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☞ We desire to call attention to the notice which asks correspondents, in all cases, when papers are sent, to give the *county*, as well as post office and State. One correspondent writes, "It is of no consequence to give the name of the county." It is of consequence to us, as we cannot enter the names of subscribers till we ascertain the county. Let every name be distinctly written.

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☞ In transcribing names, it is possible that errors have occurred. Our friends are requested to notify us in such cases, that they may be immediately corrected.

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☞ Any clergyman who will procure four subscribers, and send us eight dollars, may have a fifth copy gratis for one year.

L. P. NOBLE, *Publisher*.

THE NATIONAL ERA.

WASHINGTON, MAY 17, 1847.

THE LIBERTY PARTY.

"He patient, oh, be patient; the germs of mighty thought
Must have their silent nourishment, and be earth be wrought."

We are by no means surprised to witness, at times, in some of the advocates of the Liberty movement, signs of impatience and disappointment, in view of its slow progress, and the difficulties which thicken along its path. The feeling betrays itself in the extreme anxiety of some to find occasions for coalescing with one or the other of the old parties upon some collateral issue. Others, on the contrary, have watched the tantalizing course of these parties, and compared their professions with their practice, until they have become thoroughly disgusted, and have learned to look with suspicion and distrust upon the professions and right action, even, of those who have not yet entirely separated from them. They hold that no good thing *can* be done by Whig or Democrat; that they who approach nearest to the standard of the Liberty party, and yet hesitate to join it, are bitter subjects of denunciation and reproach than those who are the avowed allies of slavery. They seem to think that it is not safe to be magnanimous; that it is bad policy to admit that there is any right feeling or commendable action on the subject of slavery beyond the limits of the party with which they are connected.

Both of these classes have become impatient; they have lost somewhat of their confidence in the certain triumph of the Truth; they walk by sight and not by faith; they have become weary in well-doing, forgetting the inspired promise of a harvest in due time for such as faint not. The one, regarding only the slow numerical growth of the Liberty party, and not taking into account the mighty and pervading influence of its position and principles, to the power of which John C. Calhoun has of late been compelled to bow a reluctant testimony, is turning anxiously to the old parties, and, unwarned by past experience, still fondly hopes that the politicians who deceived him in 1840 and 1844 will prove faithful and honest in 1848. The other class have become severe and uncharitable; Whig and Democratic concessions to the wavering anti-slavery sentiment find no favor in their eyes; they hold themselves bound to rebuke sharply those of their brethren who are weak enough to acknowledge these concessions, and who, in the spirit of the Apostle, rejoice that the Gospel of Abolition is preached, at any rate, and with whatever motive. Both lack faith in the omnipotence of Truth; one can see no hope save in a numerical majority, or a coalition with some other party; the other is suspicious of the integrity of his brethren, and so suspicious of all others, that he must needs deny or disparage the very fruits of the anti-slavery agitation, when manifested out of the pale of his party. One becomes lax and confiding; the other over-vigilant and exclusive.

For ourselves, we united with the Liberty party in 1840, after having fairly and fully tested the sincerity of politicians of the two old parties, on the plan of questioning candidates, and voting for such as gave the most favorable responses. To use an expression of Carlyle's, we found it to be "a course which led nowhither." Almost everybody was ready to write letters, before election, more or less favorable to our cause, but nobody seemed to consider themselves bound to act afterwards in conformity with their professions. The great majority of the Abolitionists, even, had so little faith in this sort of action, that they voted their old party tickets, without much reference to their own implied pledge to support the more favorable respondent, irrespective of his political connections. Consistency and self-respect demanded that this state of things should cease. The Liberty party was a necessity of the time. It was the only means left us for making our right of suffrage bear efficiently and consistently against slavery. At the election of 1840, seven thousand only were prepared to sever the chains of the old parties, yet their influence was felt throughout the country. They broke through the ballot-boxes of every free State, in a voice which, feeble as it was, pierced through the Babel uproar of the land.

"As the lute pierceth through the cymbal's clash,"

and gave warning to the oppressor that the day of passive submission to his political mistrule had passed forever. We were at least seventy thousand strong—a tenfold increase. Those who look only to the actual election of Liberty candidates as an evidence of success, may consider even this large increase of pledged anti-slavery voters as a poor result of the six years' struggle on our part. But is it nothing that we have, before God and the world, washed our hands of the abomination; that our practice now coincides with our professions as Abolitionists? Is it nothing that we have forced upon the public attention the aggressions of the Slave Power? That we have compelled politicians and partisan editors to make admissions in respect to the bearings of the Slave system upon the rights and interests of the free States, which have sunk deep into the minds of thousands, and are slowly but surely preparing them for decided anti-slavery action? Seven years ago, the territory of the free States was one great man-pasture for the slave-hunter; no legislation stood between him and his victim; nay, the officers of the free States stood ready to aid him in riveting anew the broken manacles. Now, nearly all the Northern and Middle States have enacted penal laws against the use of their prisons, or the participation of their public functionaries in arresting and confining persons claimed as fugitive slaves. Look at the late abortive attempts to recapture fugitives in Illinois and Michigan; whole communities rising up against the outrage, and no longer to be endured upon free soil. Seven years ago, the Gag Law was regularly enacted at each session of Congress. Now, it is abolished and consigned to infamy. Seven years ago, the discussion of the Slave question was virtually prohibited in Congress. Last winter, it formed the prominent topic. It is up before the nation, never again to be laid at rest. In Congress and out of Congress, in State Legislatures and town meetings, in the court room and the pulpit, in peace or in war, under Whig Presidents or Democratic, the mighty question will challenge discussion and decision. Of this great change the Liberty party has been the most efficient instrumentality. Its stern, unwavering, unflinching PROTEST, at every election, has been widely felt. It has kept prominent before the people the idea of the wrong of Slavery. And exactly in proportion as its principles have influenced the action of the two great parties and the legislation of the States is therefore the tribute to its ABLENESS AND TRIUMPHES.

Why, then, should we not take courage, and go calmly forward as we have begun? What excuse have we for fearful impatience and repining? For sour-tempered condemnation and distrust of one another on the one hand, or for hazardous experiments of new issues and credulous reliance upon the professions of the old parties on the other? Do we not know that the Truth is on one side? "And who knows not," said John Milton, "that the Truth is strong next to the Almighty?" The consciousness of rectitude of object and motive on our part should of itself enable us to stand up as firmly with the few as with the multitude—to feel safer and breathe freer and calmer with Truth and the minority than with Falsehood and the majority. Our safety, our hope, as the party of Christian Reform, depend upon our calm, unwavering PERSEVERANCE; in the ability, after having done all, "TO STAND," alike unseduced by flattery and hollow promises, and unterrified by the array of opposing circumstances. But let us never forget that charity and magnanimity are entirely compatible with firmness. And while we justly value our party organization, as the most important instrumentality which Providence has placed in our hands for the overthrow of slavery, let us not magnify the means above the end. The rigid drill and espionage of the old parties can never be tolerated among us. The very name of our organization is significant of a character wholly unlike that of any other. The Liberty Party! Let the collars and gyves which once bound us in abject subjection in the Whig and Democratic parties are not needed among us. Brothers in toil and suffering, with one hope and one faith, the tie which unites us is our common sympathy in one enobling and unselfish cause. And it is sufficient. Away, then, with all unworthy suspicions and jealousies. Away with all misgivings and doubts of success. We have succeeded already. Not a vote has fallen powerless in the ballot-box; not a prayer put up in sincerity to the Universal Father, for his smile upon our endeavors, has been unanswered. Ours is indeed no holyday enterprise. It is one in which our faith must be most emphatically manifested by works. But who has ever felt the blessed reward of toil and sacrifice in the cause of humanity without thanksgiving of heart that he has been counted worthy to labor with God and the good angels for the benefit of his race?

"Who calls thy service, Freedom, hard?
Who feels it irksome in his own accord?
Who for its trials seems it less
A cause for praise and thankfulness?
Oh, toil-worn brothers! be of cheer!
Labor, or late or early, is paid dearly!
Like fields of Heaven before your eyes
The promise of the future lies!"

J. G. W.

ARMY NEWS.

FURTHER NEWS FROM MEXICO.

Xalapa and Perote Taken—Santa Anna at Orizaba with 6,000 Mexicans—Gen. Worth at Puebla—Col. Childs Governor of Xalapa—Gen. Shields not Dead.

Our advices from New Orleans are to the 6th inst. by copy from the Commercial Times of that city.

Gen. Scott was vigorously pressing the enemy, adding the defeated Mexicans no respite. Xalapa and Perote have been occupied, and the report was current when the New Orleans set sail that Gen. Scott was on the point of making a decisive attack on Puebla.

Santa Anna, when last heard from, was in so forlorn a condition that it was expected he would give himself up to the American Governor of Vera Cruz, preferring to trust himself to the generosity of an open foe to exposing himself to the tender mercies of his own countrymen, who now denounce him as the traitor betrayer.

The Mexican army, after heavy losses of killed and wounded, among which last Gen. Cirisco Vasquez, and other chiefs and officers of less note, who fell on the field of battle, has broken up altogether, not an officer or soldier remaining with their standard.

Gen. Santa Anna, who commanded in chief, was the first, according to some, and the last, according to others, to leave the field, accompanied by only 250 dragoons, taking the by-ways; and a party is even found to assert that they saw him in one of the villages of the Sierra, in search of horses to carry him to a place of safety.

The fact of this General not having fallen back on Xalapa has left room for the supposition that his flight is prompted by the fear of being sacrificed for treason imputed to him, and which has no other foundation than the adverse results experienced by the Mexican arms in every encounter with the Americans.

