

OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE ALL MANKIND. BOSTON, FRIDAY, NOVEMBER 17, 1843.

yet we cannot help asserting that in that Constitution the words 'slave' or 'slaves' are not to be found. There are indeed the words 'persons held to labor'...

is as old as the days of Homer, who truly asserts that the day which sees a man a wretchedly away half his work. Slavery actually brutalizes human beings. It is about 60 years ago, when one of the Shells, not far south of Fez, in Morocco, who was in the habit of accumulating white slaves, upon being strongly remonstrated with by a European power, gave for his reply, that by his own experience he found it quite manifest that white men were of an inferior race...

the advantages would be most abundantly counterbalanced and compensated for by the infinitely greater number of persons who would thus be restored to that greatest of human blessings—personal liberty. Thus the noble Benthamite maxim, of doing the greatest possible good to the greatest possible number, would be amply carried into effect by the emancipation of the negroes. You charge the abolitionists with a crime that they encouraged a negro flying from Kentucky to steal a horse from an inhabitant of Ohio in order to aid him in his necessary making his escape. We are not, upon full reflection, sufficiently versed in casuistry to decide whether under such circumstances the taking of the horse would be an excusable act or not. But even conceding that it would be sinful, we are of this quite certain, that there is not one of you that addresses us, who has not done similar circumstances, that is, having no other means of escaping perpetual slavery, would not make free with your neighbor's horse to effectuate your just and reasonable purpose. And we are also sure of this, that there is not one of you, who if he were compelled to spend the rest of his life as a personal slave, worked, and beaten, and sold, and transferred from hand to hand, and separated from his master's spouse from wife and family; and who, without rewards, without any other stimulant to that toil and labor than the driver's cart-whip; we do say that there is not one of you who would not think it more of a piece to pickpocket, thief, or felon, would not be too courteous a name for the being who kept you in such a condition. We cannot avoid repeating our astonishment, especially at those advocates of human slavery, who, what excites our unquenchable loathing is, to find that in your address you speak of man being the property of man, with as little doubt, hesitation, or tergiversance, as if you were speaking of the beasts of the field. It is this that fills us with over-astonishment. It is this that makes us disdain you as countrymen. We cannot bring ourselves to believe that you breathe your mortal air in Ireland, the first and best of the nations of the earth that abolished the dealing in slaves—the slave-trade of that day was, curiously enough, a slave-trade in British youths—Ireland, that never stained with negro slave-trading—Ireland, that never committed an offence against man of color—Ireland, that never fitted out a single vessel for the traffic in blood on the African coast. It is to be sure, afflicting and heart-rending to us to think that so many of the Irish, the worst enemies of the people of color. Alas, alas! we have that fact placed beyond doubt by the indisputable testimony of Lord Morpeth. This is a foul blot that we would fain wipe off the escutcheon of expatriated Irishmen. Have you enough of the genuine Irishman left amongst you to ask, what it is we require you to do? It is this—

First.—We call upon you, in the sacred name of humanity, never again to volunteer on behalf of the oppressor, nor even for his self-interest to vindicate that heinous crime, personal slavery. The wrong of this is to be done, and you are to assist in every way you can in promoting the education of the free men of color, and in discountenancing the foolish feeling of selfishness, of that criminal selfishness, which has hitherto been the man of color as a degraded and inferior being. We ask you to assist in obtaining for the free man of color, the full benefit of all the rights and franchises of a freeman, in whatever state he may inhabit. Fourthly.—We ask you to exert yourselves in endeavoring to procure for the man of color, in every case, the benefit of trial by jury, and especially where a man insisting that he is a freeman is claimed to be a slave. Sixthly.—We ask you to exert yourselves in all the ways you possibly can to put an end to the infernal slave trade of the States. The breeding of slaves for sale is probably the most immoral and degrading practice ever known in the world. It is a crime of the most heinous kind, and if there were no other crime committed by the Americans, this alone would place the advocates, supporters, and practitioners of American slavery in the lowest grade of criminals. Seventhly.—We ask you to use every exertion in your power to procure the abolition of slavery by the Congress in the District of Columbia. We ask you to use your best exertions to compel the Congress to receive and read the petitions of the wretched negroes, and above all the petitions of their white advocates. Ninthly.—We ask you never to cease your efforts, until the crime which Lord Morpeth has accused the Irish in America, of being the worst enemies of the men of color, shall be atoned for, and blotted out and erased forever. You will ask, how you can do all these things. You have already answered that question yourselves; for you have said that public opinion is the law of America. Contribute, then, each of you in his sphere to make up the public opinion. Where you have the electoral franchise, give your votes to none but those who will assist you in so holy a struggle. Under a popular government, the man who has right and reason, and justice, and charity, and Christianity itself, at his side, has great instruments of legislation and legal power. He has the elements about him of the greatest utility; and even if he should not succeed, he can have the heart-softening consolation of having endeavored to do great and good actions. He can enjoy even in defeat the sweet comfort of having endeavored to promote benevolence and charity. It is no excuse to allege that Congress is restricted from emancipating the slaves by that general law—each particular slave State has that power within its own precincts; and there is every reason to be convinced that Maryland and Virginia would have followed the example of New York, and long ago abolished slavery; but for the diabolical practice of 'mixing' (as you call it) slaves for the southern market of the States. The Irish, and the sons of Irishmen, have more of them risen to high distinction and power in America. Why should not Irishmen and the sons of Irishmen, write their names in the brightest pages of the chapter of humanity and benevolence in American history? Irishmen, our chairman ventures to think, and we agree with him, that he has claims on the attention of Irishmen in every quarter of the globe. The Scotch and French philosophers have proved by many years experiment, that the Irishman stands first among the races of man in his physical and bodily powers. America and Europe bear testimony to the intellectual capacity of Irishmen. Lord Morpeth has demonstrated in the British Parliament, the superior morality of the humbler classes of the Irish, in all social and family relations. The religious fidelity of the Irish nation, is blazoned in glorious and proverbial certainty and splendor. Irishmen! Sons of Ireland! Descendants of the kind of heart, and affectionate disposition, think, oh think, only with pity and compassion on your colored fellow-creatures in America! Offer them the hand of kindly help; soothe their sorrows; join with your countrymen at home in one cry of horror against the oppressor; in one cry of sympathy with the enslaved and oppressed.

