000, and $40,000 in Augusta. It is believed now, that the offices here will pay all, or very nearly all, of their liabilities."

THE MEXICAN OUTRAGE.

As the Mexican outrage, so called, has made some noise, the following papers communicated to the House to-day, from the Executive, in reply to Mr. Adams' resolution of the 16th ult., will be found very interesting. We can be little doubt of the truth of the Mexican Captain's story. It bears marks of truth,—for the contrary imputed to our countrymen is in keeping with the general tone in which the Texan navy has been assumed by our citizens towards Mexico. They (the Americans) says the Mexican Captain, '*insulted my political instincts by the grossest obscenities.*' What an indignity to be offered to a government vessel of a friendly nation! If the commander of the Veracruz had had much of the old Castilian in him, he would not have passed over the insult so easily. As it was, however, he scared his assailant morally, by firing two cannon and three muskets, '*not aimed at the steamer.*'

The following were communicated as the only papers in the possession of the Government on the subject.—*Journal of Commerce.*

Mr. Martinez to Mr. Forsyth.

Mexican Legation,
New Orleans, April 20, 1838.

Sir—Whilst the notices of an insult perpetrated in the harbor of Vera Cruz, on the flag of the United States, in the waters of Texas, by the Mexican brig of war Iturbide, were confined to the public newspapers, and I had no document by means of which I could report this outrage, I abstained from addressing you on the subject. But as, according to the papers, the attention of the honorable chamber of Senators of the Congress of the United States, was directed towards the charges published against Mexico, by the passengers of the steamboat Columbia, and I am in possession of an official statement from the commander of the said brig relating the occurrence with the said boat, I have the honor to send you, sir, the annexed extract from that document, with the hope that you will submit it to the notice of his Excellency the President. The captain of the Columbia, was not the captain of the Iturbide, as will be here seen provoked the attack to which this note refers, and the former should, therefore, be responsible for the results, whatever it may be.

I request, sir, to repeat to you the assurance of my distinguished consideration.

FRANCIS PIZARRO MARTINEZ.

Hon. John Forsyth,
Secretary of State of the United States.

[TRANSLATION OF THE ENCLOSURE.]

Extract from the official communication of the commander of the Mexican brig of war Iturbide, respecting her encounter with the steamboat Columbia.

To the Commander General of the Mexican squadron:

Brig Iturbide, under sail, 29, 6. longitude 88, 48, west of Cadiz, five o'clock in the afternoon of this day, March 24, 1838.

At the moment when I was, sir, announced, by your signals, that you saw sails in the third quarter, I made out the vessel to be a steamboat, coming from the north, and I discovered that she was not the same to which we had given chase a few days ago, and which was apparently on her way to Brazoria, as this boat has two chimneys, and the other only one. As soon as you gave the signal for chase with all speed, and without any reserve (*sin reserva ninguna*). I endeavored by press of sail to cut her off, steering southwest, clearing away to be ready for action, and taking the other precautions; but on seeing that she was bearing down on my starboard bow, I ordered all my men to take their proper fire and cutting arms, to be ready for an attempt to board.

While we were thus sailing toward each other, a gun was fired, which I was necessarily becoming less, and seeing that her stern flag was that of the United States, I hoisted mine with a pendant, and fired a gun without ball, I cleared up my mainsail in order that she should stop her engine for me to examine her; but this was not done; and as on the contrary, her movements towards me were very suspicious, I ordered another gun to be fired, with ball, in a direction very wide of the steamboat, which was done as a notice for her to stop. Instead of doing so, however, she continued on her course, as if with a view of getting past me to windward. When I got within a speaking distance, I hailed her three times with a trumpet, and she did not design to give any reply to either call. On the fourth call, I ordered a direction very wide of the steamboat, which was done as a notice for her to stop. Instead of doing so, however, she continued on her course, as if with a view of getting past me to lee

LITERARY.

LINES

To the memory of Mrs. Lydia Anne Farnam Kent, wife of George Kent, Anti-Slavery Lecturer, who departed this life, February 12, 1838, aged 29 years.

Blessed are the dead who die in the Lord.

Blessed are they that their art gone,
O best and loveliest one!
Yet here in life we darkened earth,
With cheerful faith live on!
Tangled snitty of life's fading joys
That died and went with thee,
How shall our sorrow love bow down
Humbly to Heaven's decree.

Many were dying on the earth
Upon thy dying day,
And many since that mournful hour
Have sadly passed away;
And many a lonely heart is left,
And many an aching brow,
But none have wept a deeper loss
Than we are weeping now.

The beauty of thy daily life
On our hearts shall dwelling,
And those shall bless thy memory
Who only heard thy name.
And those who knew thy name nor face,
If prayers are heard in Heaven,
The suffering, and the dying slave,
For whom thine own were given.

In all life's loveliest charities
Unwearied and minute,
With sweetness breathed from every look
E'en when thy lips were mute.
Such wide benevolence as springs
From feeling's kindly play,
Fed by that intellectual fire
Which guides and guards its ray.

