

THE LIBERATOR

BOSTON:

FRIDAY MORNING, DECEMBER 1, 1843.

Nothing can more signally demonstrate the absolute mastery of the slaveholding power over the nation's affairs than the well-grounded fears of the well-grounded fears of a desperate effort to be made, at the approaching session of Congress, to annex Texas to the United States. The danger is not in the annexation, but in the pressure to speak out in thunder-tones against the President's act. It is confidently expected that the President will devote a considerable portion of his message to this subject, boldly in favor of annexation; but it will be on this point in a few days that matters will be decided, by the delivery of the message to Congress. It is unnecessary to deal in speculation. What is the position of Texas? It is either a province in a state of rebellion against the Mexican government, or an independent republic. It claims to be the latter, but Mexico asserts it to be the former. The rebellious province, would it be for the safety, honor or benefit of the American Union to incorporate it into the family of States—Not really, but if there were no special danger attending such a step, where is the constitutional objection to take it? As an independent republic, it is not more to be lawfully annexed to the United States than Great Britain, France, or China. There is not the shadow of a shade of any authority vested in either Congress or in the Executive to propose such an annexation. It would be just as constitutional for either of those bodies to establish a monarchy, or to do any other reasonable or lawless thing. This every intelligent member of the republic knows, and none more certainly than the slaveholders of the South. Plain, however, as all this is, still men's hearts are filled with the fear of what may shortly come to pass. As opposed to the will of the slaveholding power, the annexation of Texas is seen to be nothing less than a blurred and tattered parchment. It is an open protraction to liberty; it can interpose no barrier to the march of slavery; it has within itself no safety.

There are times when silence is all that despotism needs to effectuate its designs. Let them say, emphatically, 'Texas shall not be annexed, and all the people will give heed to their potential voices, and exclaim: Amen!' The South really dreads, and has just cause to dread, nothing so much as a dissolution of the Union, notwithstanding she has so often blusteringly threatened to secede. Whether Texas be annexed to it, or not, we are for that dissolution now; but the universal cry should be, and the South should be given to understand will be, in all the free States, certainly in all New-England, if the proposition for annexation be strenuously urged, 'Keep Texas out, or the bond of the Union shall be as a rope of sand.' Should the President in his message advocate this measure, we think there ought to be a State Convention held in every free State without delay, without distinction of names or parties, to protest against it in the name of the people, and in a voice of thunder. The Old Cradle of Liberty should be the first to rock with excitement on the subject, and Bostonians to take the lead in setting the ball in motion.