Mr. O'Connell wished to observe that this composition was his own. (Hear, hear.) He, of course, submitted it to the Committee before bringing it up, and it was unanimously approved of by them. There was one remarkable circumstance connected with it, and it was this; that while he was dictating it to Mr. Daint, who was good enough to take it down, Logan the sculptor was modelling his statue, so that he was standing for Hogan and denouncing slavery at one and the same moment. (Hear, hear, and cheers.) Be it for good or ill, he was proud to be the writer of that address, (loud cheers,) for he longed to see the day when Irishmen all over the world would unite in repudiating with scorn and indignation the execrable doctrine that man can, under any circumstances, be the tyrant of his fellow-man. (Hear.) Before writing down, he wished just to assure you, that he had been made to say, by some of the newspapers, that all the great offices in America were filled by Irishmen, or something to that effect. He had said nothing of the kind; what he said was, that many Irishmen in America had risen to the highest offices of the State, by their merit and energy, and the fact was undeniable. (Hear, hear.) He begged leave to move that the address be received and adopted by the association. (Hear, hear.) Mr. Gordon, in recognizing the motion, was particularly painful to think that Irishmen should sanction this horrible system—the predecessors of almost the whole race of Irishmen, and perhaps the immediate predecessors of some Irishmen in America, had at a former period been exported and treated as slaves. He had documents in his possession which showed that to single individuals, license had been granted to export no more than 5000, 3000, and 2000 Irishmen as slaves, who were sent to the West Indies and other places. It was more painful to reflect on their conduct when it was considered that they themselves had exchanged the oppressions and mischief of a semi-colonial government for a happy, free, and prosperous refuge in the United States. The question was put from the chair, and carried amid unanimous acclamation.

Use the Present Opportunity. Will those persons, who think it is not time to do any thing about abolition yet, be pleased to tell us when it will be time? The pressure of a great evil is lightened, and the anguish of a severe suffering abated, by looking forward to an hour when it ceases. If we are obliged to bear heavy burdens without a prospect of relief, our spirits sink beneath their loads. But let a ray of hope gladden the horizon, and strength and courage awake; the intervening portion of time seems already past; we live in the future, and bear with patience and resignation the trials of the present. But when will this happy season arrive? What are the signs of that season? The rod of the oppressor will be broken, and the oppressed will be free. We are to take place, or different circumstances from these in which we are now placed surround us, before a successful effort can be made for the freedom of the slave, those who know so well that now is not the proper time, ought to inform us what these events or circumstances are. If abolitionists could discern them, perhaps they would be more calm and gentle, in their efforts to raise God's time, and to bring his colored children and race into a more glorious season, when they will receive an ample recompense for all they are now enduring. And so it will be. But, in the mean time, have no duties to perform toward them? Has not our Creator committed to us the charge of those who have received less of this world's goods than ourselves? And will he not call us to account for looking raptly on, while signs, which we can see, and which we might prevent, are arising up as witnesses against us? 'It is not time yet!' But when will it be time? Has the demon of oppression received permission to reign in our land for a stated term? If so, when is his dominion to cease? Those who know that now is not the right time to rise in rebellion against him, should tell us.

The framers of our Constitution permitted slavery to continue a limited time, but they intended that a convenient season would arise for doing away with it entirely. More than three terms of the term contemplated by them has past, and does its utterance appear nearer now than then? Are the bonds of slavery gradually loosening, and slaves gradually rising to take their stand among freemen? Have not all the evils that would have attended emancipation then, increased to a tenfold degree? Will those who have inherited power and power, and authority, who are now ready to resign it, than persons who must have felt that they and their immediate progenitors held it by an unjust title? Are the community growing more simple in their tastes and habits? Will they at some future time be more likely to change the luxurious style of living, which slave labor enables them to enjoy? Are they growing more virtuous, humble and self-denying? Will they be able to resist the temptations of the world, which they are obliged to restrain in their intercourse with their fellow-citizens? Is the love of money declining? Will the slaveholder ever be more willing to give up what he considers his property than at present?

Those who are sure that the rash conduct of the abolitionists injure the cause they are endeavoring to promote, ought to show them a more excellent way to the attainment of their object, than the course which they are now pursuing. It is not in giving premature blows, if he knew when the precise moment would arrive for striking with effect. Persons who are confident that abolitionists are wrong, ought to reveal the secret of what is right; or, if they are not in possession of it, reflect whether any thing better than what is now doing can be reasoned out. Abolitionists have a single object in view. If they can be convinced that they are taking a wrong or circuitous road to reach that object, most gladly will they turn to the more direct path. But those who refuse to guide, should cease to censure. Evils of long standing draw after them a train of consequences, which cannot be averted by their removal. The sin of slavery has long been allowed in our land. That it is warring against a more excellent way, which they can see, and which they are obliged to restrain in their intercourse with their fellow-citizens? Is the love of money declining? Will the slaveholder ever be more willing to give up what he considers his property than at present?

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THE LIBERATOR

BOSTON: FRIDAY MORNING, NOVEMBER 17, 1843.

IRISH REPEAL AND AMERICAN SLAVERY!

Grand Meeting at Faneuil Hall, SATURDAY EVENING, Nov. 18th, 1843.

The friends of Universal Liberty, who sympathize with the American slave, and with the oppressed people of Ireland in their peaceful struggles against British tyranny, of whatever sect or party, are invited, on all, to assemble in Faneuil Hall, on SATURDAY EVENING, November 18th, 1843, at 7 o'clock, to listen to

A VOICE FROM IRELAND,

in the form of an Address on the subject of AMERICAN SLAVERY, written by DANIEL O'CONNELL, and unanimously adopted by the Dublin Repeal Association, in reply to the pro-slavery Repeal Committee of Cincinnati; and to take notice of a resolution respecting said Address as its character and the circumstances in which it has been put forth may require.

And if you revere the name of your great leader and champion, come to the Old Cradle of Liberty and listen to what he has so recently said of American Slavery, and of those who, under the guise of a pretended zeal for the welfare of your native country, are endeavoring to blind your eyes to the enormities of that diabolical system, and keep you from exposing the cause of mercy and justice in the land of your adoption.

Several distinguished friends of Human Rights will address the meeting. FRANCIS JACKSON, WM. LLOYD GARRISON, OLIVER JOHNSON, Committee. Boston, Nov. 15, 1843.

Celebration at Philadelphia.

The American Anti-Slavery Society was formed in Philadelphia, at the celebrated Convention which was held in that city on the 4th, 5th and 6th of December, 1833. At its last annual meeting, a resolution was adopted, recommending the celebration of its first anniversary in Philadelphia, in December next. An official call for this grand commemorative meeting has been put forth, and the abolitionists of the country are invited to give their attendance. It is earnestly to be hoped that they will respond to the summons with alacrity, at least so far as to ensure a spirited and crowded gathering; for the occasion will be one of deep solemnity, thrilling interest, and a retrospect of the past with a comparison of the Present will create the strongest heart felt emotions, and excite to more vigorous exertions and greater determination in the cause of enslaved and despised humanity.

