

LEGISLATIVE.

The Clergy had the Gallows.

HOUSE OF REPRESENTATIVES—Feb. 27.

Mr. PRINCE, of Essex, presented the following extraordinary petition of Joseph Southwick and 22 others, concerning capital punishment, and, at the request of the petitioners, he called for the reading of it, and it was read:—

To the Senate and House of Representatives in General Court assembled: We the undersigned, citizens of Massachusetts, respectfully represent that, in their opinion, capital punishment is not only ineffectual and inefficient as a means of preventing crime, but contrary to the dictates of enlightened humanity and the law of God. They therefore pray your honorable bodies immediately to abolish such punishment in this Commonwealth.

If, however, such abolition shall, for any reason, be deemed inexpedient at the present time, your petitioners earnestly pray that the awful, solemn duty of hanging the convicted criminals, and ordering the guilty soul into the presence of God, instead of being longer imposed upon sheriffs, whose humane feelings are often shocked by such brutality, may hereafter be assigned to hangmen, such as your wisdom may enable you to select out of that numerous portion of the clergy which are the most zealous advocates of judicial murder, and through whose influence the inhuman practice has been so long continued. Your petitioners conceive that such an arrangement would be peculiarly fitting and proper, since the hanging of the criminal, if demanded by the requirements of the divine law, is the most solemn and sacred duty imposed upon man, and ought to be performed only by men who have been ordained and consecrated as ministers of God. And your petitioners will ever pray:

February, 1843. Joseph Southwick, Alexander Wilson, Henry W. Williams, Hervey E. Weston, William E. Haskell, James B. Richards, Samuel Larned, Joseph A. Whitmarsh, John Sawyer, Nathaniel Gale, Oliver Johnson, Benjamin Gray, Loring W. Russell, Nat'l Wells, for something else. Charles Brown, William A. White, Joseph K. P. Porter, John Curtis, Jr., William G. Edwards, Charles K. Whipple, Levi Robinson, Frederic S. Cabot.

In copying this petition, we have followed the *Register* strictly. The reading created a great sensation.

Mr. GIBBENS, of Boston, said he felt shocked, and he had no doubt the feelings of the House were outraged and insulted by the proposal contained in it. He moved that the petition should not be received; called for the reading of the names, and hoped that it would be dismissed with the contempt which it deserved.

Mr. ALLEN, of Northfield, moved to lay the whole subject on the table. Not a vote—107 to 151.

Mr. GIBBENS amended his motion so as to stand, that the said petition be not received, because it is couched in insupportable language, and because it proposes to degrade a most respectable class of our fellow-citizens, without giving them a hearing.

Mr. WATMANS, of Seekonk, advocated the reception of the petition, and spoke in favor of abolishing capital punishment. He saw nothing so very startling in the request of the petitioners. Mr. STEVENSON, of Boston, regretted that Mr. W. had taken such a course, and he was convinced that the strongest exhibition of democracy he had ever seen. He had contended that a highly respectable class of our fellow-citizens should be branded with disgrace, merely for approving of a law which was not only our statute book, but which had always existed in every Christian land. He considered the petition an outrage, not only on the House, but on the public. He charged upon the petitioners an intention of branding the character of those clergymen who differed with them in opinion, by proposing to reduce them to hangmen; and he was in favor of not receiving the petition.

Mr. BOWELL, of Groton, did not consider that there was anything in the petition disrespectful to the House, and therefore it ought to be received as a matter of course. It was a settled right in this Commonwealth to offer petitions not disrespectful in terms to the general court, and to have them considered.

Mr. ANDREWS, of Salem, said the language of the petition certainly was not disrespectful to the House. Mr. ADAMS, of Boston, thought the petition had better take the usual course, and then we should hear no more of it. He thought the House had no right to reject the petition, as there was nothing in its language or spirit disrespectful to the House.

Although he regretted the bad taste and bad feelings which had influenced the petitioners to cause a respectable class of our citizens for holding opinions on the subject of capital punishment differing from their own.

Mr. GRAY was in favor of rejecting it at once, on the ground that it libelled a most respectable class in our community.

Mr. PARK was opposed to its rejection, as he feared the motive might be misunderstood; and he thought such a course would have a tendency to weaken the hands of our venerable champion for the right of petition, on the floor of Congress. The gentleman from Essex was a clergyman, and if he chose to degrade his position, he would do so in his own language or spirit disrespectful to the House.

Mr. MOODY, of Harwich, supported the reception, and said he did not see anything disrespectful in the language. The petitioners only prayed that those people who were in favor of having certain acts done by the law, should be employed by the law to perform those acts. He thought it dangerous ground to take, that the opinions of the petitioners were such as to render it the duty of the House to receive the petition; and he concluded by the following severe thrust at his political friend:—Mr. Speaker, I am surprised that any member could be found, willing to present such a petition as this to the House—but, no sir, I am not surprised that he should do it.

Mr. SEARS, of Townsend, saw nothing disrespectful in the language of the petition, and he was in favor of its reception, in reference to other persons, was rather abhorrent to our general notions. He was for receiving and committing the report.

Mr. PRINCE, of Essex, said that he had presented the petition under the belief that it was prepared in proper form, and he thought so still.

Mr. HOLBROOK, of Boston, was greatly surprised by the petition, and he looked upon it as an indignity offered to the House. He knew clergymen were in the habit of making knots, and knots which would not slip—knots which sometimes caused a great deal of trouble, but it never occurred to him that a clergyman was a proper person to discharge the duties of executioner on that account.

Mr. ALLEN, of Northfield, said he was satisfied from the course of the debate that he was correct in his motion to lay on the table, although the House had decided otherwise. He said he did not exactly understand the argument of degradation, which had been so much urged in reference to the duty of hangmen. It was an office created by law, and at present its duties were imposed upon the sheriffs—a class generally of high standing in the community generally. He did not see how degradation in calling upon a citizen to execute a sentence, then calling upon him to pass the sentence. They were duties prescribed by law, and for that very reason could not be in any sense regarded as degrading.

Mr. HYDE, of Sturbridge, regarded the sentence 'judicial murder' as disrespectful to the law itself, and therefore disrespectful to the law-making authority.

Mr. LEONARD, after remarking that two or three hours had been spent on this outrageous and infamous paper, moved the previous question, which was sustained, and the motion to reject was negatived, 118 to 158.

Mr. KINNETT moved that the petitioners have leave to withdraw. He thought the instant adoption of this motion would be a kind rebuke of the sentiments of the petition, and he hoped the House would pursue this course.

Another attempt to lay the subject on the table, was again refused—Mr. GRAY moved the previous question.

Mr. WALLEY said, if the gentleman would withdraw his motion, he would move the appointment of a committee of three to consider and report what should be done with the petition.

The previous question was then ordered, and leave to withdraw was granted without a division.

WEDNESDAY, March 1.

A petition in favor of abolishing capital punishment, or of appointing hangmen out of the nu-

merous body of the clergy who are in favor of hanging, and by whose influence the inhuman and barbarous system of judicial murder is continued, signed by James N. Buffum, and 25 other citizens of Lynn, was presented and read.

Mr. WALLEY moved to refer the petition to a special committee, to report what order should be taken on it.

Mr. KINNETT was opposed to this course. The House had received the petition—it had been read—he thought the members were prepared now to act upon it—add he hoped the petitioners would have instance to withdraw.

Mr. Boutwell was in favor of pursuing the ordinary course—he said the action of the House on Monday had caused the presentation of this petition—it had kindled a flame which could not easily be quenched.

