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WM. LLOYD GARRISON, EDITOR.

# THE LIBERATOR

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

J. BROWN YERRINTON, PRINTER.

VOL. XV.—NO. 30. BOSTON, FRIDAY, JULY 25, 1845. WHOLE NO. 758.

## REFUGE OF OPPRESSION.

AMERICAN ANTI-SLAVERY SOCIETY.

Resolved, That by slaveholding, this Society understands the holding and treating of human beings as property; and maintains that to hold and treat a human being thus, is universally and always sinful, and ought to be every where immediately abandoned.

Resolved, That this sin, as those of drunkenness, quarrelsomeness, falsehood, and the like, is inconsistent with Christian character, and a regular standing in the Church of Christ, and ought to be made the subject of remonstrance and discipline, according to such one's distinctive methods of procedure in every branch of their Church.

Resolved That in urging the several religious denominations to give effect to such remonstrance and discipline, according to the established principles and usages of each, this Society, and the friends of the slave, not by the overthrow of the churches or the state, but only by the reformation in both, in methods alike orderly and constitutional.

The above resolves we select from a series, adopted by the American and Foreign Anti-Slavery Society at its recent anniversary.

We invite the attention of our readers to them in particular; since, if such there are, who entertain the belief that anti-slavery is anti-church and anti-union. Strenuous efforts have been made, and are now made, to identify abolitionism with Garrisonianism; and to make all, who avow hostility to slavery, responsible for the doctrines of Wm. L. Garrison and his followers.

Nothing certainly can be more unreasonable or more unjust. Mr. Garrison advocates the dissolution of the Union. The 60,000 abolitionists who voted for Birney at the late election, with singular unanimity, go for the Union as it should be.' They maintain that the Union was formed to promote justice and secure liberty. This object they have not yet been obtained; yet they believe it attainable under the Constitution, which they regard as an anti-slavery instrument. While, therefore, many Whigs, and among them some prominent men, are ready to second Garrison in his crusade against the Federal Union, we have not, that we know of, in our ranks, who advocates dissolution. Point us to the public journal, or the public man, identified with the Liberty Party, who entertains such sentiments.

Neither does dissolution follow as a consequence from our doctrines. The physician finds that disease is effected in the system by the use of opium. It may have been infused in infinitesimal doses,—it may have been so gentle and so gradual in its progress, as not to have been perceived. Its effects are fatal to the life of death. If, by a quack, he will administer opiates, and endeavor to quiet the fears of the patient, leaving the disease unmolested, to produce its work of death. If, however, a regular and faithful physician, he will first ascertain the cause of the difficulty, and seek to remove it; rightly judging that, so long as the cause remains, the effects must, of necessity, be felt. He will prescribe for the cause rather than the effects,—the disease rather than the symptoms.

So in politics. The dominant parties, so far as they take, or recommend, any action in relation to slavery, have regard only to the effects of the system, leaving the cause untouched; while the Liberty Party would strike at once at the source of all these evils,—at the single disturbing cause in the machinery of our government. Let slavery be abolished, and those minor questions of finance, about which parties now contend, would, merely, might easily be adjusted. First pure, and then peaceable, is our motto.

Still more unjust and cruel is the attempt to identify the Liberty Party with Mr. Garrison, in his attacks upon the church, the clergy, and most of the institutions of the Bible. There may be, and doubtless are, persons in the Liberty Party, who personally ignorant as to rank all who oppose slavery, in the same class. But those who advocate moral and political action, consistently, we venture to say, at least 9-10ths of all the abolitionists in the land, differ as widely from the no-government, no-ministry, and no-church doctrines of Garrison, as do the Protestants from the Papists. As to the nature of American slavery, and the necessity of emancipation, they agree; but, in all other respects, they are antipodes.

The members of the Liberty party are men, who, convinced of the enormity of slavery, and of their responsibility in God and the sight of mankind, and rulers, have resolved to choose out righteous men to rule over them, and to exercise their political franchise in such a way as shall tell most effectually in the destruction of this iniquitous system. They are also, with few exceptions, members in regular standing of the various religious denominations, too, who, in devotion to the true interests of the church, to the promotion of good morals and society and to the glory of our country, will not suffer by comparison with any other party, sect, or denomination, in the land.

They wish the church purified from the sin of oppression. They wish her to wash her hands from all participation in the traffic in the bodies and souls of men. If they did not love the church, would they desire to rid her of a sin which is fatal to the salvation of the church; no in her sins, but from them. They would not destroy the influence of the ministry, but increase them ten-fold that they be the ambassadors of the Prince of Peace,—of Him who came to proclaim liberty to the captive, and the opening of prison doors; and, in order to this, insist as ye have not done it unto the least of these, ye have not done it unto me.' They would not destroy the church, but build it up on that faith declared to the saints. 'Glory to God in the highest, on earth peace and good will to man.' They would not strike at slavery through the church, but would make the church instrumental in the destruction of slavery. The church was designed by its Great Head as an instrument in the hands of God for the removal of all sin, and the conversion of the world unto Himself.

Such we believe to be the views and designs of those with whom we act. Is it, then, a foul calumny to attribute to the Liberty Party the design of dissolving the Union, or overthrowing the church?—*Worcester County Gazette.*

Yes,—undoubtedly it is 'a foul calumny.' The Liberty party, as such, is just as compromising as the Union—just as pharisaical and corrupt as the Church

From the Greenfield Gazette.

### MODERN ABOLITIONISM—MAKE WAY FOR THE REFORMERS!

The late gathering of the Reformers, at the Marlboro' Chapel, in Boston, exhibited, (judging from the published accounts we have seen of it,) a splendid collection of the real Simon Pures of the order, and a choice illustration of their principles.

The meeting was got up through the instrumentality, of Garrison, and considering his Anti-Sabbath, Non-Resistance, and No Human Government, and other peculiar notions, it is not strange that there was much to excite the contempt and ridicule of the spectators. Yet the actors in this farce claim to be enlightened, and patriots of the purest; as the friends of the slave, and mercilously and bitterly denounce all the clergymen and churches, and others, who differ from them.

But it is some satisfaction to know that the number who hold on to the Garrison School, is small. The great majority in this State, who adhere to the Abolitionists, both ministers and people, have long since repudiated his doctrines in disgust, being satisfied that there is a more rational, and a better way of effecting the emancipation of the slave.

The platform, in the first place, was declared to be free to all who, of course, it is to be presumed, no matter whether Abby Kelly, Moll Flanders, or Tom, Dick and Harry.

Wendell Phillips (it is strange that he should be found in such company) was one of the principal speakers. He is a man of fine talents, a good speaker, and powerful in extempore harangue.

Foster was another. This is the gentleman who has become somewhat famous in consequence of going into churches, and making speeches during divine service. For this offence he has been convicted in jail, as a punishment, but we not learn that he has profited much by the discipline.

Rogers from New-Hampshire was present. He was bred a lawyer, and have got a lucrative business for the sake of becoming an Abolition Reformer. As ally of Garrison at the outset of his career, but not being able to endure his dictation, flied off, and set up on his own hook. They are now at variance, and abusing each other as often as opportunity presents. Rogers is a thorough Non-Resistant, and 'so consistent,' it is said, 'that he has abolished family government, leaving human nature to work out its own results without any help from him.'

The first day of the Convention was spent in denouncing the church and ministers of the gospel. And in this, no limits were set to their abuse. The more gross and vulgar, the more acceptable, apparently, to the chief ruler and his disciples.

Rev. Joseph Sprague, Springfield, arose and attempted to repel the slanders that were heaped upon the heads of the clergy; but he soon found the propriety of giving heed to the injunction, 'Cast not your pearls before swine.'

Gov. Pinney, formerly of Liberia, next arose for the purpose of correcting some of the gross falsehoods that were uttered by the reformers, but in vain, and he was plainly told that 'he was a genuine devil, and his scheme the very spawn of hell.'

NEGRO INSURRECTION IN MARYLAND. This movement of the negroes in Maryland, according to all accounts from Washington, is quite alarming, bordering, in fact, upon the reality of one of the great Southampton insurrection or massacre, produced by the agitation of the abolitionists through the mails and otherwise. The attempt of the negroes in Maryland has been produced by the same influences—the recent agitation of the slavery question by the Liberty party and the various movements of the abolitionists in the free States. And the worst of it is, that we can hardly hope that the mischief will stop here. There is every reason to believe that some still more desperate and bloody movement will take place ere long. The collection of a hundred negroes, and the march upon the State of Pennsylvania, would seem to indicate that a new idea has seized the minds of these creatures. What is there to prevent the organization of large bands of negroes in all the States adjacent to free States, and a universal system of insurrection and rebellion; and all produced by the agitation of the fanatical abolitionists and fanatic fanatics who are marshalled under the banner of abolitionism?—*Bennett's Herald.*

## THE LIBERATOR

OUR CAUSE IN OHIO.

USTONVILLE, Lake County, (Ohio,) July 9, 1845.

FRIEND GARRISON:

I wish to say a word in regard to our efforts, this fall, in this western valley, and our future prospects; and I do so in the full confidence that all the friends of universal freedom will feel an interest in whatever pertains to the cause.

Abby Kelley and myself arrived in New Lisbon the 2d of June, in time to attend the annual meeting of the Ohio A. S. Society, which was held on the 5th, 6th, and 7th. Supposing a full account of the doings of the meeting may have reached you ere this, I will merely say, that its sessions were fully attended, and the discussions earnest and interesting. Our views of the Constitution and the Union, new and startling to many here, produced a great excitement and threats of moboeratic demonstrations of *patriotic* feeling. After the close of the meeting, we held meetings for some three weeks in towns in the vicinity, all fully attended, and interesting from the fact that the attention and feeling of the people seemed to be awakened. There is a excellent material for true anti-slavery in Columbiana county, as many whose minds are open to conviction have not the slavish fear of the parish popes of this *enlightened* land to overcome. Benjamin S. Jones joined us about the middle of the month, and held a large meeting in Salem, in which *Liberty party* was discussed, and efforts made to show its worthlessness as an anti-slavery instrumentality, and the corruption of its leaders. The Constitution was also discussed, and the Church question called up. Some clergymen came forward to the defence of the Church, and manifested the usual duplicity and arrogance of the defenders of the *faith in man-stealing*.

After holding some meetings in the southern part of Trumbull county, we reached Warren, the county seat, the last of June, and held a meeting in the afternoon and through the two following days, in the court-house, all the churches being closed. The Liberty party paper had called us the agents of the *No-Government Society*, and we accordingly took up the question of Liberty party, in order to show that the principle of 'mental reservation,' and 'private interpretation,' as upheld by Jas. G. Birney, made it justly liable to the charge of no-governmentism. The adherents of the party who were present, chose rather to listen and ask such questions as would draw out our views, than to occupy much time in dispute; and I will do them the justice to say, that they manifested a fairness and candor that would put to shame their brethren in the East, where their party is *riper* than here. We find usually among the members of the party here, far more candor, and less blinding prejudice, than farther East, and of course more willingness to discuss fairly, and with a wish to arrive at the truth; yet the party-feeling is the *same in kind*, though not *in degree*; and when the corrupting influence of a political organization shall have done its work, that will be as strong here as elsewhere. Meeting so many warm-hearted, sincere friends of the oppressed, who have enlisted in the party as the best means they could conceive of to forward their hopes, it is painful to see how the men who would shield a consistent, Christian, and compromise with the blind attachment of the masses to a Union that is bringing evil and wrong upon all, as do the leading spirits of the so-called Liberty party, have blinded their eyes. Yet the *truth* is mighty, and must prevail, if it can only be laid before the people. The Church question has never been thoroughly discussed here; and those who have not been fully aware of their guilt, as members of pro-slavery churches, are startled into investigation. Many of the Liberty party are awakened to a sense of the falsehood of their position as upholders of the Church, the great bulwark of slavery, while they are striving to pull down the political outposts of the institution. And we intend to make good use of the acknowledgment made by the editor of the Philanthropist, that many of the leaders in Cincinnati are connected with proslavery churches, to show the people the falseness of their position, and the folly of all their *political efforts* to pull down that which they *sanctify at the same time.*

We have learned, since leaving Warren, that the churches would be open, and a Presbyterian minister, stirred to do something by the outward pressure, has made an effort to preach an anti-slavery sermon, in which he said he agreed fully with the sentiments advanced by us. If so, will he dismiss at once his connexion with the Presbytery, and refuse fellowship with its members? We will see, and probably not.