Gen. Canalizo, in his retreat on Puebla, dismantled the fort of Perote, carrying off all the ordnance he could, and spiking such as he had to leave behind. He was at liberty all the remainder confined there, including the assassins of Faisal and his brother-in-law, who, some of our readers will remember, have been cruelly murdered in this city.

In consequence of this, the American troops advanced in triumph from Cerro Gordo to Xalapa, where the corporation of the place met them at two miles from the town, and took possession of the city, where they behaved themselves in the same quiet and orderly manner as in Vera Cruz.

Gen. Worth left yesterday for Perote. The Pass, nine miles from here, occupied by the enemy, has been abandoned, and was taken possession of by our advanced guard.

Col. Childs is the military governor of Xalapa.

Gen. Patterson has recovered his health in a great degree.

Gen. Shields, I heard to-day, was in a dubious state.

Last night, Gen. Worth slept within five miles of Perote, and, no doubt, entered the town to-day. Perote has been abandoned by the Mexicans after spiking all their large guns, and will be taken possession of without opposition.

Gen. Quitman's brigade reached this place this morning, from Vera Cruz, his troops in good health.

The people in this place are following their usual occupations, and do not at all seem displeased at our presence.

XALAPA, *April* 23, 8 A. M.

An express has just arrived from Gen. Worth. He entered Perote yesterday in morning about 11 o'clock, and found a Mexican colonel, who was charged with the surrender of the place and all the arms and munitions of war generally. None of the troops have yet been spiked, and were found in excellent order. Ampudia, with about three thousand disorganized lancers, moved out just far enough to avoid a conflict, and then proceeded on.

Santa Anna had not passed through Perote, and is now no doubt in the mountains on this side of that place. We understand that information was received yesterday, that Gen. Worth had thrown his outpost toward Puebla, and would march immediately in that direction himself.

It is now ascertained that Santa Anna is at Orizaba a little town at the foot of a mountain of that name, with about one thousand troops.

Gen. Worth, on his march, was met out from this city about a year ago, and he writes in the most glowing terms of the great inducements held out by the Government of Mexico, to the universal opinion, until some success should crown the efforts to redeem his thousand promises to the deluded people and the clergy, the latter being now his only friends.

It is said that those who now cling to his drooping standard are brought from Oajaca principally, and that not more than two or three hundred of them have any arms—those, too, being in very bad condition.

We learn that he pretends he can yet repulse the invaders of the soil, if he can once rally the rancheros, and form them into guerilla parties, to gunoy small bodies of the Americans and soldiers whom they may have the temerity to attack.

The following is the substance of a proclamation of the 28th, by a person just arrived from Orizaba. He knows that Gen. Santa Anna had arrived there with about two hundred dragoons, and immediately commenced recruiting, having now under his command about six thousand men, inflaming the fugitives from Cerro Gordo.

He likewise assures us that a correspondence has been seized by the authorities of Mexico, addressed by a great personage to Senor Rejon, offering a certain sum if he would bring about an early peace, and to place all the requisite means at his disposal.

In Puebla, Gen. Incle is commanding. They are fortifying the town in great haste.

The navy are happy, and arrangements are in course of completion for the expedition to the Pacific, not by the way of Cape Horn, but by inland navigation. It has a great ascendence, and the movement is seriously contemplated—of its object, I am also ignorant.

The ship is composed entirely of sailors and marines, two thousand in all. As I observe it stated, I am pretty confident that it will be abandoned when all the difficulties come to be weighed, although it may be wise to have this fact.

The correspondent of the *Times* writes:

I send you the first two numbers of a paper issued in this city, the *Mexican Chronicle*, from which I take the following translation of a long article.

Gen. Morales measures the veracity of the American officers by the Mexican standard; hence greatness of the lie is regarded by him capable of a direct falsehood, but this document would seem to justify such a charge.

Juan Morales, General of Brigade of the Mexican Republic, to the Soldiers and Citizens of Mexico:

It having come to my knowledge that some chiefs and officers of the invading army of the United States, which have operated against Vera Cruz, said that General Scott had previously advised me that the families could leave, to avoid the evils attendant upon a bombardment, and that in obedience to this advice, I have happened are chargeable upon me; in order that neither was I in any way stigmatize the defence of Vera Cruz, I declare that it is false that any such advice was given; that the only communication I have derived from General Scott tended to summon me to a capitulation in honorable terms; that even the neutrals were prevented from leaving the place that if the Mexican families could have left, the enemy would not have occupied the place without first burying its defenders in the ruins.

JUAN MORALES.

XALAPA, *April* 24, 1847.

General Scott is said to have despatched a messenger to Mexico, on the subject occupied by the Legislative Junta. This is the old song, and the olive branch.

VERA CRUZ, *April* 29, 1847.

An express is in this morning, (April 29, 1847,) bringing intelligence of the continued advance of General Worth, and some disconnected rumors from the city of Mexico. The rabble are throwing up walls of sand, I fancy, around the place, and expect the soldiers to defend them. How far their expectations will be realized, we may judge by the past.

The public voice is openly heard in opposition to the late Mexican demagogue Santa Anna. "Coward!" "Traitor!" "Fool!" are the cries that are now heard in the capital.

I am very happy to learn by this express *that General Worth is safe*. I fear the worst for the troops of the steam ship is expected to move very soon.

N. Y. Tribune.

LATER FROM GEN. TAYLOR'S ARMY.

Three of Col. May's Dragoons killed—Gen. Minon at Encarnacion—Health of the Troops—Gen. Taylor at Walnut Springs—His nomination for the Presidency, &c.

The New Orleans Delta, of May 6, received by our overland express, brings the following interesting intelligence from Gen. Taylor's army:

We received yesterday the following letter from Saltillo. He left there on the 14th ult. The force stationed there and at Buena Vista, under the command of Gen. Wool, was composed of the 1st and 2d Illinois regiments, the 3d Kentucky regiment, the 2d and 3d Indianians, and the Arkansas cavalry. The 1st and 2d Illinois were about to leave for home, their term of service, the whole of them will have expired between the 1st and 20th proximo.

The artillerists report that was in the battle of Buena Vista are still stationed there, as are also Col. May's dragoons. A squadron of the latter, numbering some 200, under Lieut. Rucker, made a scout in the adjoining country. They found Gen. Minon in the neighborhood of Encarnacion, at the head of a thousand or fifteen hundred lancers. They thought to draw a fight from Minon, but were unsuccessful. Three of the party, who separated themselves from the main body, got killed before they returned to camp by some prowling Mexicans, who hung about their lines.

The troops at Buena Vista and Saltillo were in excellent health; and the wounded—who were daily visited by Gen. Wool, and who saw that all their wants were attended to—were rapidly improving. With the wounded Mexicans—who are in a separate hospital, attended by their own surgeons—it is different. The place is in a most filthy condition. The American governor of the town had to compel the alcalde to pay more attention to their wants, and to the cleanliness of the place.

Gen. Taylor is still at the Walnut Springs. He has heard of his nomination for the Presidency by several presses and parties in the United States, but avoids referring to it or saying aught about it. He evidently appears chagrined, but at or about what, he does not communicate to those about him. Our informant left his camp on the 18th ult.

The Kentucky rifles, who were then at the Walnut Springs, were to start for Camargo, on their way home, with the next down train.

The headquarters of Humphrey Marshall's Kentucky cavalry were at Cerralvo. Tom Marshall's company was at Camargo. But few or none of the volunteers will re-enlist.

N. Y. Tribune.

USE OF EYE-GLASSES.—Resist the temptation to use spectacles. When vision becomes somewhat indistinct, abridge your reading, and carefully keep off the glasses—rely upon the eye alone, just as long as it is at all possible.

ANNIVERSARIES.

From the New York Tribune.

NEW YORK COLONIZATION SOCIETY.

This Society held its Anniversary at the Broadway Tabernacle last evening, ANSON G. PHELPS, Esq., President of the Society, in the chair. The house was very numerous crowded.

The exercises were opened with prayer by Rev. DR. BATES, formerly of Middlebury College; after which, DR. REESE read some extracts from the Annual Report, showing the receipts and the receipts from this State during the past year have been $5,183. The famine in Ireland and other calls for charity were mentioned as the cause of the comparatively small receipts for the present year.

The relief ship, which took out supplies for the slaves who were recaptured on board the Pons, arrived in their time of greatest need. Some hundred of those captives were fed and clothed from the cargo of that vessel; and the greater number of them have attended school, and identified themselves with Liberia, of which they are now very good citizens.

The cause of Colonization in the State of New York, says the Report, is going on prospering and to prosper. A number of young men are preparing themselves to emigrate as teachers, missionaries, &c. Mr. Cornish, a young colored man of refinement and education, was sent out from this city about a year ago, and he writes in the most glowing terms of the great inducements held out by the Government of Liberia to such a country. A colored man from Ohio, by the name of E. J. Roy, who went out in the relief ship, and took fifteen hundred dollars worth of goods with him, realized a hundred per cent on his first adventure, and has now returned and purchased more goods. He is no longer "Negro Ned," as he was familiarly called, but is a foreign merchant, whose trade is sought by the merchant princes of New York.

The Colony of Liberia is represented as in a very prosperous condition. They have excellent schools in Monrovia and at all the stations on the coast the mechanic arts are carried on quite extensively, and the people are turning their attention more to agriculture than formerly. Very stringent laws are enforced in regard to the traffic in intoxicating drinks, $500 being required for a license to sell, which is equivalent to a prohibition.