Mr. Adams made a few remarks in support of Mr. Walle's motion, and moved the previous question. This was opposed by Messrs. Gibbs and Stevenson, and supported by Messrs. Churchill and Allen. The previous question was sustained, and the petition was referred, 222 to 37. [The committee consists of Messrs. Walle, Boutwell, Adams, White and Moody.] The committee, on Thursday, made the following report:—

COMMONWEALTH OF MASSACHUSETTS.

HOUSE OF REPRESENTATIVES, March 2, 1843.

The Special Committee, to whom was referred the petition James N. Buffum and 25 other citizens of Lynn, praying the abolition of capital punishment; and, if that be deemed inexpedient, that the office of hangman may be transferred from sheriffs, to such clergymen as are very zealous for the continuance of said punishment—have considered the same, and ask leave respectfully to report:—

That, by the Constitution, the people have a right to request of the legislative body, by way of address, petitions, or remonstrances, redress of the wrongs done them, and of the grievances which affect them. The Constitution evidently implies, by the language used in the same article, that the right of petition shall be exercised in an orderly and peaceable manner; and parliamentary usage further requires that such petitions, &c. shall be respectful in terms to the legislative body, in order that they may comply with the conditions of the Constitution. Your committee have examined this petition, and find that it consists of two distinct parts: the former of which is a respectful prayer for the abolishment of capital punishment; and if the petition stopped here, your committee would recommend that the petition be laid upon the table, inasmuch as the joint committee have already agreed upon a report on that subject.

The latter part of the petition consists of a prayer that the office of hangmen, instead of being longer imposed upon sheriffs, if capital punishments are not abolished, may be performed by a portion of the clergy, to be selected out of those of that profession who are the most zealous advocates of judicial murder, and through whose influence the inhuman practice has been so long continued. This is the substance of this part of the petition. And your committee think that it is at least somewhat indecorous, to speak of an existing law of the Commonwealth as requiring its executive officers to be the instruments of judicial murder; if, however, the petitioners so regard the law, they are certainly warranted in using strong language to urge its repeal; but not content with this, they go further, and request the Legislature to exercise an inquisitorial authority over the opinions of a numerous portion of the clergy, for the purpose of ascertaining what is their conscientious belief as to the teachings of revelation upon the subject of taking life for the commission of any crimes against human society; and, having ascertained what their convictions are, that the Legislature shall proceed further, and require such portion of the clergy to be the executioners of the law on this subject.

It appears manifest to your committee, that the petitioners call upon the Legislature to do that which no human tribunal has the power to do—to judge the motives of their fellow-beings—and, whatever the design of the petitioners may have been, and respectable as is the office of sheriff, and high-minded and humane as are the incumbents of that office, your committee cannot but regard the prayer of the petitioners as highly disrespectful to the clergy of our Commonwealth, as tending to hold a numerous portion of them to objects of contempt, and, especially, as invading the right of private judgment, which this respectable portion of our fellow-citizens are equally entitled to enjoy with the rest of the people of this Commonwealth; and for the undisturbed enjoyment of which, and the right to express their opinions, as to what are, and what are not, the laws of God and the rights of man, they certainly ought to be guaranteed, at least, equal security and protection with other classes and individuals in the community.

Your committee hold the right of petition to be sacred and inviolable; that its preservation and full enjoyment, when respectfully exercised, is essential to the perpetuity of a free government; but they hold, as equally sacred, the right of private judgment, and that no class of the community ought ever to be arraigned for the peaceable and full expression of their opinions, upon matters which concern the welfare of society.

Your committee are aware, that petitions may be received, considered and disposed of, without the action of a committee, and yet without violation of the Constitution; but they respectfully submit, as their unanimous opinion, that, in all cases where petitioners express their prayer in terms respectful to the Legislature, and in which the object of their petition is the right of petition, by hasty or mistaken action, if the practice should obtain of considering petitions instant, and giving petitioners leave to withdraw, without examination of their prayer by a committee, than there is of doing injustice to the very best of our fellow-citizens; by a reference of petitions to a committee, ever if the language of the petitions is so disrespectful to the Legislature as to justify such a course in the community; added to which, such discussions as must be expected to arise upon the question of rejecting a petition, or upon giving leave to withdraw, will be attended with much excitement and consumption of time, and will often fail therefore to result in a deliberate expression of the sense of the Legislature upon the subject of the petition.

Your committee are, however, of opinion, that where a subject has been considered by a committee and reported upon to the Legislature, it is no infringement of the right of petition, to lay upon the table without debate, and without reference, a petition resembling in its prayer the matter which has previously been reported upon.

Your committee recommend, for the reasons set forth in this report, that the petitioners have leave to withdraw.

All which is respectfully submitted.

For order of the Committee.

SAM. H. WALLEY, Jr., Chairman.

Your committee are of opinion that it requires something more than the adoption of a Constitution and laws to prove men's capacity for self-government; and something more than the incorporation into them of domestic slavery to prove their unquenchable love of liberty. Without, however, intending to go into any discussion of the subject at present, they deem the sentiment of the people of Massachusetts so decided in favor of the adoption of some resolves, which they accordingly submit.

By order of the Committee.

C. F. ADAMS.

COMMONWEALTH OF MASSACHUSETTS.

In the year One Thousand Eight Hundred and Forty—Three.

RESOLVES. Against the annexation of Texas to the Union.

Resolved, That under no circumstances whatsoever can the people of Massachusetts regard the proposition to admit Texas into the Union, in any other light than as dangerous to its continuance in peace, in property, and in the enjoyment of those blessings which are the object of a free government to secure.

Resolved, That the Senators and Representatives of Massachusetts, in the Congress of the United States, be requested to spare no exertions to oppose, and, if possible, to prevent the adoption of the proposition referred to.

Resolved, That His Excellency the Governor be requested to transmit one copy of these resolves to the Executive of each of the United States, and a like copy to each Senator and Representative in Congress from Massachusetts.

COMMUNICATIONS.

Resolved, That the interests and honor of our country, humanity, justice and duty to our God, the press and welfare of our race demand a dissolution of the Union between northern liberty and southern slavery.

Resolved, That this Convention has no sympathy with the Third party, (so called), and that we pledge our confidence and co-operation with the political principles of the American and Massachusetts Anti-Slavery Societies.

Resolved, That the consideration of the overwhelming and almost universal influences marshaled against us, yet cheered by the success of our past efforts, we recognize the duty of personal, earnest, self-denying exertions in behalf of the oppressed, and promise ourselves to merit no effort in our power, to hasten the hour of their emancipation.

Resolved, That the union of the northern churches with the southern church fellowship, the union of the northern States with the southern in one government, are unions which are reprobated by the blood of the slaves, and which perpetrate acts of hostility to the law of God and the rights of man, and are, therefore, null and void, and of no obligatory force whatever.

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case of George Latimer, and showing by the light of anti-slavery truth, the true character of New England freedom for the slave. Mr. Remond was then requested by the President to give an account of the treatment he received during his visit in Great Britain. He accordingly complied, describing the hospitality and kindness bestowed on him, with all the vividness of grateful recollection.

Song, 'Come join the abolitionists,' reverberated from opposite parts of the house, when every voice seemed an echo to the call.

THURSDAY MORNING. On motion, F. Douglass and C. L. Remond were added to the business committee.

F. Douglass introduced the following resolution: Resolved, That the hands of the American church are full of blood, and that she is not, while she continues thus what she assumes to be, the heaven-appointed instrumentality for reforming the world.