How multitudinous and how stirring are the scenes of grand, how melancholy and deplorable, how cheering and hopeful, how pregnant with darkness, how full of light, have been the events that have transpired in this country, within the last ten years, compared with the great question of American (not African) emancipation! The cloud that was then so large as a man's hand, now overshadows the whole nation. Then, scarcely a sufficient number of abolitionists could be found in the United States to constitute a convention; now their ranks are crowded, and their banners are floating on every hill and on every plain in the free States. Then, their cause was not only rejected as chimerical, but treated as infamous and universally; now it is widely respected, and all opposition to it is felt to be futile.

How diverse have been the aspects, how various the positions of the anti-slavery forces, since the first gun of liberty was fired, and the war declared! If the abolitionists have, from time to time, changed their ground, they have never abandoned it, and their principles remain unshaken and immutable. They have carried one outpost after another of the enemy, and are now fast approaching a general engagement, under the most auspicious circumstances.

State Election.

The editors of the Boston Atlas made extraordinary efforts to obtain prompt returns of the vote cast at the recent election in this Commonwealth, and on the morning succeeding the day of election were enabled to give the result in almost every town in the State! So much for steam power united with editorial exertions. All the towns but Florida, Berkshire, and Oxbow in Barnstable County, have been heard from, and the aggregate vote is as follows:

For George N. Briggs, (whig) 57,336 For Marcus Morton, (democratic) 53,073 For Samuel E. Sewall, (Liberty party) and others, 8,857

No election for Senators was effected in Essex, Middlesex, Worcester, Norfolk, and Plymouth Counties. But seventeen were chosen in the whole State—viz: Suffolk, whig, 5; Hampshire, ditto, 2; Franklin, ditto, 2; Barnstable, ditto, 2; Nantucket and Dukes, ditto, 1; Hampden, democratic; 2; Berkshire, ditto, 2; Bristol, ditto, 3. Giving a whig majority of five. There are 21 towns to be filled.

The House of Representatives stands as follows—Whigs, 165; Democrats, 110; being a whig majority of 55. In numerous towns, there was no choice.

Undoubtedly, both branches of the Legislature will be whig, and Mr. Briggs elected Governor by the body.

CONGRESSIONAL ELECTIONS. Elections were also held in four of the Districts of this Commonwealth, for the choice of members of the U. S. House of Representatives, in the Third, Sixth and Seventh Districts, in which several unsuccessful attempts had been made—and the Tenth District, which was rendered vacant by the decease of Barker Burdett. In the latter, Hon. Joseph Grinnell, (whig,) of New- Bedford, was elected—as follows—Grinnell, 650; Perkins, 337; Scattering, 406. No choice was effected in any other District.

In the Third District, the vote stands—For Abbott, whig, 4771; Mansur, democratic, 4530; Whittier, Liberty party, (and scattering,) 1292.

In the Sixth District—Baker, whig, 6545; Chapin, 2683; all others, 908.

In the Seventh District—Rockwell, 5306; Brown, 5163; all others, 772.

The Liberty party ticket did not have a probability of about 8000 votes more than it did last year—probably about 6000 in the aggregate.

IN CHARACTER. The Rev. Jon Robb, late Superintendent of the Army at Springfield, and Rev. R. B. Conley, late Secretary of the American Colonization Society, have been appointed Chaplains in the Army. These reverend gentlemen were as pious as Boazebud, and will no doubt faithfully work in the service of their pacific master. It seems that Mr. Conley has left the Colonization Society to shift for itself.

The Cause of Moral Purity.

For some time past, Dr. Dymally Lardner has been lecturing before fashionable and crowded assemblies in this city, on the subject of astronomy. From the manner in which he has been received, by persons ignorant of the facts in his history, could suppose that his stay rests on his character. No city journal that we have seen, whether religious or political, has mentioned the friends of virtue to beware of giving their countenance to him. He has been applauded, honored, and generously patronized; and by many, too, who would shrivel to think of doing any thing to promote immorality in the land.

Who is this Dr. Lardner? A man of some reputation in the scientific world, but at the same time one who is living in a state of open and shameless adultery. Having seduced the wife of one with whom he was on terms of friendship, in England, he fled with her first, we believe, to the continent, and then to this country, having been convicted of that horrid crime in one of the English courts, and doomed to pay heavy pecuniary damages to the injured husband. He has brought dishonor and shame on a happy family, and caused a wife to forsake him to whom she was sacredly united in wedlock, and a mother to abandon her own offspring. The guilty couple are still living in an adulterous connexion.

These, we believe, are substantially the facts in the case. The guilt of Lardner is a matter of legal investigation and record. We have never seen or heard of any defence of his conduct, either from his pen or lips. Lying under such a terrible imputation, if he can, even at this late hour, exonerate himself from blame,—or if he has seen, confessed and abandoned his iniquity,—let him no longer remain silent. Far be it from us to do him the slightest injustice.

We are not of those, who, because an individual has committed a flagrant crime, would exclude him from the pale of human sympathies. If he has truly repented of it, let him be again taken into the company of the virtuous and good. If he persists in his iniquity, it would be cruel to persecute or injure him; but, surely, it would not be right to keep honors on his head, or to join with others in patronizing him as a popular lecturer, especially under circumstances so peculiar as are those in the present case.

It may be difficult to determine precisely how far a man may practise immorality, and yet be encouraged to stand up in the face of community without a blush; as no one can tell precisely how many peas make a peck, though every body can easily discriminate between a peck and a bushel. But the case of Dr. Lardner is one of unquestioned and unquestionable enormity, without palliation, without concealment, and without cessation. In principle, his licentiousness does not differ from that of any libertine; but, in practice, it is peculiarly hateful and audacious.

But, it is said, Dr. Lardner is a highly scientific man, and his instructions are of great value to the people; and it is not a good reason, therefore, to urge that he ought not to be patronized and applauded as a scientific lecturer, because he has eloped with another man's wife, and is living with her in adultery.

How many husbands are there, who have attended his lectures, who would deem him worthy of public countenance, if he had seduced their wives? The test is a simple one, and every man can very easily determine what he honestly thinks about it.

It is far from being true, we think, that the great mass of those who patronize this scientific destroyer of purity and family happiness, feel any moral aversion to him on account of his immorality. They have given no evidence, at any time or in any manner, that they abhor the perfidious deed, or that they think any less of the perpetrator of it. Thus they are strengthening the hands of the wicked, corrupting the tone of public morals, and glossing over licentiousness in the plea of scientific ability and public utility.

But Dr. Lardner is lecturing on 'Russell's Planetarium,' which gives a wonderful view of the heavens, and is a very brilliant affair! As if the Planetarium altied the morality of the question, or, by its light reflected lustre on the character of the seducer! No doubt Dr. L. has hit on a very ingenious plan to turn off the attention of the public from himself, by securing this interesting work of art, and making use of various opposite devices to illustrate his lectures; but the thoughtful and earnest friends of virtue will not be enticed into a public sanction of his career by such contrivances, notwithstanding he is such an adept at seduction.

