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Without Concealment----Without Compromise.

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SYDNEY HOWARD GAY, Editor.

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Communications.

LETTER FROM E. F. MAINE.

To the Editor of the Standard:

WEST WALWORTH, February, 9, 1847.

RESPECTED SIR:—I beg the privilege of having some corrections inserted in the columns of the Standard in reference to the communication from this place with the signature of E. H. which was published in the thirty-sixth number of the present volume. And as corrections are always in order, I trust you will have the goodness to comply with my request. I do not wish to charge any one with having a design to misrepresent; but I must say that certain statements in that communication were incorrect. I think it proper in all cases where we publish anything concerning an identified individual that is calculated to leave an unfavourable impression on the minds of community concerning him, that we give, is authors, our full names, and not the initials only. As E. H. are the initials of the names of numerous individuals in our neighbourhood, I should be unable to ascertain from the signature the author. But in this case the author was quickly known, for her relatives, proud of her transcendent genius, immediately declared her to be the originator of the great work.

As the writer was a female I wish to be favourable in my statements, and say nothing that will sour the finer feelings of the gentle sex, but merely to correct her erroneous assertions.

The first incorrect statement is, that in the evening a request was made for free discussion, which was granted by our friends. The truth is, no one asked for free discussion that evening; but Mr. Hathaway, on the first day of the meeting, gave notice that the meeting was for free discussion. Then Mr. Remond invited all that were for the Constitution to be present and defend it, for it would be handled roughly. So that it was rather a challenge on their part and not a request on ours. So the erroneous statement of Mrs. H. in regard to the commencing the debate must necessarily throw the whole procedure. For if they came here with the design to hold an abolition Convention, and to speak without interruption or opposition from any one, Mr. Palmer and myself might have been considered as out of place. But being invited and challenged as we were to oppose them, I considered it right to accept the challenge. If they desired free discussion we certainly should have *condescended enough to condescend* to grant them their request. The meeting was probably more interesting and instructing than it would otherwise have been. This was plainly shown by the increase of the audience during the session. Particular stress is placed by Mrs. H. on the remarks made by me on the last day of the meeting, in reply to Mr. Hathaway, in regard to the Baptist Church being pro-slavery. Here the lady (if I can call her such) has misrepresented me in a woeful manner. She has told a part of my speech and omitted the rest, and in its place inserted things I never said. It is apparent that Mrs. H. wishes to elevate Mr. Hathaway to the stars and trample me to the dust. She walks over this field of discussion as sidewise as the crab upon the seashore. Every line of that communication shows it. Six sprinkles of the bitter manner in which I replied to Mr. Hathaway's remarks about our pro-slavery churches and slaveholding priests. To this I would say, that it was probably more bitter as I had a bitter text: for as I was about to arise and speak, Mr. Remond said as I was in the habit of speaking from a text he would give me one. The text was this: "The priests at the North, as a body, are pro-slavery, slave-holders, men-stealers, murderers, infidels, and the biggest rascals on earth." Whether the sermon was more severe than the text I leave the world to judge. Again she accuses me of calling them all names &c. I do not wish to speak diminutively of the gentlemen, but I would ask Mrs. H. if I called them as hard names as they did me? I called them a *rascal*, a person that would creep on all-fours to Slavery, a *slaveholder*, and frequently during the meeting, the *dough-faced high-priest*, &c. But the greatest *misrepresentation* of Mrs. H. is, that I said I would rather be called a demon from the dark Tartarean climes of Hell than an Abolitionist. Why does she stop in the middle of the sentence and omit the rest? This is surely unkind.

I will here state what the remark was that I made. *If these are the principles of Abolitionists never again call me an Abolitionist. I would rather be routed with the demons of Tartarus than with such Abolitionists if I perceive the great object is to sever and destroy churches.*

Perhaps this was rather a severe remark, but I think no more so than the occasion demanded.

I liked the remarks of Mr. Hathaway on the Constitution of the United States, and perfectly agree with him as to its being a pro-slavery document. I agree with him as to the evils of Slavery, &c. But his remarks against the churches I considered unjust. But I sincerely believe that he did not intend to give a wrong statement concerning the Baptist churches at the North being connected with those at the South, as we were thus connected until the year 1845, when the union between us was forever dissolved, and thus our communion tables, our pulpits, our missionary treasury, &c. are free from the curse Slavery and its apologists. This separation Mr. Hathaway was ignorant of until I informed him. So I do not charge him with dishonesty or intended misrepresentation.

There are other errors in the communication of Mrs. H. But lest I weary the printer I will omit them. As we love our reputation—as a good name is as dear to us as life, we should be careful how we touch the conduct and character of another. I do not profess to be perfect, but I am unwilling to owe that I conducted in so unchristian-like manner in that discussion as Mrs. H. states. I am willing that all I said and did should be published to the world, and I am willing to meet it at the judgment Day. But to be held up before a gazing world, as I have been by Mrs. H. with that undeserved stain on my character, I cannot submit to it without correcting her false statements. And I would advise her to endeavour for the future to know the whole truth before she tries to publish it to the world. And never seek to raise up a friend on the downfall of his opponent. And instead of calling for woe to the citizens of West Walworth, may she read the Bible and examine the passage which says, "Vengeance is mine, I will repay saith the Lord."

E. F. MAINE.

THE WINDHAM COUNTY ANTI-SLAVERY SOCIETY.

This old organization held a Convention at Hampton on Wednesday, February 10th, amid sleet and snow. The weather was so unfavourable that but few came, and in addition to the inclemency of the weather, we were much inconvenienced and delayed from the appointment of a funeral in the place we were to occupy. Who was to blame for this blunder, I do not know. At a late hour we, however, entered upon the business for which we had assembled.

The meeting was opened by prayer, by Rev. Mr. Crier, of the Wesleyan Church; when the following resolutions were offered for discussion:

1. Resolved, That we view, with increasing abhorrence, the aggressive war against Mexico, in which the country has involved itself; that we regard it as wicked and dishonourable in the last degree;—because waged against a sister republic, rendered weak by internal divisions; because waged under false pretences put forth by its immediate authors; and because waged, in reality, (as now admitted by the South generally,) for the purpose of wresting territory from Mexico to be annexed to this Union, and converted into slave States.

2. Resolved, That we men, who have inherited from their ancestors sentiments of universal liberty, and therefore as bound, to present against all that sustains Slavery, we demand the cessation of this slaveholder's war upon Mexico, and we call upon the national authorities to withdraw the United States troops from the soil of Mexico.

3. Resolved, That we invite and urgently entreat all our fellow-citizens, in such way as seems to them best, to lift their voices, and that without delay, against the longer continuance of the war with Mexico.

4. Resolved, That as Abolitionists we rejoice in the rising tide of anti-slavery sentiment, as clearly manifested in the late action of the Legislatures of Pennsylvania, Ohio, and New-York, in the striking political changes in New Hampshire and Maine, and in multiplied testimonies of public bodies and of individuals not only in the Northern but in Southern States;—that we see, in them, the signs of the approaching day of anti-slavery triumph—signs of an awakened conscience and courage, which shall, ere long, demand the overthrow of the present slave-holding Union, and the establishment of a Government based on God's eternal laws of Justice and Freedom.

5. Resolved, That we cannot regard the charge of hypocrisy, so frequently and boldly made against ministers who hold religious fellowship with slaveholders, as a charge worthy of refutation. We rejoice to appeal to a higher authority, even to that which has declared that "every tree shall be known by its *fruits*."

Among those participating in the discussion of these resolutions, were Rev. Samuel May, of Massachusetts, Warren Chaffee, of Windham, and Chauncy Morse, of Canterbury.

Pending the discussion of the above resolutions, the meeting adjourned to meet at 6 o'clock, p. m.

EVENING SESSION.—Met according to adjournment, in absence of Judge Sharpe, President, Charles L. Fiske, one of the Vice Presidents, took the chair.

The meeting having come to order, the throne of grace was addressed by Rev. William Barnes.

During the evening, that part of the fourth resolution which relates to the pro-slavery character of the Constitution, was fully discussed by Deacon Bowers, of Hampton, Samuel May, of Massachusetts, Rev. W. Barnes, Joel Fox and Philip Pearl, Esq and Chauncy Morse, of Canterbury.

On motion, Philip Pearl, Esq. the series of resolutions on the Mexican war was *adopted by a unanimous vote of the meeting*, not only by the society but by all present. No action was had on the other resolutions.

At half-past eight, p. m. adjourned to meet in Brooklyn, some time in the month of March.

Our meeting was short, and held under very unfavourable circumstances, but will not be without its good results. As an index of public sentiment in this State, in relation to the Mexican war, it will have its uses.

L. BURLEIGH, Sec'y.

A COMMON-SENSE EXPOSITION.

Suppose the Government of the United States, instead of involving this country into an unprovoked and barbarous war with a sister Republic, as it has done, for the increase, extension, and perpetuation of human-chattel slavery, and the slave power, had pursued the opposite course, and made the appropriation of the HUNDRED MILLIONS OF DOLLARS, (which *it has already spent in the present war with Mexico,*) in relieving the woes and sufferings of our distressed fellow-creatures at the present and in future time?

Instead of sending out recruiting officers and scouring the country from Canada to Tamaulipas, collecting by diabolical means the thoughtless, colleging, friendless, unguarded, and ignorant, with homeless, friendless, unguarded, and ignorant, with the most vicious and desperate that could be found in all the land, to participate in wholesale murder in a foreign country, for the paltry sum of seven or eight dollars per month, suppose the Government had appropriated like the following appropriations:

Fifteen millions of dollars for the removal of American chattel slavery in the United States.

Five millions in land for the landless people of the United States.*

Ten millions in aiding the settlers, and improving their lands. And,

Twenty millions for the support of those who are incompetent to support themselves, and to provide means for aiding such as have not the means to provide themselves and their children with an ordinary education, &c.

And the other fifty millions for the cause of suffering humanity on the other side the water, where it is so much needed at the present time, in those *famine stricken* countries, where pining want and its attendant consequences are straying disease, starvation, and horrid deaths far and wide.

In the first named *invasion*, the fifteen millions of dollars (*judiciously expended*) in the Anti-Slavery cause, would, without doubt, in less than ten years, have *driven American chattel slavery* from the American soil. And its victims, possessing a legal right to themselves, their children and wives; and having lands to cultivate and improve for their own, as well as other's benefit; stimulated by the prospect of enjoying the products of their own labour and industry, instead of the fear of the driver's bloody lash; would have achieved a glorious victory in the cause of social, civil, and religious freedom; a deed which the present and coming generations would delight to commemorate with joy and pride.

And in the other instances the ignorant would be in a way of getting knowledge, the simple, wisdom, the poor industrious of acquiring means of subsistence, and the down-cast, famishing, and starving poor from abroad, would, as a natural consequence, be induced thereby to send up a spontaneous thanksgiving to the *great spirit* that moved the heart of the American people to practically "preach the Gospel to the poor; to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind; to set at liberty them that are bound." Yes, the United States would have acquired a name and a power more potent than it ever could by the aid of military conquest under the most successful or prosperous circumstances.

But instead of protecting the weak, inoffensive, and helpless in the United States, the Government is arming *every* person to cross their lingering, surviving hopes. Instead of undoing the heavy burdens and lifting the oppressed go free, it is stretching its physical and intellectual abilities to increase the victims of its heartless usurpation in rivating their chains tighter and tighter. Instead of administering to the naked, starving, and dying thousands of Ireland, (caused by famine and oppression,) this Government is wringing from the hard earnings of the working classes, millions of dollars to support a band of villains to contrive plans for the destruction of human lives, and to multiply widows and orphan children by scores and hundreds in the *United States and Mexico.*

Instead of sending our ships loaded with clothing and food to our famishing brothers and sisters in Europe, we are sending them loaded with murderers and murderous implements into the heart of Mexico, to commit robbery, rapine, and murder, by the wholesale, upon a feeble people who have never given as cause of complaint; and to establish there the accursed system of woman-whipping, and human-selling. And this at a time when for democracy and Christianity, adopted, christened, and baptized by the AMERICAN CHURCH AND GOVERNMENT, and sustained by the people of the UNITED STATES, THE GLORIOUS CAUSE OF FREEDOM IS MADE TO BLEED AT EVERY PORE.

Plymouth, February 20, 1847.

ALGERINE SLAVERY.

NEW BEDFORD, 22d Feb. 1847.

