THE LIBERATOR:

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BY

Henry W. Williams, Agent.

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REFUGE OF OPPRESSION.

Letter from George M. Dallas.

The following letter was written by Mr. Dallas to a Virginian, in 1840. Read and circulate it, abolitionists!

PHILADELPHIA, Aug. 29th, 1840.

Dear Sir,—Your introductory letter of the 19th inst., with the interesting one from Mr. J. B. Smith, reached me some days ago, and I have impatiently waited for a moment of leisure to reply to it.

The proceedings of the Democratic Party of Campbell Court-House, at Charlottsville, on the 9th of September, will exercise a strong influence upon the public opinion of Virginia, and that may be decisive of the whole South. Indeed, they must be regarded, at the present time, with great interest in all parts of the country. The political, the moral, and the social benefits of your Commonwealth, when forcibly and distinctly enunciated, are habitually and justly respected everywhere.

The Northern and Central Democracy find it impossible to imagine that, in a contest, such as the one now waging, they are in danger of being denied by Virginia. They have struggled vigorously for many years, to repress and subdue, not the Federal doctrines of '98 alone, but, with them, the NEW FANATICISM, which, however disorganizing, could be accomplished without subverting the constitutional rights and domestic institutions of the slaveholding States. Until this FANATICISM had fled to the cities of Pennsylvania, it was kept powerless. Virginia must have imperceptibly undergone an inexplicable revolution of character, if she consents to embrace its combination, two principles, which, singly, she has uniformly denounced and detested.

It is perfectly well known here, that the nomination of Gen. Harrison, at Harrisburg, was extorted *by the dictatorial violence and inflated promises of abolitionists.* They do not, perhaps, constitute the voice of the Opposition; but they are the ruling mind, its master-spirits, and the Presidential candidate is notoriously their nominee. They exulted, quietly and privately, in their success, and, by many and direct means, eager, indefatigable and controlling dictators of his convass. They regard him as their strongly selected representative, in whose elevation they foresee, if not the immediate attainment of *their destructive purpose*, certainly its rapid advancement. They deem the battle there already anticipated, and the only substantial harvest which a victory can yield.

Although it might be unjust to say, that every flag on abolitionist, by direction or indirection is, obviously, not unjust to say, that every Whig is willing to incur the risk and responsibility of countenancing and encouraging them. The votes of Northern and Central Whigs are far from hostile to their principles and projects—and the few of them, who, in Virginia, would hesitate to vote for their admission, were Harrison elected, or would cease to use the slightest influence. As on all similar occasions, the practical result will be, that the party opposite, the power, and the patronage of the successful nomination in the hands of its most zealous and not scrupulous adherents. Every Whig would feel the sacrifice of his feelings, the treatment and toleration. The day which ascertained Gen. Harrison to be President-elect, would not close without proclamations from abolition journals.

I am not unwilling to believe, that many of the honest Whigs cordially hate abolition—although honest indeed, they must be, if they do not wish to see raging its threatened storms, in the decay hope of attaining, amid the general confusion, no personal distinction—cheat it, if they dare, perjure it, too strong for their patriotism; or, they not know THE FIEND with whom they have made a compact; or they are *Brutus* by energy and *Cassius* by a *serpent* (humbled by *northern* tion) whose fangs have been specially prepared to bite deep into their own system. Surely, the most vainly imagine, that by associating and campaigning with abolition, they may check it more effectually than by openly encouraging it as an enemy. If they think to crush, *triumphantly*, or tame it in the hour and amid the spoils of victory, their ignorance of its real nature, of its *delirious fanaticism*, is as childish as lunacious.

It should be recollected, that *the Northern and Central Democrats have maintained the fight against abolition for years*, actuated solely by a high and humble sense of public duty, and without any attachment to their Southern brethren. Its success they could do them no harm. Its virus is not poison in their palates. Whatever opprobrium and ignominious it certainly would be, *they* might facilitate their local politics and tranquilize their local feuds, by declaiming against it, and voting against it, perhaps, silent, or neutral, the invader to pass unmolested through their territory; and by leaving to domestic servitude its own defence. Such is course, I truly wish, would be a direction of public duty, but then, my dear sir, if Southern Democrats allow themselves to be coerced and cajoled into welcoming and comforting this very *foe whose progress is for regions we have steadily impeded*; if, at the crisis of the *pernicious career*, we discover, that so far from stopping the concession, to every Whig extinguished, the slaveholding States abandon our long tried friendship and co-operation, to achieve a measure which Abolition from the time of its birth in the right hand of power, what are we to do? For our own part—a very humble one—*I am ready for anything and uncompromising war against a principle*, which, since more examination in this country seems to me like *a lesion to rebellion and treason to the Constitution*. But I do not think that our knowledge of their nature warrants us in anticipating, under the circumstances I have supposed, a like resolution to be generally and permanently evinced. In fact, I do not think, that the election of Gen. Harrison, joined, if desired, with the aid of a single leading slaveholding Commonwealth, could fail to dissolve the existing union against abolition, leaving it to rage in the Eastern and Middle States unresisted, if not tenderly recruiting.

Entertaining these impressions, you may well imagine my gratification, on receiving a passenger from noble old Virginia, though deceived and misled for a season, had speedily rallied, and being freed of the unity between the Whig and Abolition parties, would contribute the good cause by a majority of at least five thousand. My information is a confident expectation of the same enlightened patriotism, in New Jersey, Pennsylvania, Delaware, and even North Carolina, nor have I yet lost heard, in any one slaveholding State, a hopeless or even a doubtful case. In Maryland, in Pennsylvania, the general election takes place on the 6th of October, and the electoral on the 30th of the same month. I shall be surprised if we do not give Mr. Van Buren a majority exceeding twenty thousand. Of Maine, New-Hampshire, Massachusetts, New-York and Ohio, our friends send us tidings which relieve us from every apprehension.

I am, dear sir, respectfully and truly,
Your most obedient servant,

G. M. DALLAS.

John Willis, Esq.

From the Boston Courier.

The Colored School.

To the Editor of the Courier.

Dear Sir: I saw by the Post, that the old question of the blacks thrive best when mixed with the whites, has been called up by an attempt to remove the master of the African school. My reason for not preventing my knowing anything more of the affair in this particular case, than I find in the newspaper report, but it seems to me that I should understand the drift of the matter, and will make a remark or two, if you will allow them room, as you did once before in your paper.

It appears that certain persons, probably not the colored parents, but certain petitioners headed by leading abolitionists, are desirous to scatter the colored children among the white, and to abolish Smith, or colored school altogether. To effect this object, it was necessary not only to reconcile the citizens, in the intermixture, to the inconvenience of the Legislature (you or you should not allow to be made temporarily in railroad cars) but also to destroy the character of the teacher. This latter was an unpleasant task, for the teacher had been indicated by the abolitionists to take the school because of his peculiar skill as a teacher, and his well known disposition, after the discovery of his error, to prove, to be, with equal opportunities, equal to the whites. The experiment, commenced under such favorable circumstances, is supposed to have failed, and the Post says, 'One ground of dissatisfaction on the part of some of the colored population with Mr. Forbes is, that he does not entertain a sufficiently high opinion of the mental capabilities of the colored race; and this element of discontent, the Committee allude to as going to the question of Mr. Forbes's fitness as an instructor of the colored school.'

It does not appear from the newspaper account, that there was any evidence that the teacher held the opinion, which is made the ground of dissatisfaction, but if he did, and avowed it, he acted like an honest man, for it was well known that, before he made the engagement, he had expressed the opinion, that the intellectual equality of the two races.

It is so rare, in these days of excitement, to find a man guilty of such honesty as that attributed to Mr. Forbes, that we hope the Committee will be very careful not to undervalue this singular example.

The chief ground, however, on which the lovers of intermixture rested, was unfaithfulness in the discharge of his duties. A few cases spread over eight or more years, and *colored* by time, or the wishes of disappointed enemies, were brought forward, but the Committee declined to their report that 'the charge of cruelty to Mr. Forbes's discipline was utterly without foundation.' 'The modes of punishment were unusual, and not without example in the city schools, and not unnecessarily severe.' 'He was sometimes absent from school a short time,' probably in pursuit of truants or offenders in the hands of the parents, for there is no proof that he was any but school business. 'He sometimes read newspapers in school,' but I have known excellent teachers not only read them, but read *from them*, sometimes, sir, Mr. Editor, I defy any man to name a better text book than a good newspaper. Finally, 'he kept a journal of interesting occurrences, and wrote in it, during school hours.' I believe, sir, he is obliged to do this by law, but, at any rate, his doing it would be, to my mind, a proof of his care and fidelity. The Committee do not seem to have thought the charge of any great importance, and they evidently placed but little confidence in the witnesses; and were aware of the power of prejudice. So much for the charges; let us now look at the *object* of the persecution.

This objection, as I have said, is disguise the colored school, and scatter the colored children among the other schools, and mix them with the white children. This has been done in Salem. The Committee there report as follows: 'In all the districts where a school is then that few colored children attended school, because their parents would not send them to a separate school, and because they regarded it as an usurpation of the white race. The Committee yielded and abolished their colored school, but the number who attend has been increased.' So we are told, and the answer is so unpopular that the Committee, as while men as ever were on any committee, have, with difficulty, been re-elected. Whether the expectation will be realized, or not, is doubtful, but that it has done no good is certain.

There was more of nature and sound judgment in the old plan of separating the races, than many enthusiasts are disposed to allow, and I am quite surprised to find an accomplished gentleman, one of the two, who voted for the intermixture, stigmatizing the separation of the races as *unchristian*. It is not a fair question to ask whether he has children, and sends them to the public school; but it is fair to ask whether the colonizing of Africans in Liberia or elsewhere, where they can be unmolested and freed from unequal competition, is unchristian. It is fair to ask whether, allowing the colored race to have a church of their own, is not an unchristian license. One would think that the experiment which has been going on for sixty years, at Hayti, in Boston, was enough to settle this question. The blacks have been living amongst the whites all this time, and they have not risen one degree in the scale of civilization. They cannot do it till they are separated surely, and the unchristian part of the treatment lies rather, it seems to me, in compelling them to act against nature and experience.

I have said more than I intended, Mr. Editor, but I have not seen any comment upon the course pursued by the committee, in sustaining Mr. Forbes, and rejecting the intermixture plan, and I felt moved to assure them that they have the approbation of the great mass of this community, of all honest humble

Your obedient servant,

CLARKSON.

From the Christian (?) Freeman, a new organization paper edited by Wm H Burleigh.

The American Anti-Slavery Society.

The annual meeting of this Society, on the 7th of last month, is represented to have been *very noisy and disgraceful affair*—and some of the Whig papers have seized upon the fact as an occasion for an extra show of abuse of the Liberty party, which is no more responsible for the vagaries of the American Society than it is for the miserable dogrel which, under the name of a hymn, was sung at the Whig convention. The truth is, the American Anti-Slavery Society is 'new organized,' under new leaders, adopting new principles, and pursuing new measures. Mr. Garrison is the President, and controlling genius of the Society—Mrs. Chapman, who is a kind of female Garrison, is the Corresponding Secretary, and also one of the Executive Committee, upon which Edmund Quincy, a bitter enemy of the Liberty party, of church organizations, the ministry, the Sabbath, and all human government, is the Recording Member, as also several others of the same creed. In fact, a majority of the Executive Committee, if our memory serves us, are the avowed enemies of human government. The Society, under its present organization, may justly be regarded as an anti-government, anti-church, anti-Sabbath, anti-Bible Society, the last 'anti' having been adopted at its late annual meeting, of which we are about to give some account.

The Society also adopted a lying preamble and resolution, drawn up by the most unscrupulous traducer of his brethren, Edmund Quincy, against the Liberty party, condemning it 'as an enemy to the slave's cause,' and calling upon all abolitionists to abandon it. Of course, the *slaves* of Quincy and Garrison, will bend to their masters, and do as they their bidding—but we apprehend that freemen will do pretty much as they please, notwithstanding the authoritative tone of this edict.

It is indeed melancholy to witness the downward tendency of the American Anti-Slavery Society, since its perversion from its original designs, by the men who at present control its destinies. It was a noble institution, and nobly did it labor for the redemption of the slaves, till Mr. Garrison and his clique succeeded in 'new organizing' it, and directing its energies in a manner never contemplated in its Constitution. Now look at it—shorn of its moral strength—engaged in a mad crusade against the Christian church—against the American Union—against the Liberty party, which contains the great majority of the early and active abolitionists! What can it hope to accomplish?

THE LIBERATOR.

OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE MANKIND.

BOSTON FRIDAY JULY 5, 1844.

DISUNION!

NO UNION WITH SLAVEHOLDERS!

Motto of the American Anti-Slavery Society.

From the Pennsylvania Freeman.

The New Issue.

In concluding to publish, as we do to-day, the somewhat voluminous Address of the Massachusetts Anti-Slavery Society, we have been influenced by several considerations; first, the fact that it is a document issued by our National Constitutional Society, seems to claim a place in the Freeman as a matter, if not of justice, at least of custom and usual courtesy; second, it is a document of considerable importance; the doctrines of which are destined to exert a mighty influence on the future history of the country; and third, it contains some of the principal reasons which have operated to produce a change, which it is proper here to acknowledge, our own mind has undergone on the subject matter of which it treats.

The question of the propriety and consistency of abolitionists voting for candidates to take office under the Constitution of the United States was one which we had settled, as we supposed, a good while ago; though, it must be confessed, without much consideration or inquiry. The ground on which the abolitionists of the country, of every class, used to admit, either expressly or by implication, that, notwithstanding the pro-slavery clause in the Constitution; the fact that this continued to be the case long after the question had been considerably mooted in some parts of the country; and especially the fact that the abolitionists themselves were not naturally suggested themselves, to prove the propriety of voting as a practical means of promoting emancipation—induced us, with but little hesitation to adopt the belief, that voting for candidates, to take office under the Constitution of the U. States, was not inconsistent with the demands of pure abolitionism.

'Tis true, that with regard to the wisest and best plan of exercising the right of suffrage, I in common with many others, have been decidedly at different times, to different views. In the main, however, I have been of but one opinion on the subject. The plan of independent nominations of known and always men, on whom to concentrate the suffrages of voting abolitionists, as a public testimony and denunciation against the oppressions of the land, has seemed to me beyond all question the most and only consistent mode of operating against slavery at the polls. This plan I have always thought and advocated, and with regard to its correctness my mind remains, and is likely to continue, entirely unchanged.

But now a new question has been introduced, and an issue raised which puts an entirely different face upon the subject of political action. I allude, of course, to what is technically called the 'Dissolution Question.' This question was not expressly topic of debate at the last annual meeting of the American Anti-Slavery Society, and has continued to be, from that time to this, a subject of earnest discussion in some of our principal anti-slavery papers. The introduction of this question at the American meeting I excessively regretted, and should, if I could, not prevent its discussion there, I did what I could to prevent its further introduction and agitation; particularly among the friends of the American Society in this region of the country. The truth is, I had an instinctive fear that the views which I held, in common with those around me, would not bear a very rigid examination. I was conscious that they were formed without much reflection on my part, and I believed the same to be the case in regard to others, and that on a recent misgiving that if forced to a reconsideration of their soundness, I should be obliged to abandon them, and, I felt, I should be left with no political principles based on their correctness, in which, as is well known, I had embarked a good deal of interest. But I felt confident that our views of political action, independent of the question, nor have I been able to withhold my own mind from its investigation. I listened to the debates in the American Society, and have read the discussions which have since been published in the papers. The result is the deep conviction already intimated, that no abolitionist can, with consistency, vote for any man to take office under the Constitution of the United States; that so to vote, however it may be intended, is, according to the fair rules of political ethics, wrong in principle, and must be inexpedient in practice. To vote for men to swear to support an unholy compact, with a view of violating, or evading, or secretly not sound principle. It is to sanction the fraud, the purpose of correcting it; it is to strike hands in fellowship with the slaveholder for the purpose more effectually to oppress the slave. It is to do evil, good may come. It is also hopeless in practice. To amend the Constitution, a vote of three-fourths of all the States is required; even to propose an amendment requires two-thirds of both Houses of Congress. It rests, therefore, first, with the slaveholders in Congress to say whether any amendment shall be proposed; and second, if proposed, with the majority of the slaveholding States to say whether it shall be adopted. Under such circumstances, is it at all probable that an amendment of such a nature would suit abolitionists, would be consented to? For, be it remembered, the only amendment that abolitionists could be at all satisfied with, would be such as one as would free us from the obligation in any manner to sustain slavery,—in other words, an amendment that would be tantamount to a dissolution of the Union. Is it at all likely that the slaveholders would grant this as long as they could have the assurance, by our votes and our oaths of office, that we will abide by the Constitution, unaided and unsmended? Certainly not. Voting, therefore, for men to support the Constitution, for the purpose of practically altering its character, and of finally, for the purpose of dissolving it—seems as hopeless in practice as it is obviously false in principle.