People are fast coming to the conclusion that these settlements along the coast are more powerful for the suppression of the slave trade than the English and French war vessels, which are now under there for that purpose. There is now but one slave factory between Monrovia and Cape Palmas, belonging to a Spaniard; and he has been so closely watched that he has not been able to ship a slave for the last two years, and has been obliged to offer his slaves to the neighboring chiefs, because of the expense of keeping them.

Rev. S. J. PRIME made a few remarks, purporting that colonization is the only hope for Africa—the greatest boon that could be granted to this country. Of the Abolitionists he spoke with a severity bordering on bitterness. He said Abolitionists was the Achan in the tent of the State and the Judas Iscariot of the church; and if Dr. Duff, Dr. Duff, it might refrain from acts of treason, like Iscariot, if you give it sufficient rope, it will hang itself. The agitation of the North in favor of immediate abolition had had the effect, in his opinion, to rivet still more tightly the galling fetters of the Southern slave; and he repeated that colonization and colonization was the only—could and should—be the means of bettering the condition of the descendants of Ham. Benevolent masters, he said, will not sell to traders, if they know they will be degraded to the condition of the free blacks of the North.

Dr. MCGILL, a colored man from Liberia, next addressed the meeting. His speech was very dignified and his matter exceedingly interesting. He had been twenty-one years in the colony, having emigrated from Baltimore with his father when very young. In supporting colonization he would not attack Abolitionists, who were laboring to elevate his race in this country. He thought, however, that the colony had been a great blessing to the colored man, in opening a field where he could enjoy all the rights of a free citizen. He represented the colony to be in a prosperous condition, and, as a practicing physician, testified that the climate was not so fatal to the emigrant as it had been represented. Among those who were acclimated, the annual mortality was only three per cent, and among those not acclimated only four eight to ten per cent. For twenty years and six months past he had not seen a sick day, and he had been careful during that time *not to take any of his own drugs*.

Other reporter left, (half-tipsy?) Rev. MR. SICKES, of Washington, late Chaplain to Congress, was making an interesting speech.

From the same.

PRESBYTERIAN BOARD OF FOREIGN MISSIONS.

A public meeting for this Board was held on Sunday evening, in the Grand street Church, a very large audience being present. After the introductory religious services, by Rev. DRS. MCCARTER and MCELROY, a distinct of the Annual Report was read, and addresses were made by Rev. MESSRS. JAMISON and WILSON, missionaries from India. The service was throughout of deep interest. We gather the following particulars from the abstract presented at this meeting:

Receipts, $365,309; *Expenditures*, $395,458.36.

Publications.—The Missionary Chronicle, 8,800 copies; The Foreign Missionary, 12,580; Annual Report of 1846, 3,500; Letters to Children, 7,000 copies; Address before the Synod of New York, 2,000 copies.

New Missionaries.—Ten ministers, two licentiate preachers (one of them is a physician,) a teacher, a steward, a carpenter, and a female teacher (wives of the missionaries,) have been sent to different fields of labor during the last year.

Missions.—Missions at Chippewa, Iowa, Omaha, Choctaw, and Creek Indians, six stations, five teachers, one farmer, one mechanic, one steward, one carpenter; boarding schools among the Iowas, Choctaws, and Creek Indians; day schools, day scholars, about 90; church members, 34. In Western Africa, two ministers, one teacher, and one native assistant at three stations among the Kroo people; two ministers, one teacher, one station at Monrovia; schools at the Kroo stations. In North India, three missions—the Lodiana, Allahabad, and the Furruckabad—twenty-six stations; nineteen American and two native ministers, two licentiate preachers, twelve native assistants reported, besides others not enumerated; two printing establishments; one hundred and twenty-six stations of pages were issued, in four languages; schools at most of the stations, with 1,000 scholars, of whom 150 are boarding pupils; church members, about 300 are in schools of a higher grade; churches at four stations, into three of which converts were received during the last year. In Siam, one minister and one licentiate preacher, who is also a physician. In China, three missions—the Canton, Amoy, and Ningpo, with as many stations; ten ministers, one physician, one printer; two boarding schools, with about 60 pupils; printing press at Ningpo, with metallic types, from which 1,200,000 pages were issued; two converts admitted to the church. For the Jews, one minister, at present in the city of New York. In Papal Europe, through the agency of the Evangelical Societies of France and Geneva, moneys remitted for the support of evangelists or colporteurs.

Summary.—Missions 16, in 6 fields of labor; stations, 21; ordained ministers, 42; licentiate preachers, 5; physicians, 2; teachers, printers, &c., 11—making, with their wives, 100; assistants, consisting of native laborers not ordained; schools at most of the stations; churches in most of the missions. The statistics of European missions not included.

[SPECIALLY REPORTED FOR THE ERA.]

THE PUBLIC BREAKFAST OF THE AMERICAN AND FOREIGN ANTI-SLAVERY SOCIETY.

The public breakfast of the Society was given on Wednesday morning, at 10 o'clock, in the room of the Tabernacle. Between four and five hundred ladies and gentlemen were present, including the families of many of our most respectable citizens. Owing to the admirable management of the Committee, and the excellent personal management of Messrs. Tappan, Harned, Jocelyn, and others, the whole affair was conducted in the most agreeable manner. It is true, that no costly services of plate shone upon the festive board, nor did fashion play off any of her fantastic airs. No shallow-brained aristocracy of the sugar hogshead or the stock exchange, aping the hauteur of London or Paris in circles "graced" the occasion with their presence. It was a Christian feast, where, in simplicity, in her simple robes of celestial purity; and the intelligence and warmth of sound heads and honest hearts, united in a great work of love, and mercy, and justice, gave to that plain repast an interest and value unknown to the crowded by the richest banquets in the palaces of earth!

LEWIS TAPPAN, Esq., was called on to preside, and, after the substantial "comforts" had been disposed of, called the meeting to order for the intellectual part of the entertainment. This was most appropriately commenced by the reading of the following stirring lines, received by the chairman from the author, who is now in New York, with the remark, "Written for a Bazaar at Philadelphia, for the anti-slavery cause, in the autumn of 1847, Norwich, England."

TO AMERICA.

Welcome, beyond the utmost power
Of words to speak, the day will be,
When, with the mighty shout, shall pour
The colored race as brethren see!
When, to the listed nations, shall
With you, they then as equals kneel,
That house bids only one to kneel
Where all men should as equals feel.

Beneath that roof of *equal rights*,
If care of souls, or care of souls fall,
Whether from white or black or bright
They place their sins the Lord of All!
The time of those who pray to Him
He hears not, whether black or bright;
He only sees the *supplicant* bow down
Content if THAT be pure, and *white!*

AMELIA OPIE.

We need hardly say that these lines were received with the most enthusiastic and grateful acclamations.

The Rev. NATHANIEL COLVER then addressed the company in a speech marked by great eloquence and feeling. He exhorted his auditors to renewed and decided action to the cause. In terms of just severity, he denounced the war with Mexico, exposing the folly and absurdity of those who, while they affected to condemn the war, yet commended the bravery of the soldiers who were engaged in its prosecution. He asked what was the duty of the genuine patriot in such a crisis? We must all be politicians, he said, in regard to the political questions of the day. Let the religious politicians, however offensive it may be to some polite ears. [Laughter and applause.] I am a religious politician. I pray for my country, I vote politics. [Fit vote politics!] [Applause.] Since this war with Mexico commenced, I have felt more than ever before, the importance of the part of anti-slavery men. [Applause.] The talk of the conservative power of virtue in political parties is little as the wind. He concluded by a most fervent and powerful exhortation to the great work of giving the Bible to the slaves.

Dr. SNODGRASS, of Baltimore, was then introduced. He said he was most cordially received with loud applause. He expressed his satisfaction at being present on that occasion. Five years ago, if any one had invited him to such a meeting, he would have been set down as neither a Whig nor a Democrat of a prophet. This was the first time he had ever spoken in an anti-slavery meeting at the North. He was ashamed of the cowardice on the part of anti-slavery men. [Applause.] The talk of the conservative power of virtue in political parties is little as the wind. He concluded by a most fervent and powerful exhortation to the great work of giving the Bible to the slaves.

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THE NATIONAL ERA.

WASHINGTON, MAY 20, 1847.

☞ Supposing, from the little attention paid to the following notice, that it has been overlooked, we insert it in this place:

IMPORTANT NOTICE TO MY OLD SUBSCRIBERS.

Some time since I informed the subscribers to the Weekly Herald and Philanthropist, that, to prevent them from being suddenly dropped from the subscription list of the *Era*, whose terms are payable STRICTLY IN ADVANCE, I had assumed the pecuniary responsibility in their case, and would have the paper continued to them for a time long enough for them to bring themselves to the cash system. It must be obvious to them, that there must be a limit to this time, unless they would have me embarrass myself beyond measure. At the expiration, therefore, of the first half volume (ending the 5th of July next,) no paper will be sent to any of the old subscribers of the Weekly Herald and Philanthropist who shall not have paid up to that date. It is desirable that payments be made so as to cover the whole volume, up to next January.

This is an indispensable measure, and, as it will operate upon all equally, no one can object to it.

My old subscribers will perceive, that I have

[Hear, hear.] At the risk of being a little out of order, I feel compelled to enunciate that principle on the present occasion, and to say, that if you, the dissenters of England, are to be saved from religious bondage, it will be by having with you the sympathies of the people. [Hear, hear.] I trust that, from this day, you will show that they have your sympathies, and then, I am sure, you will have them.

EPIGRAM.