Those sweet—but words are faint and weak
To those who knew thee most,
And tears to strangers feebly speak
Of what we've loved and lost—
O grateful should we rather be
That thou wert once our own,
Than murmur at thy parting hence,
Or weep that thou art gone.

An humble yet a trusting faith
Was thine, and it is our,
And therefore can we calmly look
Upon our dying flowers;
And therefore can we see *thee* go,
Our loveliest and our best,
And yet that hope sublime and high
Be still our bosom's guest.

The hope! the christian's glorious hope,
The hope of life to come!
Dark were our sorrow for the dead
Were earth our only home,
And mournful our abiding here
And faltering were our faith,
Deemed we our being numbered nought
Save human life and death!

We walk upon this changing earth
As in a troubled sleep,
And dreams fantastic throng the heart,
And night is round us deep;
We dream of something we have been,
Of something we shall be;
But when the death-film shrouds the eyes
The soul may clearly see.

May see what mortal hath not seen
Nor mortal ear hath heard,
Nor heart conceived, nor hope dared
E'en from this promise word:
And happy thou when darkness fell
Upon thy *earthly night*,
To go where every shadow melts
In full, unclouded light.

I wished, when thou wert smiling near,
My life like thine could be—
O more is left to pray for now—
That I might die like thee;
Live with unstained life like thine,
And loved with such a love,
And dying, seek what thou hast found,
Our Father's home above!

M. S. N.

From the Commonwealth

On reading the Poems of Elizabeth M. Chandler.

I may not make a pilgrimage, a long and weary road
To weep and strew with votive flowers, thy lowly burial sod,
Yet will thy hallow'd thoughts, enshrined, in language warm and gay,
Impress'd on memory's tablet, to hallow my long endure.

The aspirings of thy youthful heart, on hollest wing ascending,
The sweet and lofty, in the lay, of the 'Devoted' blending,
The exil'd Indian's fervent, deep, and proudly tuned 'Appeal,'
The horrors of the 'Battle-field,' which coldest hearts might feel.

But chief for Africa's sacred cause, thy noblest strains are given
And on the stern oppressor's ear, in holy pleadings broke;
And varying as each various chord, that sways the human breast,
Arose persuasion, argument, in graceful vesture drest.

Joy to thy spirit, faithful one! no more a helpless band
Are those within whom thy soul was join'd, contemned on every hand,
But stronger, bolder, swells the flood, which soon a mighty tide
Shall wash the hateful stain away, that dims thy country's pride.

CECILIA.

HUMAN FLOWERS.

BY RICHARD HOWITT.

Sweet Lucy has chosen the lily, as pale,
And as lovely as she, still the pride of the vale:
An emblem more fitting so fair and retired,
Heart could not have chosen, nor fancy desired.

And Ellen, gay Ellen, a symbol as true,
In the harebell has found, and its delicate blue:
Forever the blossoms are fresh in her eyes,
As dewy, as sweet, and more soft than the skies.

And Jane, in her thoughtfulness, conscious of power,
Has gazed in her fervor on many a flower.
Has chosen, rejected, then many combined
To blazon her graces of person and mind.

Whilst Isabel's face, like the dawn, in one flush—
For need she not wander to bank and to bush;
Well the tint of her cheek the young Isabel knows,
For the blossom of health is the beautiful rose.

And Mary, the pensive, who loves in the dusk
Of the garden, to muse when the air is all musk;
Will leave all the beauties, and many they are,
To gaze, meek in thought, on the jessamine star.

And Kate, the light butterfly Kate, sweet gay,
Will choose the first blossom that comes in her way;
The cistus will please her a moment, and then
Away with the flower and settle again.

But Julia for myself, with her heart in her eyes,
The child of the summer too warm to be wise:
Is the passion flower near her, with tendrils close curled,
She can smile whilst she suffers, 'tis her's for the world.

All are lovely, all blossoms of heart and of mind;
All true to their natures, as Nature designed;
To cheer and to solace, to simplify, cement
And with love that can die, to bear and to bless.

With gentleness might, and with weakness what grace!
Revelations from heaven in form and in face;
Like the bow in the cloud, like the flower on the sod,
They smile and are lovely, in my fancy, as our God.

MISCELLANEOUS.

From the N. Y. Commercial Advertiser of April 23.

THE GREAT WESTERN.

We cannot help rejoicing at the visit to our waters of the steam ship Sirius, and of her noble consort, the Great Western. We are no singular in our feelings of gratification. Our whole city is glad at the prospect of bringing this mother and daughter—glorious old England and proud young America—into more frequent and kind intercourse. Many of our people have had a warm and hearty response in the bosoms of the officers and agents of the stranger ships, and of her majesty's representative and subjects resident among us. A substantial evidence of this reciprocity of feeling was manifested yesterday, in the splendid fete given on board the Great Western, connected with the official visit of the Mayor and Corporation, by Lieut. Hoskin, R. N., commander of the ship, and Richard Irvin, Esq., the agent of the company.