After leaving Warren, our next meeting was at Jefferson, Ashtabula county, the residence of Joshua R. Giddings, with whom we stopped during our stay in the place. The 4th and 5th of July, large audiences came to hear and discuss, and much interest was manifested. The idea of disunion was not half so startling to the Whigs of the vicinity as to Alvan Stewart and James G. Birney, judging them by their resolutions passed in New-York a few weeks since. There is much hatred of slavery in this part of the Reserve, and some favorable light in regard to its evils and wrongs. Mr. Giddings has done much to spread light on these points, but at the same time, to spread the idea that the salvation of the country and the freedom of the slave depend upon the success of the Whig party. He manifests much interest in the cause, and is willing to have our views promulgated; indeed, all that a politician can do, he is ready to do, as all must know who have marked his bold and fearless advocacy of human rights in Congress. Would that he would take one more step, refuse any longer to act with slaveholding in the Legislature, to take his seat in the Hall of Representatives, giving to the members and the world his reasons for doing so. Powerful as is his influence there, his *absence* would exert an influence more mighty still, and the successful attempt of the negroes in Maryland has been produced by the same influences—the recent agitation of the slavery question by the Liberty party and the various movements of the abolitionists in the free States. And the worst of it is, that we can hardly hope that the mischief will stop here. There is every reason to believe that some still more desperate and bloody movement will take place ere long. The collection of a hundred negroes, and the march upon the State of Pennsylvania, would seem to indicate that a new idea has seized the minds of these creatures. What is there to prevent the organization of large bands of negroes in all the States adjacent to free States, and a universal system of insurrection and rebellion; and all produced by the agitation of the fanatical abolitionists and fanatic fanatics who are marshalled under the banner of abolitionism?—*Bennett's Herald.*

Yours truly, G. B. STEBBINS.

ANTI-SLAVERY IN DOVER.

DOVER, N. H. July 15, 1845.

MR. EDITOR:

Sir,—I have taken the liberty of writing to you; and although a stranger to you, I have nevertheless a desire that you may be spared to see the consummation of that great and glorious work to which you have unreservedly devoted your time, talents and influence. Dover is a small manufacturing village. There is not as much opposition to the great cause of emancipation here, as in many of the surrounding towns. We had an evidence of this last year, when Miss Kelley, Miss Hitchcock and Mr. Foster, lectured here. I believe I do not strain the truth when I say, that there was convicted on that memorable occasion, the largest and most respectable audience ever before assembled in this village. 'Since then, there has been a number of lectures given here.

Mr. Pierpont lectured here lately to a large and respectable audience; the meeting was held in the Unitarian church. Before he commenced his lecture, he thought it necessary to prove to the members of that Society, that to advocate the cause of the poor, down-trodden slave, was not a desecration of the Sabbath; and to support his position, he quoted the words of the old prophet, which had reference to Christ, and which Christ applied to himself—' The spirit of the Lord is upon me,' &c.; and emphatically pronounced it an *abolition sermon.* Mr. Pierpont is a very plain, candid man, and will always command a large and respectable audience wherever he lectures.

Mr. Pinney, formerly Governor of Liberia, gave us a lecture here last Friday evening. The meeting was held in the Town Hall, a large and beautiful edifice. There convened within its spacious walls about 50 individuals. At the time appointed, his Excellency came forward in a calm and dignified manner, and gravely told his audience that he made a practice of opening all his meetings with *prayer*; and then with solemn and uplifted visage thanked God that we were in a land of *liberty*—that we had reached the very zenith of civilization—that we did not properly appreciate the great liberty which our free institutions bestowed upon us. After prayer, he gave a lecture on the Colonization scheme. His first object was to prove that there were more crimes committed in this country among the free people of color, than among the whites, in the same proportion of population; and to prove this, he told us he was travelling in one of the States, Pennsylvania, I believe, and happened into a house and found a record of criminal cases for the year, which showed a greater amount of vice, if it can only be said before the people, 'The Church question has never been thoroughly discussed here; and those who have not been fully aware of their guilt, as members of pro-slavery churches, are startled into investigation. Many of the Liberty party are awakened to a sense of the falsehood of their position as upholders of the Church, the great bulwark of slavery, while they are striving to pull down the political outposts of the institution. And we intend to make good use of the acknowledgment made by the editor of the Philanthropist, that many of the leaders in Cincinnati are connected with proslavery churches, to show the people the falseness of their position, and the folly of all their *political efforts* to pull down that which they *sanctify at the same time.*

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☞ All men are born free and equal—with certain natural, essential and unalienable rights—among which are life, liberty, and the pursuit of happiness.

☞ Three millions of the American people are in chains and slavery—held as chattels personal, and bought and sold as marketable commodities.

☞ Seventy thousand infants, the offspring of slave parents, kidnapped as soon as born, and permanently added to the slave population of Christian, (!) Republican, (!!) Democratic (!!!) America every year.

☞ Immediate, Unconditional Emancipation.

☞ Slave-holders, Slave-traders and Slave-drivers are to be placed on the same level of infamy, and in the same fiendish category, as kidnappers and menstealers—a race of monsters unparalleled in their assumption of power, and their despotic cruelty.

☞ The existing Constitution of the United States is 'a covenant with death, and an agreement with hell.'

NO UNION WITH SLAVEHOLDERS.

## THE LIBERATOR.

BOSTON, FRIDAY, JULY 25, 1845.

### CONSTITUTIONAL ABOLITIONISM.

'Rev. Mr. Dutton then presented three resolutions upon the subject—one of which proposed calling the special attention of the two General Associations of the Presbyterian Church to the subject. Rev. Messrs. Perkins, Dutton, Hall, Dr. Beecher, Tyler, and other Presbyterian clergymen, made a speech, and urged, that the whole subject be referred to a committee of three, viz: Rev. Dr. Tyler, Rev. Messrs. Dutton and Perkins. They subsequently reported, that the resolutions on slavery, formerly adopted by this body, beginning in the year 1834, and from that time down to the present, be drawn off by the scribe, and a copy be forwarded to the two General Assembly. These resolutions having been read, they, with the report of the committee, were unanimously adopted by the Synod.

The old 'Norfolk resolutions' must produce a powerful effect upon the General Assembly.

### UNIVERSALIST ASSOCIATION.

The Quinebaug Universalist Association, at its meeting in Bolton, Mass., adopted the following preamble and resolution:

Whereas, it is the duty of all those who believe in the ultimate holiness and happiness of all, as Jesus Christ, to bear faithful testimony against the prominent and flagrant sins of the land, and both by precept and example to promote the cause of God and humanity on the earth; therefore

Resolved, That this Association deem it their duty as Christians and Philanthropists, to enter a solemn protest against the sin of slaveholding as it exists in the slave States of this Union, as a gross immorality, combining covetousness and extortion in their worst forms, as in direct violation of the law of God.

From the Salem (Ohio) Register.

### ABBY KELLEY.

There cannot be a more sincere or honestly devoted being in the cause of what she considers truth and right than Abby Kelley. Yet she is denounced and villified, slandered, misrepresented, and often abused. I have often been astonished at such coarse, absurd, fanatical, &c.; and yet no one will meet her and show wherein they are not true. Whether it be the talent of the instrument or the truth of the positions, it must be for those who hear her to judge: but certain it is, she seldom, if ever, comes off second best in any controversy involving the merits of her positions. She has been at several times in the East, but never yet heard her arguments refuted. Notwithstanding this, she is often denied a hearing amongst professed friends, and sympathy for the success of Christianity and the welfare of humanity. In New Lisbon, where free discussion has never yet been denied, and where we could have expected many houses to have been thrown open to her, but in the town of Salem, where every man dares to think and speak his honest and candid thoughts, free discussions and freedom of actions, we little expected but an ample and spacious building would be offered for the accommodation of the people. Not so, however. The greatest charge that can be urged against Abby Kelley is, that she is a non-resistant, and therefore her views should not be taught in the churches where Christ's doctrines are inculcated. There are no other grounds upon which the largest church of our place is refused her, and the society has been incorporated in all the united States, &c. decided it could not be used, and gave the following (and to say the least, very similar) reasons: that the introduction of such a lecturer (from hearsay) are dangerous to our common country!' The decision of a slaveholders' meeting could not be much different from that. 'From hearsay they are dangerous to our common country.' This was always the grounds of the slaveholders. Much might be said upon this sentence, but the point is plain enough. We do not care to go long to see, in Salem at least, a house that shall be open for ascertaining truth, without regard to the prejudices of particular persons

From the N. Y. Tribune.

### THE WORKINGS OF SLAVERY.

We find in the Green Mountain Freeman, a letter from Rev. J. C. Aspenwall, who has lately visited the settlements of the runaway slaves in Canada. Some of his statements are curious enough, and furnish a most significant illustration of the workings of the slave system. Among them, Mr. Johnson married, Mr. Chinn's sister Julia Ann, one of his own slaves, by whom he had two daughters that he recognized and educated as his children. Mr. Johnson died in 1840, and left a will releasing first made its appearance in the United States; and respectable men from Kentucky testify that Col. Johnson has since lived with one of Mr. Chinn's daughters, as though she was his wife. This, according to common calculations, would make Mr. Chinn the father of his own grandchildren. Mr. Chinn is president of our great republican nation. It appears that Col. Johnson took Mr. Chinn's oldest son, Marcellus, on his first emigrating expedition to Texas in 1835; and that the boy left him at New-York. Johnson tried to obtain information respecting the boy's whereabouts of Mr. Chinn, but he refused to bring the boy forward on condition that his free papers should first be made out and signed. This, the Col. refused to do. He then employed clergyman of Johnson's slaveholding companions, has also visited him at London, and used his best endeavors to persuade him to return.

Much credit, says Mr. Aspenwall, has been given to the Col. for his generous conduct in thus having emancipated and educated the children by three women, the sisters of Mr. Chinn's wife, who is, in fact, both his brother-in-law and father-in-law; for it seems that these three both the women and his own children, to James Peak, to be carried off in slavery, as Mr. Chinn states that he did, may not be quite a highly creditable one, to a point of morality it will well compare with his other conduct.

Strenuous efforts are frequently made by masters to recover their lost slaves, and not unfrequently are fugitives tempted, by the offer of freedom to themselves or their relatives, to betray their fellow fugitives. Mr. Aspenwall furnishes one example of this. Mr. Chinn, the slave of Col. Johnson above alluded to, was written to by Mr. Newton Craig, the keeper of the Kentucky Penitentiary, and told that if he would betray a slave of the latter, who was supposed to be in Canada, his son Daniel should

be set free, and Col. Johnson, his former master, would also send him free papers for himself. The letter of Mr. Craig is cunningly worded, and offers inducements which have had great force with a man situated like Mr. Chinn, but to his honor be it recorded, the temptation was not too strong for his manly virtue and integrity. No selfish desire to secure the freedom of a darling son, or to render his own situation more free from danger, could induce him to betray a companion in trouble. No man of sound principle can read the letter of Craig, knowing at the same time what answer was given to it by the fugitive, without feeling contempt for the former, and admiration for the noble conduct of the latter. The slave was certainly most of a man.

This system of slavery may well be called 'a *peculiar* institution,' for in its principles and workings it has no parallel in heaven above, or in the earth beneath. That will be a glorious day for our country which shall witness its peaceful overthrow.

From the National Anti-Slavery Standard.

TO THE COMMITTEE OF THE BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY, LONDON.

New-York City, July 12th, 1845.

*Very kind and highly-esteemed Friends:*

I arrived this day in this city, and embrace the earliest convenient opportunity to acknowledge the reception of the kind letter of your worthy Secretary, John Scoble, and the accompanying resolution adopted at your meeting in London, on the 4th of October, 1844, expressive of your opinion of, and feelings toward Charles T. Torrey and myself. The letter was forwarded through the kindness of a friend in New-York, and reached me just two months after its date. But it is impossible for me to express upon paper the feelings which the reception of the letter and resolution excited.

I am an American-born citizen, and have lived forty-five years under this Republican form of Government, but I am ashamed to acknowledge that, while enjoying the greatest social and religious privileges of any nation upon the earth, boasting of our liberal and free institutions, of the inherent right of all men to 'life, liberty, and the pursuit of happiness,' of our arts and science, civilization, and the dispensation of the gospel; yet we cherish in our midst, the most heinous, unjust, oppressive, and God-provoking system that ever cursed the dwellers of earth, nourishing jealousy and discord through the land, poisoning the life-streams of our Union, corroding the vitals of this young and growing nation, and destroying the mental and moral faculties of one portion of its inhabitants, to corrupt and debase the other; and if any one is found among her sons whose humane feeling prompt him to extend an act of sympathy towards his deeply-injured fellow-subjects—who have no where to look with any earthly hope for the mitigation of their wretchedness, but in the hearts of the few, and are denied the privilege of seeking redress from the laws and counsels of their country—such an one is sought out and hunted like a beast of prey, and dealt with as a traitor to his country, and as a slayer of his fellow-men; and this, notwithstanding every precaution has been used to prevent any act of violence on the part of the truly wronged, and none but pacific means are countenanced to obtain relief.