The following terse and timely epigram appears in the Portsmouth (N. H.) Journal. It is from the pen of James Kennard, jun., a young invalid, who has been confined to his room and bed for nearly ten years, and who for a considerable part of the time has been unable to bear the light of day. He retains, however, all the cheerfulness and vivacity of health, and from time to time dictates or writes the thoughts of a clear, vigorous mind, on prominent topics and passing events. We have never seen a better answer to the attempt to brand as treason the honest and conscientious disapproval of a disgraceful and wicked war. J. G. W.

WHO IS THE TRAITOR?

Who deserves the burning curses
Heaped upon the traitor's head?
"He who renders aid and comfort
To the enemy," tis said.

Who, then, is the greatest traitor
On this vast terrestrial ball?
He who renders aid and comfort
To the *Enemy of All*. J. K. JUN.

LITERARY NOTICES.

Weekly Christian World. Philadelphia. Edited by Thomas H. Stockton, W. S. Stockton, J. G. Wilson, and T. Stark. We have received the first number of a new weekly, under this title, from Philadelphia. It is handsomely printed, at $2 per annum, payable in advance. The great object of it is to apply Christianity to the whole of a man's life, in this world and the next. It advocates a new Christian organization, by which provision shall be made for every want of its members. The principal faults of the churches, it holds, are arbitrary, authoritative, and exclusive creeds, rigid, unaccommodating, and repulsive, governments, institutions of natural and social origin. The principal fault of the benevolent societies is to be found in their dependency upon the churches; and the faults of the semi-benevolent or secret associations are, their want of religious profession and purpose, the insufficiency of their morality, the narrowness of their benevolence, the expensiveness of their benefits, the privacy of their meetings, the plights of secrecy, their offices, forms, titles, and regalia, and their anti-republican forms of government. We learn by the first number that an organization has been effected, in Philadelphia, under the title of the Christian Society of Brotherly Love, the sum and substance of whose speculative creed is thus briefly stated—

1. The Bible is the book of God.
2. Private judgment is the duty and right of man.

"The first principle," says Mr. Stockton, "guards the honor of God. The second principle guards the honor of man. The first repels Infidelity; the second repels Tyranny. The first saves us from unbelief in the world; the second saves us from arrogance in the church. Taken together, they present the only rational basis, and the only one, in my humble judgment, of Christian union."

We need not say that the controlling mind of the paper is that of Thomas H. Stockton, too well known throughout the country to need a formal introduction. His object is an exalted one; none can be more so; but he will encounter great opposition, and be continually liable to the grossest misrepresentation.

His plan, so far as we understand it, contemplates no violent disturbance of the existing state of things, no schisms, no new sectarian organization. People may unite themselves in an organization after the pattern of this new society, and yet remain, if they please, in their old churches. His great design is to show that Christianity may be applied to all the relations of man, as it has never yet been. We wish him great success, and to his paper a life as vigorous as his hopes.

Graham's American Monthly Magazine. June, 1847. Philadelphia: George R. Graham. Mr. Graham has identified his name with magazine literature in this country. His monthly always anticipates its time, but is ever welcome. The embellishments of the June number are, "The Falls of Tocoee," a river in Georgia, "The Home Bird," in the shape of a very lovely woman, a kind of bird which we wish we had her full power of song till mated; and the Paris fashions. This number contains twelve extra pages.

The Columbian Lady's and Gentleman's Magazine. Edited by John Inman and Robert A. West. May, 1847. New York: Ormsby & Hackett. The Columbian has deservedly secured a wide reputation. It is conducted with taste and ability. Some of the best female writers of the country are contributors to its pages, and its typographical execution is very beautiful. A tale, entitled "The Man that Killed his Neighbor," from the graceful pen of Lydia Maria Child, enriches this number. It is extensively copied by the newspaper press. Among its embellishments, "Hurst Castle" is one of the finest engravings we have ever seen.

Young America's Magazine, No. 3. G.W. Light, Boston. This Magazine keeps up its interest. The present number contains original papers from the Editor, J. R. Lowell, Horace Greeley, Richard H. Dana, S. P. Andrews, and other able writers.

History of the Great Reformation in the Sixteenth Century, in Germany, Switzerland, &c. By J. A. Merle D'Aubigne. We are happy to see a full edition of this great work put forth in New York, without emendation or expurgation. D'Aubigne is one of the few ecclesiastical writers who unites genius with erudition, philosophy with piety. Published by the American Tract Society. The translation revised by the author.

White Slavery in the Barbary States. By Charles Sumner. We are greatly indebted to the author for this valuable lecture, delivered before the Boston Mercantile Library Association. It is full of instructive facts and pertinent comments, delivered in an eloquent style.

Universal History of England. Harper & Brothers, New York: Franck Taylor, Pennsylvania Avenue. Stereotyped, No. 22. This number completes a portion of the fifth book, the whole of the sixth, and the beginning of the seventh, extending from the accession of Henry IV, 1399, to the end of the reign of Elizabeth, 1603—a most instructive period of English history.

Voice of Freedom. By John G. Whittier. Published by W. Harned, New York; Wade, Pierce, & Co., Boston; F. S. Cavender, Philadelphia. We have been favored by the publishers with a copy of the fourth complete edition. Whittier ranks among the first poets of our country, and this volume contains some of his most exquisite poems.

Scripture Illustrated. By Rev. Chester Field. New York, Harper & Brothers. A neat, good little book, with a capital introduction by the Rev. John Todd. The plan of the book is, the illustration of scriptural passages, by facts, incidents, and anecdotes. The author evinces much good sense.

The Liberty Minstrel. By G. W. Clark. We are indebted to Mr. Harned, of New York, for a copy of this work, which has already gone through six editions. It is well got up in every respect, and contains songs which should be familiar to every friend of Liberty.

The *Granite Freeman* and *Independent Democrat*, of Concord, New Hampshire, have been united, and are now published as one paper, under the title of *Democrat and Freeman*, by Weimore & Hood, edited by George C. Fogg and J. E. Hood. These New Hampshire papers have always seemed to us to be marked by great practical ability. Their union will doubtless add to their efficiency. The Democrat and Freeman has now a circulation of forty-five hundred, and deserves it.

Little's Living Age.—The last number of Littell's Living Age, published at Boston, contains an excellent biographical notice of J. J. Gurney, Esq., from the Christian Observer for February. It is a rich number.

Victim of Intrigue, is the title of a book of 120 pages, written by James W. Taylor, of Cincinnati, and published by Robinson & Jones, of that place. It is a tale of Burr's conspiracy, written originally for the Signal of Liberty, edited by Mr. Taylor, at such moments as he could snatch from his daily avocations. It is very interesting as a picture of early times and pioneers in the West, this being the principal aim of the author.

School Algebra.—We have received from Harper & Brothers, the publishers, a work entitled the *School Algebra*, containing the latest improvements, by Charles W. Hackley, S. T. D. Professor of Mathematics and Astronomy in Columbia College, New York. It is firmly bound, and printed in good style. "The following pages," says the writer, "contain, with slight modifications, the same matter as the first part, ending with the problems in quadratic equations, of the author's larger treatise on Algebra. They will be found to comprise all that is indispensable for the study of the first of the higher branches of mathematics." The work is specially adapted to the use of schools. For sale by F. Taylor, Pennsylvania avenue, Washington.

Blackwood's Magazine, for April, (Leonard Scott & Co., publishers, New York,) is a great number. The chief attraction to the American reader is, a witty article, entitled, "*How they manage matters in the Model Republic.*" It is one of the best hits at Brother Jonathan we have ever seen. The render will find it in the last number of the Era.

Baltimore Daily News, is the title of a new daily just started in Baltimore, on Democratic principles. The editor says:

"Believing that all men are *born free and equal* is a political truth, we shall ever advocate those doctrines whose tendency is to make them so in fact."

We wish the paper all great success in such advocacy.

We are indebted to T. Barnard, printer, Washington, for a pamphlet, containing an exposition of the history and treatment of the Texas navy, written by Commodore Moore, and also for a memorial of the proprietors of the Improved Stone Dry Dock, for an appropriation to fulfil a contract made with them, to construct such a dock at the Pensacola navy yard.

"*Common Sense, The Working Man's Advocate,*" is the title of a new paper to be issued in Washington, by the men who earn their bread by the sweat of their brow. Its great object is, "to set forth the fundamental doctrine of equal rights in its particular application to labor, to maintain the just rights of the working man, and secure him his proper position." We wish it success.

Terms, $2 a year. Printers, W. & J. C. Greer.

SCRAPS.

THE CATHOLICS AND THE ADMINISTRATION.—The Union a few days ago had an article under the editorial head, containing speculations upon the reasonableness of sequestering the property of the Church in Mexico, should it persist in supporting the war. The Whigs raised such a clamor about it, that the same paper yesterday tried to explain it all away. We see no sense in this. If the war is a righteous one, Mr. Polk ought to have the boldness to sequester the property of any church or organization which is the chief support of it.

GUERILLA WAR.—It seems to be generally understood that the Mexicans are about to resort to the guerilla mode of warfare. Some of our American editors, who are laboring under the belief that the Lord has given the world to our countrymen for a possession, and that it is the height of wickedness for any other people to defend their country, denounce this kind of warfare as murder. It is just as legitimate as any other mode of killing. Were our own country overrun with invaders, it would be in entire harmony with the principles of nine-tenths of the American People, to exterminate them by ambuscade or open war, just as might seem expedient.