The company was received on board with true sailor-like welcome, by Captain Hoskin and the crew, all in uniform for the occasion. The first hour was spent in examining the ship, and there was but one voice, that she is one of the most splendid naval structures, whether as regards her model, appointments, or her place of operations, ever seen in these or any other waters. Her burthen is 1,340 tons, of which it is computed the gross weight of the steam apparatus is 490—that of the boilers alone, with the water they contain being 180, and the piston cranks 17 tons each.

The machinery all works under deck, and is so placed that persons walk on the main deck, and see its powers at most fully. The piston action is not horizontal, as in most of the English engines, but perpendicular, with a very short stroke—not exceeding six or seven feet. The peculiarity of the engine is, however, that the crank action is above the walking beam, instead of below, as in American steamers—the cylinders being much further below the deck than the axles of the paddle wheels. The wheels are entirely of iron, with the exception of the floats, which are very narrow. By the use of iron, the wheels appear much slighter than in American steamers, though not at all inferior in strength.

The machinery is all so massive, and of such perfection and beauty of workmanship, as at once to arrest the attention, and excite the admiration of the beholder. The engine room is admirably arranged. The engineers are not cramped up in a place too small for convenience, but have plenty of room to attend to the operation of the engines, and to pay due attention to their working. Affixed to the frame work of the engine is a clock, or index, by which the number of strokes performed by the machinery, and the rate of their performance are shown with the greatest accuracy, and we were told that, without requiring to be again wound up, it will mark as many strokes as will suffice for the whole voyage; it is a most ingenious, and, we believe, novel invention.

Every thing in the engine room—the floors, steps, &c. &c. is of iron, and the most perfect neatness prevails throughout. The space surrounding the engines is stowage room, in iron boxes of very convenient construction, for 500 tons of coal, while the diameter of her paddle-wheels is 36 feet; they are to be removed by a 450 horse power. This statement will convey some idea of the force and rapidity with which she can be propelled through the water, and the fact that she ship performed the voyage in less by half a day than the time specified by the gentlemen of science in England who examined her apparatus, is the best commentary upon the accuracy of their calculations.

The dimensions of this fine vessel are such as to afford a state cabin or saloon of 82 feet in length, with an extra breadth of 24 feet, but of this a certain portion is taken up on each side for convenient and separate sleeping berths, except in the centre, where the entire space, being left open, forms, with the two connecting recesses, elegantly fitted up with sofas and looking-glasses. This saloon is decorated in the style of the age of Louis Quatorze. The sides, which separate it from the sleeping berths, consist of panneals divided by Corinthian pilasters, surrounded by capitals of that character. The pannels contain allegorical and emblematic paintings in the style of Watteau. The subjects are too delicate and refined to allow us to enter into particular detail, but they are tastefully designed and executed, and are evidently the work of an eminent artist.

The prevailing color of the apartment, pilasters, &c. is a light salmon or flesh color, with rich gold ornaments and decorations; but the frames of the looking-glasses are in imitation of French china, and those of the settees are carved oak. The cushions of the latter are covered with what is in England a new article, composed of horsehair and American grass, said to be of superior durability to silk, of which it has very much the appearance. This apartment is certainly one of the most elegant and costly of the kind ever executed. At the lower end of this saloon, on the right, is a small apartment elegantly fitted up with sofas and draperies, as a withdrawing room, exclusively for the use of the lady passengers. At the corresponding corner on the left are the steward's rooms, and a table for a dinner for 24 is under the saloon, entirely fitted up with sleeping berths of the first class, for gentlemen.

The fore-cabin, which is divided from the principal by the engine-room, is forty-two feet long, and of a proportionate breadth, having on each side berths enclosed by partitions, and doors painted to resemble oak, ornamented with gold mouldings; and beyond is a mess room for the officers of the ship.—The whole number of berths, is one hundred and twenty-eight, exclusive of those for servants and other accommodations.

In case of any derangement of machinery, however improbable, she is furnished with four masts, rigged something in the manner of a schooner, so that as a sailing vessel she could perform her voyage with tolerable speed. Every precaution has been taken to guard against the possibility of danger; and the visiters yesterday all expressed the highest satisfaction at the completeness of the arrangements of the appointments.—And we hesitate not to repeat, that in regard to strength, convenience, and the elegance of her decorations, the Great Western is one of the most superb steamers ever launched by any nation, and one of the noblest specimens of enterprise that ever floated on the waves of the Atlantic.

