NATIONAL ANTI-SLAVERY STANDARD.

Without Concealment----Without Compromise.

VOLUME V.---NO. 46. NEW-YORK, THURSDAY, APRIL 17, 1845. WHOLE NUMBER 254.

PUBLISHED WEEKLY,
BY THE
AMERICAN ANTI-SLAVERY SOCIETY.
At 142, Nassau Street, New-York.

Sydney Howard Gay,
Maria Weston Chapman,
Edmund Quincy,
} Editors.

☞ All communications for the paper, and letters relating to its pecuniary concerns, should be addressed to Sydney Howard Gay.

Donations to the Treasury of the American Anti-Slavery Society may be forwarded to Francis Jackson, Treasurer, at Boston; or to S. H. Gay, Assistant Treasurer, at New-York.

TERMS.—$2 00 a year, in advance; $2 50 if not paid within six months.

☞ $10 00, in advance, will pay for SIX copies, for one year, sent to one address.

☞ TWENTY copies, or more, will be sent to one address, at $1 50 each.

☞ Subscribers can remit money without expense by observing the following rule of the Post-Office Department: "A postmaster may enclose money in a letter to the publisher of a newspaper, to pay the subscription of a third person, and frank the letter, if written by himself."

M. M. HENRY, PRINTER.

Pro-Slavery.

From the West Chester Jeffersonian.

ABBY KELLEY, AGAIN.

Abby Kelley, Miss Hitchcock, & Co. seem to meet with the rubs as they pass along. They were treated very politely at this place, although they raised not a little. At Lancaster they were equally successful in the way of good treatment, and obtained possession of the Baptist church, to tell their "Brotherhood of Thieves" in. But it seems that it remained for Harrisburg to display the acme of gallantry to these young ladies: for they were not only granted a spacious room to lecture in, but they were treated to eggs—a shower of eggs. Whether they were "fryed, roasted, or in the shell," we can't say. From the accounts we have, we rather suspect that they came in "thick and fast" to be very carefully opened. Now eggs are very good—eggs fryed are good—eggs boiled, particularly so on Easter; but then they should have a little salt and butter; and we have heard it said that raw eggs are very good to clear the voices of public speakers; still they should not be gulped down in public—that's not polite, and our Harrisburg gallants ought to have been a little more particular to have them carefully opened and properly seasoned. For ourselves, we are decidedly opposed to such feasts, and think that the Harrisburghers have been a little too fast in displaying their good things.

Now, it naturally occurs to every one, that there must be a cause for this equivocal display of hospitality. It is not reasonable to suppose that two such good looking girls as Miss Abby and Miss Hitchcock, should be thus favored, without an apparent cause attached. *It seems from the following paragraph*, that when a course of lecturing should be adopted to prevent its outbreak—if it rests, on the contrary, with the manner pursued by the lecturers, then the remedy is with them, to conform more to the usages of society, by endeavoring to convince their opponents in "moral suasion," what they now attempt by declamation and defamation. But there is another influence which seems to excite a sort of prejudice against these lecturers; and we care not to enumerate it, as we have already hinted at—that it is somewhat contrary to our notions of propriety for two damsels to be perambulating the country in company with two of the opposite sex. It is not generally esteemed in this part of the country, we believe, and hence arises the chief difficulty they have to encounter.

STEPHEN S. FOSTER.

This lecturer on the subject of abolition, held forth in the Court-house yard of this Borough, on Sunday afternoon last. During his discourse, he gave us to understand that he had, in the morning, wilfully disturbed the Friend's meeting on the hill;—and that persisting in his disturbance, he was finally "dragged out," and that at his egress, at the door, some one violently kicked his "pantaloons." Mr. F. told this story, we presume, in order to create prejudice and excitement against the Quakers, but unfortunately for Mr. F. the members of that meeting are pretty well known in this neighborhood, and require no eulogy at his hands, for their efforts to preserve the house and congregation from assaults from those who make it a business to trudge in the character and standing of religious bodies. According to Mr. F.'s statement, he makes it a practice to disturb meetings, and has been frequently "dragged out." We can see no possible good, likely to be produced by such course of conduct. We cannot express the sentiments of at least one-half our citizens, when we pronounce such intrusions as outrages upon the rights of society, and violations of all rules of etiquette and good breeding.

The idea of abolitionism prospering in such hands is preposterous. They do, and may, boast of their irreproachable character as much as they please, but can never establish it advantageously by pursuing a system at variance with the generally conceived opinions and practices of people of intelligent communities.

From the Christian Freeman.

JAMES FULTON JR.

Some three months, or more, ago, we copied into the Freeman a part of a letter written by James Fulton, Jr. an "Old Organizationist," as the cant phrase is, of Chester county, Pennsylvania, in which he administered a deserved rebuke to Garrison, Child, and others, for their fierce and uncharitable denunciations of the old Executive Committee of the American Anti-Slavery Society. The last Liberator contains another letter from Mr. Fulton, in which he alludes to our quotation, and, concerning it says he has "nothing to modify, nothing to retract, nothing to regret." This we can understand; but we have puzzled our brains a good deal over the following sentence, without being able to fathom the writer's meaning:

"I only write to inform my friend Burleigh, that his long acquaintance with me has been fully sufficient to satisfy him that I can have no sympathy, not even a particle of it, with his uncalled for, cruel, and unjust attacks, both recently and while in Pittsburgh, upon a body of men and women, who as a *class*, I have always felt to be second to none other existing, for purity of intention and devotedness in every good work."

Now, in simple sincerity and singleness of heart, we assure our friend that the above passage is entirely incomprehensible to us. Who this "body of men and women" are, upon whom we have made "cruel and unjust attacks," we cannot even conjecture—and for the very good reason that we have made such attacks upon *no* "body of men and women." The assertion that we have done so, either here or in Pittsburgh, is more creditable to our friend's imagination than to his accuracy as a historian. If Mr. Fulton or any other man, will point to a single instance in which we have made "an uncalled for, cruel, and unjust attack," upon anybody, man or woman, we hereby pledge ourselves to a full and immediate retraction, and to make to the injured party or parties all the reparation in our power. In the meantime we braud the assertion, which we quote above, as a gross and gratuitous slander, "uncalled for, cruel, and unjust."

FROM THE BOSTON CORRESPONDENT OF THE NEW-YORK HERALD.

The Whig party proper in this State, at least so far as its representative in the city indicate, are preparing to make an union *de bonis non*, with the Abolitionists, and thus recruit sufficiently to repair the damage which the "native" movement is likely to do their ranks. I think the policy suicidal, so far as the Whigs are concerned, for they will have to give everything to their new allies, and will get but little in return. There are a few old women of the most determined kind, people into whom have entered the souls of Cromwell, Robespierre, and such like cattle, who direct the energies of the abolition party, and nothing pleases them but the perfection of a live negro; to such as these the haughty white party of the old Bay State must bow down, and make just such terms as the aforesaid old women choose to impose. These terms will be hard enough, for the Abolitionists do not seek the alliance, and the Whigs make all the advances. What the result will be, I cannot tell as yet, but perhaps the election of one of those gammies as Governor, whose especial business will be to "kick up a fuss in general" with the slaveholding States.

For my own part, I hope there will be found enough sensible and patriotic Whigs to bolt from any such arrangement, and thereby save the State from shame and disgrace, and prevent the most serious danger which threatens the permanency of the Union. The abolition party, without doing one particle of good to the slave, are doing more to destroy the Union than all the nullifiers of South Carolina, or Burr conspirators ever aimed at in their palmiest days. I like the course which the *Herald* has pursued towards them, and all good men must applaud your sagacity and patriotism in casting aside the mawkish sentimentality which has been feeding the malignant movement to its bottom. Continue to do so, and be assured, the effect in this quarter at least, is most salutary. The *Herald* has a great influence here on account of its independent position, and what it says is heeded more than the blue-nosed declamations of the dull, lumbering, corrupt party press.

GUY FAUX.

Mr. Garrison, Mrs. Chapman, and the Committee of Old Organization, have refused to co-operate with Mr. Leavitt and others of the Liberty party in the management of the "Martyr Fund," the fund to relieve the families of imprisoned Abolitionists. Mrs. Chapman, in her modest soul, intimates that the refusal on the part of Leavitt and others *to redeem their tenaning reputations by associating with them.* Very modest those Bostonian non-resistants, in their way, and very select in their associations!

Dr. Follen, for the management of the Martyr Fund was first suggested by James Cannings Fuller, a good Old School Abolitionist, in the absence of Mr. Leavitt at Washington, and was none of his devising; though we doubt not he is sufficiently pharisaical minded to be willing to associate, in doing good, with those with whom he differs. We detest the narrow-minded self-conceit which governs the Garrison clique—a clique by the way, which is every day losing character by its bigotry and intolerance, and whose spirit becomes more and more embittered by the loss of partisans. A more bitter and more proscriptive spirit never existed than they exhibit under the profession of the "largest liberty." "free Rogers, for carrying out the principles which have grown up under the fostering influence of Garrison & Co. is now denounced by them as vile as Joshua Leavitt, and as untrue worthy. Rogers, forsooth, is to be "managed" by them, and that is the sum of his offending. Like Col. Young, of New-York, and Hale, of New Hampshire, he became "impracticable," and had to submit to the guillotine of party spirit.—*Liberty Press.*

"The Peculiar Institution."

From the Christian Politician.

THE CRUELTY OF SLAVES.

Last week I commenced describing Slavery as I had personally witnessed it on a plantation, where the slaves were, under the whites, better treated than upon any plantation I was ever acquainted with. The owner was a Deacon in the Baptist church. I had only resided in my master's house, when I began to proceed with the description. Such a description as I would be willing to give, if under oath.

THEIR FOOD.

This is readily summed up. Nine months in the year they received a peck of Indian corn per week, with a little salt. This corn they generally ground themselves at a handmill, and almost at any hour of the night was heard that handmill working. The residue of the year they had never more than three pecks per week. Occasionally they had, during the season of hard work, a very small quantity of meat, or what is considered equivalent to it, two or three No. 3 Mackerel per week, or a piece of fat pork. But bear in mind, this meat, mackerel or molasses, was not a constant provision. They sometimes also shared the refuse of the dairy. Some of the older and more thrifty negroes managed to raise a few chickens, and some of their own poor pigs, which they managed to support out of their scanty allowance of corn. And one of the men on the plantation I have reference to, had five or six head of cattle, which ranged in the pine barren. This man was an uncommonly thrifty fellow, and a favorite with his master. The house-servants had a better living, as they had the advantage of what was left from the table of the white family.

I have stated as near as possible can, the amount of their food. I may add that when a slave was sick, a little coffee was sometimes sent him from the house. But as to field slaves getting any milk or butter, a mistress would have been ridiculed who would offer to have it furnished them.

A gentleman and lady from South Carolina, were last summer speaking to me of the very comfortable condition of the slaves, and remarked that they were as well off as themselves. I then offered to board them and their children on as low terms, in this State, and give them the full amount of provision that I knew the gentleman's father gave his negroes, at $20 per annum for the whole family. He, of course, declined it, but had he accepted the offer, I should have made not less than $6 by my bargain.

I proceed now, as briefly as consistent with facts, to notice

THEIR CLOTHING.

This, too, is easily summed up. On this plantation the usual plan was to make the women, during those portions of the year when they could not do out door work, as during a wet seasoo, or in the less busy weeks of winter, to spin cotton, and also wool and wool yarn, to be woven into cloth about a yard wide. Five yards of this cloth, which was very coarse and rough, were allowed for the winter's supply of a full grown negro, whether man or woman. The children had in proportion to their size. In the summer six yards of Osnaburgs, worth from 10 to 12 cents a yard were allowed, only to the working negroes. They also had, i. e. the work hands, one pair of coarse shoes per annum, worth from 87 1-2 cents to $1.00, and a coarse blanket once in three years. A child was allowed one blanket to last it from the time it was born, until it was old enough to work in the field, i. e. about ten years old. The children had no shoes, nor summer clothing. In the summer they generally went entirely naked. Almost every negro had his feet deeply cracked by the frosts of winter.

Such is what was the regular supply of clothing. Sometimes, as an extraordinary act of kindness, the men may have had a coarse wool hat or cap allowed them, and the women a coarse handkerchief to tie up their heads. I say, may have had, for I am not certain that on the place I am describing it was ever allowed. But I have known it done in one or two instances, on other plantations, and I therefore shall not say it was never done on this. It is probable, however, that in a series of years some individuals of the kind was granted, but certainly very seldom, as I have no recollection of any such thing, although intimately acquainted with the plantation from 1825 to 1838.

In dollars and cents, the whole supply was not worth more than six dollars, for a full grown negro's blanket, shoes, and clothing during the year. By dint of their own exertions between the intervals of work, the active ones managed to purchase for themselves something to wear to meeting, and the less active tried to economize their peck of corn per week so as to save something for such purposes, or for tobacco.

THEIR HOUSES.

These were but huts about 14 by 18 feet in size, built mostly of pine poles with the bark taken off. The crevices between the poles were occupied with coarse clap boards. Windows were needless, for light and air enough were admitted by the cracks and the door. The chimneys were made of clay, mixed up with pine straw. The floors were of coarse, unjointed boards. Each hut was separated into two apartments by a coarse slight partition, the smaller one for sleeping, the larger for cooking, and as a common room. They had two doors, and were blackened by the smoke from the chimneys. No furniture of any kind but a small cooking pot, was supplied by the master. The children generally slept on the floor around the fire. In the sleeping apartment the negroes generally fixed up some coarse framework, on which they laid some clap boards and straw, and this, with their dirty old blankets constituted their bed, their new or blankets answering for covering. In cooking, they frequently made use generally out of the cooking-pot. But they sometimes scraped together some little crockery, and other small conveniences, out of their savings or extra work, or from the sale of their eggs and chickens. I have not yet seen in Ohio, or any of the free States, such destitution and squalidness as these huts presented. The hut for the house servants was better, being a framed house, but without ceiling or lining. A hut is appropriated to each family. The best one-story log huts was built at night by the negro already named as having several head of cattle, for his own use.

MATRIMONIAL AND PARENTAL CONNEXIONS.

I am not aware that any of them were married by a minister of the gospel. Usually, when they were married, one of their leaders of what they called their Society, performed the ceremony. On such occasions the more ambitious of them had a wedding party, when their friends would lend them some little aid from her own pantry and wardrobe. Some of the men had wives on the place; the others on neighboring plantations; one of them had his wife and children eight miles off. Those who had wives off the place were permitted to go every Saturday night to see them, and stay until Monday morning. For this purpose they had a ticket from their master, or were liable to be flogged by the patrole. The master of this plantation was always willing to make some sacrifice in the accommodation of his negroes, to prevent their being too far separated from their families. But notwithstanding his anxiety on this point, I have known instances there of painful separations. When their master failed to come over the payments, he would purchase the wife and child from a neighbor moving away, or he would sell at such a price as he thought sufficiently low. I have known him to subject himself to considerable inconvenience for the accommodations of this sort. Still he did not always succeed.

A man who was very much attached to his family whom he had had for a number of years, was despirous of his wife and several children by their removal to Alabama. He, however, stepping quietly according to the code of slave morals, took another wife. The man who moved to Alabama was a member of the same church with the master of the husband. The wife of the latter was a woman of very full fellowship with the church. In another instance, a member of the Baptist church took off the wife and children of one of the choicest slaves, being also a member of the Baptist church. His master was willing to buy or sell, but would not consent to the terms. The wife and children were moved off about fifty or sixty miles. The man thus deprived of his family, for whom he had the strongest affection, was overwhelmed with sorrow. It was evident he was deeply afflicted. In order to get rid of his distressing feelings, he was induced to take another woman for his wife, but this did not avail. He finally ran away to hunt his wife and children. He was taken up and lodged in jail, and when he flogged or not, I have not sufficient recollection to venture a statement, although informed by a member of the family that a whipping was ordered. He was brought home, and under the discipline of his church was excluded. No disciplinary notice was taken by the church of the part the masters bore in this transaction. The man's master subsequently succeeded in getting his nearest neighbor to purchase the wife and children, and thus they got together again.

I might give a further account of this plantation under this head, but this is enough for an impartial and faithful picture.

THEIR MENTAL CULTURE.

Not a negro on the plantation knew how to read. Receiving no instruction, their language was exceedingly bad and broken—so much so, that a stranger to southern negroes would not know that they understand their dialect. The effect upon the white children was very bad. They learned to speak like the negroes, and it was with great difficulty they were broken of it before mature years. Those negroes that were more shrewd than the rest, and were constantly hearing conversation among the whites, of course spoke more understandingly, and became smarter men and women than the ordinary field-hands. Of course, without intellectual culture, they must have been very incapable of understanding what was addressed to them, except in the simplest terms possible. They therefore cared very little for the preaching that they heard in the church, except it was a simple appeal to their sympathies. Hence they preferred to hold meetings among themselves, and to hear one of their own number. That they had native talents, however, was shewn in their singing. They composed their own songs, and sang them with much judgment. Their singing was of a kind of recitation, were in exact poetic measure, with much appropriateness of thought to occasions, and with tunes of their own making, admirably adapted to the changes in the words. In other things they were exceedingly and painfully deficient. Their prayers and addresses were a perfect jargon, a commingling of their own barbarous language with the big words they ambitiously caught from the whites, but which they knew not how to appropriate.

THEIR MORAL CULTURE.

I am unfrequently heard in the white family on this plantation, this remark made, "show me an honest negro, and I shall show you a look of hair growing in the palm of my hand." The fact is, that the slaves' morals were not of the highest order. And how could they be, when their minds were so uncultivated? A number of them were members of the church, but those were the ones who were often guilty of theft and adultery. I call to mind one man who was an exhorter or sort of preacher in their society, and one of the leaders of the blacks in the church. He was well known to the master and family as one who could successfully steal. This man had first had a child by one of the house women, and many years afterwards by one of her daughters, also a member of the same church. And this daughter at the same time took for her husband a man that had had several wives, and who soon after this had a child by this wife's sister, and afterwards took another wife, and kept them both at the same time. The slave I have named as a favorite with his master, and particularly distinguished from the rest by his activity for himself as well as for his master, for whom he overlooked the other slaves, was known to get into his master's store-room at night to rob. This man also had a son by one of the women on the place, although she had another man for a husband. I think this enough to show the morals of the negroes. For these things they were frequently brought before the church, but as they readily expressed repentance, and much allowance was made for their degraded situation, they were soon restored to church fellowship.

Attempts were sometimes made to give the negro children some knowledge of the Scriptures by trying to get them to memorize some selected portions; but as these efforts were very much interrupted by the constant visiting that was common at the South, and by other causes, there was no attempt sufficiently protracted to accomplish any beneficial result. The negroes were sometimes talked to by the passing minister lectured at their master's house. But they never attended the morning and evening prayers offered in the white family. At the church, they, of course, heard no more of the Scriptures than the selected chapter the minister read. Thus they had no way of acquiring a knowledge of the Bible. Whatever they learned of it was in partial, disjointed portions. The consequence was, that when any offered to the church, it was with a large account of encouraging visions and dreams, and without any evidence that they knew much more of the Bible than what they always heard from the pulpit, that Jesus Christ died for sinners. Much allowance was made for their ignorance, and charitably hoping that God had really changed their hearts, they were taken into the church. In this statement I am using no figures of speech. It is plain, unexaggerated, naked, heart-sickening truth. For the honor of my native State, for the honor of America, I shrink from these disclosures, but the hope of exciting in prayerful and philanthropic breasts a feeling of sympathy for the degraded and oppressed, makes me speak what otherwise I would seek to conceal.

But before I close my account of this plantation, I ought to say something about

THEIR PUNISHMENTS.

On this place there were no thumb-screws, no mouth-locks, no iron caps, no iron bands, no stocks, and no overseer. There was only the plain Spanish Duck, a thick leather whip plaited over what is called a cowskin, and about six feet long. And this was very seldom used. But notwithstanding the general kind-heartedness of the master, his unusual lenity to his negroes and his religious character, I have known him to suffer his passion to overcome his benevolence so as to use that whip, on one occasion at least, when he himself betrayed by his remarks afterwards, a keen sense of the wrong he had done. And I have heard him order his family to be restrained by the conduct of one of his negroes on one occasion, that he took his gun to shoot him, and was prevented by a fall, and the interposition of his wife. Nor is it surprising that one who has over his plantation the absolute power of the most absolute monarch, should sometimes, even though a religious man, act the part of the tyrant, when passion is excited by the aggravating conduct or insolence of his slaves, when from his infancy he is taught to regard the insolence of a negro one of the most punishable of all offences.