THE OTHER SIDE.—A volunteer, writing to the Indiana State Sentinel from Buena Vista, thus speaks of Gen. Taylor:

"General Taylor is a very ordinary looking man. He appears to have two prominent traits—*courage* and *firmness*; but if he possesses any other qualifications, I have not yet heard they are. No great generalship was displayed on the day of the battle. General Taylor and General Wool planned most of the orders, while General Lane was the active general who put them into execution, and the battle was *won by bravery, and not by generalship.*"

GENERAL TAYLOR AND THE WILMOT PROVISO.—The *Charleston Mercury* says of General Taylor. "*He is true and sound on the Wilmot Proviso*, and it is thought both able and willing to put his heel on that serpent of seduction, King Caucus."

"AID AND COMFORT."—Giving aid and comfort to an enemy is defined to be *treason*, and is punishable with severe penalties. But Jesus Christ said, *do good to your enemies; if thine enemy hunger, feed him; if athirst, clothe him; if adverse, give him drink.*" We often talk of "a *Christian* civilization"—where is it?

MR. BRETT, of South Carolina, already re-elected for the ensuing Congress, has positively declined being a candidate for the Congress thereafter.

JUDGE WILLIAMS, Chief Justice of the Supreme Court of Errors in Connecticut, has resigned his office.

REUBEN CHAPMAN, a Representative in the last Congress from the State of Alabama, has been appointed by the Governorship of that State, by the Democrats.

MR. SPRIGHT, United States Senator from Mississippi, died at his residence a few days ago.

MR. PAYNE, the Congressional Boanerges from Alabama, has been supplanted as a candidate by Mr. Ingo.

THE BARQUE BACHELOR sailed from Richmond, Virginia, last Thursday, with contributions for the poor of Ireland, valued at $15,000.

BALTIMORE AND OHIO RAILROAD COMPANY.—A correspondent of the *Intelligencer* says he is well informed that the Company have determined to push forward their work, it being understood that a distinct proposition will be made, at the next meeting of the Board, to enter immediately upon the construction of the road from Cumberland to the Maryland line, a distance of fifty-five miles westward.

THE UNION states that the reinforcements now *en route* will be fully equal to the number of twelve months volunteers who are to be discharged in June and July.

"WERE I A MEXICAN, I would greet you with bloody hands and hospitable graves." Such is the story sentiment of Senator Corwin.—*Democratic paper.*

Well; you are an American. How would you greet English invaders of *your* soil? If Corwin were a Mexican, and did not do then what he says he would do, you would denounce him as a poltroon and traitor.

NATIONAL ERA.—We have received from Washington City several numbers of a large and well-printed paper, bearing the above title, and devoted to the Abolition cause. Let the friends of Southern rights be on the alert. Never before, to our knowledge, have the Abolition fanatics ventured so near the region of slavery, to publish their damnable heresies and infamous libels upon the people of the South.—*Highland Messenger, Asheville, N. C.*

How sorry this editor will be, when he shall have read the *Era!* We quadrate exactly upon his confession.

THE TURKS ON THE ADVANCE.—The Sultan has abolished the slave market at Constantinople. He has made a donation of £1,000 to relieve the distresses of Ireland; and recently, at a great levee, his ambassador in London was *accompanied by his wife.* The name "*Turk*" may yet become an epithet of reinforcement, as it has been of cruelty.

WHEN IS A MAN OF AGE?—Chancellor Kent has decided that a man becomes of age the day previous to the anniversary of his birthday; so that a person born on the second of May attains his majority on the first!—*Cincinnati Chron.*

Chancellor Kent is high authority, but not infallible. Some men never "*become of age.*"

CHARLES LAMB.—It is told of Charles Lamb, that, one afternoon, returning from a dinner party, having taken a seat in a crowded omnibus, a stout gentleman subsequently looked in and politely asked, "Shall I pull inside?" "I don't know how it may be with the *inside passengers*," answered Lamb, "but that last piece of oyster pie did the business for me."—*Exchange.*

"CAN A WOMAN KEEP A SECRET?—This great problem is at last in a fine way to be solved. A lady has been made operator in the Springfield office of the Boston telegraph line."—*Exchange paper.*

We wonder what *men* will do, if women accept *Jonius?*

THE NASHVILLE GAZETTE thinks Gen. Scott is a shrewd old fellow, because, having failed to conquer peace by hard blows, he has taken pattern by Santa Anna, and is now using great words.

"WILMOT PROVISO."—The *Dedham Democrat* says that a man in the town has christened his new-born son "*Wilmot Proviso.*" We hope he may not meet with the same fate as the *original*, which, on its *final passage*, was rejected.

MOVEMENTS.—Mr. Birney (James G.) has sent in his adhesion to the call of a convention, put forth by Messrs. Goodell, Jackson, and others. From this, it seems, he too is in favor of organizing a new political party.

Venge America, the organ of the Land Reformers, shows a wrong feeling for them, and remarks: "As these Liberty men adopt all the national reform land measures, and as the National Reformers expect to have candidates for the Presidency and Vice Presidency, some means ought to be devised of uniting the strength of both parties on the same candidates?"

Mr. Birney, we presume, will be the Presidential candidate of the new party.

PATERNAL.—The Emperor Nicholas, it is stated, has ordered one hundred and fifty Russian students in Prussia, to return to their own country, it being his intention to forbid any of his subjects to receive their education abroad. What a pity his paternal Czarship could not cage up all his beloved subjects, so that they might see sunlight only at his pleasure!

HANGING JUDAS.—The Irish lately were not a little amused by the ceremony of "hanging Judas," performed by Portuguese sailors, who happened to be in the harbor at Cork, on the anniversary of this event. An effigy was suspended from the yard-arm, hanged, shot, drowned, kicked, guillotined, scourged, and bastinaded!

NEW HOUSES OF PARLIAMENT.—It is stated that the original estimate of the cost of erecting the new Houses of Parliament was £800,000; but the expense already incurred is £1,000,000, and there will nearly reach £2,000,000 before their completion. It was proposed that the new House of Lords, like our House of Representatives, should have place for speakers. In consequence of the immense extent of the hall, and its peculiar construction, the echo is so great that it is extremely difficult to hear in the gallery distinctly what is said in the body of the House.

THE CORDEN FUND has now reached £60,692.

"MORALITY OF MEDICAL MEN.—From a return of prisoners, given in the Parisian *Moniteur*, a fact very satisfactory to our profession has been made public, viz: that of all the professions, the medical has furnished the least number of attorneys, were, in France, 41,679 male prisoners, aged above twenty-five, under criminal charges. Of these there were 1,176 clergymen, 1,176 attorneys, 75 notaries, and not one medical man?"—*Medical Times.*

Lest our medical brethren be puffed up by such a statement, we would just remind them that it is very rare for juries to sit in inquest over the results of their practice!

IT IS CALCULATED that 120,000 Germans will emigrate this year; many from districts which have not heretofore sent out any adventurers. The greater number of those now emigrating seem to be well off. The town of Minden, says a foreign paper, was lately so full of emigrants, that it resembled the camp of a wandering tribe.

VIRGINIA ELECTION.—The politicians have not yet accurately determined the results of the Virginia election. The *Intelligencer* claims six Whigs in thirteen districts—two districts yet to be heard from.

CHRISTIAN REJOICINGS.—Governor Johnston, of South Carolina, issued his proclamation, appointing the 6th of May as a day of general thanksgiving for the triumph of our arms in the war with Mexico. We suppose clergymen on that day were particular in giving the history of the invention of gunpowder and bomb-shells, and dwelt with great emotion on the excellence of American gunnery, the beautiful curves with which the bombs were deposited amid trembling women and children, the graceful precision with which American riflemen picked off the Mexican officers; and how could they help thanking God for the innumerable widows and orphans that had been made, and the vanity of all the efforts of a brave but weak people to defend their homes against invading cutthroats.

Christian thanksgiving for bloody victories achieved by the strong over the weak!

GENERAL NEWS.

From the Baltimore Sun.

LATER FROM GEN. SCOTT'S ARMY.

Position of Santa Anna—Proposed Surrender of the City of Mexico—Probable Character of Hostilities—Guerilla Warfare—Gen. Scott's Plan of the Campaign—Probable Recovery of Gen. Shields—Volunteers—Gen. Taylor's Movements—Military Orders—Condition of Mexico—the Capital seeking the Protection of Gen. Scott—Senor Atocho—Arrival of Gen. Pillow, Lieut. Col. Anderson and Others, at New Orleans.

Our "ponies" have again performed their task of distancing stages, railroads, steamboats, and magnetic telegraphs, bringing us our "overland express" packing the 14th days from New Orleans.

By this extraordinary conveyance, we have received an "extra" from the office of the "Picayune," dated at one o'clock P. M., on Monday last, containing the annexed interesting intelligence from the seat of war.

The position of Mexico is every day becoming more intricate and unfathomable, and the probability is, that on arriving in the capital, Gen. Scott will find himself rather in the position of a proctor than an enemy to the Mexican people.

Gen. Scott's rapid and onward movements are, however, threatened to be checked by the general desire prevailing among the volunteers, whose periods of enlistment are expiring, to return to their homes.

The rumors are, however, of a conflicting character, so far as concerns the future course of the Government appears to be for "war to the hilt," whilst the people are beginning to yearn for peace.

The probability of the recovery of the gallant Gen. Shields will be received with great pleasure by his countrymen.

The steam ship James L. Day arrived at the levee at New Orleans early on the morning of the 10th instant, from Vera Cruz, whence she sailed on the 20th ult. By this vessel, the last news received, says the Picayune, our regular correspondence and files of Vera Cruz and Xalapa papers. Apart from the intelligence contained in our letters, we learn verbally that an express reached Vera Cruz a moment before the sailing of the James L. Day, with information that a deputation had come down from the city of Mexico to Gen. Scott, to take the capital under his protection.