Mr. Douglass said, that the idea suggested in the resolution was not original with him, but was drawn from holy writ. He introduced the remarks, not because he liked to deal harshly with any, but because he believed it to be true, and the truth of which he would prove by facts of the most conclusive character. He also proved the instrumentality of the church in the support of this great evil, exhibiting the pit of slavery where there is weeping and gnashing of teeth; Rachel weeping for her children because they are not. He pointed to the priest, who, with his deacons, (his allusion to Mr. President, of course, who he believed was a deacon,) but pro-slavery deacons, walking in the footsteps of their leader. He also proved the instrumentality of the church in the support of this great evil, exhibiting the pit of slavery where there is weeping and gnashing of teeth; Rachel weeping for her children because they are not. He pointed to the priest, who, with his deacons, (his allusion to Mr. President, of course, who he believed was a deacon,) but pro-slavery deacons, walking in the footsteps of their leader. He also proved the instrumentality of the church in the support of this great evil, exhibiting the pit of slavery where there is weeping and gnashing of teeth; Rachel weeping for her children because they are not. He pointed to the priest, who, with his deacons, (his allusion to Mr. President, of course, who he believed was a deacon,) but pro-slavery deacons, walking in the footsteps of their leader.

Resolved, That the interests and honor of our country, humanity, justice and duty to our God, the press and welfare of our race demand a dissolution of the Union between northern liberty and southern slavery.

Resolved, That this Convention has no sympathy with the Third party, (so called), and that we pledge our confidence and co-operation with the political principles of the American and Massachusetts Anti-Slavery Societies.

Resolved, That the consideration of the overwhelming and almost universal influences marshaled against us, yet cheered by the success of our past efforts, we recognize the duty of personal, earnest, self-denying exertions in behalf of the oppressed, and promise ourselves to merit no effort in our power, to hasten the hour of their emancipation.

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THE LIBERATOR

BOSTON: FRIDAY MORNING, MARCH 10, 1843.

A REPEAL OF THE UNION BETWEEN NORTHERN LIBERTY AND SOUTHERN SLAVERY IS ESSENTIAL TO THE ABOLITION OF THE ONE, AND THE PRESERVATION OF THE OTHER. []

The Intermarriage Law.

Another characteristic article, in relation to this law, from the pen of NATHAN HALE, editor of the Daily Advertiser, we have placed in its proper department—the 'Refuge of Oppression.' The merited castigation that we bestowed upon this 'respectable' enemy of human rights, in the Liberator of the 24th ultimo, has greatly shocked the tender sensibilities of the puffy editor of the Daily Times, who pronounces it 'a furious and gross attack'—a malignant and venomous attack—'an impotent and worthless attack,' by 'a libellous and foul-mouthed assailant,' a 'dirty libeller, who reveals in congenial filth, &c. &c. He gives Mr. Hale a certificate of character, as 'a public journalist of most enviable reputation,' who 'has invariably pursued a course calculated to sustain the honor of the press most nobly, than whom no man is held in higher estimation by his contemporaries,' and 'who has honestly labored to promote the welfare of society.'

Having thus come to the defence of Mr. Hale, and endorsed all that he has written in contempt of the free colored inhabitants of this Commonwealth, and in opposition to the anti-slavery movement, the editor of the Times will understand that the article which has so rudely his composure is now applied by us as emphatically to himself as to Mr. Hale.

His assertion that Mr. Hale is 'a most respected member of the city press,' and that our animadversions on the course of the Advertiser are nothing but 'falsity, falsehood and folly,' is mere wind. Let him, if he dare, copy what we have written into the Times, that his readers may see on what grounds we have administered severe chastisement to Mr. Hale; and if he can then convince them that our article is 'infamous,' we will cheerfully submit to their censure.

We will now turn to the editorial article from the Advertiser, on our first page, respecting the Intermarriage Law. It is as replete with proud inhumanity, and polished villany as the English language can make it.

Mr. Hale says—'The ground on which most members have been inclined to pass the law is, that they believe the prohibition of the present law is imperative.' This, if true, is certainly a poor compliment to their sense of justice, and their regard for equal rights; for the only just ground for the repeal of the law is, not that it is 'imperative,' but that it is palpably ridiculous, grossly iniquitous, and positively unconstitutional. But Mr. Hale is extremely happy to inform them, that the law has not been a dead letter, and that the knowledge that such alliances are illegal in this State has prevented their being contracted. We challenge him to name a single case to sustain his confident assertion. But, allowing his assertion to be true, what is his argument? Simply this—that because a tyrannical and an immoral enactment accomplishes its purpose, its successful enforcement furnishes a sound reason for its perpetuity. In nearly every slaveholding State, there is a law prohibiting the emancipation of slaves, except on condition of their expatriation. This law is not 'imperative'—therefore, (according to the logic of Mr. Hale,) it ought never to be repealed. And so of every other atrocious law that may be in successful operation.

It seems to us that he falls very little short of being either a fool or a knave, who contends that the Legislature of this Commonwealth has either a constitutional or a moral right to determine how white or how black in complexion shall be the parties selected to be united in wedlock. From what source, human or divine, does he derive his authority for this extraordinary legislation, and to become a general inspector of skins? Why may it not decree that intermarriage shall not be allowed between persons of American and Dutch descent, as well as between those of American and African descent? Are human rights in this Commonwealth to be dependent on the matrimonial taste of the Legislature? Are Cupid and Hymen under the lawful supervision and control of that body? Must human affection and love be confined to the channels marked out for them by the hand of human legislation? Monstrous absurdities! Yet of these absurdities has the Legislature of Massachusetts been guilty ever since the adoption of her Constitution.

Let us suppose a case. It is possible, (though as the vulgar-minded may at the supposition,) that the strongest attachment may subsist between persons of white and black complexion—so strong as to induce them to wish to be united in wedlock. Nay, Mr. Hale affirms that there have been already such instances, but that the law has intervened an insurmountable barrier to the connexion. If they still venture to marry, they know that their

of the people, irrespective of color or condition... It is not to be supposed, continues this...

Capital Punishment. In the recent discussion on the subject of capital punishment, Mr. O'Sullivan...

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argues precisely in the same manner as do all men of violence, and will find warm supporters among...

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FROM OUR ENGLISH CORRESPONDENT. State of Things in England. MUSWELL HILL, (near London), Jan. 27, 1843.

DEAR SIR: You know, though you will have occasion to be reminded of it, because you don't suffer under it...

To quit old Isaac and his army of funny looks and bars, and return—this income tax is making them scream most enormously; I was at first about to write...

Our representative system gives one man in eight a vote, and so arranged, that five out of every eight who vote can be influenced to vote as the Squirearchy...

The income tax was not imposed until all other sources of taxation had been exhausted. Labor in England bears and pays 17-19ths of the whole taxation...

When I say they could tax articles of consumption no longer, don't understand me as meaning that they could not pass the law. They could pass any thing...

It was found, many years ago in England, utterly impossible in the silk trade to sustain a duty above 15 per cent; whenever they did, the great teacher...

'We have,' says Mr. Cheever, 'the unanimous concurrence and practice of the whole ancient world to sustain our interpretation of the Noachic ordinance.'

'You find at the period of our Saviour's abode in Judea, a great abuse of the whole law, with all its penalties, for the purposes of private revenge. Does the present Law-giver abrogate this statute? No!'

Our country is divided into counties, and to each of those counties there is what is called a Lord Lieutenant, selected from one of the class. He has the nomination of all the magistrates for his county. Now and then a name or two may be added in addition to those whom he nominates...

supposed that I would imply that property ought not to be held sacred—it ought. It is as essential to the poor that the fruits of his labor should be secured to him...

Americans who have been used to yield credence to the clap-trap sayings about the equal laws of old England, will hardly believe, that in England, to park a tree, sapling or shrub, in a rich man's park...

At the very same moment, the two men, the rich man and the poor man, being tried on the same day, at the same assizes, for the same offence, in the presence of their respective neighbors and friends...