I have thus candidly described a plantation upon which, of all that I have ever known, if I were a slave, I should prefer to live. There were others that in some respects may have been preferred to this; but taking it all in all, I know of none better; or where the slaves were more contented and cheerful. I could select others beyond all description worse. My own was worse, except in the matter of morals, because my general absence from it required an overseer, or left the negroes unprotected. And I consider the plantation I have described as having peculiarly well managed. The owner never could have made a fortune upon it; for though he was not a good manager, but because he was too kind-hearted to press as much work upon his negroes as on such sterile soil would be necessary to make a fortune. But since I left there, his sunnies, with a perfect good will, and have tended a large crop for me and laid it by in good order; and all because they knew I was in debt. I have heard no murmuring or complaining on the part of the overseer, since of them have voluntarily said, when I set the task, that they could do more. What, therefore, should be my feelings towards them? Should I not endevor to oblige them as far as I can by keeping them in my possession? If I were to sell them for $5,000. for five years, I would not sell a single negro. But this I cannot do. All who have money are sitting like the kingfisher, with eyes upon the scene, ready to pounce upon any property as soon as they see an opportunity of getting it at half price."

Thus wrote their new master, and what must be the feelings of these negroes, agitated with the knowledge that some purchaser of the land, which they know not how soon, for their master's debts, and not knowing into what tyrant's power they might fall. None can well conceive of the harrowing feelings, and how is it, that you can bear to see these things, and know of their existence, and remain cold and indifferent? Have you no tears to shed, no prayers to offer for Africe's injured sons?

I ask, my readers, if any further proof is need, of slave-holding is sin, and that all who connive at or uphold voluntarily such a condition of things, are deserving the vengeance of that God, who gave his only begotten Son to shed his own blood for the redemption of the slave as well as the freeman, and who has commanded us all to love our neighbors as ourselves, because he has made of one blood all nations to dwell upon all the face of the earth. AMERICANS,

"Think of your country's glory,
All dimm'd with Africe's tears;
Her flag all stained and gory
With the hoarded guilt of years."

Selections.

From the Baltimore Saturday Visitor.

BRITISH WEST INDIES.

(Continued.)

EMIGRATION AND COLONIZATION.

It is probable some of our readers may desire to be informed whether the policy so long cherished in Virginia, of expelling emancipated blacks from their native country, has been adopted in the West Indies. The following extracts will answer the purpose. The first relates to Barbadoes, the most densely populated of all the islands:

"Land is held at a high price, from seventy to two hundred and fifty pounds currency is obtained per acre. As the whole of the island is under cultivation and rented at such high prices, the laborer with his small means, is cut off from the opportunity of improving his condition; or as in Antigua, of forming independent settlements. Emigration is the only door left for him, and *that has been attempted to be closed.* When the colonial enactments against it were presented for ratification at the house Government, its concurrence was refused. If liberty to emigrate had been taken from them, they must have remained in a state of oppression but little removed from that of Slavery."—page 71.

Trinidad is the opposite of Barbadoes, as respects population—a considerable part of the island being still covered with forests, and the number of laborers scarcely sufficient for the land under cultivation, which is exceedingly fertile. A few years ago great inducements for the emigration of colored people from this country, were held out by the planters, and many went from Baltimore and other places. The narrative alludes to some of these in the following language:

"At a neighboring estate, called Woodforlale, owned by John Losh, we found several families from Baltimore, who were well satisfied, and have no wish to return to their native country. The American emigrants, in many instances, have been an advantage to the estates where they have located. Accustomed to more regularity and decorum, and general decorum, have had a very salutary influence upon the lately emancipated laborers. It was a satisfaction to find them, scattered as they are, in different sections where their industrious, more cleanly, as well as religious habits, are examples for imitation."—page 92.

From this account it appears that, so far from desiring to expatriate their colored population, the authorities of Barbadoes wished to prevent their emigration, and the planters of Trinidad are anxious to receive them from whatever quarter they come. It must be obvious to every one who reflects upon the subject, that the profits of the planters, and the value of their estates, depend upon the abundance and cheapness of labor—therefore the emigration of the emancipated blacks, would reduce the value of their estates, and if carried to a great extent would ruin them. The same reasoning holds true with regard to the States of Maryland and Virginia. So far from making laws to drive out the laborers of whatever class or color they may be, our true policy would be to encourage them to remain here, and improve their condition, by extending to them the benefits of education.

If it were not for the existence of Slavery, the policy of these measures would soon be manifest; but the holders of slaves apprehend that emancipated blacks will render their people dissatisfied, and that in the end, by creating into competition, will reduce the hire of slaves.

If emancipation were to take place in this State, the expulsion of the colored population would be the most ruinous policy that could be devised; for there is no possibility of the white laborers ever, for some parts of the State, for a long time to come, and during the interval, capital would be without employment, the fields without cultivators, and those marks of industry and decency already visible in some counties, would become still more conspicuous.

The desire so generally manifested in the Southern States, to make colonization an indispensable requisite of emancipation, is certainly founded in error, and has been the means of postponing the great work which justice, humanity, and sound policy require at our hands. The writer of this article was once a warm friend of colonization, and still clings to the hope that the colony of Liberia will be a blessing to Africa; but that it can ever be the means of removing the colored race from among us, I now consider a visionary speculation.

The society has been in operation about twenty years, and in that time a small number of the free men enjoyed the favor of some of our greatest statesmen, as well as the co-operation of a large portion of the clergy, and the sympathy and support of their congregations, and what is the result? It has removed from the free country only a mere handful, while more than one million of slaves have been added to our population. At the time of its organization the most sanguine expectations were indulged, and Henry Clay, in one of his speeches, endeavored to show how we might be relieved of the evil by simply removing the increase to Africa. But even he has relinquished all such visionary hopes, if we may judge from a speech he delivered in the Senate in 1839. Since that time, the subject has been treated as *practical scheme* for their removal or separation from us, has yet been devised or proposed, and the true inquiry is, what is best to be done with them." Again he says, "The slaves are here, and here must remain *in some shape*, and I repeat, how are they to be best governed?"

This is indeed the question for us to consider, and it is certainly one of momentous importance! Shall the Christian people of the United States continue to be governed as though they were destitute of intelligence, or shall they be treated as rational beings? We surely cannot go much longer shutting our eyes to the light of history, and closing our ears to the solemn voice of duty. While the despotic Governments of Europe are expunging Slavery from their statute-books, shall we leave upon our a series of enactments against the colored race, calculated to disgrace us in the eyes of the civilized world?

The African race, in this country, are by far the weaker party in point of numbers, as well as inferior in intellectual improvement. They are, in general, a docile and harmless people, and their relation and some other places, where a little encouragement has been extended to them, they have shown a laudable spirit of improvement, by efforts to establish good schools for their children, to suppress intemperance, and to support their own poor. And who would keep them down by severe and oppressive laws, act upon the same principle as the Protestants of Great Britain towards the Catholics. Their reasoning has been precisely the same—they say the two classes are so inimical to each other, that they never can agree, and the question is whether we shall govern them, or allow them to gain the ascendency and govern us? We know by experience that this policy is unjust and unwise, with regard to the Catholics, and the facts already cited show it to be equally so with regard to emancipated slaves.

The writers of the narrative under review have examined the principal points in relation to emancipation, in a series of questions and answers, from which we will make a few quotations:

"From the best information we were able to obtain from planters and others, we feel no hesitation in saying that the measure of freedom has been highly satisfactory and salutary. This was the general testimony on every island,—we met with no planter willing to return again to the hard servitude of a slaveholder. The declaration of freedom was considered a blessing to the master and the slave. The testimony in St. Kitts went to prove that if they had carried out the apprenticeship system, for the full term prescribed, it would have been the ruin of many planters of the island. The general sentiment given to us was, that the apprenticeship system was a failure. Antigua and Bermuda proclaimed liberty unconditionally to all their slaves. The consequences resulting have been a marked and decided advantage to all parties in those islands.

"It will be perceived by the narrative, that real estate has increased in value since the day of emancipation, and is now worth as much as both land and slaves were during Slavery.

"We understood from the planters generally, that the number of emigrants were considerably diminished. There were some exceptions, however, to this statement. In Trinidad the rate of wages was high,—the laborer being perhaps better paid on that island than in any other country. This was doubtless owing to some of the planters that the expenses of cultivation were increased since emancipation. But this position (even with the high wages given) was doubted by others, as the amount of labor obtained in a given time was greater now than during Slavery, and the evidences of prosperity upon almost all the worked estates were conclusive that, with the high rate of wages, no real pecuniary disadvantage had occurred to the proprietors.

"No insubordination had occurred in any of the islands, and very satisfactory accounts were furnished of the industry of laborers; a very general willingness to labor having been manifested, for what they considered a reasonable compensation. From examinations made of the prison records in nearly all the islands, and from testimony given by judges, magistrates, and others connected, we have the pleasing information to give, that crimes have greatly diminished since emancipation.

"No regular standing army need be kept up on any of the islands, having reference to the security of the laborers since emancipation. At Barbadoes and Jamaica troops are quartered; but on those islands there are militia and naval forces for operation connected with the General Government, and not particularly for internal colonial security.

"In Antigua opportunities for moral and intellectual culture had been afforded freely for several years before emancipation, by several religious sects. Schools are being established throughout all the islands; worship houses are being erected to accommodate the numbers that have attached themselves to religious congregations; beneficial societies are formed; marriages are now generally solemnized; the duties of husband and wife, of parents and children, are being better understood; and, in general, the social condition is improving, and has up to the present period, vastly improved from its low state found under Slavery."

These extracts furnish a most satisfactory account of the effects of West India emancipation, and the success which has attended it—furnishes a striking evidence of the adaptation of the moral laws established by the Creator, to promote the happiness and safety of society.

In completing this subject, the question naturally arises: Why cannot we follow so bright an example? While France and Denmark are adopting measures to meliorate the condition of their slaves, and enlighten their minds preparatory to emancipation, shall we be left behind in this work of peace and love?

For the Christian philanthropist, this is a field of labor that has peculiar claims. To plead the cause of a people who are forbidden by our laws to plead for themselves,—to stand forth as the unflinching advocate of justice and mercy, and to overcome prejudice and passion by the weapons of Truth and Love.

It is remarked in the work before us, that "we met with no planter willing to return again to the hard bondage of the slaveholder." This sentiment will doubtless be responded to by many in this country who stand in that unhappy relation. The burden of care that must be felt by slaveholders, who are *desirous to do their duty*, is perhaps hard to be conceived by those who have never stood in that responsible station.

It is true the responsibility is self-imposed, and may at any time be thrown off with entire safety by emancipation, but then all the long cherished prejudices to be removed, mistaken views of interest to be overcome, and apprehensions of danger, which serve for excuses to put off for a more convenient season, the work of justice and mercy. Knowing the weakness of human nature, and the strong bias produced by education, I feel disposed to make allowance for such cases, but would at the same time earnestly recommend the consideration of this subject to every candid and unbiased mind.

(To be continued.)

From the Boston Atlas.

ANNEXATION OF TEXAS—DUTIES OF THE NORTH.

APRIL 1, 1845.

Gentlemen—The following letter is from the well-known son of a well-known father, the first Chief Justice of the Supreme Court of the United States—the friend and adviser of Washington. The immediate reason of Judge Jay's correspondence with me was a letter which I wrote to him, some weeks since, asking him whether he still held the same opinion in regard to the duties of the North, in case of the Annexation of Texas, which he had expressed to me, in a letter written about three years since. Perhaps you are aware that Judge Jay has always opposed the doctrines of Disunion, and, now, considering Texas as virtually annexed, he feels called upon to take the same stand proposed, likewise, by the venerated Dr. William Ellery Channing, in his work entitled, "The Duty of Free States." For my own part, it seems to me that Texas is not yet annexed; and, moreover, that she will not be, if the North will do her duty. Still, there is everything to fear, when we consider the recreant Democracy of the Free States, and the recent inefficient, tame action of our Whig Legislature.

Respectfully your friend,
H. I. BOWDITCH.

LETTER FROM JUDGE JAY.

NEW-YORK, 19th March, 1845.

My Dear Sir—I rashly promised you a long letter, in reply to your inquiry, whether I had changed the opinion expressed, years ago, that the annexation of Texas ought to lead to a dissolution of the Union. The promised letter was commenced, but, alter covering about twenty pages, I gave it up in despair, finding that I was writing a little book, instead of a letter. In the meantime, also, I was neglecting various engagements which were pressing upon me, and demanding immediate attention. Hence, I must beg you to excuse the brief summary—a sort of table of contents, of the "little book" I was about inflicting on you.

1. The toleration of Slavery by the Constitution did not call for dissolution. The evil was partial, and confined within certain limits; and its ultimate extinction, while so confined, *was* inevitable.

II. *Every* violation of the Constitution does not justify dissolution. It may be unimportant in its consequences, and may happen through inadvertency—may be doubtful in its character—may be sanctioned by a few, only, and may be capable of future correction.

III. The annexation of Texas, (supposing it to be consummated,) is a clear, deliberate, fraudulent, wicked, and irremediable violation of the Constitution.

1. Mr. Calhoun and his party contended that it was unconstitutional for Congress to do indirectly what it had no right to do directly. Hence, though the Tariff Act was constitutional in its *form*, being avowedly a revenue act, yet, because its *real object* was the encouragement of domestic manufactures, a power not given to Congress, it was such a gross violation of the Constitution as, in their opinion, to justify forcible resistance, civil war, and dissolution of the Union.

2. Mr. Calhoun, and all the South, have, with one voice, insisted that Congress has no power to legislate respecting Slavery; and hence, the right of petition, and the freedom of debate, were broken down, in obedience to the mandates of the slaveholders. Yet, both Mr. Calhoun and his predecessor in office, Mr. Upshur, have officially declared, in the name of the Federal Government, that the *real object* of Annexation was the protection of Slavery. This declaration has been reiterated by the slave press, and by the Legislatures of various slave States, and its truth is assumed by the whole country generally.

3. Not only is the *object* of Annexation unconstitutional, immoral, and detestable, but its *form*, unlike that of the Tariff Act, is a palpable violation of the express provisions of the Constitution. Under the old articles of confederation, provision was made for admission into the Confederacy, of States to be *formed out of the national territory.* This provision was transferred to the Federal Constitution, by a simple grant of power to admit new States. No one ever had a doubt of the meaning of the grant, and the quibble, that it means *old* and foreign nations, England, France, Texas, or Mexico, is as contemptible as it is wicked.

A contract between two independent nations is, by universal consent, called a Treaty. Hence, it was not till after it was discovered that the Senate could not be prevailed on to ratify a Treaty of Annexation, by the constitutional majority of two-thirds, that another mode of effecting the object, was devised. This is the true and only reason of the vile trickery of a Joint Resolution—a profligate nullification of the Treaty-making power of the Senate. In the execution adopted by the Senate, a derogation of its own power, and acceded to by the other House, is, if possible, a still more profligate and impudent infraction of the Constitution. The President is authorized to send a mission to Texas, to negotiate, under his instruction, *a Treaty of Annexation;* and then this Treaty is, at his discretion, to be submitted for ratification, either to the Senate alone, or to the Senate and House of Representatives. In other words, if he thinks a majority of two-thirds can be obtained in the Senate, he may adhere to the forms of the Constitution; otherwise he may trample them under foot. In the first case, the result of the negotiation is to be called a Treaty: in the other case, it is to receive the name of "*Articles!*" And thus, the President is empowered to set aside the constitutional prerogative of the Senate, by dubbing a national contract "Articles," instead of a Treaty. In perfect consistency with his iniquity, $100,000 are placed at the President's disposal, professedly to pay the expense of the mission to Texas! Who can doubt that this money is intended for bribes in Texas, should bribes be found necessary?

4. This treason against the Constitution has been long meditated, and most deliberately perpetrated, and with nearly the unanimous consent of the whole slave region.

5. The wound given to the Constitution is utterly incurable. Slavery has burst the bounds within which it was sure to perish, and now gloats with the prospect of cursing illimitable regions. A slaveholding majority is secured in the Senate, and slaveholders will, for all time to come, control the action of the Federal Government. Hence the repeal of Annexation is impossible.

IV. A mutual contract cannot be binding on one party alone. The compromise of the Constitution, respecting Slavery, of which we have heard so much, was nothing more than the absence of any grant of power to the Federal Government, either to abolish, or to nurse, cherish, and protect it, as a national institution. This compromise is now terminated by the late usurpation, and we are left at liberty, unrestrained by any constitutional provisions or acts of Congress, to war upon Slavery by every possible means not forbidden by the law of God. The Constitution is converted into an instrument of cruelty, oppression, and wickedness. It has ceased to be the Constitution, which I have, on various occasions, sworn to support.

2. The Constitution, as now mutilated and used by the slaveholders, would never have been adopted by the People of the United States.

V. Consequences of Annexation.

1. The indefinite extension of Slavery.*

2. The indefinite extension of the Southern boundary of the United States, and the indefinite seizure and plunder of the Spanish provinces.†

3. The control of the Federal Government by the slaveholding interest.

4. The sacrifice of the rights and interests of the North to Southern policy.

5. The rapid extension of political and social corruption, consequent on the extension of the slave power.

6. The denial to citizens of the North of all constitutional protection against the cruelties and arrogance of the slaveholders. Already are our colored citizens thrown into their prisons, and often reduced to Slavery; and our white citizens threatened with death if they presume to express on Southern soil, opinions favorable to human liberty; and our official agents, sent to the South to procure a hearing before the judicial tribunal of our country, of our complaints and grievances, are ignominiously driven away, and laws passed for treating them as felons if they presume to return, although armed with commissions from sister and independent States. The slaveholders are *now* emboldened to commit these outrages by their alliance with the Northern democracy. What will they not do when they govern by their own inherent strength?

7. The ultimate rebellion of the North against its taskmasters, and probably a violent and bloody dismemberment of the Union.

VI. Dissolution must take place, and the sooner the better.

1. We are not bound to maintain the Union, *for the sake of the slaves.* The morals and happiness of our children, and posterity, ought to have more weight with us, than the vain hope of liberating the slaves who are hereafter to people Texas, California, Yucatan, &c. &c.

2. It is far more probable that a continuance of our present connection will *enslave the North*, than that it will free the South.

3. A separation will more easily be effected *now* than when the relative strength of the South shall have been greatly augmented. Hereafter we shall be as serfs rebelling against their lords. *Now*, if the North pleases, we may dissolve the Union without spilling a drop of blood—who will hazard the assertion that this may be done forty years hence?

4. How a dissolution is to be effected—how a new Confederacy is to be formed—what States shall compose it,—are questions which time alone can solve. Let us avoid, as wholly unnecessary and inexcusable, any resort to physical force.

5. The South has immolated the Constitution on the altar of Slavery, and was ready, if necessary, to offer up the Union *itself* to the same bloody fiend. Remember Mr. Rhett's "Texas, with or without the Union." Remember the resolution passed at the mass meeting at Beaufort, South Carolina, in 1844. "If we are not permitted to bring Texas into our Union peacefully and legitimately, as now we may, then we solemnly announce to the world that *we will dissolve the Union sooner than abandon Texas.*" This certainly has been a very general feeling among the slaveholders, and we are thus warned that the Union can only be maintained as an auxiliary to human bondage.

VIII. Present duties of the North.

1. To regard the constitutional provisions relative to fugitive slaves as utterly revoked and abolished.

2. To punish every individual, whatever may be his office or condition, who may have any agency whatever in the apprehension or surrender of a fugitive.

3. To punish every person who, within our territory, may exercise, by deed, mortgage, or otherwise, any authority over slave property.

4. Whenever any of our colored citizens are imprisoned at the South, on account of their complexion, to seize an adequate number of the citizens of the State committing the outrage, who may be found on our soil, and to hold them as hostages for the liberation and full compensation of said colored citizens.