While my mind has been filled with such considerations, and while undergoing the most degrading punishments that human invention has produced from the hands of my own countrymen, I receive from a high and honorable source, in a foreign and monarchical country, the warm and cordial sympathies, and favorable consideration and approbation of the cause for which I suffer, and detestation of the course pursued against me, from entire strangers, whom I never saw, and probably never shall see this side of another world.

I heartily respond, gentlemen, to the declaration in the last clause of the resolution which you adopted, that 'the laws under which we were to be arraigned are utterly disgraceful to a civilized community, and in the highest degree repugnant to the *spirit* and *precepts* of the *gospel*.'

You are probably aware, ere this, of the result of my first trial in November last, under four indictments. Since that time, I have been detained in prison until the 16th of June, when, after having undergone a second trial on the 10th of May, under three indictments, I was released by the liberality of friends, in paying the fines and costs of prosecution, which were charged against me. With the exception of two and a half months, I was kept in chains during the whole of my imprisonment.

Let me assure you again, my dear friends, of my gratitude for your kind and humane consideration. It is a source of deep regret to me that the original letter and resolution were taken from me while in prison by the authorities, but not, however, until I had secured a copy of each, which I hold invaluable. They were laid before the Legislative Council of Florida, and a report made thereon, a copy of which I enclose.

Trusting that all needful blessings from our divine Lord may attend you individually and collectively in all coming time, and enable you to accomplish much in the righteous cause you have espoused for the amelioration of the condition of the deeply injured and oppressed children of man,

I remain, respectfully, your grateful friend,

JONATHAN WALKER.

☞ Alluding to the release of this martyr in the cause of Freedom, the New-York Tribune says—

Capt. Walker sustains a high character for integrity and piety among those who know him in Massachusetts, and his wife and eight children, from whom he has been separated now nearly two years, during which time they have felt the deepest anxiety for his fate. The brand on his right hand he styles the coat of arms of the United States! If the slaves had been *white*, and Capt. Walker had endangered his life in taking them away from the Arabs, the brand would have been deemed a mark of honor in every part of the country, and Congress would have hastened to testify the respect and gratitude of the nation for his services. But the slaves were black and held in bondage under the authority of U. S. law, and we suppose there can be no doubt that he was a rogue! Hail, Columbia!

NEW-JERSEY A SLAVE STATE!

The New-Jersey Slave Case. The Supreme Court sitting at Trenton, delivered their opinion in this interesting case on Friday.

1st, That the relation of master and slave existed by law at the adoption of the Constitution in 1844.

2nd, That that Constitution has not destroyed that relation or abolished slavery.

3d, That the colored man, William, should be remanded to the custody of the defendant.

Their decision sustains the law of slavery as it existed prior to the adoption of the new Constitution.

Judge Nevius gave a written opinion, in which Judge Carpenter concurred, and Judge Randolph gave a written opinion to the same effect. The chief justice stated his dissent verbally.

We find the following abstract from Nevius's opinion in the Trenton Emporium of yesterday.

The opinion of Justice Nevius goes on to state that the proceedings in this case were designed to investigate and settle the question, whether slavery can exist in this State, under its present Constitution and laws—whether it has ever had a legal existence—and if so, whether its existence is legal still. It was the law of the case on which the court was called to pronounce.

He went on to quote largely from authorities to show that the relation between master and slave had been recognized by law from time immemorial. On this point he referred to the grants in Carterett's time, 1664, to the minutes of the Colonial Assembly, 1680, 1694, and the instructions of Lord Cornbury, 1702, and the acts of 1713, 1751, 1768 and 1769, which were quoted to show that while New-Jersey was a colony, the institution of slavery was tolerated, recognized, guaranteed and regulated by law.

As early as 1798, the legislature declared by statute, that every negro then a slave should remain a slave, till regularly manumitted according to the terms prescribed by law; and this court has from time to time protected the claim of the master to the slave.

In 1820, the Legislature adopted a plan for the gradual abolition of slavery, in which the relation of master and slave was again recognized, and under which slavery has nearly disappeared, the number being reduced, according to the late census, to 674, who have, according to the act, a legal claim on their masters for maintenance, in case of inability to support themselves, unless the law is rendered nugatory by the New Constitution.

The learned Judge then went on to discuss the point whether the new Constitution had abolished the law of slavery. The first section in the bill of rights was quoted, as follows:

'All men are by nature free and independent, and have certain inalienable rights, among which are those of enjoying and defending life and liberty, acquiring, possessing, and protecting property, and of pursuing and obtaining safety and happiness.'

The learned Judge, in relation to this clause, remarked that the Convention in framing this fundamental law, set out with the general proposition that men in their social state are free to adopt their own forms of government, and enact their own laws—that they are independent of all foreign societies and governments, and of the will of any one man or set of men—that in framing their laws, they have a right to consult their own safety and happiness, whether in the protection of life and liberty, or the acquisition of property—that the language used was never intended to apply to man in his private, individual or domestic capacity, or to define his individual rights or interfere with his domestic relations. He regarded it as speaking of men in their social capacity, and thought that if the Convention intended to abolish slavery, which was well known to exist, and with it the right of the master to his slave, and the right of the slave to protection and maintenance, no one can doubt that the framers of the Constitution would have engrafted on it some clear and definite provision for effecting their object, and not left so important a question, and one which involved such grave consequences, to depend on the construction of an indefinite and abstract proposition.

He went on further to say that it had been determined by the Federal and State Courts, that the language used in the Federal Constitution, and in the Declaration of Independence, of similar import, did not disturb the laws in relation to slavery, or in any way affect the rights of masters or slaves.

In examining the decisions of the Massachusetts courts, and those of Virginia, the learned Juuge showed that they differed in their construction of similar provisions; and in this conflict of opinions among judges, the present case must rest on what this court shall consider the fair, legal and safe construction.

PROCLAMATION OF THE MEXICAN PRESIDENT.

José Joaquin de Herrera, General of Division and President ad interem of the Mexican Republic, to the citizens thereof.

Be it known: That the General Congress has decreed, and the Executive sanctioned, the following:—

The National Congress of the Mexican Republic considering—

That the Congress of the United States of the North has, by a decree, which its Executive has sanctioned, resolved to incorporate the Territory of Texas with the American Union;

That this manner of appropriating to itself territories upon which other nations have rights, introduces a monstrous novelty, endangering the peace of the world, and violating the sovereignty of nations;

That this usurpation, now consummated to the prejudice of Mexico, has been in insidious preparation for a long time; at the same time that the most cordial friendship was proclaimed, and that, on the part of this Republic, the existing treaties between it and those States were respected scrupulously and legally;

That the said annexation of Texas to the United States tramples on the conservative principles of society, attacks all the rights that Mexico has to that territory, is an insult to her dignity as a sovereign nation, and threatens her independence and political existence;

That the law of the United States, in reference to the annexation of Texas to the United States, does in nowise destroy the rights that Mexico has, and will enforce upon that department;

That the United States having trampled on the principles which served as a basis to the treaties of friendship, commerce, and navigation, and more especially to those of boundary fixed with precision, even previous to 1832, they are considered as violated by that nation;

And, finally, that the unjust spoliation of which they wish to make the Mexican nation the victim, gives her the clear right to use all her resources and power to resist, to the last moment, said annexation:

IT IS DECREED:

1st. The Mexican Nation calls upon all her children to the defence of her national independence, threatened by the usurpation of Texas, which is intended to be realized by the decree of annexation passed by the Congress, and sanctioned by the President of the United States of the North.

2d. In consequence, the Government will call to arms all the forces of the army, according to the authority granted it by the existing laws; and, for the preservation of public order, for the support of her institutions, and, in case of necessity, to serve as a reserve to the army; the Government, according to the powers given it on the 9th of December, 1844, will raise the corps specified by said decree, under the name of '*Defenders of the Independence and of the Laws.*'

MIGUEL ARTISTAN,
President of the Deputies.

FRANCISCO CALDERN,
President of the Senate.

Approved, and ordered to be printed and published.

JOSE JOAQUIF DE HERRERA.

A. D. Luis G. Cuevas.

Palace of the National Government,
City of Mexico, June 4, 1845.

From the New-Orleas Tropic, July 8th.

Mexico. We are indebted to an esteemed friend for the following interesting letter from his regular correspondent at Vera Cruz.

Vera Cruz, June 24.

The Castle is in good order; it mounts 200 large guns, and has recently been re-inforced by some 500 or 600.

The late President, Santa Anna, his wife and daughter, are still in Havana—where they will remain until the old General has an increase in family, which is shortly expected.

There will be a declaration of war in a few days by this government against the United States. Orders have just been received to have all the public archives removed to Jalapa, which is sixty miles in the interior, for safe keeping. This looks like making preparation.

The Mexicans have lately received an addition to their marine: three large gun boats, mounting each one 24 pounder, built in New-York, well finished, and creditable to American ship-builders. They cost, with the arms, &c. attached, about $10,000 each.

☞ Let all those who do not mean to fight the battles of slavery, and who execrate a slaveholding alliance, sign and circulate the following Pledges:—

DISUNION PLEDGE.

Whereas, in the formation and adoption of the Constitution of the United States, the following criminal and dangerous concessions were made to the slaveholding power, namely: that the foreign slave trade should be safely prosecuted under the national flag, as a lawful branch of American commerce, for a period of not less than twenty years; that fugitive slaves should find no protection from their pursuers on any portion of the American soil; that slave insurrections should be suppressed by the combined military and naval power of the country, if needed in any emergency; and that a slaveholding oligarchy, created by allowing three-fifths of the whole slave population to be represented as property by their masters, should be allowed a place in Congress;—

Therefore, regarding that Constitution as a 'covenant with death and an agreement with hell,' the mighty prop that sustains the entire slave system, we, the undersigned, to signify our abhorrence of injustice and oppression, and to clear our skirts from innocent blood, do hereby pledge ourselves not to elect, or in any way aid or countenance the election of any candidate for any office, the entrance upon which requires an oath or affirmation to support the Constitution of the United States; but in all suitable ways to strive for the peaceable dissolution of the Union, as the most consistent, feasible and efficient means of abolishing Slavery.

ANTI-SLAVERY PEACE PLEDGE.

We, the undersigned, hereby solemnly pledge ourselves not to countenance or aid the United States Government in any war which may be occasioned by the annexation of Texas, or in any other war, foreign or domestic, designed to strengthen or perpetuate slavery.

ANOTHER AWFUL CONFLAGRATION IN NEW-YORK.

At a quarter before 3 o'clock, on Saturday morning, a fire broke out in Van Doen's Oil Factory, in New street, New-York, which, in a short time, heightened into the most destructive conflagration, with a single exception, ever experienced in that city. The following particulars of the disaster, from the Journal of Commerce, are the most complete and comprehensive that we have seen:

On the east side of Broadway, every building from Exchange Place, commencing with the Waverly House, to Marketfield street, is utterly consumed, also three or four buildings below Marketfield. The house on the corner of Stone and Whitehall streets, and two or three dwellings north of Stone street, remain comparatively uninjured. Thence to Broad street, Stone street is the boundary. Through Broad street from Stone to the public stores, within two or three doors of Wall street, the buildings on both sides are all destroyed. A line drawn from the public stores to the Waverly House, is the limit on the northwest. In Beaver street all the buildings on both sides are consumed, from the Bowling Green to within five or six doors of William street. On the west side of Broadway the buildings are all destroyed, from Morris street to No. 13, occupied by Mrs. Barker as a boarding house—this last included.

The buildings on Broadway, north of Morris street, were saved by incredible exertions, in which the inmates rendered themselves especially conspicuous. They were covered with carpets and blankets constantly wetted with the water carried by hand to the roofs.

The explosion which set this most disastrous conflagration in motion, we have no doubt was from the reservoir gasometer of the Manhattan Company, situated in New street, caused by the heat of the neighboring fire. There was nothing else that could have made it. In corroboration of this, the gas lights in our office went out instantly on the explosion.

There was a quantity of saltpetre in the store of Crocker & Warren; but a store full of it was burned ten years ago, and there was no explosion. Gunpowder is spoken of, but without evidence that any was present.

The explosion was tremendous, and produced the utmost consternation throughout the lower part of the city. The office of this paper seemed as if toppling to its base. The printer's sticks were thrown from their hands: and the gas lights suddenly extinguished in a part of the building, added to the terror and confusion of the scene. We experienced no damage, however, except the breaking of window glass. Nearly every building in Wall street, and, in fact, in all the streets contiguous to the burnt district, had its windows more or less injured, and in some instances whole sashes were dashed in, and the large massive doors of the stores either swung open, or detached wholly from hinge and bolt, and thrown into the centre of the buildings. Such was the effect on the Merchant's Exchange as to burst in the windows, breaking large quantities of the thickest plate glass. Even the interior doors were burst open.

The explosion occurred in successive shocks, previous to which the atmosphere was irradiated with brilliant flashes of light, tinged with every variety of color. The air was immediately after filled with balls of fire and burning beams, some of which, of huge size, were thrown to an incredible height and distance. A heavy burning rafter struck on the roof of Bunker's Mansion House.