The impression was gaining ground in the army, that there would be no more fighting. It was not expected that there would be any opposition this side of or at Puebla; and it was even doubted if the Mexicans would defend their capital.

The Mexican papers continue their inflammatory strictures upon the mission of Atocha. It would appear that the sending of this miserable fellow on an important mission to Mexico has given greater umbrage than all else that has been done by the United States. They regard him in the light of an official pimp, a treasonable pander, a perfidious wretch, and, to crown the indignation of business. They think that he was sent there by the American cabinet in mockery and scorn.

The whereabouts of Santa Anna is somewhat problematical. The last authentic intelligence located him at Orizaba, with a miscellaneous command of 3,000. Subsequent rumors report him as having gone south, to recruit his ranks in Oajaca. It is certain he has not shown himself at the capital since his defeat. There is a report that he desires to leave the country; but Mr. Kendall thinks he may make a dash upon detached parties in the rear of the army, or upon wagon trains, with a view of reinstating himself in the good opinion of the nation.

It was the intention of Gen. Scott, upon the arrival of the wagon train, which was to start from Vera Cruz about the 6th instant, to cut off all connection with the sea coast, rely upon the country for subsistence, and push forward for the city. His general impression is, that about 20th April, intimates as much. But Mr. Kendall's letter of the 4th—the very latest news—throws some doubt upon the practicability of this plan, in consequence of the determination of the twelve months volunteers, in a body, not to re-enlist.

From the Baltimore Sun, (by magnetic telegraph.)

ARRIVAL OF THE STEAMER BRITANNIA.

Decline in Cotton—Further Advance in Breadstuffs—Attempted Assassination of the Pope—Submission of the Algerines to France—Bad Prospects of the Crops—The King and Queen of Spain done Quarrelling—Miscellaneous News, &c.

The steamer Britannia arrived at Boston at midnight on Sunday.

The Britannia sailed from Liverpool on the 4th of May, and brings dates fifteen days later than those brought by the Caledonia.

A few days ago, not less than 2,000 emigrants sailed from Liverpool for New York.

The latest accounts from Ireland represent the moral career of the Lord Lieutenant as rapidly waning in its zenith.

The papers contain the advices by the overland mail. The most important intelligence seems to be the death of Kara Khan, son of Dost Mahomed.

The potato blight has reappeared in the neighborhood of Belfast.

Cotton still is sinking daily. The accounts which come to hand through the medium of the French papers show that his earthly career is drawing to a close.

The Irish crop is bad, of late, undergone a favorable change, and vegetation is making rapid progress. The accounts of the out and wheat crops are highly encouraging, and even in regard to potatoes very favorable accounts are received.

FRANCE.—The news of Gen. Taylor's victories was received with much satisfaction. Great distress continued in Paris. Bread was extremely dear, and fears were entertained that during the months of May and June provisions of all kinds would be scarcely obtainable in Paris. Vegetation is very backward, owing to the cold during the last fortnight. The bill relative to the establishment of regular steamers between Havre and New York has passed the Chamber of Peers, and is now the law of the land. Complaints have been made in the Havre Journal, that the American minister had not been authorized to open the coast of California. Some of them even say that the conquest of California, not having been recognized by France and other countries, amounts to a robbery.

PORTUGAL.—According to accounts of the 21st, the Campos had taken block-house square for protection of the Portuguese Consul's house, property. Sir Hamilton Seymour had preferred the mediation of the British Government, to arrange between the Portuguese authorities and the insurgents.

ITALY.—A most diabolical plot to murder the Pope has been discovered. It was first found out by the French Ambassador. He revealed the plot to the principal officers of the Vatican. Their intention was to assassinate him while giving audience to one who was appointed to kill him.

ALGIERS.—Rumor of the submission of Bu-Maly is confirmed by the Paris Journals of the 20th of April. The mountaineers acknowledged themselves subjects of France, and will pay tribute. Several tribes have submitted to Bugeaud.

The following summary of the cotton, flour, and money markets, is from the commercial article of the Liverpool Times, of the 4th inst:

COTTON MARKET.—The price of cotton on the sailing of the steam ship Caledonia had a downward tendency, and since her departure it had further declined. The market had become flat, the sales less, and speculators not inclined to operate.

FLOUR MARKET.—There has been some fluctuation in the price of flour during the month, but prices have now settled down to 40s. for Western and Canal flour. American red wheat is held at 10s. 6d. to 11s. 9d.; and white, 11s. to 12s. 3d. Indian corn, 51s. to 52s., and red, 52s. to 53s. During the last day or two, wheat has advanced 2d. per 70 lbs., the extreme flour 1s. per barrel, Philadelphia and Baltimore flour 6d.

In the Liverpool market the demand for corn in Dublin, and prices had declined 2s. per 480 lbs. on yellow, 2s. on white.

Monday, May 3d, foreign wheat obtained an advance of fully 4s. per quarter. The flour trade was very active, and the price of Western was established, whilst Indian corn was sold at 56s. to 58s. for yellow, and 58s. to 60s. for white. The business done with the Americans have sent to the starving Irish has been the most beautiful exercise of mercy in Ireland, and of firm and generous sympathy in England.

MONEY MARKET.—In the money market, during the last fortnight, the funds have continued uninterruptedly in their downward course, the billion in the bank still decreasing rapidly. The directors have been more stringent than ever, in fact. Though they have not publicly made any alteration in their terms of discount, they have done what has acted as a virtual increase, which more severity. They have virtually declined to discount at all, whilst the discount houses are charging 6 per cent. Consols closed dated 1844, of first rate quality, and 7½ per cent. for bills running to July.

DOMESTIC CORRESPONDENCE.

NEW YORK, *May* 14, 1847.

THE RELIGIOUS ANNIVERSARIES.

We are now at the close of what is called, as you are aware, "Anniversary Week in New York." Here, as in the great centre of moral and religious America, the various associations for the promotion of the truth and the advancement of human improvement amongst men, assemble for the purpose of declaring the progress made during the past year and their plans of operation for the future. And, indeed, after all, this great city is the metropolis, the London or the Jerusalem, of the continent. The hour is in all probability coming, when, somewhere in the fair country west of the Mississippi, or even, if the spirit of enterprise should be the mightiest of rivers, the great chief city of the Republic will be found, in the pride of a vast population and the possession of ten hundred sources of intellectual and physical power; but, just now, New York is the heart of the Union, from which the great tide of popular opinion and sentiment receives its impulse and direction. These religious anniversaries have always seemed to me one of the most interesting of the mingled influences that emanate from this moral and intellectual centre. This year they have lost none of their interest; on the contrary, they have presented an aspect more important than ever. They have invited more than ever the anxious attention of the thoughtful student of the progress of the world.

In these societies, the great community of professing Christians in the United States—that vast domain which two short centuries have added to the realm of Christendom—proclaims what it is doing for the cause of God and man. I confess it was with a feeling of deep solemnity that I addressed myself to the study of these meetings. On every side we are appalled by the prevalence of human depravity. Ignorance, vice, crime, hunger, thirst, nakedness, pauperism, and human depravity, stalk abroad unabashed in the open day. Violence, oppression, blood, are seen everywhere. Shrieking, moaning, blaspheming—now jabbering in the idiocy of debasing sensualism, now affrighting the ear with the demoniac shouts of evil passions—human nature in voice. It is indeed a sad, discordant voice, in no way softened by the mellow tones of the millions in bondage, and the many millions more who, nominally free, are yet in their physical condition far beneath the beasts of the field? It is, then, a painfully interesting thing to investigate the amount of effort made for the relief of this terribly distressed and burdened humanity, by those who call themselves by the name of Christ, and lift up their hands unto the Holy One of Israel, even the Lord, besides whom there is no Saviour.

One agreeable feature in these meetings was the presence, in preponderating numbers, of the softer sex. It was a very intelligible and significant token of the great indebtedness of Christendom to the silent, pervading, powerful influence of woman. So it has ever been. You cannot point to any period, from the awful hour when the earth did quake, and the rocks rent, and the graves were opened, as the Redeemer of man yielded up the ghost on the accursed tree, whilst "many women" were there, beholding afar off, down through the long gloom of eighteen centuries, at which the cross has been deserted by faithful woman!

It is an intense sentimental devotion to the cross which woman displays.

What has always struck me with peculiar force, has been the eminently *practical* character of female benevolence. It has been my good fortune to have been favored in this and other lands with opportunities of estimating in some degree the extent and value of the services of women in the cause of humanity, and everywhere I have seen and felt that the philanthropic impulses of the female heart are not wasted in mere display. Men make speeches, they lift the public mind, they charm you with the eloquence of Christianity. Women clothe the shivering outcasts, feed the hungry, bring the houseless orphan to the feet of Jesus, visit the widow in her affliction, and ministrations upon at the bedsides of the sick and dying poor. Men tell us of the suffering that is in the world; woman relieves it. Men preach Christ; woman follows Christ.

But, if I allow myself to be carried away by this theme, I shall not be able to attempt what I had proposed—an analysis of the moral movements presented by these religious and benevolent associations. These associations may be divided into three classes:

First. The sectarian organizations for the support and advancement of particular religious denominations—such as Methodists, Presbyterians, &c.

Second. The practically philanthropic institutions, for the education, for instance, of the poor and ignorant, and the tuition of the blind and deaf and dumb.

Third. The societies for the enlightenment and reform of society, removal of ancient prejudices, and the elevation and relief from the thraldom of venerable and respectable custom.