Government-Capital Punishment. The reader will find grouped together on the last page of our present number, various articles touching human government and capital punishment. The first is from the Boston Trumpet, expressive of the consternation which the editor of that paper feels at the following common-sense interrogation of 'bro. Charles Spear,' to wit:—'What right have a certain number of men to associate together, and call themselves judges and lawyers, and compel a man to come before them? This, Mr. Whittemore calls 'radicalism,' as if going to the root of the matter was a crime—as if the invidious use of an excellent though unpopular word was a sound argument! But he says it 'levels our courts, judges, jurors and all, at a single blow!' Perhaps it does—but in this answering the inquiry? No matter what is levelled, if truth and right give the blow. It is much more easy to assume, than it is to prove, that 'courts, judges, jurors and all, are in accordance with the teachings and example of Christ, and with the nature of that kingdom which is to dash in pieces and consume all other kingdoms. But the editor of the Trumpet asks with an air of triumph, though really in a quibbling spirit—'Does he suppose our courts are self-constituted? Does he not know, that it is by the will of the people that these offices are made?' Certainly, Mr. Spear knows all about it! But where did 'the people' get this right? 'The will of the people'—is that the will of God? It is true that 'Fox populi, Vox Dei.' Can the people do no wrong—especially when a large majority of them, who make the appointments alluded to, are confessedly in their sins, and hostile to the Divine government? Even the 'Legislature' must then go by the board, says Mr. Whittemore. He has had the honor of a seat in that christian body, and probably is looking again to be invested with a little brief authority; and it is therefore perfectly natural that he should 'utterly dissent' from the views of his bro. Spear. It was a pertinent question propounded by the Messiah eighteen hundred years ago, to all unbelievers and office-seekers, 'How can ye believe, who receive honor one of another?' And some said in his day, 'If we let him sit alone, the Romans will come, and take away our place and nation.'—And, judging from the alarm manifested in his article, Mr. W. appears to be in a similar state of mind. Mr. Spear says, 'God alone is our true judge.' To which Mr. W. adds—'In one sense, this may be true. May be—it is possible, but not certain, that it is true in one sense!' He then refers to the 'Hebrew commonwealth,' and says 'we are expressly assured that God was with the judges in the judgment.' So we are assured that, in that commonwealth, God was with Moses in ordering a man to be stoned to death for picking up chips on the Sabbath day—in not allowing a wife to live—in putting to death a brother, son, daughter, wife, or friend, who should secretly offer another into idolatry—in stoning to death a damsel who did not prove to be a virgin at marriage—in exterminating without mercy the Canaanites—&c. &c.; but what does all this prove? Are any of these things to be tolerated now? What have they to do with the 'Hebrew commonwealth,' (any more than the living with the dead,) who profess to know nothing save 'Jesus Christ, and him crucified?' The confident manner in which the editor of the Trumpet refers to the Mosaic dispensation is precisely like that which the Pharisees displayed in the case of the blind man whose sight Jesus had restored. 'Then they rejoiced him, and said, Thou art his disciple; but we are Moses' disciples. We know that God speaks unto us by Moses; for this fellow, we know not from whence he is.' But God himself has not hesitated to employ human governments, as subordinate branches of his own administration. So he has employed the basest of men to accomplish his purpose, in a providential sense. But Jesus respected (?) the government under which he lived. He was no disorganizer. O no! not he. He was in very good repute—very much esteemed, especially by the priesthood and the officers of government—kept the very best company—and created no alarm whatever in the breasts of 'the powers that were,' civil and ecclesiastical! And they took up stones to stone him. And they said, he hath a devil. And they cried out all at once, saying, Away with him, and release us, Barabbas. Then were there two thieves crucified with him; one on the right hand, and another on the left. And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying, That he himself is Christ, a king. And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry; and from thenceforth Pilate sought to release him; but the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend. Whosoever maketh himself a king, speaketh against Caesar. All these passages clearly demonstrate that Jesus was not regarded as a 'disorganizer,' but as a very rational and discreet personage! Moreover, his instructions to his disciples showed that he expected they would move quietly and smoothly along:—'Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy.' If they have feared the master of the house, how much more should they call them out of their household? They will deliver you up to the councils, and they will scourge you in their synagogues. And ye shall be brought before governors and kings, for my sake, for a testimony against them and the Gentiles. And ye shall be hated of all men for my name's sake. And that he is in spirit no 'disorganizer' is also apparent from the following declaration:—'I suppose you, that I am come to give peace on earth? I tell you, Nay; but rather division: For from henceforth there shall be five in one house divided, three against two, and two against three. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother, &c. And when there was a strife among his disciples, which of them should be accounted the greatest, to simulate them to seek places of religious and political power he said—'The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so; but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. I appoint unto you a kingdom, &c. [As to the nature of that kingdom, and what it is designed to accomplish, see Daniel ii. 44: vi. 27.] We would recommend bro. Spear to take a lesson of Paul; says Mr. Whittemore; and then he quotes those passages in Romans, 13th ch., which the advocates of the divine right of kings, and of absolute despotism, have always paraded in defence of their