But it is said, 'This is a practical question, and we must look at it not as abstractionists, but as practical men. Now reason and refine as you please, we contend that to vote for an abolitionist, is to give our sanction to slavery; on the contrary, we act practically against slavery; and every body, a slaveholder himself not excepted, so understands it. All your abstract reasoning will not alter about supporting slavery, falls to the ground.' This is perhaps the strongest argument that can be urged against the doctrine of voting for the Constitution. It may be urged with equal honesty by the abolitionist who stays in his pro-slavery party or pro-slavery sect, or who never votes at all, as by the voter for a slaveholder. He does so, he may say, for the purpose of more effectually laboring for the abolition of slavery; 'every body understands this, and knows one—he may say—'the slaveholder himself not excepted, believes this to be my object. I avow my purpose to the world, and I feel that in pursuing the course I do, I am opposing slavery.' This, it may be considered a sound argument, or sufficient to show that such a course is right in principle, or the most efficacious in practice? 'Tis true, that a man occupying this ground may labor zealously, and even with much success, towards the promotion of abolition; but can he attain, on this ground, the highest success? Is he not sustaining in part what he is laboring to destroy? and much as the slaveholder may dislike his efforts, would he not dislike them still more if it were not for this inconsistency? Clearly he would. So in sustaining the Constitution; slaveholders may indeed regard abolition votes as an expression of opposition to their system; they may see with alarm their annually increasing numbers; but then there is one consolation in it all to the shrewd and keen-sighted among them. The very fact, say they, that these abolitionists vote for their own men to take office under the Constitution, shows their willingness to abide by the compromises and Belsers may say—'let them vote and lecture and print as much as they please; as long as they will abide by the Constitution, and signify their intention to support the slaveholder, the President they choose to alter it, we bid defiance to their efforts, and feel secure of our system for at least a generation to come.' This is clear as light, it seems to me, in which intelligent slaveholders will regard the voting of abolitionists. It shows that voting under the Constitution, however much good it may accomplish, is not the Anti-Slavery ground of action, and that it is, after all, building up with one hand while pulling down with the other—which, as 'practical men,' abolitionists ought not to do.

5. But it is said, that by refusing to vote, and seceding from the government, we cut ourselves off from the benefits of government. This is a mistake; and is contrary to sound philosophy, as well as disproved by abundant anti-slavery experience. 'Constitutions' has been demonstrated by ample experiment to be one of the most effectual means of promoting the anti-slavery reform that can be resorted to. When in the beginning it was ascertained that consistency required abolitionists to come out from their pro-slavery sects and parties, the idea was resisted as insane and replete with injury to the cause. It was said we must stay in our sects and parties, for the purpose of reforming them. If we go out, we will have, of course, neither vote nor voice in them, and they will be left entirely in the hands of our enemies. So abolitionists staid in their party and sectarian organizations, and what did they accomplish towards abolition? Just, in the instance, did the anti-slavery Methodists accomplish toward a purification of their society? Comparatively nothing. After a while, however, they began to 'come out,—and from that moment the cause of church reform received a new impulse. They continued to come out—and for the effect, look at the late meeting of the General Conference. Effectual it was were there taken for the first time toward the purification of the church, and the unholy bond which unites the North to the South, as a part of the system of slavery, and who contributed most effectually to this result? Who but those practical come-outers, the Orange Scotts and Edward Smiths, and others who had neither vote nor voice in the proceedings of the body? And the same effect has been produced in kind, if not in degree, in other pro-slavery organizations, where the doctrine of secession has been preached and acted upon. And this will most unquestionably be the effect—and it will be brought about in the same way—with the great pro-slavery organization, the government of the United States. Let abolitionists generally, for the sake of conscience toward God and duty toward their fellow-men, refuse to participate either primarily as voters, or ostensibly as officers in the administration of this pro-slavery government, and a most effectual step will be taken towards either the abolition of slavery or the dissolution of the Union. This seems to my mind a clear case. Secession, therefore, so far from cutting us off from the means of accomplishing our object, will be found one of the most effectual steps for this purpose that can be taken; and unpopular as it seems, it is the duty of every friend of the cause, to take it, and there we will abide.

There were one or two other points which I meant to consider, but I am admonished by the length of my remarks, that it is time to be a close; I will therefore merely glance at them.

It is said, that 'in voting for an abolitionist for the President of the United States, we do so merely in a representative sense, as the mode we prefer to elect him, or that he will ever have occasion to take the oath of support to the Constitution of the United States, supposing him to be a person of truth of the act is precisely the same as if his election were certain. The plea is just the same as if a highwayman should demand your purse, at the point of his deadly weapons, and urge as his excuse that they were not loaded: that he did not mean to use them, and that he only carried them as a demonstration for effect. It is like the Friend of this city, who it is said was disowned by his Society for mounting his merchant ship with wooden guns. Carrying wooden and carrying iron guns was considered by the Society as the same in principle. So in voting for successful and voting for unsuccessful candidates. But this objection, though it may apply to the case of the President, will not in regard to candidates for other offices, in which the oath of support to the Constitution is required. These may in all probability, be elected in such cases, therefore, the objection will not hold.

Finally, it is said, if we take this position, we shall be bound to consistency and be ultra-non-resistants and become non-resistants at once. I do not so see it. But if it be so; if I cannot consistently avoid the Anti-Slavery ground, I will, if I have to swear to support the Constitution of the United States, then I will consent to be a non-resistant.

But I shall pursue this subject no further, as it is not my intention unduly to press my own views of the matter, or to say any thing more than justice to myself, in the change which I have felt bound to make in my political principles and action. This much perhaps I have already said; I will therefore only add the expression of my earnest hope, that what I have written will be considered with that candor which becomes abolitionists, and that the whole subject will undergo such a revision as will enable every one to form a decided opinion in his own mind as to the ground he occupies.

SELECTIONS.

From the New-Lisbon Aurora.

Anniversary of the Ohio A. S. Society.

Held June 11th and 12th, 1844.

A very large meeting of the true-hearted abolitionists of Ohio, convened at Friends' meeting-house in Salem. The meeting was called to order by Cyrus M. Allen, the President, who, after observing a time of reverential silence, prayer was offered.

On motion of James Marshall, Jesse Holmes and Joseph Cole were appointed Secretaries.

The meeting-house having become so excessively crowded, and not more than half the vast multitude being able to gain access to the house or even to hear the speaking, the meeting adjourned, was resolved to adjourn to meet at Hawley's grove, half a mile east of Salem, at 1 o'clock, P. M.

Afternoon Session.

At 1 o'clock, P. M. the convention assembled in Hawley's grove, and was opened with an anti-slavery song by the choir.

The Business committee, through their chairman, reported the following among other resolutions, viz:

Resolved, That if the ecclesiastical bodies would discharge their duty, slavery could not exist.

Resolved, 'Let we deeply regret that we will those three young men, Thompson, Work, and Burr, who now lie in the penitentiary of Missouri, under sentence for assisting the fugitive bondman to freedom, 'Do unto others as ye would they should do unto you,' and that the executive committee be requested to draft the form of petition, and have it printed for circulation and presented to the Governor of Missouri for their release.

The following resolution was offered by Edward Brooke of Stark, viz:

Whereas, the American Anti-Slavery Society has, in its late proceedings, assumed a new position in relation to political action, in conflict with its own Constitution, intolerant and proscriptive in itself, viz. that no consistent abolitionist can vote for officers of this government, under any circumstances; and further, recommending the dissolution of the Union as essential to the overthrow of slavery, making that by implication an anti-slavery test; and has

AGENTS.

Maine.—A. Soule, *Bath*; W. A. Dunn, *Hallowell*; D. S. Grandin, *Brunswick*.

New-Hampshire.—T. P. Rogers, *Concord*; William Wilbur, *Dover*; Leonard Chase, *Milford*.

Vermont.—John Bement, *Woodstock*;—Rowland T. Robinson, *Ferrisburgh*.

Massachusetts.—Moses Emery, *West Newbury*; Jno. L. Lord, *Newburyport*;—Luther Boutell, *Groton*; W. S. Waterman, *Leominster*; Jno. Thompson, *Princeton*; J. Church, *Springfield*;—John Levy, *Lowell*;—Josiah V. Marshall, *Dorchester and vicinity*;—Richard C. French, *East Cambridge*; Henry Ingersoll, *Ashfield*; Eliza Richards, *Weymouth*;—B. P. Rice, *Worcester*—W. C. Stone, *Watertown*;—A. Benton, *Centreville*;—Israel Perkins, *Lynn*; Abner Phillips, *Salem*; Joseph Brown, *Andover*;—Joseph L. Noyes, *Georgetown*;—John Clement, *Ayer's Village*; George W. Benson, *Northampton*; J. Ashley, *Chesterfield*.

Rhode-Island.—Amaranty Paine, *Providence*;—Wm. Adams, *Pawtucket*;—Geo. B. Gould, *Warwick*.

☞ For a continuation of this list, see the last page.

JAS. BROWN YERRINTON, Printer.

whereas, by remaining auxiliary to that Society, we will endorse these several errors: therefore,

Resolved, That our connection with the American Anti-Slavery Society must be dissolved.

This was discussed by Edward Brooke, S. Brooke, J. D. Cottell, A. Dresser, B. B. Davis, M. Wilcman, J. Heston in the affirmative, and Chas. Gallbreath, Geo. Garretson, K. G. Thomas, Lot Holmes, and Wm. B. Irish, in the negative.

Cyrus McNeely offered the following as a substitute, viz:

Resolved, That we continue to adhere to the original platform of the American Anti-Slavery Society, and pledge ourselves to labor for the overthrow of slavery, leaving to each to judge how he can best promote the cause.

Resolved, That the steps taken at the late anniversary with regard to political action, is a virtual abandonment of that platform, and merits the same censure as the new organization movement of 1840.

The following was offered by Dr. K. G. Thomas of Stark, as a substitute, the foregoing having been negatived:

Resolved, That the sentiments uttered by the American Anti-Slavery Society, at its late anniversary in the New-York, in regard to a dissolution of the Union and to the criminality of voting, appear to be issued as tests of abolitionists, and as such, we feel bound to offer our solemn protest, as they narrow the original platform.

After a very free and general discussion of the merits of the above as a substitute for the original preamble and resolutions, it was adopted by a very large majority.

On motion of James C. Marshall, the following resolutions were adopted:

Resolved, That no excuse but pure necessity can any longer absolve abolitionists from their moral obligation to abstain from the use of slave-grown productions.

Resolved, That a union of sentiments and efforts on this subject is all that is wanting to bring free men of color within the pale of the Union, and who gives them the preference, and on as favorable terms as we now get the blood-stained results of slavery and oppression.

Resolved, That the apathy of feeling and inconsistency of action that exist on this subject have principally arrested the progress of the less important subject of political partyism.

Amos Dresser, sometime during the meeting, offered the following, and made a good speech on it:

Resolved, That the anti-slavery Alarm bell with every principle of the gospel, and is emphatically the Anti-Christ of this nation. Adopted.

A Minister for Sale!

The following is an extract of a letter from Rev. M. D. Miller, of Wilmington, Vt. to the editor of the Vermont Observer, dated May 28, 1844.

'And then, as the convention was done to outrage humanity, in this great Convention, a minister of Christ is sold for a slave, brethren of Vermont, ye who are capable of paying a slave to support the gospel, if you had been at Philadelphia at the Baptist Triennial Convention, you could have purchased a Christian minister, and be a good minister of Christ —one of that class, however, that if you make them free,' cannot take care of themselves.'

But you are ready to ask, how is this?—do they sell men in Philadelphia? Well, we thought they had men there—that they have, since the convention was holden, killed 14 men and turned 200 families into the streets destitute of bread. Well, how is the minister offered for sale? Why, when the report of the American missions was read, it stated that experience had shown that the missionary work could not be sustained through the instrumentality of white ministers, and recommended that colored men be prepared and sent out. Br. Ryland of Virginia arose and said he was glad of this, for he owned 200 of 200 members, and one of the members, a minister and a slave, was anxious to go a missionary to Africa; a good man, well qualified for the work, had paid for himself, and if the Convention would pay $200, they could have him free and send him to Africa. 'Now,' said Br. Ryland, 'there is a man for you who are so anxious for the slave, to try your liberality.'

Look at it—Southern brethren say slavery is not a sin, and yet they say, here is a man whom Christ has called to preach his gospel; he cannot go because he is a slave. And this same brother who offered for sale a member of his church and actually brought the article of property with him to Philadelphia, that the purchaser might examine for himself, and yet in private conversation he said he had abolitionists did not pay over the $200, he should use it as an argument against them. O, my heart sickened when I read this! Brethren of the Northampton ye have done to the least of these my brethren, ye have done it unto me.' How must the Saviour feel, to hear one of his [professed] friends say slavery is not a sin, when it holds his ministers—as bad as to hold himself—as slaves!

The North and the South.—The Columbia South Carolinian says:

'The arrangement for a separation seems to meet with general approbation among the southern Methodists, as well as people generally, and will doubtless strengthen and confirm the general and just confidence of our people in the fidelity and patriotism of the Methodist church. The division of so large and important a body of Christians is a great evil, and one that must have much influence on the future destinies of our political confederacy. It is better, however, that it should be done peacefully and amicably, than that they should continue in open warfare, to the disgrace of the church, and religion generally. And if anything can arouse the south to a proper sense of the pernicious influence of abolitionism, and the necessity of suppressing it, surely this will do so. If it should, it will be a good thing, and will lead to a closer and happier union, religious and political. But if not, then it is evident that the separation will soon end in a political one.'

Trinidad.

Daniel Brosius, one of our young anti-slavery friends, a resident of Salem, Lancaster county, in this State, went out to Trinidad about six months ago, and has since been employed as an overseer on an estate of a Spanish nobleman, in that island. There are 200 emancipated slaves on the plantation, and he says they will make *one hundred and fifty* hogsheads of sugar this year. *They are paid, did before, with the same number of hands.* The stimulus of wages is so much better than the whip, that it is profitable—uncommonly fine thing for him to pay his hands for doing double tasks in a day, and for performing the work of two ordinary days in one! The price is fifty cents a task, and these hands often earn two tasks a day.

Mr. Brosius can get much higher wages than other overseers, owing to his Pennsylvania and Quaker habits of temperance, fidelity and industry. What a testimony is his account to the advantages of emancipation! The freed slave makes a dollar a day, the overseer can get nearly double wages, and the plantation makes an increase of its sugar to the amount of nearly 130 hogsheads! When will this glorious state of things be realized in our own country?—*Pennsylvania Freeman.*

Fugitive Slaves. The bill repealing the laws of 1826 and 1839 in relation to fugitive slaves, which which is intended to prevent any of the officers of the State from becoming slave catchers for other states, passed the House yesterday without a division. It will probably also pass the Senate. That provision of the bill making it a penalty of $500 to

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From the Herald of Freedom.

To the Friends of the Herald.

I find it my duty to cease the regular publication of the Herald of Freedom. In publishing the paper for the four years I have been connected with it, I have been obliged to incur a debt which now amounts to about $570 00. This debt must be immediately liquidated. On the 5th instant, $1170 00 will be due from subscribers. The money I paid out were due from subscribers. The money I paid out the Herald of Freedom was never more needed, than at this time. I lament the necessity of its suspension for a single week. But I am determined, first of all, to deal justly with my creditors; therefore, I shall not appropriate all moneys that may be placed in my hands to the sole work of abolishing the debt, I must some of these dollars to keep the paper alive, and to make payment—but from this large company, I really expect but little aid. My faith is in the few, hated, despised, but great-hearted men and women, who have devoted their all to my cause, and hasten to carry through this righteous warfare, to the complete release of the American bondman. With them I leave the matter. I have cast mood the paper in the last moment in my power, with justice to my creditors.

During the last week, a few friends of the paper have met, and the subscription below, was started for its relief. Other friends will fill up this subscription, or buy shares, as suggested in another column by Mr. Ellis, or set about raising a sum equal to the subscription, and thus secure to us the use of the paper. As I may be able without incurring more expense. Friends, it depends with you, whether or not the paper shall be again established—the hope of humanity, and the dread of the tyrant.

JOHN R. PARSONS.

From the Herald of Freedom.

The Herald of Freedom.

By a vote of the New-Hampshire Anti-Slavery Society, at its recent anniversary, it was decided to be published as the Society's regular organ. The vote of the Society have been not very necessary,—for the Society have always acquiesced in my editing the paper independently. But I am glad it is now to be nominally, as well as really, free of any organic trammels. Editing, as well as speech, ought to be unshackled and unrestricted. *Anti-Slavery* editing especially should be so. But the Herald is in danger of being suspended or stopped for want of pecuniary support. The printer is and must be, to carry on the publication list, and the donations occasionally received from the friends of freedom in this state. He is in debt. The subscribers do not all pay, and the charge have succeeded in reducing its list, so that if they all paid promptly, the paper could hardly be said to be supported.