DEAR GAY:—Last evening, the few whom the storm permitted to attend, (for, be it known to you, that we have been having a snow-storm, the like of which hath not occurred,—not exactly within the memory of the oldest inhabitant, but—for fifteen years,) listened with much pleasure, to a lecture from Charles Sumner, on *Algerine* Slavery. "Mutato nomine de te fabula narratur," I presume was his motto, and that he meant it to be, what it really was, a powerful Anti-Slavery lecture. He began with describing the singular resemblance in situation between the country of the Barbary Coast, where Sumner has taken her last refuge from the persecution and abhorrence of the world—between Algiers, Tripoli, and Morocco, and the "Barbary States of America." He then went on to give a very interesting account of Algerine, or rather Barbary Slavery, drawn from authentic documents, and which he stated to be the only connected account which was accessible to the world. This account of the heathen slaveholders of Africa, bore terribly hard upon their Christian brethren of the South. It seems it takes a Christian land to exhibit human slavery in its most cruel and its most brutal form. The white slaves of Algiers appear to have had a comparatively comfortable time. They were allowed freedom of worship, had comfortable dwellings, their own markets, even their own *servants*. Not only this, if a slave was maltreated, he could appear before a Judge, and on his complaint, his master was compelled, by Mahometan law, more merciful than Christian, to sell him to another. If a slave was converted to the true faith, from that moment he was free. It is only in Christian lands that it is deemed a crime, particular excellence in a slave, that he is a "professor of religion," or that he is "a good preacher, and sometimes exhorts." The Mahometan mosques do not allow slaves at auction, as their property, as Southern *Christian* churches do. If they did, I doubt if the mosques of Mecca and Medina would *fellowship* with them. Not so Christian slaveholders of the North, as I heard described the other day: when that famous villain, Hope H. Slatter, the great slave-trader of Baltimore, accompanies to the ship, the coffles he is selling off to die in the rice-swamps and sugar fields of Louisiana and Texas, and at parting, shakes hands with them, and says, "Good bye! God bless you! and meet me at the great *Heaven*!" Hope H. Slatter, he is understood, is a professor of religion, and a member of the Methodist church.

The resemblance between Algerine Slavery on the Eastern and on the Western Continent, sometimes extended beyond a similarity of geographical position. The brave Lord Exmouth, who finally broke up these nests of pirates and plunderers, (we hope we shall not be considered heathen and "demon-atory"—these were only heathens you know,) on one occasion when he had exceeded his orders, and compelled the freedom of several Frenchmen, and we believe Americans, wrote home that he feared "the old mercantile interest," (I use his own words,) "would be against him." It was at a time when England had succeeded in defending her own subjects, while the ships of other nations were still a prey to the Algerines—and this was very favourable to British commerce in the Mediterranean. I think I could find a parallel to this "old mercantile interest" somewhat nearer home. I do not wonder that that "Northern man with Southern principles," who edits the Atlas, and is the mouth-piece of Massachusetts Whigs, should be anxious for Mr. Sumner's lecture was a vain attempt to give an interest to a subject *intrinsically uninteresting*. If he had said intrinsically disagreeable to the "old mercantile interest," and most particularly offensive to all cotton-dom and its tools, he would have come much nearer the truth.

Slavery no longer exists in the Barbary States of *Africa*. The cannon of Lord Exmouth drove it from Algiers. Morocco and Tunis, were forced to abandon it, and within a twelvemonth, the Bey of Tunis was voluntarily manumitted every slave in his dominions. It seems reserved for "the freest and most enlightened nation of the earth," the Christian republic of America to hold on to this "peculiar and patriarchal institution," the longest, and to exhaust its capacities for the torturing, the brutalizing, and dehumanizing of men.

I was glad to hear Mr. Sumner say that he intended to publish his lecture in the form of a pamphlet. I hope he will make use of every advantage his subject gives him to deal a blow at the pro-slavery spirit that shall make it *feel*.

I intended to give you some account of the "New-Bedford Lecture Association," of whose course this was the concluding lecture, but must reserve it for another letter.

A.

PROTRACTED MEETING AT ELBRIDGE.

FRIENDS GAY.—In compliance with the advice of our friend, James C. Fuller, we made arrangements to hold an anti-slavery meeting at Elbridge, on the 21st, 22d, and 23d instant. He was to take the responsibility of giving notice and making all the necessary arrangements. He accordingly wrote to Charles Lombard, the leading Abolitionist in the place, who kindly returned him the enclosed civil and friendly reply. I forward it, as furnishing additional evidence that while "revivals in religion and revivals in the slave-trade," have gone hand in hand in our country for the last century,—and protracted meetings and protracted wars are found to keep pace with each other,—and the shouts of the converts in the one, mingle in harmony with the rejoicing at the news of the victory in the other,—the slave has nothing to hope for at the hands of the prevailing religion of the United States.

Thou wilt perceive that friend Lombard does not doubt our philanthropy," but fears that philanthropy would not have a tendency to strengthen the "Liberty party." 2dly. He thinks the meeting would not be generally attended." The less danger to the "PARTY," then, one would suppose. 3dly. No place "to hold it in." So it seems that the tendency of the "protracted meeting" is to shut out from the houses especially erected, dedicated, and consecrated to the use of our common Father, three millions of his own houseless, homeless, children. 4thly. Not even the Academy can be had "on the Sabbath, not even for religious meetings." Perhaps the tissues had forgotten what constitutes "pure religion and undefiled." 5thly. Our friend's giving "aid in Church and society" prevent him from would suppose that there must be something wrong in "relations" which rendered inconsistent any effort of philanthropy.

Thine truly,

J. C. HATHAWAY.

2d mo. 13, 1847.

"ELBRIDGE, Feb. 9th, 1-47.

"RESPECTED FRIEND.—Yours of the 5th instant is received. I should be pleased to see you and J. C. Hathaway at my house at any time. Our cordially fellowship you as philanthropists, but cannot do not in opposition to the Liberty party. I do not think a meeting of the kind you desire would be generally attended here, and I know of no place that can be had to hold it in. Our churches have been refused of late for any such meetings. There has been a protracted meeting for eight weeks in the Presbyterian house, and one will commence in the Baptist house, next week in all probability. The Academy might be had in the evening when not used for school purposes, but not on the Sabbath, except for religious meetings. The Methodists use it on the Sabbath. In my situation and relations in Church and society, I cannot consistently aid you in this effort here.

"Yours with, much esteem and respect,

"CHARLES LOMBARD."

To James C. Fuller, Skaneateles.

MORRIS KINGSBURY AND HENRY C. HIBBARD.

The following letter from William W. Brown we think, should put an end to this controversy. Both parties have told their story, and all who are interested in the discussion, have heard enough to decide between them:

MY DEAR GAY:—I have watched with some interest, the attempt, on the part of Mr. Henry C. Hibbard, to annihilate our friend, Morris Kingsbury, of Fulton, N. Y. I do not wish to interfere with the correspondence between these gentlemen, but it seems that an explanation on my part is called for.

My first appointment in Oswego county, was at Hannibal, November 19th. The "hue and cry" of no Government, no Church, no Sabbath, no politics, &c. was raised by Liberty party men, to such an extent, that I passed through the place, thinking it impossible to obtain a house to hold a meeting in; but that indefatigable friend of the slave, Morris Kingsbury, was determined that I should have a hearing, and, therefore, after great exertion on his part, the Presbyterian church was obtained, and also an invitation extended to me, to put up with Deacon Watson, and thus I had a meeting, notwithstanding the influence of Liberty party against me. My first meeting in Fulton, was on Saturday, November 21st. The first house applied for, was the Methodist Episcopal church; the use of it was granted to me, but the friends of the Liberty party was present, but as soon as we had left the house, this Liberty party man informed the person of whom we had obtained the use of the house, that I was a no Church, no Government, no politics, and no Sabbath man, and we were overtaken, and informed that we could not have the use of the house. The next application was made for the Baptist church, and the use of the session room was granted. The meeting was held in that room, and at the close of which, I stated that I would lecture in the village, on Sunday and Monday evenings, if a place could be obtained to hold the meetings in, when the use of two churches were tendered to me, one of them being the Methodist church, and on Monday evening I lectured in the Methodist Episcopal church, the very church which was decied us but two days before.

A large audience assembled at the Methodist church, at an early hour. At this meeting I attacked the Constitution and the Union. This called out our friends of the Liberty party, who came down upon me like an avalanche. At the close of the meeting, I stated that it was my last meeting in that place. The next morning, I received a note from a gentleman, with whom I had some previous acquaintance, saying that "a number who had heard me, and a number who had not heard me, were desirous that I should lecture again in the place, and if I would call at his store, they would make arrangements, if I could remain another evening."

I called at the store, and six or eight gentlemen soon came in, who requested me to remain in the place and lecture another evening. I informed them that I had an appointment in the country for that evening, but would be happy to lecture for them on Wednesday evening, November 25th. Arrangements were then made, and hand-bills put out, saying that I would lecture on Wednesday evening, to the Universalist church. At the time appointed, I gave them another lecture on "Disunion." Thus ended my meetings at Fulton. And now a word about Liberty party. Mr. Hibbard says that he heard nothing of Liberty party men saying that I was anti-Church, anti-Sabbath. It is true that they raised the "hue and cry" against me to that effect, throughout my stay in Fulton; and in the meeting on Monday evening, a Mr. Ira Bristol, one of the leaders of the Liberty party in the place, charged the Standard with being "a paper not devoted in anti-slavery, but engaged in various reforms of the day;" and while speaking, I was interrupted by this same Mr. Bristol, with loud talk, and crying out at the top of his voice, "false, false, false." And now a word about the invitation to lecture, and the hand-bills. As I had lectured the previous evening in favour of "Disunion," I supposed that the invitation was for me to lecture upon the same subject, therefore I gave them a lecture on "Disunion." If O. S. Fowler, the Phrenologist, should visit Fulton, and should deliver a lecture on Phrenology, and the next morning should receive an invitation to lecture again, would he not suppose that they wished him to lecture on Phrenology? and especially after those who extended the invitation had not named another subject; and I think Morris Kingsbury perfectly right in saying that I had "received an invitation to lecture on 'Disunion.'" I so regarded it at the time, and I have heard nothing to change my opinion since.

Mr. Hibbard says that the Liberty party of Fulton did not send for Martin Mitchel to lecture upon the subject, "Christian Slaveholders." Mr. Hibbard and C. G. Case corroborates his statement. If they did not send for Martin Mitchel, they did send to Asa S. Wing, one of the most eloquent public speakers in the Liberty party in this State. The letter to Mr. Wing was written by one of the gentlemen who comes forward to testify that they did not send for Martin Mitchel, and they said to A. S. Wing that I was doing great harm in the Anti-Slavery cause, and Democrats than for the cause of emancipation.

Asa S. Wing did meet me, and we discussed the pro-slavery character of the Constitution, and a more able disputant I have never met; and the treatmen which he received from Mr. Wm. Allen, and sympathy of Fulton. His treatment was a disgrace to Fulton. I do not pen this for the purpose of getting into a controversy with Mr. Hibbard or any other individual, but to give a plain statement of facts.

Yours, for Justice and Humanity,

WILLIAM W. BROWN.

FARMINGTON, March 1, 1847.

AN OLIVE LEAF
FOR THE AMERICAN PEOPLE.

FRIENDS OF HUMANITY.—Hundreds of your fellow-beings, are dying, almost daily dying, of starvation in poor Ireland. Will you not send them bread from your plenteous boards? It has been stated that more have perished by famine in that afflicted land, than those who fell by the cholera in that dreadful year of death. A penny a day will save a human life. Will you let thousands die, when they can be succoured so cheaply from the grave? The God and Father of our Lord Jesus Christ forbid! Farmers, merchants, mechanics, men of the United States, children, wives and mothers, will you let thousands of your kind be thrown unconfined into the grave, when two cents' worth of Indian meal a day will save a human life. Mothers, sisters, daughters, wives of America! there are thousands of your sex dying naked upon the damp, cold ground in Ireland, without even straw to lie upon. Will you not look into your wardrobes and give what you can spare to the poor creatures perishing with famine and the famine-fever? May the God of all grace and mercy and compassion touch the heart of America in view of such a spectacle of wretchedness. Anything—anything to eat or wear, will come to thousands like a ministration of heaven's mercy. The English Government, as you see below, has promised to pay the freight of all contributions of food and clothing which may be forwarded from the United States. Will not the railroad companies in the United States, and steamboat companies, transport free the interior to the seaboard all such contributions *free of charge?* All these contributions may be consigned to the Society of Friends in England, who have made arrangements for extensive distribution to the starving, or to any other parties that may be preferred. I cannot add another word. I expect to be obliged to travel all night from London to Liverpool, to transmit the following communication from the English Government, which I received after the mail was closed.

Yours for humanity,

ELIHU BURRITT.

LONDON, Feb. 3, 1847.

TO THE RIGHT HON. LORD JOHN RUSSELL, FIRST LORD OF THE TREASURY.

The undersigned citizens of the United States of America, desiring that their fellow-countrymen may participate in the pleasure of contributing to the relief of their suffering brethren in Ireland, have learned with much gratification, that the English Government have intimated a willingness to defray the expense of transportation of the provisions and clothing which the Society of Friends in America may contribute for the destitute Irish. The undersigned would respectfully inquire if they may be permitted to transmit to America, by the royal mail packet leaving on the 4th, the intimation that the English Government will defray the expense of conveying from American to Irish seaports *all* other contributions of provisions and clothing, which may be made in, and forwarded from, the United States, for the same benevolent object?

ELIHU BURRITT, Mass. U. S. A.
JAMES L. L. F. WARREN, "
No. 27, Great Russell Street,
London, Feb. 1st, 1847.

TREASURY CHAMBERS, Feb. 2d, 1847.