It is necessary that the 'Planetarium' should be exhibited and explained by an unblushing adulterer? If so, will it not promote science at the expense of purity? Unquestionably, Dr. Lardner is a man of fine talents, and capable of communicating to the public much useful knowledge; though we are inclined to think he has more credit for scientific genius, and learning than he really deserves. But his fine talents and attainments only serve to deepen the infamy of his domestic career, to leave him without excuse, and to make his example the more dangerous.

The land is full of pollution. In the slave States, lewdness is the general rule, purity the exception. Nearly three millions of human beings are there forced to be as the brutes that perish, without marriage, and deprived of all virtuous protection. Concubinage, polygamy, fornication, adultery, and incest, are not regarded as crimes among the slaves, nor among their profligate owners. The moral contagion affects the whole country. In the free States, licentiousness abounds to a fearful extent, and few there are, as journalists or pulpit teachers, who dare to speak plainly and boldly on the subject. We put it to the sober conviction of the pure in heart, whether the popular reception of Dr. Lardner is not the evidence of a lack of public virtue—and whether it is not calculated still further to demoralize the public mind, in relation to this damning crime? Can they innocently allow their 'astronomical' curiosity, or desire for 'planetary' instruction, to force them into a position that apparently makes adultery a venial offence, or rather, not even a venial one?

When Dr. Lardner first came to this city, we bore our testimony against him as a man unworthy of public encouragement, and we renew that testimony now that it is once more among us.

Where are the guardians of public morals in Boston, that nothing is heard from them respecting this great matter? Where are the clergy, those soi-disant watchmen on the walls of Zion, who profess to be such stout pillars for the Deaconess and the deaconess of public life, that they are dumb at the very moment their voices should be heard in thunder-tones of warning, remonstrance and reproof? If an abolitionist had committed Lardner's crime, and ventured to stand forth unrepentant, either to give astronomical instruction or plead for the abolition of slavery, doubtless their mouths would be opened, and their indignation would exceed all power of speech! The guilty wretch would be compelled, by the storm they would excite, to take refuge in the deepest retirement. Even 'Russell's Planetarium' would not be huge enough to form a shield of protection to him against their fiery darts. Alas! none like better to believe than they, for an evil purpose, that circumstances alter cases.

By his course of conduct, from the first hour of his criminality up to the present time, Dr. Lardner stands before the public and the world, as affirming, that seduction is no crime; that adultery is no crime; that robbing a living husband of his wife is no crime; that alienating a mother from her children is no crime. Nay, he deems the whole affair so paltry, that he disdains to regard it as an imputation on his character. He practically asserts that the obligations of marriage are not sacred, but may be dispensed with at libidinal demand, and to meet the necessities of a lustful disposition. Yet the women of Boston flock in crowds to his lectures, and the men are equally forward to patronize him—all for the sake of science, and to get a glimpse at—'Russell's Planetarium'!

It is this sturdy attitude of profligacy, on the part of Dr. Lardner, that deepens the hue of his guilt, and makes him a peculiarly dangerous man.

If we have mistaken any of the facts in the case, or done any wrong in these animadversions to the character of Dr. L., we shall rejoice to be enlightened, and will gladly make a full and prompt acknowledgment of our error.

N. B. Dr. Lardner gave a lecture on Sunday evening last, at the Melodion, in which he attempted to reconcile the scriptures with the discoveries of science. It was a pious effort on a holy day. In the course of his remarks, we are told, on being applauded, he gravely requested the audience to abstain from all such manifestations on that occasion, though they would not be unacceptable on any other evening. Should not this fact hide a multitude of sins, and lead to a public recognition of the Dr's piety?

The Anti-Slavery Standard.

In the last number of the Standard, Mr. Child publishes the correspondence which took place between himself and a portion of the Executive Committee of the American A. S. Society, relative to his becoming the editor of that paper. In their letter to him, they state, that at the last annual meeting of the Society, the most indelible determination was universally expressed, never to permit the Standard to be managed or modified in the slightest degree, in such a way as to give pleasure either to whig, democratic, or Liberty party leaders; to seceders from the American Society, or to half-way abolitionists. Especially from our official paper must all effort be banished to make out a good case for either political party. Justice to the slave requires the condemnation of both; and the columns of the Standard are too precious to be given to the trifling task of demonstrating a grain of wheat in two bushels of chaff.

Mr. Child, in his reply, after stating that he must occupy the editorial chair of the Standard, if at all, in full freedom to speak on all subjects connected with the anti-slavery enterprise as his conscience and judgment might dictate, adds—

'I have for several years voted for a thorough loco candidate, in this country, whom I knew, also, to be a thorough abolitionist, in preference to his whig adversary; and in this reference to a principle unalterably fixed in my mind; and I have, during the same year, abstained from voting or given scattering votes. I could find no candidate of either party whom I knew to be a decided abolitionist. On this principle I have never voted for John Davis, and I have been held up to the derision of my neighbors, by a democratic newspaper, for having voted for C. L. Remond, a cold-blooded man, for his want of government! Nevertheless, I have got, and do not think I ever shall, 'come out of the political party which I deem the least objectionable. If I vote at any time I nominate an abolitionist for office. I vote for him in preference to any other; and if I think I can influence that party to propose such candidates, I do not feel that I violate my anti-slavery obligation by communicating and meeting with them.'

Is this an indication that Mr. Child is a Whig par-tizan, or a Clay advocate? Upon him says that he does not deem it to be his duty to leave the Whig party, he does not mean that he will give his vote for the party nominations, excepting they are thoroughly anti-slavery; for, with him, anti-slavery is number one. We have unbounded confidence in his honest determination to sacrifice all party predilections on the altar of humanity; but we think he has not done justice to his own views, on this subject, since he became editor of the Standard.

Regeneration of Society.

That the evils of society are both multitudinous and multifarious—too dreadful to be contemplated by any human heart without sensations of extreme anguish—we do sorrowfully acknowledge; but that they spring primarily and unavoidably from external causes, and not from the evil propensities of mankind, we do not believe. Outward circumstances do indeed frequently and extensively exert a disastrous influence on the feelings and actions of people; but the creator or cause of these circumstances have not been either Nature or a beneficent Creator, but an evil heart of unbelief in man—an unwillingness to perform right actions—an almost universal disposition to disregard the golden rule—as an unsafe rule of action—a disregard of the laws of being—a contempt of the commands, and a distrust in the promises of God. They are merely effects naturally proceeding from inward causes, streams flowing from a corrupt fountain, the evil fruits of a corrupt tree. They can be essentially changed only by an internal regeneration—a crucifixion of human selfishness—the same mind prevailing among men, that was in Christ Jesus. That there is an unequal distribution of wealth among men, is lamentably true; still, this is only the outward symptom of an inward disease—the remedy for which is a compliance with the injunction, 'Lay not up for yourselves treasures on earth,' and the substitution of the spirit of disinterested benevolence for that of covetousness. Nothing, in our opinion, but the adoption of Christianity, as exemplified in the life of Christ, can effectually reorganize society, bring down the lofty and exult the depressed, rui, and extirpate every form of spiritual or political tyranny, stop the effusion of blood, fill the earth with peace and good will, and settle all doubts or disputes in regard to the products of the earth, or the possession of the soil. At no period of time, or stage of human progress, can Christianity be surpassed in the meekness and greatness of its spirit, in the benevolence of its desires, in the magnanimity of its deeds, in the goodness of its purposes, in the justice of its requirements, or in the excellence of its results. It shall yet triumph over all opposition, and prove to be the only panacea adapted to heal and save a perishing world.