I wish to say here a word in regard to the publication of the Herald of Freedom. That it has been published at all, the last four years, has been owing to the intrepidity, the disinterestedness, and self-devotion of the present printer. When new organization betrayed us in 1840, and the clergy departed, leading off 1000 subscribers to the Herald with them, and leaving only a desperate 700; the paper was saved from extinction by John R. French. The Society printers, whose connexion with the paper was merely for pay, and who had been well fed on its minor list, forsook it in the hour of adversity and fled. They professed to be abolitionists, and probably would have been to this day, had anti-slavery remained popular and lucrative. They abandoned the Herald, and the Society was unable to get anybody to assume its publication in their place. At this time, John R. French threw himself into the breach, and grasped the little press, to sink or swim with it,—and the prospect of surviving with it was faint enough. He undertook the printing of the paper without any assurance or expectation of reward—reward, I mean, in form of money. And he has sustained it, with some assistance, in abolitionism and without the State, from that day to this. But for him, it would have stopped. Whatever aid—more or less—it has been able to afford, has been to him a labor unrewarded for it; for without him, the paper would neither have been edited nor printed. I could not print—and nobody, that I know of but him, would.

Another word about that year 1840 and its events. It was the year the clergy fled the anti-slavery Society in this State, and went to the anti-slavery. They betrayed the Society and abandoned it, because it would not endure their insolent and tyrant dictation, and absolved itself to their will. They denounced the Herald of Freedom to destruction, because it would not betray the Liberator; and not, because I would not abandon the Garrison. The Herald never lifted and true Pioneer first announced to the country the great doctrine of Immediate Abolition, the lacerating among the Clergy immediately set up an infidel, and his doctrine an infidelity and jacobinism. Before he had broached a single heresy as much so to conflict with theirs, and when he had no opinion—for merely publishing *humanity's right to Liberty* made the leaders of the New-England Priesthood pronounced him an infidel and a jacobin.

A portion of their first assaults upon Garrison, in his name followers in divinity joined Garrison in his movement, not discerning whither it would lead them. In the progress of the contest, occasions came for the movement to develope itself to their apprehension. Very, too, discovered at length, that anti-slavery was jacobinism and infidelity, and Garrison a demagogue and an infidel. They attempted to lay hold of the movement in Massachusetts, but it disdained their grasp, and they fled. They made the same attempt in New-Hampshire, and with, if possible, more fortune and less success. They fled howling. All over the land, efforts were made by the clergy to new organize the movement, and to reduce it to abolitionism in sect and party. The Herald of Freedom was almost the only ensign left streaming in the anti-slavery field, by the side of the waving banner of Mr. Garrison. It was a gallant sight, the faithful float of the rude little sheet of the mountain,—and the hand that sustained its staff and bore it up, was that of its self-devoted young printer.

He has borne it staunchly for four years, amid a storm of the most formidable and malignant opposition. The clergy have failed to strike it down, with the cooperation of those who fight for life. Shall he sustain it longer,—or shall it, in other words, be longer sustained? For if he retires from its press, the Herald of Freedom rests from its labors. I know no other than he, willing to print it,—if indeed the brave little press would break any hand but that which came to its rescue in the hour of peril. If the printer be not relieved from his present embarrassment, the paper must stop.

I make no appeal in its behalf to the faithful, generous, glorious few, in and out of New-Hampshire, who have hitherto been so ready to come to its relief. *They have done enough.* There are nominal friends of the movement, as advocated by the Herald in the main, who have hitherto contributed by counsel, or by influence or interposition. I mention the case to them. I ask them, shall the Herald of Freedom disappear from the anti-slavery field?

There are a number of generous and true friends, who sustain the Herald to the amount of its yearly subscription—who subscribe, and pay their annual one dollar and fifty cents. I address them. If this issue from the ordinary price of the advertisement-fed papers of party and sect,—papers, whose advertising patronage fills their coffers, while little these were papers of party, I ask them, shall the Herald of Freedom stop? Those others who subscribe, but do not pay—who get the paper without cost, or pay only a trifle, and yet, to get the patriotic county sheet leased by stupid sect or base party—are they acting the part of abolitionists in this behalf, and will they *thus* compel the Herald of Freedom to stop?

A word to the free spirits without our technicalities, to whom these presents may come. The Herald of Freedom never was a party paper. It chooses rather to confer it. It is a sheet your own free-minded hearts need, and are beginning to pant for. It is unshackled. It utters what it pleases, and what real sentiments. It is no echo. It is no man's organ, or body of men's—no sect's or party's. It utters opinions, and its appeals are to the heart and mind of humanity. If it pleads for errors, they go forth safely to the community; for they are thrown into that field where reason is left free to combat error. It has an intellectual and moral liberty, and go forth amid the sanctioned opinions and usages of country, like lambs in the midst of wolves. The times demand an impartial paper. Do you want the times to have one? To you, also, in your own behalf, but the paper's, or mine, or the printer's, I put the question, shall the Herald of Freedom not be continued? I entirely wish it to be known that the question is put. Personally, I am indifferent how it may be answered. The paper would bring neither quite prepared to see the dear little sheet cease from the anti-slavery conflict.

But I am saying too many words. When the clergy betrayed us in 1840, and run away leaving us in a heavy debt, which they had most improperly contracted, the paper most nearly and heartily left us to the abolitionists put it into shares for the purpose of its liquidation,—and assumed each one as many shares as he thought right for him to pay. I would suggest the same method with regard to the debt of the printer. To divide the sum of $500, into 50 shares of $10 each, to be sent in forth with. This would secure the paper for a year, as there *would be* to extend the circulation of the paper and enlarge its list—it would be quite secure against encroachment of the like enslaving power in future. The people are turning an ear to the anti-slavery movement; and they are fast opening their eyes to the superior excellence of the moral, over the political party in influences. They will, if pains were taken, give a *supporting* list to the Herald of Freedom. Will readers favorable to this appeal, give as many as they can opportunity to see it?

The Texas Iniquity

The New York Courier & Enquirer has collated the following demonstrations at the several meetings held in Boston, Philadelphia, to advance the cause of Polk and Texas, and secure the fruits of the victory of the South, so exultingly proclaimed by the Calhoun organ at Washington.

To one meeting held in Barnwell Co. S. C. we have received the following. "The preamble to the resolutions then adopted says": "We believe that the very *existence* itself of this blood-hound and human-devouring Union will be *determined by it.*" The fifth and ninth resolutions are these:

5. Resolved, That we regard the final rejection of this measure as a declaration of the determination of the Northern portion of the South, which has already shaken the confidence of our people in the patriotism and fidelity of our northern brethren, and which must inevitably destroy for us (in the words of our own Declaration of Independence) "to provide new guards for our future security."

9. Resolved, That we believe, that in the immediate annexation of Texas, we view with pride and satisfaction the conduct of the venerable Andrew Jackson, whose heart (though the head of time and affliction has fallen heavily upon him) beats true to the interest and honor of his country; and we rejoice that his days have been so lengthened out, that he might *smile his mute with our third great struggle for independence.*

These resolutions were supported by Col. S. W. Trotti, who made the following declaration in a speech supporting the resolutions:

"He conclusively demonstrated, that the safety, if not the very existence of the institution of slavery, is dependent upon the success of the measure, and contended with great power and ability that THE ONLY TRUE ISSUE BEFORE THE SOUTH SHOULD BE, TEXAS OR DISUNION.'

In Union (!) Co. S. C. a meeting was held, at which a similar spirit was evinced, and the following passage occurred in the preamble to the resolutions which were adopted:

"Let it be said once for all, that there are rights *which we love better than we live, and liberties which we scorn to transmit, even to our children* and which we believe are fast approaching, to make our election, never more to be made up as to the course to be pursued. We desire no political connexion with declared enemies to our peace. We neither daily nor doubt. We hold to our rights, *get up the Union*, and leave the consequences to God."

The same meeting passed the following, among other resolutions:

"Be it therefore Resolved, That the immediate annexation of Texas to the American Union is demanded by the highest considerations of national policy and national safety; and believing that if the Federal government should fail to do it, the treaty now pending before the Senate of the United States, Texas must rely on some other power for support, the question then presented to the South, will be, *disunion itself, is sufficient to effect the annexation.*"

In Sumpter, Ga. a meeting was held, at which the following resolution was adopted:

"Resolved, That we regard the opposition to annexation by a portion of the people of these United States, on account of the existence of slavery in Texas, as unwarrantable attack upon southern rights guaranteed to us by the Constitution; rights which we are determined never to yield, or maintain, in spite of clamorous denunciation from abroad."

In Edgefield county, also, resolutions were reported by a committee, of which Mr. F. W. Pickens was a member, and the following among others, (it will be noted, that like the rest, it distinctly accepts the issue made by Mr. Calhoun.

"Resolved, That the grounds on which this annexation is mainly recommended, compel us to make the measure a question as to the maintenance of slavery guaranteed to us by the Constitution; and we avow our determination to maintain this institution against all the attempts of abolitionists in our own country or elsewhere; and we shall not *resist the separation from the Union of such States as demand the dissolution of the confederacy* as unworthy of connexion with them, and as avow the purpose of not tolerating the admission into the Union of any new slaveholding country."

The same meeting connected the subject of the tariff with that of annexation, and adopted the following resolution with reference to that:

"Resolved, That the tariff of 1842 is liable to all the objections we have heretofore made to the constitutionality and expediency of the measures of the Federal Government for the protection of domestic manufactures, with the aggravation that it was a gross breach of the faith plighted to us in the compromise of 1832; and that we regard the time and measure of our submission to it, as a sacrifice to be settled upon our own views of expediency, in no wise to be hindered by our SUPPOSED ALLEGIANCE TO THE FEDERAL GOVERNMENT."

The proceedings in Boston, with sufficient distinctness, the *ultimate purpose* of those who demand the immediate annexation of Texas, who have succeeded in making that the controlling principle in organizing the democratic party, who have forced upon the party James K. Polk as its Presidential candidate, and who seek, therefore, his election, in order to carry their selfishness into effect.

But they have also gone further, and have designated the initial step toward a practical consummation of their design. In the Edgefield meeting, for example, opens the matter with the following resolution:

"Resolved, That the members of Congress favorable to annexation be requested to resort to *all legitimate expedients* within their power for the consummation of this great measure; and that, in the last resort, they advise the calling of a convention of the States friendly to annexation."

The same general plan was proposed in the following passage from an address adopted at a meeting held at Columbia, S. C.

"But what can we do to influence matters? We can do much! If we feel that our fate is suspended by a thread, and will act as such a crisis demands, we can do much! We can do much! We can disconnect this great question from all party considerations, and especially from all the Presidential influence that can destroy it. We can rally at our ballot boxes, we can seize the moment when the South is aroused by the rejection of the treaty, to propose immediate steps toward a *Southern Confederacy*. Union Democrats, we appeal to you, to the North.

The action of the Barnwell county meeting went a step farther, and designated the very *heartsdones* of Gen. Jackson and James K. Polk as the cement of the Southern Confederacy. The following was among the resolutions adopted at that meeting:

Resolved, That if Texas be not sooner annexed, we deem it expedient that a Convention of the friends of immediate annexation throughout the Union be held at Nashville, in the State of Tennessee, on the first Monday in August next, and that, should such a project meet the approbation of our friends elsewhere, we will meet again at this place, on the first Monday in July, to appoint delegates to said Convention."

And the whole plan is more fully developed by propositions published in the 'Columbia South-Carolinian,' the organ of the land of disunionists. The sister of the article in that paper, in the event of the rejection by the Senate of the annexation treaty, recommends the adoption of the following measures:

"1. To call upon our delegations in Congress, to withhold all supplies, after holding back for many months, finally yielded to the known wishes of the people. Now he may be able to *carry his people with him*, and will be enabled to carry the measure, the new treaty, so much more congenial with his opinions heretofore declared. It is to be feared, he will readily accept the measure, rejected by France and England, who will enter upon the negotiation now, with all the eagerness of a gamester, who is just relieved from the most fearful apprehension of the loss of his all, he has been swept off, in consequence of a little inattention.

That this treaty will be formed, and speedily formed, on Texas independence, no doubt, if the connexion of which we have heard be true. Indeed, it is said the Texan Minister, (who is thoroughly *American* in all his feelings, has actually resigned his mission, and it is believed by some, that he has done so *because he is unwilling to be a party to the contemplated treaty.* It is known he anticipated the very state of things, and warned our government of it. Our only hope rests with the people of Texas. If the people and presses of this country shall arouse to the danger, who are "bone of our bone, and flesh of our flesh," having the same feelings and ties of kindred and relationship that bind the people of Kentucky and Virginia, and shall bind the people of Texas, and shall make them allies and foreigners to us forever—which would turn them over to France and England, and their future friends and allies, and make them regard us as we regard England.

From the Wabash (In.) Standard.

The Editor's Last Words.

"Whether we stand or fall in the estimation of our country, it is always true wisdom, as well as true morality, to HOLD FAST TO THE TRUTH.—*M. Van Buren.*

It will be perceived, by the announcement of the proprietors of the Wabash Standard, that the article immediately preceding, that our connexion with the paper as publisher and editor ceases. We yield to the necessity which compels us to secede from political ties that have pleased us, with the deepest regret; and we find it difficult to determine how far, through the cultoons of life we ought to be bound. We ought, in justice to those with whom we have been associated politically, and whose interests we have contributed to fully, and whose interests we have contributed to fully, and whose interests we have which induce us to withhold a further support from the democratic party. Yet we believe that justice to ourself requires that we should not longer allow the Democratic party to keep us in our old place on the democratic platform, instead of following the party in the last and most monstrous of its aberrations.

To the advocates of true democracy, we are as greatly and unchangably attached as any one can be; but when we see the democratic party forsaking its ancient and cherished principles under the wing of a measure whose enormity of injustice cannot be exceeded, we prefer to give up the love of democracy, rather than to abandon its love of justice.

We believe with the Declaration of Independence, that the rights of all men are equally sacred, and that the object of our government, as expressed in the Constitution, is to "establish justice"—and we cannot consent to deprive one class of our citizens of the blessings of our country their natural rights by enslaving them, or continuing them in slavery; nor are we willing to add to the burdens of our Union for the purpose of establishing *justice* in a distant territory.

The Democratic National Convention which assembled at Baltimore on the 27th of May, not only ignored the time-tried friend to the immediate annexation of Texas as the democratic candidate for the Presidency, but it also adopted a resolution so wrong in principle, so hostile to a favorite measure with the democratic party, that we are sacrificed to propose to annexation, it is a party measure, (!) and they, forgetting that they are the party) and they consented to swallow it!

The democratic and whig parties have for many years been trained to the most subservient submission to the southern dictation, but we can scarcely believe that the South have had the audacity to demand of the North that it should father the unholy scheme of annexation—we can scarcely believe that the democrats have bowed submissively to such arrogant dictation. We know the treacherous nature of our editors should speaking of the tyranny of the South, and yet we have neglected to speak of it as often as we felt our duty required it so much for the good of politicians to

What whig ever learned from the columns of the Tippecanoe Journal, that Mr. Biles of Massachusetts was in Washington some time in January, to the U. S. Senate, some resolutions of the Legislature of Massachusetts for an amendment to the Constitution, which would have at once, would be deprived of the privilege which they now have of casting two votes for every five negroes they may hold, while a Northern man can only cast one? If he owns five farms or fifty horses—and that when Mr. Bates moved to have these resolutions printed, as is always customary in such cases, Mr. Calhoun rose in his place and cried out "Not one hundred of indignity cast upon the State of Massachusetts was submitted to by her representatives—that the resolutions ought to be laid on the table, and that he would not publish treason against the rights and interests of his constituents. But when the *matters* came forward with instructions of the Georgia Legislature, declaring that the South ought not to be deprived of the "right" guaranteed to it by the Constitution, of having its "property" represented in Congress, the resolutions were ordered to be printed by a unanimous vote.

Had we space, we might mention a hundred such instances of arrogant tyranny. We might tell, that throughout the influence of the South, falsehoods had been recorded on the journals of Congress—that night and day that Congress, the officers of government had been held by Southerners—and we might say that a postmaster in New York had refused to send certain newspapers directed to the mail, because the South said they were 'incendiary.' We might say that Calhoun, M'Duffie, Hammond, and other Southerners, had made dozens of speeches in Congress in which they declared slavery as a good and glorious institution, in which they argued that it would be better for the poor people of the North to be the slaves of the rich, and that they would be happier—and all this while no northern man has been permitted to open his lips in condemnation of the institution of slavery. Northern men have been in the habit of extending slavery, but we be to him who utters a word in favor of narrowing the limits of that monstrous institution. In fact, the people should know that the South cannot then should cease to fear the crack of the whip. We have observed so far, in hopes that the evil would abate, but every year the demands of the South have become arrogant and exacting. The chains have become insufferably galling, and we throw them off.

No man can deny that the object of the party, when they talk of annexation is to strengthen and perpetuate slavery. All the documents on the subject have that object in view, and the whole project has that object in view, and the whole project is now engaged in endeavoring to enlarge the bounds of slavery, and render the institution permanent. This is an entirely new position with the party. The party has made the abolition of slavery in the Southern States, or the District of Columbia, but whether this government shall devote its whole energy to the extension of slavery, and its whole energy to a sister republic on this continent which desire to abolish slavery, are to be dragooned by us into the support of the institution, Northern men are now to be asked, "Don't interfere with the domestic institutions of the South—now the watchword is, Don't let Great Britain persuade Texas to abolish slavery; but we will persuade that country to our Union, and protect and defend negro slavery. As long as 'democracy' 'progresses' in that direction, we desire to have no affinity with it.