GENTLEMEN,—I am commanded by the Lords Commissioners of her Majesty's Treasury, to acquaint you, in reply to your letter of the 1st instant addressed to Lord John Russell, that the Lords will be prepared to pay the freight of any provisions or clothing which benevolent persons in the United States may send to Ireland or to the distressed districts in Scotland, on proof being afforded that the articles were purchased from the produce of private subscriptions, and have been appropriated to charitable objects.

I am, gentlemen, your obedient servant,

C. E. TREVELYAN.

Messrs. Elihu Burritt and James L. L. F. Warren, 27 New Broad street.

Pro-Slavery.

We find in a number—some weeks old—of the Baltimore American, a report of the proceedings of the American Colonization Society at its anniversary at Washington, the latter part of January. We copy the speeches of two of the reverend revilers, who had the audacity to talk of the good done by Slavery, and the natural depravity of the coloured people. The speeches are valuable as the latest evidence that the Colonization Society *does not desire* the abolition of Slavery. We wish some of our Western friends would take the trouble to procure an authentic proof of the falsehood uttered by Dr. Eddy, relative to the Michigan Penitentiary—for a falsehood we have no doubt it is. Will not our friend J. G. Rice look into this matter?

Rev. Mr. Parker, of Philadelphia, followed in a speech full of the most intemperate and pointed hits at abolitionists. He thought that *Slavery was but the manor evil*, and the moral elevation of the coloured population the greatest good; that Colonization was the only available means yet developed for the ultimate abolition of slavery and for the great improvement of the coloured race; that society, he thought too, had gone on quite long enough, as greater advancement might have injured the whole thing. *The Sandwich Islanders, Africans, and all been much indulged to Slavery*, as but for its existence here there would not have been three hundred thousand coloured men, as there were, who could read and write. (!!) These men, by living in a civilized country for a time, had gone back to their own land, as well prepared to become teachers there that they produced an impression almost at once—an impression that our missionaries had failed to produce upon the Sandwich Islanders or upon any other class of savages. The Sandwich Islanders in their best estate, docile and humble as they were, were but Christian savages, but the Africans were as deeply impressed with their Christian duties as Christians at home. Mr. Parker said that in thirty years the Colonization Society had emancipated but four or five thousand slaves. *This was BUT enough.* At the end of fifty years not more than 50,000 might be emancipated, but in the next fifty years it might be a million, and in the next fifty years at the time the real good of this society would impress itself upon all honest minds, and then slaveholders would go into the work, and they had seen, some of whom were educating their slaves with the view of sending them to Liberia to become instruments of good to their own countrymen at home.

followed in the one day done away with, but it was a work now just to the intelligent blacks of the South whether they would now accept their freedom, they would not do it, *and as would not not them to do so.* They were neither *prepared to receive it or enjoy it*, and nothing but moral elevation of character would prepare them for this enjoyment. The runaway slaves in Canada made up the frontier *were not improved by liberty*, and some of them had said that they had never known misery until they had known freedom. Of the runaways in the Michigan Penitentiary, sixteen were runaway slaves, and *Mr. Eddy thought the mass of them were vicious even of those not in prison.*

Selections.

From the Leeds Times.

THE ANTI-SLAVERY LEAGUE AND AMERICAN SLAVERY.

LEEDS, SATURDAY, Jan. 16th.

A very crowded meeting took place in the Music Hall, on Tuesday evening last, for the purpose of hearing addresses from Frederick Douglass, the fugitive slave from Maryland; Mr. H. C. Wright, of Philadelphia; and Mr. Robert Smith, Secretary of the Anti-Slavery League, who formed a deputation to Leeds, for the purpose of introducing the League in this locality. The chair was occupied by the Mayor, (G. Goodman, Esq.) and amongst the gentlemen on the plat orm, we observed. J. D. Luccock, Esq. J. Lupton, Esq. H. Birchall, Esq. J. C. Burrett, Esq. J. Dickinson, Esq. the Rev. C. Wicksteed, &c. &c.; and in the body of the Hall were several of the respectable inhabitants of Leeds, including a few of the Society of Friends. In opening the meeting, the Mayor said that it was impossible for any one to hear the name of Slavery but to detest Slavery in every sense of the word. England had been the first to abolish the odious system, and emancipate the slaves; and he hoped he should yet live to see it abolished in the United States. Being a hater of slavery in every form, he had readily consented to take the chair that evening; and he learned that, though the meeting was thought about not by the old Anti-Slavery Society, but by the Anti-Slavery League, the two bodies would speedily merge their present differences of opinion—and he felt assured a thorough explanation of each other's objects would effect that reconciliation—and work together for the abolition of that worst form of slavery as it now existed in America. While they should never forget the great good done by the old Anti-Slavery Society, they ought not to have had any feelings upon the new League. That League was, he believed, most anxious not to give utterance to any sentiments calculated to sow dissension and hatred between Great Britain and the United States; but to effect the freedom of the slave by the voice of humanity and the influence of the Gospel. It might be that the old Anti-Slavery Society think they have done their duty by procuring the abolition of the degrading traffic in slaves by England; and that the League could stir them up to the adoption of its principle, never to rest satisfied until Slavery was swept from the face of the earth, it would be concerned to see achieving a great object. The Mayor, whose observations were loudly applauded, was followed by Mr. Douglass, who in a forcible and deeply interesting speech, detailed the horrors and deep atrocities of the American slave system; but his remarks upon that head were compelled to omit for want of space, though we the less regret it, as we reported at some length only a week or two back, his remarks upon the same subject in the Music Hall. He said that a local newspaper, (the *Mercury*,) had reported him as speaking too strongly upon this question. To that charge, he had only this answer—if the gentleman who wrote that, knew anything of the state of the slaveholding system of America, he would scarcely think any language too strong in reprobating it: but there was no doubt that the writer was absent when his last lecture was delivered;—had he been present, and heard for himself, he could not have accused him of using too strong language, at least, stronger language than the facts warranted. Mr. Douglass animadverted upon the conduct of the Bible Society and

the Missionary Societies of America, who sent the Gospel to the distant heathen, but refused it to the three million heathen slaves at their own doors; the Temperance Society, who counted as Slavery, and nearly the whole of the religious denominations of the United States, who not only had slaveholders in fellowship, and had them for their bishops and pastors; but actually, in the Southern States, built their churches, and paid their ministers, with the gold gained by the slave system—the Bible Society, having among themselves slaveholders. It was this disgraceful fact which had induced the Anti-Slavery League to boldly come forward, and declare that there were (with very trifling exceptions) a wide and irreconcilable distinction between American religion and Christianity, so long as it fostered and encouraged Slavery. The Free Church of Scotland, too, were compromised in this system, and would continue to be so, until they sent back the £20,000 of the blood-stained gold of the slaveholders, which they had received of them, and placed in their Sustentation Fund. Mr. Barker called upon Mr. Douglass to substantiate his allegations against the religious bodies of America, and the laws of the United States in relation to Slavery. With this Mr. Douglass complied quoting passages from the resolutions passed in the conferences of the Methodist, Presbyterian, and other religious denominations, fully acknowledging the right of holding slaves; and the Presbytery, of which Dr. Smythe, who attended the Evangelical Alliance in London, was a member, resolved that the system of Slavery was not contrary to Scripture, but in accordance with the precepts and examples of all the prophets, and apostles, from Abraham, Isaac, and Jacob, to St. Paul. Mr. M. C. Wright volunteered to deal with the legal part of the question, and quoted extracts from the Federal Constitution of the United States, which, was of higher authority than the legislative enactments, in which Slavery was acknowledged, and in such a way, that there could be said to be little hope of its becoming effectually abolished, until the Union was dissolved. At present, slaveholders had votes in the elections in the proportion of three votes to every five slaves—thus, the man who had a slave State, held one hundred slaves, had sixty-one votes—sixty for his slaves, and one for himself; while the man in the free States, who held, perhaps, a greater amount of property, would only be entitled to one vote. This principle always commanded a majority in the Legislature for the slaveholders, and would eternally perpetuate Slavery so long as the Union existed on this basis. Mr. Wright commented in severe terms upon the complaint in the *Leeds Mercury*, that Mr. Douglass used strong language. If the editor of the *Mercury* and his wife were placed upon the auction block and sold, the one to prostitution in the North, and the other to endless slavery in the South, would he think that any language could be too strong to condemn such atrocious villany? And if he and his wife were sold to build a Presbyterian church, or pay a Presbyterian parson, would he think language could be too strong in denouncing such unholy work? These were things they daily saw and felt in America, and no wonder, then, they spoke strongly. Mr. Robert Smith, Secretary to the League, addressed the meeting at some length in explanation of its objects; and stated that the League was formed in August last, in London. They held that slaveholding was a sin of the deepest dye, and ought to be immediately abolished; that the means adopted should be entirely peaceful, and in the first instance, directed to the United States, where Slavery exists in its worst form; that no fellowship should be had with slaveholders; and that a national remonstrance should be got up in this country against American Slavery.

Tickets of membership were one shilling each, and they were anxious to form a branch in Leeds. The League would agitate for the entire abolition of Slavery by all peaceable means, and by forming local societies were hopeful they could carry on the work simultaneously. J. Bailey, Esq. proposed the following resolution, which was seconded by H. Birchall, Esq. and adopted unanimously: "That this meeting, presided over by the Worshipful the Mayor of Leeds, and attended by large numbers of the inhabitants of that town, do hereby tender their cordial and sympathizing welcome to Frederick Douglass, the fugitive Slave, for the wrongs they have listened to his thrilling exposition of the wrongs and calamities of Slavery with the most profound and melancholy interest, and that they hereby record their protest, in the name of humanity, and of the Christian religion, against the future continuance of a system, which is in direct opposition to the laws of nature, and in contempt of the Gospel of Christ; and which is as degrading and unchristianizing to the slaveholder, as it is wicked and cruel to the slave; and that they particularly regret the probable holding of slaves by professedly religious persons, and the silence of religious societies, in the church of their Redeemer." Upon the motion of the Rev. C. Wicksteed, seconded by Jonathan Dickinson, Esq. the thanks of the meeting were given to Messrs. Wright and Smith, for their attendance and explanations; and inviting persons to enrol themselves members of the League. A vote of thanks having been carried by acclamation to the Mayor, upon the motion of Mr. Douglass, seconded by Mr. Wright, the meeting broke up shortly after eleven o'clock, after a three hours' sitting, during which the utmost unanimity prevailed.

From Young America.

NEW MOVEMENT TO "SUPERSEDE THE LIBERTY PARTY.

Under this head, William Goodell, a prominent supporter of the Liberty party, has a long article in a late number of the Albany Patriot, in which he shows, by extracts from the writings of several Liberty party editors and leaders, that there is an extensive movement in operation to supersede the Liberty party. The plan appears to be, to agree upon a half a dozen measures, having reference solely to the abolition of *chattel* slavery, and tending so remotely to that end that almost any office seeker could with safety pledge himself to support them, and then to vote for any candidate of any party who would thus commit himself. According to Mr. Goodell, the original organization of the Liberty party was not confined to the removal of one slavery form of slavery at a distance, while the evils of another form nearer home, were daily becoming more aggravated and intolerable, but was designed to remove every political wrong violating the rights of the whites as well as blacks, and by such measures as investigation might prove to be most effectual for the purpose. At the period of that organization, those who engaged in it had not perceived that the primary cause of all slavery, was the monopoly of the soil, and that the most effectual means of abolishing every form of slavery was the destruction of that monopoly; but this light has appeared and cannot again be hidden. Some, of course, who were very zealous for the destruction of *Southern* Slavery, were not prepared for this direct method, which would also spare something very nearly allied to it, by which they in the North had been profiting; and hence the new movement to "supersede the Liberty party." Mr. Goodell says, "It has been plausible, all along, to talk of voting 'irrespective of party,' but the bottom line of the policy always is, to vote with the tariff party, or with the free trade party, as the most favourable of the two," and he concludes as follows:

"But this is it; may, the disbanding of the Liberty party, either with or without a subsequent organization of a tariff anti-slavery party, is manifestly the movement now in the wind. I am willing, without looking to remote and possible results, to judge of the tree by what it professes and purports to be, on the face of it, viz: an "ultimate superseding of the Liberty party," by a return to the questioning system, in company with anti-slavery men "of all parties" remaining in their parties. On this plea, I have but a few words to say.

I am neither surprised, alarmed, or indignant at it. It is precisely the result to which the Liberty party has been tending ever since it gave up principle of no sanctionings to redeem the pledge given at its organization, and at two subsequent National Conventions, viz: *Not to confine its operations to the relief of the enslaved people, or the removal of chattel Slavery, but to apply its principles of equal rights to all men alike*, and to all the legitimate topics of legislation. I am not sorry that the time has come when it is beginning to be seen and admitted, on both sides, that if the Liberty party *will not do this*, it must be "superseded" in some way; nor have I the least objection that every anti-slavery man should carry out his own convictions of duty, in forming such political organizations as he thinks proper. I intend to exercise the same right myself, in company with those who think with me, whenever the occasion shall require it.