By whom was this law introduced? By Sir Robert Peel and the Squirearchy, the 'country gentlemen' par excellence, the park owners; and all the tribe of the aristocrats shouted, Behold a Solon, a Lycurgus is here!

WASHINGTON CORRESPONDENCE. Letters from David L. Child. WASHINGTON, March 4, 1843.

Since my last, Mr. Adams has proposed four sets of resolutions, each of an interesting character. The first set related to the annexation of Texas...

Another set related to repudiation. Mr. Adams had before expressed his views briefly, that it was the duty of the United States to come to the aid and relief of the States in some form, under their present embarrassments...

Before Mr. Adams proposed these resolutions, Mr. C. Johnson of Maryland, had made a report from a select committee on his project for the relief of the States, which concluded with a resolution that it is expedient to employ the credit of the United States for the relief of the States to the extent of \$20,000,000...

Our country is divided into counties, and to each of those counties there is what is called a Lord Lieutenant, selected from one of the class. He has the nomination of all the magistrates for his county. Now and then a name or two may be added in addition to those whom he nominates...

allowing for the difference of the two systems of slavery which prevail in the United States and in England, in the one personal and avowed and direct, and in the other disguised and indirect, but as certain in subduing the slave class, the laws are the same in England, in their effect, as those which you make against the black circulation. Your laws are openly tyrannical—our circuits in language, but as tyrannical in spirit and as certain in effect.

ought also to be appointed from a free State, and after that, alternately from free slave States.

The fourth and last set of resolutions were offered late in the evening of the 3d of March, and the ordinary din of this riotous assembly was so increased by the admission of women into the members' seats...

He had only this to add, before he took leave of the subject. On this, as on other occasions, the U. S. States had ample cause to regret that she had ever given to sentimental legislation. The only debatable point—was a question under the law of nations, which might arise on the piracy statute...

This is progress. This is echoing the democratic shout of all South Carolina! It was the Southern representation, which proposed and urged the enactment of this 'piracy statute'; and they found it excellent, so long as it operated simply to protect the domestic slave trade, and to secure to Virginia slave-breeder a monopoly of the domestic slave market...

He took his cue from Wise, and told a sentimental tale, How cruel men kidnapped and sold an unoffending slave.

But I must hasten to that document which is the object of this narrative. On Friday evening, the 3d of March, 1843, there was gathered in the pillared hall of the palace of the slave-king, 'the chivalry' of the South and the beauty of the new world...

REJECTED! It appears that both Cushing and Wise were nominated three times. This pertinacity, on the part of the President, was absurd, undignified, and disrespectful to the Senate. On the first nomination, there were in favor of Cushing 19, against him 27. On the second, 10 in favor, and 27 against; and the third, 2 to 29.

As to Mr. Cushing, I am informed that his famous speech, called 'the auctioneering speech,' was taken up and analyzed; and the question put to the Senate, 'Are you willing to confide the Treasury to the care and keeping of a man who has avowed such principles, and in office will carry them out?'

W. W. Irwin was confirmed as Charge des Affaires to Denmark. This may seem to militate against the above position, for he is of the guard. But that post is of inferior importance, and Irwin is a quiet, harmless man. A joke was made of a familiar quotation from Shakespeare, in various quarters, as soon as his nomination was announced. One member said, 'Well, I have heard there was "something rotten in Denmark," and if there isn't, there will be.' Another said, 'I suppose the President thought there must be "something rotten in Denmark."'

The letter of Malton Preston, London Grove, Pa. containing twenty-two dollars, was duly received; and copies will be forwarded, according to direction, to Thos. Whitson, Joseph Michener, and Simpson Preston.

To Correspondents. We have received a manuscript of 23 pages from Joshua Wilder, of South Hingham, in reply to an allusion which was made to him in a report of the proceedings of the Plymouth County A. S. Society at that place, published in the Liberator of Jan. 27th.

The reporter charged him with having 'accused' friend Boyle of misrepresentation and high coloring, in order to create an excitement. He replies—'If 'G.' thinks that I anticipated any excitement from the few remarks that I made in the meeting, on the occasion that I believed called for them, he is no discernor of my spirit; for I spoke, as I told the meeting at the time, not to increase, but to allay excitement.'

He had only this to add, before he took leave of the subject. On this, as on other occasions, the U. S. States had ample cause to regret that she had ever given to sentimental legislation. The only debatable point—was a question under the law of nations, which might arise on the piracy statute...

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ANTI-SLAVERY CONVENTIONS. Abolitionists of Massachusetts, awake! You are earnestly invited to co-operate with the Board of Managers of the Massachusetts A. S. Society to get up and sustain the Conventions, to be held in the following places, and at the time specified below. Charles Lenox Remond, James Boyle, C. M. Burleigh, J. N. Buffum, and other able speakers, will be present. It is expected Frederick Douglass will attend several of the Conventions. The abolitionists in the towns where the meetings are to be held, are requested to appoint some of their number a committee to procure a house for the holding of the Convention, to scatter information of the meeting in the surrounding country, and to secure accommodation for the strangers from out of town. Princeson—Friday, March 3d. Gardner—Saturday, do. 4th. Townsend—Monday, do. 6th. Groton—Tuesday, do. 7th. Concord—Wednesday, do. 8th. Stoneham—Saturday, do. 11th. Lowell—Monday and Tuesday, do. 13th and 14th. Haverhill—Wednesday, do. 15th. Andover—Thursday, do. 16th. Georgetown—Friday, do. 17th. S. Danvers—Saturday, do. 18th. Weymouth—Monday, do. 20th. N. Marshfield—Tuesday, do. 21st. E. Abington—Monday, do. 23d. Bridgewater—Thursday, do. 24th. Norton—Friday, do. 25th. Foxboro—Saturday, do. 26th. Holliston—Monday, do. 27th. J. A. COLLINS.

ANTI-SLAVERY LECTURES, AT AMORY HALL. The next lecture of the series will be delivered on Monday evening next, at half past 7 o'clock, by WILLIAM LOYD GARRISON. Subject—What the North has to do with Slavery. PROPERTY CONVENTION. The undersigned, who were appointed a committee, at the Convention recently held in Lynn, to call another Convention for the purpose of examining more at length the rights of property, and the best means of organizing society, would affectionately invite the friends of reform, far and near, to meet in Worcester, on TUESDAY and WEDNESDAY, March 28th and 29th. WILLIAM BASSETT, JESSE HUTCHINSON, ISRAEL BUFFUM, J. A. COLLINS. MARRIED—In this city, by Elder Holman, Mr. Senee Page to Miss Mary Butler. Feb. 23d, by Rev. J. C. Bemis, Mr. John Fata to Mrs. Sarah Baker. Feb. 26th, Mr. Jacob Hammond to Miss Marian Akin. DIED—In instant, Mrs. Frances Leonard, aged 45.

POETRY.

For the Liberator.

THE FIERY TRIAL.