One of the most interesting circumstances of the occasion, and the only one which produced any feelings but those of congratulations, [says the Journal of Commerce,] was the presence of John Ridge, one of the principal chiefs of the Cherokees. While the mutual congratulations and pledges of friendship were going on between the citizens of two great nations, on opposite sides of the Atlantic, the presence of Ridge must have raised in the minds of all Americans a consciousness, that the treatment of our nation toward the defenceless nations on this continent was in manifest and disgraceful contrast with our professions. Both nations might well indeed stop their professions and hide their heads at any occurrence which should bring to remembrance the cruelty with which they have neglected all the rights of feeble nations. Mr. Tallmadge, Alderman elect for the Ninth Ward, gave the health of John Ridge, one of the principal chiefs of a defenceless nation."

From the New York Spectator gives the following version of this phrase:

"Mr. Ridge, said Mr. Tallmadge, as though the toast had included in designing a wife as a 'lady' because the respectful expression—'my lady' &c. &c. as a lady's help meet was but another name for a wife, Mr. Ridge, said, it is not good that the man should be alone I will make him an help meet for him."

The correct reading gives a slight pause after the word help, and increases the emphasis the word help meet, as the Creator intended to make him an help meet for him—or, in other words, to enlitable for him—or, in other words, to enlitable for him. The expression in the common reading and acceptation, there is neither.

PENNSYLVANIA LEGISLATURE.

In Senate, March 29, Mr. Leet presented a resolution, that a committee of five be appointed by the Senate, to take into consideration the memorial of the Young Men's Colonization Society of Pennsylvania, with power to be instructed to report a bill granting them an appropriation of 10,000 dollars a year for five years—which was read and laid on the table.

What's the matter?

The Southern Commercial Convention.—The Portsmouth (Virginia) Gazette says of it:—

"The idea of cutting off suddenly from New York and her Northern competitors, is Utopian. Commerce, we are accustomed to think, is a thing it would be folly to expect a resort to a southern town in preference. If those who anticipate relief from their debts, or from a season of commercial independence, would look at the ground of the security with which the great emporium look down on their anticipations, they would be perhaps less bold in their predictions."

A shipmaster at Havana, writes the Editor of the Post, dated 6th ult. to caution his brother shipmasters, bound to that port, against taking on board their vessels any black cook or stewards, for fear of kidnapping persons are contraband. The authorities, immediately on arrival, imprison all free blacks till their ship is ready to depart, when they are returned to the owners of the vessel being at the expense of prison fees and board. "A guard of soldiers," says the writer, "has just come on board my vessel, and taken to prison my cook and steward."

DEED.—At Wallingford, Con. on the 2d inst. Miss Eliza Hall, aged 37 years. The deceased left the following legacies; to the American Anti-Slavery Society, $100; to the American Bible Society, $100; to the American Tract Society, $100; to the American Education Society, $50; to the Foreign Missionary Society, for the gospel ministry, $50. After a life of active and devoted piety, she rests from her labors, and her works do follow her.

ABOLITION OF SLAVERY IN THE FRENCH COLONIES.—In a letter from Robert Walsh, Esq. now in Paris, in giving a summary of an exceedingly interesting debate in the French Chamber of Deputies, on the subject of the abolition of Slavery in the Colonies of France, he says:—"The debate which I have reported for you gives to the friends of humanity, the hope, that slavery will be abolished in the French colonies; the measure will be begun, perhaps, even before the year 1840."

Slavery Agitation.—Mr. Brooksbank in the House of Lords presented a petition of some 16,000 persons, that negro apprenticeship and slavery in the West Indies might be abolished after August, which of course anticipates the time of the parliamentary act by two years. He noticed his intention of presenting 13 similar petitions, and invelighed against the extent to which slavery was still carried on.

COAST OF AFRICA.—Authentic accounts received yesterday from the Gold Coast state that an insurrection of the blacks had broken out at Elmina, a Dutch settlement not far from Cape Coast; and that the Governor, who had arrived from Holland with 300 women, was, together with every individual under his command, either killed or made prisoner. This calamitous event, as may naturally be supposed, had thrown the merchants belonging to the other settlements, into a state of the greatest alarm.—*Observer.*

At Augusta, Geo. 20th inst. an inquest was held over the body of Cornelius Dickson, aged 30, John T. Kiner. The verdict was that she came to her death from a pistol shot, by a young man named Wooster, who was first committed to prison, charged with the sum of $3,000, for his appearance to answer an indictment, under a recent law prohibiting the carrying of deadly weapons about the person.

By a private letter from Brazoria, we learn that a duel was fought some time in February near that place, by George W. Shield, the son of Richard S. Redmon, of New York. They were both dangerously wounded, see latter for details.

On the 9th inst. 'Old negro John,' a negro of Washington, much celebrated for his longevity, being 115 years of age, came to an untimely death by accidental drowning in the Potomac River.

Thomas J. Buchanan, of Clermont county, Ohio, declared in the legislature of Ohio, 'that negroes had no more right to petition the legislature than dogs.'

PROPOSALS

FOR REVIVING THE WEEKLY PUBLICATION OF THE GENIUS OF UNIVERSAL EMANCIPATION.

BY BENJAMIN LUNDY.