The question, now before every Liberty man is reduced to a narrow compass. There are but two alternatives before us. We must either go in for the new ext of anti-slavery experiment, "irre-positive of party," "return to the "questioning system," and "ultimately supersede the Liberty party" by any such arrangement as may "ultimately" grow out of such a movement; or else we must come back to the original pledge of the Liberty party, whether few or many will go with us, plant our feet upon the old platform, and go forward and redeem our pledge, by defining our measures of Anti-Slavery action, in accordance with our professed principles. As for keeping up a Liberty party unpledged, in those particulars, it is out of the question. The thing cannot be done. I go for the other alternative—a Liberty party pledged to the abolition of Slavery by the exercise of a republican form of Government to every State of this Union," the abolition of the Custom House, anti-monopoly, and other reforms, which had limited the application of public lands, &c. Who goes with me?

WILLIAM GOODELL.

Hopeville, Jan. 27, 1847.

PROTEST AGAINST SLAVERY BY BAPTIST MINISTERS IN MAINE.

The following Protest has been signed by about one hundred and fifty of the Baptist clergymen of Maine:

The undersigned, Baptist ministers in the State of Maine, deeply impressed with the evils of Slavery, as it exists in the United States, do hereby declare their belief, that LIBERTY is the natural right of every human being—that it has its origin in the divine constitution, and is inseparable from the soul of one blood, all nations of men"—in perfect harmony with which, the Declaration of our Independence asserts, that "all men are created equal, and are endowed by their Creator with certain inalienable rights, among which are life, liberty, and the pursuit of happiness."

We believe that, as manifested by nearly every civilized nation, we feel it to be a sacred duty which we owe to our fellow-beings, and much more to nearly three millions of chattelized human beings, to a country which, in independence, its freedom and equal rights, solemnly to declare, that Slavery is a palpable violation of those rights, and is founded in high-handed injustice, oppression, and wickedness. Above all, we protest against the system, and promotion of Slavery, as unavoidably depriving most of the enslaved of the knowledge of the word of God, therefore exercise the highest horrier which can be raised against their salvation.

This solemn declaration and protest we do, as Christian ministers, put forth in the name of common humanity, and especially in the name of God, as revealed in this an against God, and especially all who bear the ministerial office of the Christian ministry, earnestly to pray for its extinction, and to take wise and effectual measures to save the country from this crying sin, and the enslaved from the sin of Slavery, the whole nation.

Brunswick, June 16, 1846.

From the Portsmouth Journal.

JOHN LANGDON'S VIEWS OF SLAVERY.

MR. EDITOR:—I notice in your late Journal the "Bill's New Hampshire Patriot" of Saturday, which contains a foul aspersion of the character of our John Langdon, by representing him to have been friendly to the part of the Slave Constitution which seems to disconcrize Slavery. That patriot was my intimate friend, early patron, and confidant as much as he dare civil appointment I ever had. In our frequent political conversations I never heard him utter a single sentiment favorable to the institution of Slavery. I know he was a friend to human rights. Nor can I doubt for a moment that he made the declarations as stated by the Hon. W. Plumer, in a more intimate acquaintance for truth, no honest man acquainted with him will doubt.

I will now give you still higher evidence that Langdon was opposed to Slavery. Mr. Madison reports in the debates in the Federal Convention in 1787, on formin the Constitution. Will Hill's Patriot call James Madison a liar, and declare, "Of upon the floor of Congress IT MAY BE PRONOUNCED FALSE." The debates prove that the patriots and statesmen of the North believed that the abolition of Slavery in our Union would soon be effected. To prove this we might quote the recorded declarations of many of the leading statesmen of the North.

In the Convention, Mr. Sherman said, that "the abolition of Slavery seemed to be going on in the United States, and would spread till it should be extinguished, probably by degrees complete it." Mr. Ellsworth said that "if Slavery was to be considered in a moral light we could not hesitate for a moment to declare against it, taxation increases, poor labourers will be so plenty as to render slaves useless; and that slavery in time will be a speck in our country." Mr. Langdon, then a member of that august assembly, declared that "he hoped, nay, trusted, the generous sentiments of the abolition of the slave traffic,) with the States, which could then go on with the traffic, without being restrained are very inconsistent with the principles of liberty, that they ought to have no share in the guilt of the slave trade." After so strong a declaration against Slavery, let no man libel the character of Langdon by calling him a slave advocate! TRUTH.

From the London Times.

For a sample of foreign war, for the fruits of a foreign and the jesty of a foreign war, we must go to Mexico. The "My son! said an old turbaned Turk one day, into one his child by the hand in the streets of Cairo, and pointing to the palace of the Sultan, the palace of Cairo, just imported, in all the elegance of Paris. A New Empire, who would find this child a lesson of political honesty with a sample of effective military glory, and a fine living example of what people came to, who were not content with the lot of their fathers, and who, in the pride of their hearts, spurned at the idea of being a nation of remarkable, and consequences so strange, that Europe has not yet ceased to wonder at the sudden and fierce formation of which the present generation owes its origin, and which possesses in its vast and amazingly rich territory an abundant field for its fiery energies, invades and confiscates the provinces of its neighbour with a coolness and composure unrivalled since buccaneering and piracy ceased to be a pastime, gun sloop occupies and annexes a territory extending over ten degrees of latitude, and the apparent acquisition of a fine harbour, and a fine tract of country, is so far exceed its own proper dimensions that it will be *even more minimus* and, and will be lost in its own conquests as completely as the Mississippi in Arkansas. To retain the spoils would take nearly a national miracle. If Mexico, as it is proposed, Washington must be razed, and the equipal of the wandering mountaineers from the Potomac to the Montezuma. Between the Pacific and the Atlantic there is space enough for a people to roam at pleasure, and a squabble for territory is about as reasonable there as it would be in the interior of Africa. Meanwhile, however, the spoils are in hand. Victories and conquests cannot be had for nothing, and the triumphant transit of the Americans through these regions is sufficient to prove a sample of what awaits summer trip. At the same price, there is little doubt that they may continue their career, though the plan is hardly, perhaps, so well adapted, considering that it must eventually return, and will infallibly have to pay for their sins. Texas has made a grand tour, and has covered, his country with Mexican glory, but in his three month's holyday he has spent two years income, and has left the country in a condition to pay for the fun his expensive purchases. He is at present in pawn at Monterey, incompetent to proceed and not very well able to retire, while his conquerors have the pleasure of expect of paying either for his retreat or his advance. Tex duty is an impost of ominous name in America, and implies, as well as a threatens, a desperate strait. The commemoration of the conquest of Tampico by a small daily payment is quite a different thing from the commemoration of Bunker Hill by a tide of volunteers. The Americans will be clearly taught that wars cost money, both just and unjust; and their balance sheet of the year's transactions will be an serviceable warning against unrightcous aggressions, as the narrative of the retreat from Moscow.

Communications.

Liberty Party and the Mexican War.

In the Liberty Press, of February 11th, is an article headed William W. Brown, in which the author calls upon me to vorrobourte, by facts, a declaration made by me a short time previous, that "Liberty party men had buckled on the knapsack, and gone to fight the battles of Slavery," and that "Liberty party editors were employed to write up a spirit of war." He says, I should fail to make good the declaration abovementioned, he calls on the people to "brand me as a calumniator of the slaves' friends—an unmitigated liar." Now for the proof:

William Goodell, in a letter to the "Albany Patriot," dated Honeoye, Ontario county, July 10th, 1846, headed "Watchman, what of the Night?" says: "This Mexican war, that sets the nation agoe, and drives even some men out of their senses, what is to be its effect upon the Liberty party, in particular, and upon freedom and Christianity in general, Old Organization, Free Organization, and no organization? Whig Abolitionists, deadly enemies of the Liberty party, and commonly sympathizing with Old Organization, have revealed to us their mind, in the ordinary tone of the Whig press, (saving the Tribune and a few other papers,) and the pious Governors Slade and Briggs. They go with Cassius M. Clay and the American Board, deconcoting the greatest abomination in all the earth,' and hugging it to their bosoms—reprobating the Mexicans war as 'damnable,' and trying out, 'traitor,' 'liar,' against the man who hesitates to shoulder his musket, and rush into the hottest of the damnation! Just as though it were patriotism and chivalry to defy the living God, and the building of James K. Polk, and post on, blindfold—not with eyes wide open! into the perdition of the ungodly! And, must I say it? No less, than four, out of our nyweeks of thirty Liberty papers, are shouting to the same chorus, and I know not how many more, hesitant and timid!

Having hinted at 'Old Organization,' it were but just to award due honour to the veteran Liberator—to—and to the National Anti-Slavery Standard. I rejoice to find them bound to the core,' on this subject."

Thus, we have the testimony of Mr. Goodell, one of the leaders of the Liberty party in New-York, and I presume that the evidence of William Goodell against Liberty party, will be received as indisputable. The declaration of Mr. Goodell, that four Liberty papers were shouting to the same tune, I presume, was made more than six months since. The following extracts are from papers that go for the war:

The following is from the pen of Dr. Bailey, (now editor of the National Era,) as published by him in the Cincinnati Philanthropist:

A WORD OF EXPLANATION—We have had all confidence from the beginning in the ability of Gen. Taylor to do his duty, and we have no fear, now, that he knows his antagonists and their strength, and what force he required to make his army perfectly secure. This force is demanded from Louisiana and Texas.

If we thought him in danger, and that volunteers from this region were really needed to help him, *we should certainly postpone the articles we are now writing.* Heaven forbid that word or act of ours should have the remotest tendency to jeopard the safety of that noble officer, and his brave army.

The Warren Liberty Herald, after declaring that the United States invaded Mexico in order to sustain Slavery, thus concludes an article on the war:—

The war is declared, and it must be prosecuted, and may be commenced, and therefore we must in duty stand by our countrymen. We must not embarrass the works of a temporary, *'We will!'* but we will not fail to show up in their proper light, our craven and wicked rulers, even while we drive Mexico before us, and punish her treachery.

Liberty Men and Patriotism.—Let not the revilers of Liberty men henceforth open their lips against Liberty men as being insurrectionists, traitors, insurgents, or anything else, for taking up arms against Mexico, in defence for Texas, in the name of *Moj, Wm. Lorimer, Jr.* as we believe, a good and honest Liberty man, though in this instance, the Mayor of Cincinnati, has given his judgment. *Pittsburgh Mystery.*

This Mayor Lorimer was at that time the Liberty party candidate for Canal Commissioner, and has since been talked of as candidate for Governor of Pennsylvania.

The Perry Countryman, a Liberty party paper, published in Wyoming county, N. Y. says—

In the means of the following paragraph from the Buffalo Republican, this is the only way a nation can be preserved; for, should the citizens refuse to stand promptly and fearlessly forth, when the country was in danger, because the policy of the Government might be unwise, or some of its measures unjust, there would be an end to Government and security, &c. &c.

"OUR COUNTRY RIGHT OR WRONG."—The editor of the (Liberty party) American Citizen, Philadelphia, (Rev. Dr. Brisbane,) holds the following language:

"Under the circumstances of the case, how are the Abolitionists of this country to act upon this question? Shall we express a sympathy for Mexico? *Shall it be for Mexico does not deserve our sympathy.* Shall it be with our country? But we need not ask this question; the natural tendency of our hearts is towards our own, our 'native land,'—and, although our judgment tells us that our country has been guilty, in this matter, lest she suffer the deserved consequences of her voluntary wrong position. Men may reason with me as much as they please, against the wrong which my country has inflicted upon her neighbour, and may convince me fully that she is in the wrong; but my heart says, she is my country still, and I cannot, I will not, see my neighbour assault my mother. There is no successful argument against this feeling, it is a feeling that 'is enough.' So I love my country; and whilst she has possession of my heart, even the wickedness of those who administer her affairs cannot destroy my attachment with her energies, and I must cling to her, whilst I try to hurl from power those who recklessly enact and administer her laws. My country is dear to me, and my heart, therefore, in this matter, I come to the conclusion, that Abolitionists, whilst they fully judge of and condemn the course of their country, will not attempt to hold *connection with any ecclesiastical body that shall make* NON-SLAVEHOLDING A CONDITION OF MEMBERSHIP.

"Resolved, That this Conference *disclaims having any fellowship with abolitionism.* On the contrary, while it is determined to maintain its well-known position, by keeping *the travelling preachers, composing it as one body, free from the agitation of the slavery question, it will do hold connection with any ecclesiastical body that shall make* NON-SLAVEHOLDING A CONDITION OF MEMBERSHIP.