Capital Punishment.

The friends of humanity and reform, in this Commonwealth, should resolve to make such a demonstration of public sentiment, in the shape of petitions to the next Legislature, for the abolition of capital punishment, as at once to secure the co-operation of that body. Reader, write a petition without delay, and get as many signatures to it in your town and neighborhood as possible. You cannot begin too soon.

Some extracts from a very important parliamentary paper, on this subject, are given on our last page. They prove conclusively, that the crime of murder flourishes most under a system of invariable executions—that it prospers more than when the mercy of the Crown interposes with computations of sentence—that it prospers more than under acquittal on the ground of insanity—and, lastly, that it even thrives better than under a total failure of justice through the acquittal of all who stand charged with the crime.

On the same page may be seen a shocking account of the execution of an old man, aged 84, in Scotland, who solemnly protested to the last that he was an innocent man.

¶ We have received a communication from New- Bedford, signed 'Henry Johnson,' in reply to one which appeared in the Liberator a short time since, signed 'A New- Bedford Abolitionist'—but it is too incorrectly written, and too abusive, for a place in our columns. To suppress it is an act of kindness to the author. We can tell him that 'A New- Bedford Abolitionist' is as faithful a friend of the cause of the slave as walks on the soil of the republic, and that his insinuations and charges against him are ridiculous and groundless. He complains that he has written letters for the Liberator, which have not been published. It is probably his misfortune, rather than his fault, that he is not qualified to write for the public eye; but it is on that account, solely, that we have not felt willing, either to raise a laugh at his expense, or to burden our columns, by printing what he has vented us.

The population of the flourishing city of Chicago is estimated at 8000. During the present season, from 200 to 250 new buildings have been erected, many of them very handsome brick ones.

Another Voice from Ireland!

On the first page will be found an Address on the subject of American Slavery, written by DANIEL O'CONNELL, and put forth by the Dublin Repeal Association. It is a masterly production, which ought to be circulated by thousands in every town and village in the country, and particularly among our Irish fellow-citizens. By a notice in another column, it will be seen that this Address is to be read in Faneuil Hall, on Saturday evening next. Let there be a grand rally of the friends of impartial liberty on that occasion. The address will also be published in pamphlet form in the course of a few days, and we earnestly entreat abolitionists to come forward and purchase large quantities for distribution. They will be sold at \$1 00 per hundred for this purpose.

The Rhode-Island Anti-Slavery Society, has been holding its meeting at Providence. Mr. Garrison, the chief speaker, declared strongly against all political action on slavery. This ground taken was government too corrupt to touch. The Church was also to be let alone for the same reason. Very well.—N. Y. Tribune.

¶ The ground that we took, briefly this—that the compact between the North and South is too impious to be sustained for one moment; and that a dissolution of the Union, and consequently, a withdrawal from all political connexion with the government, constituted the highest test, politically speaking, of anti-slavery duty and consistency. Instead of saying that the pro-slavery Church of this country ought to be let alone, we declared it to be the duty of abolitionists to come out from it, and to assist it even to extermination. Is the Tribune prepared to add to this, 'Very well'?

MAGNANIMOUS. The New-York Tribune publishes a very fair notice of the late anniversary of the Non-Resistance Society, in this city, and also of the principles and doctrines maintained by the Society, with copious extracts from the Declaration of Sentiments. [See last page.] This is a specimen of magnanimity extremely rare on the part of the political press in this country, especially in relation to the Non-Resistance enterprise. The Tribune is one of the best daily papers in the United States, but its advocacy of the election of Henry Clay is a deep stain on its character, and a serious drawback on its usefulness.

SEARS' FAMILY MAGAZINE. The numbers of this valuable publication for November and December contain numerous embellishments, with a large amount of solid and useful reading. The first volume is thus completed, and certainly no subscriber to it will be able to say that he has not received a rich equivalent for the price of subscription. How such an immense amount of reading can be afforded, in such style and with so many ornamental engravings, at the low price of two dollars a year, it is difficult to understand, except on the supposition that this Magazine has a vast circulation among the people. The enterprising Sears has produced a mighty revolution in printing, and deserves to be recognized as a benefactor of the people.

Norfolk County A. S. Society.

The Norfolk County Anti-Slavery Society held its semi-annual meeting at Milton, in the Town Hall, on Thursday, Nov. 9th. A large number of members and friends from all parts of the county, and of the inhabitants of Milton, were in attendance throughout the day, and particularly in the evening. After the meeting had been called together by the President, prayer was offered by Rev. Edwin Thompson. Wendell Phillips, Sophia Ford, and John Rand were appointed a Business Committee, and reported the following resolutions, which were discussed at length, and with much ability, by Messrs. Phillips, Thompson, Henry Clapp, Jr., J. M. Spear, Quincy, Brett, Blanchard and others, and adopted:

Resolved, That no perverted logic, no wicked-law, no unrighteous proscription can make it right for one man to convert another into a chattel, and deprive him of his natural rights to his own body and soul; and to his domestic and social relations; but that the holding of man as property is, under all circumstances, and in every imaginable case, a sin against God and an outrage against man, which should be immediately repented of and abandoned.

Resolved, That not only the rights of the slave, but the safety and true interest of the master, and the honor and prosperity of the country demand the immediate and unconditional abolition of American slavery.

Resolved, That while the physical force of the Union stands pledged to sustain the existing order of things at the South—while the Constitution binds us to restore the fugitive slave to his master—while the public opinion of the free States fails to rebuke a great national sin—while both the great parties take no heed of the existence of slavery in the capital of the nation—while the judiciary, the army, the navy, the diplomacy of the country are used, when occasion requires, for the service of the slaveholders,—the sin remains a national one, and the citizens of our own State are as guilty, if not more so, as the slaveholder of the South.