The explosion was heard on board the steamboat Champion when seven miles from the city, and startled the passengers from their berths. It was also heard at Hempstead and at Newark. Capt. York, of the brig Milton, as well as the Captain and passengers of the brig Savannah, off the Highlands, heard the report and felt a concussion.

Among the goods destroyed by the fire, are 14,300 bales of cotton, 20,000 chests tea, 3000 to 4000 hhd. and 1500 boxes brown sugar, 8000 to 9000 bags coffee, 600 pieces carpeting, 2000 bbls. and 500 to 600 hhds. molasses, 10,000 lbs. fleece and pulled wool and 300 bales Smyrna wool.

The dry good jobbers escaped almost entirely, but the domestic good factors suffered severely, and several large stocks of foreign manufactures were destroyed. The whole loss of dry goods was perhaps two millions and a half of dollars. The following is a rough statement in round numbers, of some of the stocks destroyed:

| | |
|---|---|
| Bird, Gillilan & Co. | $300,000 |
| Reiss, Brothers & Co. | 300,000 |
| Fearings & Hall | 350,000 |
| Post, Phillips & Dale | 100,000 |
| Richards & Cronkhite | 150,000 |
| Hutchinson & Tiffany, (rear building) | 100,000 |
| Barber Brothers | 75,000 |
| Rhodes & Co. | 100,000 |
| Mali & Co. | 200,000 |
| Seignette & Co. | 150,000 |
| Hennequin | 150,000 |
| Gay Lussac & Co. (plate glass) | 240,000 |

There were some stocks of silks and other dry goods destroyed. The total loss is perhaps five millions, or one quarter the amount lost in the great fire ten years ago.

The whole quantity of goods was but a small fraction of the entire stocks of the city, and will not interfere at all with the full supply of all the demands of trade.

It will be understood that the losses by the various insurance companies do not extend necessarily to the amount of their policies. In general it is much less, and the universal opinion seems to be that all the insurance is good, with perhaps the exception of one office. There was a good deal of insurance in offices out of the city, so that our merchants were in general fully insured, and will find their policies on this occasion an adequate security.

The Brooklyn, Long Island and King's County Mutual Insurance Companies, all suffer considerably.

The Mutual Safety Co. has the largest amount of risk, say $1,400,000; and a careful examination of the losses makes it probable that there will actually be between $300,000 and 400,000, or about half of the accumulations of profits, on hand.

The two companies which are looked upon as used up by this disaster, are the Merchant's Fire and East River, which will pay in full or nearly so, but have no capital left to go on with.

The whole amount of insurance is four to four and a half millions.

We understand that the Boston insurance companies, and the Washington Insurance Company at Providence, lose but a very small amount.

The number of buildings burned up is about three hundred, making about three hundred and fifty street numbers, as many of them had two fronts. Many other buildings have been more or less scorched and damaged.

Several iron safes have been saved from the ruins, many of them so little injured that the books and papers are perfectly legible. That of Davis, Brooks & Co. is still standing on the second floor, and though several times enveloped in flames, is still in an available condition. Barclay & Livingston have also saved their books and papers.

The glass, which was nearly a quarter of an inch thick, in the building known as the former Bank of the United States, was broken by the explosion.

The Harbor, for ten miles below the city, was covered with floating fragments. Several pieces of burnt goods were picked up on Staten Island.

The stench of the city was so great, caused by the burning of spirits, oil, and every combustible matter, that it was offensive to those approaching the city for many miles before they reached the dock.

The city from the bay presented a vast sublime sight. Spectators beheld it in silence. It seemed as all the city was in flames. The sheet of fire and smoke ascended to the clouds.

The side walk in front of Old Trinity is filled with a bulwark of beds, bureaus, chests, tables, kettles, clocks, sauce-pans, portraits, vases, grid-irons, easy chairs, meal-bags, counterpanes, potatoes, and every thing else that was ever seen or heard of.

The Battery presents the appearance of the citadel of a beleaguered town. Women and children, with family moveables, all in confusion, are heaped up all over the enclosure; the gates are guarded by soldiers with fixed bayonets, and policemen are walking about in every part. Two men have just been brought in on litters, who appear to have fallen from over exertion and heat. They are surrounded by their female relatives.

The terror and alarm was so great, that the boarders and many of the females, half dressed, fled in fright from the Waverly House the moment that pile of buildings took fire.

The panic among the merchants on William, Pearl, and the lower part of Exchange Place, on the east side of the conflagration, was equally great, and we suppose that one hundred stores were emptied of their goods, at prodigious expense and loss, which were not reached by the fire. Vast amounts of valuable goods were lost by being deluged with water.

The effects of this terrible explosion were more or less felt entirely over the eastern side of the city. A gentleman this moment mentions to us that many of the windows of his house in Montgomery street, were broken in pieces by the shock.

There were many poor persons scattered over the Battery, yesterday (most of them slept there,) and we learn that they were relieved by a 'ministering angel,' Miss Livingston, who distributed money among them with an unstinting hand.

The 'burnt district' covers over a space of at least twenty acres, and the number of buildings destroyed is now estimated at three hundred and forty-five—many of them large and costly.

INCIDENTS.

The N. Y. Express gives the following list of incidents occasioned by the fire:

A melancholy and truly distressing scene took place at No. 10 Greenwich street. M. Henry, son of John Carey, died of consumption while the fire was raging and while the flames were spreading to such an extent that it was supposed that the house where he was might be consumed. Death however came, and his body wrapped in his bed clothes was immediately removed to a place of safety.

Mr. Moore, of the Croton Hotel, hearing that there were some poor families made houseless by the fire, loaded a cart with provisions, and sent the grateful and timely relief to hundreds, who exhausted and fasting, would but for this have suffered from hunger, perhaps starvation.

A fireman, apparently in the agonies of death, is lying on the steps of the Bank of Commerce, surrounded by physicians and friends. Neither his name nor the cause of the accident could be ascertained.

A letter nearly perfect was picked up on Staten Island, although somewhat *charred*. It was signed by Caspar Meyer & Co., and must have come from Broad street—a distance of 7 miles.

The Philadelphia Hotel, at the corner of Beaver and Broad streets, presented a sublime sight. The whole seven stories were wrapped in flames at one moment. The sides being stone, it presented the appearance of a volcano.

At the time the first explosion took place, a fireman belonging to Engine Co. 22, standidg on the roof of a house next to the explosion, was blown, as we are assured by the foreman of the company, two whole squares before touching the ground. He escaped with a sprained ancle.

One of the members of No. 5, was blown from the third story of the store next to the store where the fire broke out, and was landed uninjured on a spring cart in the street.

The number of lives lost it is impossible to estimate, but it is probably very considerable.

A married lady, sister of the wife of officer Martin, was buried in the ruins of 37 Broad-street.

Mr. Van Groening, of the firm of Pavenstedt and Von Groening, 94 Pearl-street, was blown up in the store 42 Broad-street.

We have just learned that one of No. 42's men was killed—his name is Holden, and held the pipe. We are happy to say the engine is safe with all the other members.

A scull has been found near where No. 22 is crushed. As no member of that company is missing, it is impossible to tell who the unfortunate victim is.

Mr. Augustus L. Cowdrey, a member of No. 42, son of the late Samuel Cowdrey, was in one of the buildings in Broad street when it fell—he has not been heard of since.

It is said beyond a doubt that a man, his wife and four or five children were buried in the ruins of a house which was blown down at the time of the explosion, and in its immediate vicinity.

The body of a man has been found in the ruins in Broad street.

A Mr. Cox and Mr. Edward Johnson, who had been staying at the Waverly Hotel, were dreadfully mangled in trying to escape with their clothes to the opposite side of the street; they had once left the house with part of their things, and returned a second time, when they were stopped by the flames on the main stairs, and all chance of escape for some moments appeared cut off; but in a few minutes afterwards, by the assistance of a ladder, got down from the second story, but not until they had been much burned, and Mr. Johnson's shoulder dreadfully mangled by the falling of a beam.

Understanding that a report is in circulation that the explosion at the great fire of this morning, was from the gasometer house of the New York Gas Light Company, I do hereby certify that the said explosion occurred before the gasometer house took fire, and was, consequently, in no way connected with it.

Corns. V. Anderson,
Chief Engineer.

New-York, July 19, 1845.

THE LIBERATOR.

BOSTON, JULY 25, 1845.

THE U. S. CONSTITUTION--THE CHURCH.

The American and Foreign Anti-Slavery Reporter is now edited by the Rev. Amos A. Phelps, once a devoted laborer in the anti-slavery field, but for a long time one of the worst of the 'new organization' school, using his influence incomparably more to weaken the hands and blast the character of the uncompromising friends of emancipation, than to excite a holy indignation against the abettors of slavery.—He loved his sectarism better than the cause of bleeding humanity; so that while he was not prepared openly to forsake the latter, he could only allow it to be number two,—the former being, in his estimation, number one. The last number of the Reporter shows that he is still in the same compromising state of mind. He publishes what he considers an 'important correspondence' with the American Board of Commissioners for Foreign Missions, (and it *is* worth something as a developement,) in which the connection of the Board with slavery is illustrated, and prefaces it as follows:—'We would gladly avoid all seeming, and much more all real collision with any of those great religious and benevolent associations of the country, which, in common with our own, and by varied forms of effort, seek, as their ultimate end, the glory of God in the salvation and welfare of man.' How very mincing is this language! and yet it is so false and so deceitful as to make our gorge rise! Mr. Phelps knows, and is constrained to admit, that the American Board is, and always has been, the foe of the anti-slavery movement, and under the guidance of the slave power. How, then, except at the expense of truth, can he represent it as seeking, as its ultimate end, 'the glory of God in the salvation and welfare of man'? It seeks nothing of the kind. It is not animated by the spirit of Christian philanthropy, but by the genius of sectarian selfishness. It forms a part of that great ecclesiastical Babylon, which is at war with Christ, and which he is to destroy by the brightness of his coming. Who are they, who are entrusted with its management? The very rabbies of the land—the 'chief priests, scribes and pharisees'—those who, religiously and politically, are riding on the topmost wave of worldly popularity—men, who, like their old Jewish predecessors, can tithe mint, anise and cummin, while they neglect judgment, mercy and faith; and can compass sea and land to make proselytes, while conniving at the enslavement and heathenism of one sixth part of their own countrymen. It is impossible for such to know Christ, except to despise and persecute him,—notwithstanding their pious professions, and holy zeal and enterprise in the sacred name of Christianity. Theirs is a war-making, slavery-sanctioning religion, at all times 'armed and equipped as the law directs for military duty,' and ever ready to prefer the release of Barabbas to that of Jesus, if the popular voice demand it.

As an apology for his course, Mr. Phelps says—

'When any of them, [the 'great religious associations,'] whether of design or not, places itself, with whatever of influence it wields, between us and our immediate object, the deliverance of the slave, *while we are careful to make no assault upon the society as such*, [mark that!] it is plain that we must seek an early and thorough change of its pro-slavery character and proceedings.'

Soft and mincing again! and here again our gorge rises! Here is the difference between genuine anti-slavery, and that which is so diluted as to be almost wholly divested of strength. The former gives no quarters to pro-slavery, no matter where it takes refuge, or in what guise it presents itself: the latter is disposed to make compromises with this iniquity, in order to preserve some darling institution or society. The American Board is pro-slavery, both in spirit and position. But, says the editor of the Reporter, in behalf of the party whom he represents, 'we are careful to make no assault upon it as such'—O no! Though it be against the cause of our enslaved countrymen, this is no reason why it should be abandoned. It is, notwithstanding, a Christian institution; it is seeking 'the glory of God in the salvation and welfare of man'; and none but 'infidels' will make any 'assault upon it as such.' If this is not to concede that Christianity and pro-slavery are compatible with each other, what is it?

Why should the application of our anti-slavery rule of judgment and action be less stringent in relation to religious than to political associations? If a political party, like that of the Whig or Democratic, is to be repudiated,—nay, assailed without mercy,—because it is pro-slavery, why not the American Board, or any other religious body, for the same reason?—Why this straining at a gnat, and swallowing a camel? Yet this is the absurd predicament in which Mr. Phelps and the seceders from the anti-slavery platform place themselves. They are Liberty party men, forsooth! They say that there must be no union or connection with any political party that is pro-slavery, on the part of those who profess to be abolitionists; but they are quite willing to sanction a connection with religious bodies that are pro-slavery! Nay, such as feel constrained to leave those bodies, by a due regard to anti-slavery consistency and Christian integrity, they denounce as 'infidels,' and ridicule as 'come-outers,' and accuse them of seeking the overthrow of the church of Christ!! Thus they show themselves to be acting an unprincipled part, and the worst foes of the anti-slavery enterprise.