5. To petition Congress and the State Legislatures to take measures for an amicable dissolution of the Union.

Thus, Sir, I have given you a brief outline of my views on this momentous subject. I could have fortified my assertions by a numerous array of facts and quotations, but I have not time. On conversing with others, I have been surprised to find how many agree with me in opinion. From all I see and hear, I am convinced the late Congress has given the Union its death-blow. It may languish for a while, but its fate is sealed. I can make great allowances for the slaveholders. They have acted under the pressure of supposed pecuniary interest—in accordance, so far as relates to the maintenance of Slavery, with the habits and principles of their ancestors, and for the most part with the teachings of their spiritual guides. But what can be said to extenuate the turpitude of our Northern Democrats? To the judgment of history, of their own consciences, and of their God, I leave them.

I am, dear Sir,
Yours, very respectfully,
WILLIAM JAY.

H. I. Bowditch, M. D.

* Mr. Walker, the great agitator in behalf of Texas, now rewarded by a seat in the Cabinet, contemplates, as the consequence of Annexation, the progress of Slavery through "*Texas* into Mexico and Central and South America!!"

† Mr. Wise boasted in Congress that Annexation would extend Slavery to the Pacific, and lead to the plunder of the temples of Mexico.

EXTRACT FROM A LETTER IN THE AMERICAN REFORMER, LANCASTER, Pa.

Since I last addressed you, a new feature has been presented in the moral aspect of old Lancaster, and one that has, heretofore, been but little talked of by our sincerest moralists. I mean the Anti-Slavery question. You are well aware, my dear Henri, that I have never held the sentiments of the Abolitionists—neither does their course of action, in many respects, meet my approbation now. But I am always disposed to view all moral enterprises with the eye of impartiality—divest my mind of the sacreligious spirit of prejudice—and first plucking the *mote* out of my own eye endeavor to take the *beam* out of my brother's. The celebrated Miss Abby Kelley, during the last week, has been lecturing to very large and respectable audiences. I have ever held the opinion, in all candor, that woman was not exactly in her proper sphere, when in the capacity of a public speaker; but, be this as it may, I must say, that for eloquence and the deep powers of reasoning, Miss Kelley stands unsurpassed. The pictures she draws of the horrors of the American system of African Slavery, are truly graphic and deeply affecting. They are emphatically calculated to leave a deep and salutary impression on the minds of the people in behalf of the unfortunate negro slave—for whose awful fate, we are astonished to find men ready and callous enough to plead a public apology.

But, my dear Henri, we have one here who stands among the latter class, and that is our friend of the "Democrat," who penned and printed the following:

"Who trew dat brick?"—We have been requested to state that Dr. Hudson, Miss Abby Kelley, and others, will deliver addresses on "Slavery," in the Baptist Meeting House, *this evening*, at seven o'clock. The Doctor and Miss Abby—if they are determined to speechify—instead of wasting their sympathies upon a thick-lipped, woolly-headed, well-fed, well-clothed, and perfectly contented race, might better employ their time in depicting the sufferings and privations of the many thousands of *white* males and females who labor for the scantiest pittance in our own free State of Pennsylvania. Are the blacks of the South the only inhabitants of the United States that are in a state of mental and physical servitude? Alas! we have not to look far before a humiliating "no" is forced unwillingly upon the mind.

The Colonel perhaps thinks that the condition of the slaves in the South is better than a portion of our free population of the North; with him we beg leave to differ. The poor, degraded slave in the South—a chattel of the planter's market—has no one there to "depict his sufferings and privations"—no one to appeal to when smarting under the lash of the inhuman overseer—and no friend—not even a father—a mother—a brother—a sister,—no, not even a wife that he can call his own, to pity and console him in his trials. Who is to pity him? Who is to plead his cause? And by whose influence is he to be liberated, if liberated at all? By the freemen of the North, and well does our friend know this. The North must preach morality and liberty to the South—for they neither preach nor practice it themselves. And does any one ask, Where shall we get a *trumpet* through which to speak to them? Speak through the intelligence of the men and women of the North, and the South will eventually give ear, and that, too, without violent or coercive measures. I admit, my dear Henri, that "many thousands of *white* males and females are now laboring for the scantiest pittance in our own free State of Pennsylvania;" but they have not only the moral, but the constitutional right to ask redress—a right that is constitutionally denied to the slaves in the South. Those "thousands" of whites are not denied the right of acquiring knowledge—the validity of their marriage institution is not broken by despots—the wife is not torn from the bosom of her husband, nor the sleeping infant from its mother's arms, and sold as a lamb to be carried to a distant plantation. But this is done in the South—the poor negroes feel it—we know it, and look idly on—while the Colonel throws a "Brick" at those who wish to speak of those evils! But I think he "has yet to learn" that it is bad policy to oppose every species of moral reform, as the general tone of his writings indicates. More anon—till then ADIEU.

From the Morning Chronicle.

LETTER FROM Mrs. TORREY.

West Medway, January 7, 1845.

Mr. T. Salisbury—Sir:—Permit me, through you, to acknowledge the receipt of thirty-six dollars from friends in *Providence*, and also to express my gratitude to them for such a substantial manifestation of their sympathy in this hour of trial. There are many reasons why this token of remembrance is peculiarly grateful. You well remember the time of my first acquaintance with you. It was in my bridal days, when I came to reside among you. In the commencement of my career, I looked forward to the honors and pleasures of this life rather differently from Solomon, who, in his *retrospective* view, pronounced them all "vanity and vexation of spirit." I had professed to renounce them, and now think I was not mistaken, but I did not then know *what it was* that I renounced. There was a silken charm thrown before the prospects of life, and it required the eye of faith to see, in the renunciation of all earthly good, our greatest happiness. But *now* faith and experience go hand in hand, and harmoniously assert that they are "vanity."

God has in many ways afflicted me since I left your city, though I would hope in love; but never before have I been the pensioner of your bounty. And why am I now? Ask the chivalrous South! Yes, ask those who have boasted of their gallantry, why they have deprived me of the husband of my youth, and my children of their father's protection and support. And listen to their reply. They will tell you, "*We regret her fate, but our laws must be sustained.*" Yes, here is the reason; *those laws!* When writing of these laws, I would that my pen were dipped in gall; not so when writing of the individuals who placed my husband where he is. When alluding to them, I would write with the preparation of the gospel of peace and forgiveness. I can forgive them, though they have placed my husband in a *felon's* prison, and doomed me to poverty and widowhood. But those *laws*, I repeat, I would analyze with the dissecting knife of truth, till their true nature and obligation were felt, as they will be felt in the light of eternity.

I am aware that I am treading on forbidden ground. Many friends, Christians, and even ministers of our Lord Jesus, regard these laws, wicked as they acknowledge them to be, as binding upon all who come within their jurisdiction. And they think they have a "thus saith the Lord" for their opinion. They will tell you with Paul, "Let every soul be subject to the higher powers. For the powers that be are ordained of God. And rulers are not a terror to good works, but to the evil." I always like to repeat the last clause in this connection, not only because it is necessary to a right understanding of the rest, but because it is generally left out, when quoted by those who advocate the binding force of slave laws. Allow me to repeat it: "And rulers are not a terror to good works, but to the evil." So then the apostle was speaking of rulers in the execution of righteous laws. But when the law becomes a terror to good works, it ceases to become righteous law, as it is not recognized in our text as of binding force, seeing that it was that only which was a terror to evil doers that we are exhorted to obey, and are informed is sanctioned by divine authority.

Who will say it is a crime, if the laws of the South had not made it so, to render assistance to a poor creature, who implores your aid to prevent his being sold to the far South, from wife and children, or become the victim of his master's ungoverned passions? No one, provided his wife, children, or friend were among the enslaved. Why not, then, obey the apostolic injunction, and "remember them that are in bonds, as bound with them." Does God regard it as a crime? No. Even in that system of servitude, for which the divine sanction was given, he would *not allow* any one to interfere, should the servant run away, but *required him* to whom application was made, *to render assistance.* How different, then, the laws of God from the laws of man! But the State's Attorney at Baltimore, when addressing the jury in behalf of the State, against my husband, turned round to him in the midst of his eloquent appeal, and said, "Vain man, who taught you that the laws of God were to be obeyed before the laws of man?" Perhaps you start at this impious speech, but the laws, punishing him who assists the discontented slave to flee from his master, as the Bible requires us to do, *are necessary to the existence of Slavery.* Am I then speaking unadvisedly, when I say that these laws are based upon the principle of defiance to the laws of God; and that the State's Attorney was only acting in accordance with his oath to sustain the laws, when he uttered that impious remark? But had he opened the Bible, and turned to Acts 5: 29, he would have found that *Peter* and the other apostles taught Mr. Torrey that "we ought to obey God rather than men."

But Maryland is not alone. Florida and Kentucky, each grasping their victims, all free citizens of the North, echo the same inquiry, "Who taught you that the laws of God are to be obeyed before the laws of men?" And South Carolina, too, while preaching the binding force of slave laws, and perverting the language of Paul, "Let every soul be subject to the higher powers, for the powers that be are ordained of God," has, in her late defiance of the Supreme Court of the United States, and insult to one of our most respectable citizens, gone a step farther than her companions in sin, and impudently asks, "*Who shall make us obey any laws at all?*"

Such, then, is the spirit of Slavery. Will you, Christian friends, sustain it? Sustain it, you ask. How can we sustain a system with which we have nothing to do? We would not, for the world, own a slave. So said the judge in the case of my husband. But they sustained the law, by giving their opinion of Slavery, where their opinion would be felt. So you can do. You can *feel*, you can *act*, you can *talk*, you can *vote*, you can *pray*. Never let southern insolence prevent you from bearing your testimony against this accursed system, which is known by its fruits.

The imprisonment of these individuals to whom reference has been made, though dark and trying events, are nevertheless providences of God, and are to be improved as such. God does not speak in this way without meaning. And am I mistaken, when I read in them a call to honor God, in our civil code, and put down that system of misrule which tramples upon all that opposes its selfish ends, that our liberties be not at stake! Why are victims taken from several of the New England States at the same time, unless it is to awaken a simultaneous effort in each of them in favor of liberty? Is there not a call to beware to whom we assign the high places of power, that as a nation we do not sanction unrighteous laws? And if this is true, then are you called upon, my friends, by this providence; for one of these victims for a time sustained a very near relation to you. And unless Northern men will exert all their influence to sustain the principles of our noble Constitution, which pronounces all men free and equal, our nation's capitol, and our nation's counsels, will not be a protection for Northern liberties. Are they so now? When the term for which my husband is imprisoned, shall have expired, unless, indeed, the requiem of Slavery in that State shall liberate him before, his future *liberty* or *incarceration* will depend upon the decision of the Supreme Court of the United States. Has, then, the North nothing to do with Slavery? Are there no Northern Judges on the Supreme Bench? And have we nothing to do in raising such a public sentiment, that these Northern men will not *dare* decide that *to assist a man to obtain his freedom, is a CRIME under the Constitution, which asserts that all men are born free and equal?* But such must be the decision before my husband can be delivered to Virginia. A decision which would almost make absurdity blush! And yet I am told it is not safe to bring the case before them at present, lest their decision should be adverse to his liberty. Is it not, then, a motive for renewed action, that our nation be not dishonored by such a decision? Again I repeat, has the North nothing to do with Slavery? Who placed these judges where they are? I fancy I almost see you tremble as your minds reply, the Congress of the United States, our *vote* helped to fill. See, then, that you hereafter can wash your hands in innocency of having lifted them in favor of him who would "frame mischief by law."

I did not intend, when I commenced, to write a political essay; but how can I allude to my lonely situation, and my husband's wrongs, and not allude to the *cause* of these afflictions? But far be it from me to disregard the hand of the Lord in these trying dispensations. "Shall there be evil in the city, and the Lord hath not done it?" And as I look up and view my heavenly Father's hand in these afflictions, I can smile at them all, knowing that if my husband and myself are really the children of God, all these adverse circumstances shall work for *our* good as well as his glory. And I think I can say with Habakkuk, "Though the fig-tree shall not blossom, neither shall fruit be in the vine, the labor of the olive shall fail, and the fields shall yield no meat, yet will I rejoice in the Lord, I will joy in the God of my salvation." Yours, with gratitude.

MARY I. TORREY.

From the Liberator.

EFFICIENCY AND CONSISTENCY OF LIBERTY PARTY.

Just before the annual election in this State, last fall, the Emancipator, in its usual tone of political inflation, talked of the Liberty party securing the election of some *thirty or forty* representatives to the General Court. With the result of that election, the Emancipator affected to be well satisfied. The Liberty party obtained about ten thousand votes in the Commonwealth; but how many representatives were chosen, we were not distinctly informed. Well, having heard and read so much, in certain quarters, of the success of that party, we carefully watched during the recent session of the Legislature, for some great manifestation of its strength—at least, some proof of its uncompromising spirit—in the State House. But, as usual,—and as indeed we ought to have expected, had we duly considered what quarter the boasting came from,—after seaching inquiry, nobody was able to find any Liberty party at all in the Legislature! At the election for Speaker of the House, Mr. Hayden (said to have been their candidate) received 2 votes out of 249. When the party had 8,000 votes in the State, it had 4 in the House. With 10,000 votes in the State, it had 2 in the House. Wonderful increase! At the election of Secretary of State, it threw just 0! At the election of State Treasurer, it astonished its friends by the same mighty effort! At the election of a United States Senator to fill the vacancy occasioned by the death of the Hon. Isaac C. Bates, it presented the same hold front—0!

Now, we are unable to perceive why it is a more pro-slavery act for a Liberty voter to cast his vote, at the ballot-box, for a Whig or Democratic candidate, or wholly to refrain from voting, than it is for a Liberty representative in the Legislature to behave in that manner. It only shows that no reliance is to be placed on that party.

Communications.

Letter from Pennsylvania.

Lancaster, April 5th, 1845.

Dear Sir—Believing that you would like to hear something concerning the progress of Anti-Slavery opinions in Lancaster, I have sent you the following. If you consider it worth the room it will take in the Standard, insert it; if not, then make such use of it as you think proper.

In the early part of last week it was announced, in some of our newspapers, that on Wednesday evening, March 27th, Abby Kelley would speak at the Baptist Church, in this place, on the subject of Slavery. This announcement was regarded with some surprise, for Lancaster has always been considered a pro-slavery stronghold. None of the papers made any remarks upon it in advance, except one, the "Lancaster Democrat," of which Col. John Forsyth Carter is the editor. True to the base instincts of his nature, this abject tool of certain fifth-rate dough-faced politicians, attempted to show his wit and his subserviency to the slave power, at once, by accompanying the notice with a tirade of abuse against the Abolitionists in general, and Abby Kelley in particular, finishing the whole with the usual pro-slavery apology, of "well-fed and well-clothed, happy and contented." Two or three years ago this, as it was doubtless intended it should do, would have raised a mob, for even at this day, there is no such thing in Lancaster, as the *right* of freedom of speech. As the matter now stands, men are *suffered* to speak their minds in "the only Democratic city of the Union," as Mr. Van Buren once styled it, because our white slaves have lately become, if not more gentle, at least, in their own opinion, vastly more cunning. Let them talk, was the cry—nobody will go to hear them; and if their influence had been equal to their desires, nobody would have gone to the Baptist meeting-house upon the evening in question. In this instance, however, the enemies of freedom were doomed to disappointment, for curiosity, and with some exceptions I believe there was no better motive, caused the house to be tolerably well filled at the appointed time. Dr. Hudson proceeded to address those present upon the general subject, and for about an hour he was heard, if not with interest, with something at least resembling a decent degree of attention. During the remaining half hour which he continued to speak, there was considerable impatience manifested to hear Abby Kelley, who was supposed to be present. When he ended, Miss Hitchcock addressed the assemblage, and evidently made a favorable impression upon her hearers—there was no more whispering,—no more half-suppressed tittering—no more of that uneasy shuffling of the feet which had prevailed during the latter portion of the time occupied by the preceding speaker. It was a novel sight, in Lancaster, to see female innocence, combined with the loftiest courage, and fortified by intelligence of the highest order, stand forth to advocate the cause of the oppressed. Well and faithfully did she perform the arduous task. Some, I know, who went to that meeting with minds dead to every perception of their agency in sustaining the horrible crimes of which Slavery is the fruitful mother, came away with a determination to sin no more, while others had their consciences so far enlightened, as to be forced to confess themselves active participators, in the guilty work of riveting chains upon the souls and bodies of their unfortunate brethren.

On Thursday evening, Abby Kelley spoke to a full house, for nearly three hours, relative to prejudice against color. This prejudice is the refuge of the "patriarchal institution;" when beaten and routed its friends are forced to abandon all other positions; it is their strong tower of defence, and against it the artillery of truth should be constantly directed. Never was it more severely assailed than on the occasion of which I now speak; but though here, its walls are in some measure shaken, it still stands the Gibraltar of the pro-slavery power, and unflinching, unceasing attacks are necessary to insure its entire destruction. That this must be the case ere long, is apparent from the signs of the times, but much, very much still remains to be done, before the most sanguine can hope for the successful achievement of a result so glorious. While it stands firm, there can be no rational hope of freedom for the slave—when it falls, it will not be long till the bloody system, with all its hideous offspring of iniquity, shall disappear forever.

Meetings were held, at the same place, on the afternoon and evenings of Friday and Saturday, and at the African Church on the afternoon of the first day of this week. The evening meetings were numerously attended. On Saturday night, Benjamin Jones, exhibited in a strong light the hypocrisy of the various sects, which pretend to regard the slave as the possessor of a soul, while they are constantly exerting all their power, and all their influence, to degrade him beneath the level of the beasts which perish. He was followed on the same subject by Abby Kelley, and never did I hear truth more forcibly expressed, or villany so fearlessly and ably exposed, to the scorn and detestation it deserves. I saw Methodists, Presbyterians, Baptists, and members of several other sects, cower with shame, as well they might, when she successively reviewed the action of their several churches, in defence of theft, adultery, and murder, under a pretence of zeal for religion. That much good was done by that discourse, I am very positive. Heaven grant the impression then made, may remain indelibly stamped upon the hearts of those who, for once in their lives, heard the precepts of the Gospel proclaimed in their unadulterated purity. What the event may be, I know not, but that the truth found its way to the minds of many, is certain. I saw tears glisten in the eyes of some, whom it might be supposed, were inaccessible to every feeling of benevolence or emotion of brotherly kindness, as with surpassing eloquence and power, she removed the covering from these whited sepulchres, and exhibited to the public gaze, the rottenness and corruption which lies sealed within their bosoms.

One subject discussed by Dr. Hudson and Abby Kelley while here, was the influence which Slavery exerts upon Northern labor, and this is a theme which it may readily be supposed, in a population like ours, excited no small degree of attention, on account of its novelty. People here, as almost everywhere else, are very sensitive on matters which concern their pecuniary interests. While I listened to her forcible and appropriate illustrations of the mode in which northern bones and sinew, are compelled to contribute their efforts to sustain the wickedness of the South, I could not but ardently desire, that every one in Pennsylvania, who earn their bread by the sweat of their brows, could have heard their position, with regard to this matter, explained, as it then was, by one who understood it perfectly, in all its bearings upon their social, moral, and religious condition.

What a wonderful woman is Abby Kelley—there is something in her voice which at once enlists attention, and proves that her whole soul, body, mind, and spirit, is entirely devoted to the cause of Human Freedom. When she exposes to deserved scorn and reprobation, the sins of an apostate church, or depicts the keen anguish of a mother's heart, when robbed of her babes, who, with a heart in his bosom, can withhold the confession, that as a nation, and as individuals, all who sanction the sin, deserve the keenest inflictions of Divine vengeance. The truth is, if such were my object, I have no words sufficiently strong to convey an adequate idea of the ardor, the sincerity, tenderness, and power with which she pleads the cause of her brethren in bonds. Place her in the situation of Joan of Arc, with all the noble feelings and deep-rooted, long-cherished prejudices of a nation operating in her favor, and who could set limits to the wonders she might accomplish. As it is, with the whole force of the national religion, the whole power of the Government, and the individual interests of every politician, directly opposed to the cause she advocates—give her but unrestricted *Liberty of Speech*, and in less than five years Slavery will be destroyed, both root and branch. This may sound wild, but I am fully persuaded it is true.

An impression has been made in Lancaster, which should be followed up without delay. Had those who were here last week remained a few days longer, I think it more than likely, that public sentiment, in this city, with regard to Slavery, would have been entirely revolutionized. But this could not be, consistently with other engagements. There are many here who would like to hear Remond and Foster, but so far as I know, there are none who would be willing to take the responsibility of giving them an invitation. Should either of them think proper to come, I think they would be well received. Something should be done to confirm those who are but partially enlightened to the vast importance of this subject. Such, I may say, is the condition of all those whose position would enable them to do the cause some service. Yours, &c. H.