The editor and proprietor of this work has concluded to resume its weekly publication, in the *State of Illinois*. The particular place of location is not yet determined on, but will be made known when the first Number of the Sixteenth Volume shall appear. If practicable, that Number will be issued in the early part of July, next, (1838.)

As the character of the 'GENIUS OF UNIVERSAL EMANCIPATION' is well known, throughout the United States, it is perhaps unnecessary to say much in explanation thereof. The work has been published at three different places, and in various forms, nearly *seventeen years*. It was commenced in 1821; issued a few months in Ohio; nearly three years in Tennessee; eight years in Maryland and the District of Columbia; and the residue of the period, stated, in the City of Philadelphia. During the whole of this period, the principles maintained, the measures proposed, and the prime objects of the publication, have been the same. There has been no change of opinion on the part of the editor—no alteration in the general course pursued by him, since the work commenced.

It may be proper, however, to state more explicitly, for the information of those who have not made them acquainted with the work, that its principal design has ever been, and will continue to be, the advocacy of *Free Discussion*; the *TOTAL ABOLITION OF SLAVERY*; and the firm establishment of the *constitutional, unalienable, and 'universal' RIGHTS OF MAN.* These objects are sought to be accomplished by the promulgation of facts and arguments—by moral suasion—by appeals to the reason, judgment, and reflection, of the people and their representatives. A strict neutrality is observed, with respect to the general doctrines and precepts of religious sects, and political parties, under their present organizations—yet the acts of both individuals and associations, of whatever name or standing, are considered fit subjects of scrutiny and criticism, so far as they may have a bearing upon the question of slavery.

This paper will contain a full report of all the official proceedings of the Illinois State Anti-Slavery Society, with notices, of other societies, and such other original and selected matter, connected with the all absorbing question of Emancipation in America, as may be deemed interesting or instructive to its readers. A small department will be appropriated to the Muses, and to light, and entertaining, but not important domestic and foreign news, of a general nature, and a few advertisements, will also be inserted.

TERMS OF PUBLICATION.

The Genius of Universal Emancipation will be handsomely printed, on a fine, large, imperial sheet, and folded in the *Quarto* form—making eight pages, with four columns to each page of common newspaper width.

The price of single subscriptions will be three dollars per annum; two dollars for six months; or one dollar and fifty cents for six months. Any person, or association, who may wish to have a paper sent, should be at four copies for one year, or eight copies for six months. For twenty dollars, they will be furnished with ten copies for one year, and twenty for six months. When several copies are thus ordered, they will be sent to individuals in different places, if desired. Payment must, in all cases, be made in advance.

No subscription will be taken for a shorter period than six months. As a little time is required before the work will be completed, and accompanied by a title page, and index, in order that it may be bound, for preservation, and reference.

Remittances may be made in current bank bills, of the section of country in which the subscriber resides.

The undersigned is ready to accommodate the convenience of money, by mail, provided he shall be furnished with legal proof, that it has been properly deposited in the post office, for remittance.

Subscribers, wishing to discontinue at the expiration of the time for which payment shall have been made, must *previously* notify the publisher accordingly; or, otherwise, their bills will be forwarded for another year.

Letters, communications, &c. for the editor, must be addressed, to BENJAMIN LUNDY, *Huntsville, Putnam County, Illinois*, until further notice. If sent by mail, the postage must, in all cases, be paid by those who forward them.

Preparing for Publication!

HISTORY

OF THE

CONTROVERSY RESPECTING SLAVERY

During the first seven years

OF THE

AMERICAN ANTI-SLAVERY SOCIETIES,

From the year 1830 to 1838.

"Every man should let his man-servant, and every miss his maid-servant go free, that none should wrong or defraud his brother in matters of this kind, or be hardened into my, in proclaiming liberty throughout all to his brother, and every man to his neighbor."

THE existing controversy respecting American slavery comprises the most momentous interest ever attempted, and agitated during the last seven years; for, it includes the elevation of nearly three millions of human beings from the most appalling and wretched debasement, to the character and rank of rational, moral, and immortal beings. Whether therefore we refer to the grandeur, magnitude, or to the magnitude of the interests which are involved, that sacred warfare is no less important than the sensibilities of the philanthropist, than it is agreeable to the partizan, and to the spectator of the moral convulsion. When the clangor of the arms shall have ceased by the triumph of the Anti-Slavery champions, after they shall have brought time expired, every citizen of which is now enrolled by the principles of the battle-field shall have been delivered of its fears, even then the annals of the present contest upon slavery will constitute the most instructive chapter in the history of our eventful times.