views. 'The powers that be are ordained of God,' says Paul. 'All governments derive their just powers from the consent of the governed,' say the American people. 'Submit yourself to every ordinance of man; for the Lord's sake,' says Peter; 'whether it be to the king as supreme,' &c. 'We will do no such thing,' say the American people, including the democratic editor of the Trumpet. (What submit to taxation without representation; submit to the Stamp act, Boston port bill, and all! No, Paul—no, Peter—submit though you be, inspired though you be, if you mean all that, then you are old Tories, and deserve a coat of tar and feathers. Harra for independence! Liberty or death! All men are created equal! Honor the king, forsooth! Our fathers ought to have honored that old tyrant, George the Third, and his nefarious prime minister, Lord North—had they? A monarchy is all right—is it? Bunker Hill, and Lexington, and Yorktown, and Monmouth, witnessed impious outbreaks against a divine government—did they? Washington, and Hancock, and Otis, and Adams, were rebels against God, and traitors to His Majesty, the king of Great Britain, &c.—were they? O, to those priestly expositors, who 'Torture the pages of the hallowed Bible, To sanction crime, and robbery, and blood, And in Opposition's lawful services libel Both man and God!') Nothing can be more impudent, or more inconsistent, than for an American democrat, who glories in the revolutionary war, and denounces every other but a republican government, to quote Paul or Peter as sustaining the divine right of kings to rule, and of every form of civil government, however despot, on earth. Be it observed, that Paul and Peter are always summoned on such occasions to sanction those things which are palpably corrupt and unequal—to uphold 'all rule, and all authority and power,' which Christ has come expressly to 'put down'—to repudiate that kingdom (which shall never be destroyed, but shall break in pieces and consume all other kingdoms. The passage, 'The powers that be,' &c. will apply as truly to the diabolical governments of the slaveholding States as to any other—for Paul makes no exception in his declaration; and with those governments we know that the editor of the Trumpet has no controversy. He has done nothing to aid the anti-slavery movement, but much to obstruct its progress. What care he that three millions of his countrymen are held in chains of slavery? It is, by divine appointment—'The powers that be are ordained of God!' But here is the climax of priestly absurdity—'We beseech our brother not to lend his influence to such demoralizing and revolutionary views as he has put forth.'—If such is the spirit he carries to the prisoners he visits, we certainly think he has mistaken his duty; and if that spirit were infused into the prisoners, it must lead to open rebellion, and perhaps to bloodshed! This is a match for the assertion of the high priest, who, when Jesus replied in the affirmative to the question, 'Art thou the Christ, the Son of the Blessed,' rent his clothes, and said, 'What need we any further witnesses? Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death.' Jesus was accused of blasphemy for speaking the truth; and 'bro. Chas. Spear' is charged with spreading demoralizing views, and inciting to bloodshed, because he holds to the inviolability of human life—is a thorough-going non-resistor—is for overcoming evil with good—constantly visiting those who are sick and in prison, like another Howard—and breathes the spirit of love, peace and good-will to all mankind!! We dismiss this ridiculous attack with the additional remark, that the editor of the Trumpet is a Universalist clergyman, who professes to believe that every man is rewarded, by the Almighty, according to the deeds that are done in the body, whether they be good or evil—and who, as an opponent of Calvinism, has much to say about the all-sufficient, all-conquering love of God.

Call to the Friends of Social Reform in New-England. A Convention of the friends of Social Reform and a Reorganization of Society will be held in Boston on Tuesday and Wednesday, December 26th and 27th, 1843. All who are interested in this subject are earnestly invited to attend on that occasion. The official call for this Convention, signed by numerous individuals, was received too late for insertion in our present number, but shall be given next week. KINDNESS OF NATHANIEL BARNEY. With gratitude I would acknowledge the receipt of \$22 50, as the dividends due to this amiable and liberal philanthropist on his stock in the New-Bedford and Taunton Railroad Corporation. As a token of his personal esteem and appreciation of my labors to advance human freedom and equality, it is a hundred fold of more value than the mere amount itself. To be honored with the friendship of such a pure spirit gives me exquisite satisfaction. I deeply participate in the joy that he must feel to know that his conscientious testimony has not been in vain; and that no odious prohibition now obtains on that rail-road. [See the letters of our friends Jackson and Barney on the preceding page.] THE DECADE MEETING. This grand celebration will commence in Philadelphia on Monday next, and probably be continued two or three days. Our Pennsylvania friends are confidently expecting a strong delegation from New-England, and are prepared to extend the rites of hospitality to all who attend. There will be a strong array of talent, genius and philanthropy then brought together. Lucretia Mott, Abby Kelley, S. S. Foster, D. L. Child, Thomas Earle, J. A. Collins, C. L. Remond, Frederick Douglass, George Bradburn, James Monroe, and other conspicuous friends of our cause, will be present. May the spirit of love and a sound mind, and of uncompromising fidelity to principle, characterize the proceedings! THE EMANCIPATOR. Referring to the annexation of Texas, Joshua Leavitt says—'We are not ready to go for a dissolution of the Union, in case the foul design is consummated; O, no! To come out from the pro-slavery political parties, that is clearly a duty; but to come out from a pro-slavery government, reeking with human blood, and giving extension and perpetuity to slavery, that is another matter—that would not be patriotic! How easily some men can strain at a gnat, and swallow a camel! What adds to the ridiculousness in this case is, Mr. Leavitt whinnies that the reason why he cannot go for a dissolution is, 'We cannot leave the slaveholders themselves to the terrific doom that would overtake them.' The plain English of this is, if we understand it, that, in case of such an event, the slaves would at once throw off their fetters, and be free, (as southern men in Congress have testified,) and Mr. Leavitt chooses to give support and protection to their taskmasters by remaining in union (!) with them till they are brought to repentance by the politics of Liberty Party! JUNIOR JAY. The friends of Judge Jay will regret to learn that his health is so poor, in consequence of a dangerous lung complaint, that he has been advised by his physicians to seek a more genial climate. He has sailed for Liverpool, on his way to Egypt, accompanied by his wife and two daughters. In a farewell letter to Gerrit Smith he says—'Rather than be in union with Texas, let the confederation be shivered. My voice, my efforts, will be for dissolution, if Texas be annexed.' We go one step further—dissolution now, Texas out of the question. ADMISSION OF TEXAS. On this subject, the editor of the Boston Mercantile Journal uses the following language:—'If this question should be agitated in the halls of Congress, and meet with executive favor, it will create a great excitement throughout the Union—revive all bitter sectional prejudices, and draw a broad and well defined line between the slaveholding and the non-slaveholding States. Indeed, the subject is already agitated, and opinions are freely interchanged on the propriety of such a measure—a measure which will meet with a firm, and we trust successful opposition, from every friend of humanity and freedom.'