Transfer of the Emancipator.

I intended sooner to have noticed an expression contained in a letter of John Jay, Jr. published some weeks since in the Standard, and repeated in an editorial article of April 3d. The expression is as follows, viz: "The gentlemen who came to us intimated their belief that there was *fraud* in the transaction, (of the transfer of the Emancipator,) and we declared our belief that there was no *fraud*," &c. This refers to a Committee, of which *I* was a member.

I presume that Mr. Jay did not intend to ascribe such an expression, orally, to all the members of the Committee, and I feel confident that I did not personally make use of it. I think also, that Mr. Loring did not undertake to pass judgment on the question of moral fraud, as affecting the hearts of those concerned, but spoke of the case on the merits of the facts, rather than with reference to the motives of any persons. I recollect that different states of feeling were manifested by different members of the Committee.

For my own part, I performed the duty to which I was appointed, that of soliciting the retransfer of the paper. After it appeared pretty certain that this effort would be fruitless, and opinions had been put forth on both hands, with which I did not exactly coincide, I made the suggestion, either in the interview with Mr. Jay, or in one with Mr. Arthur Tappan, that in the existing state of division in the abolition ranks, it might be just to all parties, subscribers especially, for those subscribers who preferred a paper edited by Mr. Leavitt, to receive such an one, and for those who did not, to receive the paper which was to be published by the American Society, for the remainder of the time for which they had subscribed;—and though we had not power to make such an arrangement, yet it might be suggested for the consideration of the respective societies, or the officers representing them. This idea did not appear to meet with favor on either hand.

In reference to the propriety of the transfer of the Emancipator, effected after notice had been given that the editor, under whose management most of the subscribers had contracts for the paper, was to be dismissed from his place, I have always been of opinion that a great deal could be said on both sides. If an arrangement had been made like that of which I have above spoken, I think true equity would have been attained. As to the pecuniary question, there has, I think, been no damage suffered by the society. And to have forced upon the subscribers such a paper as the American Society afterwards published, would have been a wrong to a greater number than suffered as the case actually went. The course of neither party was probably precisely right, as is generally the case in schisms in religious, political, or benevolent associations.

I deem the whole transaction of the Emancipator as little objectionable as that of the Board of the New Hampshire Society, in 1840, in transferring the press and types of the Herald of Freedom to a few private individuals, so as to take them from the future control of the society and its representatives.

I deem it less objectionable than the course of the Executive Committee of the American Society of 1843, in conducting the Standard for a whole year, under the charge of Mr. Child, and upon the principles approved by him, after they had themselves informed him that it was perfectly understood by the society when they were elected, that they should not allow it to be so conducted, and he had replied that he disapproved of the views of the annual meeting of the society, and would not conform to them.

I deem it less objectionable than the course of the Executive Committee of 1844-5, in rendering the Standard, practically, a decided Whig paper, after the meeting which appointed that Committee had caused a change in the editorship, on the ground that Mr. Child gave the paper too much of a Whig bearing.

I deem it less objectionable than the course of the present Executive Committee of the Pennsylvania Society, in devoting its energies, its newspaper, and its lecturers, to the support of the non-voting theory, when the State Society had declined, at the meeting at which that Committee was chosen, to assume the advocacy of that theory.

I deem it less objectionable than the course of the Executive Committees of the American, the New Hampshire, the Massachusetts, and the Pennsylvania Societies, in selecting their editors and agents exclusively, or nearly so, from the small sect of Non-Resistants, thereby practically converting organizations that were intended to embrace all sects, and to be impartial between all, into organizations for disseminating the peculiar views of a single sect.

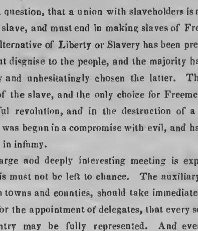
I deem it less objectionable than the effort making, and partly consummated, for converting our societies, practically and openly, into bodies for the settlement of questions of faith and practice, in reference to religion and politics, not embraced, nor intended to be embraced, in the Constitutions of those societies;—and this, too, by persons who boldly proclaimed, in 1839, that no Anti-Slavery society had a right "to arraign either the political or religious views of its members," or to decide whether it was right or wrong for Abolitionists to go to the polls and vote.

I feel convinced that impartial persons would decide, by an overwhelming majority, that these acts were wrong, and more censurable than the transfer of the Emancipator;—and yet I can readily believe that persons were engaged in all these acts, who thought they were doing right; for sectarian zeal is a wonderful perverter of the judgment. Hence, I think it becomes those who participate in acts, which so many would condemn, to have some charity for those who have done things which *they* disapprove.

THOMAS EARLE.

The Anti-Slavery Standard.

NEW-YORK, THURSDAY, APRIL 17, 1845.



"NO UNION WITH SLAVEHOLDERS."

ELEVENTH ANNUAL MEETING OF THE AMERICAN ANTI-SLAVERY SOCIETY.

The American Anti-Slavery Society will hold its annual meeting in this city, at the Tabernacle, on Tuesday, the sixth day of May next, commencing at 10 o'clock in the forenoon.

The meeting of the Society has never been held at a more momentous crisis. After ten years of toil and danger, the Society, at its last meeting, adopted the revolutionary motto by which it is now distinguished. One year has been sufficient to prove the wisdom of assuming its present position. It has raised a standard which it can never lower without dishonor, and which can alone lead it to victory. The events of the last year have shown, beyond a question, that a union with slaveholders is a curse to the slave, and must end in making slaves of Freemen. The alternative of Liberty or Slavery has been presented without disguise to the people, and the majority have solemnly and unhesitatingly chosen the latter. The only hope of the slave, and the only choice for Freemen is in peaceful revolution, and in the destruction of a Union which was begun in a compromise with evil, and has continued in infamy.

A large and deeply interesting meeting is expected. But this must not be left to chance. The auxiliary societies in towns and counties, should take immediate measures for the appointment of delegates, that every section of country may be fully represented. And every individual member, who can by any possibility make arrangements to be present, should be a self-appointed delegate. The counsels of the warm, and true-hearted, and the clear-headed are needed, that the interests and the necessities of the cause everywhere may be fully known, and the wisest action, and the most effective plans for the dissemination of anti-slavery truth for the coming year be proposed and carried into effect. We need especially, *associated action*, at this moment, and the friends everywhere should see to it that the gathering be a mighty one, and worthy of the hour and the cause.

The arrangements for the business meetings will be advertised in the next Standard.

EDMUND QUINCY,
FRANCIS JACKSON, } Committee of Arrangements.
SYDNEY HOWARD GAY,

New-York, March 10, 1845.

American Pro-Slavery Clergymen.

Three well-known and highly-respected gentlemen, clerical by profession and pro-slavery by character, sailed last week from Boston by the Cambria. They are the Reverend John Codman, D. D. of the Congregational (orthodox) church, the Reverend Daniel Sharp, D. D. of the Baptist, and the Reverend Francis Parkman, D. D. of the Unitarian denomination.

It is a proof of the complete dominion that Slavery has obtained in the United States, and of the fearful extent to which it has demoralized the public mind, that few except pro-slavery clergymen can obtain or retain the pastoral charge. While the anti-slavery clergyman is stigmatized as meddling with things with which the gospel has no concern, and while preaching "deliverance to the captive," and "the Lord's acceptable year" of universal emancipation is termed profane and secular business, the pro-slavery clergyman, who "cannot see it to be his duty to forfeit his influence by disturbing the social arrangements of the land in which he lives," is highly praised and warmly sustained.

No danger that *he* should lose his office. No wo rests upon *him* but the one denounced by his Master against those that all men speak well of. He enjoys while he lives, the confidence and esteem of his wealthiest and most influential parishioners, whose civil, religious, and domestic well-being is, according to their own estimate of it, endangered by the preaching of immediate emancipation. All their temporal concerns, and those they call their eternal ones, too, are wrapped up with Slavery, and they shrink from even a word which may have a tendency to awaken the public mind to the justice and necessity of its immediate abolition. When they die they will be very likely to leave a substantial testamentary token of their approbation to the men who, standing in the capacity of ministers of God and ambassadors of Jesus Christ, have soothed their consciences by the assurance that evil as Slavery is, its continuance is yet a lesser evil than its immediate abolition. American Abolitionists would regret to have an inference drawn from this general statement, that the Rev. Drs. Codman, and Parkman have been determined in their opposition to abolition by pecuniary considerations. As men of what in America is called fortune, they are placed above that temptation. Doubtless it is only the disgrace, and inconvenience, and self-denial of being anti-slavery, in a country where that sin is guaranteed by the Government, and christened by the Church, which retains either of the three gentlemen in question as the practical supporters of the system.

The public opinion of England has abolished British Slavery, and to that public opinion, American Abolitionists feel, therefore, that they have a right to look for aid in their arduous struggle to purify and rectify their own. For the sake of the cause and in the name of well nigh three millions of our countrymen in bondage, we adjure our British brethren to bear a faithful testimony for the right in the ears of all American travellers, especially those who have undertaken to be in an especial sense the guardians of morals and religion—American Doctors of Divinity.

Let them be faithful "in doctrine, in reproof, in correction, and instruction in righteousness." Let them not fail, each after the fashion of his own sect, to withdraw its religious sanctions from all Americans who are not laboring with the hearty zeal, which a Christian cannot but feel, for the abolition of a system at war with every doctrine and precept of Christianity.

No great research will be needed to demonstrate the character and position of Drs. Codman, Sharp, and Parkman. The testimony of those few British Abolitionists who have been tried in the furnace of this country's opposition to Emancipation and found worthy, will not on this point be wanting. They will remember the above mentioned names, as either loudly or silently prominent during the whole period of the anti-slavery contest, above the embattled ranks of ecclesiastical opposition to the Abolitionists; maintaining the necessity of a longer continuance of the bloody system, which is a disgrace to our country and our age;—giving the highest sanctions of their respective denominations to slaveholders.

No hasty protest made on the moment of departure for a land which has an anti-slavery reputation among the nations, should, *of itself*, be suffered to weigh down the testimony of the previous life of him who makes it;—for, it is, under the circumstances, as suspicious as a death-bed repentance, or a bequest of slaves to the Colonization Society. Dr Sharp, we understand, has left a written document of this kind, with the American Baptist body, to which he belongs; just as Dr. Codman bore a verbal testimony to his own character as an Abolitionist before his departure for England, on a former occasion. "We are as much opposed to Slavery as any body, but——" is the very rallying cry of the opposition to abolition here; and we ask our British brethren if they do not find it so, when the opposer reaches the shores of the mother-country. "*We* detest Slavery, but some men are violent—others are foolish—others are denunciatory; and therefore we cannot act. The Constitution to which our oath of allegiance is due, forbids the protecting of fugitives: *We* have no right to intermeddle with the institutions of the South: It will destroy the influence of our denomination among the slaveholders, and thus prevent the salvation of souls."

But it would be a waste of time here, to recapitulate *all* the self-justifications and disguises of pro-slavery, shrinking in shame from the light of the Bible, and the Declaration of Independence. Those who plead them, or any like them, in excuse for a pro-slavery position as citizens, or as religious men, should not be allowed the benefit of their one Parthian arrow.

We have directed attention to the general position of the gentlemen in question, as the leaders of religious bodies acknowledged in England to be the great bulwarks of Slavery. It only remains to subjoin a few illustrative facts. Former numbers of the Standard will furnish copies of the correspondence with England which defines the position of Dr. Parkman; while such has been his life, in the midst of his brethren, that it would be ridiculous to heap up evidence, of what none would think of denying—his devotion to things as they are, and his prohibitions of "*everything* beginning with *anti.*"

We quote the following from the Quincy Patriot, a provincial newspaper, of good character, published within half a dozen miles of Dr. Codman's meeting-house, to prove that he still continues, as he has ever been, the opposer of Abolitionists, and in religious fraternity with slaveholders.

New Church.—A new church, called the Neponset Orthodox Congregational church, was organized on Thursday, March 27th, 1845, at Neponset village, in Dorchester. The individuals composing said church, were mainly from the Second Church, in Dorchester, of which Rev. Dr. Codman is pastor. *The new church takes the ground of non-fellowship with slaveholders.*

With respect to the Baptist Doctor, it is only necessary to state that the venerable Stillman Lothrop, for nigh *twenty years* a Deacon of the church of which Dr. Sharp is pastor, finding all his labors in vain to make it take an Anti-Slavery position, dared no longer to be implicated with it in sustaining Slavery, and, consequently, withdrew his fellowship from it as a Christian Church.

Not one of these gentlemen will deny that he gives every religious symbol of his clerical approbation to slaveholders, that is used to express fellowship by his denomination. Not one of them but has bestowed upon the cause of Freedom and its advocates the most utter neglect and opposition. It is in vain to speak of the cause of Freedom as having any visible existence in this community, but as personified by those who are actively engaged in bearing it onward. For ourselves, we confess to an entire incapacity of comprehending either Freedom or Slavery in the abstract; and we believe that it is only in this abstract sense that these gentlemen even pretend to love Freedom, or hate Slavery. There are but two classes of persons in the United States in this regard;—those who for various reasons would continue Slavery longer, and those who would immediately abolish it. The rest are "carried along," to use the expressive words of another, 'like dead fish in a stinking stream." We have wished to do Messrs. Codman, Sharp, and Parkman, the justice of acknowledging that they are rather in the active than in the passive category;—in the front rank of a constant, though of late years, quiet opposition. Better things have been hoped of all of them, but they have disappointed friendly expectation, and withstood brotherly admonition. They have all, very recently, shown a most unministerial disposition to yield, in forced concession, to the will of their Whig friends, (who are just as naturally anti-slavery being *out* of power, as they were in 1835 pro-slavery, being *in* power,) what they have ever contemptuously refused to the entreaties, the remonstrances, the arguments, and the rebukes of their Anti-Slavery friends.

We commend them all to the fidelity of British Abolitionists. We have not to reproach ourselves while so doing with having shrunk from a disagreeable office, or evaded a painful obligation. We have been zealously faithful to them ourselves, with all long suffering and diligence, that so we might, if possible, share with them the exceeding great joy of the anti-slavery work.

We therefore feel entitled to remind the British friends of our enterprise that *they* have now a duty to fulfil:—a duty in appeal, admonition, and rebuke, which they cannot neglect without virtually taking sides with the oppressor against the oppressed;—without incurring a responsibility far weightier as the supporters of the system of Slavery, than the slaveholder himself, with all his bloody statutes and guilty practices: for surely it cannot but be seen by all, that the first exist, and the last are permitted, merely because men have ceased to discriminate in their religious teachings and their ecclesiastical intercourse between "the precious and the vile" in morals. The gentlemen in question, are not merely individuals travelling for their own pleasure—they are the virtual—doubtless also the accredited representatives of the American pro-slavery church. To give them the right-hand of church-fellowship will be a crime against humanity and a disgrace to Christianity: it will be treason to Freedom and allegiance to Slavery: it will be heart-cheering to the slaveholder and to his northern supporter, but to the slave and to the Abolitionist, "in bonds as bound with him," it will be a grievous wrong. May these few words, spoken in none but the most friendly spirit, though with all simplicity and godly sincerity, do somewhat towards preventing its infliction unawares.—c.

"The Brotherhood of Thieves."

The "True Wesleyan," the organ of the Wesleyans, published in this city, quotes my remarks on the "Brotherhood of Thieves," from a late Standard, with the following comments:

The above is certainly plain talk, and not only plain, but very severe, if it be true, for truth is always more severe than falsehood. We will leave all concerned to speak for themselves, if they have any reason to offer, why judgment should not be entered against them. We have a few words to say in behalf of the Wesleyans, and we will say them in all plainness, as that is the style which pleases the Standard.

1. Mr. Standard, we enter our solemn protest against the principle on which you condemn us. You say, "un-

til they can disprove the charge against them," &c. This is the very principle of Slavery. Their laws assume that every colored man is a slave, unless he can prove himself free, instead of assuming that every man is free, until he is proved to be a slave. You profess to have been battling against this unjust principle, for years, and we are sorry that you should so far have forgotten your work, as to have resorted to it to condemn us. Unless we can prove ourselves clear, we must be considered guilty! We have always considered that every man, and every class of men, were to be considered innocent until proved guilty. We say, then, until the Standard proves the charge brought against us, he has no right to class us with the "brotherhood of thieves." To your work, then, or take back your charge.

2. The Standard is informed "that Christian character in the old church, will" *not* "give admission to the new." A letter from the old church would be of some weight; it would be considered good evidence that the persons bringing it to us, possess the qualities which the old church is known by us to insist upon as conditions of membership. Beyond this it is of no importance, and does not in the least entitle the bearer to membership among us. A person may be rejected with such a letter in his hand, and if he is received, be is received on the merits of his Christian character, and not because he has such a letter. The letter is merely one item of the whole evidence from which the church decides the case. A letter of recommendation from one of our own churches, presented to another of our own churches, does not give the bearer membership therein, but he is received or rejected by the free vote of the members, the letter being only one item of the evidence from which they judge.

This provision of our economy, is founded upon the principle that every church, that is, company of Christians who associate together, have a right to judge for themselves of the qualifications of their own members, and whom they will admit to their "brotherhood" and fellowship.

3. As to our proving "that a consistent anti-slavery life must be shown before admission can be given," we shall not undertake the task, until *the* "Standard" will give us *a* standard of anti-slavery life, by which we can compare our terms of membership. This is a point on which anti-slavery men, so-called, may differ. Those who are in full sympathy with the Standard, may not agree among themselves, what are all the essentials of "a consistent anti-slavery life." If the Standard will settle this point, and inform us just what is essential to a consistent anti-slavery life, we will prove that we require it of our members, or allow him, according to his reckoning, to place us with the "brotherhood of thieves." While we are waiting for a standard of anti-slavery living, we will present *the* Standard with *our* standard. There are three clauses bearing on this question which we will quote. The first is our seventh article of religion, and reads as follows:

"Of Relative Duties.—Those two great commandments which require us to love the Lord our God with all our hearts, and our neighbor as ourselves, contain the sum of the divine law as it is revealed in the scriptures, and are the measure and perfect rule of human duty, as well for the ordering and directing of families and nations, and all other social bodies, as for individual acts; by which we are required to acknowledge God as our only supreme ruler, and all men as created by him, equal in all natural rights. Wherefore all men are bound so to order all their individual and social acts, as to render to God entire and absolute obedience, and to secure to all men the enjoyment of every natural right, as well as to promote the greatest happiness of each in the possession and exercise of such rights."

The second clause is one of the general rules which forbids

"The buying and selling of men, women, or children, with an intention to enslave them; or holding them as slaves; or claiming that it is right so to do."

The third clause, which we will quote, is from the restrictive rules, limiting the powers of the General Conference, and reads as follows:

"Nor shall they make any distinction in the rights and privileges of our ministers and members on account of ancestry or color."

If the adoption of the above principles, with an honest intention, and a zealous effort to carry them out, cannot save us from the rank the Standard has given us among the brotherhood of thieves, we must submit to our fate, and will try to do it with all meekness. What cannot be prevented, must be borne.

Though hardly able to spare the room for it, I give [illegible]ace to this defence of the Wesleyan Church, because I [illegible]sh to make one or two strictures upon it, which will be [illegible]tter understood by my readers with the article before [illegible]; and because I am sincerely desirous that we may [illegible]at the truth in this matter, and that the Wesleyans, [illegible]refore, should be heard for themselves rather than [illegible]rough my representations.

[illegible]st. The editor protests against the principle on which [illegible] church is condemned. This, he says, is the very spirit [illegible] Slavery. I think not. All Abolitionists, including the [illegible]esleyans, have long ago decided that the great body of [illegible] American Church is pro-slavery. Its guilt rests not [illegible]nply upon its anti-abolition character, and position, and [illegible]nfluence, but upon the fact, which cannot be gainsayed, [illegible]f its refusing to deal with the sin of Slavery as with other acknowledged sins, and of its recognizing slaveholders and their supporters as Christians. *To be a church in the United States, is prima facie evidence of being pro-slavery.* The burden of proof lies upon the church to show itself not so. That proof, as in the case of the Covenanters, must be direct, irrefragable, and so plain that it cannot be liable to misconstruction. It must be as plain as the proof of its belief in doctrine which ranks it as Methodist, Baptist, &c. The Wesleyan Church will not acknowledge itself to be pro-slavery. Neither will the Methodist Episcopal Church. But we judge both from the fact of position. This fact is so conclusive, that both are bound to prove an *alibi*.