"Resolved, That this Conference, in the spirit of the resolutions of the Baltimore Conference, in relation to Slavery, as exceedingly judicious, and the best for the Church and the slave, possible, under the circumstances, in which it is made up, as to their rightful existence, as to their controverted doctrines, or their conflicting disciplines. We take the Church in the aggregate, and each of its parts individually, as it stands, and ask, and each and all, to apply the same machinery of rebuke and of discipline to Slavery—the same as to other sins, whatever, that they do to any of the single sins of which it is composed. We come to the Church in the beginning, accepting it as what it professed to be, a divinely established institution for the removal of all sin, and asked it to help us in the removal of this aggregate of all sins. And it has only been where we have found the Church, instead of the enemy of Slavery, that we have denounced—and the Church of Christ, but—the Church of America, as being, in the emphatic language of Dr. Channing, "a synagogue of Satan!" We have never denied, as Abolitionists, that the Church was the "light of the world," and "the salt of the earth." We have only affirmed of a self styled Church, which gave its sanction, its support and its countenance to Slavery, that it was a light which was utter darkness, and salt that had lost its savour, fit only to be trampled under foot of men. This is the head and front of our infidelity,—of our Anti-Church and Anti-Ministry sentiments. It is this he inflicts my glory in the name of infidels! We illustrate with exceeding joy, if the American Church shall prove to be things that pertain to her peace, in this regard, and exceedingly sorry if, though shaken, power for the delivering of the nation of American heathen, for whose misery, degradation, ignorance, and vice, it is in the right of God and of good men, the guiltiest agent,—the Church of America, will not, in its pietes, be willing to purify itself of its heresy against humanity, and to exert itself for the promotion of practical righteousness, in the point where it was left by Mr. Foster's celebrated appeal to assail its regenerated action.

We cannot conclude this portion of our Report without commending to the Society's attention that Mr. Pillsbury has just prepared, entitled, "THE CHURCH AS SEEN ON THE FORLORN HOPE OF SLAVERY." He has drawn the pro-slavery history of the Church to the present time, from the point where it was left by Mr. Foster's "Brotherhood of Sorrow." We trust that it will receive, what it deserves, the widest circulation.

NORTHERN PRISONERS AT THE SOUTH.

The number of victims to slaveholding vengeance and security, for whom our sympathy has been demanded in past years, has been diminished since we last reported. The Rev. Charles T. Torrey was pardoned by the Governor, and released from his imprisonment on the 9th of May. Even after the hand of death was upon him he was refused the small boon of dying among his kindred, although it had been solicited by many of the most distinguished of the citizens of Massachusetts, among them two ex-Governors of the State, and although their request was marked by a spirit of concession and a measure of assentation such as was thought best adapted to conciliate slaveholding arrogance, but which only excited its contempt. He, accordingly, died in the Penitentiary, in Baltimore, another witness to the truth that common humanity and Slavery cannot exist together.

Mr. Torrey's remains were removed to Boston for interment, and his funeral services were performed in the presence of a large concourse of spectators. Application for the last time made for the use of Park Street Church for this purpose, and it was granted by the proper authority, but subsequently, almost at the last moment, the permission was revoked. This was done in the same other origin than an unwillingness to seem to countenance the act which was the first cause of Dr. Torrey's death, and so this representative of the American Church spurned from its doors the dead body of a brother in full communion with themselves, a minister of their own denomination, as if it had been a loathsome carcass. Because he came to his death for attempting to relieve the victims of their fellowship, his brethren in Christ! And yet, notwithstanding all this, we hear from time to time, your his early Anti-Slavery course had forfeited a present commentary upon the character of American Christianity! And an instructive lesson to all who are tempted to endeavour, at the instance of a pro-slavery Church, to recover her smiles by the sacrifice of principle and of duty!

Earlier in the year, Mr. Brun, one of the Northern prisoners, was discharged by pardon. A favour which was not extended to him until he had ruined himself in the service of the State, and had become a source of expense instead of profit. Mr. Thompson is the only one of these captives that is wearing out his long imprisonment, in spite of his repeated attempts to open the prison-doors of the slave. We are certainly hope that we shall soon hear the good news of his deliverance.

The case of the citizens of Ohio who were kidnapped on their own soil, by the inhabitants of Parkersburg, and carried into Virginia to be tried for assisting the slaves to escape, has been at last determined by the Supreme Court of Virginia, to which it was carried in the last appeal, having decided, after solemn argument, that the Ohio side of the river is not within the jurisdiction of Virginia!

THE POLITICAL PARTIES.

Nothing has occurred during the past year, to alter the relations of the three political parties towards Slavery, and towards Anti-Slavery. They are all alike engaged in a strife for office under the Constitution of the United States. They are all equally ready to swear to support that Constitution, and, if true to their oath, to do the work which the Constitution, as explained by its authentic expounders, requires of those supporting it. Though they all claim to be hostile to human slavery, and patrons of universal liberty, their position contradicts their pretensions. As long as they continue in this position, they are essentially pro-slavery in their essence and tendency. Whether they accept the Constitution as it is, or attempt to see in it something that is not there, the great fact of its actual character and meaning remains the same. It is the bulwark of the chains that enslave three millions of our fellow-men, and the shield of the lash that rends into our own souls who have consented to hold it.

Such being the common relation of the three parties to Slavery, their common relation must necessarily be one of hostility to genuine Anti-Slavery. True Anti-Slavery is, of its own nature, the antagonist of whatever sustains Slavery; parties clinging to one of the weapons of Slavery, must of an equal necessity, be the antagonists of Anti-Slavery. This we believe to be a true of the three parties in their collective capacity. The individuals composing them we find of every degree of relation to us, from the most malignant hatred to the warmest friendship and good will. Though none of the prominent leaders, and none of the official organs, of the three parties are equally bitter against us, as a movement, still we are happy to know that there are multitudes within the ranks of all them that are cordially friendly to us, and desirous of co-operating with us as far as their political relations will admit. We are far from claiming to be the only ones in the country that earnestly desire the abolition of Slavery and are honestly in pursuit of means to promote that object. We believe we are the only way of salvation. We believe that there are many in Third party, and many more in the Whig and Democratic parties who are sincere haters of Slavery, and are honestly convinced that their party organization is the true one for its final destruction; but while we believe all these to be equally honest in their intention, we are sure that they are all equally mistaken in their method. Our testimony is, therefore, spirit equally against all.

There is nothing in our organization or platform that forbids Abolitionists of either of the parties from acting with us, to the extent that their sense of duty, and feelings of consistency, may permit them to do so. We have such helpers in them all, and they always find us ready to co-operate with them, where concert is possible. Where we have reason to believe them disinterested Abolitionists, men of private integrity and personal honour, (or where we have not reason to know that they are the reverse of all this,) we joyfully accept whatever of service they can render towards the cause of the slave, as an earnest of their sincerity, whether it be in concert with us or not. But it is always under protest, well understood, whether tacit or expressed, that our approbation is qualified by disapproval of their policy, and that our heart's desire is that they should learn to walk in the more excellent way which leads "right onward" to the point we are all wishing to attain.

The Rev. Dr. Dewey.

A Washington correspondent of the Boston Christian says:

Last Sabbath evening I heard Dr. Dewey, who is a Presbyterian minister for the Unitarian Church. His discourse was an answer to the question—*What is Christianity?* In the course of his sermon he took occasion to say, that the Christianity of Christ, we find nothing of *abolitionism or teetotalism!*

The writer adds that he has listened to the preachers of all denominations at Washington, but that this is the first thrust he has ever heard at abolitionism from the pulpit at that city. But the tie continuing, the Rev. Mr. Sprole, (Presbyterian) the present chaplain of the House of Representatives, and many other clergymen there, regularly pray for the downfall of Slavery, and say quite as much against it, as the majority of their brethren in New England. The last remark is "damning with faint praise" even the clergy of a slaveholding city.

We are more pained than surprised to hear this call of Dr. Dewey, though his course for a few years past should have taught us to be neither. It is not only, however, to rid ourselves of predilections formed at an age when we easily learn to reverence men who are, or seem to be great. On Dr. Dewey, it was said, would fall the mantle of Channing. But how great the difference! One was denounced as infamous for being an abolitionist, when to be such was to take up the Cross of his Master. The other, at this late day, when Slavery is acknowledged the world over to be a sin and a wrong, alike against God and man, hastens at the South to defend it as not inconsistent with the teachings of the founder of Christianity! That Dr Dewey has in one sense adopted the position of Dr. Channing, and become a pillar of the Unitarian Church, we have no cavil to believe. Such is his position, and that Church can in no wise free itself from the responsibility of his sentiments so long as they look up to him as an acknowledged leader. Better for it that it had not a single man of reputation for his scholarship or eloquence within its pale, than that it should have one who preaches a doctrine which the world has learned is as abhorrent to common sense and common humanity, as it is to Christianity. We know there are good and true men and women in Dr. Dewey's society in this city. How can they reconcile it to their consciences to acknowledge as a minister of the merciful religion of Jesus a man who thus prostitutes his office to the building up of a system in the name of that religion? Have they no duty to perform in such a case? We do not mean as Abolitionists, but as men, and even as Unitarians?

A New Work on Capital Punishment.

Argument of Edward Livingston against Capital Punishment. Published by the New-York State Society for the Abolition of Capital Punishment. Such is the title of a neat little pamphlet of 24 pp. in which we call the attention of our readers. Besides the clear and cogent argument of Edward Livingston, it contains the testimonies of nearly fifty eminent statesmen, jurists, &c. against Death Punishment, such as Lafayette, Southwood Smith, Dr. Franklin, Dymond, O'Connell, Father Mathew, W. H. Seward, Judge Edmonds, John Quincy

The Anti-Slavery Standard.

NEW-YORK, THURSDAY, MARCH 4, 1847.

Massachusetts Annual Report.

We make some further extracts from the Report of the Massachusetts Anti-Slavery Society, written by Mr. Quincy, and which we have received since our last publication. The Report itself will probably be seen by many of our readers, before this can reach them. We will only add our calculation that to bring some portions of it before them:

THE CHURCH.

As the relations of the parties have remained substantially the same, as of old time, to Slavery, and to Anti-Slavery, so have those of the Church. The Church, temporarily, *'We will!'* but we will not fail to show up in their proper light, our craven and wicked rulers, even while we drive Mexico before us, and punish her treachery.

Liberty Men and Patriotism.—Let not the revilers of Liberty men henceforth open their lips against Liberty men as being insurrectionists, traitors, insurgents, or anything else, for taking up arms against Mexico, in defence for Texas, in the name of *Moj, Wm. Lorimer, Jr.* as we believe, a good and honest Liberty man, though in this instance, the Mayor of Cincinnati, has given his judgment. *Pittsburgh Mystery.*

This Mayor Lorimer was at that time the Liberty party candidate for Canal Commissioner, and has since been talked of as candidate for Governor of Pennsylvania.

The Perry Countryman, a Liberty party paper, published in Wyoming county, N. Y. says—

In the means of the following paragraph from the Buffalo Republican, this is the only way a nation can be preserved; for, should the citizens refuse to stand promptly and fearlessly forth, when the country was in danger, because the policy of the Government might be unwise, or some of its measures unjust, there would be an end to Government and security, &c. &c.

"OUR COUNTRY RIGHT OR WRONG."—The editor of the (Liberty party) American Citizen, Philadelphia, (Rev. Dr. Brisbane,) holds the following language:

"Under the circumstances of the case, how are the Abolitionists of this country to act upon this question? Shall we express a sympathy for Mexico? *Shall it be for Mexico does not deserve our sympathy.* Shall it be with our country? But we need not ask this question; the natural tendency of our hearts is towards our own, our 'native land,'—and, although our judgment tells us that our country has been guilty, in this matter, yet she suffer the deserved consequences of her voluntary wrong position. Men may reason with me as much as they please, against the wrong which my country has inflicted upon her neighbour, and may convince me fully that she is in the wrong; but my heart says, she is my country still, and I cannot, I will not, see my neighbour assaulted my mother. There is no successful argument against this feeling, it is a feeling that 'is enough.' So I love my country; and whilst she has possession of my heart, even the wickedness of those who administer her affairs cannot destroy my attachment with her energies, and I must cling to her, whilst I try to hurl from power those who recklessly enact and administer her laws. My country is dear to me, and my heart, therefore, in this matter, I come to the conclusion, that Abolitionists, whilst they fully judge of and condemn the course of their country, will not attempt to hold connection with any ecclesiastical body that shall make NON-SLAVEHOLDING A CONDITION OF MEMBERSHIP.

"Resolved, That this Conference *disclaims having any fellowship with abolitionism.* On the contrary, while it is determined to maintain its well-known position, by keeping *the travelling preachers, composing it as one body, free from the agitation of the slavery question, it will do hold connection with any ecclesiastical body that shall make* NON-SLAVEHOLDING A CONDITION OF MEMBERSHIP.