MANLY SENTIMENTS. We copy the following paragraph, relative to Gov. Morton's appointment of certain agents to the South to protect northern seamen from the operation of southern laws, (though protection is utterly impracticable while slavery exists,) from the Baltimore Saturday Visitor, a paper which exhibits a good deal of humanity and moral courage, considering its location:—'We are glad of this movement. The treatment received in some of the southern ports, by the poor black sailors, is often cruel and oppressive beyond measure—a disgrace to the South and the whole country. It is time something were done for their rights. It is the true interest of the South to protect the North from all causes. Injustice can but lead to a perpetration of feeling and its direful consequences.'

NOTICES. THE LIBERTY BELL. The 'friends of Freedom,' who have promised to write for the Liberty Bell, are informed that the press waits. Be prompt!

THE WEYMOUTH ANTI-SLAVERY FAIR, in aid of the Mass. A. S. Society. Will be held on TUESDAY, DECEMBER 5th, at the Reading-Room under the Universalist Church: MARY WESTON, } Committee. SARAH H. COWING, } Weymouth, Nov. 21st, 1843.

NOTICE. Thomas Cole, Atkinson-street, has been appointed agent for the Hyatt's, a paper edited by G. R. DeLany, and published at Pittsburg, Pa. Wm. C. Nell, 25, Cornhill, will receive subscriptions for the Weekly Elevator, of Philadelphia, and the Northern Star, of Albany.

ADELPHI UNION LIBRARY ASSOCIATION. The lectures on Tuesday evening, Dec. 5th, will be delivered by Dr. J. V. C. Smith. Subject—'The functions of respiration and philosophy of Voies.' To commence at 8 o'clock, precisely. The Eloquence Class will meet at practice at 7 o'clock. CHAS. A. BATTISTE, Sec. Boston, Dec. 1, 1843.

COMMUNITY JOURNAL. COMMUNITY PLACE, Mottville, Oneonta Co. N. Y. Nov. 24, 1843. DEAR FRIEND GARRISON: Many of your readers are doubtless aware, that the friends of Social Reform have selected a location in this place, for the establishment of a Community of property and interest, to the end, that a demonstration of the true condition of our country, and of the heinous dogma of man's natural depravity, we assert that human nature is pure, noble, divine—that man is the victim of false relations—that the miseries, wrongs and outrages which he both suffers from and inflicts upon his neighbor, proceed not from a love of suffering and contention, but, on the contrary, from ignorance and selfishness, and therefore, that Wisdom should be his only teacher, Love his only governor, and Truth his only Saviour—that human rights are equal the world around—that the earth and its products are the common property of the race—that all buying and selling are monstrous falsehoods—that all sects and parties, civil or ecclesiastical, priests and politicians, churches and governments, are manifestations of ignorance, superstition and bigotry—that bodily, mental and social disease is the effect of a violation of law, and their only remedy is obedience to that law.

To disseminate light and truth upon all the preceding points; to place ourselves in a condition for progressive improvement in the truthful, the beautiful, and the good; and to give efficiency to our own efforts, for changing man's present false relations for true ones, the world over, between fifty and sixty persons are upon the premises, busily engaged in labor preparing to meet a common cause. In order to put themselves more directly in communication with the public, and to have their principles and measures better understood, the friends have concluded to issue a new paper as often as the interest of the cause shall demand, and means shall be secured. It will not be necessary to say that 'The Communist' will be a free journal, advocate the claims of humanity, upon the most broad and universal sense. The terms of the paper will be, 'Without money and without price.' All who desire the paper forwarded to them, are requested to send their address to the subscribers, Mottville, Oneonta Co. N. Y. Postage should always be paid. JOHN A. COLLINS, JOSEPH A. WHITMARSH, JOHN ORVIS, GEORGE PRIOR.