Under the first head, I include the Presbyterian, Baptist, and other Missionary Societies; the anti-Tobacco, Sabbath, Temperance, Bible, Protestant Associations, and all those associations which attract and enlist sectarian sympathies and prejudices, and which are the great rallying points of certain classes of the clergy—the strong fields of your Kirks and Cheevers. It is gratifying to find that much good has resulted from these organizations; but it has also been mingled evil, and has fallen far short of what ought to have been accomplished. There has been quite too much of the bitterness of sectarian jealousy and polemical rancor in these denominational societies. I am rejoiced to find, however, that, of late, there has been an amelioration in their tone. There is a little more of the spirit of the Prince of peace and charity than formerly. Even Dr. Cheever's voice has become somewhat softened. Perhaps the transformation in an anti-slavery church, near the vulgar Bowery, in a splendid temple, in the midst of the "upper ten thousand," may have modified the fierceness of his orthodoxy. But the great ground of regret and complaint is, that the fearful moral wastes at home have been neglected, in the effort to effect the spiritual conversion of the heathen. Are not the supporters of these grand missionary organizations doing for the evangelization of the heathen in our cities, towns, and villages? "These things ought ye to have done, and not leave the other undone." There are congregations of professing Christians in this city, who subscribe munificently to the cause of Christ in India; and yet I never heard of any deputations from them going down to the wharves to embrace their ragged brethren who have just landed upon our shores from the filthy cellars and crumbling garrets of the dark places of New York. I do not believe that any of your missionary doctors of divinity ever visited the "Old Brewery," that charnel-house of pestilence and pollution, and despair, in the very heart of this Christian city.

Is that poor Irish family, just landed, shivering, famished, ignorant of God and his plan of salvation, of Christian sympathy? Is the Chinaman, or the Chinese? Yet I have seen Chinese "converts" horne in triumph through our streets, in the luxurious carriages of wealthy disciples of Christianity, whilst the poor Irish man or woman has been allowed to rot in a cellar. We expend millions to convert the poor people on the banks of the Ganges, but we have no bowels of compassion for the wretches who come to us from the banks of the Shannon. "These things ought ye to have done, and not leave the other undone."

I ask, is there a Christian church in this city whose missionary zeal has been blazoned in the reports of these societies, which has stretched forth its hand, as a church, to help the wretched Irish men who are fleeing hither from the famine and the pestilence? I ask, is there a Christian church in this city, glorying in the success of its missionary crimes of India, which has made any systematic effort, as a church, to save the thousands in this city, who are lying down by the sides of the pit? "These things ought ye to have done, and not leave the others undone."

I regard this missionary work as the greatest that can attract the attention of man. It has reverse and depraved human nature has converted it to its own selfish purposes in a great degree. It is the fashionable amusement of the rich, the wealthy banker, or merchant, or stockholder, gives one hundred or one thousand dollars a year to the missionary society; and his conscience sleeps in undisturbed serenity. The Christian Church, in *humane* bequeathes thousands for masses for the repose of his soul. The Protestant *millionaire* endows a mission at Sectapatam, that Christ demanded from both, was a life of practical exertion in the cause of Christian charity.

When we look at the operations of these associations—the practically philanthropic institutions—a remarkable discovery is made. The great mass of their supporters and patrons do not make, by any means, the most prominent and fashionable pretensions to Christianity as those who are connected with the sectarian organizations. Yet here is the great spirit of Christianity whose Founder went about continually doing good, whose miracles were all miracles of mercy; whose philanthropy was no speculative theory, but one of works, and found its sphere in relieving the wants of poor, weak, necessitous human nature. I would gladly give a sketch of what these excellent societies are doing, but my space will not permit me to do so. Suffice it to say, that in their several departments of benevolent exertion, they are going on with added prosperity and power.

It might be well for the friends of these associations—those which have for their object the removal of prejudices, the overthrow of ancient error, and the elevation of the human, on great questions connected most intimately with the welfare of the human family—would attract the earnest attention of the clergy. But it is not so. The anti-slavery society, for example, seeks the improvement of prison discipline, for the abolition of capital punishment, for the prevention of crime, for the reformation of drunkards, and yet, as I have observed, favored to any great extent with the presence and aid of the ministers of the Gospel. It is indeed a melancholy fact, that the clergy, as a body, are behind the great moving spirit of the day. Were the American clergy animated by that spirit of faithfulness and zeal which should characterize ministers of Christ—were they as one man warmed by the spirit of the dauntless Paul—our land would present this day a very different spectacle. The pulpit of the United States would convene there in solemn assembly, and recreant to its duty. It has become quite too "respectable." It is too respectable to offend the Christian ear. It is too respectable to utter the thunders of the violated law of Heaven. It is too respectable to lift up its voice without reserve in denunciation of overshadowing social evils. It is too respectable to direct against the oppressor of his fellow-man,

"The instrumental host of God's elect."

Just think of upwards of one hundred clergymen, representing the wealth and power of the Protestant church in this land, meeting in the city of New York, purpose of forming a bond of Christian union, for the purpose of speechifying, separating with the declaration that slavery was an evil?" Let us hope for a better day!

On the whole, no Christian heart can look on these meetings without rejoicing. Perhaps it is to see a good deal of sectarian feeling, it is true, but the general impression is cheering. What is most to be deplored, perhaps, is the resting of the Christian church in these associations, as if *great thing needed is personal, individual effort.* Every Christian should be a missionary society, a Bible society, a clothing society, an anti-slavery society, a prison-discipline society, in himself. We trust too much to these organizations for doing good. How many in this city of the patrons of these splendid associations devote an hour a day to seeking out the ignorant and the wretched, in order that they may be taught, and fed, and clothed? How many devote one hour in a year to such a purpose?

Clergymen expect their congregations to subscribe to the Missionary Society. Collections are taken up, Sabbath after Sabbath. But I never yet heard from the pulpit an exhortation to go down to the wharves, or to visit the cellars of the "Five Points," for the purpose of rescuing perishing sinners. We do not do our whole duty when we subscribe, or fifty, or a hundred dollars to the hands of one of these societies, or "lift up our hands" with Dr. Potts. The Devil knows the value of individual effort. Christians ought to "go about doing good." They should not be afraid of soiling their fine clothes by coming in contact with the poor. The Christian of our large cities, who break the bread of life to pious fashionables, in splendid temples, with spring-back cushioned pews, should not be ashamed to leave the drawing-room occasionally for the nasty cellar. The worldly believer should not rest satisfied with standing well in the books of the Bible Society.

In the day when the sea shall give up and earth makes up his jewels, it will be found that, whilst

"Bible of city sleepers,
Bible of country farms,"

trickled sweetly on the ears of thousands assembled in the Tabernacles and Exeter halls of Christendom, there was a humble, obscure man and woman, preaching the glad tidings of salvation, and ministering to the necessities of brothers and sisters, naked and destitute of daily food, in dark places of Christian land. In the case of these organizations had wholly overlooked, whose faithful individual labors far outweigh all the achievements of these splendid associations. "To do good and to communicate, forget not; for with such sacrifice God is well pleased." "Charge them that are rich in this world, that they do good, that they be rich in good works, ready to distribute, willing to communicate." "These ought ye to have done, and not leave the other undone."

JOHN SMITH THE YOUNGER.

BOSTON CORRESPONDENCE.

BOSTON, *May* 14, 1847.

MR. EDITOR: The city license question, about which everybody has been talking lately, has at last been decided, after hearings innumerable, by the Mayor and Aldermen. The committee on the subject reported in favor of granting licenses to retailers to the numbers of one to each ward, and who should be of good moral character, but against extending the privilege to innkeepers and victuallers. On the question of acceptance, before the Board, the votes stood four to four, and the decision was made by the Mayor, giving the casting vote in the *negative*. For the present year, then, no licenses *whatever* are to be granted for the sale of spirituous liquors in Boston.

A trial has been going on the present week, in which the parties were Curtis vs. Nye, and the suit was brought by Mr. Curtis for the recovery of $225, being the amount of a professional fee demanded by him for services rendered the defendant "and others," in advocating a certain proposed railroad route before the Legislative Committee on Railroads, during the month of March, 1846. The Judge (Merrick) gave a somewhat extended charge to the jury, and on the subject of damages instructed them that they were to take the testimony of competent witnesses as to what compensation the plaintiff was really entitled to for the services rendered; for that professional services, like all other service, had its market value, and was worth just what it would bring. The legal profession was argued to be a monopoly; if it was so, it was a widely diffused monopoly, and open to all who chose to qualify themselves for its duties. The jury returned a verdict of $204.47 for the plaintiff.

The Long Pond water works are progressing rapidly at the present time, an immense number of laborers being now employed on the way, almost the whole distance. Our streets, too, are filled with parties of men engaged in laying down the iron pipes in all parts of the city, and the work seems likely to be completed by the time the Legislature shall have given it the highest land within the city limits.

A large and respectable meeting of the citizens of Worcester was held in this town, for the purpose of showing their respect for the memory of Capt. George Lincoln, who was recently killed in Mexico. Capt. Lincoln was a native of Worcester, and a son of a gallant soldier of the Revolution. Judge Merrick was chosen chairman of the meeting; and, after the passage of appropriate resolutions, measures were taken for the purpose of erecting a monument to the memory of Capt. Lincoln.