Let us slightly change the phraseology of the second extract we have made from the Reporter:

'When any of the *political parties*, whether of design or not, places itself, with whatever of influence it wields, between us and our immediate object, the deliverance of the slave, *while we are careful to make no assault upon the party as such*, it is plain that we must seek an early and thorough change of its pro-slavery character and proceedings.'

O, this is to alter the case! Politically, your Liberty party man can tolerate nothing like this. What! not assail the Whig or Democratic party, but only seek a 'thorough change of its pro-slavery character and proceedings'! Why, this is to pass censure upon the existence of the Liberty party! It is to pronounce it a factious movement!

So they blow hot and cold with the same breath. Now, we hesitate not to say, that the Liberty party man, who accuses every man connected with the Whig or Democratic party of being pro-slavery, and yet is himself found connected with a pro-slavery church, or sustaining a pro-slavery clergyman, and justifying his conduct in these particulars, is one who cannot be safely trusted, either religiously or politically. He is a trimmer, a hypocrite, or a blockhead.

THE DISUNION PLEDGE.

In the last number of the Anti-Slavery Reporter is the following fling:

'The Non-Government Abolitionists have now declared fully and equally against the existing churches and the Federal Government. They have adopted, and are circulating two 'pledges'—one of which they head the 'Disunion Pledge.' It is as follows:—

Believing that an oath or affirmation to support the Constitution of the United States is utterly irreconcilable with the freedom of the slave,

We, the undersigned,
hereby pledge ourselves not to vote for a candidate for any office, the entrance upon which requires such oath or affirmation.

No man, then, is to receive their countenance and support, who is willing to swear to uphold the Federal Constitution—subject though it be to amendment, wherein, and to what extent soever, such amendment may be needed; though *we* believe it to be an anti-slavery Constitution as it now is. Well, we will not quarrel with our old associates. They may take their way, and we will take ours—only, we are right glad to be separated from all such proceedings.'

Observe—1st, it is said, 'the *non-government* abolitionists have now declared,' &c. This is a naked falsehood. The pledge has no reference to government 'as such,' but only to the character of the Constitution of the United States. Those Liberty party editors, who represent the American Anti-Slavery Society as occupying the ground of non-resistance, (or, as it is foolishly represented, 'no government,') are guilty of gross misrepresentation, and they know it. Their object is to deceive the people, and to thwart the efforts of that Society for the overthrow of slavery by an uncompromising course of action. We defy them to sustain one of their charges against the Society—such as, its being an anti-church, anti-clergy, anti-Sabbath, no-government Society—by evidence drawn from its official proceedings. As to the Constitution, Mr. Phelps says he believes it is 'anti-slavery as it now is.' Well, if so, he will not sign the pledge, of course. [There are those who say they believe that slavery is a divine institution.] But if the Constitution be 'utterly irreconcilable with the freedom of the slave,' what abolitionist will say it ought to be sustained? Or if there are those who so regard that Constitution with all sincerity, what real friend of the slave will not admire their consistency and conscientiousness, though he may regret their misconception of the instrument? Read that pledge over again, and say whether, the premiss being conceded, the conclusion be not just, and required by anti-slavery fidelity.

Observe—2d, it is said these 'non-government abolitionists have now declared fully against the existing churches.' This, too, is a misrepresentation. They have declared against all *pro-slavery* churches—but not against any others. If 'the existing churches' are pro-slavery, then Mr. P's assertion is true. But he knows, though he dishonestly hides the fact from his readers, that those whom he accuses reprobate those churches only, *which they know or sincerely believe to be pro-slavery.* Why, then, does he hold them up in an odious point of view? Not to help the slave, certainly.

Observe—3d, those who cannot swear to support the Constitution, because of its pro-slavery stipulations, are scornfully treated; for that instrument, it is said, may be amended to any extent. Yes—but until it is amended, to agree to fulfil its requirements is to promise to help keep the slaves in their chains. Can an abolitionist do this? Is not this the profligate doctrine, that we may do evil that good may come, and that the end sanctifies the means? Besides, if it is right to remain connected with a pro-slavery church, in order to influence it to take an anti-slavery position—or right to support a pro-slavery Constitution, until it can be amended—why is it not right for a Whig or a Democratic abolitionist to continue a member of his party, for the purpose of inducing it to occupy anti-slavery ground? And in that case, what would become of the Liberty party? Truly, the 'legs of the lame are not equal.'

Observe—finally, after grossly misrepresenting his 'old associates,' Mr. Phelps says he will not quarrel with them!—only he is 'right glad to be separated from all such proceedings.' No doubt of that—the separation has enabled him to secure, once more, the christian (!) fellowship of such men as Hubbard Winslow and William M. Rogers, and to rebut the charge of being a fanatic and a disorganizer!

☞ The second Letter to Elihu Burritt, on the nature and value of the American Union, is unavoidably excluded from our columns this week, by the pressure of other matter.

☞ Read the article, '*The Workings of Slavery.*'

WHIG TREACHERY.

At the dinner given by the city authorities in Faneuil Hall, on the 4th of July, in responding to a toast to the Congress of the United States, the Hon. Robert C. Winthrop is reported to have used the following extraordinary language:

'He was unwilling to say anything which might seem to be in violation of the political neutrality usually observed on the occasion of celebrating the national independence. But he felt constrained to express an opinion upon a subject which had been regarded somewhat as of a party character. At this moment, he said, there is now assembled a convention in Texas, which will this day, in all probability, add *another star to the Union.* He could not say he was prepared to rejoice very warmly in such an event; but if it occurred, he would receive the new State *with the feelings of an American citizen*, whose duty it is, not only to stand by his country as it is now, but to stand by his country *as it hereafter may be.* This was the feeling he would cherish and inculcate with regard to *Texas, Oregon, or other accessions of new States*; and he concluded with the following:

'Our Country—Bounded by the St. John's and the Sabine, or *however bounded or otherwise described*, and be the measurements more or less—still *our country*; to be cherished in all our hearts, to be defended by all our hands.'

A more shameful act of political profligacy than this we have never known. It shows what confidence may be placed in those whose exaltation is secured only by truckling to a corrupt public sentiment, and whose patriotism is of that kind which goes for 'our country, right or wrong.' Mr. Winthrop was one of the leading Whig opponents of annexation in Congress, who resisted the measure as in glaring violation of the Constitution of the United States, dangerous to the stability of the Union, and at war with the honor and prosperity of the country. But he finds that his party is, after all, to be defeated on that question; and, with a dexterity befitting a vulgar demagogue more than an honest man, he suddenly wheels 'right about face,' and makes Faneuil Hall the place, and the 4th of July the occasion, to record his sanction of the foulest deed committed in the history of nations! He speaks of Texas as in all probability, on that day, added as 'another star to the Union'; but though 'he could not say he was prepared to rejoice *very* warmly (oh! oh!) in such an event,' yet if it occurred, 'he would receive the new State with the feelings of an American citizen'!! In other words, he would defend the constitutionality of an unconstitutional measure, give the lie to every one of his former declarations, embrace the blood-stained and stolen territory of Texas as cordially as the territory of Iowa, act a most perfidious part toward Mexico, consent that an almost boundless scope should be given to slavery and the slave trade, jeopard the peace of the nation, and, if war should ensue, sustain the government in any effort to chastise or subjugate the Mexican people. And all this in the guise of patriotism! But he does not stop here. He is not content with sanctioning this horrible deed of perfidy and violence, but he must go further, and encourage the seizure of California, ay, and the conquest of Mexico, if the slaveholding banditti decree it,—promising them in advance that, by whatever means or for whatever purposes the boundaries of his country may be enlarged, he is ready to stand by it not only as it is, but 'as it hereafter may be'—and he winds up his disgraceful speech by giving this detestable sentiment, that the country is 'to be cherished in all our hearts, and to be *defended by all our hands*,' whatever amount of stolen or conquered territory may be added to it, for the purpose of reviving the horrors of the slave trade, both foreign and domestic, and perpetuating the accursed slave system! The treachery of Benedict Arnold to the struggling cause of liberty was no match for this. No marvel that Ritchie, of the Washington Union,—who is hoary with slaveholding iniquity, and dripping with negro blood,—is delighted with Mr. Winthrop's speech, and compliments him as 'speaking like a man,' and as exhibiting 'the true spirit of an American whig'! Such praise, from such a source, elicited for such a purpose, and bestowed under such circumstances, should cause Mr. Winthrop to feel that he is a degraded man, and that he has 'basely degenerated from his parent stock.'

It does not appear that any one at the dinner table in Faneuil Hall, though it was emphatically a Whig celebration, uttered a word of disapprobation of the sentiments advanced by Mr. Winthrop. What he said, the Whig party are prepared to endorse. They are evidently disposed to acquiesce in this the first step toward the complete extinction of the Mexican empire, not merely as a matter of political necessity, but 'with the feelings of American citizens;' otherwise, they would never give up the conflict, but make their resistance formidable in proportion to the exigency of the case. The country is betrayed afresh—the triumph of slavery is overwhelming—there is scarcely a man to stand in the gap; but the God of the oppressed yet reigns—the day of visitation hasteneth—even in the midst of his revelries does the atheistical slaveholder see the handwriting upon the wall, proclaiming that his bloody career is almost terminated, and that his prey is soon to be delivered by a strong hand, even the hand of the Almighty.

GOV. SEWARD—A PUFF.

Gerrit Smith, writing to William L. Chaplin from Saratoga Springs, says—'I was very fortunate in falling in with Gov. Seward, and having a great part of the day with him. He loves the anti-slavery cause, and makes its success *the great object of his efforts.*' This is rare intelligence, but credit it who can. Mr. Smith exhibits great weakness in writing in this strain. The success of *the Whig party* is the great object of Gov. Seward's efforts, and not the overthrow of slavery; and he is evidently disposed (like all the other Whig leaders) to look with a friendly eye on abolitionism, so long as he imagines that he can thereby bring a grist to the Whig mill. Let no man be said to love the anti-slavery cause, who has any thing else that he considers paramount to it; and especially let it never be said of any one, that he makes the success of the cause the great object of his efforts, while he is supporting a pro-slavery party, and lamenting over the defeat of Henry Clay, the incorrigible slaveholder, and advocate of perpetual slavery. 'Governor Seward,' Mr. Smith adds, by way of compliment, 'can boast of abolitionists in his neighborhood.' If they are no truer to the cause than himself, he had better not boast a great deal.

All the abolitionism of Gov. Seward is embodied in the invidious and twaddling letter from him, which was read at the Liberty party convention in Cincinnati, and which we laid before our readers without abridgment and without comment, in a recent number. In that letter, he adroitly says that he has always sympathised with abolitionists too deeply to wish to embarrass or hinder them 'by complaining of their *intemperate zeal*, and exposing the *injudiciousness of their measures.*' This is what is called, we believe, damning with faint praise. He admits that slavery is in the American Constitution; but the cry of 'No Union with Slaveholders' is, in his ears, nothing less than 'seditious and treasonable,' as it is in the ears of James K. Polk, and those of the Liberty party leaders. He says that 'emancipation is now a political enterprise,' (not a religious one,) and quotes Edmund Burke as authority, that, in political affairs, we ought to act with all possible moderation! Certainly, when millions of our fellow-creatures are perishing in their chains, we ought to be *very* moderate in whatever we say or do about their deliverance!

Mr. Smith says that he met with his 'old friend Thurlow Weed,' the columns of whose paper 'show that he is on the side of the slave'! Mr. Weed is the editor of the Albany Evening Journal; and we copy a sentence or two from the latest article we have seen from his pen, on the subject of slavery, to illustrate his friendliness to our cause.

After copying into his paper the nonsensical declaration of the editor of the New-Orleans Picayune,

that - if a man desires to make slavery perpetual, the cheapest way to accomplish that object would be for him to contribute an annual sum to keep the abolition to contribute an annual sum to keep the abolition ition in motion,' the *friendly Mr. Weed* says,' there ests in motion,' the *friendly Mr. Weed* says,' there ests in motion,' the *friendly Mr. Weed* says,' there ests

## POETRY.

From the Hartford Christian Freeman.

### SLAVERY.

BY ALEXANDER WINCHELL.

Through the valley, up the hill,
Sound the clarion loud and shrill;
Let the world its echoes fill!

Over meadow, over dell,
Let the trumpet's thunder's swell;
Rouse the captive from his cell.

Sound it to the morning sun,
Sound when half his work is done,
Sound it when his course is run.

Let the night-wind catch the sound,
Howl the echo round and round,
Shake the nations under ground.

Eurus, that afar doth bring,
Where the sea-gull laves his wing,
Every choicest offering;

Spirit of the midnight storm,—
Tempests in your blackest form,—
Spread afar the dread alarm.

Ocean, with thy myriad waves,
Where the thunder wildest raves,
Crashing o'er a world of graves;

Go where slavery first began;
Bring thy billows to a span;
Groan for man oppressed by man.