The New Political Issue.

A great mass meeting of the Whigs of the Empire State was recently held in Utica. The following is an extract from an address adopted on the occasion:

"But such a contest is not allowed us. Our opponents, dreading defeat on the broad national grounds on which they rested the issue of last year, have introduced a new and exciting sectional question—they have disgraced and ostracised their late leader, Van Buren, and disowned the principles of his administration, and humbler reputation, whose chief recommendation to his supporters is his advocacy of the Immediate Annexation of the Federal Country, in plain violation of our treaties with a sister republic—in open violation of our treaties with a friendly Foreign Power—in utter contempt of the remonstrances of our citizens, and under circumstances which not we only, but Messrs. Van Buren and Benton, the late chiefs of the party, have declared to be such as must involve us in the deep guilt of perfidy, rapacity and aggression, and in the horrors of unjust and interminable war.

Fellow Citizens! Is it right that you can and even be responsibility to God and your country, of the course you shall pursue in relation to this matter. Every man of you knows that the Abolitionists, the fanatical and unqualified champions of Immediate Annexation, votes to precipitate the Union into an unjust, perfidious, unfairness Foreign war, in which the Southern States and nations from the outset, and very probably the arms of some of them in the event, will be arrayed on the side of the injured nation. But, some Democrats say, it is all in vain. I answer that, because no national calamity has as yet palpably connected itself with our perfidious robbery and exile of unoffending Indian tribes, we may go on perpetrating such wrongs to infinity.—Count the probable cost. we entreat you, of a war with a thousand miles from our resources, and ask, if we get that Mexican Province, the God of Justice must be on the side of our adversaries. And let none deceive you with the lying pretence that war might not ensue, and that Mexico would submit to our terms and Texas, and our assumption of the latter country would inevitably and at once make us a party to that war. For proof of this, if any be needed, we refer you to the bargain of Tyler and Calhoun to assume the defence of Texas before the Treaty should be ratified, and the letter of Mr. Van Buren, in the speech of Col. Benton.

And then the debt of Texas—does any one pretend to know its amount? *The Government of Foreign Country never will, and never can without keeping* any account of it, and taking no care beyond converting it into available means at any concession, bide discount, and pocketing the profit of ten per cent. All these stocks must be redeemed, the long unpaid soldiers and sailors of Texas must be satisfied—and paid from the Treasury of the United States if Texas is annexed to this country. Silly is the finesse of pretending, by the Treaty of annexation, to limit the debt of Texas, which is now, by her own Minister, Millions of Dollars, we must pay to the utermost farthing if we take her at all. The moment her national existence is merged in that of this country, her debts will be our debts, and we cannot escape them. Her creditors will take the Ten Millions very readily, and immediately petition Congress for the balance of their claims, and we have no money to refuse to pay them. And all this time the lands of Texas, almost every fertile spot which is not possessed and cultivated, belongs to the Indians, and most of that region, have already been granted away in principalities to speculators, whom annexation will boundlessly enrich, at the expense of our country.

And for what is this measure of annexation thrust upon us? Do we need more land? Are we likely to gain any thing in our Union, in chancery, by merely purchasing Texas? Surely not. What then is the motive? The answer of the advocates of Annexation is, Slavery. Slavery, (we speak the truth faithfully, we know, by indisputable evidence)—is in danger from the machinations of England, and we must take that country to our Union, and extend the area of slavery, that it may be safe. But if this pretext were real, what right have Messrs. Tyler, Polk & Co. to involve the Union in an unjust contest for the perpetuation of Slavery in a foreign country? Slavery in our country is a local regulation; we of the North declare and reject it; why shall we be compelled to pour out our blood and our treasure, to fasten it on lands? We appeal to the constitution, and will not be dragged beyond it! All that our fathers covenanted with the South, we will perform, and no more. We disclaim all right to interfere with the domestic institutions of our States—we will be faithful to our bond—we will not be dragooned into the support of a Foreign Debt, a Foreign War, to uphold slavery in another country, lest its abolition there should affect its security here, is asking too much.

This unnatural clamor about foreign interference—this diseased sensitiveness to the opinions of Europe—this eternal outcry, that we are sacrificed to the wishes of Great Britain, is an exhibition of cowardice that every sensible American should contemn and despise. If England should ever assert the Right of our Government, of our country, we are ready, to meet her and defend our brethren, if so assailed; but to be eternally suspecting and accusing her without evidence of designs she utterly disclaims, and thereupon plunge ourselves into acts of rapacity and aggression—this we are utterly averse to.

In fact, in truth, there is no thought of Foreign interference in abolishing slavery in Texas, and no danger of it. The Bishop of the south-west, is of the same opinion, and the Bishop of Massachusetts, at the same time in January, to the U. S. Senate, some resolutions of the Legislature of Massachusetts for an amendment to the Constitution, which would have at once, would be deprived of the privilege which they now have of casting two votes for every five negroes they may hold, while a Northern man can only cast one if he owns five farms or fifty horses—and that when Mr. Bates moved to have these resolutions printed, as is always customary in such cases, Mr. Calhoun rose in his place and cried out "Not one hundred of indignity cast upon the State of Massachusetts was submitted to by her representatives—that the resolutions ought to be laid on the table, and that he would not publish treason against the rights and interests of his constituents. But when the *matters* came forward with instructions of the Georgia Legislature, declaring that the South ought not to be deprived of the "right" guaranteed to it by the Constitution, of having its "property" represented in Congress, the resolutions were ordered to be printed by a unanimous vote.

Had we space, we might mention a hundred such instances of arrogant tyranny. We might tell, that throughout the influence of the South, falsehoods had been recorded on the journals of Congress—that night and day that Congress, the officers of government had been held by Southerners—and we might say that a postmaster in New York had refused to send certain newspapers directed to the mail, because the South said they were 'incendiary.' We might say that Calhoun, M'Duffie, Hammond, and other Southerners, had made dozens of speeches in Congress in which they declared slavery as a good and glorious institution, in which they argued that it would be better for the poor people of the North to be the slaves of the rich, and that they would be happier—and all this while no northern man has been permitted to open his lips in condemnation of the institution of slavery. Northern men have been in the habit of extending slavery, but we be to him who utters a word in favor of narrowing the limits of that monstrous institution. In fact, the people should know that the South cannot then should cease to fear the crack of the whip. We have observed so far, in hopes that the evil would abate, but every year the demands of the South have become arrogant and exacting. The chains have become insufferably galling, and we throw them off.

No man can deny that the object of the party, when they talk of annexation is to strengthen and perpetuate slavery. All the documents on the subject have that object in view, and the whole project is now engaged in endeavoring to enlarge the bounds of slavery, and render the institution permanent. This is an entirely new position with the party. The party has made the abolition of slavery in the Southern States, or the District of Columbia, but whether this government shall devote its whole energy to the extension of slavery, and its whole energy to a sister republic on this continent which desire to abolish slavery, are to be dragooned by us into the support of the institution, Northern men are now to be asked, "Don't interfere with the domestic institutions of the South—now the watchword is, Don't let Great Britain persuade Texas to abolish slavery; but we will persuade that country to our Union, and protect and defend negro slavery. As long as 'democracy' 'progresses' in that direction, we desire to have no affinity with it.

Impressment of Thomas W. Dorr.

To the Hon. Gen. Assembly of the State of Rhode Island—at their Last Session at Newport, A.D. 1844.

RESPECTFULLY SHEWETH

Your Petitioner, SULLIVAN DORR, of Providence, that his brother, Thomas W. Dorr, that the said Thomas W. is now confined in prison, for the crime of Treason against the State, and is liable to be convicted of Treason against the State, by the State Prison. Your Petitioner would beg leave to call the attention of the Hon. Assembly to some of the prominent circumstances leading to the present situation, viz:

It is a well known fact, that at the time of the formation of the Suffrage Constitution (so called), it was discussion and maturity in this city, that the property qualification was required with their prayers the Convention while forming said Constitution, and afterwards when put out to the people for their approval, it was carried by a majority of 2000 votes in this city, many of which were given in by persons of the highest respectability, in addition to which, the Suffrage party represented the property qualification, as a great high statesman, and men of much learning out of the State, which was, no doubt, the cause of bringing about the fearful scenes of the last year. It is also well known, attempting to raise to an eminence the son of your Petitioner, who, without such assistance at home, and encouragement from abroad, could not have succeeded in any above result, viz:

Your petitioner has already deeply suffered from the events of the last two years, in which it is known he had no agency, but in the advice and conduct of his son, and that he is desirous to be spared the pain of his imprisonment, in the State's Prison, as he would respectfully suggest some other place, would be more in accordance with the Constitution of the present constitution being finally established, and the said Thomas W. having voluntarily surrendered himself to the Sheriff of Kent, and has been long imprisoned in the county jail waiting his trial. A general prayer policy would seem to warrant the unnecessary punishment of the prisoner, that the said Thomas W. might be liberated on such terms and conditions as to your Honors shall seem fit, or if the amount cannot be obtained, your Petitioner would beg leave to suggest, that the prisoner be confined in the county prison at Newport, instead of the State's prison.

Wherefore your petitioner respectfully prays your Honors to the liberation of said son.

(Signed) SULLIVAN DORR.

Read, and laid on the table.

POLK'S CONNECTION WITH SLAVERY.—The Polks are among the largest slaveholders of the South. Lucius, the brother of James K. married a lady who owned two thousand of these chattels. James K. is also the owner of a great number, which he hires out through the State, bargaining with the employers for so much a year, generally from $100 to $150, with board, clothing, and payment of the doctor's bill. The first is positive—the others depend on the pleasure of the employer.—*Pittsburgh Jos.*

We suppose Lucinius Polk, the splendid slaveholding Bishop of the south-west, is of the same

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FRIDAY, JULY 5, 1844.

The Herald of Freedom.

It has doubtless excited some surprise among the numerous faithful anti-slavery companions, that nothing was said, in the last number of the Liberator, respecting the suspension of the Herald of Freedom, for want of adequate patronage. My apology is, that the number of the Herald, containing the announcement of its suspension, was not seen by me in consequence of my visit to Northampton; and it was not till I saw the Herald of Freedom in the Standard of last week, on this subject, that I was aware of the occurrence.

If I did not believe that this suspension would lay only till the intelligence of it could be received among the generous and unfailing spirits enlisted in our cause, and time should be given for sympathy with refined speed the paper amount of pecuniary aid required to set the Herald in motion, I should most long my faith in human fidelity, genuine and sincerity, and despair of success in the anti-slavery movement. But I feel as certain that that aid will be promptly given, as I do that slavery is to be overthrown, and all who are in bondage set free. Notwithstanding, if they have no homes, no friends, no means of subsistence, will the true-hearted abolitionists allow a gifted and potent aid instrument in the anti-slavery conflict as the Herald of Freedom, to go down for lack of a living patronage? The Herald of Freedom, which its enemies are beginning to raise over its discontinuance will soon be turned into a hooting cry, in view of its prompt resuscitation; and it will be seen by them with dismay, that as Antaeus was with Hercules, the moment he touched the fresh embrace of his mother earth, so will the Herald derive new support from this temporary adversity.

Of the claims of the Herald to patronage, as the score of editorial ability, freedom and independence, none who have carefully perused its columns, can refrain a doubt. It is truly an original paper, in its style as well as quaint use of the word—original by any other sheet in the land, and not surpassed by any in wit, pathos, satire, courage, fidelity, and greatness of philanthropy. As far as it is circulated, it is unquestionably more thoroughly perused than any other paper in the country, and more generally read in the country; and not even its enemies, though the latter are always read with fear and trembling.

All literary testers and desirers are not alike. The mere sensuous and selfish, delight in the sweet and bodily. But the editorials of the Herald are to be treated by the ordinary rules of criticism. They were never to be written, but always to be spoken. We are listening to what this editor is saying, rather than taking cognizance of what he has uttered. He put forth his thoughts in the form of editorials, and of slide, found, yet always with vigor and reviser. It never moves mechanically over the paper, but partakes of the inspiration of its master, so does the tuition of the hands of Ole Bull. It differs from all other sheets by mortal hands, and has the power to make the reader feel and never attempt to wield it. Its enormous so wonderfully diverse—'from grave to gay, from lively to severe'; sometimes more gorgeous than the hue of an autumnal sunset—anon, more beautiful than a garden of flowers, sometimes terrible as an army with banners—sometimes as the lightning and as dread of storm. But, great as is the genius displayed in the Herald, I admire the paper still more highly for the noble use and bravery of its spirit. It is a pioneer sheet, extremely adventurous, yet always ready to come out right; somewhat resembling the Liberator, occasionally erratic, yet ever making progress in its instincts, sagacious in its perceptions, and loving in its purposes. Its freedom is a note to tyrants and bigots; its independence, a trouble to the time-serving; its temperance, a reproach to hypocrisy; its zeal, a rebuke to every gain, and therefore it knows nothing of fear. It is ready to take as to give a blow, and never sinker with an evil design.

Aside from the general sympathy of the anti-slavery cause in the land, and appealing to it on the ground of its merits, we would call the location of the Herald in been any thing but a favorable one for securing patronage. On the question of negro emancipation, the heart of New-Hampshire is as hard as her sun-gilt rocks. She has more barely bowed beneath the dark spirit of slavery than any other State in the Union; and while one is the heart of her democratic professions, she is the most unscrupulous and her disregard of human rights, the hardest of all, that she cannot be induced to act as for repentance, she is always ready to be given over to believe in, but she may be damned. If any thing yet remains to be done to give protection and perpetuity to the accursed slave system of the South, she will be prompt to do it, if it be in her power. And Vermont and Massachusetts are her sisters, and Woodbury she delights honor, and spirens with brutal contempt all those who would save her from defilement and shame. It is against this, that the Herald of Freedom has to contend, rivy and corruption present, in the heart of New-England, but it is in the heart of New-England, that it must be found a geographical position between Texas and Louisiana. Yet she is by nature wholly beyond recovery. She has some of the noble spirits to be found any where on the face of the earth. There is hope while such are there. But, in such a place, what chance of patronage is there for such a faithful, reformatory sheet as the designed Herald of Freedom? The marvel is, that it has been enabled to contend as long and so successfully with the powers of darkness? But that it has been so long, shall assure the friends of the Herald, that it will be forever, be fostered, we trust, till the bondmen are set free.

The thought is not to be tolerated, for a moment, that our cause is to lose the entire service of such a champion as N. P. Rogers, yet the prospect is, that he will be compelled to resume something toward his long life in the battle-field, where his blow may be thick and fast on the crests of the raging waves of human freedom. For the sake of the cause, for the sake of his race—in abscience to the demands of enlightened conscience, he must give up to humanity and the profession, laid himself with his dear family in living sacrifice on the altar of humanity—look for his with those who, in Zion, are called to suffer fiery persecution, he is called to be to the cause of God and humanity. The right of man is to be a man, and not a mere chattel, and he has been a long and a cheerfulness which will be to him an opportunity and a cheerfulness which will be to him a deep conviction of being in the right, could not be produced. It is not for such a man to be forever such a crisis, in such a cause, and by such a friend. This is not a permanent matter, or a mutable matter, and a matter of common concernment, in which care is deeply interested.

The Herald of Freedom is not to be re-called in by an anti-slavery periodical, technically speaking. Its scope is Universal Reform. The objects of its support are Universal Humanity. The friends of Freedom should support it, for its efficient labors in behalf of the World's vineyard. The advocates of Temperance should be prompt to aid it, as an active coadjutor in its noble enterprise. The enemies of Priestcraft and Infidelism should rally around it, as the most powerful instrument which they can wield against its common enemy, the spirit of oppression and delusion. The friends of Social Reformation should uphold it, as a medium through which they can be freely heard, and as a great enterprise to be promoted. In short, the friends of Freedom generally should rally to its support, and the friends of Freedom commendable itself to the good will of the public, and generously patronage of all those who love Freedom and Humanity. If it be not so, it will be a sad

more widely known; I am sure its circulation, and of being confined, yet now is, to a few hundred readers. We have thousands of subscribers, and tens of thousands of readers.

And multiplying too rapidly words for the reader. An urgent appeal is not needed in a case like *The Herald of Freedom is responded for lack of*, and that all that need be said to the truehearted, is, where the necessary relief.

Let us hear the demons of proslavery, war, intolerance, priestcraft and bigotry howling afresh, on the appearance of the Herald of Freedom.

Since the foregoing was in type, I rejoice to see the publication of the Herald of Freedom for the present week, under the auspices of the Managers of the New-Hampshire Anti-Slavery Society.

Our Platform.

It is evident I made a mistake in my letters, that a great blunder was committed at New-York in putting the name of the Rev. Theodore Tappan on the list of officers of the Friend Society. If Parmon go with Tappan, he certainly acts a merely part in urging the Society, for, if a reverence is highly gratifying to the proslavery and avowed enemies of the Society, it is a reverence for the Society's principles, for which he cannot deny, which he may attempt to undermine, and which, in our judgment, indicate that he has got off the track; for why he thus applaud him, if they did not perceive in his sentiments a tendency, instead of gathering, to disunite? The assertion, that the Society simply prescribes him from the anti-slavery cause, is a charge one to make, in view of his elevation of its officers without any inquiry into his views respecting the dissolution question. We will wait for his retort, and join with us in inquiring why, *No union with slaveholders?*

BRADFORD, N. H. June 25, 1844.