"Resolved, That this Conference, in the spirit of the resolutions of the Baltimore Conference, in relation to Slavery, as exceedingly judicious, and the best for the Church and the slave, possible, under the circumstances, in which it is made up, as to their rightful existence, as to their controverted doctrines, or their conflicting disciplines. We take the Church in the aggregate, and each of its parts individually, as it stands, and ask, and each and all, to apply the same machinery of rebuke and of discipline to Slavery—the same as to other sins, whatever, that they do to any of the single sins of which it is composed. We come to the Church in the beginning, accepting it as what it professed to be, a divinely established institution for the removal of all sin, and asked it to help us in the removal of this aggregate of all sins. And it has only been where we have found the Church, instead of the enemy of Slavery, that we have denounced—and the Church of Christ, but—the Church of America, as being, in the emphatic language of Dr. Channing, "a synagogue of Satan!" We have never denied, as Abolitionists, that the Church was the "light of the world," and "the salt of the earth." We have only affirmed of a self styled Church, which gave its sanction, its support and its countenance to Slavery, that it was a light which was utter darkness, and salt that had lost its savour, fit only to be trampled under foot of men. This is the head and front of our infidelity,—of our Anti-Church and Anti-Ministry sentiments. It is this he inflicts my glory in the name of infidels! We illustrate with exceeding joy, if the American Church shall prove to be things that pertain to her peace, in this regard, and exceedingly sorry if, though shaken, power for the delivering of the nation of American heathen, for whose misery, degradation, ignorance, and vice, it is in the right of God and of good men, the guiltiest agent,—the Church of America, will not, in its pietes, be willing to purify itself of its heresy against humanity, and to exert itself for the promotion of practical righteousness, in the point where it was left by Mr. Foster's celebrated appeal to assail its regenerated action.

We cannot conclude this portion of our Report without commending to the Society's attention that Mr. Pillsbury has just prepared, entitled, "THE CHURCH AS SEEN ON THE FORLORN HOPE OF SLAVERY." He has drawn the pro-slavery history of the Church to the present time, from the point where it was left by Mr. Foster's "Brotherhood of Sorrow." We trust that it will receive, what it deserves, the widest circulation.

NORTHERN PRISONERS AT THE SOUTH.

The number of victims to slaveholding vengeance and security, for whom our sympathy has been demanded in past years, has been diminished since we last reported. The Rev. Charles T. Torrey was pardoned by the Governor, and released from his imprisonment on the 9th of May. Even after the hand of death was upon him he was refused the small boon of dying among his kindred, although it had been solicited by many of the most distinguished of the citizens of Massachusetts, among them two ex-Governors of the State, and although their request was marked by a spirit of concession and a measure of assentation such as was thought best adapted to conciliate slaveholding arrogance, but which only excited its contempt. He, accordingly, died in the Penitentiary, in Baltimore, another witness to the truth that common humanity and Slavery cannot exist together.

Mr. Torrey's remains were removed to Boston for interment, and his funeral services were performed in the presence of a large concourse of spectators. Application for the last time made for the use of Park Street Church for this purpose, and it was granted by the proper authority, but subsequently, almost at the last moment, the permission was revoked. This was done in the same other origin than an unwillingness to seem to countenance the act which was the first cause of Dr. Torrey's death, and so this representative of the American Church spurned from its doors the dead body of a brother in full communion with themselves, a minister of their own denomination, as if it had been a loathsome carcass. Because he came to his death for attempting to relieve the victims of their fellowship, his brethren in Christ! And yet, notwithstanding all this, we hear from time to time, your his early Anti-Slavery course had forfeited a present commentary upon the character of American Christianity! And an instructive lesson to all who are tempted to endeavour, at the instance of a pro-slavery Church, to recover her smiles by the sacrifice of principle and of duty!

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Adams, Whittier, Elizabeth Fry, and others. On the cover is a list of the officers of the society, and its honorary members. Among these we notice Joseph Post, Thomas McClintock, Samuel J. May, Professor T. C. Upham, Hon. John P. Hale, and others well known to the readers of this paper. The objects of the Society is to circulate works of this kind far and wide. To do this, it requires funds. The profits on the sale of this work will be devoted to this purpose. Our friends can order copies, and make donations to the cause, through this office.—

Relief in Ireland.

We do not pretend to keep informed of the meetings held, and the various other means resorted to all over our country, to raise means for the relief of the starving poor of Ireland. The result, perhaps we may get at by and-bye. In the meantime, it is gratifying to know that the sympathies of the whole population are awakened, and that in every part of the country, the rich and the poor are throwing into the treasury of the poor, their much and their mite. Our friend in Dublin, may be assured that Brother Jonathan's heart is greatly moved, and his hand deep down in his breeches pocket.

Whether anything will be done by the Government, is problematical. It is feared that the Relief Bill, which made out to get squeezed through Congress, will be vetoed by the President. We should not be surprised at this. We can conceive of no infamy which Mr. Polk and his advisers would not naturally descend to. Not only are Calhoun, but even to help starve the Irish, if that were possible, would necessarily be a most gratifying labour to the dominant party of this country. We firmly believe that a more thoroughly depraved party has not existed since the first division among men, of which we have any record, took place—that between Cain and Abel. Not that we believe that the Whigs are the descendants of Abel, but the Democrats—in their leading influences—are the legitimate heirs of Cain. We have no doubt that resolutions could be passed in the United States Senate, commending the crucifixion of Jesus Christ, and the Kiss of Judas. And we say all this, of course, without the slightest partisan predilection. If the United States Government, under its present influence, should do anything for the relief of Ireland, we should be exceedingly surprised at it. If it does, we shall only believe that it is because it is afraid and ashamed to do otherwise. Even if Mr. Polk and his friends have any human feelings, they have no time to listen to its demands in the hurried scrambling which they must resort to at the close of the session, to get means to carry on the infamous Mexican war, and guard against any prohibition of the extension of human slavery.

We refer our readers to the valuable article of our Dublin Correspondent, for information in regard to the condition of Ireland, and some valuable hints as to the best method of relief. The letter from Elihu Burritt, on the first page, is of great value in this connection. No doubt much more could be done by sending provisions rather than money to Ireland.

Sonnet.

Vain are thy plans, poor soul, to build thy fame
By slight of Truth which but short time shall last;
Thy hawk upon her turned, the time is past,
And lost at once reason and glorious name.
And though without these still is Truth the same,
He here is wasting life made fast,
Abandoning the cause of millions vast,
So doubled is the measure of thy shame.
Though with the noble bearing of a Queen
While true to her, she still may smile on thee,
Yet with serene and high and sorrowing mien,
For Falsehood has the will to be avenger be,
Demanding all, (thine anguish great unseen,)
Into the uttermost inexorably.—H. W. G.

GEORGE BRADBURN, in a recent letter to the Boston Chronotype, says he would rather catch his Liberty party associates shelling a newspaper establishment—or bear parties, are aimed say—stealing sheep, than defending the Mexican war. As he likes a new object for his sarcasm occasionally, we commend him to the communication of our friend, W. W. Brown, in another column. Perhaps he will give his old friends a respite, and remember his old opponents. We dare say he will not be forgotten some of the hard things he used to say about them.

CONGRESS will dissolve before this paper reaches many of our readers. Of the fate of the great measures before it, we can tell nothing this week. Everything is crowded into the last few hours, and nothing will be known respecting them till after we go to press. There is no hope that the Wilmot Proviso will pass the Senate, and notwithstanding the new Revenue Bill has already been voted down in the House, there is good reason to fear that by some strategem, it will yet become a law. The power to appoint a Major-General, it is expected, will also be given to Mr. Polk, by an amendment to the bill, vitiating new forces, if by some little dexterity or overreaching, it can be passed. It is, however, of little consequence whether Gen. Taylor, Gen. Scott, or Mr. Benton shall be Bandit-in-Chief of the marauders in Mexico.

P.S. Since the above was in type news has been received that the Wilmot Proviso has passed the House in the Senate.

Woman and Anti-Slavery.

One of the grand differences between the American Anti-Slavery Society and those who have, at different times, after having been its friends, become its enemies, in their widely different estimates of the labours of women. It is a principle incorporated into the constitution of the Society, at its formation, that all persons, without regard to sex, colour, or creed, shall be allowed equal privileges in the management of its affairs. To the great Anti-Slavery cause belongs the honour of having first acknowledged the right of woman to equal participation in the work of regenerating the world.

At that time there were women of comprehensive minds, who, weeping over the sufferings of the slave, were ready to aide gladly with any moral movement for the overthrow of the system of oppression under which he was groaning,—who were willing, if it needs must be, to stake on the altar of his redemption, fame, wealth, and creed,—who counted it great joy to be numbered with the outcasts for his sake, and to be fully identified with those who were bleeding in spirit as well as in worldly substance, who, with a full knowledge of what they risked, deliberately staked all in the cause of humanity and of God.

It was then that Mrs. Child laid on this altar, her literary renown, second to that of no woman in the land, and found herself, as she doubtless expected, falling from the high position which she had secured in the literary world,—her books a drug in the market,—her name among those of the proscribed; it was then that Mrs. Mott brought, publicly into the service of the cause, her clear and comprehensive mind and noble soul—"a great intelligence united to a great heart"—while Miss Kelley sacrificing patronage and patronage, boldly severed all connection with Slavery and its abettors, and went forth unpaid, to plead the cause of those who had no comforter, impelled by a heart burning at the wrongs of downtrodden millions, and ready to face alike cold-hearted indifference and brutal ruffianism for their sake. It was then that Mrs. Chapman, and that kindred band of noble women, who have, with her, so long and faithfully remained bound together,—a leading constellation to the tearful eye of the slave, came forward, and organizing themselves into a society, for the purpose of co-operating more efficiently, pledged before the world, for his liberation, genius and accomplishments which would do honour to any cause;—and then it was that the Miss Grimkés first poured forth in their eloquent tones, the horrors which they had witnessed in the great Southern prison-house. And which of us is there who has not, as a husband, a brother, or a friend, rejoiced in the support of women in his efforts for the dissemination of Anti Slavery principles, and who, when sick of the

"Malice and meanness, and falsehood and folly,"

when he has had to encounter, has not turned to her for aid and encouragement? From Mrs. Child up to the poor washer-woman who cast her mite into the treasury even while thinking of her scanty board, and

"The small pale face round,"

the sacrifices made by women to the anti-slavery cause have been most noble and generous.—H. W. G.

☞ THE HUTCHINSONS commence a series of concerts here on Friday (to-morrow) evening, in Tabernacle. We trust there will be a strong rally of their friends to insure them a warm reception, and disappoint any hopes that the mobocrats may have conceived of extending to them a Philadelphia welcome.

☞ Messrs. Corwin, King, Hudson, Severance, and McIlvaine, will accept our thanks for copies of their speeches in Congress against the Mexican War.

☞ We regret to learn that the bill for the abolition of Slavery in Maryland has been defeated in the Senate.

☞ The Courier and Enquirer advertises a "*beautiful lady's saddle horse*" for sale. If the lady went with the horse, the advertisement would suit the southern latitude where the Courier *ought* to be published.

From our Correspondent.

BALTIMORE, February 28, 1847.

Our city has been rife with events the past week, of a nature, calculated no doubt, to exalt and refine the mind of the community. Hope Slatter has shipped another cargo of human misery to New Orleans, to drag out the remainder of their miserable existence on the cotton and rice-fields of the bloody South. It is heart-rending to see a shipment of these down-trodden people; some laughing, some crying, while some endure it with a stoical indifference. Babies are not sent, and the tearless agony of the mother as she clings her baby to her bosom for the last time, and the inhumanity of the master so to tear it away and harries her to the carriage, is enough to make the hardest heart relent, and invariably drawn forth the execrations of the lookers-on, but they go away and forget that any such thing has happened. The manner of hurrying these human beings from the prison to the vessel, shows the workings of a guilty conscience. The hatch are all on the ground before loading commences, and then a hack load comes out at a time and are hurried in and the doors close with a nervousness which made me think they imagined their master the Devil was close at their heels. But enough of this time; and I sincerely hope the time is not far distant when the last scene of the kind may be recorded. Akin to this damnable trafficwas an exhibition on Friday last, that of strangling a man "within the walls of the jail," with the scaffold some ten feet higher than the walls, which, with the surrounding hills, made the whole spectacle as open to view as it would have been on the top of the Exchange. This scene was witnessed by thousands of the dregs of society. The unfortunate victim being a negro the elite of the city did not feel bound to turn out. If we believe the papers, (and we don'not) this poor negro had become eminently pious during his confinement in prison, and partook of the sacrament before his death, and had the right hand of fellowship, of our most worthy divines, extended to him in his hour of trial. Poor deluded wretches! had they taken half the pains with him before the commission of the awful deed for which he suffered, in all human probability, he never would have been "hung by the neck till he was dead;" and it seems his murderers meant he should be dead, for the papers tell us the drop fell at twenty minutes past eleven, and he was allowed to hang till twelve o'clock; but pshaw! that was nothing to a black. He expressed a wish "that while the crowd were viewing his body, angels might be waiting his soul to glory." The wonder to me is, that instead of falling when the drop fell he did not go up. The murderer's cell in Baltimore seems to be peculiarly adapted to the purpose, and has made the hearts of many a poor wretch to quail. There has been all three real Christians (according to the papers) died in this large city for the last three years, and they were Adam Horn, Henry McCory, and Joseph Alexander; and strange to say, all died by the hand of the executioner.

I did intend of putting some redeeming qualities in this letter, but it looks so black thus far that I may as well fill my sheet with "more of the same sort."

The "gallant (?) Captain Walker" has been in our city, recruiting men for Mexico, and some with about one hundred, besides various others who have been recruited men for Mexico. They will be landed to the skies if they succeed in killing a Mexican, or violating the defenceless women of that unhappy country, and if fortunate enough to get killed will be lionized by the press and eulogized by the clergy, and their heirs will get one hundred and sixty acres of land somewhere out West, out of the lands that have been in the market over twenty-five years, and all of them will get their land in a lump. Wont that be a delightful community? Suppose they should take to the trade "Uncle Sam" has learned them and go to cutting one another's throats? would the old man say naught? I trow not.