Freemen! quail before the sight;
Rise to rescue freedom's light,
Lost in tyranny and night.

Freemen, up! unnumbered moans
Rend the skies with piercing tones;
Up! 'tis Freedom's self that groans.

Rise! the God of heaven commands;
Rise! while yet our country stands;
Shake the murder from our hands!

Vengeance scowls upon our shore;
Heaven is closing Mercy's door;
Mercy soon can plead no more.

Tempests lower with black'ning hate,
Shake the pillars of the State,
Threat'ning loud a dreadful fate.

Freedom breathes a putrid air;
Hope is turned to blank despair;
Tyrants to our shores repair.

Wo to men that men enslave!
Maddening whirlwinds round them rave;
Ravens croak upon their grave.

Oh, the soul-revolting thought!
Brother by his brother bought!
Tortured, chained, and crushed to nought.

Say, has Heaven all mercy stayed?
And the powers of Hell arrayed?
Angels, help! vouchsafe your aid!

Minds that groan beneath the chain,
Curse our shores from main to main;
Native land! shrink from the stain!

Ye that souls of pity have,
Rise! a sinking race to save
From a rayless, hopeless grave.

Ye that your blood for freedom shed;
Ye that at Yorktown bravely bled;
Speak from the cold, uncoffined dead.

Call us freemen—but in vain,
While our necks endure the chain;
Half our freedom is to gain.

Great hearts, rouse! your weapons take
Foes of tyranny, awake;
Slavery's strong dominion shake.

Meet the monster hand to hand;
Strike to earth the captive's band;
Purge the venom from our land.

*Winsted, Feb. 15th, 1845.*

### LIBERTY.

Come! Liberty, come! we are ripe for thy coming!
Come, freshen the hearts where thy rival has trod!
Come, richest and rarest!—come purest and fairest!
Come, daughter of Science! come, gift of our God!

Long, long have we sighed for thee, coyest of maiden;
Long, long have we worshipped thee, Queen of the brave!
Steadily sought for thee, readily fought for thee!
Purpled the scaffold, and glutted the grave!

Oh! we are pledged in the face of the universe,
Never to falter, never to swerve;
Toil for it!—bleed for it!—if there be need for it—
Stretch every sinew, and strain every nerve!

Traitors and cowards our names shall be ever,
If for a moment we turn from the chase—
For ages exhibited, scoffed at, and gibbeted,
As emblems of all that was servile and base!

Haters of tyranny! think what is liberty—
Fountain of all that is valued and dear—
Peace and security—knowledge and purity—
Hope for hereafter, and happiness here.

Nourish it—treasure it deep in your inner heart:—
Think of it ever by night and by day—
Pray for it!—sigh for it!—work for it!—die for it!—
What is this life, and dear Freedom away?

If we be faithful and true to our promises,
Nerving our souls for more fortunate hours,
Life's choicest blessings—love's fond caressings—
Peace, home, and happiness—all shall be ours!

☞ What humbug and impudence in the following!

From the Bristol County Democrat.

### FREEDOM'S INVITATION.

AN ODE FOR THE FOURTH OF JULY.

Floating through Columbia's sky,
Freedom's banners wave on high,
While the nations gathering round,
Heard her trumpet-accents sound:—

'Come, ye people, long oppressed,
Underneath my banners rest;
From the tyranny of kings
Seek the refuge Freedom brings.

'Despots, with their iron tread,
Europe's soil have overspread;
In the regions of the West,
I have found a place of rest.

'Ample is my Western home,
Hither let the people come,—
Oh, why will ye longer stay,
Crushed beneath a tyrant's sway?'

Monarchs trembled while she spoke;
Men their galling fetters broke,
Bade the land of slaves farewell, (!!)
Sought where Freedom reigns to dwell.

### LUCY.

If she never spoke a syllable,
We knew when she was by;
All things seemed fit to smile on, which
Passed Lucy's smiling eye.
Our days of festival seemed dull,
Till Lucy did appear,
For like a ray of sunshine
Was Lucy every where.

What was there, then, in Lucy,
You all should prize her so?
Was she beautiful or talented?
Or clever was she? No.
A little, humble, simple thing,
But not one whit less dear;
For like a ray of sunshine
Was Lucy every where.

## REFORMATORY.

### A WORKINGMAN'S TRIBUTE TO GENIUS.

We copy the following article from the 'Mechanics' Monthly Review' for May, 1845, a periodical lately commenced in Newburyport, Mass., by Charles Lamson, of whom we know nothing, except that he is a workingman, possessing, if his Magazine be a true sample of him, a large, warm heart, and very enlightened views. Thus far, he has conducted it with ability, and in a truly noble and Christian spirit. He is publisher as well as editor, and its price is one dollar a year.

It seems to us that this notice of Mr. Lowell is one of the best criticisms upon a poet that we have ever read. It is just what such criticisms should be, plain, frank and genial; coming straight from the writer's heart, and written not to display his own learning or dexterity, to curry favor with a publisher, to gratify personal feeling, or to fill up a gap in a string of critical notices; but rather to tell how much and for what reasons he loves a favorite author, and clearly point out the qualities which, having won his own admiration, he thinks have a claim to that of others.—It does honor to his judgment to have so distinctly perceived the animating spirit of a new, and as yet unanalyzed poet: and we are sure that Mr. Lowell will feel more truly pleased by this spontaneous and appreciating praise from an unpretending mechanic, than by all the learned and labored eulogies which coming years are sure to heap upon his name.

From the Mechanics' Monthly Review.

### JAMES RUSSELL LOWELL.

We make no pretensions to critical acumen, but aim simply to give utterance to such an opinion of a writer's merits as may be formed by a careful study of his writings. With the cant and foppery of criticism we wish to have nothing to do. As we grow older, our sense of time's preciousness grows stronger, and we would spend as little of it in trifling as our frailty will admit. Every man should sincerely endeavor to find his true position in the world, and then make the best of it for his own highest good, and that of his brother man. To figure in print with no higher motive than to obtrude one's self more prominently to public view, is a kind of vanity of which, we trust, we are not largely possessed. Not that we are indifferent to praise, but we happen to know that those who seek that alone, seldom succeed in eliciting any sincere admiration. Most human hearts have an instinctive perception of disinterested worth, however manifested, and cannot well help yielding it some degree of homage.

But to our object. We wish to record the deep admiration we feel for the man whose name stands at the head of this article. We desire to do this, not only as an humble expression of our own gratitude for the good his poetry has imparted to us, but that we may recommend to our readers a writer every way qualified to quicken their love of the beautiful and the true, and to inspire them with a saving sense of the true force of goodness. It is gratifying too, to be able to point out, amid the wide waste of lifeless literature, a few well-springs of genius, where the ardent, thirsting soul can drink and be satisfied.

We regard Mr. Lowell as the only American poet who seems clearly to understand his true mission. This is one of his highest merits. If a man have an aim distinctly before him, and at the outset of his life's career, goes earnestly about his work, he will seldom fail to do it well. But if one goes beating idly about, wasting his best energy on promiscuous and worthless objects, he will find, ere he is aware, that his days are well nigh told, and that soon he will be summoned away before his life's work is scarce begun.

Mr. Lowell's mind bears a stronger resemblance to Wordsworth's than that of any other poet with whom we are acquainted. His writings exhibit the same serene, philosophic depth of thought, which he utters in a similarly unostentatious manner. He hath the same divine faculty that sees in the most common objects of nature a due significance, which he connects with an answering sympathy in the purified heart of man. 'The meanest flower that blows, awakens feelings which lie too deep for tears,' in the heart of the great English poet; and if Mr. Lowell does not so readily sympathise with the simple objects of inanimate nature, it is because his heart hath a more engrossing sympathy for *human* nature. In this sense, he is even a truer poet than Wordsworth. Our faculties should, first of all, minister to the good of man. This is their primal duty. No morbid, selfish love of nature should usurp that place in our heart's regard, which is the sacred birthright of our brother man. Man is of more value than many flowers, and to waste our sympathy upon them, rather than bestow it upon the former, is, to say the least, to unfortunately misconceive its true end. It is true, the mind of man may be greatly elevated by a communion with outward nature; but Mountains, Rivers and Trees can minister to the mind and heart of man only by symbolising the majesty, wisdom, power, and loving kindness of God. In doing this, they possess a glorious instrumentality. The melancholy-musing Jaques could, in his 'life exempt from public haunt, find tongues in trees, sermons in stones, books in running brooks, and good in everything.' Wordsworth says of nature:—

'Tis her privilege
Through all the years of this our life, to lead
From joy to joy: for she can so inform
The mind that is within us, so impress
With quietness and beauty, and so feed
With lofty thoughts, that neither evil tongues,
Rash judgments, nor the sneers of selfish men,
Nor greetings where no kindness is, nor all
The dreary intercourse of daily life,
Shall ere prevail against us, or disturb
Our cheerful faith that all which we behold
Is full of blessings.'

Thus does the pure poetic mind interpret nature; thus may it fortify us, if we study it with a pure, loving heart, against

'The wearing turmoil of our work-day life.'

But as every man's true position in the world is in some degree a *militant* one, he has no right to fly the struggling field of life, to seek inglorious repose in the embrace of solitary nature. The poet above all men, who is God-appointed,

'To uprear
Love's standard on the battlements of song,'

should not shrink from that stern encounter with the foes of man, which his mind so fits him manfully to meet.

Like Wordsworth, too, Mr. Lowell lovingly recognizes the poor. It is for this Christ-like trait we chiefly value him, because it gives a ready clue to the greatness of his soul. He hath eyes for other than mere factitious distinctions. He looks through the poor man's rugged exterior, and recognizes in him a capacity to shine, spiritually, 'as the brightness of the firmament, and as the stars forever and ever.' In this age, and in a christian land, to be like Christ is a poet's highest glory. True poetry is, according to Channing, the deepest sentiment in human nature, and therefore must be pre-eminently a religious one. Mr. Lowell seems to have naturally accepted this definition of poetry, and has faithfully consecrated his muse to the highest good of man. He says—

'It may be glorious to write
Thoughts that shall glad the two or three
High souls, like those far stars that come in sight
Once in a century;
But better far is it to speak
One simple word, which now and then
Shall waken their free natures in the weak
And friendless sons of men;
To write some earnest verse or line,
Which, seeking not the praise of art,
Shall make a clearer faith and manhood shine
In the untutored heart.
He who doth this, in verse or prose,
May be forgotten in his day,
But surely shall be crowned at last with those
Who live and speak for aye.'

We hail Mr. Lowell's poetical advent with a joy which we cannot well express. He possesses the highest order of intellect, combined with a heart teeming with the widest sympathies. His taste is of the greatest purity, would not even soil the escutcheon of an angel, and is, at the same time, full of human heartedness. From every page of his verse, some great, kindly thought beams forth, to shed warmth and light upon the yearning heart of the truth-seeking reader. And withal, he possesses that universality of spirit which designates him as our national poet, as the oracle of that large freedom contemplated in the noble institutions of our country. Before this rising 'orb of song,' our lesser poetical lights will soon ''gin to pale their ineffectual fires,' and he will

'Ascend the highest heaven of invention,'

to shine, not only as the light of his own age, but as that of distant centuries,—unless, indeed, the genius of Sloth seizes upon his powers, as it has upon those of many other largely gifted poets. May we be permitted to hope that Mr. Lowell will have a deep, abiding consciousness of his responsibility, and see to it, to quote his own splendid language, that

'His verse shall have a great, commanding motion,
Heaving and swelling with a melody
Learnt of the sky, the river, and the ocean,
And all the pure, majestic things that be.
Awake, then, thou! we pine for thy great presence
To make us feel the soul once more sublime;
We are of far too infinite an essence
To rest contented with the lies of Time.
Speak out! and, lo! a hush of deepest wonder
Shall sink o'er all thy many-voiced scene,
As when a sudden burst of rattling thunder
Shatters the blueness of a sky serene.'

Of Mr. Lowell's mere artistic merits, we are not qualified to speak. We have no time to study into the constructive, mechanical niceties of poetry; if it be the vehicle of great and harmonious thoughts, we are fully satisfied, be its form what it will. We think, with Mr. Lowell, that the fittest triumph of Art 'is to show that good lurks in the heart of evil evermore.' Mr. L. may have faults of style; some of his thoughts may be obscured by too ample a mantle of verbiage. As he grows older, however, his thoughts will deepen, and his language become more sententious and comprehensive. What he has written contains the seeds of highest promise.

For their own good, we recommend all our readers to purchase Mr. Lowell's poems. The cost of them will be trifling in comparison to the rich benefits they will surely derive from them, if they read him with an understanding heart. He is, moreover, in the highest sense, the working man's friend.

### WAR—THE CLERGY—THE CHURCH.

Extracts from an Address delivered before the American Peace Society, at its annual meeting, May 26, 1845, by Judge Jay.