2d. The Wesleyan informs the Standard that "Christian character in the old church will *not* give admission to the new." I asked the question, supposing that the refusal for such admission, if made at all, would be on the ground of the *un*-christian, because of the pro-slavery, character of the old church. If this were the ground, then the refusal would settle, as far as that went, the anti-slavery character, and admission settle, without doubt, the pro-slavery character of the Wesleyan Church. But this is not the ground, it seems, on which admission is refused, inasmuch as the branches of the Wesleyan Church put their own members on the same footing that they do members of the old church. The answer, then, goes for nothing, as, for all that appears, the anti-slavery or pro-slavery character of the applicant is not settled, or even considered, by the fact of his having been a member of either one church or the other. Does the Wesleyan mean to say, however, that the fact of Christian standing in the old church is *not* considered evidence of *pro*-slavery character? If so, this will go far to show the new church not *anti*-slavery. Its words may certainly bear this construction. But I will not reason from implication, but give it the benefit of the doubt.

3d. The Wesleyan asks for my standard of a consistent anti-slavery life. I need not give it, as I do not mean to judge it by that. I wish merely to try it by its own standard, which is all we have ever pretended to do with any church. The Wesleyan gives us its standard, which is the broad ground of Christianity. In addition to this, it has, if I am not mistaken, certain rules of church government and discipline, by which it exercises a power over each of its members. An open adulterer, a notorious thief, or an habitually profane man, would not then be permitted to remain as a church-member. Neither would one who is an advocate of the innocence of these sins in others. Nor, of course, would one who is a member of a church which openly and wilfully gave fellowship to such sinners. And all this is in accordance with the platform of broad Christian doctrine and church government, which the Wesleyan declares is its standard of anti-slavery life.

Now, then, the question arises, are you true to your own standard? Do you treat the sin of Slavery as you treat all other sins? You would not admit, for any length of time, an open adulterer, or a notorious horse-thief, or their abettors, to your communion. Would you admit a slaveholder? You will answer, no. Would you admit his abettor? That, I fancy, is not so easily answered. But, unless answered in the negative, you are not true to your standard.

You would receive,—that you admit,—letters from a pro-slavery church, and then judge for yourselves of the merit of the candidate for admission to your body. If the church from which these letters came gave fellowship to the other sinners just mentioned, would you receive them? I presume not. Then are you not, in receiving letters from the pro-slavery church, inconsistent with your own standard? Would you receive a man who upholds by his vote a system of adultery or horse-stealing, supposing, for the sake of argument, that they were upheld by our political institutions? You will answer, I presume, of course not. But do you not receive Whigs and Democrats into your communion, both which parties are pro-slavery, by their own confession? I know the Rev. Edward Smith, of Alleghany city, has lately been tried for assault and battery for leading a young man out of his meeting, where he had obtruded himself, having been recently excommunicated for voting for Henry Clay. But is not Mr. Smith's church an exception, and not the general rule in your body?

In short, do you maintain exactly the same relation to the sin of slaveholding, and all who uphold or countenance it in any manner, that you do to all other acknowledged sins? If you do not, then you are not an anti-slavery church. Nor can yours be an anti-slavery church, according to your own standard and acknowledged principles, if you recognize any pro-slavery church as a Christian Church. Yet would not your ministers exchange with the ministers of the Methodist Episcopalians? and do you not covet the distinction of being recognized by the old mother, as good Methodists?

I waive the question of voting under a pro-slavery Constitution, as on that point you may conscientiously differ from those who believe it to be such. The points already touched upon, and the questions asked, if truly answered, will settle the question whether you belong to the "Brotherhood."

Of course, in all that I have said, I have reasoned upon the supposition that we are agreed upon one point, namely, that Slavery is a *malum in se*—as Wesley called it, "the sum of all villanies,"—and, that, therefore, the points I have touched, need not be enlarged upon. If Slavery is a sin, it is to be treated precisely like any other sin, according to the principles and doctrines of your church. The question then is, do you deal with Slavery just as you do with horse-stealing and adultery, now, and would were they surrounded by the same circumstances that Slavery now is? I believe you do not, but shall be glad to acknowledge the contrary when you shall make it appear.—G.

The Compensation Question.

In another column of to day's paper (last week's) will be found an article on this question, from T. E. of Philadelphia. It is presented in the usual terse and logical method of our friend, and no stronger case could perhaps be made out for the advocates of paying men for ceasing to be robbers. I have only a word or two to offer on the other side, having no fancy for hair-splitting, and no time to waste in devising ingenious and subtle sophisms, on a question which is already irrevocably settled. Were Slavery to be abolished by compulsion, as in Jamaica, compensation might be presented and accepted as a convenient way of settling a difficult question. But where compulsion will not, and cannot be used, such a compromise cannot, in the nature of things, be made. Slavery will be abolished here either by servile war, when the slaves will take and give such remuneration as pleases them, or else because the people will come to view it as a sin and a curse, and to be abandoned therefor, and not simply for politico-economical considerations; and in such case compensation would be as morally impossible to the repentant slaveholder, as in the Temperance cause it would be to a repentant rum-drinker, or—except in cases of extreme hardship—to the repentant rum-seller.

Our friend, it seems to me, in this, as in the Disunion question, fails to recognize the essential morality involved in the case at issue. He takes his stand by the side of the slaveholder, who looks upon his fellow-man as a chattel, and worth so much in dollars and cents, in the market, rather than by the side of the slave as a brother-man, but whose manhood is denied him, and who is robbed of all his rights. If Slavery is absolutely and positively wrong, then it should be repented of and abandoned like any other sin. There is no reason in establishing it as a general rule in relation to this sin that men are to be paid for ceasing to do evil. To steal a man is certainly not less criminal than to steal a horse. Civilized society everywhere punishes the one; by what law of morality can society be justified in paying the criminal for ceasing to do the other?

But E. says, "that in the proposed case, compensation is not to be given *for emancipation*, but for other reasons." I submit whether advocating compensation as the general rule, instead of the exception is not doing it *"for emancipation?"* Were it advocated as the exception, and not as the general rule, then we might all admit that certain cases might arise wherein it would be right to grant compensation to individuals, not because they have performed a virtuous act, for that they are bound to do at all hazards, but because, by doing right, they have subjected themselves to suffering which appeals to our commiseration. A case may occur, and sometimes does, wherein a rum-seller may be remunerated for the loss of property in abandoning his traffic; but this is a very different thing from offering a remuneration to all rum-sellers as an inducement to them to discontinue the traffic, on the plea that society is answerable for the existence of the evil of drunkenness. E. seems to forget, or at any rate leaves out of sight, this distinction between the establishment of a general principle in advocating compensation, and in granting it from a humane motive in a possible contingency. The one may be right, only because it is right to relieve suffering, whether the result of a good or a bad action; the other is wrong because it offers a pecuniary reward for an act which should be demanded because it is right in itself: and such reward, as it appeals to the basest motives, is contrary to the genius of the anti-slavery enterprise, which, if I comprehend it, aims, not simply at abolishing the outward form of Slavery, but at exorcising the spirit to which it owes its origin.

E. assumes that the slave has a right to ransom himself from his bonds, and that his friend has the same right to assist him in doing so. And he illustrates this position by that of a person submitting to the demands of a robber, or a non-resistant to the demands of the Government. The cases are not analogous. The robber and the Government create the relation in which they stand to their victim, and oblige him by force to submit to their exactions, or suffer punishment—perhaps death. But the Abolitionist stands in a very different position to the slaveholder. The latter does not force the former to anything; but the first represents to the last the enormity of his sin, for which he calls upon him to repent. The difference is a very wide one, and E. virtually admits its importance in making the right of the Abolitionist to use compensation depend upon its being done "conveniently," and in believing that the slave "will not otherwise obtain his liberation." If the position of the slaveholder were such that we were sure that the slave could not be liberated, and his friends could do nothing for his liberation except by submitting to a robber's power, then it might be a question whether we might not resort to compensation. But as the case now stands no such necessity exists. The slaveholder cannot force us to resort to compensation, while he must eventually submit to the moral power exerted upon him, and to the commands of his awakened conscience.

So, too, in the case of the kidnapped boy in the fourth proposition, the same admission is made in the alternative conveyed in the words—"if I cannot otherwise accomplish it." One would be a "rogue and a cheat," if he did not use all lawful means to undo a wrong he has committed. But he would have no right to resort to unlawful means, and such as would confirm the wrong-doer in his notion that his wrong was right

E. holds that the North are equally guilty with the South in establishing and upholding Slavery. Granted with all my heart. But it will be difficult to show our share of the guilt by the pecuniary profit which we have enjoyed arising from the system. The guilt is moral rather than pertaining to the pocket. My direct share in the latter ceased when my grandfather on one side, and great-grandfather on the other, a half century and a century a ago, in Massachusetts, abolished Slavery, so far as they were personally concerned, without compensation. My moral guilt consists in that I have two or three times taken the oath—by voting—to support the pro-slavery compact under the Union. Of pecuniary benefit, then, I was never guilty directly, nor voluntarily, indirectly. Of the moral guilt I have freed myself by refusing to support the pro-slavery Constitution, and so far as I am concerned, dissolving the Union. And my case is, or may be, that of nearly every Northern man. If E. has money in his pocket which came from slaveholding, let him throw it into the Treasury of the American Society, as "fruits meet for repentance." If he feels morally guilty, let him lighten the load from his conscience by refusing to support the felon system longer.

E. begs the question in assuming that we are bound to use compensation in preference to moral suasion or Dissolution, because it is a more expeditious mode of abolishing Slavery. He must first prove that it is a more expeditious mode, and then convince us, before we are at liberty to use it, that it is right to do so. The appeal to history shows nothing, but that servile war and compensation have both been tried, and abolition without either has not. Five years ago moral suasion had never been used with the drunkard, but time has proved that the appeals to history then were good for nothing. The law of love, instead of the law of force over the convicts in prisons is even now but just beginning to be exercised. Because it never has been tried, does it follow that it never will be successfully? There are more "laws of the human mind" than either E or I wot of.

It is not necessary to follow our correspondent through all his illustrations. Doubtless cases of individual hardship and suffering will arise when Emancipation takes place. We can meet them when they come up, and apply such remedy as an enlightened humanity shall dictate. Our business is with what is now, rather than what may be. The slave is now a sufferer, morally, intellectually, and physically, to a greater extent than the slaveholder ever can be. Our duty is to relieve him from that suffering by removing its cause through the virtue of our own repentance, and by appeals to the moral sense of his oppressor. First of all do we need repentance for national sin, and having that, the way will very speedily open by which we may rid ourselves of a national curse. It will not need that a *pro rata* distribution of profit and loss,—were that possible—should be made The man who has all his life wronged his neighbor, will not, if he truly repents, measure his repentance by dollars and cents. He will be glad rather to give remuneration for his wrong than ask it for his virtue. There are other laws of human nature, I beg E. to remember, than those of arithmetic and selfishness.—G.

Judge Jay's Letter.

In another column will be found a letter from Judge Jay, in which he advocates the Dissolution of the Union. This is very gratifying, and will exercise a wide and deep influence throughout the country. The Liberty party, with which Mr. Jay has heretofore acted, of course does not like it, for the position is a reproach to their own short-comings, and beside deprives them of an available candidate for the Presidency. The Emancipator reviews Mr. Jay's letter, and the gist of its article is that the same moral power which would be necessary to dissolve the Union, would be sufficient to abolish Slavery. Did the Emancipator reflect that this argument is two-edged? It is pre-eminently true of Liberty party. When the people are anti-slavery enough to do all that Liberty party proposes, that party will be unnecessary, for one of the other parties will do its work. But the argument is false when applied to Dissolution. Dissolution is advocated as a necessary step to free ourselves from guilt, and as a means of Emancipation. We *must* as honest men, and loving liberty, be absolved from our responsibility in this national guilt; but if our position, fearless of consequences, should bring the Southerners to their senses, then we shall not need Dissolution. Liberty party in short is working on the branches of the tree, while Dissolution strikes at its root. The first works from effect to cause, the last from cause to effect. Public sentiment when rightly directed will do all that Liberty party proposes; to work for Dissolution is to change that public sentiment.

The Pennsylvania Freeman of last week, contains a letter from Judge Jay to Edward M. Davis, on this subject which I subjoin. He says:

"I have just read Noah's charge to which you call my attention. It is in perfect keeping with his moral and legal character. I am a devoted friend to the Union, and see in the tyranny exercised by Congress in behalf of Slavery, no reason for a dissolution. True it is, that tyranny is a wicked and detestable violation of the Constitution, but by whom is it exercised? The North is equally represented in the Senate with the South, and in the other House we have the majority. Hence our rights are trampled under foot by our own representatives. They hasten to open their jaws to receive the gags of the slaveholders, looking for their rewards in the vote of the South, and their constituents again and again applaud their treason to Liberty and their fealty to Slavery. It is in vain to say that it is the Union which has thus corrupted both people and representatives—it merely in this particular instance affords opportunity for the manifestation of our degeneracy. Most unfortunately the disgraceful conduct of Congress is daily diminishing the affection hitherto cherished for the Union, and destroying the confidence once reposed in its permanency. Nor has the Union been strengthened by the savage assault on Mr. Adams, for the exercise of a Constitutional right, or by the execrable outrage on Mr. Giddings; nor will the nostrum proposed by our Israelitish Judge invigorate its enfeebled health. If the Union can only be preserved by fining and imprisoning all who venture to discuss the utility of its continuance; if, in other words, its existence is incompatible with freedom of speech and of the press, then it is a curse instead of a blessing. It is to me a gloomy foreboding, that such a charge as Noah's, so at war with our laws and constitutions, so abhorrent to all ideas of true liberty, and in truth so calculated to excite disgust with the Union itself, by inculcating the sentiment that the discussion of its merits is a criminal offence, should be tolerated in the community, or received by even a portion of the press in silent acquiescence. I am persuaded the measures taken to holster up Slavery are accelerating the destruction of our Confederacy, and the day that witnesses its dissolution, will be the commencement of an era, not of peace and happiness, but of perplexity and wo, and blood, to both North and South.

Should the slaveholders succeed in their designs of annexing Texas, then indeed, despite of the New-York Court of Sessions, would I not merely discuss, but with all my powers would I advocate an immediate dissolution. I love my children, my friends, my country, too well, to leave them with my consent a prey to the accursed Government which would be sure to follow. With the addition of Texas, the slaveholding interest would for all time to come predominate in our national councils. Wars would be waged and the rights and happiness of he North would be sacrificed to extend the region of the WHIP from Maryland to Mexico, and not improbably our own free States would be converted into a vast prison house. But as long as we can escape the foul embrace of the pirate republic, so long let us cherish our Federal Union, as under God the guarantee for internal peace and prosperity. Time will diminish the influence of the slaveholders and of course the obsequiousness of our demagogues—we shall utimately recover the rights of which we have been robbed, and Slavery will finally perish in the contest with free labor, and under the frowns of the civilized world.

Yours, respectfully,
WILLIAM JAY.

Protest of the Mexican Minister.

Gen. Almonte sailed a few days ago from this port for Mexico. Before leaving Washington, he addressed the following Protest against Annexation, to the Secretary of State. It has been crowded out of the two last papers:

The undersigned, &c. &c. has the honor to address the Hon. John C. Calhoun, &c. &c. for the purpose of making known to him the profound regret with which he has seen that the General Congress of the Union has passed a law consenting to, and admitting into the American Confederation, the Mexican province of Texas.

The undersigned had flattered himself that in this question, the good sense and sound opinions of the citizens most distinguished and experienced in the management of public affairs in this republic would have prevailed in the deliberations of the legislative body, and of the Union, but unfortunately this has not been the case, and contrary to his hopes and most sincere wishes, he sees consummated by the American Government, an act of aggression the most unjust, which can be recalled in the annals of modern history, such as the spoliation of a friendly nation like Mexico, of a considerable part of her territory.

For these reasons the undersigned, in fulfilment of his instructions, finds himself obliged to protest, as he does accordingly protest, in the most solemn manner, in the name of his Government, against the law passed on the 18th of last month, by the general Congress of the United States, and sanctioned on the 1st of the present month by the President of the said States, by which the territory of Texas, an integral part of the Mexican territory, is allowed to be admitted into the American Union.

The undersigned, in like manner, declares that she aforesaid law can in no way invalidate the right which the Mexican nation possesses to recover the aforesaid province of Texas, of which she is now unjustly despoiled, and which right she will sustain and enforce at all times, by whatever means are in her power.

The undersigned will say, in conclusion, to the Hon. Secretary of State of the United States, in order that he may be pleased to inform the President of the said States of the same, that in consequence of the law against which he has just protested, his mission to this Government is terminated from to-day. Consequently, the undersigned requests the Hon. Secretary of State to be pleased to send him his passports, as he has arranged to quit this city as soon as possible for New-York.

The undersigned, &c.
(Signed)
Washington, 6th March, 1845.

Abolition of the Death-Punishment.

In the column of notices will be found an advertisement, calling a Convention in this city, of all persons opposed to Capital Punishment. The meeting is to be held on the day preceding the Annual Meeting of our Society.

It is to be hoped that the meeting will be a full one. There is probably no Northern city in which the influence of such an occasion is more needed than in this. The most painful apathy on the subject of the death-punishment exists. This is to be ascribed, in a great degree, unquestionably, to the position of the Church. She has arrayed herself—with a few exceptions, in individual cases—in favor of the shedding of blood. The argument of the Rev. Dr. Cheever, probably the best that was ever made in favor of Capital Punishment, and the more baneful in its effects, because based on the Bible, seems to have settled the question in many minds. It needs the attraction of new and powerful speakers, to draw a large audience, that a counter influence may be excited, and some interest awakened on this all-important topic. I hope that our friends, Garrison, and Phillips, and C. C. Burleigh will make arrangements to be here at the time appointed, and that our friends everywhere will avail themselves of the invitation given, that the influence of the Convention may be felt, not here only, but throughout the country. Below is a list of persons now under sentence of Death in five of the States. The fate of some of these persons may be averted, if this meeting is what it should be. Let it be full, and make itself heard of throughout the land.

UNDER SENTENCE OF DEATH.

New-York.—*Babe, the Pirate.*—The time of execution is fixed by the President in June, 1845.

James Eager, for the murder of Philip Williams. Time of execution, Friday, May 9th, 1845.

Maine.—*Thomas Thorn, for Murder.*—Time of execution not fixed. The law is that a criminal shall not be executed till one year after sentence, and not even then without an order from the Executive.

Vermont.—*Eugene Clifford*, for the murder of his wife and child. Time of execution not fixed. The law is, that there shall be fifteen months between the sentence and execution, and then the criminal is to be hung without an order from the Executive.

Maryland.—*Henry W. McCurry*, for the murder of Paul Roux. The 27th of June next is appointed for his execution.

Pennsylvania.—*Francis Basler*, Wyoming county. Sentenced to be hung on Friday, March 28th, but escaped from prison.

Executions are now private in the following States: Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New-York, Pennsylvania, and Maryland.

The Baptist Church.

The Baptist Register, published in this city, has come out in a long article, advocating the dismemberment of that church, partly on anti-slavery grounds. This looks hopeful. The political Union cannot long exist after the ecclesiastical is severed; and neither should exist, for our own and the slave's sake, if Slavery continues. One of the charges made in the discussion of the Disunion question in the Methodist Church, which has been going on in their papers for the last year, was, that leading Southern men of that persuasion had consulted with Mr. Calhoun, and other prominent nullifiers, who advised the division of the Church as a preliminary to political Disunion. It is a question, however, whether the members of the Southern portion of the churches will submit to be made thus, the instruments of political demagogues, who seek division, in the vain hope that they may no longer be tormented for their sins. When men find themselves thrust out of the pale of civilized and Christian fellowship, they will ask themselves if Slavery, which already lies so heavily on their consciences and their prosperity, is worth the price. No outward influence will so readily bring them to a knowledge of their present wicked position, or bring into action the latent anti-slavery feeling of the South.

Steamboat Disaster.