N.

FOREIGN CORRESPONDENCE.

Letter from our Dublin Correspondent.

Aspect of Dublin—Central Committee best Recipient of Donations for Ireland—Value of the Potato—Prospect for the coming Months—Still further Distress to be expected—The Natural Punishment for National Crime—Pro-Slavery Letter of a Young Irelander—Pamphlet in Defence of Mr. Garrison—Howitt's Journal—A Notorious Orgiastication Abroad—Best form of Relief to the Poor of Ireland—Illness of H. C. Wright—His Works Peace, &c. &c.

DUBLIN, 1st February, 1847.

MY DEAR GAY: It is so long since I heard from you, or of the arrival of any of the letters I wrote you, that I hardly know whether I should trouble you with any more of my epistles till I learn from some good authority whether you survive the infliction. Since you punish me so severely for a fall in the price of provisions—the extent of the rise or fall in the price of provisions—the extent of the last arrivals of breadstuffs from America—the details of the famine in the country parts, and of the distress that prevails to a less degree in the towns, form a large share of my conversation. And I see you must not fall pit subjects of conversation. And you must not fall into the mistake that every boy makes while reading the reign of Tiberius, Nero, or Caligula—or the horrors of the French reign of terror. He naturally supposes that under such circumstances the skies are cloudy, and the weather stormy, that a mournful gloom overspreads every countenance, and that nothing is heard on every hand lamentation and woe. I think it probable that during the most terrible period in the reign of the bloodiest and the most cruel of the twelve Cæsars, or in the most sanguinary days of the dictatorship of Robespierre, there were not more heavy, despairing hearts in Rome or in Paris, than are now to be found in many parts of the west and south of Ireland. And yet whilst this tremendous famine is wringing the vitals and wasting the frames of hundreds of thousands of men, women, and children, the streets of Dublin show no peculiar indication of the scourge that inflicts this miserable country. The shopkeepers are, as usual, thronged with vehicles and pedestrians, engaged in the pursuit of business or pleasure. The thirst of gain is as keen, the quest for pleasure as active as ever. The theatres and other places of amusement are open, and the splendid shops are filled with articles of luxury and fashion—the newspapers appear as regularly and politics are as absorbing as ever they were. Births, marriages, and deaths, with all intermediate events in the drama of life, go on much as usual. The famine has not approached us yet. I need not go into any particulars of what you must have read abundantly in your own newspapers—of the shocking details of the famine, of women, with hardly a rag to cover them, and of children, being found in their hovels without a bit to eat, having pawned or sold their wretched clothing for the means of supporting life a little longer—of corpses that lay for days in the same apartment with the sick or the dying—the survivors having no other means nor the strength to inter them—of the family that, naked and starving, still attempted to maintain the funeral ceremony of walking the dead by burning in lieu of candles the straw plucked from the roof of the cabin in which they lived.

By the "Sarah Sands," which sailed on the twentieth of last month, I sent to Lourvin Mott, and to Francis Jackson, copies of the first number of a report just published by the Central Relief Committee of the Society of Friends, containing extracts from the correspondence maintained with their agents throughout the whole country those parts of the country in which the scarcity of food is working the most direful ravages. I would be glad if those extracts were republished in America, for I look upon them as among the most reliable of any that have appeared on this tremendous ill. There is a plain story—they give what my friend James N. Buffum depends most upon in his anti-slavery speeches—"facts,"—such a mass of facts as needs no aid from imagination to make it one of the most soul-harrowing documents ever published.—Knowing the accuracy of the reports of the prevailing distress, and the munificence of Brother Jonathan, when he opens his purse-strings, it is of consequence that he should be as speedily as possible supplied with the most authentic information.

I understand that about one hundred and fifty thousand dollars have been hitherto subscribed by Friends, in England, for the relief of Irish distress—and I know that of this sum, about one-third has reached the Central Committee, in Dublin. I am told that the English contributors to this fund are not satisfied with the Irish Committee, for not spending the money *fast enough*. The report does not remonstrate in, that if the more object of the Committee, were the gratification of the donors of thousands of pounds, the thing could be readily effected; but since the intent of the donors is, that their money should, in some substantial shape *of relief*, reach the destitute, it requires great prudence, faithfulness, and a tender and wakeful conscience the fulfilment of this very intent. Owing to the past acts of bad and corrupt Government, a spirit of jobbing and peculation has become very general in Ireland, and exercises a demoralizing influence upon the people, while it palsies and deadens the public mind, and wise with in relieve them. I therefore, think it well, whenever I write to the United States, to point to a body in whom entire confidence may be reposed, that they will make a faithful, cautious, and at the same time, an impartial and liberal use of the means confided to their disposal. Some of the members of the Committee have spent their whole time to the management of the fund. They receive and answer letters—and inspect the progress of the efforts for the relief of the poor, with the most devoted and disinterested industry.

Whatever may be done by Government, or by private individuals, for the alleviation of this awful visitation, it will be difficult to avoid errors on the right hand, and on the left. A large portion of the people are already, and rendered pauperized—and the extent to which they are now thrown upon the liberality of others, can hardly fail to increase this evil. Out of the faults of the Irish character—probably as inevitable result of the evil—a large portion of the population, is improvident, as compared in congenial countries—is as indisposition to provide for the future, and it is to be feared that in the present crisis, many of our poor people will look upon the potato blight as a judement of God, that must be submitted to, and will hang down their heads as if it were a sin to attempt to remove the visitation. I have no faith in fatalism, by which some carry the whole dependence of the nation shall no longer be upon the Lord—but on the man food. Though, I do tell the honest truth, it is no better than one for me to call potatoes bad names. Whether it be from habit, or nationality, or as a mere matter of taste, I think potatoes decidedly superior to train-oil, birds-nests, and many articles that cost a great figure in the cookery books of Pekin and Paris. Why, my dear fellow, I do not know that yesterday I was invited to the house of a wealthy friend of mine, (I have not many wealthy friends, so I make the most of those few,) at his country-house, about twelve miles from town. When potatoes were laid on the table, I thought them prettier than nine apples—and as a representative my appreciation of the Irish tuber, I should positively condemned himself for the extravagance, seeing they are so scarce for zeal, that every root we demolished might be considered the representative of half a dozen, next summer. He told me, furthermore, that the potatoes which now cost fifty dollars per ton, might have been purchased, in October, for twenty dollars. The planting of potatoes must, therefore, be considered a costly, as well as a precarious investment; so that a poor man could not now plant his acre for the support of his family, for less than about twenty-five dollars, a sum far beyond the reach of the majority of our peasantry, in the best of times. Many consider that the time that is past is by an means the worst we have to expect. About May and June, the turnip, the carrot, parsnip, and cabbage, will be out of season, and beef, which is now comparatively abundant and cheap, will become scarce and dear. By that time the expensive opposition of the Government to the importation of provisions will have been felt only by the indigent and poor, will touch the shop-keepers in their business, and the smaller landholders in their rents. In Ireland, we have a considerable number of gentlemen, with long pedigrees and short rent rolls, varying from about 2000 a-year, who have been accustomed to live in the utmost extent of their income. What will become of these and of their creditors when they receive an rents, and can pay no money? My dear friend, there are many heavy hearts in Ireland, besides those that are pining beneath the roof of mud walled cabins. Many a heart-rending sickness has been in the ascendant, and many a tear has been shed of misery that is now pouring over this devoted Island. Yesterday I read an admirable essay in Chambers' Journal, from the pen of William Chambers, on the subject of conquest—chiefly with reference to Ireland. He ascribes, I think with truth, the general contempt—the want of reciprocity—the degradation and demoralization consequent on the unprincipled tyranny and cruelty that followed in the wake of the English invasion. He says that the conquered country is sure, in the long run, to become a mill-stone round the neck of the conqueror. And that, therefore, the best thing that can happen to the ambitious, is to be baffled in their attempts. Ireland is surely a heavy mill-stone round the neck of England. Algiers, like a vampyre, is sucking the life-blood of France—the conquered three millions of African subjects in the American slave States, are the canker and the rust that eat into the true strength and glory of the Great Republic. All attempts to palliate the evil is so better than a clumsy effort to compound a felony. Nothing short of full justice must be done.

If it were not for the Young Ireland party, I might be not pillorized strife had none to sleep, quieted by the union induced by the presence of a common danger. Young Ireland, however, is true to her vocation, raking up the embers of strife to the utmost, and throwing dirt upon the efforts that are being made in England to alleviate the prevalent distress. The very people who are visite the prevalent distress. The very people who are doing most in our behalf in England are those who know little and care less for the squabbles of wrangling, selfish politicians. An example of the turn of mind of some of this latter class, I will direct your attention to a letter to James Haughton, just published in "The Nation," and written by a leading member of the party, a Catholic Priest, and a prominent opponent of O'Connell, in refutation of Haughton's position, that Ireland should not accept of the slaveholder's money for the purpose of opposing the Repeal of the Union with England. This letter deserves a place in your pro-slavery columns as richly as anything I have seen this long time. You should put it in, and I will send it to you so that you may have no excuse. It is marked by an affectation of trenchant cleverness and patronizing forbearance, and a kind of pity-for-a-fool-and-a-knave feeling, and want of principle which cannot be exceeded in any corner of the Refuge of Oppression that has come under my notice. The schism between this party and O'Connell has become wider than ever, and past all hope of reconciliation. The ostensible reason is, that they accuse him of having sold the Repeal cause for the Government patronage, and he declares that they are one of the most eloquent and the silliest sets of young fellows that can be found anywhere. He asserts that they are continually encountering the seeks of those who unite with them by the utterance of treasonable language inconsistent with common sense, and with the course that has ever signalized his peaceful and constitutional agitation. This accusation could, I believe, be readily proved. Whether the conclusion he pays to his own prudence is so well merited I am by no means certain. I have no doubt, however, that, except in the free States of America, such seditious and malicious diatribes as are continually poured forth in the pages of The Nation would not elsewhere be suffered for a month together.

A few days ago, I received a letter from a Wrexham, well known for indefatigable zeal in behalf of the Anti-Slavery cause, a pamphlet bringing Dr. Campbell, of London, editor of the Witness, to a strict account for his discourtesy towards W. L. Garrison when in England. He accused Dr. Campbell of infidelity, and based his accusation upon a resolution moved at some Anti-Slavery meeting in the United States in condemnation of American pro-slavery religion—whilst he admits as much as Garrison asserted them a he wrapp up his charge in softer terms. The brochure I have mentioned is a very successful essay to convince the Doctor out of his own mouth, and will, I doubt not, convince those who are more disposed to listen to evidence than to how to priently authority for the evidence of their consciences and their judgment. I regret that the amber is so large who dislike the case of their own, who would prefer to live their lectures—"good men" with black coats and white neckcloths, who are willing to take that trouble for so many dollars a year.

William and Mary Howitt have lately started, on their own book, Howitt's Journal, a three half penny weekly publication, in imitation of Chambers' Edinburgh Journal, containing essays, and papers by the editors and other distinguished writers. I observe the names of Garrison and Whittier among the contributors. Each weekly number is illustrated by an elegant wood engraving, generally a portrait of some distinguished individual, or a copy from some famous painting. Last number contains a very prepossessing portrait of the present Pope—who is winning golden opinions as a political reformer and a kindly, merciful, and beneficent ruler. I need hardly say that the contents of his Journal are all in the right direction, and that the object they tend to is the moral and intellectual improvement of the people.

About a fortnight since, Henry Clapp, of Lynn, paid a visit to Dublin. He attended several temperance meetings, and delivered two Anti-Slavery lectures—one of them at his own charges—the other in one of the temperance halls, by invitation of Dr. Spratt. He is a man of no mean talent, and seems well able to push his way in the world. As an Abolitionist he labours hard to exalt the Liberty party as the most efficient and most consistent political party in the United States. I never heard this asserted before, and even if it be true, it does not reconcile me to the dereliction of principle involved in their adhesion to a pro-slavery Constitution, or to the special pleading by which they smooth over their inconsistency. I have endeavoured to make the distinction between the free and the slave States is based. I had a long conversation on the Herald of Freedom affair—but I could not comprehend his explanations; they always appeared to me to have a hitch in them.

Another subject on which I wished to talk with Mr. Clapp—I have heard it said, that if those in the United States, who take an interest in the relief of our suffering poor, could manage to collect and forward a large amount of money, they would dispatch the assistance at a trifling expense to the donors. I believe that one dollar will purchase as much food in New-York or Philadelphia, as can be had in Dublin for six or seven. It is probable that like many other wise suggestions, this that is much more reasonable in theory than in practice—but it is worth anything, you can mention it to your friends for their approbation and adoption. The latest reports from the markets indicate a fall in the prices of wheat and oats—and an impression is prevalent that in Liverpool and London, there are vast quantities of provisions in store waiting for a rise, which will be obliged to give way before the vast importations from America. What a good prospect for the farmer in the Far West, and for the continuation of peace throughout the world, in the assurance that from henceforth the Atlantic will be the highway for the interchange of the products of the earth and the mutual intercourse of the nations of the human family.