Resolved, That (while the North retains her present religious and social influence in the Union)—that prejudice against color which dooms the colored man to menial employment—shuts him out of schools, churches, lyceums, and society, except upon degrading conditions, and treats him as a being of inferior species, is the corner-stone of the slave system—and while in a great degree responsible for the existence of slavery, and while we allow it a place, in our own breasts, we forfeit all claim to the character of abolitionists.

Resolved, That not the physical sufferings of the slave, but the effects of his condition upon his moral and religious well-being, are with us the strongest motive to effort in his behalf; therefore,

Resolved, That while his cause stands abandoned by the Church and unaided by the great mass of our fellow-citizens, it has the greater claim upon our sympathy and support.

Resolved, That when we consider the mighty work to be done—the regeneration of a great people—the small number and feeble resources of those whose hearts are stirred to undertake it—the phalanx of hostile interests and passions opposed to them—we feel compelled to dedicate our main energies to the emancipation of the American bondman.

Whereas, slavery is the sum of all villany, and necessarily involves the violation of almost every one of the Divine Laws; and whereas, American slavery is, in the words of John Wesley, 'the vilest beneath the sun'; therefore,

Rights of Northern Seamen.

The following letter, signed by a large number of the most respectable citizens of Boston, in relation to the imprisonment of northern colored seamen in southern ports, was sent to Governor Morton in September last. After a delay of several weeks, Gov. Morton appointed, by the individuals recommended by the abolitionists of this city, or by the merchants, but Messrs. John A. Maybin, of New-Orleans, and B. F. Hunt, of Charleston, agents for the Commonwealth in the case of imprisoned colored seamen from this State. We know nothing of those individuals, but we are apprehensive that they will prove to be little better than 'men of straw,' though the Post says, (and its testimony is good for nothing in this case,) that they are gentlemen of elevated and philanthropic character. It is idle to suppose that our colored seamen will be allowed to enjoy their rights in the midst of slavery. When has the South ever regarded any decision of the U. S. Supreme Court, that conflicted with her wishes? What did Georgia do with the verdict of that Court, in regard to the Cherokee question? She scornfully trampled it in the dust; and the government tamely succumbed. The true remedy is, a repeal of the Union. Up with that standard to the breeze!

To his Excellency, MARCUS MORTON, Governor of the Commonwealth of Massachusetts:

The undersigned, citizens of Massachusetts, respectfully represent that the season is now approaching when it is important for this State to have an agent in the ports of Charleston and New-Orleans, for the purpose specified in the resolves passed on the 24th day of March last, entitled 'Resolves relating to the imprisonment of citizens of this Commonwealth in other States.' We therefore respectfully request that you will appoint an agent who shall forthwith proceed to those ports. Boston, Sept. 18, 1843.

Benjamin Rich, J. Ingersoll Bowditch, Caleb Loring, J. Thomas Swanton, S. Rich, Samuel May, J. Dixwell, Samuel Appleton, Wm. Sturgis, Henry G. Rice, Abel Adams, S. C. Gray, P. R. Dalton, James K. Mills, Ozzie Goodwin, S. Austin, Jr., B. A. Gould, George Hall, P. T. Jackson, Thomas B. Wales, James Ingersoll, Theodore Chase, Benjamin Whit, John Dart, Thomas B. Curtis, Henry Green, John D. Bates, Henry Cabot, William Appleton, B. R. Curtis, Charles G. Loring, George P. Curtis, W. W. Story, F. C. Loring, N. I. Bowditch, Thaddeus Nichols, S. Bartlett, Robert Hooper, Thomas Motley, Josiah Quincy, Jr.

To his Excellency, MARCUS MORTON: Sir—The undersigned have been requested to transmit to you the enclosed memorial. Respectfully, J. BOWDITCH, BENJAMIN RICH. Boston, Sept. 8, 1843.

From the Cincinnati Gazette, 9th inst.

Mr. Adams in Cincinnati.

The Welcome.—The booming of the cannon at half-past 12 o'clock yesterday, announced the arrival of JOHN QUINCY ADAMS at Mount Auburn, the beautiful village north of Cincinnati.

At half-past 1, Mr. Adams reached the Henrie House, and soon after appeared on the balcony, when the welkin rang with the shout of welcome!

The Mayor, Henry E. Spencer, then addressed Mr. Adams. The effort was a happy one. A native of the soil, and familiar with the growth of the West, he referred eloquently to its past progress and its present advancement.

Mr. Adams's address was received most enthusiastically. His remarks, submitted by Mr. Adams, spoke in reply in a manner characteristic of all greatness—with simplicity, directness, and earnestness. His heart was full. He felt what he had said, and others felt for and with him. More especially was this the case, when he replied to the Mayor's allusion to his vanished father, in tones and language so touching and eloquent. It produced a thrill in the mighty multitude, and in nothing was their sympathy so strongly expressed, as in the deep stillness which reigned, while he spoke.

Warm was the greeting of the people when Mr. Adams, after a short stay, took leave of his reception. One deafening shout spoke out their joy and the hosts of his welcome!

Early on the morning of Thursday last, ex-President Adams arrived in Erie and was received with a salute of artillery. A great crowd of people was present by torch-light, in procession to the Reed House, where he was welcomed by the Hon. Thomas H. Sill. Mr. Adams's reply was brief but touching, and at it closed the number of thronged around to exchange salutations with him. The ladies, too, were present in considerable numbers, and after paying their respects to him, Mr. A. returned, accompanied by his escort, to the boat, which left the wharf amid the cheers of the multitude and volleys of musketry.—U. S. Gaz.

Fire and Loss of Three Lives.—Last evening, about half past 8 o'clock, a fire broke out in the house of Mr. Gersham Chadwick, a short distance below this city, by which, with its contents, it was entirely consumed; and a great crowd of people was assembled by torch-light, in procession to the Reed House, where he was welcomed by the Hon. Thomas H. Sill. Mr. Adams's reply was brief but touching, and at it closed the number of thronged around to exchange salutations with him. The ladies, too, were present in considerable numbers, and after paying their respects to him, Mr. A. returned, accompanied by his escort, to the boat, which left the wharf amid the cheers of the multitude and volleys of musketry.—U. S. Gaz.

A Big One.—We have received from Washington a 'Pub. Doc.' of great interest, and large size, being a Report by the Hon. J. P. Kennedy of Maryland, on the Committee on Commerce of the House of Representatives of the United States, on the memorial of the friends of African Colonization, assembled in convention in the city of Washington, May, 1842, and who petitioned the Senate, requesting papers on the subject of African Colonization, commerce, etc. of South Africa; and all the diplomatic correspondence between the United States and Great Britain, on the subject of the African Slave Trade, and a report of the Hon. J. P. Kennedy, on these important topics, and if it in the documents here mentioned.—Journal of Commerce.