Look at the combatants. It is domestic despotism endeavoring to crush and strangle out, the spirit of liberty love, seconded by evangelical bulwarks, make a breach upon the citadel of despotism, intrenched in its strong holds. Upon the battlements of slavery, are stand armed in all dread and sanguinary array, more than ten thousand ministers of religion, the darkness of this world, and spiritual wickedness in high places, and the fearful tribunals of iniquity is attempted to be secured by a few scorched soldiers of 'the Prince of peace,' whose only armor and weapons are these—They are arrayed, clothed with the "Righteousness and love are their breast-plate. They carry the shield of faith. For a helmet, they wear 'the hope of salvation.' They wield the sword of the Spirit, which is the word of God"—while their evangelical coat-of-mail is "prayer and cemented by all prayer." Although they are accounted as sheep 'for the slaughter,' yet they are 'more harmless,' because they are certain, however presumed may be their duty, yet they will be more than conquerors through him who loved us!

It is equally our duty as it is our privilege, who love the principles of our fathers, who love our country, and who have never either slept upon guard, or deserted our post, to preserve a compendious memorial of *the important part of every day* of the conflict, which was transpiring *during the first seven years of the conflict*, relative to the cause of Anti-Slavery in America. It is therefore designed to issue a standard volume, containing *the very essentially illustrative topic, remote or immediate* which is connected with the great subject, and which and thus to present to our citizens, and especially to the members of Anti-Slavery Societies, an entire, and complete view of the proceedings of our friends and opponents, and a *chronological record* sufficiently comprehensive, to supersede all reference to any other work, unless where very minute details or the reprinting of documents, may be indispensable.

ISAAC KNAPP.

Boston, January 1, 1838.

HAIR-DRESSER WANTED.

Wanted immediately, a journeyman hairdresser of steady habits—one who would be willing to devote his working hours to the interest of his employer, and thereby promote his own; to such, liberal wages will be given, and steady employ.

BENJAMIN P. BASSETT, 33 Endicott street.

Boston, May 2. (3t)

FAMILY BOARDING SCHOOL.

A gentleman of high moral worth and character, who has a delightful situation, in a pleasant town in Connecticut, where public sentiment will sustain him, proposes to open a family boarding school for the reception of persons of color; where they shall be taught all the branches of an English or liberal education. The school is commence as soon as ten scholars are engaged, and the number to be limited to twenty.

For further particulars, address G. W. RENSON, Brooklyn, Conn. April 2, 1838.

REV. MR. ALLEN'S SPEECH.

JUST PUBLISHED, and for sale at 25 Cornhill, a the hundred, or 12½ cents single copy, Rev. Mr. Allen's Speech before the Convention of Ministers, held at Worcester, Mass. January 15.

April 20. tf.

BALLOU'S ADDRESS,

ON AMERICAN SLAVERY.

CONTENTS. What is Slavery? Incapacity of Slaves. Reason why they are kept in the Slaves. Stability of Slaves. Proposed Remedy.

OBJECTIONS ANSWERED. District of Columbia—Insurrection of the Union—Emancipation—Slaves and abusive language—Injuring the Slave—Society and Lectures unnecessary—Amalgamation—The Slaves are an inferior race—Slaves are better off than the Free Blacks—Danger of Immediate Emancipation—Letter to a sent part of Virginia—Colonization—Gradual Emancipation—Remuneration—Go to the South—A great political party—The Bible and Christianity tolerate Slavery.

For convenience of reference, the subject matter, I have nothing so brief, which, on the whole, I should consider preferable to it. Its chief excellency is, that it contains in a compact form, conclusive answers to the numerous objections which are urged against our practical measures—and which, if not satisfactorily, are the more glowing, and often eloquent. Let every abolitionist who wishes to stir up his mind by way of remembrance, yet it for his own perusal; and if he wishes to make converts of his friends, let him purchase a quantity for distribution. *Correspondent of the Liberator.*

A few copies of the work for sale at 25, Cornhill 12 1-2 cents single, $1,20 per dozen.

March 1. tf.

BOARDING SCHOOL.

CHESTER INSTITUTION, BOARDING SCHOOL, in Chester, N. H. about 45 miles from Boston, Mass. The spring and summer term will commence March 20, and continue 11 weeks, under the middle of July.

TERMS Tuition $4.00 per 12 weeks. Board, including wood, lights, washing and small repairs on clothes $1.75 per week. Board if desired, $1.50.

This is strictly a family school under the care and instruction of N. P. Emerson and Miss Sarah Emerson. It has been in operation nine years, receiving one the *family*, from 12 to 16 boys, and some from the vicinity, taking the whole number to 20. The school is now 20. The requirements, restraints and privileges are intended to be such as a parent should provide for his own children. Temperance principles are taught and practiced in the school and recreation in the school room, and prepare a morning hour, each day, out of school. A farm is connected with the school, on which the boys have much time to winess the agricultural operations, and engage some in them if they choose. A plot of ground is set apart for each boy to cultivate with such plants as he prefers, and mainly according to his own taste. The situation is retired and elevated, and perhaps surpassed by few for its healthful atmosphere.