DEAR GARRISON:—In my last, which I suppose reached you from the Anti-Slavery Anti-Slavery Society, published in the Liberator, in aiming to be brief, I did not express quite enough. I did not stop to consider whether new organizations, colonizations, or other measures of like character, would be practicable at the present time, but, now do I know not that it would be in my power to do so. You allege that course will be very gratifying to such persons, I think, would have it inferred that I am in the wrong. If your premises should prove correct, such a course will not necessarily follow; and if there is doubtful as to this inference, I may be mistaken on those who got up the new moving in anti-slavery character. I hold and maintain it is right and an imperative duty, in some cases, to be neutral, to vote under the State and National governments, and I shall act accordingly, if I do, I may, or may not, I found myself in a case in which, if I remained, I should sanction by what I did not in fact approve, and what I did not carry out in practice; and the majority of Society virtually prescribe from the anti-slavery cause, I should not under the government. It appears one plan, that, under such circumstances, I could a conscientiously and honor, remain in that position, majority of the Society regarding me as a violator of anti-slavery principles. Instead of unprofitable explanations or formal protests, I had best to cut the gordian knot at once, and be out the Society. It is painful to me to reflect on the of the scenes and proceedings at the late meeting look; but others, who were engaged in the battle, may have received different impressions. Enough, now say, was said and done there to show the truth of the saying, that 'great men not always wise.' I hope we may all learn wisdom. But I stop here, having already said more than intended. As for me off here nothing to the Society, I am in no case or consequence what my course or feelings may be, in relation to these matters.

WEARE TAIPAN.

David Lee Child.

The Whig papers are rejoicing at the fact, that Mr. Child addressed the Anti-Clay meeting in Northampton, in favor of the election of Mr. Clay and Frelinghuysen, and avowed his readiness to give his support to the Whig party. If they suppose his example will be imitated, in this particular, by considerable number of abolitionists, they very much mistaken in their hope. We deeply regret that our friend Child has done, though we have no doubt he really thinks he is doing our cause the most possible service by going with the Whigs at this; and we marvel that an abolitionist can, in the year 1844, who can persuade himself that he does not sacrifice his principles, dishonor his manhood, and pour contempt on the name of liberty, by voting for a MAN-STEALER, and the *desperate* of the anti-slavery movement, to fill the most powerful and responsible station in the United States. It is the Whig party, so far as the question of Texas concerned, is *pro tempore* in a more friendly attitude to our cause than the democratic party; but it is to be trusted, and we shall assuredly be betray, if it has sense at it holds to a venue of government, party that delights in war and conflict, thief and robber, is manifestly implanted, and no reliance will be placed on its professions.

Michael Hall Barton.

Certificates of character given by some of our transport friends, regarding this individual, may be found on our last page, was published by request, because we supposed that he had deceived us; but since it was printed, we have had interview with Richard Plumer, one of the signers, who has assured us that he is now satisfied that the man is a fool in sheep's clothing—a profligate without the mask of religion, is attempting to lead captively women, and indulge his lustful desires; and we shall counsel which Plumer has made to us, we are satisfied that M. H. Barton is a crack deceiver, and that the virtuous and good should beware. But he must not be excluded from making a defence of himself in our columns, if he wishes to come to a point of issue. [See the notice 'To the Public,' of R. Plumer and others, in another column.]

George M. Dallas.

The democratic (?) candidate for the Vice Presidency is the glorious cause of emancipation as "the musical—'the Band'—'a serpent'—against the Northern and Central Democrats have inaugurated the fight for Texas." Of course, he is just the candidate for that political party. For why should they want a gaze in his person, when they can have a tamed so easily in the shape of 'Polk and Dallas?'

The Smith School.

An anonymous calumniator in the Boston Courier, the image of impression, has dared to use for his vehicle the venerated name of 'Clarkson,' in order to give currency to his slander and insolently against the children of Dorcas Smith and the friends of the School. His article exhibits the venom of a vulgar and base abolitionism. He leaves a black mail as a mad dog dreads cold water. A better cross-examination evidence of the utter falsehood of Mr. Forbes to be the teacher of the cause of this city, is needed than the praise he lavished upon him by the pseudo 'Clarkson.' He will insolently to resign his situation.

ERRATA. The typographical error which were taken in the proof of the article on our last page, respecting the 'Mormon War,' escaped correction through inadvertence. A line (which we cannot now find) is missing in the first verse of the spirited address of Mr. Roberts, in our poetical department. Wrong in 24 to 8 thus married.

UNION CELEBRATION OF THE FIRST OF AUGUST.

Members and friends of the Massachusetts A. S. Society in Norfolk and Suffolk Counties will unite with the abolitionists of Plymouth County, and the public generally, in a Grand Celebration of the Anniversary of the deliverance of the enslaved in the British West Indies, on the ensuing first of August, at HINGHAM.

On the arrival of the several delegations, a Procession will be formed, which will pass through the principal streets of the town, and proceed to TRANQUILITY GROVE, a beautiful forest sanctuary; where the remainder of the day will be devoted to recitations and emphasis appropriate to the occasion.

A splendid Pic-Nic Collation will be provided in the Grove, soon after the arrival of the Procession.

The intellectual entertainments will consist of addresses by several of the most distinguished and eloquent advocates of the cause of human freedom; music by an instrumental band; and singing by the Hingham Anti-Slavery Choir.

As it is proposed to make this the largest gathering ever witnessed in the history of our enterprise, it is hoped that the abolitionists of the various towns will assemble not by dozens, but by hundreds; not according a delegation, but appearing in COMMITTEE OF THE WHOLE. It is hoped that every town will be provided with an appropriate Banner, and such other emblems as may be deemed suitable; and that at least two marshals may be selected to accompany every town or parish delegation.

As usual on such occasions, the refreshments will be furnished by general contribution, each person bringing what he, he most convenient; or any donations of money may be previously made, for the purpose of supplying the tables, by those who prefer thus to render their aid.

Friends in the different towns are requested to give early notice of their determination to cooperate, either to Jairus Lincoln, Chief Marshal, at Hingham, or at the Anti-Slavery Office, 25 Cornhill, Boston.

The delegation from Boston and towns in its vicinity will be conveyed to Hingham by the fine beautiful Steamer Governor Lincoln, which will leave Lincoln wharf, foot of Pearl-street, precisely at 8 o'clock. Tickets for passage may be procured at the Anti-Slavery office, 25 Cornhill, and *all are desired to supply themselves before the day of the celebration*, as such an arrangement is obviously necessary to avoid embarrassment. The price of the tickets will be only 12 3-4 cents each way.

The delegation from Suffolk will be accompanied by a large delegation from Ex-ex COUNTY, who will leave Salem in the earliest cars, on the morning of the 1st, at a reduced price of fare. The friends in Beverly, Manchester, Danvers, Andover, Georgetown, &c. &c. are cordially invited to send full delegations to unite with those from Salem, Marblehead, and Lynn. Tickets for the cars, and for the steamer, may be obtained of J. N. Buffum of Lynn, and Elias J. Kenny, Salem.

The Committee of Arrangements would also cordially extend an invitation to other towns and counties, to participate in commemoration of the Day and the Deed we celebrate, and in our endeavor to repent and atone for renewed exertions, that we may soon rejoice at the deeds of other lands without shame for our own.

Any further particulars with regard to the celebration may be learned by application at the Anti-Slavery Office, or to the Chairman of the Committee. Friends in the various towns are earnestly requested to use every exertion to organize the abolitionists in their vicinity, and ensure a large attendance, with our a special, personal application. The Committee will also be happy to receive, through the Anti-Slavery Office, information as to the number of persons, and would gladly accord a tender of assistance from any Band of Music which may be disposed to cooperate with us, by escorting the procession.

N. B. If the weather should prove unfavorable on the first of August, the celebration will take place on the first fair day.

To the Friends of Freedom in Middlesex and the neighboring Counties.

All who feel interested in the slave's welfare and the progress of human rights, of whatever sect or sex, age or character, are invited to meet at Concord, on the approaching 1st of August, to celebrate the anniversary of the emancipation of the 800,000 slaves in the British West Indies—an event the most noble worthy of modern times, one which appeals to the noblest feelings of the heart; which was attained with no blood, and achieved by no physical strife, but accomplished by the wonder-working power of truth and eternal justice; which has caused no tears to flow but those of joy, unless the tyrant weeps over victims snatched away; which has proved that obedience to the laws of God is for man's best interest; which has raised thousands from the prison of brutes to that of man, and carried the light of Christian civilization into the homes of thousands in darkness before; and which is, in fact, the crowning glory of Christianity in this age.

Let all who love freedom, and hate slavery, come together to testify their joy, and at the return of a day on which a deliverance was wrought out for those, which stamps the nation who put it forth with the brand Hypocrisy, but at the return of a day on which a deed of independence was done.

Let the lovers of human rights again gather at Concord, as they did in days of yore, with the motto, 'Deeds, not words'—and while gazing on the glorious spectacle of West India Emancipation, gird up their spirits for the deliverance of the captive in this land.

Let all come—the old, that, like the great Chaining, they may speak with the fast words in the cause of human freedom—the middle aged and strong, that, as governors and rulers, they may steer the ship of State into the haven of Liberty—the young, that they may lay the foundation of their future on the firm basis of equal justice to all—the children, that they may time their first hymns to the God of freedom and equal rights, the common father of the great human family.

Let the politician turn aside, for a moment, from the cares of the great political game, to rejoice over a successful experiment, over the glorious benefits of God's laws, and the basis of pure Christianity—the business man, over the elevation of labor—and all, over the hope to the dawning for the whole human family.

Shall Boston common be crowded with thousands of Washingtonians, who come from far and near, to express a selfish joy over their own and children's ransom, and none be found to joy over the deliverance of the slave? No—the call has gone forth; the mother country has set a noble example for the imitation of her children; and may the children emulate and outdo the mother in good works!

The exercises will commence at 11 o'clock, and will consist of singing by an anti-slavery choir, and an address by RALPH WALDO EMERSON. At noon there will be a hundred guns, like a national 4th of July, and afterwards, addresses by John Pierpont, S. J. Fay, F. Douglass, Walter Channin, and other distinguished friends of liberty, whose names will be announced in the next Liberator, as well as the place where the meeting is to be held, in Concord.

It is desirable that the friends who propose coming, should send an estimate of the number that will probably attend from their respective towns, that suitable provision may be made. Please address WM. A. WHITE, Watertown, or Mrs. M. M. BROOKS, Concord.

☞ BADGES for the first of August and other occasions will be painted and furnished on reasonable terms, by our worthy friend WALLCUTT, Congress-street.

Ten Years of Experience.

This pamphlet might (taking pr ordonce of all others that I have seen) to be in the hands of every woman in America who can read, and be circulated broadcast over the free States. The earnestness of its appeals, the mighty energy of its lucid reasoning, its powerful argument and unanswerable truth, all combine to give it a prior claim upon the attention of the country.

Its appeals to the heart of every intelligent reader fail to disarm prejudice in every candid mind. Extensively circulated, it cannot fail of being read by friends and foes. Thousands of minds, now agitated upon the holiness of uncertainty, will draw consolations from its pages, and obtain a complete emancipation from spiritual thraldom, if they can once be privileged with the perusal of this precious document. Thousands of others, who are not endowed with sufficient firmness to stand alone, will take courage, and from the countenance and support which they will thus receive from spiritual stronger minds, will dare to think and do. There are thousands of women in New-England, now shrinking under the delusions of a proslavery religion, who would be convinced by a perusal of this little book; and once convinced, their conscences would not rest, nor slumber, day or night, until they had brought their power into duty. As a pioneer, it would prepare its readers for reading with interest other appeals which are now thrown aside with indifference, or with feelings of bitter prejudice.

Put this pamphlet in the hand of every woman in New-England, and every pro slavery pulpit will rock under the influence of a mighty moral earthquake. Every proslavery priest will hasten to obtain a seat in the 'Car Emancipation;' every one of them will make an effort to pull at the rope of the 'Liberty Bell.' Each one will try out in an agony, I am so blinded, lest in God's great name do I demand so all be freedom given.

Every conscientious woman, possessing any independence of character, will lend or give the book to her friend, after having read it; and thus one copy may pass through many hands. One copy of this little book may be the instrument of saving many souls. A single book may redeem many slaves. Who can calculate the benefits to the perishing slave, which the argument contained in the ten pages from the 21st to the 31st may produce?

I have put a pamphlet into the hands of a female friend, whom I could never before prevail upon to read an anti-slavery paper or book, or attend an anti-slavery lecture, or listen to an anti-slavery argument with the least degree of candor; who would not even accept the gift of an anti-slavery Almanac. Yet she was a charm in the title, 'Ten Years of Experience,' which at once attracted attention. The book has been read, the arguments listened to, the true object of the abolitionist understood, the difference between slave organization and third party, with the causes which led to the division, have been calmly considered, with a feeling of fear and trembling for her minister and church.

Abolitionists—readers of the Liberator, of the Standard, of the Herald of Freedom—upon every one of you I shall, whenever one of you I appeal. Why of you I not? PURCHASE TEN CENTS to pay for the 'Ten Years of Experience?' Procure it without delay—read it, such of you as have not read it, and then—give it away. Get another as soon as you can, and give it away. Get another, and another, and another, and follow them up with your influence and prayers. Let the man who can purchase them by the dozens—*do it*. You who can purchase them by fifties—do it. You who can purchase them by the hundred—DO IT—and shower every hill, and valley, and plain in New-England, which is parched up by a proslavery church.

Ministers and lecturers! Urge this little book upon your parishes and audiences. *Send and forward* with all the eloquence and power of persuasion. Let other works, if they will, take the recommendation of every thing else be secondary. Let the song, 'Get off the track,' occupy the naval pipes. The women of New-England *must*, and the women of New-England must *have*, 'Ten Years of Experience.' Abby Kelley, whatever else you forget, *don't forget* this.

Antislavery Societies, every where, procure a quantity of this book for your libraries; at least twice as many as your number of members, and scatter them among the people.

Anti-slavery women, enter into this work with renewed spirit; make yourselves the labor of distributing antislavery works about your neighborhoods. Keep a little minute book, in which to note every place where you leave a book, and what it is. When there has been sufficient time to read it, exchange another for it, and lend it to somebody else. Take one day in each week to perform this duty.

Let this course be pursued, and you will soon abolitionize all New-England, without the aid of politics. There will be an eager desire to read this and the other books, which now are neglected, and which will not be read, unless this be read first.

To those to whom I make this appeal, and I am confident that it will not be made in vain,

D. S. G.

The Church and the Clergy.

Why is it that the greater part of the churches, whose members profess to be the true followers of Him who came to save the lost, and the clergy, professing to be the teachers of God's saving truth, are not foremost in the antislavery and other reforms of the day?

It is a fact, which cannot be denied, that few of the great movements which have blessed humanity, have originated in these bodies, and that, instead of taking the lead in good works, they have only fallen in, when the voice of the people was too loud to be resisted. Let us look at the Church in the days of Jesus Christ and the Apostles, and as it is now, and perhaps a reason can be found. The meaning of the word *church* is simply an assembly of people, coming together for any purpose whatever, and in the first days of Christianity was applied to those who had professed a belief in Christ. They were required to subscribe to no creed, to yield assent to no dark dogmas, which have nothing to do with the spirit of Christianity. A wonderful being had just appeared upon the earth, bearing truths which, men had the low sight of, and living so pure and blameless a life as to call forth the admiration of some, and the hatred of many. The only question asked those who united themselves to the church of the Apostles was, 'Believest thou in the Lord Jesus Christ?' That is—wast thou a follower of Jesus, the precepts of whom I teach, and are you ready to *act up to his teachings*, even although the world may frown upon, and persecute you? The only qualification was an assent to the truth of Christ's mission—the only test, a pure and blameless life. Not of men was they baptized nor ordained or possessed of any peculiar authority, except what superior wisdom and piety always give. When they met for worship, *all*, both men and women, spoke as moved by the Spirit—the more gifted only exercising the ultimate influence which intellect and Worth confer upon their possessors. Each one was free to act as his gifts might lead him to do; and the few simple rules necessary for good order originated in the common consent of all. Thus no bare were thrown around the progress of the mind to higher truth, but, on the contrary, the very spirit of Christianity gave wide to kindle and brighten the fire of the spirit burning in their hearts.

Let us turn to the organization of the greater part of the churches of the present day. We find a set of men, claiming to be the authorized ones of God, and people, imposing upon their followers, in the place of assent of the simple question, 'Believest thou in the Lord Jesus Christ?' long and mysterious creeds, above the comprehension of those who subscribe them; and, of course, requiring a blind belief with which the convictions of the heart have little to do.