The Steamboat Swallow, on her way down from Albany one night last week, was wrecked, by running upon a rock opposite Athens. The accident is regarded as the result of unpardonable carelessness. The scene at the time is represented as being distressing beyond description. Doubtless the particulars have met the eyes of all our readers ere this. Many lives were lost—more, probably, than can be known till the boat is raised. The following are the names of those whose bodies have been found and recognized:

The Misses Wood, sisters, of Albany.
Wm. Davis, Albany.
Mrs. Coffin, mother of G. M. Coffin, West Troy.
Mrs. Coffin, wife of G. M. Coffin, do. do.
Mrs. Conklin, of Bennington, Vt.
Mrs. Walker, of New-York.
Miss Briggs, Milliner, Whitesborough.
Miss Spencer, do. do.
One young man supposed to be from the West.
One young woman not recognized, dressed in light mouslin de laine, having in her possession $51, $47 of which were of the Mohawk Valley Bank.
Miss Mary Ann Torry, teacher in a school at Mount Joy, Pennsylvania.
Mrs. Catharine T. Parker, of Utica, the widow of the late Milton Parker, Esq. and daughter of Mrs. Tracy, of Utica.

Distressing Fire.—An extensive fire occurred in Pittsburg, on Wednesday of last week, in which, from one thousand to twelve hundred houses were consumed. One woman is known to have lost her life, and several others, it is supposed, were burnt to death. It is estimated that the loss of property will exceed $10,000,000.

The following are the principal public buildings, manufactories, and offices that were destroyed:

Globe Cotton Factory, corner of Second and Ferry.
Fire Navigation Insurance Office, Market between 2d and 3d.
Firemen's Insurance Office, corner Market and 3d.
Bank of Pittsburg, 4th, between Market and Wood.
Office of Daily Chronicle, do.
Job Printing office of J. B. Butler, 3d, between Market and Wood.
Merchant's Hotel, corner of 3d and Wood street.
A. Kramer's Exchange office, do.
Jones and Sibbet's Exchange office, corner of 4th and Wood street.
Wm. A. Hill's Exchange office, between 4th and Diamond Alley.
R. & R. H. Patterson's Eagle and Bazaar Livery Stables. Diamond Alley and 4th street.
Associate Reformed Church, 4th, near Grant; Baptist Church, Grant st.
Blackwell's extensive Glass Works, Water, above Grant.
The Monongahela House destroyed, with all the furniture.
The Monongahela Bridge, entirely destroyed. It is rumored that several lives were lost on the bridge.
The Dallas Iron Works in Pipetown, entirely destroyed.

The Slave-Trade.—The following is the petition referred to in our last paper, of the British and Foreign Anti-Slavery Society, to the British Government, on the Slave-Trade:

To the Honorable the Commons of the United Kingdom of Great Britain and Ireland, in Parliament assembled, the petition of the Committee of the British and Foreign Anti-Slavery Society,

Sheweth,—That your petitioners rejoice in the rapidly spreading conviction, that so long as Slavery exists there is no reasonable hope of the annihilation of the Slave-Trade; and that it is felt not only by those who object upon principle, to the use of an armed force, but by the public generally, to be impracticable to suppress it by such means.

That a review of the experience of the last twenty-five years, renders it obvious that some deeply-afflicting evils have resulted from the application of coercive means for the extinction of the Slave-Trade; among which may be enumerated, a dreadful aggravation of the sufferings and horrors of the middle passage, a fearful increase in the rate of mortality on the number of unhappy victims shipped for the slave markets, and, on the part of Great Britain, a lamentable sacrifice of life and the expenditure of an enormous amount of treasure in vain.

That your petitioners have always been of opinion that the employment of an armed force for the suppression of the nefarious traffic, would prove ineffectual; and this opinion having been confirmed by indubitable facts,

Your petitioners respectfully, yet urgently, entreat your honorable House, to confine its exertions in future to the employment of such means as are of a pacific character, and to concentrate all its efforts on the universal abolition of Slavery, as the most effectual mode of extinguishing the nefarious traffic in human beings.

Signed on behalf of the Committee,
THOMAS CLARKSON, President.

A Noble Act.—The barque Bashaw arrived at Boston a few days since, having on board seventeen emancipated slaves as passengers. These slaves were the property of Mr. Palfrey, of Louisiana, and came by inheritance to John Gorham Palfrey, Secretary of State of Massachusetts. He has not only emancipated them, but measures were taken to have them brought to the North that freedom might not be to them a mere name. Would not such a man deem it an insult to be offered compensation for this act of simple justice, and one performed, not from any sordid motive, but at the dictation of an enlightened conscience?

Newspapers.—I have received the first two numbers of a new Liberty party paper, published in Philadelphia, and edited by the Rev. Lucius C. Matlack. It thus far keeps the promise made for it before it was commenced, that its articles would have an *Anti-Slavery tendency*. The Christian Politician, of Cincinnati, Dr. Brisbane's paper, has changed its name, to Western Transcript. The Hangman is established on a firm basis, and is to continue. I am glad to see that it has left off its revolting vignette. Success to it. The Path-Finder is the title of a new paper just issued at New Bedford. It is "devoted to the discussion of moral topics—to the dissemination of truth, and the exposition of error." It promises to be a valuable little hebdomadal.

Anti-Texas Convention.—The citizens of Ashtabula county, Ohio, held their convention according to appointment, on the 3d instant. Mr. Giddings addressed the meeting, by invitation. A series of resolutions were passed, in which the people pledged themselves to oppose the Annexation of Texas. An address was also adopted, in which Annexation is represented as tending to a dissolution of the Union. It recommended that a State Convention be held at Columbus at an early day.

Rumor of War!—The Washington correspondent of the Newark Daily Advertiser, writes under date of the 12th instant, that a rumor is current in the capitol, of official advices from Mexico, of a declaration of war. It needs confirmation.

Discussion on Slavery.—Lewis Colby, 122 Nassau street, and Gould, Kendall, & Lincoln, Boston, have published in a volume, the letters of Drs. Fuller and Wayland, on Slavery. It is in a cheap and convenient form. I have not yet had leisure to examine it, but may have something further to say upon it at some future time.

Allegania.—A committee of the New-York Historical Society, consisting of Messrs. David Dudley Field, Henry R. Schoolcraft, and Charles Fenno Hoffman, have made a long report on the subject of a new name for this Republic. They recommend that it be called Allegania, for the following reasons:

That the name of Allegania be recommended as the best, considering that it is derived from the grandest and most natural feature common to the whole country, an external type of strength and union, stretching from the Gulf of Mexico to the great lakes; that it is associated with the most interesting portions of our history; and that, in adopting it, we should restore to the land one of the primordial titles of the aborigines.

Ecclesiastical Pro-Slavery Literature.—A Baptist church in Ripley county, Ia. a year ago, adopted the following Resolution, which is given *verbatim et literatim* in a Western paper:—"That Abolition *lectors* and all other Political *lectors* be excluded *forever* the meeting-house."

This is adding insult to injury. We have done nothing to deserve being called out of our names in this fashion.

☞ Our esteemed friend, Wm. C. Coffin, is the person who was mentioned in the last Standard as imprisoned in New Bedford, for refusing to take an oath or affirmation when called upon to testify in a Court of Justice.

Samuel J. May.—The Syracuse Journal says that our friend has accepted the unanimous invitation of the Unitarion Congregational Society of Syracuse, to become their pastor. I welcome this old and faithful friend of the slave into this State.

Died.

In Washington, on Thursday last, Dr. Thomas Sewell, one of the oldest resident physicians in that city, and well known in this country and in Europe.

On Fifth-day (Thursday) morning, 10th instant, Willet Hicks, a minister of the Society of Friends, aged 79 years.

ACKNOWLEDGMENTS.

For the Standard—from March 22d to April 5th, 1845.

Daniel Wood, Mt. Gilead, Ohio,		$2 50	
Peace Wright, Knox,	"	50	
A. C. Sloan, Oriskany, N. Y.		3 00	
Stephen Spear, Waterloo, N. Y.		1 50	
Isaac Lisk,	"	1 50	
Joseph Willey,	"	1 50	
Charles Bonnell,	"	1 50	
Henry Bonnell,	"	1 50	
Azaliah Schooley,	"	1 50	
Webster Laing,	"	1 50	
A. T. Knox,	"	1 50	
R. P. Hunt,	"	1 50	
W. S. Dell,	"	1 50	
Abraham Vail,	"	1 50	
Jonathan Vail,	"	1 50	
Asa Palmer,	"	1 50	
Isaac Mosher,	"	1 50	
T. McClintock,	"	1 50	
Samuel Lundy,	"	2 00	
Wm. Shotwell,	"	1 50	
Levi Laing,	"	1 50	
C. White,	"	1 50	
Abner Laing,	"	1 50	
Alpheus Laing,	"	1 50	
Wm. Cope, Short Creek, Ohio,		2 00	
Sophia Upton, Victor, N. Y.		5 00	
Arad Gilbert, West Brookfield, Mass.		2 00	
E. T. Stowell,	" "	2 00	
John M. Fiske,	" "	2 00	
Otis R. Potter, New-York,		2 00	
Walker & Hayward, Barre, Mass.		2 00	
			55.00

Donations.

Thos. Trego, collection in Bucks co. Pa.	8 05	
Thos. Van Rensellaer, N. Y. by E. Quincy,	1 00	
Friends in New Bedford, by W. Phillips,	4 00	
Mass. A. S. Society, by Sam'l. Philbrick,	150 00	
		163.05
Total amount,		$218.05

FRANCIS JACKSON, Treasurer.

Correction.—The acknowledgment of $15, from Friends in Concord, in the Standard of the 3d instant, should have been, "By Wendell Phillips."

NOTICES.

TO THE ABOLITIONISTS OF EASTERN PENNSYLVANIA.

Are you ready, dear friends, to commence with us preparations for the Pennsylvania Fair of 1845? Warm hearts and active hands we would enlist, at this early period, that no time may be lost which might be profitably spent in this service. Information respecting what is to be done, it can scarcely be necessary to offer to those who, year by year, have been laboring side by side with us in this department of Anti-Slavery toil, and whose skill and ingenuity have been again and again proved. We want whatever liberal souls will devise, and ready hands execute. The Committee commence their efforts this year with the hope of making the Fair superior to those of preceding years, but this hope cannot, of course, be realized, without your dilligent and hearty co-operation. On this we rely. Need we urge upon you motives to action? The slave has found no respite from his sufferings, shall we seek respite from our labors in his behalf? Trusting that you are as ready for this work as ourselves, we suggest that you should immediately begin to inquire what you can give or do for this purpose, and how you can best enlist the services of your friends and neighbors. Will some active friends of the cause take measures for forming sewing circles in their neighborhoods, where articles may be manufactured, donations deposited, and interest excited for the Fair? From such a measure, much benefit, beside pecuniary emolument, results to the Anti-Slavery cause. Will not the friends of the cause in Chester, Bucks, and other counties, adopt this plan, and furnish tables, to be superintended by themselves at the Fair? And will not those who cannot conveniently unite with these circles, be diligent and faithful in individual effort? Of all the friends of the slave in city and country, we ask aid. Of the merchant, we ask contributions of merchandise, of the mechanic, the fruit of his handiwork; of the farmer, the produce of his garden, fields, and poultry-yard. But we ask of all *only* the products of *free* and *requited* labor.

Let us, dear friends, commence our efforts with a determination that our next Fair shall yield great and good results to our cause, and *it will do so.*

Contributions may be sent to any member of the Committee, or to J. M. McKim, No. 31 North Fifth street, Philadelphia.

Emma Parker,	*Anna M. Hopper,*
Mary Grew,	*Maria M. Davis,*
Sarah M. McKim,	*Sarah Pugh,*
Hester Reckless,	*Martha Carman,*
Lydia Gillingham,	*Sarah Douglass,*
Gertrude K. Burleigh,	*Sarah Lewis,*
Elizabeth J. Neall,	*Margaret Jones,*
Olive Bacon,	*Emily A. Winslow,*
Susan Grew,	*Margaret Griscom,*
Hannah L. Stickney,	*Teresa K. Hallowell,*
Mary T. Stickney.	

NORFOLK COUNTY ANTI-SLAVERY SOCIETY.

The annual meeting of the Norfolk County Anti-Slavery Society will be held on Thursday, April 24th, in Dedham, in the Town Hall, at 10 o'clock, A. M. Messrs. Garrison, Phillips, and Quincy, and other friends will be present at the meeting. Abolitionists and the public are cordially invited to attend.

ANNE WARREN WESTON, Rec. Sec.

PHILADELPHIA FEMALE A. S. SOCIETY.

A stated meeting of the Philadelphia Female Anti-Slavery Society will be held at Clarkson Hall, on Thursday, the 10th instant, at 7 o'clock, P. M.

PHEBE EARLE, Sec.

ESSEX COUNTY ANTI-SLAVERY SOCIETY.

A quarterly meeting of the Essex County Anti-Slavery Society will be held at Dodge's Hall, Manchester, commencing on Saturday, April 20th, at 1 o'clock, P. M. and continuing the succeeding day.

C. L. Remond, Frederick Douglass, Henry Clapp, Jr. James N. Buffum, and Addison Davis are expected to be present. We anticipate a highly interesting convention, and hope to have a tremendous gathering of the true-hearted of "Old Essex," and of other Abolitionists. Come one, come all. MARY P. KENNY, Sec.

ABOLITION OF THE PUNISHMENT OF DEATH.

The friends of this humane and wise reform, in this and other States, are invited to meet with the New-York Society for the Abolition of the Punishment of Death, in Convention, for the consideration of means for the promotion of that object, on the Monday of the Anniversary week in May, which will be on the 5th of the month.

Other Societies having in view the same object, are especially invited to send delegates. The daily papers will give due notice of the place of meeting.

Editors of papers friendly to this cause, are respectfully requested to copy this invitation.

By order of the Executive Committee.
WILLIAM T. M'COUN, Pres't.
J. L. O'Sullivan, Sec.

HO! FRIENDS OF MAN!

Ohio American Anti-Slavery Society, will hold its next anniversary in New Lisbon, on the 5th day of 6th month. (June.)

Arrangements are being made to secure the attendance of many of the prominent advocates of human rights in our own and other States, of which, together with other particulars, timely notice will be given.

Let every man and woman who has a heart to feel for, and a soul to sympathize with suffering humanity, at once make up his or her mind to be present.

By order of the Ex. Com. O. A. A. S. S.
JESSE HOLMES, Cor. Sec.

NEW-YORK WHOLESALE PRICES CURRENT.

CORRECTED WEEKLY FOR THE STANDARD.

ASHES.	
Pot, first sort 1844.	4.00 a 4.12½
Pearl	4.56¼ a 4.62½
CANDLES.	
Mould, tallow lb.	9 a 11
Sperm	25 a 27½
Stearic do.	20 a 24
COAL.	
Liverpool, chaldron,	10.00 a 10.25
Newcastle	9.00 a 10.00
Scotch	7.50 a 8.00
Sidney and Pictou	8.00 a 8.50
Anthracite, 2,000lbs.	5.00 a 6 00
COFFEE.	
Java, Gov't per lb.	9 a 10½
Sumatra	6¾ a 7
Porto Rico	7 a 8
Laguayra	7 a 8
Cuba	6 a 7
Brazil	6½ a 8½
St. Domingo	5½ a 6
COTTON.	
New Orleans	5 a 9½
Alabama	4¾ a 9½
Florida	4¾ a 7
Upland	5 a 7½
Upland, fair	6¾ a 6½
Upland, good and fair	6¾ a 7½
DOMESTICS.	
Shirtings, brown 3-4	5 a 6½
do. do. 7-8	6 a 7
do. bleached	7 a 9
do. S. I. do.	7 a 11
Sheetings, brown 4-4	6 a 7½
do. do. 5-4	10 a 12½
do. bleached 4-4	7 a 12
do. do. 5-4	12 a 15
Calicoes, blue	7 a 12
do. fancy	6 a 14
Plaids	9 a 11
Stripes, fast colors	8 a 10
Satinetts	40 a 75
Checks 4-4	8 a 12
Cotton yarn, 5 a 13	15 a 16
do. 14 a 19	18 a 20
do. 20 a 28	22 a 28
DRUGS & DYES.	
Alum, lb.	3 a 3½
Cochineal	a 1.35
Copperas	1½ a 1¾
Gum Myrrh, E. Indies,	11 a 13
do. copal washed	35 a 42
do. Arabic Turkey,	32 a 38
Madder, Dutch	12 a 18½
Oil of Anis	1.50 a 1.55
castor, gall.	65 a .70
Tartaric acid, lb.	40 a 45
Verdigris	18 a 21
Vitriol, blue	8 a 8½
DYEWOODS.	
Brazilletto, ton	18.00 a 20.00
Camwood	25.00 a 75.00
Fustic, Cuba	25.00 a 28.00
do. Tampico	16.00 a 18.00
Logwood, Cpy.	25.00 a 27.50
FEATHERS.	
Live, foreign lb.	12 a 25
do. American	25 a 30
FISH.	
Dry cod, cwt.	2.62½ a 3.00
Dry scale	1.25 a 1.50
Pickled, bbl.	3.25 a 3.50
do. salmon,	12.25 a 12.50
Smoked do. lb.	.9 a .10
Mackerel, 1, bbl.	11.50 a 11.75
do. No. 2	10 75 a 11.00
do. No. 3	a 6.00
Shad, Ct. hf. bbl.	5.87½ a 6.00
Bucksp't. bbl.	7.50 a 8.00
Mass. do.	10.00 a 10.50
Herring, pickled	3.50 a
do. scale, per box,	50 a .52½
do. No. 1	30 a .32½
do. No. 2	22½ a .25
FLAX.	
Russia, lb.	9 a 11
American	7 a 8
FLOUR & MEAL.	
Genesee per bbl.	4.68¾ a 4.75
Troy	4.68¾ a 4.75
Michigan	4.68¾ a 4.75
Ohio, round and flat	4.68¾ a 4.75
Pennsylvania	a
Brandywine	4.68¾ a 4.75
Georgetown	4.62½ a
Baltimore c. mills	4.62½ a 4.75
Richmond c. mills	6.25 a 6.50
do. country	4.62½ a 4.75
Alexandria	4.62½ a 4.75
Fredericksburg	4.62½ a 4.75
Petersburg	4.62½ a 4.75
Rye flour	3.06¼ a 3.12½
Indian meal	2.50 a 2.62½
do. per hhd.	11.50 a 11.75
GRAIN.	
Wheat, Western and N. York, per bushel,	1.00 a 1.05
do. Southern new	1.00 a 1.05
Rye northern	69 a .70
Corn north'n & Jersey	48 a .49
Southern (weight)	48 a .49
Barley, N.R.	50 a .54
Oats, northern	31 a .32
do. southern	25 a .27
do. New-Jersey	
Beans, tce.	6.12 a 7.62½
HEMP.	
Russia, clean, ton	205.00 a 210.00
outshot	180.00 a 185.00
Manilla	140.00 a 142.50
American, dew rot	77.50 a 100.00
do. water rot	120.00 a 182.50
HIDES.	
B. A. & Rio Grande, lb.	11 a 11½
California	4 a 11
Orinoco	11 a 11½
Mexican	10½ a 11
S. American horse, piece	a
Calcutta, dry	65 a .75
HOPS.	
First sort 1844, lb.	13 a 15
HORNS.	
Ox, hundred	6.00 a 8.50
Cow	2.00 a 3 00