The friends of Colleges, at least in the Northern and Middle States, have had frequent occasion to lament the evils of the system of bestowing Commencement appointments, as it has existed for several years. The difficulty has been, that in awarding a number of parts, of different values as regards honor, injustice is often done to meritorious competitors; and, when, as is not unfrequently the case, two or more are found to be so nearly on a par, that not even the most rigid system of "marking" the recitations will give a perceptible difference in the amount of their marks, too, are made according to an arbitrary scale, fixed in the mind of each Professor, and each differing, as it does, from that of all the others. In view of these evils, various courses have lately been resorted to by different Colleges. Some continue to follow the old way, under different systems of marking, and have established all honors, and their Commencement speakers are chosen by lot. A plan has recently been adopted at Williams College, which is very beautiful, while it furnishes a stimulus to industry, seems to be free from the evils of the system of "honors." A certain level of scholarship of excellence is settled, and all who reach it are entitled to appointments of equal honor. By this arrangement, many hard feelings and petty jealousies among the students

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down, both here and abroad, those eminent for services and moral worth.

With the members of the British and Foreign Anti-Slavery Society, we mourn the removal of their venerable President, THOMAS CLARKSON, of Joseph John Gurney, and other friends of emancipation; and they will participate in our griefs, as we lament the decease of friends and associates in this country. Rev. Theodore S. Wright, who led the devotional services at the last Anniversary, and who had been a member of the Executive Committee from the formation of the Society, as well as a friend of every good object, has been called from his labors on earth to his reward in heaven. The friends of the oppressed also mourn the death of other devoted champions, among whom particular mention should be made of Dr. Fels, of Illinois, and N. P. Rogers, of New Hampshire.

Deprived of the services of the Corresponding Secretary, by sickness and absence in a foreign land, during a large part of the year, the Committee are not able to report the completion of all the plans devised at its commencement. Still, previous to the Anniversary, Mr. Phillips had edited five numbers of the last year's REPORTER, in which were discussed some of the vital principles of the cause, and prepared for publication a Liberty Almanac, of 48 pages, full of useful and interesting matter.

Had he never written anything else, these publications would be an enduring testimony of his talents, wisdom, skill, philanthropy, and piety, that he consecrated to the service of his oppressed countrymen and fellow-men, in the fear of God. He has, we hope, just learned, where his service has the Saviour's welcome, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

A German Anti-Slavery Almanac for 1847 was also published, and extensively circulated, under the sanction of the Committee, with an elaborate and able Address to the people of Germany, in the language in this country, by that eminent scholar, Dr. Carovi, of Frankfort, Germany. The Anti-Slavery Reading Room and Library have been frequented by large numbers, who have had welcome access to the anti-slavery literature, and have witnessed the industry with which the business of the Society has been conducted by its proper agents. Tracts and other publications have been issued by the Committee, from time to time; the tract being, "Shall we obey God or men, or give Bibles to Three Millions of American Slaves?" and a "Protest and Remonstrance against the Course pursued by the Evangelical Alliance on the subject of American Slavery."

In no year since the commencement of the anti-slavery effort in this country has there been so much discussion on the subject of slavery as during the past year. In the halls of the National and State Legislatures, in newspapers, in ecclesiastical assemblies, and among the people, the question of slavery has continued to attract unusual attention. Editors of religious and secular newspapers, who had previously stood aloof or opposed the anti-slavery cause, have, in many instances, confessed that public sentiment demanded a discussion of the subject, and, in particular instances, both Democratic and Whig papers have strenuously advocated the cause of the slave.

The introduction of the "Wilmot proviso" in Congress has immortalized the name or the independence of the Pennsylvania Democrat, who, with kindred spirits in other States, refuse any longer to be the "white slaves" of Southern despots, or to be "driven to the wall," and "mulled down like lame mules." The strongest hopes are now, and so many years usurped the Government of this country. The sovereign States of New York, Pennsylvania, Ohio, &c., have solemnly resolved that they are utterly opposed to any farther extension of slave territory. Even in New Hampshire the present dominant party has been obliged to "bow before the rising sun" of the spirit of freedom and become pledged against the extension of human slavery.

The Northern States have at length, under the "stimulus of public opinion received from Abolitionists," become aroused to feel their degradation, the reproach of the country, if not the wrongs of the slave; and it is hoped that the political action will ever again be able to wave his *conquering wing* wand over the National Legislature, and induce timid Doughfaces to violate the Constitution and break their plighted faith.

Anti-slavery discussion has not been confined to the halls of Congress or the free States. For a time, C. M. Clay's paper, "The True American," boldly advocated the cause of emancipation in Kentucky. Its subscription list was large, and constantly increasing, and the discussion of slavery in the slave States as well as the North, when the proprietor, with a sensless ambition, united with the slaveholders in the South in an attempt to "conquer peace" with Mexico, as if the repetition he might perchance gain as a warrior in such a contest would fit him to be a more popular champion of freedom, should he live to return to Kentucky. It is in contemplation by a band of true-hearted Kentuckians to establish an anti-slavery paper within the State of their birth, under the editorship of a Southern man equally fearless, but more discreet and more wise.

The "Weekly Visiter," at Baltimore, which had devoted a portion of its columns to the subject of slavery cause with consistency and fearlessness, has been merged in the "National Era," but its late editor is still engaged in advocating the cause in Maryland. A public discussion has been held in Baltimore for several successive days, on the subject, "Will the abolition of slavery in Maryland tend to its prosperity?" The answer, which for the gradual abolition of slavery, after having been passed by the House, was rejected in the Senate, lost by a single vote. It is confidently believed that this State will, ere long, be numbered with the free States of the Union.

Many churches and associations of ministers in the free States have adopted strong resolutions on the subject of slavery. Yet it may be a question whether ecclesiastical bodies, on the whole, are not behind the political parties in opposition to the curse of the country. The New School General Assembly made an advance upon the past, though, as a brethren, on the motion of a Northern member, and he a minister of a Abolitionist, compliant conservatism prevailed. The Old School General Assembly, after an excited discussion, agreed to adopt a report that it has never stood, viz: on the ground that slavery is an "evil," but that the *individual practice and support* of it is no bar to a regular standing in the church. Dean Wilberforce, now Bishop of Oxford, has said that the Protestant Episcopal church of the United States has no voice against slavery. This cannot be said, probably, of any other denomination with so much truth. And there ought not to be occasion for its being said, wholly or in part, of *any* denomination, of the Christian assembly, synod, presbytery, association, consociation, or church, in Christendom.

The celebrated Dr. Arnold, of England, has remarked, "The church is a missionary society to put down all moral evil, either within her own body or out of it." And an American preacher, of equal celebrity, has declared, "There is no power out of the church that could sustain slavery an hour, if it were not sustained by it." Shall we, then, repudiate the church? By no means; but we should labor to purify the church from the pollution and the invisible company of true believers—between the faithful and unfaithful.

Mention was made in our last Remonstrance issued by the committee against the Evangelical Alliance. Efforts were made in the Convention that met in London to exclude shareholders. Not succeeding in this, an attempt was made to exclude those who, by their own fault, continue such. But the American members of that body prevailed upon the Convention to admit slaveholders, saying, that if they made it a ground of exclusion, an ANTI-BARTON feeling would be raised in this country, which would greatly impede their efforts to form a Society for the Evangelical Alliance free from the contamination of slavery; and pledging themselves to do their duty, as anti-slavery men, on their return to their respective countries. *Are this pledge been redeemed?* These very men have attempted to form an American branch, that should include slaveholders who hold slaves, "not by their own fault, or for the sake of their own advantage, but from motives entirely benevolent;" and have determined, while they call slavery a "stupendous evil," to admit as Christian slaveholders, if "respectable members of evangelical churches." General Jackson was a member of an evangelical church, and Mr. Clay is at the present time; the former was a slaveholder, and so is the latter; not by their own fault, or for the sake of their own advantage merely, as they would say, but from motives of benevolence. The General Jackson, then, if living, and Mr. Clay, if still a church member, would be eligible as candidates for admission to the American branch of the Evangelical Alliance!

If in the present state of the church it be, as some allege, impossible or exceedingly inconvenient to admit to the Alliance, and to the membership to such as Alliance, in consequence of their connection with immorities, why not exclude slaveholders in the present? *Is it a crime* in a man who attempts to justify slaveholding from the Bible should be considered as unsound in the faith and manifest of the Gospel who have attempted to discriminate between slaveholders and slaveholders deserve to be rebuked; and it is gratifying to know that they have been severely rebuked lately by a Christian civilian in the Conference of the Evangelical Alliance in this city. Chief Justice TORNLOWDER, the chairman, is reported to have said, "he could not believe that there were any shareholders from humanity at from necessity. He could not admit the distinction between those who held slaves from love of gain and those who had inherited them from benevolence. He should as soon think of distinguishing between committing adultery from motives of benevolence and selfishness. No man could be complelled to hold slaves against his will. The law might compel a man to maintain slaves, but could not compel him to exercise acts of ownership over them."

It has often been asserted that the Abolition cause has been made the condition of the slave worse. Reasoning from obvious principles, this could not be the case. Still, it is interesting to see Christian testimony in opposition to the slanderous assertion. The Presbytery of Charleston, South Carolina, in late as last month, expressed gratification "in observing an increasing interest among the members and ministers of the church for the religious instruction of the colored population." And WILLIAM CAPERS, D. D., of the same State, belonging to another denomination, says, in his Annual Address to the Conference, (Dec. 1847, "Only think, that where, seventeen years ago, the colored people had been, time out of mind, without the Gospel (instancing the particular districts) there, at the present time there are more fully served than elsewhere in the country."

The inquiry, made at an early period of the anti-slavery cause, "Shall we obey God or men, or give Bibles to Three Millions of American Slaves?" and a "Protest and Remonstrance against the Course pursued by the Evangelical Alliance on the subject of American Slavery."

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