Refer to *Rev. J. Clement*, CHESTER. *Rev. Seth Bliss*, *Rev. Hosey Parkins*, *Rev. Daniel Noyes*, Boston. *Mr. Stephen Goodale*, LOWELL.

March 1. 6w

FREE LABOR STORE.

N. West corner of Sixth and Fifth Street,

PHILADELPHIA.

THE SUBSCRIBER has just received a supply of FREE LABOR Cotton Goods, of the following description, viz:

200 pcs. 4-4 Unbleached Muslin;
100 " 4-4 Bleached do;
30 " 4-4 Apron Check;
25 " 4-4 Domestic Gingham;
25 " 6-4 Damask Bleached & Unbleached;
20 " Calicoes;
20 " 3-4 Twilled Muslins;
20 " 3-4 Unbleached Sheeting do;
20 " Scott Canton Flannel;
300 lbs Wick Yarn;
500 " Cotton Laps;
200 " Knitting Cotton, bleached, unbleached & mixt;
2 doz. Ladies' Cotton Drawers;
30 " White and Black Wadding;
Also a great variety of Silk, Linen, Cotton and Woolen goods, which will be sold wholesale and retail.

CHARLES WISE.

P. S. Orders from a distance punctually attended to.

march 1.

THE MARTYR OF FREEDOM.

JUST PUBLISHED and for sale at 25 Cornhill, a Discourse delivered at Pennsylvania Hall, November 30, and Washington, December 1, 1837.

Fool not; for all may have their share;
If they dare try, a glorious life or grave. *George Herbert.*

By Thomas R. Sorrey, pastor of a church in East Machias, Me. March 3.

THE GRAVE—THE COMMON LOT.

A NEW EDITION of "THE GRAVE," by Blair, and other select Poems, on the Common lot of Man; by Montgomery, Wordsworth, Gray. Just published and for sale by I. KNAPP. Price 12 1-2 cents.

March 15.

DEBATED ARTICLES.

ACT OF THE LEGISLATURE OF MASSACHUSETTS.

AN ACT to prevent intemperance, and the evils resulting from the use of ardent spirits, and other intoxicating liquors.

Sect. 1. Be it enacted, &c. that no person shall sell or expose for sale any brandy, rum, or other distilled spirits, or any mixed liquor, part of which is spirituous, in a less quantity than one quarter of a gallon, or any wine in a less quantity than one pint, on pain of forfeiting not more than twenty dollars, nor less than five dollars, to be recovered in the manner and for the use provided in the twenty-sixth section of the forty-seventh chapter of the revised statutes.

Sect. 2. The county commissioners in the several counties, may license for their respective towns, as many persons as they shall judge proper, to sell, at such places as they shall appoint, spirituous liquors, *to be used in the arts*, or for medicinal purposes only; and in the major and selectmen of the several cities, may, in like manner, and for like purposes, license apothecaries as retailers for their respective towns; and the selectmen of Nantucket, in the county of Suffolk, in like manner, and for like purposes, may license apothecaries or practitioners of physic and surgery, in the town of Nantucket, which licenses shall be granted in the same manner and under the same restrictions now provided by law for licensing retailers; provided that the number of persons so licensed shall not exceed one for every two thousand inhabitants, and in towns containing less than two thousand inhabitants one person may be licensed; and provided further, that in such cities and towns where there is no apothecary, or practicing physician, such other person or persons may be appointed as aforesaid, as may be deemed proper by said county commissioners, and no person shall be licensed to sell spirituous liquors to be drunk in or about his premises, on pain of the forfeiture provided in the first section of this act.

Sect. 3. All licenses hereafter granted to innholders, retailers, and common victuallers, shall be so framed as not to authorize the licensee to sell any ardent spirits, or any other spirituous liquors; and no excise or fee shall be required for such a license.

Sect. 4. The act of March 1, 1836, is now in force, inconsistent with this act, are hereby repealed.

Sect. 5. This act shall take effect on the first day of July next, but shall not be in operation upon any licenses granted previous to that time.

Approved by the Governor, April 19, 1838.

IN THE NEW-YORK ASSEMBLY.

Report of Committee.

By Mr. Silliman, from the judiciary committee on the subject of slavery and the slave-trade in the District of Columbia, including resolutions asserting that Congress has power to abolish slavery in the District of Columbia, and that the slave-trade in said District ought to be immediately abolished.

Also on the subject of the right of the slave to abolition on account of color—the committee, in the report, state that they do not find any such distinctions that exists is made by the constitution.

The same committee report on the petitions for an extension of the right of trial by jury to fugitive slaves, or persons claimed as such, that the law now in force, given by the act of congress of 1793, is all that can be pronounced unconstitutional by several courts of this state and the United States; and, therefore, they advise the enactment of any further laws on the subject until it is established that the Legislature has a right to make any such law. Laid on the table.

By Mr. Taylor—From the minority of the judiciary committee, in relation to the several petitions respecting slavery in the District of Columbia, concluding with resolutions that Congress has power to abolish in the District of Columbia and the territories—that it ought so to do, and that the neighboring states should be admitted in which slavery is tolerated.