IRON.	
Pig, Eng. & Sc. ton	50.00 a 52.50
do. American	40.00 a 45.00
Bar do. rolled	95.00 a
do. Russia P,S,I,	105,00 a 110.00
do. do. N. Sable	a
do. Swedes	90.00 a 92.50
do. Eng. com.	80.00 a 85.00
do. do. refined	95.00 a
Sheet E. & Am. lb.	5¾ a 6
Hoop do. do. cwt.	5.75 a 7.00
LEAD.	
Pig, 100 lbs.	3.62½ a 3.75
Bar, lb.	4 a 4½
Sheet	4½ a
LEATHER.	
Oak lb. (sole,)	19 a 24
Hemlock, light	15 a 15½
do. middle	14 a 15
do. heavy	12½ a 13½
do. damaged	10½ a 12
LUMBER.	
Boards, N. R. M. ft.	30.00 a 35.00
do. east pine	10.00 a 11.00
do. Albany, piece	7 a .17
Plank Ga. pine, M. ft.	22.00 a 30.00
Scantling pine	14.00 a 16.00
do. oak	30.00 a 35.00
Timber oak, cu. ft.	.25 a .37
do. Ga. yel. pine	.35 a .40
Shingles, cy. M.	11.00 a 13.00
Staves w. o. pipe M.	47.00 a 48.00
do. do. hhd.	36.00 a 38.00
do. do. bbl.	30.00 a .00
do. r. oak hhd.	28.00 a 30.00
Heading, w. o.	40.00 a 45.00
Hoops	25.00 a 30.00
MOLASSES.	
New-Orleans, gall.	32 a 34
Porto Rico	32 a 35
St. Croix	36 a 37
Trinidad, Cuba, Muscova	32 a 34
Martinique & Guadal.	— a
Havana & Matanzas	29 a 30
Neuvitas	36 a 37
NAILS.	
Cut, 4d a 40d per lb.	4½ a 4½
(3d 1 cent and 2d 2 cents more.)	
Wrought, 6d a 20d	10 a 12½
Horseshoe, No. 7 a 9	18 a 20
NAVAL STORES.	
Tar, bbl.	1.50 a 1.58½
Pitch	80 a 1.00
Rosin, N. C. & W.	.60 a .76
Turp. Wil'ton soft	a 3.00
do. N. C. soft	2.62½ a 2.75
Spirits turp'tine gal.	39 a 40
OILS.	
Olive, gall.	90 a 92½
Linseed, American	68 a 70
Whale refined	50 a 55
Sperm, crude	85 a 86
do. winter	90 a 92
Lard oil, summer,	67 a 70
PROVISIONS.	
Beef mess bbl.	9.00 a 9.50
do. prime	6.00 a 6.50
Pork, mess bbl.	12.25 a 13.25
do. prime	9.75 a 11 00
do. cargo	a
Hog's lard	8 a 8½
Butter, West dairy	10 a 12
do. Orange county	15 a 17
do. common	7½ a 7½
Cheese, Am. lb.	7 a 8
Hams smoked	8½ a 10
RICE.	
100 lbs.	3.12½ a 3.62½
SALT.	
Turks Island, bushel,	26 a 27
Bonaire	28 a 30
Curacoa	27 a 28
Ivica	
Cadiz	20 a 21
St. Kitts	a
Lisbon	23 a 24
Liverpool, ground	a
do. do. sack	1.10 a 1.15
do. do. fine	1.35 a 1.42
SOAP.	
New-York, brown lb.	4 a 7
Castile	8 a 8½
STEEL.	
German lb.	10½ a 13
English, hoop L.	13 a 13½
Trieste, in boxes	6½ a 7
American	5 a
Spring	5¾ a 6
SUGARS.	
St. Croix, lb.	8½ a 9½
New-Orleans	6 a 7½
Cuba, Muscovado	5 a 6½
Porto Rico	7½ a 8½
Havana, white	9½ a 10
do. brown	7⅞ a 8½
Cuba, white	8½ a 9
do. brown	6½ a 8
Brazil, white	8 a
do brown	a
Manilla, brown	6½ a 6¾
Loaf	12 a 12½
Crushed	12 a 12½
TALLOW.	
Foreign, lb.	
American	6½ a 7
TEAS.	
Imperial, lb.	40 a 1 00
Gunpowder	40 a 1.00
Hyson	50 a .85
Young Hyson	35 a .85
Hyson skin	20 a 56
Souchong, Powch'g, &c.	18 a 50
Bohea	a
TIN.	
Block, South Am. lb.	a
do. East India	15¾ a 16
In plates ⅓ ⋈ box	8.75 a 9.37½
WOOL.	
Am. Sax'y. fleece, lb.	42 a 43
do. merino	37 a 38
Pulled, superfine	35 a 36
No. 1	32 a 38
No. 2	25 a 27

WILLIAM GUNNISON,
GENERAL COMMISSION MERCHANT.
101 South St. (Bowly's Wharf,)
BALTIMORE, MD.
January 9, 12m.

Poetry.

From the News.

STABAT MATER.

[The following grew out of an attempt to ascertain whether it was possible (to the author) to translate the original into a corresponding English measure, with any degree of closeness, combined with any preservation of the deeply impassioned spirit which burns through every line of the rude and barbarous old monkish Latin. It is well known by its title as one of the greatest of the magnificent hymns of the Catholic Ritual; and, it will be remembered that, so powerful was the impression which had been produced by it upon the mind of Sir Walter Scott, who had heard it in the midst of all its accessories of kindred arts, in the state which he made to Italy shortly before his death, that its opening words were the last distinct sounds heard from his lips, as he lay during the solemn process of the passing away of his own great spirit. The imperfection of the translation, which is for the most part very close, sometimes literal, will perhaps be pardoned by those who will easy the same attempt.]

Broken-hearted, lo! and tearful,
Bowed beside that Cross so fearful,
Stands the Mother by the Son!
Through her bosom, sympathizing
In his mortal agonizing,
Deep and keen the steel has gone.

How afflicted, how distressed,
Stands she now, that Virgin Blessed,
By that tree of wo and scorn;
Mark her tremble, droop, and languish,
Gazing on that awful anguish
Of her child, the Only-Born!

Who may see, nor share her weeping,
Christ the Saviour's mother keeping
Grief's wild watch, so sad and lone?
Who behold her bosom sharing
Every pang his soul is bearing,
Nor receive them in his own?

Ransom for a world's offending,
Lo, her Son and God is bending
That dear head to wounds and blows,
'Mid the body's laceration,
And the spirit's desolation,
As his life-blood darkly flows.

Fount of love, in this dread hour,
Teach me all thy sorrow's power,
Bid me share its grievous load;
O'er my heart thy spirit pouring,
Bid it burn in meet adoring
Of its martyred Christ and God!

Be my prayer, O Mother, granted,
And within my heart implanted
Every gash whose crimson tide,
From that spotless victim streaming,
Deigns to flow for my redeeming,
Mother of the Crucified!

Every sigh of thy affliction—
Every pang of crucifixion—
Teach me all their agony!
At his cross forever bending,
In thy grief forever blending,
Mother, let me live and die.

Virgin, of all virgins highest,
Humble prayer who ne'er denies,
Teach me how to share thy wo!
All His Passion's depth revealing,
Quicken every quivering feeling
All its bitterness to know!

Bid me drink that heavenly madness,
Mingled bliss of grief and gladness,
Of the Cross of thy dear Son!
With his love my soul inflaming,
Plead for it, oh Virgin, claiming,
Mercy at his judgment throne!

Shelter at that Cross, oh, yield me,
By the death of Christ, oh, shield me,
Comfort with thy grace and aid!
And, oh Mother, bid my spirit
Joys of Paradise inherit,
When its clay to rest is laid!

For Ever and Ever! Amen!

Stabat Mater, dolorosa
Juxta crucem lachrymosa,
Dum pendebat Filius;
Cujus animam gementem,
Contristantem et dolentem,
Pertransivit gladius.

O quam tristis et afflicta
Fuit illa benedicta
Mater Unigeniti,
Quæ mœrebat et dolebat
Et tremebat dum videbat
Nati pœnas inclyti!

Quis est homo qui non fleret,
Christi matrem si videret
In tanto supplicio?
Quis non posset contristari,
Piam matrem contemplari,
Dolentem cum filio?

Pro peccatis suæ gentis,
Vidit Jesum in tormentis,
Et flagellis subditum;
Vidit suum dulcem natum
Morientem, desolatum,
Dum emisit spiritum.

Eia, Mater, fons amoris,
Me sentire vim doloris,
Fac ut tecum lugeam!
Fac ut ardeat cor meum,
In amando Christum Deum,
Ut sibi complaceam!

Sancta Mater, istud agas,
Crucifixi fige plagas
Cordi meo valide!
Tui nati vulnerati,
Tam dignati pro me pati,
Pœnas mecum divide!

Fac me vere tecum flere,
Crucifixo condolere,
Donec ego vixero!
Juxta crucem tecum stare,
Te libenter sociare
In planctu, desidero.

Virgo, virginum præclara,
Mihi jam non sis amara,
Fac me tecum, plangere!
Fac ut portem Christi mortem,
Passionis fac consortem,
Et plagas recolere!

Fac me plagis vulnerari,
Cruce hac inebriari,
Ob amorem Filii!
Inflammatus et accensus,
Per te, virgo, sim defensus,
In die judicii!

Fac me crucc custodiri,
Christi morte præmuniri,
Confoveri gratia!
Quando corpus morietur,
Fac ut animam donetur
Paradisi gloria!

Amen! In Sempiterna! Amen!

Miscellany.

From the Annual Report of Dr. Howe, Superintendent of Mas sachusetts Asylum for the Blind.

LAURA BRIDGMAN—THE DEAF, DUMB AND BLIND GIRL.

Nothing can show in a more clear and forcible manner, than Laura's case, the difficulties to be overcome when we learn our vernacular tongue, and the inferiority of artificial to natural methods in the acquisition of language.

The difficulties in the way of the deaf mute are very great; so great indeed that we may safely say they are never entirely overcome; because, although ingenious men, by ceaseless labor, have built up a beautiful system by which the mutes are enabled to read, to write, and to converse, with ease and with pleasure, still they must, in spite of education, remain insensible to many of the charms of conversation, and to the beauties of style, both of prose and of verse. But this beautiful system is addressed entirely to the eye, and poor Laura has no sight.

She has a good intellect, she has been seven years under instruction; her teachers have not been wanting in zeal and diligence, and she has been herself untiring in her efforts, and yet she is now, on the verge of womanhood, without so much acquaintance with language as a common child of six years old. This often excites the surprise of visitors who have known the history of her case for a long time, and have taken great interest in it.

In truth, people seldom stop to reflect upon the nature of arbitrary language, upon its essential importance to the development of the human faculties, upon the wonderful process by which we gradually advance from the power of naming single objects, to that of condensing many of them into one complex term;—from the Alpha of language, mamma!—up to its Omega, the Pentateuch!

The space between the starting point of an infant and that obtained by the mature man, is immense; but our minds aided by language which give to them wings, skim swiftly and delightfully over the whole, as the wild fowl flies from zone to zone; while Laura is like one of those birds shorn of its wings, and doomed to attempt the vast distance on its weary feet.

When Laura feels any strong emotion, her chest is inflated, the air is retained a moment, and then expelled with quickness and force, and is interrupted in its passage by the glottis, tongue, or lips, thus producing a variety of interjections. The fact of these broken sounds will be interesting to the philologist, because *they form the connecting link between the natural language and speech*; two things sometimes confounded, but which differ widely from each other; *natural language is the expression of the heart; speech is the handmaid of the intellect.*

Pains have been taken with Laura to suppress her disposition to make these disagreeable objections, for although they may be considered as parts of natural language, it is language natural only to the rudest state of society—in the lowest development of intellect, and she is to live in a society where they would be disagreeable.

Her teacher was one day talking with her on the subject, and holding her the propriety of repressing these noises, when she said "*she did not always try not to make them.*" Miss Swift urged her reasons for wishing her to do so, when Laura said "*but I have very much voice!*" This was the secret of the matter; the nervous energy which rapidly accumulated within her while sitting still, found in this way a partial means of escape; and it was as hard for her to restrain it, as it is for little boys who have "very much motion in them," to sit still in school; the unoccupied; the fluid accumulates within them until it makes them uneasy, and they relieve themselves from the pressure, by suddenly pushing or kicking their neighbors, or by some more of the body which are like the opening of a safety-valve, and leaves them quiet for a while.

She was not inclined to give up the argument entirely, and said in her defence, "God gave me much voice." She yielded, however, and saw the reasonableness of the request, especially as she had particular hours when she could make as much noise as she wished to do. At such times she often goes into a closet, and shutting the door, indulges herself in a burst of sounds.

It seems especially desirable that Laura should never be obliged to remodel her faith. There is a moral in the story of the boy, who, when the microscope first revealed to him the minute and wonderful structure of one of his hairs, was surprised and pained *at not finding the number upon it;* he had believed, literally, that the hairs of his head were all "*numbered*;" and though time and experience have taught him not ask any explanation, but allowed his faith in the Bible to be seriously impaired. Laura can never use a microscope, but she will, by-and-by, bring the magnifying power of mature judgment to bear upon all that she now takes unhesitatingly from others as literal truth; and I would that she might always find the *number* written upon everything on which she had been led to look for it.

It was delightful for me to find that without any particular direction being given to it from without, her mind naturally tended toward the causes of things, and that after an acquaintance with the extent of human creative power, she perceived the necessity of supposing some other and superior power of a thousand daily recurring phenomena. She could not, indeed, like the poor Indian, "see God in clouds, and hear Him in the wind," but then He was manifest in the springing grass, the bursting flower, and the ripening fruit; the cold and the rain, the falling rain, and the driving snow—these, and countless other things which became known to her by her single sense, made her aware of a power transcending the power of man.

Various causes have combined to prevent what seemed to me the natural and harmonious development of her religious nature; and now, like other children, she must take the consequences of the wise or unwise instruction of others.

During my absence, and perhaps before, some persons more zealous than discreet, and more desirous to make a proselyte, than to keep conscientiously their promise of not touching upon religious topics, some such person talked to her of the Atonement, of the Redeemer, the Lamb of God, and some very mystical points of mere speculative doctrine. These things were perhaps not farther beyond her comprehension, than they are beyond the comprehension of those persons who assumed to talk to her about them; but they perplexed and troubled her, because, unlike such persons, she wished that every word should be the symbol of some clear and definite idea.

She could not understand metaphorical language; hence the Lamb of God was to her a *bona fide* animal, and she could not conceive why it should continue so long a lamb, and not grow old like others, and be called a sheep.

We sometimes attribute the misconduct of children to perverseness and ill-temper, when it is really occasioned by causes over which they have no control, such as indigestion, derangement of some of the bodily functions arising from the peculiar state of the atmosphere, and other things. In such conditions they feel unpleasantly, and, having but imperfect development of the moral character, and little self-control, they are unamiable and cross. With adults we follow Shakspeare's advice, but such little faults proceeding from distemper should be winked at," but children are noticed instead of being left unobserved, and perhaps punished instead of being pitied or reasoned with, and they become sullen and sour.

Sometimes he acts and expressions furnish themes as interesting to the poet as to the philosopher. On new-year's day, when I was in Europe, she met her teacher, and said, "I wish you happy new day." The teacher, wished her a happy new year, when she turned to the East, and stretching out her hand, said, "I want Doctor a happy new year; she then paused, and, turning to her teacher, said, "but Doctor cannot know I say so."

Her ideas of beauty in material things are principally connected with smoothness. A round ball is not more beautiful to her than a square box, provided they are equally smooth. Freshness or newness is indeed an element, but this is evidently derived from the associations with new clothes, new shoes, &c.

With respect to long or short noses, regular or irregular features, she has no thought; and yet it is probable that a preposterously large nose would shock her, and that one as short as Dr. Slops would amuse her; for on my asking her how she would like a person with a nose not larger than a pea, she said it would be "funny."

She perceives symmetry of person, however, and is disagreeably affected by any strongly marked departure from it. On asking her if a little hunchbacked girl was handsome, she said, very emphatically, "No!" Why not? said I. "Because," said she, "she is crooked;" and she imitated the motion of the child walking, and asked why she could not grow like other children. She said, a lady of her acquaintance, who is very fat and ungainly, was very ugly. Why? said I; but she could only reply that she did not know,—that she was too large about the waist, and that "her stomach came out too quick."

I asked her who was the handsomest lady of her acquaintance, and she replied, "***** ****;" but upon my pressing her for her reason, she could only say that her hands were smooth, soft, and pretty.

A cane with knots on it was less pleasing to her than a smooth one; and an irregularly knobbed stick, than one with the prominences at regular intervals. She has thus the rudiments of the aesthetic sense, but, like that of other children, its development must depend upon education and habit. She is not yet old enough to give any satisfactory account of her own feelings on the subject.

She asked me if she ever told me about her friends at home, and commenced an account of times when she lived there. It consisted chiefly of a history of all the animals she saw, and of which she wished me to tell her the names. She gave me a description of an animal of three feet long, covered with hair curled like a sheep. I told her it was a sheep—but she said, "No, it was *much* larger, and could not be." Then she told me how frightened she was when the first saw her mother open a hair trunk, because she thought it was an animal.

I am afraid that she may be made vain and pre sumptuous by being so much caressed; and it would be as little consolation to reflect that it was done in the kindness and unsuspecting confidence of love, as it would be to a father to know that his child had been spoiled by the over-fondness of its mother.

I am still more afraid that her peculiar situation may have a hardening effect upon her affections. I have before, I have alluded to this matter, but cannot be too much considered by those who would carefully scrutinize her character. Everybody can be useful or agreeable to her in some way or other, and everybody tries to be so; but she can be of little or no benefit to them. All exercise kindly offices to her, and are themselves made better by the practice of the kindly feelings; she is merely the recipient, and kind offices long received are apt to be considered at last as something due to one's merit, and to be claimed as a right. It is difficult to find ways in which she may have the satisfaction of being useful to others, and thus train her to habits of kindness, until they shall become wants, without some contrivance which she would be sure to perceive, and which would spoil the effect.

From Loch's "Campaign in China." [Not republished in the U. S.]

THE ENGLISH IN CHINA.

Towards evening an advance was sounded, and the Commander-in-chief marched with two regiments towards the Tartar quarter of the town, guided by some Chinese and Mr Gutzlaff.* We broke into many houses where we imagined soldiers were concealed, but met with no resistance, nor saw any armed Tartars. Quiet and peace seemed to reign paramount in the still evening, while the fragrance of the flowers surrounding almost every house calmed the strong excitement that had possessed us throughout the day. It was the prettiest Chinese town I had seen: the streets all well kept, and the interiors of many magnificent; the streets well paved and clean: and open grassy spaces and gardens gave a grace and airiness not usually met with in walled cities.

We were guided to a large building said to be the Governor's palace. We saw that it belonged to Government by the flying dragon painted upon the wall opposite the great entrance; but the gates had apparently been closed for some considerable time: weeds were growing before them, and the only sign of life was a wounded Tartar, of great size, and strength, lying under the shade of the portico; he was dressed in the blue overshirt with yellow trimmings, said to be the uniform of the imperial guard. When we forced the house, we found it equally deserted, but completely furnished and of great extent. We set fire to it and marched on.

I went with two soldiers of the 18th down a street to the right, to a large house, which I concluded belonged to a Tartar of consequence: we burst the door and entered. Never shall I forget the sight of misery that there met our view.

After we had broken my way over piles of furniture, placed to barricade the door, we entered an open court strewed with rich stuffs and covered with clotted blood; and upon the steps leading to the hall of ancestors, two bodies of those faithful Tartars, cold and stiff, much alike, apparently brothers. Having gained the threshold of their abode, they had died where they had fallen, from the loss of blood. Stepping over these bodies, we entered the hall, and met, face to face, three women seated, a mother and two daughters; and at their feet lay two bodies of elderly men, with their throats cut from ear to ear, their senseless heads resting upon the laps of their relations. To the right knelt two young girls, beautiful and delicate, crouching over, and endeavoring to conceal, a living soldier.

In the heat of action, when the blood is up and the struggle for life is between man and man, the vengeful fire kindled, and the sight of misery and pain, is unheeded; humanity is partially obscured by danger; but when excitement subsides with victory, and the individual circumstances are recalled to mind which led to the necessity of the deed, what is the man that could feel unaffected by the retrospection. But the hardest heart of the oldest man who ever lived a life of rapine and slaughter, could not have gazed on this scene of wo, unmoved.

I stopped, horror struck at what I saw. I must have betrayed my feelings by my countenance, as I stood spell-bound to the spot. The expression of cold, unutterable despair, depicted on the mother's face, changed to the violent workings of scorn and hate, which at last found relief in a torrent of invective, afterwards in floods of tears, which, apparently, if anything could, relieved her. She came close to me, and seized me by the arm, and with outstretched fingers, pointed from the bodies of her babes—to her daughters—to her yet splendid house, and to herself; then stepped back a pace, and with firmly closed hands, and in a hoarse and husky voice, I could see by her gestures, spoke of her misery—of her hate, and, I doubt not, of revenge. It was a scene that one could not hear long; consolation was useless; expostulation from me, vain. I attempted by signs to explain, offered her my services, but was spurned. I endeavored to make her comprehend that, however great her present misery, it might be, in her unprotected state, a hundred-fold increased; that if she would place herself under my guidance, I would pass her through the city gates in safety into the open country, where, doubtless, she would meet many of the fugitives; but the poor woman would not listen to me; the whole family were by this time in loud lamentation; so all that remained for me to do was to prevent the soldiers bayoneting the man who, since our entrance, had attempted to escape.