The fire shall try every man's work, of what sort it is: Eternal truth and heavenly light— The light that shines from God's own throne— Truth that is clothed in godlike night, The truth that comes from God alone— A fire shall light in every soul, Through all the land, from pole to pole:— Our works by fire must all be tried, And naught but holiness abide. The men that framed unequal laws, And bound with chains whoever they could, Alleging this the only cause, Why on the people's necks they stood, That some a colored skin did wear, That more the female form did bear— Must see their works by fire all tried, And naught but holiness abide. The priest that claimed the godlike power To bind the feet, and chain the tongue,— And made a fellow-mortal sinner, On whose best lips salvation hung; Who robbed God's poor of timely aid, Because some should not work, he said; Will find his works by fire all tried, And naught but holiness abide. Woman, who made the cursed vow Man to obey, instead of God— Degrading her own soul to bow, And wait a fellow-creature's nod; Her birthright sold, made man her lord, And took oppression for reward— Shall have her works by fire all tried; And naught but holiness abide. Vain and ungodly custom, too, That put the crown on Folly's head, And gave the woz what was due To those, on whom the burden laid; That cast the weak and needs down, And helped rich sinners of renown; By light and truth will soon be tried, And naught but holiness abide. Doctrines and creeds, throughout the world, Taught and received as if from God, To his high throne their darts have hurled, And spread their conquests all abroad; And blindly taught, that wrong and right Are both most precious in God's sight; Yet these by fire must all be tried, And naught but holiness abide. One rule for all, from first to last, For rich and poor, for bond and free; The word from God's own lips has passed— The judgment waits both you and me; The furnace shall consume the dross, The gold remain without a loss; By light and truth all must be tried, And naught but holiness abide.

E. D.

THE LAND OF THE FREE, AND THE HOME OF THE BRAVE.

Hail, Land of my Birth! hear ye not on the wind, The taunting eye in the eyes of mankind? Your motto is false—you're a nation of knaves— Away with your boast, or relinquish your slaves! Away with your laws to the pit whence they came; Are there hearts in your bosom, and is there no shame? How can ye profess in Jehovah to trust, And still grind the face of his image to dust? The Land of the Free! where the sons of the soil Are destined for life to unrecompensed toil; Where millions of men, as the census records, Are treated as brutes by their civilized lords! The Home of the Brave! 'tis most 'brave,' to be sure, To plunder and torture the helpless and poor; 'Tis 'brave' to tear brethren and sisters apart, And to sever their sire from the wife of his heart! 'Tis 'brave' to withhold every light from the soul, And then call it stupid; benighted and dull: Alas, the poor slave! if not fit to be free, He's as fit as the pirate has taught him to be. Go on, sordid wretch, and office, if you can, In yourself and your slave, all resemblance to man; Though base laws may screen you from bumpkin award, You cannot escape the REVENGE OF THE LORD!

ARISE, BLOW THE TRUMPET!

Arise! blow the trumpet, the jubilee calling; O Zion! proclaim what Jehovah hath wrought! Let gratitude, over each rival prevailing, Give fire to each word, and give life to each thought! Exult ye Redeemers; break forth into singing; Like dew drops in number they convert appear; The Isles of the West with salvation are ringing; The negro echoes our jubilee year! Arise! blow the trumpet, for slavery banished; The negro is ransomed in body and mind; For fetters, and scourges, and tortures are vanished, And of their existence no wreck left behind. See Africa, taking her harp from the willows, Her children to welcome once more to her strand; Who weep tears of joy, as they fly o'er the billows, To plant the 'true vine' in their own fatherland. Arise, blow the trumpet—the East and her sages The Shaker reject, and the Bible receive; The darkness is past that deceived them for ages, The true light now shines, and on Christ they believe. O India, rejoice!—for thy fetters are fallen, And Juggernaut, bending, shall soon kiss the ground; These horrid delusions,—no cruel, appalling,— The gospel of Christ shall for ever confound. Arise, blow the trumpet!—God's promise, unslaken, Assures us all nations his glory shall see; O Zion! thy tribes and thy watchmen awake, And soon we shall welcome the grand jubilee. And see how we sing how the heavens are bowing, And Jesus descends, o'er the nations to reign; While Gentiles and Jews to his temple are flowing, With joy to appear in his glorious train!

I HATE THAT DRUM.

I hate that drum's discordant sound, Parading round, and round, and round; To thoughtless youth it pleasure yields, And tures from cities and from fields, To sell their liberty for charms Of lawdy lace and glittering arms; And, when Ambition's voice commands, To march, and fight, and fall, in foreign lands. I hate that drum's discordant sound, Parading round, and round, and round; To me it talks of rags'd plains, And burning towns, and rain'd swains, And mangled limbs, and dying groans, And widows' tears, and orphans' moans, And all that misery's hand bestows, To fill the catalogue of human woes.

SCOTT OF ANWELL.

TO LIFE.

Life! we've been long together, Through pleasant and through cloudy weather; 'Tis hard to part, when friends are dear, Perhaps 'twill seem a sigh, a tear; Then stand away, give little warning, Choose this one time, Say not good night, but in some higher clime Bid me good morning.

CHRISTIAN REFORM.

Interesting Letter from England.

NEWCASTLE, (Eng.) Dec. 25, 1842.

TO WM. L. GARRISON: My DEAR FRIEND: I greet you across the wide ocean; I wish you health and happiness; and I pray that success may attend all your endeavors to promote the improvement and the welfare of mankind. I have often heard of you, and I have sometimes had the opportunity of reading your paper, and though your views may not in all points agree exactly with my own, and though your way of expression may not always appear to me to be the best, that might be employed, yet I have been led to regard you as a lover of truth, as a brother in Christ, and as a friend and benefactor of mankind. I believe God is employing you in shaking and in pulling down the strongholds of sin, and in promoting the extension and establishment of his kingdom among men. I am glad you are free from the bondage of sectarianism. I am glad you have thrown off the yoke of human authority, and placed yourself under the authority of Christ alone. There is not a lovelier sight under heaven to me, than the sight of an emancipated soul. I can see no beauty in man, while he remains a voluntary slave. Whether a man choose for his master a pope or a king, a bishop or a kidnapper, a captain or a conference, he loses his humanity and his glory, the moment he consents to be a slave. Whether his work be preaching or killing, whether it be stealing or ruling, if a man be a slave,—if he has given himself up to be guided or governed by another,—if he has hired himself or sold himself to any man or to any party, he is, in my view, a fallen, miserable creature. He has lost his form and comeliness; he has lost his worth and glory; he has forsaken God; he has lost his Maker's image; he has become an object of pity to the pure spirits of heaven, and an occasion of horrible exultation to the bad spirits of hell. When a man relinquishes his freedom, he falls from the rank of the sons of God, and however he may be clothed, whether in black or red or brown, and however he may be fed, whether on hush or on dainties, and whatever may be his work, whether talking or writing, or preaching or fighting, he is a fallen, an abject, a miserable man; a pitiful and mournful wreck. But a man that asserts his freedom—that is resolved to think, and speak, and act as the servant of God alone,—the man that looks after truth, and embraces it whenever he finds it; the man that inquires after the will of God, and does it as soon as he discovers it; the man that regards the authority of man as usurpation, and that looks on bishops and kings, on synods and conferences, on armies and galleys, and mobs, without fear,—the man whose only creed is the doctrine of Christ, whose only law is the will of God, and whose whole soul and life, under the influence of godly love, are devoted to the cause of God and human happiness,—the man who, without respect to any authority on earth, and without any regard to any consideration of selfish ease or pleasure, or of worldly wealth or greatness, thinks, reads, talks, writes, eats, drinks, lives, toils, and dies, that he may please his Maker and bless his fellow-man; the most lovely, the most venerable, the most godlike sight on earth. He is the image of God, and the glory of God. He stands at the head of the creation of God, and takes rank next to the great Creator and Saviour of mankind. God is not ashamed to call him his son; Christ is not ashamed to acknowledge him as his brother. He is one with God; he has fellowship with God, and with his Son Jesus Christ; he works with God and with his Son in holy partnership; he takes his share in the great and glorious plan of enlightening and redeeming, of raising and blessing the whole family of man. This is man's greatness and glory; it is his perfection and blessedness. It matters not how a man be circumstanced, whether he be rich or poor, whether he live in a garret, or dwell in a comfortable house, or have not where to lay his head; 't matters not what may be his country, or what may be his color; if he love God and his fellow-men,—if ceasing to be the slave of earth and of hell, he asks only what God would have him to do; if while he lives on earth, he lives only to glorify his God and bless mankind; he is a great, an honorable, a glorious, and a godlike being. I am glad to learn that there are some such men in America, and I am especially glad to see reason to believe that the number of such men is increasing in your land. There are men and women that are sighing and toiling after this blessedness in the islands of Britain. There are men and women in these islands that call no man father upon earth, and that call no man master; who acknowledge none as their father but God, and who call no man master but Christ. There are men and women who regard the claims of sects and governments to rule their judgments and their consciences as an infernal usurpation. There are men and women who have asserted their liberty to think and act for themselves as the servants of God alone; who have thrown off the yoke of the oppressor, and have declared their resolution to be free before the whole world. There are men and women who are crucified to the world, and who live only to God: who, at the call of Christ, have given up their all, and taken up their cross and followed him. There are men and women in these lands, who are delivered from the fear of man, and from the fear of death; who know no evil but sin, and who covet no portion but the favor and blessing of God. There are men and women who love their fellow-men, and who take pleasure in employing their wealth, in spending their time, and in exerting to the utmost their powers both of body and mind in the work of regenerating and blessing the human race. There are men and women who have suffered reproach and persecution for the sake of Christ, and who are willing to suffer still further, rather than fail in their duty to God or to mankind. There are those who have become so far enlightened and changed by the religion of Christ, that they trust neither in earthly riches nor in earthly power; but in the living God alone. There are some in these lands who have made such proficiency in the knowledge of Christ, that they are counted, by the wise ones of the land,—as their Master before them was,—as men who have such a strong and undivided faith in God, that they are reckoned infidels; and who have made such proficiency in christian holiness, that they are counted, by the selfish and carnal professors of the day, as infidels. And the number of such men and women is increasing in these lands. The light and influence of the religion of Christ are spreading. Men and women in connexion with the various sects, are receiving fresh light, and awaking to new life. And many that were sleeping away their days in dreams of fleshly pleasure, have been roused from their guilty slumbers, and been brought to give themselves to God. Men and women are meeting together, not as believers in Wesley, or Calvin, or Fox; but as believers in Christ alone; and they are laboring, not as the servants of bishops, or conferences, of sects, or governments, but as the servants of God, and as the friends of mankind. Sectarians have begun to rage and persecute, and the enslavers of the souls of men are beginning to tremble. The banners which they have built are shaking, and some of them are tottering to their fall. A great and glorious revolution has commenced, and it is going rapidly forwards, and it is manifest to many, that brighter and better days draw nigh. What sorrows and struggles may remain for us, we cannot tell; we expect our sufferings to be greatly multiplied for a while, at least; but we have not a doubt but that truth and righteousness will triumph, and that light and purity, and peace and joy shall roll through the world like a flood. We believe the day will come when men shall long to be lords over fellow-men no more; when acts of fraud and violence shall cease; and when all the children of men shall live in loving and delightful fellowship, an image of the society of heaven.