A. E. GRIMKE.

☞ A Boston correspondent of the Detroit Morning Post speaks of Miss Grimke's effort before the Legislative Committee of Mass. thus:

You have probably heard that Miss Grimke, a pretty quakeress from the south, recently addressed the House of Representatives on the subject of slavery. I had the pleasure of being present. The hall was crowded to overflowing; probably so large and respectable an audience never assembled in this hall before. Upon my entrance, I discovered that the ladies filled about half the room, and with my customary *non chalance*, I ventured myself near a seat between two handsome 'black eyed Susans.' However, that has nothing to do with Miss Grimke. To tell the truth, she is a woman of dignified appearance, and has made me nine-teen-twentieths of an abolitionist.

☞ The Pittsburgh Manufacturer, a colonization print, states the following interesting facts:

Miss Grimke, of North Carolina, we believe, is delivering abolition lectures to the members of the Massachusetts Legislature. She is very likely to search of a *lawful* protector, who will take her for 'better or worse' for life, and she has thus made a bold dash among the yankee law-makers.

WASHINGTON, April 9th, 1838.

The bill to prohibit the giving or receiving of a challenge to fight a duel in the District of Columbia was passed in the Senate today. The only one dissentient was Mr. Preston, of S. C. The first and third sections of the bill impose upon all persons convicted of fighting a duel, or being concerned therein, or sending or receiving a challenge, the penalty of imprisonment in the penitentiary, at hard labor, for a term not more than ten years, nor less than five years, at the discretion of the court. The third section provides that any person who shall assault or post another for not accepting a challenge, with imprisonment in the penitentiary, at hard labor, for a term not exceeding seven years, nor less than three years. The fourth and last section requires the oath to be administered to the Grand Jury of the District of Columbia, that they will faithfully inquire into, and true presentment make, of all offences against this act.

KINGSTON, Jn. 5th March, 1838.

This island is in a poor state; business extremely dull, and every one disgusted with the mother country, or with its rulers. We are now approaching the time (August) when a part of our black population will be made free, and I am afraid we shall have some disturbance, as they have been taught to appreciate; does not expire until 1840, make no secret in saying that if they do not get their freedom at the same time with the others, *by force* they intend to take it.

All officers of trust here are held by Jews, blacks, and browns, and it is impossible for a white man to procure an appointment, unless he be a mere tool. One third of the House of Assembly are composed of the three former."

RUSSIA. A St. Petersburgh paper states that there had appeared in that court a Polish diplomatic agent, a young and accomplished woman, in the person of Miss Rowena Ann Lindlay, first pianist in the court of Hanover. She is said to owe her power to being married marriage between Victory and her cousin of Hanover, and thus preventing the Coburgs from attaining the crown of England. At first the Czar, although attached to the interests of King Ernest, was offended by his choice of an envoy, and he wrote to Prince Ernest, "Your has has his wife, and he; he clothes his diplomatists in petticoats, and soon will wear them himself." This fit of ill humor, however, did not last long. Mr. Rowena, as soon gained the favor of the Emperor, and became an indispensable attendant on all his soirees, and his wives whole hours in listening to the music and conversation of the fair pianist, which, it is said, has greatly displeased the Empress.

Liverpool, March 23.—Apprentice laborers in Demerara. During the week ending 9th inst. a very important document has come to hand—the address of Sir James Carmichael Smyth, the governor of Demerara, on opening the legislature of that colony. The following extracts will be most flattering terms of the industry, order, and good conduct of the apprenticed negroes during the twelve months of the happy and prosperous condition of the colony—the great diminution of crime, and the growing anxiety on the part of the negroes to avail themselves of education, as evinced by the erection of churches and schoolrooms, indeed his excellency to challenge the state of society in Demerara, favorably with that of any part of England. We are pleased to learn this from Sir J. C. Smyth himself, for he is a man of the negro never had a more strong friend in the person of a colonial governor.

Gen Van Rensselaer has published in the Albany Daily Advertiser a history of his connection with the late criminal and piratical attempts upon Canada. We have not seen it, but the N. Y. Commercial says, "if it does not prove them all to be a set of the most hair-brained idiots that ever trod shoe-leather, we have no notion of the force of evidence. If, Van Rensselaer's own showing, the scheme was villainous from the outset, and not only villainous but ridiculous, in the eye of any one but a determined blockhead, it was conceived in fatuity and carried on in fatuity. By his own showing, Mr. Van Rensselaer conceived of bringing with a set of worthless vagabonds and scoundrels, for the consummation of a project, our detestation of which is only equalled by our contempt for the conception of its ridiculous stupidity."

The Committee to investigate the circumstances of the late duel at Washington, have reported a resolution that Mr. Graves be expelled from the House. This well so far—but it is a pity that the cowards, not the least criminal of the parties, had not also been included in the resolution.