---

* The Missionary.

From the Boston Courier.

FAST DAY.

We had just written these words, as introductory to a few lines in reference to what *comfort* those who live in the village surrounding the city, may expect to enjoy on Thursday,—the day which the Governor of Massachusetts, in accordance with a custom which, whatever might have been its propriety once, is now an intolerable calamity—when a friend placed in our hands the following article, which we cheerfully allow to take the place of our own remarks:

FAST DAY AND BEER.—The annual Fast is near us, as any one could ascertain, without reference to the "Proclamation," by calling at some of the taverns in the vicinity of Boston, and taking a look at the preparations for high feeding; or, if curious in such matters, at the livery stables, and shops where powder and shot are for sale. Calculation as to the number of horses engaged, and the quantity of ammunition sold, as compared with any other portion of the year, would give ample information that "the Governor's holiday" is at hand.

If records and tradition may be trusted, our fathers actually fasted on this day, incredible as it may seem to us. It is to be presumed that they felt the salutary influence of putting out the kitchen fire once a week, and that it was on this account, and for convenience, they being somewhat accustomed to having nothing to put upon it. But, in these days of plenty, we keep up the name, without troubling ourselves about observances, which would involve the pains of abstinence.

A stranger travelling through our land on our modern Fast day, would hardly suspect, from the volumes of smoke curling from chimneys, about dinner-time, that the people were subjecting themselves to a periodical mortifying of the flesh.

In some respects, however, the customs of the day are carefully and scrupulously observed. It is certainly a Fast day for horses, being particularly devoted to those interesting experiments on the capabilities of hired animals, and of testing the utmost limit of speed and endurance to be obtained, without being liable to an action for damages.

Those who live in the vicinity of Boston know pretty well what to expect on this noisy holyday, when the "church-going bell" is accompanied by the rattling of carriages, and the voice of prayer is interrupted by the discharge of fowling-pieces. But to those who love the birds of spring, and welcome them as they come back to us, it is a day of pain and anxiety; for with it comes the recollection, that custom has made it a day for their wanton destruction—that, in the name of sport, these familiar and friendly companions, who frequent our homes, and have a claim on our protection, are shot down in our orchards, and fields, and woods, and even in the streets, on the very trees under which our children are playing.

Let not those, who plant only for themselves, accuse us the lines of robbery, and justify the persecution of them on the score of utility. There are many who think that all kinds of birds do us more good than harm, and that even the crow, in destroying worms, more than compensates for the corn he pulls. Whether this is true or not, I have some feeling for him, and think his claim to the country is pretty well established; for as his ancestors had possession certainly as soon as ours, and his race has retained it, generation after generation, I have some idea that he has a right to remain here, even if the poor fellow is black.

I think that the birds who come around our houses should be spared for the good they do, calculated by dollars and cents; but there is a higher and purer feeling which should protect these creatures of God. Their influence is good on us and our children. Their hymns go up when we are silent; they never forget the song of praise and thanksgiving. It is well for us, and often to us, that we learn before, but cannot be too much considered by those who would carefully scrutinize her character. Everybody can be useful or agreeable to her in some way or other, and everybody tries to be so; but she can be of little or no benefit to them. All exercise kindly offices to her, and are themselves made better by the practice of the kindly feelings; she is merely the recipient, and kind offices long received are apt to be considered at last as something due to one's merit, and to be claimed as a right. It is difficult to find ways in which she may have the satisfaction of being useful to others, and thus train her to habits of kindness, until they shall become wants, without some contrivance which she would be sure to perceive, and which would spoil the effect.

From Walpole's Letters.

STORY OF A LEG.

I must add a curious story, which I believe will surprise your Italian surgeons as much as it amazed the faculty here. A sailor, who had broken his leg, was advised to communicate his case to the Royal Society. The account he gave was, that having fallen from the top of the mast and fractured his leg, he had it dressed with nothing but tar and oakum, and yet in three days was able to walk as well as before the accident. The story at first appeared incredible, as no such efficacious qualities were known in tar, and still less in oakum; nor was a poor sailor to be credited on his own bare assertion of so wonderful a cure. The society very reasonably demanded a fuller relation, and I suppose, a corroboration of evidence. Many doubted whether the leg had been really broken. That part of the story had been amply verified. Still it was difficult to believe that the man had made use of no other applications than tar and oakum; and how *they* should cure a broken leg in three days, even if they could cure it all, was a matter of the utmost wonder. Several letters passed between the society and the patient, who persevered in the most solemn asseverations of having used no other remedies, and it does appear beyond a doubt, that the man spoke the truth. It is a little uncharitable, but I fear that there are surgeons who might not like the abbreviation of attendance and expense. But on the other hand you will be charmed with the plain, honest simplicity of the sailor; in a postscript to his last letter he added these words: "I forgot to tell your honors that *the leg was a wooden one.*" Was not there some humor? What would one have given to have been present, and seen the foolish faces of the wise assembly!

KITCHEN MESMERISM.

Mr. Hood, in a late number of his magazine, has some witty remarks on Miss Martineau's letters. He concludes them with an epistle from one of the inmates of a kitchen:

"Dear Mary,—This cums hoping yure well and to advise you to larn Mismerizing. Its dun with yure Hands, and is easy as taking sites at Pepel, or talking on yure fingers. If I was nigh you I'd larn you in no time to make Passes, which is only pawing like, and Mismerizing, at somebody's face or back. It likewise gives them a tittevating feeling on the galvanic nerves. And then off they go into a Trance in a giffy, and talk in their sleep like Orators, I should say Orakles, and remember what never you say, so. Likewise you may get your Fortin told, and find out other folkes sweethearts & luve secrets, And diskiver Theaves better than by Bible & Key, And have your inward Disorders told, & whats good for them. Sukey's was the Hile of Gentilbes, and to take a mouth rinsful would hide a shillin. All which is done by means of the sombulist, thats the sleeper, seeing through everything quite transparent, in their Trance, as it is called. Cheer Voying, so that they can pint out mungkid bid under the Erth, & buried Threshers, & springs water, and vanes of mettle, & menny things besides.

"Yesterday I was mismerized meself into a Trance, and clare voyed the chork Gon it John's stomack as prance as Margit Cliffe. So I prosebed him to take Collyflower, which by rites should have been Collycinth, but I forgot the propper word. Howsonmever he did eat two large ones and promises to come round.

"It would make you split yure sides with laffin to see me mesmerize our Thomas & make him go into all sorts of odd postures & anticks & capers like a Dotteral, for whatever I do he must coppy to the snapping of a finger, and can object to nuthing for as the song says I've got his Will and his Power. Before you can make the Sombulist taste watever you think propper, so I gave him mismerized Warter which at my Command is transmogrified on his palate to Shampain and makes him as drunk as Old Goosebury, and then he will jump Jim Crow, or go down on his bended knees and confess all his peckadilloes Witch is as divertin as reading the Misteries of Paris.

"The wust to mesmerize is Reuben the Coachman, for that lies too wakeful, for he's generally Pewsy. And goes off like a shot, but he wont talk in his sleep only snores.

"The Pagets more passable and very clareveying. He have twice seed a pot of goold in the middle flower-bed, But the gardener wont have it dug for. And he says theres a skelliton bricked into the staircase wall, so that we never dares at nite to go up alone. Also, he sees Visions and can profesy and has foretold two Earthquacks and a great Pleg.

"Cook wants to mismerize too but that will her being so much at the fire and her full habbit she always goes off to sleep afore the Sombulist. But Sukey can do it very well. The in great distress about Mrs. Hardcastle's baby which Sukey offered to mesmerize in loo of surrup of Poppies or Godfrey's Cordial, but the poore Innocent wont wake up again nor havent for two hole days. As would be a real blessing to Mothers and Nusses in a moderate way, but mite be carried too far and require a Crowner's Quest, and as thats the only Trial we have made out of the House. But we mean to mismerize the Baker, and get out of him who does he really mean to offer to, for he is quite a General Lover.

"Sume people is very dubbius about Mismerizing, and sum wont have it at any price, but Missis is for it, very strong, and says she means to believe every sum about it till sumbodys proves quite the reverse. Sume persons making passes every day, and sum using Frenology besides, for she says between the two you may play upon the pepels pennycureanius like the Piany, and put them into any Key you like. And of course her fust performance will bea Master-piece on the Head of the Family.

"To be shure it seems a wonderful power to be give to one over ones Fellow Creturs, and as might be turned to Divlish purposes. But witch I cant stop to pint out, for makin the beds. To tell the truth, with so much Mismerizing going on, our Wurks has got terribly behind hand, and the carpits has not been swep for a week. So no more at present in haste from

"Your loving friend,

"ELIZA PASSMORE.

"P. S. A most remarkable Profesy! The Page have foretold that the Monkey would some day bite Missis, & lo! and behold he have flone at her, and made his teeth meet in her left ear. If that aint profesying I dont know what is."

PUNCH'S CHARGE TO THE JURY.

Gentlemen of the Jury; You are sworn in all cases to decide according to the evidence! at the same time, if you have any doubt, you are bound to give the prisoner the benefit. Suppose you have to pronounce on the guilt or innocence of a gentleman accused of felony; accordingly, however strong may be the testimony against him, you will perhaps require him. The evidence of your own senses is, at least, as credible as that of the witnesses; if, therefore, your eyesight convinces you that the prisoner is a well-dressed person, you have a right to presume his respectability: and it is for you to say whether a respectable person would be guilty of the crimes imputed to him. In like manner, when you see a shabby-looking fellow in the dock charged, for example, with sheep stealing, the decision rests entirely with you, whether or not that individual is a raganuffin, and, secondly, how far it is to be supposed that a man of that description would steal sheep. Of course, as has been before said, you will always be guided by the evidence; but, then, whether the witness is true or not, is a matter for your own private consideration. You may believe it if you choose, or you may disbelieve it; and whether, gentlemen of the jury, you will believe it, or disbelieve it, will depend on the constitution of your minds. If your minds are so constituted that you wish to find the prisoner guilty, perhaps you will believe it; if they happen to be so constituted that you desire to find him not guilty, why then very likely you will disbelieve it. Many are the cases where a jury will be influenced by a little prejudice, if you can, and in that case your judgment will be unbiased; but if you cannot, you will return a verdict accordingly. It is not, strictly speaking, for you to consider what will be the effect of your verdict; but if such a consideration should occur to you, and you cannot help attending to it, that verdict will be influenced by it to a certain extent. You are probably aware that when you retire, you will be locked up until you can contrive to agree. You may arrive at unanimity by fair discussion, or by some of you starving out the others, or by tossing up; and your conclusions, by whichever of these processes arrived at, will be more or less in accordance with your own views. Your verdict is right; it is to be hoped it will; it may be wrong; it is to be hoped it will not. At all events, gentlemen of the jury, you will come to some conclusion or other, unless it should so happen that you separate without coming to any.

BONE-CRUSHING.

It appears that in certain Unions, the paupers—compelled by the local board—crush bones. Sir James Graham objects to the practice; Lord Ebrington defends it. Walkley, with indignation, denounces it. He exclaims:

"What, Sir, the paupers to be employed in crushing and grinding bones in a state of rottenness and decomposition? Such a poisonous, odious, filthy, abominable occupation (cheers and laughter;) and that, too, to be defended by a noble lord (hear hear) in his place in this House! (cheers.) He surely can't have spent any time in a workhouse. (Laughter.")

Now, we have much admiration of Mr. Wakley. He gives to things their proper names. He calls a rogue a rogue, and a fool a fool; we like his outspeaking (whatever Mr. Roebuck, that bit of blighted notoriety, may think of it). Nevertheless, we cannot side with Mr. Wakley in this matter of bones. We think there is a fitness of purpose—a felicity of idea—in compelling paupers to crush bones. *Their* bones are crushed, and wherefore should they not crush the bones of other things?—*Punch.*

Associated Agency,

Central Office, 20 Wall Street, (basement,) New-York.

THE attention of persons who are desirous of improving their condition in life, is respectfully invited to the following great bargains now offered in this office.

864 acres of land with improvements, in Escondale, Lewis Co. N. Y. 40 miles north of Utica, with half of the immense water-power of High Falls, on Black River a large and never-failing stream, with sixty feet fall, with a saw-mill in operation. The whole, or a part will be sold Price for the whole only $12,000.

A farm of 750 acres of the best quality of land in Fredericksburg, Virginia, 40 miles from Washington City, in a high state of cultivation, with superior buildings, including stock and farming utensils, for $25,000.

3,000 acres of valuable land in Luzerne Co. Pennsylvania, with improvements, water-power, &c. for $37,500.

A large portion of the Town of Mount Carmel, Wabesh Co. Illinois, with extensive tracts of land in the vicinity, including two villages, with Houses, Lots, Ferries Coal-Banks, and an abundance of water-power. Letter communication by way of the lakes to New-York, and by the Mississippi to New Orleans.

A part of the town of Toolesborough, Louisa Co. Iowa, on the River Mississipi, with several thousand acres of land adjoining.

8,660 acres of first-rate rolling land in Lincoln Co. Missouri, on the Mississipi, 1,000 acres Prarie, the balance timbered land. Price $5,000.

20,000 acres of excellent farming land, very favorably situated in Hamshire Co. Virginia, at $2 an acre.

40,000 acres of choice selected land in Michigan, at $1 an acre.

2,500 acres of land in West Tennessee, Perry Co. will be sold, a great bargain.

60,000 acres in Cumberland Co. Tennessee, in tracts varying from 1,000 to 5,000 acres each, of good farming land with Iron, Coal, Saltpetre, Epsom Salts, Copperas, an water-power.

214,000 acres in Washington, Green, Cock, Sevier and Blount counties, Tennessee, at 25 cents an acre. On these lands are Iron, Bituminous Coal, Fine Clay for Pottery, Feldspar, Quartz, Lime, Alum, and an inexhaustible supply of water-power.

Several of the above tracts of land are peculiarly adapted to the settlement of industrial Associations.

Also, for sale at this office, a large list of Farms, Mills, Houses, Town-Lots, &c. in the different Counties of the States of New-York and New Jersey, and in all the Western States and Territories, at the lowest market prices, and with warranted title.

Having 26 Branch offices in the West, 9 in New England, and 4 in Europe, our Associated Agency offers the greatest facilities to persons wishing to buy, sell, or exchange Real Estate. All such are invited to command our services.

A principal object of the Association is, to put in practical operation a plan, by which persons wishing to purchase Real Estate of any description, can with the least possible delay, trouble, or expense, be informed where they can find property for sale, adapted to their circumstances and wants; and by which the seller and the buyer may be brought together, to make such transactions as may be mutually beneficial.

We have already a rich Register of property for sale, to which we invite the attention of those who wish to purchase Real Estate of any description, or in any part of the country.

We also conduct an Agency for non-resident proprietors of Western Lands.

Agency for procuring and for selling Patents in the United States and in Europe.

Agency for receiving orders for Arnold's *Superior* Scythe Sharpening Rifles, Price in New-York, $6 a piece.

Agency for effecting insurance against fire in all parts of the Union.

Agency for the sale of the Recipe for the genuine Berlin Hams, superior to Westphalias.

Agency for procuring Loans on Bond and Mortgage.

BUFFUM & Co.

Basement Office, 20 Wall Street.

November 28, 1844.—tf.

Graham House, New Arrangement.

ROSWELL GOSS informs his friends and the public, that he has enlarged his Boarding Establishment, known as the

GRAHAM HOUSE, 68 BARCLAY STREET,

by adding to it the adjoining house, and is prepared to accommodate transient or permanent Boarders on the most favorable terms. All friends of Temperance desiring a quiet home, and freedom from the fumes of Alcohol and Tobacco, are invited to patronize this house. The vegetable system will be strictly adhered to, but a table will be served for those who prefer a mixed diet. Cross's shower and warm baths free.

October 17. ROSWELL GOSS.

CAPITAL PUNISHMENT.

(Second Edition.)

JUST Published, and for sale at this office, a new work on Capital Punishment. By Charles Spear. It contains a variety of thrilling and touching incidents; also, all the capital offenses in every State in the Union; and a speech from O'Connell on the subject. Also, several instances of the execution of the *innocent*. Facts are drawn from history and observation, and the entire scripture ground has been examined. The work is embellished with a fine engraving. Price, 62 1-2 cents.

Education and Industry!

THE Northampton Association of Education and Industry have appropriated a large and fine tenement for the accommodation of 15 or 20 boarding pupils. They will be members of a family, under the care of the Director of Education, assisted by his wife, and other teachers, and will be subject to the rules of order and regulations as pupils who are members of the association. The name of the association indicates the idea of culture, towards the realization of which efforts will be directed. Systematic, habitual industry is deemed indispensable to education, which should aim at the harmonious development of the physical, intellectual, moral, and religious faculties in active, practical life.

We shall consider $100 a year as an equivalent for instruction and board; from which a suitable deduction will be made when a pupil comes for several years. The year will commence on the 1st of May, when we shall have no fixed and entire vacation. Pupils will be received for a year at any time.

O. MACK, *Director of Education.*

BROUGHTON MACKNOWS, }

Northampton, April 14, 1844. } tf.

FREE CALICOES!

JUST received, 1 case fine calicoes. Also, 2 cases fine shirting muslins; together with a large assortmen of other free dry goods, at reduced prices, wholesale and retail.

NORTHWEST CORNER WISE.

Northwest corner Arch and Fifth streets,

Philadelphia, 8th, mo. 17th 1843. tf.

PHILADELPHIA ANTI-SLAVERY OFFICE.

No. 31, North Fifth street.

The National Anti-Slavery Standard, will be issued regularly from this office, on Thursday of every week.

TERMS—the same as in New-York; i. e. $2,00 a year if paid in advance; $2,50 if not paid within six months.

$10,00, in advance, will pay for six copies for one year. sent to one address; and $30,00 will pay for twenty copies.

A full assortment of anti-slavery publications is kept constantly on hand. Also, a handsome variety of miscellaneous books, and useful and fancy stationery.

All letters relating to the business of the office should be directed to *J. Miller McKim*, No. 31 North Fifth st.

LOCAL AGENTS FOR THE STANDARD.

CYRUS M. BURLEIGH, Plainfield, Ct.
CHARLES ATKINSON, Marion, Grant co. Ia.
EDWARD M. DAVIS, Philadelphia, Penn.
J. MILLER M'KIM, " "
AMASENT PAINE, Providence, R. I.
LORSIN WHITING, New Marlborough, Mass.
W. C. BIGGS, Rochester, N. Y.
JAMES COOPER, Williamson, Wayne Co. N. Y.
PLINY SEXTON, Palmyra, " "
J. C. HATHAWAY, Farmington, OntarioCo. N. Y.
WM. T. CRITTENDEN, Rushville, " "
THOMAS MCCLINTOCK, Waterloo, N. Y. "
MORRIS EARLE, Penn Yan, Yates Co. N. Y.
R. D. H. YERKLEY, Rushville, N. Y.
ROBERT H. FOLGER, Massillon, Ohio.
SETH WHITMORE, Dixon's Ferry, Lee Co. Ill.
SIGOURNE HOWLAND, Sherwood Corners, Cayuga co. N
THOS. HUTCHINSON, King's Ferry, Cayuga Co. N. Y.
CALEB B. ROGERS, Norwich, Conn.
H. W. WILLIAMS, 25 Cornhill, Boston, Mass.
J. C. MERRITT, Bethpage, L. I.
JESSE HOLMES, New Lisbon, Columbiana Co. Ohio.
JOSEPH A. DUGDALE, Cortesville, Clark co. O.
K. G. THOMAS, Marlboro', Stark co. O.
WILLARD RUSSELL, Nashville, N. H.
ISAAC LEWIS, Short Creek, Harrison co. O.
WILLIAM CRAFT, St. Clairsville, Ohio.
CAPT. ALEXANDER H. ROBINSON, Nantucket, Mass
E. R. GILLET, Oberlin, Lorain Co. Ohio.
DAVID WOOD, Gilead, Mt. Marion county, Ohio.
EDWIN DOOLITTLE, Exeter, N. H.
GILBERT HILLIS, Lancaster, Pa.