I feel resolved, by the blessing of heaven, to live and pray and labor for that day. I feel resolved to be separate from all systems of violence and blood. I feel resolved to be neither master nor slave to any one on earth. I will be free, by the blessing of God. Men may lodge me in a jail; they may afflict my flesh; but by the blessing of heaven, I will still be free. They shall not, if God will help me, enslave my mind. Man cannot be a slave outright, but by his own consent. Men may chain or imprison, they may fog or kill the body, but there is nothing more that they can do. They cannot kill the soul. If men are resolved to act freely, there is no power, either on earth or in hell, that can enslave them. The truth as it is in Jesus makes all that receive it free. It delivers them from the fear of whips and chains and death; it raises them above the fear of reproach and torture; and the man that is delivered from the fear of what his fellow-man can do unto him, is emancipated. He begins from that time to judge for himself what is God's will, and to act according to his judgment. He cannot judge and act with freedom, without incurring reproach and persecution; it is true, but he is still free. If God allow men to afflict his body, he cannot murmur; for all things work together for good to them that love God. That which constitutes a man's freedom is deliverance from the fear of reproach and violence; deliverance from the fear of suffering and of death. I say, then, that man cannot be enslaved but by his own ignorance or guilt. Men may command us to profess faith in what we believe to be false; they may command us to do what we believe to be wrong; they may forbid us to do what we believe to be required of us by God; but they cannot compel us to obey them. They may tell us that if we do not profess what they command us to profess, and do what they command us to do, they will call us heretics, rebels, unbelievers, and madmen; but if we are above the fear of reproach, those threats will have no power over us; we shall still be free. They may drive us from their company, they may drag us from our homes, they may shut us up in dungeons, they may send us beyond the seas, or they may take away our lives; yet after all, if we are above the fear of suffering and death, they cannot, by their cruelities, drive us from our integrity; they cannot make us slaves. It is the fear of man, it is distrust in God, that makes men slaves; and it is deliverance from the fear of man, it is confidence in God, it is the firm belief of the truth as it is in Jesus, and a surrender of our all to God, that makes men free. Every man is a slave that fears man, or distrusts God. Every man is a slave that is a stranger to the truth, or a rebel against God; and every man is free that knows the truth, and that is satisfied with the favor of God, and the testimony of a good conscience, and the hopes of heaven as his portion. We will take your American slaves. What is it that makes them slaves, but their ignorance of the truth, and their fear of torment and death? Let them once know the truth, and so receive it into their hearts as to be delivered from the fear of whips, fees and chains, and their slavery would be at an end. Their masters have power only to command and punish them; they have no power to make them obey; and if they have the courage and determination to think and act for themselves, without regard to any terrors but the frown of God, and without regard to any portion but his favor, they are as free as ourselves. They might have to suffer for using their freedom, and so may we; but that would not make them slaves. They might have to die for using their liberty; but, if kept above the fear of death, they would still be free. Christ and his apostles suffered and died for using their liberty, but they were not slaves. Most of God's children have been reproached and persecuted, when they have eagerly pursued the truth, and boldly and faithfully carried out the principles of the gospel; but we have never been accustomed to regard our persecuted and martyred ancestors as slaves. Had they been slaves, they might have escaped their sufferings. Had they feared reproach, violence, or death, they would have given up their religion; they would have obeyed the men that claimed the right to command or punish them; and the tyrants would have been satisfied. But the truth had made them free; it had delivered them from the fear of man; it had lifted them above the influence of the flesh and of the world; it had made them deaf to the commands and threats of usurping men, and hence their sufferings. If the usurpers had found them slaves, governed by the hopes and fears of time, or if they had found them submitting reason and conscience to the will and pleasure of the flesh, or if they could have made them slaves, they could have received their fears of suffering and death by terrible representations, or partial inflictions of their tortures; the martyrs might then have been permitted to live in quiet. But when the truth makes free, are free indeed. Raised above earthly and fleshly considerations, man has no power to bring them under him, no means of bending them to his will. He has, therefore, no choice, when he meets with such characters, but either to let them alone when he finds he cannot enslave them by his cruelties, or else dismiss them from the earth, and then their emancipation is complete. Men cannot, therefore, be slaves, but by their own consent; they cannot be slaves but through the influence of ignorance, or the power of carnal affections and selfish principles. And from all these great enslavers, I am resolved, by the blessing of Heaven, to be free. I feel resolved to seek after gospel truth with increasing diligence, and to reduce it to practice, when I discover it, with increasing faithfulness. I feel resolved to crucify the affections and desires of the flesh, and to cherish those higher principles of love to God, and love to man, and scrupulous regard to the suggestions or proofs of conscience. I have experienced something of the emancipating power of gospel truth, and I am wishing to experience it in all its fullness. I feel something of that godlike freedom which consists in deliverance from the fear of reproach, and want, and death, and I long to feel still more. I feel resolved to use the freedom which I enjoy at present, until I have, by the blessing of God, worked out my full emancipation. As I have said already, I am resolved to seek after truth. I am resolved to endeavor to understand whatever God has been pleased to reveal. I am resolved to search the scriptures, and to endeavor to find out their meaning. I am resolved to judge as to their meaning for myself. I will not bind myself either by the interpretations of the ancients or of the moderns, nor will I be ruled by the authority either of pope or bishop, of parliament or conference. I will judge for myself. I will prove all things which I hear or read of human origin, by the teachings of Jesus Christ, and both hold fast that which appears to me to be in accordance with his teaching, and cast from me that which is at variance with it. If bishops or popes, if parliaments or conferences, if synods or assemblies, if ancients or moderns, if single writers or preachers can help me in judging, I shall be glad to have their help; but they must not do my judging for me. I must judge for myself. I will acknowledge no master but Christ. And when I have discovered the truth, or when, after a free and full investigation, and recourse in prayer to the Great Father of Lights, for his assistance and blessing, any thing presents itself to my mind as manifestly the truth of Christ, I feel resolved to receive it to my heart, and to allow it to exert its proper influence on my life. I feel resolved to profess it, and teach it to others, as their wants may appear to require, or as a sense of duty to God and to my fellow-men may prompt me. I will neither turn away my own eyes from the truth, when it presents itself, nor will I, when I have received it to myself, refuse to profess it or declare it to others. I will not keep back from my christian brethren, or from the world at large, any thing that may seem likely to be profitable to them. I should not like my brethren to hide in their hearts from me any useful