CALL FOR A CONVENTION.

SOCIAL REFORM AND COMMUNITY OF INTERESTS. AN ASSOCIATIONAL CONVENTION will be held in WORCESTER, on the 24th Tuesday and Wednesday in December next, to examine and discuss the propriety of reorganizing into ASSOCIATIONS or COMMUNITIES, in which all may have a common interest in whatever appertains to a Physical, Intellectual, and Moral culture; a common interest in all the advantages arising from the productions and possessions of property. And also to enquire, and endeavor to ascertain what is the best plan upon which Associations should be formed. Able speakers from Northampton, Roxbury, and Hopkedge, are expected to be present. All persons friendly to free discussion are invited to attend, and participate in the deliberations of said Convention. The Convention will meet in the Town Hall, Tuesday, Dec. 12th, at 10 o'clock, A. M. It is expected that there will be a Convention for the same purpose, to be held in Leominster on Friday and Saturday of the same week. George W. Benson, James Boyle, Luther Brigham, Francis Wood, George Blood, Thomas Bauley, Oliver Lewis, Jas. M. Russell, Thomas Lewis, N. J. Becket, Wm. Stepienson, Samuel Palmer, Abiel W. Wood, Whipple Bigelow, Joseph Dunham. Worcester, Nov. 27th, 1843.

To the Members and Friends of the American Anti-Slavery Society.

The Executive Committee of the Eastern Pennsylvania Anti-Slavery Society would announce, that they have made all the arrangements deemed necessary on their part for the great Decennial meeting to be held on the 4th of December: and that they are expecting a large attendance, both from their own limits and from other States, and a particularly interesting and important meeting. They would enforce, if possible, the call of the National Committee, by an especial invitation to our friends all over the land, with the assurance that the hospitality of Philadelphia abolitionists, to the full extent of their ability, will be most cordially extended to them. It is confidently expected that full delegations of our best and most prominent friends in the East will be in attendance, which expectations must by no means be disappointed. The place of holding the meeting will be the Calwell-street Universalist Church; and the hour, 10 o'clock in the morning. Persons coming to the Convention, and more particularly strangers from a distance, are requested to report themselves immediately on their arrival, at the Anti-Slavery Office, No. 31, North Fifth-street. J. M. McKim, Philadelphia, Nov. 12, 1843.

Western New-York Meetings.

The annual meeting of the New-York (Western) State Anti-Slavery Society, auxiliary to the AMERICAN A. S. SOCIETY, will be held at ROCHESTER, on the 12th and 13th of DECEMBER. Meetings of an interest corresponding to the great importance of the moment to the success of the anti-slavery cause, are anticipated. It is hoped that Messrs. Hutchinson will be present. The Standard and Herald of Freedom are requested to copy. J. C. HATHAWAY, Cor. Sec. Important Meeting. The annual meeting of the (central) New-York State Anti-Slavery Society, auxiliary to the AMERICAN A. S. SOCIETY, will be held at Utica, on the 19th and 20th of DECEMBER. Friends from Massachusetts and other States are expected to be present, and an earnest invitation has been extended to those able advocates of our cause, viz. HENRICHSONS. The Standard and the Herald of Freedom are requested to copy, and to urge editorially, upon their readers, the importance of these meetings to the interests of our cause in Central New-York. Questions of the utmost importance, and courses of action of the deepest moment, now present themselves for discussion and for choice. Let all friends of the cause and the American Society make exertions to attend. For Executive Committee: S. LIGHTBODY, Chairman. Wm. C. ROSSIGNY, Secretary.

CONCEALED WEAPONS.

Let the reader turn to the short article on our last page, from the Albany Argus, on this subject, and for the words 'No man arms himself, &c. substitute 'No nation, &c. and he will have the whole argument of non-resistance in a nutshell. 'Is God' also among the prophets? Is the Argus a 'No Government' paper?

NOT ON THE BATTLE FIELD.

One of Pierpont's most beautiful and impressive poetical effusions, from the Lady's Book, will be found in our department of poetry. It is worth all the 'patriotic' songs of Campbell, Burns, Scott, Moore and Dibdin.

O'CONNELL'S ADDRESS.

The first edition of this Address having been all sold, a second has been issued, and may be obtained at 25 Cornhill. Price 3 cents single, 25 cents per dozen, \$1 per hundred. Sent in your orders.