Centuries have rolled away since the crusades terminated in the defeat and shame of Christendom, and yet little advance has been made by the Church of Rome towards the principles and object of our association. At the present moment, the Bishop of Rome maintains his forts and army; and the entrance to his dwelling is guarded by soldiers.

If we turn to the Protestant church, we shall be at a loss to discover wherein it differs from its great rival, on the subject of war. It would be easy to show that its clergy, without exception of sect, have exerted their spiritual influence to induce the people of their charge to contend in mortal strife with their fellow-men. A very eminent divine, and the President of one of our Colleges, before the Revolution, preached various sermons to induce his countrymen to fight the enemy. A single quotation will suffice to show his militant spirit. 'Virginians, Christians, Protestants! if these names have any import or energy, will you not strike home in such a cause? Yes, this view of the matter must fire you into men. Methinks the cowardly soul must tremble, lest the imprecation of the prophet fall upon him, 'Cursed be the man that keepeth back his sword from blood.''

During our last contest with Great Britain, a Presbyterian clergyman preached a series of sermons in vindication of the war, and afterwards published them in a volume. During the same war, the pastor of a New-England parish volunteered, with a portion of his parishioners, led them to the camp, and fought with them in an important battle.

While we greatfully and cheerfully acknowledge the efficient services of our reverend fellow-laborers, and we rejoice that their number is rapidly increasing; it must, nevertheless, be admitted, that the folly and sinfulness of war, and the inconsistency of military ambition with the spirit of Christianity, are themes rarely discussed in our pulpits.

There is little reason to hope that the Church of England, great and powerful as she is, is doing the work of Peace Societies. In her liturgy are the following petitions for the Queen:—'Strengthen her that she may vanquish and overcome all her enemies.' 'Be her defender and keeper, giving her the victory over all her enemies.' Thus does the whole church unitedly beseech the God of mercy and of justice to crown the British arms with success against whomsoever they may be turned, and without any regard to the character of the war in which they may be employed. It is to the credit of the Protestant Episcopal Church in this country, that her liturgy contains no prayer for victory over public enemies, but only deliverance from them. It is not, however, in prayers alone that the English Church displays her martial spirit.—Statues and monuments to men, whose sole merit was their courage and skill in battle, adorn her cathedrals, while standards, captured in bloody combat, are suspended from the walls. In this respect there is but little difference between the religion of Rome and of England. In a church in France about one hundred flags, the trophies of victory, are conspicuously displayed.

We have already referred to the former practice of the Romish clergy of consecrating the swords of the knights. A ceremony equally abhorrent to the benign principles of the gospel of Jesus Christ is to this day performed by certain of the English clergy, although it is but just to say, without the slightest warrant from the liturgy or canons of their church. The following paragraph appeared not long since in an English paper:—

'THE CHURCH MILITANT.—An important addition has been lately made to the Salisbury cathedral. The 42d regiment having been presented with new colors, gave the old ones to the dean and chapter, who, taking into consideration the reverence due to two flags which had been CONSECRATED, have caused them to be hung up in the choir, opposite the Bishop's throne, in a convenient spot, it is said, for intercepting the sun from his lordspip's eyes!'

The present of two consecrated pieces of silk, or bunting, to a body of Protestant clergymen, the acceptance by them of the strange, if not insulting gift, and the deposit of it in the house of God, is indeed a piece of irreverent foolery that may well excite the ridicule of the press. Unhappily this ungodly practice of consecrating flags is but too frequent in England. The London Times gives the speech of the Duke of Wellington, on presenting a new stand of colors to the 72d regiment of Highlanders, in which the Duke makes to the Scotch Presbyterians before him the important announcement, 'These colors have been *consecrated* by one of the highest dignitaries of the church!'

These consecrations are usually preceeded by an address from the officiating minister in vindication of war, and in commendation of military glory. So late as September last, the venerable Archdeacon Musgrave consecrated the flags of the Second West York Yeomanry regiment, and availed himself of the opportunity to assail the sentiments and labors of Peace Societies. But perhaps the most painful of all the recent consecrations are those which involve, it might almost be said desecrate, the name of Wilberforce,—a name that recalls one of the most lovely and perfect illustrations of Christianity ever exhibited by uninspired man. Twice has a dignitary of the church, bearing this beloved name, officiated in the consecration of military flags! Once for the 73d, and again for the 44th regiments. It would seem that Archdeacon Wilberforce, not being able to find a prayer for the purpose in his liturgy, has prepared a form for his own use, varying it only as to the names of the countries in which the regiment he addresses have been employed in the work of human destruction. Thus we have the petition, 'Be thou in the midst of our hosts, as thou wast in the plains of India, and on the fields of Waterloo.' On another occasion it is, 'Be thou in the midsts of our hosts, as thou wast with these thy servants at Badajor and Waterloo.'

It is to be regretted that the Archdeacon did not give us the evidence on which he founds his solemn and positive assertion of the Divine presence with the British troops at the battles of Waterloo and Badajos, and at their various slaughters in India. Is the evidence to be found in the victories gained by these troops? Then surely the Almighty was equally present with the French hosts on the fields of Marengo, Jena and Austerlitz. But perhaps the speaker referred to the preservation of the survivors. Then is God equally present with every soldier of the nation who returns unscathed from the field of battle. We are assured that the Deity was present with the British soldiers on the plains of India. Are we to infer from this his approbation of their conduct? One of these occasions of the Divine presence is thus described by Sir Arthur Wellesley:—'I have taken and destroyed Dhoomiah's baggage and six guns, and driven into the Malpoorba, *where they were drowned*, about five thousand people. I stormed Dummel on the 26th of July. Dhoomiah's followers are quitting him apace, as they do not think the amusement very gratifying at the present moment.'

How far the character of the warfare waged on the plains of India has been such as to invite the favoring presence of Almighty God, we will not inquire, but content ourselves with quoting the language of a late English periodical:—'The lust of gold and the lust of power might be inscribed on every flag and every color that was ever carried before our embattled hosts in that land of untold wrongs and oppressions,—that land of plunder and rapine.'

The exact formula of consecration appears, from the Archdeacon's published prayers, to be the following:—'Bless especially, we beseech thee, these thy servants (the regiment); guard them in the day of battle; and may these banners, which WE BLESS AND CONSECRATE this day, lead them ever on to *glorious* victory; may they always be unfurled in the cause of truth and right, for our queen and country, and our God.'

There has been much discussion of late, both in England and the United States, as to the necessity of apostolical succession, to the validity of certain ministerial acts. Whether the power of consecrating military flags is one of the exclusive prerogatives claimed by those who insist on their descent from the apostles, is a question which, it is believed, has not been mooted; probably from the difficulty of finding a precedent, either in Scripture or the primitive church.

One of the addresses delivered by Archdeacon Wilberforce previous to consecration is given in a London publication. The ceremony, it seems, took place in 'an innumerable assemblage of persons.' The colors were presented by Lady Pakenham.—The venerable Archdeacon commenced his address to the soldiers by saying to them, 'You are brought here in the presence of these your countrymen, under the eyes of distinguished commanders, to receive from the *fairest* among us the new colors which the Queen commits to your keeping; and here you are met by the ministers of Christ's church, by the epecial servants of the Prince of Peace.' But there are still stranger things in the address. The soldiers are told, 'These colors, which are soon to float upon the breeze which echoes with your martial music, which are to lead you to victory in the din and carnage of the battle-field, now lie before you in the *form of the holy cross*, in which is all your hope of salvation!!' The soldiers are, moreover, exhorted in the following wonderful strain:—'May you never forget that you are Christian men, in thinking yourselves soldiers; but remember you are, therefore, soldiers, because you are most truly Christian men.' It is certainly unexpected information, that the 73d regiment of the British army are 'most truly Christian men,' and that *therefore* they are soldiers. The Duke of Wellington, who is, perhaps, as well acquainted with the character of the army as the Archdeacon himself, entertains a somewhat different opinion. Some years since, a British officer* resigned his commission, because he could not conscientiously partake in the military honors which the British soldiers were required, from motives of policy, to pay to certain idolatrous rites. His Grace, in referring to the occurrence in the House of Lords, is reported to have said, that the officer 'did right to resign, and that men who have nice notions about religion, have no business to be soldiers.'

We have still a fifth instance to notice of this solemn mummery, more surprising, perhaps, than either of the others, from the striking inconsistency of the act with the general pious and exemplary character of the consecrator. That Bishop Sumner, of Winchester, should prostitute his high and holy office by consecrating flags, and that he should be so dazzled by the glare of military glory as to be blind to the Anti-Christian tendency of some of his sentiments, affords painful evidence that the church herself has much to learn from the humble and often despised members of Peace Societies.—The London Times contains the address made by the Bishop the 27th of last August, on consecrating the flags of the 49th regiment, just returned from China.

The Bishop, we are told, 'came upon the ground, attended by a number of the clergy of the diocese,' and before the consecrating prayer delivered an address to the soldiers. From this eulogy on military glory, we can afford room for only one extract:—'I may bid you look back with thankfulness and honest exultation on laurels won in Holland and at Copenhagen, in Quebec and China. It would have been heart-stirring to the coldest and least enthusiastic, to have heard the praises of those, your last exploits in China, from the lips of the great captain of the age, the illustrious commander-in-chief of the British armies, when in his place in Parliament he moved the thanks of the house for your gallant deeds. Those were praises worth living and worth dying for!'

Nothing in the melancholy review we have taken of the relation born by the Christian church to war, is so startling as this most extraordinary address. In vain do we seek, in the language of the popes to the crusaders, sentiments more abhorrent to Christianity. The soldiers of the cross were urged to sacrifice their own lives in slaughtering the heathen; but then the self-immolation was to be made for the glory of God and the salvation of their own souls. But the 49th regiment are not only taught by a Christian bishop to exult in their laurels, but are assured that the applause of Arthur, the Duke of Wellington, is an adequate compensation for the trials and sufferings of this life, and even for being finally shot or bayonetted on the field of battle! Surely the Bishop forgot, for the moment,

''Tis not the whole of life to live,
Nor all of death to die.'

And what, we may ask, invested the praise of the Duke with this inestimable value? Did the applause of his Grace necessarily imply the Divine approbation, and consequently a future felicity, the language of the Duke would be unintelligible.—Archdeacon Wilberforce indeed assures us that the *soldiers* of the 73d are 'most truly Christian men;' but even the Bishop himself bears no testimony to the piety, much less to the inspiration of the iron Duke. The eulogist of the 49th is 'the great captain of the age, the illustrious commander-in-chief of the British armies.' A few years since, Napoleon was emphatically *the* great captain of the age, and the illustrious commander-in-chief of most of the armies of Europe. Will the Bishop admit that the praises of the French Emperor were worth living and worth dying for? And after all, what were, in fact, these inestimable praises? Did the Duke applaud the humility and holiness of the 49th, or any one quality commended by Christ and his apostles! Alas! it is difficult to conceive of any topics of this eulogy, except the discipline of the troops, their bravery in exposing their own lives, and their skill in taking the lives of the Chinese.—Of this skill, Captain Bingham gives us the following specimen, in his account of the capture of Ningpo:—'On the Chinese penetrating to the market-place, in the centre of the city, they were received by a heavy fire from our troops. This sudden check so damped their ardor that their only object appeared to be to get out of the city as fast as possible, in doing which, they were crowded in dense masses in the narrow streets. The artillery now coming up within one hundred yards of the crowded *fugitives*, poured in a destructive fire of grape and canister. So awful was the destruction of human life, that the bodies were obliged to be removed to the sides of the street, to allow the guns to advance; and the pursuit was followed up by the artillery and the 49th regiment (the very men addressed by the Bishop) for miles.' In this massacre of flying and unresisting men, NINE THOUSAND Chinese were slaughtered.

It is unnecessary to pursue our inquiry farther. Surely the view we have taken of the conduct of the church, both in ancient and modern times, in promoting war, and stimulating the thirst for military glory, affords a most abundant justification to the friends of peace, for not dissolving their amalgamation societies, and abandoning their cause to the exclusive guardianship of the clergy.

* Sir Peregrine Maitland, it is believed.

### ODD FELLOWSHIP.

NORTH ATTLEBORO', Mass., July 7, 1845.

BRO. GARRISON:

I have a fact concerning this strange fellowship, which I wish to communicate for the consideration of our Odd Fellow friends, and others who believe in the divinity, and wish to preserve the purity of what they call 'our Courts of Justice.'