truth, and I feel resolved not to hide in my own heart any useful truth from them. And I feel resolved to reduce whatever truth I may discover to practice. Whatever may appear to me to be a command of Christ, I feel resolved to obey; whatever may appear to me to be at variance with his commands, I feel resolved to shun. I am as wishful to be right in my temper and behavior, as I am to be correct in my views of christian truth. I feel resolved, by the help of God, to be a follower of Christ in all things, and to be a follower of no one else, except as far as he himself, I feel resolved to pursue it. Though it should lead me away from every creed that mortals ever framed, and cause me to trample upon every law that either earthly governments or degenerate churches ever made, I feel resolved, by the blessing of God, to go forward. Though men should thrust me out of their synagogues, though they should turn me out of their seats, and shut me out of their company; though they should revile me, and say all manner of evil against me; though they should call me a heretic, a rebel, or an infidel; though they should regard me as a madman or a devil, it is all one; I feel persuaded that the course on which I have entered is the right one, and I am resolved to walk in it. And though I should, by walking in it, offend my hearers, and drive away my congregations, and alienate my friends, and lose my mortal supporters, and be left alone; though I should be reduced to want, and left without a place where I may lay my head; though I should be dragged before magistrates, shut up in a dungeon, or delivered over to death, I am resolved, by the grace of God strengthening me, to hold on my course to the end. We have had servility enough among the professed followers of Christ; it is time we had something else. It is time that superstition and intolerance should be shocked; it is time that the terrors of the scribbles and paraphrases, and of the whole band of selfish, temporizing hypocrites, should be set at naught. It is time that the minds of God's people should be set free, and that the yokes and fetters which earth and hell have fastened on them should be shaken off. It is time for us to go forth, to explore and reveal to our brethren the whole word of gospel truth, and to take our places on the mountains of God's holiness, and become the lights of the world, cities set on hills that cannot be hid. And if I may speak in behalf of some who think and feel in harmony with me, we are resolved, by the help of God, to do so. We are weary with the earthliness and selfishness of the mass of professors; we are weary with their blindness and intolerance; and we are resolved to bring about a reformation, or to die in the attempt. But death will not frustrate our endeavors. As it was in the case of Christ, so would it be in the case of his followers; the death of the martyrs would be the life of their cause. God will preserve his people alive, till they have done all that life could do; he will not suffer them to die, till their death is likely to do a greater amount of good, than their continuance in life would do. A great and glorious change has begun among the people of these lands, and among the nations of the world at large, and we are persuaded that it will continue to go forward, till the earth shall be filled with the glory of God, and till the whole family of man shall rejoice in the blessings of the gospel of peace. But I must conclude. I did not think of writing so long a letter when I began; I thought only of writing a few lines; but when my soul had once become excited with thoughts of the land to which my letter was going, and of the events which are taking place both in this part of the world and your own, I did not feel at liberty to cut my letter short. It is but right, when one writes to a christian friend and brother so far away, that he should send a fair portion and ample of his soul with it. I do not, therefore, feel as if I had done wrong in writing to you at such great length; and I do not feel as if you were likely to blame me for so doing. I shall, therefore, make no apologies for the liberty I have taken. I only pray, that God may bless you, and make you an abundant blessing. Will you please accept, along with my long letter, the two pamphlets, entitled 'Non-Resistance,' and 'Pure Gospel.' Both the pamphlets and the letter are at your service; and I should be glad, if either you or your readers should receive pleasure or profit from perusing them. But I shall expect you, if you receive my letter and pamphlets with favor, to write and tell me so, and to accompany your acknowledgment of their reception, with all the loving and gladly news you may be able to communicate. And I shall be all the more thankful if I hear from you soon. Farewell! The Lord that made heaven and earth bless thee out of Zion. The Lord hear thee in the day of trouble; the name of God of Jacob defend thee. Send thee help from the sanctuary, and strengthen thee out of Zion. Remember all thy offerings, and accept thy burnt sacrifices. Grant thee according to thine own heart, and fulfill all thy counsel. The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with you. Amen. A friend and brother in Christ Jesus, JOSEPH BARKER. P. S. You will see a few words in the pamphlet on Non-Resistance, on the subject of gentleness and justice in speaking of the erring and ungodly; you must make the best use of it you can, and send me the best advice you have to give in return.