Human reason is thus shackled. Men are taught to venerate the Bible as a book, in the interpretation of which, it would be presumptuous in them to have no voice—a veneration which makes its noble and beautiful truth a lose their power, and makes God a being possessed of the most contrary attributes; at one time commanding the Jews to slaughter the Canaanites with the most cold-blooded barbarity, and again, teaching the pure life and precepts of Jesus, that we should not overcome evil with evil, but with good, which is mightier than evil, choosing rather to suffer than inflict violence. The various creeds, made to assume a false importance, are viewed as the only way to the Divine and great reward, and the minds of those, whose members believe this or that creed, and whose clergy are devoted to this or that 'ism.' Theological seminaries are established, in which the young candidate for the clerical office has instilled into his mind, for years, not the great truth that God has given man free to follow the dictates of his own conscience, and that each one must call no man master, but 'prove all things' by the light which lightens every man that cometh into the world, even the light in his own breast; but the idea of the vast importance of the popular dogmas in which he set out by being taught to believe. He goes forth to his work as a minister, and having had a system of belief imposed upon his own mind, persuade himself that it is his duty to impose the same system upon others. Whenever the views of a sect spread, it is a cause of rejoicing that Christ's kingdom is flourishing. Synods, Assemblies and Conferences are held, and as long as the number of those who bow to the blind faith in the creed increases, all is well. Thus, is not this the prevailing tendency of sectarian organizations? Doubtless some are there, who think for themselves, and believe, but they are the people. Were it not so, the churches could not stand; for Falsehood cannot abide without *some truth* to support it. But is not the tendency of the importance given to creeds, and the proscriptive spirit exercised toward those who do not conform to the established creed, by the spirit which gives life, to stifle the better feelings, to steel the heart against the calls of suffering humanity, to substitute the *husk* for the *kernel*—in short, to make men less the Pharisees, who made long prayers, and robbed widows' houses?

By far the largest part of the churches of the day are of this character. It is true, there are those who require no belief in creeds, who extend the mantle of charity over those who differ from them in many respects. There are ministers, who claim no peculiar authority, but speak simply as men to their fellow men. They are doing much to break down the long established ideas of the greatness of doctrines of human invention, to loosen the bonds of superstition, and diminish the false influence of the clergy. May they extend broader still their charitable feelings, and learn still better the lesson which they are beginning to learn, that all power, but that of *truth*, must be done away. Light is breaking in upon the dark ness—signs of a brighter day are appearing—but it is only the faint dawnings we as yet discern; and unless we awake to our duty, those may fade away, and leave us again in darkness. Let all who are truly and deeply animated by the spirit of *love to God and man*, which breathed through the lips, and filled with glory the life of Jesus, shall be looked upon as Christians—which creeds and confessions of faith shall no longer be made to stand above every thing else—no longer shall come men, as in the days of the Apostles, meet together, claiming no authority over each other, but he who has the most truth speak with the most fluency and effect—then will the true minister receive a higher and truer respect than now—not as a priest, by advocate of the right to rule by peculiar divine appointment, but as ministering to the spiritual offices to the spiritual wants of his fellows. It is written in the New Testament, and the heart of man responds to the truth, that we are all brethren. Brothers can claim no dominion over each other, either spiritual or temporal; and this principle, carried out, would destroy all the eloquence and power of persuasion. Brothers should, as to act themselves up as a spiritual order—they must expect, with the light of the present day, that the people will spurn the ancient yoke of their dominion. If the churches are so anxious for the spread of their own views, as to fellowship with those who trample in the dust the image of God, they must expect that the people will refuse *Schabed* on their door posts; and if the clergy, who lead in these churches, are foremost to sustain such doings, can it be wondered at, that they should meet with stern rebuke and reproof?

It seems to me that this magnifying of creeds, this attaching so much importance to the 'ism,' is one great reason why humanity itself is too often forgotten in the anxiety to preserve harmony in the bodies convened for the fostering of their several views. As in the old Jewish law, it is the *letter which killeth*; the *brief*, the *observance*, has taken place of the *spirit*, the vital spirit of Christianity,—that spirit which is ever awake to the call of suffering, and ever ready to relieve and aid the oppressed and disheartened—is not always pure and bright in the temple of the heart, in which the Church as it should be, the hope of S. S. levery bulwark.

Northampton Community, }
June 25th, 1844. }

Expressions of Gratitude.

BOZRAHVILLE, (Ct.,) June 15th, 1844.

ESTEEMED FRIEND GARRISON:

Permit me, through the columns of the Liberator, to say to my anti-slavery friends in New-England, that I have been detained here for the last two weeks by sickness, during which time I have had a long journey, and more than 50 miles from my kindred and friends. Under these unfortunate circumstances, they promptly and cheerfully proffered me the hospitality of their home, and nursed me with parental care and kindness, using every means in their power to make me comfortable, not only in body, but also to deliver my mind from all anxiety arising from the pecuniary considerations incidental to my unfortunate situation. These acts of mercy and kindness to me I trust will never be forgotten, while I can appreciate acts of Christian benevolence, which, in my opinion, is a mere profession of Christianity, and carrying out its truly principles in every day's life. I rejoice that there are hope and there a few such individuals as Mr. and Mrs. Andrew. They are the salt of the earth, the light of the world. Christianity, in its practical doctrines of Christianity, amidst a perverse and faithless generation.

I wish also to return my sincere thanks to many other citizens of Bozrahville, who have kindly contributed money to pay my doctor's bill, and to bear my expenses home; and though I cannot repay their kindness with money, it is and will ever be my desire, that the reward of the righteous may be given them. Such friends are like green spots in a barren desert, and springs of water in a thirsty land; and to the abused and hunted fugitive slave, weary and worn and jaded by tiresome journeyings, and battle-scarred and wounded by the dreadful conflict in which he is engaged, they are like the voice of sympathy and the land of freedom to the bleeding fugitive, when the ring of the last rule and the last boy of the blood hound die on his ear, or he reaches from his pursuers, and finds himself where he can forever bid farewell to the house of bondage.

But I am too feeble to write a long article, even were it proper this to crowd your columns. I expect on Monday next to commence my journey toward Centerville, R. I., where I shall spend two or three weeks with my family and friends; from which I have been absent about three weeks, and with whom I have spent but little time for almost four years, having during that time been constantly travelling from place to place, and wherever I could get a hearing, lifting my voice in behalf of immediate emancipation to my enslaved countrymen. I have spent three years in the most fiery ordeal of anti-slavery field labor, I have enjoyed good health; but the constant anxiety and excitement of the mind, incidental to the warfare on the pro slavery spirit of the country, together with the toil of travelling and lecturing, and the exposure to the elements, have caused me, while in a high state of perspiration, have at length impaired my health, diminished my strength, and obliged me, at least for two or three weeks, to abandon the field. The trial of being sick far from home, and in the midst of strangers, is no easily described; but the school of antislavery has taught me lessons of patience and submission, whatever may be my afflictions, or wherever my lot may be cast; and though, for a day or two, to my own mind a favorable termination of my sickness was somewhat doubtful, yet I have no fear of dying in the cause of God, I trust in faith that it was truly joyful to me to terminate my earthly existence in such a cause as anti-slavery—in such a sublime conflict as the moral struggle now triumphantly going on against the demon of despotism and oppression. Let me feel that I have from the lives of Christian benevolence pleaded the cause of the poor and needy, and I can die in peace.

Before closing, I wish briefly to bear my testimony in favor of Dr. Samuel Johnson, who attended me through my sickness. I found him courteous and gentlemanly, skilful in his profession, and every way qualified for the business which he is engaged.

In anti slavery cause is rapidly spreading among the people, and I sometimes think that the abolitionists have little to do now, but, as far as is possible, to avoid all support to the government and spurious Christianity of the United States.

My love to the friends of freedom and battle-scarred anti-slavery heat of New-England. Victory will yet be given you for your faithfulness, and the trumpet of liberty be blown in America through your labors.

Yours to the end of the conflict, or till death shall summons me from the battle,

ABEL TANNER.

Liberty Party.

ROCHESTER, June 14, 1844.

DEAR FRIEND:

On leaving your city, I went to Newark, to see my old friend Mr. Dominic. After spending two days, I returned, and took steamboat for Troy, where I remained with our mutual friend Garnett, for nine days, when I took the cars for the West, and on the evening of the same day, I reached Syracuse, where I found what is called a Liberty party convention, in session. I went into the house, and attended the meeting, but found it to be a creature without heart, and, much disappointed, left for Rochester in the morning. Here I have been detained, with the exception of a short tour through a part of Upper Canada, and some of the neighboring cities and towns in this part of the State.

I find the colored people here much imposed on by this Liberty party, in this part of the country. This party has held a Convention here for the last three days. I attended for information, and got it. On the second day, they raised a monument to the memory of a very white man, Myron Holley. Gerrit Smith made a very good speech on the occasion, with some exceptions, where he alluded to the Liberty party. But at the afternoon session, the scene was changed. It was devoted to raising funds for the party, but nothing was raised. The expenses of the Convention were large. Gerrit Smith was chief speaker. An effort was made to prove that the United States Constitution was an *anti-slavery* (!) instrument of government. The colored people are satisfied that existence is scattered to the winds. The impression this Convention has left is, that there is a bad set of men in office, instead of showing the sin of the slave system, and the duty of immediate repentance. My heart was pained for the poor slave, and I felt that it would be such a purpose, by men professing to be the followers of the Prince of Peace. 'O my soul, come not thou into their secrets.' On the third day of the convention, they passed a recommendation to observe a day of fasting and prayer; but it is evident that they, as the Scribes and Pharisees, have lost their hold on the conscience of the community, and they are regarded as mere politicians.

Alvan Stewart went out of his way to brand me as a no government, do-nothing man; but I must confess, I am more convinced of the propriety of our course, and of the need of a pure Christian church; and in view of these facts, I feel called upon to exert my feeble efforts to make the people feel that slavery is a great and crying sin. I have commenced lecturing on the subject, and several appointments have been made for me, which I shall fill as the Lord shall give me ability.

One consolation is, that no one is responsible for my course but myself. I had a good time on Sunday night last, when I endeavored to make the people feel that they were implicated in the guilt of slavery. On Monday evening, I met with the Rochester Band. Brown desires me to labor with him, but my impression is, that I can work best alone for the present. The friends of the American Society here are not very active—they seem to lack energy.

I hope you will pardon me for this disconnected letter. If you can glean any thing from it to promote the cause, you are at liberty.

Your friend and brother,

THOS. VAN RENSSELAER.

Slave Laws.

BOSTON, GARRISON:

During my late visit to Albany, I learned a very important fact respecting the work on the Slave Laws, written by Judge Stroud in 1824. This is the ablest work ever published in this country on that subject. When you started this abolition enterprise in this country, your mind, of course, was most directed to the laws regulating Slavery. And there is no better evidence of the enormities of the system, than the various Laws by which it is regulated. And I remember, in writing my work on Capital Punishment, you kindly favored me with the use of your library. And if the reader will turn to the first Appendix, he will see the number of Capital offences in the various States of the Union, especially the slave States.

The fact that I learned was, that Judge Stroud, on finding the use made of his work by the abolitionists, immediately suppressed every copy, and from that time has not allowed another edition to be printed!!

In how many ways, brother Garrison, does the Almighty work in relation to Slavery! Here was one of the most distinguished lawyers in this country induced to operate upon, probably, in collecting the Slave Laws, before the abolition enterprise started in this country. And the Judge, it seems, was a violent proslavery man; and yet he was induced to prepare a work which has done more to carry forward the cause of abolition, than any other book, probably. That was over-ruling in that subject in any country. How admirably does this fact illustrate the Scripture:—He taketh the wise in their own craftiness.

Thus the work goes on. Fast after fact is coming out, and light is pouring in, from sources where we have never looked. Let us be encouraged, and in due time the great work of human freedom will be accomplished.

C. SPEAR.

☞ The post office address of E. D. Hudson is Spring field, Mass. to which all letters and papers for him may be sent, for the present.

More Clerical Adulterers.

The following appeared in the New-Haven Palladium a few weeks ago:

'The *Reverend* Mr. Raine, a Primitive Methodist minister, of Englishman by birth, who has been married 3 year or two over a small congregation in this city, and has been considered a very earnest Christian, has just been tried for the crime of rape, of his brethren, and convicted of gross misconduct, which he confessed, and immediately after fled from the city. His crimes involve, one certainly, and without doubt two females in lasting disgrace. The girls were domestics in his family, from the wife of one of the children now in this city. The wretch has been preaching since last August, the probable commencement of his career of crime, in the vicinity of Boston, where he was gone westward, and another that he has returned to England. He has been expelled from the ministry and the church. He has also been a believer in the doctrine of Millerism.'

And yet another!—The secular papers last week announced the sad intelligence that a popular Methodist preacher in New-Bedford, a colored man, whose name we do not recollect, had just been convicted of the enormous crime of *rape and incest*.

Arrival of the Britannia.

The steamship Britannia, Capt. Hewitt, arrived at her wharf at East Boston, at 6 o'clock precisely, on Wednesday morning,—making her passage in thirteen days and a half.

In Mr O'Connell's case, the writ of error is being carried before the House of Lords, and Thursday, July 4th, is fixed for the opening of the case.

The Emperor of Russia, after a week's stay in England, left leave on the Friday, and on Sunday, the 9th ult. A review was got up for his special amusement in Windsor Park, at which the Duke of Wellington commanded the Queen's guards in person.

Thomas Campbell, Esq. the talented poet, died at Boulogne on the 15th ult.

It is stated that Louis Philippe, King of the French, intends to take his departure from Paris to London in September next.

Another Arrest.

Arrest of Rev. Charles T. Torrey, as a Fugitive from Justice.—The Baltimore Patriot states that Charles T. Torrey, 'a colored man,' has been arrested in that city, charged upon oath of Dashiel Taylor, of Worcester, Va., with being a fugitive from justice in that State. After hearing the evidence, Justice Gray committed him to jail this morning, to await a requisition from the Governor of Virginia. Another colored man appeared, and on oath testified that they believed he had an agency in decoying away the slaves of Mr. Taylor. He left Baltimore on the 4th ult. It was shown that he had hired a hack and horses from Mr. Woodward, of North street, a day or two after his arrival, and disappeared. A hack with a person driving and three colored persons, answering the description of those mentioned, were seen on the 7th or 8th of June, on the Philadelphia road of Deer Creek, Harford county, leaving little doubt that the hack, horses, and parties mentioned, were those here noticed.

From Hayti.—We learn from Capt. Hill, of the schooner Maria L. Hill, from Gonaives, that when he left, the island was in a more settled state than it had been for a long time. President Guerrier had so far given perfect satisfaction to all classes of the population, and the Chiefs of the Northern and Southern parts of the Island had all sent their adhesion to the new government.

Switzerland has been the scene of a short though somewhat sanguinary civil war.

Hon. Geo. McDuffie has resigned his seat in the U. S. Senate. He goes, with Mr. Pickens, into the Legislature of South Carolina, there to carry through a law to tax all northern manufactures, carried into South Carolina. Hope nobody needs frightened.

A duel was fought last evening, near the Metairie race track, between two well-known citizens. After an exchange of shots, we are happy to learn, the difficulty was amicably adjusted.—Picayune, July 2d.

The parties to the bloodless duel near New-Orleans a few days since, were the Hon. Bailey Peyton, U. S. District Attorney, and Col. Hunt, a member of the N. Orleans bar. The dispute grew out of the Treasury Note prosecutions.

The Louisville Journal says that on the 17th ult. the steamer Macedonia, bound from New-Orleans to St. Louis, ran fire to the powder magazine, and was entirely destroyed. The passengers (some hundred of them Irish emigrants) were all got safely on the Louisiana shore, a few miles below Natchez, losing nearly all their baggage.

We have not noticed, as we should have done, that the Rev. John Cross, who was incarcerated in Knoxville jail, for the alleged crime of marrying certain colored children, who had left the service of their 'lawful owner' in Illinois, has been liberated; probably, the relative feared the result, in consequence of the brutherly act.

The Morning Chronicle, of June 4, thus speaks of James K. Polk:

A slaveholder of Tennessee. As Speaker in Congress, he gave great offence to the Slave Power, and in abolitionism. His construction of the Gag rule was most arbitrary and unreasonable; deciding that a rule against the reception of abolition petitions prohibited all allusion to slavery in debate.

TO THE PUBLIC.

A few weeks since, I, with ten or fifteen other friends, gave R. M. HALL BARTON, in writing, our approbation of his course here, and appropated the good truths he uttered. I still say that, in public meetings, and in other places, he has done very much truth, and invariably showed a meek and quiet spirit in his department before us, and that from all the circumstances we could gather, we believe he was condemned unjustly; for we felt convinced that, however *bad he might be*, we could not condemn him for any thing that we had seen; for he had always kept up his usual character, (as he was a stranger,) but to his labors here. Within twenty-four hours, he has proved to us, and we have seen reason before him, and we are *fully* convinced that he is a hypocrite and base deceiver, and we warn the public to be on their guard against the Spiritual Magnetism. And we say to him, we wish he was out immediately, postage paid, the writing we gave him—that he will come to my house, he will tell him we have know about facts, he cannot gainsay or resist.

All that I have had opportunity to see, who signed the paper, are the following, and they join in the above request:—David Colman, Henry Lord, F. H. Richardson, Oliver Richardson, Leonard Grinnell, Mary J. Hills.