A friend of mine, who belongs to the Order, was asked, whether if he were called upon to sit as a juryman upon a case of a brother member, he would decide against him as quickly as though the person on trial were not of the Order? He answered, 'Yes.' The friend who put the question looked him in the face, as though he almost doubted it, and he added:—'*Perhaps it would take more to make me believe he was guilty!!*'

I don't know that the Odd Fellows are bound thus to favor each other. I don't care to know their secrets; though I strongly suspect they have some oaths and affirmations, (albeit some of them profess to be opposed to all oath-taking,) that are pretty binding, or in their numerous multitude would be found some one not of them who would divulge the secret. It is enough for me to know that, like the church, (not of Christ,) they proscribe one class of our fellow-men, because of the color of their skin, and shut others from the good there may be in the Order, because of their poverty, and spend a part of their money in useless pomp and parade, instead of spending it in doing good. N. J.

☞ The following flourish about the Fourth of July, Liberty and Independence, is from the Washington Globe, the organ of the administration, and the champion of the slave system. Such hypocrisy and audacity excite emotions of disgust and indignation too strong for utterance.

### THE ANNIVERSARY OF AMERICAN INDEPENDENCE.

The fourth of July once more comes round, to call forth the thanksgivings, the congratulations, the proud and patriotic spirit of a great people.—Religion may celebrate the birthday of its venerable saints; the subjects of European governments may pay deferential honor to the birth of their monarchs; but we will hail on this day the birth of the independence of our Republic. What theme is more worthy of our commendation? This is the day when the heart may pour forth its finest feelings—when the orator may exult, and the bard may utter his noblest strains; when every citizen may boast of our institutions, and every freeman in every region may exclaim, 'This is the day on which the only free country in the world was born.'

Providence itself seems to have spread out this noble theatre for the establishment of freedom. It was a new country discovered by Columbus, at a moment when the spirit of the Reformation was giving a new impulse to the freedom of the human mind. Our Pilgrim fathers brought with them the spark, which was then more easily kindled in a new land. There were no antiquated institutions, no hoary prejudices of centuries past, to arrest the progress of improvement. They brought with them the bold spirit of the Saxon race; and it was only necessary to acquire population enough to create the elements of a new nation, and then to strike off the fetters which bound them to the mother country—and the miracle was accomplished. The oppressions of Great Britain, as they are detailed in the following memorable document of the Declaration of Independence, achieved this object; and we rose up 'a free, sovereign, and independent people.' The subsequent struggle was indeed tremendous. Blood flowed in torrents; but, with such wisdom in council, such bravery in the field, and such allies as came to us from Europe, the work of independence and of liberty was done. And now that we are enjoying their blessings, let us take care to watch the vestal flame which our fathers have kindled upon the altar, and prove ourselves worthy of the glorious destiny which they have secured—on this day when our great empire is probably enlarged by the union of two Republics—of the United States and of Texas. [!!]

ESCAPE FROM SLAVERY.—A few months ago, while there was an Abolition meeting at Worcester, a fugitive slave arrived in that town. It was soon ascertained that the slave's master was in town, and had engaged officers to arrest him. He was then taken privately to the house of a friend, placed in a hogshead in the cellar, and covered with charcoal. The officers came to search the house, which they did thoroughly, beating the charcoal hogshead among other things, but made no discovery. The slave was then taken out almost suffocated—dressed in female apparel, with a thick veil, and taking the arm of his friend, was walking toward the railroad depot, when they were met by one of the officers, who made many inquiries, but no discovery. One of the railroad conductors being an abolitionist, was informed who the *lady* was that wanted a passage to Pittsfield. He found a secure and comfortable place in a baggage car, in which the slave safely arrived in Pittsfield—was committed to the care of another 'friend of the slave,' about the dusk of the evening. Another friend then joined them, and they set off in an open wagon for Williamstown, in a dark and rainy night. Arriving there about two o'clock on Monday morning, they knocked at the door of a gentleman, and when he appeared, they inquired: 'Are you an abolitionist?' 'Yes, I profess to be.' 'Here is a poor slave, whom his master is in hot pursuit of—will you let us warm ourselves, and give us something to eat?' 'Come in, and welcome,' was the answer. A good breakfast was quickly provided—and after their clothes were dried and their hunger satisfied, they started again, and were in Vermont, on their way to Canada, before daylight.—*Boston Recorder.*

'IN A BAD BOX.'—The Memphis (Tenn.) Inquirer tells the following story of a slave who was foiled in an ingenious attempt to escape from slavery:

'On Sunday morning, the 8th inst., a box marked 'John Bennet, Louisville, Ky.,' was deposited on the wharf—to be shipped by the first boat. It was left by a free black who was very particular in directing it to be handled with care. An hour or two elapsed, when a voice from the interior was heard to call out, 'open the door.' Much consternation followed, and the spectators thought his Satanic Majesty had taken temporary lodgings in the box.

After due deliberation, Mr. Shaw, the owner of the boat, ripped off the top with a butcher's cleaver, when out jumped a strapping negro, nearly dead with suffocation, and steaming like the escape pipe of a steamboat. He was greatly exhausted, but was revived by the fresh air and the application of stimulants, when he gave the following account of his singular incarceration.

It appears that he belonged to Mr. Job Lewis, of Germantown, and has been hired here in town. He says that the scheme, which had well nigh cost him his life, was concocted some months ago by John Bennet, a free black, well known to many of our citizens. The intention was to ship him in the manner attempted, to Cincinnati, whence he was to be conveyed to Canada. In the box was a quantity of moss, a number of plates, and a few dozen water crackers. Air holes were bored in the end of the box.—They forgot, however, to put in a supply of water. He says that he would have died in a very short time, if he had not been extricated, and his condition, when taken out of the box, confirms the opinion. Bennet has since been arrested.'

*Cheap Postage.*—More than three times the usual number of letters passed through the Albany Post Office on the first two days of the operation of the new postage law, and more than five times through those of Boston and New-York. The N. Y. Commercial Advertiser says of the New-York office—'The money receipts were probably as great as before, if not greater. One gentleman is said to have mailed a hundred letters, and another sixty-eight—just for the fun of the thing, and to give the new system a fair start. The postage on letters received at one of the Banks this morning, was ninety-five cents; the same letters, at the old rates, would have called for five dollars and a half.'

The Tribune gives the result of the first three days in the New-York Post-Office as follows:—Letters *mailed for* Boston, Philadelphia, Baltimore, New-Orleans and Albany, on the 1st instant, 2498; on the 2d, 2617; on the 3d, 2452; total, 7767. The amount of letters *received* by mail was four times the number, bringing about half the receipts usual under the old law. The operation, so far, is stated to be favorable.

The Washington Union says—'We understand that many country Postmasters are resigning their offices, in consequence of the operation of the Post-Office law. We learn that nearly one hundred resignations were received by the Postmaster-General in the course of one day.'

Six Odd Fellows have been excommunicated by the Baptist Church in Unionville, Washington county, on account of the supposed inconsistency of the tenets of their Order with a religious profession.

*Sad Calamity.*—We learn from the Fall River Monitor, that on Thursday, Mr. George Peck, of Swansey, fell from the stone factory erected by the Iron Works Company, near the depot, and was instantly killed.

☞ President Polk has paid off another doughfaced member of Congress. Lucius Lyon, of Michigan, has been rewarded with the office of Surveyor General of Ohio, Indiana, and Michigan.


### THE BUSTLE.

THE BUSTLE: A Philosophical and Moral Poem. By the most Extraordinary Man of the Age. Just published and for sale by BELA MARSH, No. 25 Cornhill. tf May 30

### THE FUGITIVE'S SONG,

*I'll be Free! I'll be Free!*

DEDICATED to Frederick Douglass and other Fugitives, by Jesse Hutchinson, Jr. Also, 'Get off the Track,' and the various other Songs of the Hutchinsons. For sale by BELA MARSH, No. 25 Cornhill. June 6

### PUBLIC WORSHIP.

JUST published, in a pamphlet form of 18 pages 18 mo., Public Worship, by Charles K. Whipple. Price $1 25 per hundred. 18 cts. per doz. For sale by BELA MARSH, 25 Cornhill.

☞ Also, the Views of Archbishop Whately, of Dublin, on the Sabbath Question.

April 4. tf

### NEW BOOKS.

MRS. Child's Letters from New-York, 2d series. Flowers for Children, Nos. 1 and 2, just published. For sale by Bela Marsh, No. 25 Cornhill. May 8

### THE NUBIAN SLAVE.

THE NUBIAN SLAVE: A series of seven Designs drawn on stone, with intermediate pages being occupied by a Poem, which by uniting the scenes preserves the unity of history. Designed by Charles C. Green. Bound together in book form. For sale by BELA MARSH, No. 25 Cornhill. May 30 tf

### THE COVENANTER.

IT is proposed to publish a Monthly Periodical, 32 pages octavo, with the above title, in the City of Philadelphia, the first number to be issued on the first of August, 1845.

The general object of this Magazine shall be to disseminate the doctrines of the testimony of the Reformed Presbyterian Church. Its pages shall be devoted chiefly to the following points:

1. The mediatorial authority of Christ over all the nations of the earth, and the immoral character of the Constitution of the United States.
2. The evils and danger of Popery, in its religious and political aspects.
3. The divine right of Presbyterian Church Government, in all its parts.
4. The sin and danger of Slavery, and the duty and safety of immediate emancipation.
5. The duty of total abstinence from intoxicating drinks as a beverage, and the immorality of the traffic in this article.
6. The immoral tendency of the study of pagan literature in the colleges and universities, and the necessity of a reformation in the course of literary studies.
7. The imperative duty of Christians to support Domestic and Foreign Missions.

The following individuals, among others, have agreed to contribute to its pages, and their names will be a sufficient guarantee to the members of the Church and others, that the publication will be worthy of their support: Rev. Robert Wallace, Rev. James M. Willson, Rev. James R. Willson, D. D. Rev. William Sloman, Rev. Samuel M. Willson, Rev. William L. Roberts, Rev. J. B. Johnson, Rev. James M. Willson, Rev. Andrew Stevenson, Rev. James Wallace, Rev. Hugh Stevenson, Rev. J. J. McClurkan, Rev. James Beattie.

TERMS.—The COVENANTER will be published monthly, at ONE DOLLAR per annum, if paid in advance, or before the publication of the fourth number; *one dollar and twenty-five cents*, if paid after the publication of the fourth number, and before the termination of the year; and *one dollar and fifty cents*, if not paid till the expiration of the year. These terms are exceedingly low, and will be invariably adhered to.

Single numbers, twelve and a half cents.

D. SMITH.

### INCOMPARABLE SOAP:

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THIS incomparable Soap is recommended for CLEANSING CLOTHES, removing spots of grease, tar, paint, pitch, &c. It is also good for removing pimples, &c., from the face by one or two applications.

The subscriber having been in the Clothes Cleansing business for eight or ten years, confidently offers the above article to the public, having by repeated experiment found it of never-failing efficacy. It is not one of those things which require constant puffing, and an exhibition of endless certificates, (easily obtained,) to make it sell. No article has ever yet been manufactured that could compete with it in what it professes to do, and it only requires to be known to convince the most incredulous of its wonderful effects.

*Agents.*—A. G. Tucker, Manchester, N. H.; John Levi, corner Merrimack and Bridge-st., Lowell.

Price 25 cents. Liberal deductions made to those buying to sell again. 1y June 6

### NEW Furniture and Feather Store.

No. 43, UP STAIRS, NORTH SIDE BLACKSTONE-STREET, BETWEEN HANOVER AND ANN-STREETS, BOSTON.

WHERE may be found a general assortment of FURNITURE and FEATHERS, at all prices, to suit all, and at low prices too for the quality, for cash or on credit. Purchasers are requested to call before purchasing elsewhere.

C. W. BRABROOK.

N. B. The first price is the only price, except a small discount for cash.

March 14.

### THOMAS NELSON, Genteel Boarding House,

No. 159 ELM-STREET, NEW-BEDFORD.

T. N. would respectfully inform the public, that he has fitted up and opened his house to accommodate with board and lodging those who may favor him with their patronage. He respectfully solicits a share. No pains will be spared to render it in every way an agreeable house. Terms moderate.

May 30 6mo

### To Abolitionists AND FRIENDS IN GENERAL. JOHN P. COBURN

INFORMS his friends and customers, that he has removed from No. 8 Brattle-street, to

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Where he continues his same line of business, with an addition, viz:

### CLOTHING,

Cut and made in the neatest and most fashionable style. He has also taken considerable pains to select A FIRST RATE CUTTER, who will give his undivided attention to cutting only. He has selected an assortment of the most fashionable CLOTHS, viz: Broadcloths, Cassimeres, Doeskins, Tweeds, as well as VESTINGS of the latest style, all of which he will make up in the most fashionable style, and on reasonable terms, and will take GENTLEMEN'S OFF-CAST GARMENTS in pay, or part pay.

Please give him a call, if you wish to be used well and get the worth of your money.

☞ J. P. COBURN would furthermore inform the public that he has made extensive arrangements, and is prepared to execute any amount of Clothing in the above line.

☞ The highest price paid for Gentlemen's off cast Garments. Also, clothing cleaned and repaired in the neatest and most thorough manner, at short notice.


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