Great Loss of Life.—The brig seen, during off Abasco Light, by the keeper of the same, foundering late page, supposed to be the Virginia of Barry, with sixty passengers on board. The N. O. Freycuyer says: 'All hands perished, the catastrophe being with-in full view of the shore, but the spectators being unable to extend to them any assistance.'

A school-teacher, named Abasco, has likewise been lost, having eight men, eleven women, and two children on board.—All lost.

A sloop with five men on board of her, has likewise been lost in Abasco. A black man was found dead in her cabin, and it is presumed all the rest were lost.

Frightful.—The Memphis Eagle of Oct. 22d, says: 'The steambot Express Mail passed up this morning with 24 cases of yellow fever on board; buried 4 yesterday; had on board 2 dead; and there were 8 others expected to die.'

Theophile Bochoer shot himself lately at New-Orleans, because it had been discovered that he was a Quaker; he had always passed for a white man.

A child having the measles, and supposed to have died, in Cincinnati, on Monday last, was laid out, and a coffin ordered, when, strange to say, in about two hours after, it came to life, and is now doing well.

NOTICE.

We are sorry to be compelled to state, that some of the subscribers to whom bills were forwarded, some weeks since, have forgotten to send us the money in exchange for them. They will greatly relieve us from embarrassment, if they will forward the amount as soon as possible. We shall once more enclose bills to all delinquent subscribers before the end of the year, and on the first of January, 1844, all papers will be discontinued on which the subscription is not paid, at least until January, 1845.

We trust our friends will render unto us our own without delay, and thus enable us to meet the obligations which have necessarily been incurred in issuing the paper.

In behalf of the Financial Committee, HENRY W. WILLIAMS, Gen. Agent.

NOTICES.

The Tenth Anniversary of the Formation of the American A. S. Society. On the fourth of December, 1833, the American Anti-Slavery Society was formed by delegates from ten States, assembled at Philadelphia. At the last meeting of the Society, held at New-York, May 9th, it was

'Resolved, That a special meeting of the American Anti-Slavery Society be held in the city of Philadelphia, on the 4th of December next, being the tenth anniversary of its formation; and that the Executive Committee, and the members generally, be urged to use all necessary measures to procure a numerous and enthusiastic gathering of the abolitionists of the whole country, to celebrate the completion of the first decade of the national association.'

The state of the cause, and the affairs of this Society, are such as to require this meeting, independently of the exalted feelings, the happy associations, and moral advantages connected with it. There never was a time when abolitionists who still stand upon the platform erected on the occasion which it is proposed to celebrate, were doing so little, in proportion to the demand of the public mind, as at present. Moreover, a question is now stirred, apparently in jeopardy, and it is necessary that the cause of American freedom who are disposed to co-operate upon the principles of our Constitution, to meet at the city of Philadelphia, on Monday, the fourth day of December next, at 10 o'clock in the forenoon, at such place as may be hereafter designated.

By order of the Executive Committee, JAMES S. GIBBONS, Chairman.

To the Members and Friends of the American Anti-Slavery Society. The Executive Committee of the Eastern Pennsylvania Anti-Slavery Society would announce, that they have made all the arrangements deemed necessary on their part for the great Decennial meeting to be held on the 4th of December; and that they are expecting a large attendance, both from their own limits and from other States, and a particularly interesting and important meeting. They would entreat, if possible, the call of the National Committee, by an especial invitation to our friends, all over the land; with the assurance that the hospitality of Philadelphia abolitionists, to the full extent of their ability, will be most cordially extended to them. It is confidently expected that full delegations of our best and most prominent friends in the East will be in attendance, which expectations must by no means be disappointed.

The place of holding the meeting will be the Calwell-st

POETRY.

For the Liberator.

A POEM.

Delivered at the commencement of the Seventh Annual Course of Lectures before the

ADELPHIC UNION LIBRARY ASSOCIATION.

7th November, 1843.

By HENRY W. WILLIAMS.

Published at the request of the Association.

All unconquered to the arduous task Which I must now fulfil, let me, at first, Entreat your lenient judgment. Never yet My vows I paid to the fair Sisters nine,

On Mount Parnassus, and ill may claim Right now I invoke their aid to grace my song.

If, then, in this my first essay I fail, And prove my wing for high poetic flight Above the Mount Aonian, all too weak;

Kindly the rash attempt forgive, I pray, And let my purpose go, excuse my fault. A noble theme I choose—and, were the skill Of Orpheus or of Amphion my own,

Twere still too small to offer homage due. Mine is no song to woo the ear of love: No tale of fields where man in strife has poured

His brother's life-blood, glorying in his shame: No lay in praise of kings or statesmen wise;

Nor hymn to Nature—though her wonders well Might claim my humble praise: her birds and trees;

Her vernal spring time, and her harvest moon; Ocean, or catarract, or mountain high;

June and its roses, Autumn with its wealth; The gentle breeze, the whirlwind, the mild dew;

Thunder, and rainbow bright, the sun and stars, All, all are glorious; yet not to these, Nor Him, greater than all, their Architect,

I now inscribe my lay. Of Science now, Science—of all the gifts on man bestowed

By his beneficent Original, The last, the noblest, and the best, I sing. O, bright-eyed Science! thou hast wandered long

Among the scenes of earth, thy worth despised; Thy gifts, though freely offered, put aside For the vain pomp of deifying War,

Ambition's bubbles, Pleasure's fleeting joys, And last, and least, for the debasing search For yellow gold, the root of evil called;

And truly called; for, often than to War, Pleasure, or lust of Power, to Mammon, men Have offered up their souls—exchanged for dross.

Thy guidance they have spurned—though wandering In Error's mazes dark; and shunned thy light, And from thy pleasant paths have turned away;

And, save the favored few, none sought to know Thy mysteries. And yet a darker tale Historic page reveals; it tells of men

Who, having learned of thee, but up thy truth Within thy temples, and to cunning priests, Confined its knowledge, and to use profane

Held it devoted, that in iron bands Of superstition, they might fetter down

The people, and by fraud and force compel Obedience to their mandates. We now mourn

The loss of many arts—to them well known, By them to none revealed. Upon their graves

A mason shall rest: they never blessed Thy fellows by their knowledge; but thy gifts, To base use perverted, worse than lost,

Served their own fame to blast, and curse their race. No more, O Science! may such tale be true;

But speed the day when to thy halls shall flock The numerous nations—all their strife forgot,

Save worthy emulation in thy cause. Why meet we here? Why come the joyous youth,

The aged sage, the wife, the lovely maid, And, in this temple to fair Science raised,

Each weak sit down? Or, let me rather ask, Why should we come? Knowledge is source of power!

'Twas this that gave the juggling priests of Nile, Of Rome, or ancient Delphos, all their might.

In modern time, 'twas this that placed the thrones Of Christian Europe 'neath the Jesuit's sway,

And made his simple cowl more dreadful far Than royal purple. To its stern control

Even Nature's laws must bend. The winds, the waves, Thunder, and sunshine, all perform its will.