Yours, truly, R. PLUMER.

Newburyport, July 1.

TREASURER'S REPORT

Of Money received on account of the Massachusetts A. S. Society, from May 1 to July 1, 1844.

Lucy M. Ellis, Fitchburg, for 10th Conventions,	$5 0
Frances Jackson, to redeem pledge made at annual meeting,	100 00
Samuel J. May, for 100 Conventions,	10 00
Samuel Dyer, Abington,	1 00
A friend in Norfolk County, by hand of H. W. Williams,	20 00
Spencer Hodges 1, Mrs. Hodges 1, Miss Esther Hodge, 50c, of Roxbury, by hand of Sophia H. Pettee,	2 50

S. PHILBRICK, *Treasurer.*

Brookline, July 1, 1844.

NOTICE.

In consequence of the absence from the city of a large part of the members of the Boston Female Anti-Slavery Society, it is thought advisable, by the Board of Managers, to adjourn their quarterly meeting to a more convenient season.

SARAH H. SOUTHWICK, *Sec'ry.*

Boston, July 3, 1844.

MARRIED.—In New-York, on Wednesday, 26th ult. John Tyler, President of the United States, to Miss Julia Gardiner, daughter of the Hon. David Gardiner, of Southampton, L. I. (who was killed at the bursting of the monsmouth gun on board the Princeton.) [The marriage was celebrated by the firing of cannon from the national station.]

On Wednesday, the 19th ult. by themselves, Elisha W. Chapman to Louisa Bay Phelans, to Roberts M., daughter of Gridiah M. Cooper, of Williamson, N. Y.

DIED—In North Sudbury on Thursday, 13th ult. Mr. Noah Smith, aged 60.

PENMANSHIP.

MR. SPENCER has established a school for the improvement of colored people in Writing. Terms moderate, and made known at the Academy, 81 Washington-street, from 5 to 7 on Monday, Wednesday and Friday evenings of each week.

June 28

POETRY.

☞ The following effusion indicates poetic genius of great originality and strength, and is worth volumes of the kind of poetry usually found in the columns of the newspapers. Its tones are as exciting to the soul as those of a bugle, blown by some peerless performer, and its portraiture of the Spirit of Reform is wonderfully graphic and comprehensive.—*Ed. Lib.*

From the N. Y. Tribune.

REFORM.

BY REV. THOMAS L. HARRIS.

A voice peals o'er life's wildly heaving waters,
More startling than the anthem of the storm;
Sweet as the hymn wherewith Eturia's daughters
Went forth of old to welcome in the-storm;
It shakes with fear the despot stern and hoary;
He totters on his blood-cemented throne—
It breathes into the warrior's ear the story
Of days when fields of blood will be unknown—
It fills the gray old idol-fanes, whose aisles
Are fully builded o'er the hollow tomb;
The Priest amid his incantations, hears,
And trembles with the presence of their doom;
Falsehood with fearful agony dismembles,
And Vice within her gilded chamber trembles,
And Hate grows darker still with idle rage.

But the crushed bondsman hears it, and uprightly
To burst his shackles, and once more be free,
And shouts aloud until the echo ringeth
O'er the far islands of the Western Sea.
The faithful lover of his race rejoices—
The champion girds his gleaming armor on—
The seer saith—"God speaks in those earnest voices
Earth's fearful battle-field shall yet be won."
Each hallowed martyr of the age gloriest,
Leapeth for joy within his darkened grave,
And new-born poets wake with voices golden,
To chant the glorious actions of the brave;
O'er earth it rolls like peals of gathering thunder,
And nations rise from slumber on the sod,
And angels hear, and I called upon the Quarterly
Its echo, in the Living Soul of God!
O'er every radiant island of creation
The music of that swelling peal is borne,
Land bears to land, and nation shouts to nation,
The war-cry of the age—*Reform and Freedom!*
List to that mighty music, O, my brother!
Heed thou those ambition-stirrings, as they roll,
Like burning flames that darkness fain would smother,
Through the deep chambers of the inner soul—
Waking the spirit, in its deathless power,
To gird its armor for the daily fight;
And in the Present's dark and fearful hour,
Go forth to battle for the true and right.
Hearken, and burst the slimy chains of fashion,
Let the false worldling scorn thee, if he will;
Rise, sun-like, o'er the storms of earthly passion,
And stem with fearless breast the tide of ill.
Success will crown each arduous endeavor,
And from the strife thy soul rise great and free,
And deeds done here to thee shall live forever,
Wave after wave, o'er Time's grand, azure sea.]
A crown of thorns the foe may twine around thee:
Press on, the way is open, heed not them—
The mournful wreath, wherewith their hate hath bound thee,
Shall change into a starry diadem.
The grand of soul, the true, the noble-hearted,
Will hear thy strokes, and rally at thy side,
And round thy brow, through rifted clouds and parted,
Stream down the smile of God. O, glorified!
From life and voice the weakened world inherit
A legacy of truth and love sublime,
Whose charm shall echo when thy earnest spirit
Rests with the mighty of the olden time;
Rests, filled with joy beyond the earthly power,
As looking down, with calm and god-like eyes,
It views the race, in mind's transcendant glory,
Scaling the star-crowned mountains of the skies!

From the Bangor Gazette.

THE HURRAH.

Let wailing throngs now lift their voices,
A Freedom's glorious day draw near,
While every gentle tongue rejoices,
And each bold heart is fill'd with cheer,—
The slave has seen the Northern star—
He'll soon be free!—hurrah, hurrah!

Though many still are writhing under
The cruel whips of 'chevaliers,'
Who mothers from their children sunder,
And scourge them for their helpless tears—
Their safe deliv'rance is not far!
The day draws nigh—hurrah, hurrah!

Just are the dawn the darkness deepest
Surrounds the earth as with a pall—
Dry up thy tears, O thou that weepest!
That on thy sight the rays may fall!
No doubt let now thy hopes repose,
Send up the shout—hurrah, hurrah!

Shall we distrust the God of Heaven?—
He every doubt and fear will quell;
By Him the captive's chains are riven—
So let us loud the chorus swell!
Man shall be free from cruel law,—
Man shall be MAN!—hurrah, hurrah!

What though despised is our petition—
What though our rulers will not hear?
Yet full of hope is our condition,
For we have learned that tyrants fear—
Nor threats nor boasts shall it debar—
We will be heard—hurrah, hurrah!

What though the heel of Southern master
Would grind us deep beneath the soil—
Like buried seed, our strength grows faster,
Completely all his plans to foil;
Breaks on his ear, with startling jar,
The freeman's shout—hurrah, hurrah!

No more again shall it be granted
To Southern overseers to rule—
No more will pilgrim's sons be taunted
With cringing low in slavery's school.
So clear the way for Freedom's car—
The free shall rule!—hurrah, hurrah!

Send up the shout Emancipation—
From heaven let its echoes bound—
Soon will it bless this franchised nation,—
Come, raise again the stirring sound!
Emancipation near and far—
Swell up the shout—hurrah, hurrah!

THE LIGHT OF TRUTH.

O'er the mountain height, the morning light
Gleams on the world below;
And the rippling stream, in the rosy beams,
With silvery lustre glow;
So the light of truth, on the path of youth,
Its lucid radiance sheds,
And its cheering ray illumes the way
Which the care-worn pilgrim treads.

Like the glittering star, it shines afar,
In radiant glory bright;
Its exhaustless stores of light it pours
On the gloom of Time's dark night.
'Tis a guiding mark to the fragile bark
Of man, on life's stormy sea;
And its lucid ray points out the way
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Take then, fair youth, the light of truth
To guide thee through the vale;
It will lend thee where no sorrows are,
When youth and life shall fail;
It will guide the way to the realms of day,
Beyond the darksome bank,
Where celestial flowers, 'mid fadeless bowers,
Live in immortal bloom.

REFORMATORY.

The Word of the Lord.

TO THE INHABITANTS OF THE EARTH:

Thus saith the Lord God of heaven and earth—The time has come for my people to withdraw from all the governments of men, for they are wicked. Those that are called ecclesiastical persecute, imprison and destroy, or cruelly afresh the Son of God, or Divine life in the souls of men and women. And those that are called political are bandittiss of robbers and murderers. Therefore, saith the Lord, touch not, handle not, taste not any more these tyrannical, murdering governments, for I will shake all about you dashed to pieces. "Yet have I set my king upon my holy hill of Zion. I will declare the decree: thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." Ps ii. 8, 9.

Friend Garrison, that the foregoing is the word of the Lord, I believe even with soon demonstrate; and that Henry Clay will be the next and last President of this enslaving and murdering government, I believe will also be soon developed.

Twenty-one years ago, the Spirit of God constrained me to go from State to State, and proclaim that in this generation the government would *rocks* and *sin*. That political and ecclesiastical governments rest upon a Satanic foundation, I have no doubt. And for this purpose was the Son of God manifested, that he might destroy the works of the devil. Hence, the object of his manifestation is not answered until they are all destroyed. I have been running the gauntlet between these governments for twenty-one years past. Three months since, I left my home to preach the truth as it is in Jesus, and the defenders of the kingdom of Antichrist have warned the public to be upon their guard against being injured by me. The Midnight Cry of New-York, the Advent Herald of Boston, the Christian Herald of Exeter, and the Morning Star of Dover, have each thrown a dagger at me. Some sixteen years since, the editor of the Morning Star, in one article, uttered twelve or thirteen lies about me; and I called upon the Quarterly Meeting, of which the editor was a member, to appoint a committee to investigate the charges made against me. The committee was appointed, and met the editor [S. Burbank] and myself, face to face, and investigated the charges, and decided that Burbank had spited falsehoods about me; and that the Elder M. Clark should prepare an article for the Star, in which he should exonerate me from certain false charges made in the Star against me, and that the editor should publish the same in the Star. Elder Clark prepared the article, and gave it to me, and I put it into Elder Burbank's hands; but it did not appear in the Star, neither have I heard a word from it since. Instead of publishing that article, as justice demanded, the conductor of the Star recently published a libellous article against me from 'The Advent Herald.' The libellous article is an answer to that article; and if I, in my defence, in the Star, regard the claims of justice, they will give it publicitly in their respective papers.

J. V. N.

NEWBURYPORT, June 10, 1844.

TO WHOM IT MAY CONCERN.

Whereas, several persons in this place having testified to the public, through the 'Advent Herald,' published in Boston, that M. Hull Barton has caused a division among the children of God in this place, and taught doctrines contrary to the teachings of Christ, thereby leading some of the children of God astray; that he also encouraged a sister in leaving her husband and children to the care of God, and that he is a wolf in sheep's clothing; we, the undersigned, do certify, that brother Barton came among us in the name of the Lord, and held up in a clear light the principles of the gospel, as taught by Jesus and the apostles; that there has been no division among us, by reason of sentiment and practice among the professed children of God in this place, [who are looking for the coming Saviour,] and that by holding up the truth of God in a clear light, the division was made clearly manifest. In reference to the sister's leaving her husband and children to the mercy of others, the fact is, the sister felt it a duty to go out at times, and labor in the vineyard of the Lord. Her husband gave his consent; for he said whenever he opposed her going out in the name of the Lord, he felt that God moved him, and he was kept from fretting at her. The slave has seen the Northern star—
He'll soon be free!—hurrah, hurrah!

Though many still are writhing under
The cruel whips of 'chevaliers,'
Who mothers from their children sunder,
And scourge them for their helpless tears—
Their safe deliv'rance is not far!
The day draws nigh—hurrah, hurrah!

Just are the dawn the darkness deepest
Surrounds the earth as with a pall—
Dry up thy tears, O thou that weepest!
That on thy sight the rays may fall!
No doubt let now thy hopes repose,
Send up the shout—hurrah, hurrah!

Shall we distrust the God of Heaven?—
He every doubt and fear will quell;
By Him the captive's chains are riven—
So let us loud the chorus swell!
Man shall be free from cruel law,—
Man shall be MAN!—hurrah, hurrah!

What though despised is our petition—
What though our rulers will not hear?
Yet full of hope is our condition,
For we have learned that tyrants fear—
Nor threats nor boasts shall it debar—
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What though the heel of Southern master
Would grind us deep beneath the soil—
Like buried seed, our strength grows faster,
Completely all his plans to foil;
Breaks on his ear, with startling jar,
The freeman's shout—hurrah, hurrah!

No more again shall it be granted
To Southern overseers to rule—
No more will pilgrim's sons be taunted
With cringing low in slavery's school.
So clear the way for Freedom's car—
The free shall rule!—hurrah, hurrah!

Send up the shout Emancipation—
From heaven let its echoes bound—
Soon will it bless this franchised nation,—
Come, raise again the stirring sound!
Emancipation near and far—
Swell up the shout—hurrah, hurrah!

THE LIGHT OF TRUTH.

O'er the mountain height, the morning light
Gleams on the world below;
And the rippling stream, in the rosy beams,
With silvery lustre glow;
So the light of truth, on the path of youth,
Its lucid radiance sheds,
And its cheering ray illumes the way
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J. V. Himes, at the close of the article to which the foregoing is an answer, says of me, 'The above is but an additional testimony in proof of the character of this vile impostor, of whom we have twice warned our friends through the press. It was because he was known to be such a wretch that we gave the warning. Our surprise is, that such barefaced devilism should find any countenance with a Christian.'

Jesus Christ says, 'Inasmuch as ye do it unto one of the least of these, (his servants,) ye do it unto me.' If, then, I am a servant of Jesus Christ, J. V. Himes has pronounced him 'a vile impostor, a wretch, guilty of barefaced devilism.' But, in the language of Paul, 'It is a small thing to be judged of you, or of man's judgment;' for I am conscious of no evil. The Lord is my Judge, Lawgiver, and King. Could I have been permitted to judge in relation to my duty, I should now be at my home in New-York, with my peaceable family. Neither would I have spent the prime of my life in travelling 70 or 80,000 miles, and perhaps 10,000 of it on foot, to preach the gospel without money and without price; but to be rewarded by having my name cast out as evil, and counted the offscouring of the earth.

But I have a Master, who says, 'Behold, I send you forth as lambs among wolves; be ye, therefore, wise as serpents, and harmless as doves.' If they have called the Master of the house Beelzebub, much more will they call them of his household.' Perhaps it is better for me to be persecuted than to be praised; therefore, in all things, let me give thanks.

M. H. BARTON.

Kennebunk, Me. June 17, 1844.

From the New Hampshire Baptist Register.

Capital Punishment.

MR. EDITOR: I am now to consider the appropriateness and force of Mr. Colver's argument in favor of the perpetuity of the Noachic law, and therefore of capital punishment, from the patriarchal age. The inappropriateness of this argument appears 1, from the fact, that Abram was not *the proper person*, to enforce the Noachic law; 2, to inflict death on any one, in behalf of Lot. He was not *the brother of Lot*, but a more distant kinsman. But the Noachic law plainly specified, that 'at the hand of every man's brother will I require the life of a man.' (Gen. 9, 5.) But if it be urged that Abram was sufficiently near akin to Lot to be legally qualified, to execute the Noachic law, to avenge the murdered kinsman, then I say that this argument is inappropriate, because Lot was not *murdered*, but returned with Abram. Hence the case of Lot is wide from the mark at which Mr. C. was aiming. 2. Mr. C's views of government render this case inappropriate as an argument, in his hands, in favor of capital punishment. He maintains that the powers that be are ordained of God, and he that resisteth the power, resisteth the ordinance of God. He maintains also, that he that sheath the sword of violence and insurrection, shall perish by the sword of the ruling magistrate. Let us enquire, then, who was the ruling magistrate in Sodom at the time of the violent outbreak, that resulted in the capture of Lot and others, as prisoners? Who had held the sway over Sodom for 12 years? Was he not Chedorlaomer? Can Mr. C. or any one of his views, live in immortal bloom.

before the Lord,' could be justified in REBELLING (Gen. 14: 4,) against Chedorlaomer? How could Chedorlaomer, 'the king of the East,' (Gen. 14: 1,) be justified in destruction of 'great sinners,' and inflicting upon them 'judicial visitation' according to the ordination and will of God? If Abram was to be justified in fighting for Lot, why not, and justify Southern patriarchs in fighting for their kinsmen, who 'pitched their tents towards' Texas while it was a dependence of Mexico, and whose inhabitants rebelled during their stay in that land?

But it may be said, that the argument is *solid*, however inappropriate it may appear to me, because Abram was *commanded* or *approved* by Melchisedec. (Heb. 7: 1.) But on what *principle* was Abram's conduct approved? Was it approved on the authority of the Noachic law? Mr. C. will show, we have already seen, that this case could not be justified, in view of that law. Was it approved on Mr. C's theory of government? Certainly not. As well might Mr. C. justify President Tyler in employing the U. S. navy in war against Mexico in behalf of Texas, Admitting, then, that Abram's conduct was approved, the argument is still without force. But I deny that there was any open, formal, or implied *approval* of Abram's conduct by Melchisedec. Speaking of Melchisedec, Mr. C. says, (Heb. 7: 1.) and so, 'He blessed him (Abram) *and gave his sanction to what he had done.*' Here seems to be a CAPITAL mistake. The inference is without the shadow of a definition in logic; but it has a name among *sophisms*, one of which is called '*begging the question*.' That Melchisedec *blessed* Abram, is admitted: there is plain proof of this fact. That he gave his sanction to what Abram *had done*, is *assumed* without proof, and when there is no proof to sustain the assumption.