Hiring Butchers and Murderers. At a Peace Meeting held in the Royal Exchange, Dublin, (Ireland,) on Wednesday Evening, Dec. 29th, JAMES HADGROVE in the chair—the proceedings of which are published in the Dublin Morning Register—after excellent speeches by the chairman and Mr. William Antislave—Mr. H. C. Wright, of Philadelphia, was introduced by the Chairman, and received with many demonstrations of kindness. He said,—'Mr. Chairman, I scarcely know how to begin what I have to say to you this evening. I have had to say hard things of my own slaveholding country, and I must also say some plain things to yourselves. You are culpable in not making yourselves acquainted with the institutions under which you live, civil, religious, and military. It is your duty to get information on all those subjects. You are to be informed, and you will be oppressed in ignorance—willing ignorance—on these subjects. It is the military institution to which I wish to call your attention this evening. It absorbs, I understand, one third of all the revenues of your country; you have a deep interest in this matter; you prevent your inquiring into what so deeply interests you, is a tyrant, and your countrymen suppose a question: many men in Dublin are in want of employment; now, I want one hundred thousand men to work for me. Well, my friends, you would like to know something of the work I should require you to do. As men of common sense, you would like to know something about this matter. Well, then, you are to do it, to become human butchers. I'll put the knife, called a sword, into your hand,—you are to slay and destroy whom I order you to kill; you are to have no conscience that would be a troublesome companion to any man in my employment; you are to have no God; I am to be your commander; you are to kill, burn, and destroy, father, mother, wife, child, or dear friend, you come and labor for me? (No, no, not one of us.) You won't take employment on my terms; but I have not told you all. If you come into my service, I shall have to do a great many things to you, if you disobey my commands. Listen to me for a while—I'll tell you some of them. (Mr. Wright here read extracts from the military code of England, which denounces death for a number of offences.) Now, will you enlist in my service? (No, no, we won't.) What, not take the oath? He does not agree to blow out men's brains—burn their women, widows and orphans! Not do this work for me, although I'll pay you fourpence a day, and food and raiment for the work! If the Chairman, James Houghton, were to agree to my terms, what would you call him? A murderer—a human butcher—and such he would be. Suppose twenty-five millions of men ask you to accompany them in this bloody work; will they be less murderers and butchers? Surely not, brethren. I was a soldier myself, and I tell you the soldier's profession is that of a hired assassin. When the sergeant asks you to enlist, does he tell you all this work you will have to do, and all these penalties you will have to bear? No, my friends; he'll tell you of the honor of the soldier, the glory of it, the respect it will win you, the glory and honor of slaying our brethren, and making widows and orphans! Why, my friends, the glory gained by Ireland, in shaking off the vice of drunkenness, is far above all the false honor gained by all the armies and all the victories that ever disturbed the world. (Much cheering.) My friends, do not foster the spirit of revenge; we are practically told that revenge is a virtue, and that the christian spirit of forgiveness is mean and spiritless; but, oh! this is not true—you have conquered the evil of drunkenness—rise up once more, in your moral might, and conquer another vice, the passion of revenge, and the war spirit which it fosters. I am told this is a dangerous doctrine—dangerous to whom? Is it to the warrior? Surely not. It is to the tyrant, it is to the slave-owner, it is to the evildoers of all kinds. These fear our principles, because we want to put an end to their practices. We are only dangers to them as such. If I am robbed of my watch, am I to punish the robber? Suppose him to be my friend, J. Webb, who does me no injury; am I to punish him? No, my friends, I am to try and save my brother. He has stolen my watch, I'll ask you all to help me to reclaim him, not to punish him; we will leave all punishment to God. If we act thus, our brother will be saved. Do you think, my friends, the man will continue to do evil who has no one to fight against him? No, no, he would not—we would save our brother. Let us overcome evil by good. I once knew two little boys to quarrel—one struck the other violently—did he return the blow? No, he fumbled in his pocket, and he found a piece of candy there, he thrust it right into his opponent's mouth; the quarrel was over in an instant! When you want to fight, my friends, always do so with a piece of sugar candy in your hands. Mr. Wright illustrated his sentiments with the most pleasing and delightful anecdotes, which we would gladly publish, if our space admitted of it. We never heard more pleasant stories. The audience were held in mute attention. He took his seat amid much cheering.

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The contributions were accompanied by a letter from Mr. James Houghton, of Ecclestone-street, who forwarded it in his renewed subscription for the fund. Mr. Ray then read Mr. Houghton's letter, which was received with loud cheers. Mr. O'CONNELL said the letter was of the utmost importance, and should be inserted on the minutes. The sentiments which it breathed of the highest tone of humanity made it most valuable. There was not a more excellent gentleman in the community than Mr. Houghton; he was, in fact, the very epitome of benevolence and charity (cheers.) He (Mr. O'Connell) was afraid the terms of the treaty entered into with America by Lord Ashburton were too distinct in favor of the American slave-owner. The administration were in such a melancholy state, and they were so mixed up with Lord Ashburton, that he might as well ask Sir Robert Peel and his supporters to swallow the rivers of Canada as to get them to make any change in the terms of the treaty. That treaty was mischievous, and it was idle for Mr. Houghton, or any man, to expect that any member, standing up in the House of Commons, would make any attempt to repeal it. The Anti-Slavery Society party must again go to Exeter Hall, and threaten every member of the House, calling on them to desert every administration that did not vindicate the right of every man to be free (hear, hear.) It would be impossible otherwise to obtain any thing favorable from England. England had trampled on America, and it was the Anti-Slavery Society alone which saved what Mr. Houghton called on them in his letter to do. At length Mr. Houghton was quite right; there were millions of slaves in India. India was still contaminated with the stain of slavery, and belied the old adage, that wherever England's flag flies, all were free. He had long wished to address the Irish in America, and he had now an opportunity of doing so, for he received a communication from the Irish in Philadelphia, concerning the late riots there, in which he had been engaged in the late riots there. In reply to that, he would publish an address to the Irish in Philadelphia, and that reply would be an answer to the arguments put forward by a correspondent of the Dublin Evening Post, whose letter was dated from Philadelphia. He trusted he should be able to convince the writer of that letter, as well as the American public, who agreed with him, that his (Mr. O'Connell's) views on the subject were just and well-founded (hear, hear.) From the National A. S. Standard. Southern Chivalry. Less is known of Mr. Motte, Unitarian clergyman of Boston, than of Mr. Pierpont, in the anti-slavery cause; but he, too, deserves gratitude for his manly advocacy of truth at the expense of popularity. His scorching rebuke to the southern and northern preachers, are worth more from him than from any other man, because he was born and educated in South Carolina. He has, moreover, proved the sincerity of his words by his works.—When his father died, several slaves fell to his share, in the division of the estate. He immediately ordered that they should all receive their freedom. He received the result and grew very dear, to his wife and children, who belonged to other masters; and if they received their freedom, the law would compel them to quit South Carolina. Having a small share of worldly goods, he was unable to purchase the families of his bondmen. But he did the best he could. He ordered them to be sold to masters of their own choosing, and to none other, whatever price might be offered; and he placed the money in suitable hands as a fund for the use of the slaves themselves, and their heirs forever; declining to touch either principle or interest himself. A society in Savannah, Ga. lately sent to the Unitarian Association in Massachusetts, to send them a preacher to officiate for six months. Mr. Motte, being at leisure, was selected as a suitable person. On landing at Savannah, he sought out the committee of the church. All being met, one of them opened the business by saying that a very unpleasant rumor had reached them the day before; he trusted Mr. Motte would be able to contradict it, as otherwise, it would lead to disappointment on both sides.—When Mr. Motte begged an explanation, they informed him that it was said he entertained sentiments unfavorable to the institution of slavery. He replied that the charge was unjustly and libelously. He was a southerner by birth and education, but on that subject he had never doubted. He had spoken freely at the North against slavery, though not more freely than he had spoken years before at the South. He was no Garrison man, and not connected with any anti-slavery societies. The committee said it would not be an insupportable objection, that he was opposed in sentiment to slavery, provided he never spoke or acted; but they had heard that he once preached a very objectionable sermon at Dr. Channing's church in Boston. Mr. Motte replied that he recollected the sermon very well; but that it related to a weakness and crime which did not exist at the South; viz. prejudice against color. In that sermon, he said that if Jesus were to re-appear on earth, with his classic complexion, he would never make an exception from insult, even in the churches of his professed followers. "What you have said, however, settles the question," said Mr. Motte; "for, on other occasions, I have taken much stronger ground in my own pulpits, than I took at that time." The committee consisted of northern men; but they replied, that, under such circumstances, he could not be permitted to enter the pulpit. They interposed with cold civility on the part of most, and with excited and unkind language from one or two. This was on Saturday, and the boat was to return on Monday morning. When Mr. Motte informed the chairman that he intended to return in the morning, he was permitted to enter the pulpit. The interposition ended with cold civility on the part of most, and with excited and unkind language from one or two. This was on Saturday, and the boat was to return on Monday morning. When Mr. Motte informed the chairman that he intended to return in the morning, he was permitted to enter the pulpit. The interposition ended with cold civility on the part of most, and with excited and unkind language from one or two. This was on Saturday, and the boat was to return on Monday morning. When Mr. Motte informed the chairman that he intended to return in the morning, he was permitted to enter the pulpit. 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