But there is yet a power by Knowledge given To all her votaries true, of higher worth

Than all the rest—the power of doing good. Not for self-love alone is man endowed

With all his godlike powers; a glorious charge, A mission to fulfil, to him is given:

And, while one human heart in sin is awayed, Or while, in all the earth, a single mind

The chain of ignorance or error wears, An angel's energies might find employ

In its redemption. Proudly then may man The holy task perform; with joyous zeal

Prepares, by his own culture, to improve His fellows, changing to light their darkness.

And, for his own reward, man will may seek The fount of Knowledge: 'tis the only wealth:

Pleasure—'tis fleeting; Ambition—vain; And Riches vanish like the dew of morn.

But, as the benefices of adverse storms Assail the sons of Science, at their side,

A faithful ally still, she steadfast stands. This is the honor, then, which here we seek,

Humbl'ly to learn of Science, that, by her, We may be exalted, and may gain

The noble might to raise our brethren, too, To like a high station. It becomes us, then,

Though to improve the means within our grasp; Though seeming to stand still, life spends away

Fast as the shade chased by a summer's sun; And, like the baseless fabric of a dream,

Ere we well know its presence, it is gone. But life is more than long, if, in its use,

It answers life's great end. Its longest lives, Who best fulfil the duties of his sphere;

Who think most, feels most nobly, acts the best. No longer then delay, nor waste the hours

To Learning's worship due, at meaner shrines. Her sons are doubly blest; the light benign

Which cheers their hearts; they may again reflect On other spirits, kindling there the flame

Which burns to purify, but not consume. This is a band of brothers—let it be

In highest truth, Adelphe. Hand in hand Explore the paths of knowledge. Heart to heart

In firmest concord stand. Think taught too hard To be attained by diligence untired,

Action to us belongs—success to heaven; Intention, not results, are in our power;

And he who greatly dares, will greatly do.

NON-RESISTANCE.

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The Non-Resistance Society—Capital Punishment, &c.

Correspondence of the New-York Tribune.

Boston, Nov. 2, 1843.

There is in this country a class of persons, few in number, who call themselves Non-Resistants, and who, in consequence of their peculiar doctrines and practices, have been exposed to a large measure of the ridicule which the bigoted and unthinking world want to visit indiscriminately upon the heads of all who oppose radical changes in the Social structure. Like all reformers who have gone before them, they have been doomed to feel

'A world's reproach around them burn.'

While laboring, as they no doubt honestly believed, to redeem mankind from the bondage of evil principles and vicious practices. Seeing that the papers contain a notice that the annual meeting of the New-England Non-Resistance Society would be held on Tuesday at the Marlboro' Chapel, I resolved to improve the opportunity thus afforded to become acquainted with the doctrines and purposes of this much abused body of persons—believing, with Dr. Follen, that 'principles which are essentially the same as those entertained by the Society of Friends have a right to be heard, and not to be condemned without benefit of trial. Before going to the meeting, I took pains to procure a copy of the Declaration of Sentiments put forth by the Society at the time of its formation in 1838, and which I recollect to have seen at that period. I found it to have been a document drawn up with great ability, and setting forth the doctrines and purposes of the Society in language at once forcible and eloquent.

Now I suppose that if I had been the spectator of a battle here, your readers would all thank me for giving some account of it. Will they be interested in learning how a portion of their fellow-countrymen, all of whom were engaged in the struggle, viewed all wars and fightings to be sinful, propose to establish peace on earth and good will among men? I believe you have among your readers no small number of persons who have the manliness and courage which enable them to look at a new idea without being frightened or losing their temper; and as I believe they have derived great advantage from the practice of allowing fair play to all opinions, I cannot resist the temptation of offering for publication in your columns a few of the most striking passages from the above Declaration. Your readers will thus obtain a clearer view of the sentiments of this singular class of men than I could give in any other way, and those who are disposed to put themselves in a belligerent attitude will learn thereby the vulnerable points in the Non-Resistance fortress, on which their guns should be brought to bear. They say:

'We cannot acknowledge allegiance to any human government; neither can we oppose any such government a resort to physical force. We recognize but one King and Lawgiver, one Judge, one God, and one Saviour, and we are bound by the laws of a kingdom which is not of this world; the subjects of which are forbidden to fight; in which MERCY and TRUTH are made together, and KNOWLEDGE and PEACE have their abode; in which there is no state line, no national or territorial partitions, no boundaries, no divisions, in which there is no distinction of rank, no division of caste, no inequality of sex; the officers of which are PEACE, its exactors RIGHTEOUSNESS, its walls SALVATION, and its gates FAITH; and which is destined to bring in peace and consume all other kingdoms. We regret not our military and naval armaments, our wars, offensive and defensive, but all that we have against war; against every blood shed, every aerial, every fortification; against the militia-system and a standing army; against all military distinctions and soldiers; against all monuments commemorative of victory over our fellow-men; against all military or naval exploits; against all appropriations for the defence of a nation by the force of arms, on the part of any legislative body; against every edict of government requiring of its subjects military service. Hence we deem it unlawful to bear arms, or to hold a military office. We regard as every human institution which is upheld by physical strength, and its laws are enforced virtually at the point of the bayonet, we cannot hold any office which imposes upon its incumbent the obligation to compel men to do right, on pain of imprisonment or death. We therefore voluntarily exclude ourselves from every legislative and judicial body, and from all human politics, worldly honors, and stations of authority. If, however, we are called upon to act as our subjects, neither can we elect others to act as our subjects, nor can we be elected to act as our subjects. It follows that we cannot see any man at law to compel him by force to restore any thing which he may have wrongfully taken from us or others; but, if he has seized our coat, we shall surrender our cloak, rather than subject him to punishment. We do not regard as a doctrinal doctrine, the spirit of Jacobinism the spirit of retaliation, violence and murder. It neither fears God nor regards man. We would be filled with the spirit of CHRIST. If we abide by our principles, it is impossible for us to be disloyal, or plot treason, or participate in any evil work: we shall submit to every order, and we shall do as the Lord's sake; obey all the requirements of government, except such as we deem contrary to the commands of the gospel; and in no case resist the operation of law, except by meekly submitting to the penalty of disobedience. We do not regard as a doctrinal doctrine, the spirit of Jacobinism the spirit of retaliation, violence and murder. It neither fears God nor regards man. We would be filled with the spirit of CHRIST. If we abide by our principles, it is impossible for us to be disloyal, or plot treason, or participate in any evil work: we shall submit to every order, and we shall do as the Lord's sake; obey all the requirements of government, except such as we deem contrary to the commands of the gospel; and in no case resist the operation of law, except by meekly submitting to the penalty of disobedience. 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