But it may be urged, that the fact of Melchisedec's *blessing* Abram *necessarily implies* approval of what he had done? I answer, no. God 'maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.' And our Saviour, the true anti-type of Melchisedec, said, '*Bless* them that curse you.' The idea, that God *approved* of all that he gave his blessing, some good man (like Melchisedec) *blesses* him, is to me an unscriptural sentiment. Nay, God himself blesses *in spite of* their sins, as in the case of Moses, David and Peter.

God blessed Abram after a transaction recorded in Gen. 16: 2—6. But does it follow, therefore, that he approved of his conduct toward Hagar? I do not suppose that everything which Abram did was right, nor do I think that God approved of all that he did.

Having examined the argument drawn from the patriarchal age, let us now look at the Mosaic law. 1. Mr. C. has a reason for inflicting capital punishment. The reason assigned for this legal regulation in the Hebrew Commonwealth, is supposed by Mr. C. to be a reason for capital punishment under our time. It may be well to notice, that Moses did not act on the strength of the Noachic law, in adopting capital punishment into his commonwealth. He acted in the authority vested in himself. (Nom. 35: 9—16.) Why then should a *reason* be assigned to Moses for him to act according to an *established* law, authorized and given to Noah? When God authorized Noah and his sons to inflict capital punishment upon the murderer, no such reason was given, as was given to Moses. But if it be urged that reason is given to Moses, Mr. C. thinks is an argument in favor of the perpetuity of the Noachic law.

In my next number, I shall examine the argument in favor of capital punishment, drawn from the Mosaic law.

X. Y.

From the Dublin Monitor.

Judgment of Death.

Baron Alderson, in pronouncing the doom of a convicted murderer, at the Lancaster Assizes, said: 'All I have to do is to tell you what a fate awaits you for the crime you have committed. It is a temporal death, and it may be an eternal one, if you do not make good use of the short time left you in this world, by a sincere repentance.'

There is the truth, without 'mincing the matter.' The extreme sentence of the criminal law is nothing, an usurpation of the functions of Omnipotence—it may be a sentence of eternal death!

What a fearful consideration for the frail and guilty creature of an hour, who feels himself constrained to pronounce such a judgment!

The short time allowed to the criminal between the dock and the gallows may, or may not, be sufficient to enable him to repent of his evil ways, and to change he has to undergo; and how hard it is for one, who feels the stern vengeance of human justice pushing him headlong in reference to a matter, which appeals to these gentle and submissive thoughts and influences which are indispensable in the winding up of his great account! 'The wrath of man worketh not the righteousness of God.' The language of infallible truth; and never was it more indisputably true than when applied to the effects of the fierce judgment, pronounced by human upon the disposition and temper of their victims.

What length of days may be allowed the hapless and most guilty culprit addressed by Baron Alderson in the plain and unmincing words we have quoted in a great measure, discretionary with the Sheriff of London. It may depend (for aught we, or anybody, can tell) on the arrangements in contemplation for the amusement of the London citizens during the Whitsuntide holidays.

On the contrary, it may be a term of eternity (Mr. Musgrove) went down to Newgate the other day, and in a very business-like way fixed the 8th of May—a period then distant about a fortnight—for hanging the murderer Mary Furley by the neck, and then throwing her carcass into a hole in the jail-yard. Whether the same prompt gentleman will have to perform before the last hour of this wretched Crouch, we know not. But our prayer is, that such butcherly avocations may be shortly taken away from all sheriffs, hangmen, jailers, turnkeys, lieutenants, and home secretaries whatsoever. The peace and security of society can be obtained quite as effectually without shedding blood; and criminals should not be left in this hands and alone can give life, and who alone has a right to take it away.

From the New Haven Herald.

Execution of Hall the Murderer.

The execution of Lucien Hall, the murderer of Mrs. Barber, on Friday afternoon, we have already announced. He exhibited some emotion, though not much, when brought out for execution. He observed, when upon the gallows, 'I don't feel as if I could die, after all.' On being asked if he had anything to say, he replied, 'I have a good deal to say, but do not feel as if I could say it.' He then took his seat and appeared much affected to tears. He then called for water with camphor in it, which was brought. He looked around rather sullily and said, 'I think it strange that any one should want to see a man in this situation.' He said, as the cord was fixed about his neck, 'I suppose there's no getting away from this, at any rate.' He then said, 'Good-by,' to the sheriff told him that he should have what time he wanted. He asked for 15 minutes more—called for a Bible, and read aloud the 23d Psalm. The last five minutes were called off as each expired. He hoped the world would take warning by him, and his last words were 'O! dear me! God Almighty have mercy on me!' The cord was pressed drop fell, and in a few seconds his struggles were over. His body, in the coffin, was exhibited to the crowd of 2000 outside, and then delivered to his friends. Mr. Bacon was present at the execution with his two sons, his brother, and four brothers of Mrs. Bacon. Hall was 26 1-2 years old.

MISCELLANY.

From the St. Louis Era of the 15th ult.

Mormon War.

We have received a slip from Warsaw, Ill., containing the proceedings of the citizens of that place, in a meeting on the 12th. The preamble alludes to the violent proceedings of the Mormons at Nauvoo Expositor, and the threats made by the Mormons to destroy the press of the Warsaw Signal, and to assassinate the editors. Among the resolutions adopted we find the following:

Resolved, That the public threat made in the Council of the city, not only to destroy our printing press, but to take the life of its editor, is sufficient, in connexion with the recent outrage, to command the efforts and the services of every good citizen, to put an immediate stop to the career of the mad profane and high demonic conspirators. We must not only defend ourselves from danger, but we must resolutely carry the war into the enemy's camp. We do, therefore, declare that we will make our cause the cause of all humanity. That we will take full vengeance—terrible vengeance, should the lives of hold ourselves at all times in readiness to co-operate with our fellow-citizens in the Territory, at a moment's notice, to utterly exterminate, the wicked and abominable Mormon leaders, the authors of our troubles.

Resolved, That a committee of five be appointed forthwith to notify all persons in our township, suspected of being the tools of the prophet, to leave immediately on pain of instant vengeance. And we do recommend the inhabitants of the adjacent township to do the same, hereby pledging ourselves to render all the assistance they may require.

Resolved, That it is the clear opinion, has arrived, when the adherents of Smith, as a body, should be driven from the surrounding settlements, and if any should be found, after warning, to be adherents, should then be demanded at their hands, and if not surrendered, a war of extermination should then be waged, to the entire destruction of necessary, of his adherents. And we do hereby recommend this resolution to the consideration of the several townships, to the mass Convention, to be held at Carthage, hereby pledging ourselves to aid, to the utmost, the complete consummation of the object in view, that we may thereby be utterly relieved of the alarm, anxiety and trouble, to which we are now subjected.

Resolved, That every citizen are hereby, to be prepared to sustain the resolutions herein contained.

The meeting adjourned at o'clock, P. M. A gentleman directly from Nauvoo, informs us, that on Tuesday, the City Council passed an ordinance that if any officer or officers, should attempt to arrest any person engaged in the destruction of the Expositor press, and take him out of Nauvoo for trial, he should be imprisoned. We may, therefore, expect that the officers from Carthage are in custody of the Mormons.

A mass meeting was called, to assemble in Carthage to-day.

The citizens of Warsaw will be patrolled to-night, in pursuance of the order made by the public meeting yesterday.

A family of suspected persons were to-day, ordered to leave this place before to-morrow at 10 A. M., by a party of our citizens, a part of whom were disguised. The excitement in the country is said to be tremendous, and on the increase.

A meeting was to be held in St. Louis on the night of the 15th ult, to take into consideration the subject of these difficulties.

The Bloody and Oppressive South!

☞ We continue our list of murderous atrocities in the land of Sodom.

MURDER AND LYNCH LAW IN MISSISSIPPI.—The Natchez Courier of the 4th ult. contains the particulars of an execution of a negro woman, in Mississippi, with the summary execution of two of the murderers. It seems that a Mr. Wm. Boyd, a planter from Bayou Forey's store, was murdered by some of his negroes for some offence, when the fellow turned upon his master and was about to overpower him. The latter called upon two negro women, who were at work in the same field, for assistance; but instead of helping, they fell upon their master, and soon put him into the ditch. The three negroes secreted the body of Mr. B. in a brush heap; but in two days' time it beginning to smell, they removed it to a log pile, set everything on fire, and burnt the body to ashes. The negroes, suspecting that the absence of their master would soon be discovered, assembled and brought to tell some of the neighbors that Mr. B. had been absent for some days—that his horse came up saddled, bridled, &c, and that they supposed he had left the country. Immediately instituted by the neighbors, and after some time they came upon the spot in the field where the combat had taken place between Mr. Boyd and the negroes. One thing led to another until the negroes were all arrested, when they all acknowledged their crime. Immediately, a meeting was called and the people assembled was very great. About one hundred persons were collected on the 31st ult., one week from the day of the murder. They appointed a jury of 18 men to decide what should be done with the negroes. Fourteen of the jury were for hanging the negroes, and four against it. The fourteen, placed the man and one of the women, were hung instantly. The other woman being pregnant, was spared.

It is stated in a letter from Natchez, that at the recent duel between Messrs. Dr. Downes and T. E. Boyle, in which the former was severely wounded, the parties fired twelve times, and, according to the reports of the seconds and spectators of the scene, there were some 'seven or eight hundred persons on the ground.'

The trial of Felix Senac, indicted for an assault and battery, with intent to kill Mr. Lumsden, took place yesterday. The case was submitted to the jury about sunset, and a verdict of guilty returned after a short consultation, recommending the prisoner to the clemency of the court.—*Charleston Courier, June 15.*

Trial for Murder.—The slaves Amelia and Sambo, belonging to William Ball Esq. of St. Thomas parish, were tried on Tuesday last, for the murder of Jungo, the driver of the estate. The jury found them unanimously found the prisoners guilty of murder, Sambo's principal, and Amelia as accessary before the fact.

They were sentenced to be hung on the first Friday in August next, at the junction of the Clement's ferry and Bonneau ferry roads in St. Thomas parish, some the 15 mile post, within a short distance of the spot where the murder was perpetrated.—*Charleston Courier.*

A Strange Duel Baulked.—Two girls of the town, with their seconds, who were also girls, were yesterday arrested by the police, when about to fight a duel, with pistols and bowie knives, near Fort St. John. Finding they would not be allowed to endanger each other's lives, according to the approved and fashionable rules, the seconds proceeded to pinch, bite, scratch—or, in other words, set to and tore each other's hair and faces in regular cat and dog style. They are all in the calaboose.—*Mob. Tel. June 15.*

On the 5th ult., the dwelling of Mr. Wiley Jones, near Columbus, Geo. was destroyed by fire. Loss about $6000. The house was fired by a negro girl belonging to Jones, who the next day after the burning voluntarily acknowledged the fact, and stated her reasons. She has since been tried, found guilty, and it appears, she was only about 14 years old. Actuated by malicious motives, the punishment, which is death by the law, was that she be imprisoned in the county jail for a period of two years, and at certain dashes, three times a week, during her confinement.

Homicide in Prince George (Va.)—We regret to learn that a respectable citizen of Prince George, by the name of Brown, was killed on the 4th ult. Tuesday last by a man by the name of Brown. We have not heard the circumstances of the melancholy affair.—Brown was, we learn, the brother-in-law of Matthews.

A duel was fought yesterday near Turre Bauf, in the parish of St. Bernard, between two planters on the coast. Six shots were fired, and at the sixth, the first fire, one of the parties was, it is said, mortally wounded.

Another duel took place in the afternoon between two young Creoles near the Bayou road. The weapons used were small swords. One of the principals, we learn, was dangerously wounded in the first time, by some unhappy casualty, he inflicted a wound upon a friend who accompanied him to the ground.—*N. O. Picayune.*

A Man Shot.—We learn from the Centreville, (Md.) Times, that Mr. John Roe was shot in Mr. Shawn's corn-field on Thursday last, by a negro boy. The boy got the gun of Mr. Roe, and was passing through the field, and when he fired, the deceased was only three or four feet from him, the whole load passing into his breast. There has been as yet no investigation of the matter.

A gentleman by the name of Howard, belonging to Worcester, in this State, where he has a family, was shot in Baltimore on Friday last. He lives at the last dates, but his recovery was doubtful. His assailant had been arrested, and in default of bail in $25,000, committed to jail.

Murder in St. Louis.—Mr. Low, an actioneer of St. Louis, was shot on the 7th instant, by Mr. Edward Ford, the father of the girl whom he had seduced and refused to marry.

The New Orleans Picayune says that a duel was fought with pistols a few days since, in Terrebonne, all about a lady. The parties belligerent were a young lady, a merchant's clerk, and after the second fire, the affair was amicably settled.

'The Caddo Gazette states that one of the men who murdered the old gentleman Runnels, on the night of the 5th ult. was caught last week, taken to Shelbyville and hung by the citizens of that place, for the crime, the vengeance of an incensed community. He confessed under the gallows that he and the young man who was the actual murderer, had been employed by certain persons in Texas, to kill five men, Runnels being one of the number, with the promise that they should receive in their bloody work $1000. The only name that he gave was that of Wald Bill, stating that his family, who reside in Missouri, were highly respectable, and he was unwilling to have their name be cast upon them by his crimes and ignominious

Texas Volunteers.—All the young men of Davidson county who are willing to unite themselves to a BATTALION OF VOLUNTEERS, are requested to meet the 11th of the Drummond Hotel, Nashville, on Monday, the 22d ult. at 3 o'clock, P. M. to enrol themselves. They will assemble at the ROLL OF THE DRUM.

We insert this roll at the request of many citizens in both the town and country.—*Nashville Union.*

From Key West.—The schooner Col. T. Shepard, arrived yesterday from New Bern, Capt. Ames, 13 days out on the 5th inst. Pilot boat Lafayette, belonging to the Balize Pilot Association, was picked up on the Tortugas, with eight abandoned by the Association. She was brought into Key West by the wreckers, and the negroes secured.

Rail Road Rascality.—In the Court of Common Pleas yesterday, Parker Cummings, indicted for removing a rail from the New Bedford and Taunton Rail Road, was found guilty, and sentenced to four years in the State Prison. Charles Rider, indicted for participating in the same act, was found guilty and sentenced to three years in the State Prison.—*N. Bed. Bulletin, June 15.*

From Aux Cayes.—Captain Davis, of the schooner Mercenary, from Aux Cayes, brings a number of letters had reached Jacmel, from Aux Cayes, stating that the black General Acaau had plundered the mulattoes of the Cayes of a large sum, and a number of them to death. On the 1st instant, the new President had appointed this black General Commander of Aux Cayes, and had conferred on a star-shattered the Dutch brig Napoleon, and an ambassador on board, and sent her to the city of St. Domingo, to demand its surrender, and to consider the Haytien flag; but they refused, and wished the President to acknowledge their independence. The Spanish part of the ambassador, also returned. The Spanish part had two small men-of-war brigs. It was reported at Jacmel that ex-President Herard was in Port au Jemmie. The brigs Perlin, and a British schooner of war, were lying off the town of Aux Cayes, with their guns pointed on the town.

Slavery in the French Colonies.—In the French Chamber of Peers, on Tuesday, May 14, the Minister of Marine presented the project of a law for ameliorating the condition of slaves in the French colonies, by providing an increase of the means of slaves to procure them for future emancipation. The bill contains regulations affecting the food and comfort, the hours of labor, the marriage of slaves, the reservation for securing them money earned by extra labor, and giving to such slaves who can find a given sum, the right to purchase his freedom. The minister declared that the experiment to carry it out in its fullest extent would cost 1,200,000 francs.

Melancholy Suicide.—Within the last two or three days, Mr. Edward Stewart, a native of Ireland, aged 31 years, arrived in this city from Philadelphia, and took up his residence at the American Hotel. Yesterday morning, about 10 o'clock, he was seen walking in the vestibule of the Hotel, and at 11 o'clock he was found lying dead on the floor of his bed room, with a pistol ball through his head, the ball from one of which had entered the right side of his head, and passing downward, lodged against the frontal bone, and must have caused almost instantaneous death.

The Coroner was immediately sent for to hold an inquest on the body, and while preparing to do so, asked the names of such persons as he found at or near the spot, to summon them as jurors. Among the rest, he took the name of a young man he had just called there, and who, on inquiring why his name was called, was informed that it was to hold an inquest on the body of a Mr. Hassler. *It was the inquirer's own brother;* and this was the first intimation of his unfortunate brother's death.

No cause can be assigned for the act. It appeared that the deceased had ample means at his command. About $120 in gold, and between $600 and $700 in Treasury notes were found on his person, and he is said to have been in possession of about $20,000.

The deceased was the brother-in-law of the father, the late F. R. Hassler, Superintendant of Weights and Measures at Washington, who was also