You will regret to learn that H. C. Wright has been laid by for a while by an attack of the ague, which prostrates him for days. He is fortunately free from the distressing pain, which, in his last attack, he was spending a while in the house of some very kind friends in Sheffield, who take a deep interest in the promotion of every good work. They are the same who hospitably received Wm. L. Garrison, when he visited Sheffield. It may interest the friends of peace to know that H. C. Wr's admirable work on Defensive War, of which one thousand copies were printed, is nearly all sold; and that of seven thousand copies of "A Kiss for a Blow," printed in Dublin since he left home, but very few remain on hand, so that he means shortly to put another edition to press.

I remain yours truly,

RICHARD D. WEBB.

To Correspondents.

Our friend at O. greatly mistakes if he thinks so wanting an interest in the personal details of his letter. We should be sorry to lose so old a reader, and shall put his name upon our gratuitous list for the present, unless he objects to it.

M. S. W will do the best we can with so voluminous a document. It comes too late for us even to glance at its contents before this week's paper goes to press.

W. P. Yes; and the correction. No hurry, is there? say, is two or three weeks?

G. B. S. When he next writes, will he say what percentage he receives for subscribers?

GENERAL INTELLIGENCE.

Foreign.

Highly Important from Mexico.

Detachment of Kentucky Cavalry taken Prisoners—C. M. Clay and Major Gaines Captured—Capture of Lieut. Ritchie and his Dragoons Confirmed—Loss of General Scott's Dispatches—Our Whole Plan of Operations Exposed to the Enemy—Cruel Death of Lieut. Ritchie—Lieut. Miller Murdered—Movements of General Scott—Volunteers for Cuba—Dodge's Dragoons at the Mississippi Volunteers—Death of Lieut. Gibson—Santa Anna not Assassinated—Capture of Chihuahua—100 Mexicans Killed.

WASHINGTON, Feb. 26, 1847.

By arrivals at New Orleans, place in the city instantly, the 5th instant, Brazos to the 6th instant, Matamoras to the 5th, Camargo and Vera Cruz dates to the 25 instant, the city of Mexico to the 20th ultimo.

A detachment composed of eighty Kentucky and Arkansas cavalry was cut off when thirty miles beyond Saltillo, by Gen. Minon. They formed an outpost, and were surprised and taken prisoners without resistance. Maj. Borland, C. M. Clay, and Maj. Gaines were captured.

The capture of Lieut. Ritchie and ten dragoons, with dispatches from Gen. Scott to Gen. Taylor, is confirmed. One account says they were cut off between Monterey and Victoria, and were all killed. The dispatches are said to have contained the whole plan of our operations. Another account says that ten dragoons had reached Victoria in safety, but there was no doubt of the death of Lieut. Ritchie. Young Ritchie was lassoed and dragged across a cora-field.

As officer of the Ohio Regiment, supposed to be Lieut. Miller, had been murdered near Chihuahua, and awfully mutilated by the Mexicans.

Gen. Scott was to embark immediately on his destination for Lobos, a distance of seventy-five miles from Vera Cruz. The attack on Vera Cruz, it was supposed, would take place about the first of March.

Col. Hardy was sentenced to be reprimanded, but Gen. Scott remitted his sentence and ordered him on duty.

Troops in regard to the volunteers on board the Ondaka is less favourable than was expected. A detachment sent to their assistance, it is said to have been made prisoners, and all the volunteers of Capt. Marpsder's force had started for the wreck, and the whole brigade were gone to have followed. The men in body of the volunteers who were wrecked had certainly not reached Tampico; and at last accounts from them, were engaged in conflict with a body of Mexicans, far superior in numbers and equipments.

The United States ships Statesman, Premice, and Catharine, were off the bar at Tampico on the 5th instant, filled with troops. The Mississippi volunteers were on board the Statesman, suffering terribly by sickness, and dying daily in great numbers.

The New Yorkers on board of the Catharine, were in good health. About one hundred troops were in Tampico, of regulars and volunteers. Lieut. Gibson, of the second artillery, died on the 5th, of fever.

The rumoured assassination of Santa Anna turns out to be unfounded, so also does his active opposition to the Church property, though he daily appears to be a dead letter. Last accounts state that he had left for Tula, at the head of the main body of forces.

Gen. La Vega had been appointed second in command Vera Cruz. The Congress of the State of Vera Cruz had called on its people to resist, at all hazards, any invasion of the Americans.

The Congress of the State of San Luis passed a decree, authorizing the Government to impressmate a loan in forty-eight hours, by force or voluntarily.

There are some further accounts of the capture of Chihuahua. The Mexicans in the battle lost one hundred of their numbers were killed. Another account mentions that the action took place in the immediate vicinity of El Paso Del Norte, in which the Mexicans were entirely successful. This is the Mexican report, and it states that Gen. Wool was in possession of the town of El Paso with six hundred cavalry and four hundred infantry, on the 27th ultimo. The loss on each side is not stated.

The Vera Cruz Independiente of the 21st ultimo, says, Gen Savage mediates an attack on Tampico, and yet the Mexicans troops are all represented to be in a deplorable situation. The same paper contains a communication from Santa Anna, declaring that although he has entirely renounced the Presidency, he will oppose with all his strength, any attempt to disturb the peaceable state of things in any State in the Republic.

The latest news from the wreck of the Ondaka, is that Gen. Cos arrived off the wreck with one thousand troops from Tampan Tinjina, commanded Dr. Russey to surrender, which he refused. The engagement took place, lasting till ten o'clock at night—result unknown, and Cos had stationed advance cavalry and infantry in present reinforcements. Pillow's brigade has been sent by Patterson to their relief.

General Items.

The report of the killing of Marshall by C. M. Clay is incorrect.

Newark, N. J is to send a ship to Ireland with food for the people.

Lansing, Ingham county, has been chosen as the capital of the State of Michigan.

A ball was given at Tammany Hall, a few nights since, for the benefit of Crowan, a fugitive slave.

Douglas Jerrold's newspaper, speaking of the sword presented to General Taylor by the Legislature of Louisiana, says: "One account states that the inscription is a sort of address to the soldiers, 'Free and enlightened Christian citizens, go ahead, and stand!' Another says, it is 'eat away!'"

It is stated in a French paper that some of the Russian serfs are reduced so low as to have only twenty-five peasants each. Poor fellows!

A planter in Jamaica (W. I.) has found a large cave covered to the depth of four feet with Bats' dung, amounting to about one hundred tons weight. It is said to be equal to the best Peruvian guano.

The Case of Freeman.—There seems little probability of Freeman's ever being tried again. We understand that Judge Whiting, who is holding a Chancery Court here, has seen him, and declares it as his opinion that he is not in a condition to be tried, and that he will not try him. As nobody else can, as things now stand, Jonathan Payne, who seems to be the chief in case now, he will be set free, unless he is tried, and that he will miserable wretch understand what he wanted, and has certified in that fact. We have but learned what steps will now be taken in relation to him.—*Auburn Daily Advertiser.*

Mr. Reverdi Johnson said, in an argument before the Supreme Court, a few days since, that a woman cannot be a witness in a will in Maryland.

Mrs. Child has written an excellent letter in the Boston Courier, showing from the Report of Mr. Cook, Agent of the Clinton State Prison, the great superiority of moral over physical power in the treatment of prisoners.

The Legislature of Ohio have laid on the table the bill for the abolition of capital punishment.

Kidnapping.—We learn that the principals in the case of kidnapping in the city, which was frustrated in Tuesday a few days since, have been ferreted out, and discovered to be two young men employed in an upholster's store. One of them was arrested on Friday last, the day, and the other is returned son-ref. The black fellow was employed in the same shop with the kidnappers. They learned their fellow-servant's intention, and without giving him a chance to cry "help," shipped him on board of a sloop for Toledo, where the affair was discovered and the captive set free. The perpetrators of the outrage will now stand a chance of making an experimental acquaintance between bondage and freedom.—*Detroit Daily Advertiser.*

The correspondent of the Boston Courier says that Pierre Soule, the new Senator from Louisiana, claims to be a natural son of Richelieu. The name to this county he offered himself to General Jackson as a gardener.

A negro slave was recently tried at Thibodaux, Louisiana, by the laws of the State, for the crime of murder and condemned to be hanc, for resistance and striking with a spade the overseer, who was endeavouring to chastise him.

The Atlantic's Bell is to be appropriated to the use of the floating church at the foot of Dey street.

Horribly Brutal.—A wealthy man here, says the St. Louis Gazette, has a boy named "Reuben," almost white, whom he caused to be brought to his house with the words "A Slave for Life." The man who perpetrated this act is an Englishman.

Mr. Robert Owen publishes in the Washington National Era, this plan for the relief of Slavery, viz: that all slaves born after the first of January, 1850, shall be educated by the State Governments and prepared to become good and useful citizens, and after serving an apprenticeship equal to their maintenance and their expenses, they shall be colonized in some territory set apart for them by the Government; those in servitude at the date named, to remain in servitude, or otherwise, at the pleasure of the owners.

This Week's Paper.

FOURTH PAGE.—*Poetry*: The Poor Man's Sunday Walk. *Miscellany*: Toussaint (continued); Saul Le Blanc, or the Slave's Lesson (concluded).

FIFTH PAGE.—*Communications*: Letter from E. F. Maine; The Windham County Anti-Slavery Society; A Common-Sense Supposition; Algerine Slavery; Protracted Meeting at Elbridge; Morris Kingsbury and Henry C. Hibbard; is Slave Labor Free for the Northern People. *Poetry*: Slavery's Colonization. *Selections*: The Anti-Slavery League and American Slavery.

SECOND PAGE.—New Movement to Supersede the Liberty Party; Territorial Aggrandizement; John Lanagan's Views of Slavery.

ACKNOWLEDGMENTS.

For Standard—from February 22d, to 28th, 1847.

David Smith, East Hesselreta, N Y	$1	00
Clarke Spaulding, Orleans, "	1	00
Wm. Law Cheshire, Ct.	1	64
J. Rideout, Bath, Me	1	00
Benjamin Maxwell, E. Greenwich, R I	5	00
John M. Fiske, W. Brookfield, Mass	1	00
Arad Gilbert, "	1	00
John Lay, Waterloo, N Y	1	00
Susannthe White South Barre, N Y		50
Hiram Burch, Waterloo,	1	00
John Dolley, West Gaines, "	1	00
Isaac Rice, Cazenovia, N Y	1	00
John W. Hunt, "	1	00
Wm. H. Barnes, "	1	00
John Eddy, "	1	00
Amos Dodge, "	1	00
Lewi Knapp, East Winfield, N Y	1	00
J. Eaton jr. West Winfield, N Y	1	00
Almond Guile, "	1	00
Benjamin Jones, Cedarville, N Y	1	00
James Purdy, Farmington, "	1	00
David Whitmarsh, British Centre, N Y	1	00
Monson Hitchcock, North Bristol, "	1	00
Adna Gibbs, Livonia, N Y	1	00
H. R. Jackman, "	1	00
John Stowits, 2d, Hemlock Lake, N Y	1	00
P. P. Barnett, "	1	00
D. B. Parington, South Livonia, N Y	1	00
Charles Richards, Lakeville, N Y	1	00
Jeremiah Kern, East Reids, "	1	00
Dr. Jesse Morrell, Boston, Mass	1	00
Elbridge Sprague, Abington, Mass	1	00
Reuben Weston, Reading, "	1	00
James M. Robbins, Milton, "	1	00
D. J. Worster, New-Bedford, "	1	00
		40 14

DONATIONS.

Massachusetts Anti-Slavery Society,	$1,914	00
	1,914	00

Total Amount, $1,954.14
FRANCIS JACKSON, Treasurer.

NOTICES.

NON-RESISTANCE MEETING.

A Quarterly Meeting of the New England Non-Resistance Society will be holden in Mechanic's Hall, Providence, R. I. on Wednesday, 10th March, instant, at 10 o'clock A. M. The friends of the cause, and all who desire to understand the principles of Non-Resistance are affectionately invited to attend.

ADIN BALLOU, *Pres.*

Friendly papers are requested to give the above a notice.

MEETINGS.

William W. Brown, the distinguished American slave, will lecture at the following places, as follows:

Waterloo, Sunday, March 7, at half-past 6, P. M.		
Motiville, Monday,	8th	"
Marcellus, Tuesday,	9th	"
Fayetteville, Wednesday 10th		"
Cazenovia, Thursday,	11th	"
Madison, Friday,	12th	"
Bridgewater, Saturday,	13th	"
Unadilla Forks, Sunday,	14th	"
West Exeter, Tuesday,	15th	"

The well-known advocate of the slave's cause, Dr. E. D Hodgkins, will hold meetings as follows:

Unadilla Forks, Wednesday, February 24th		
Leonardsville, Thursday & Friday	25 & 26	
Edmeston, Saturday and Sunday,	" 27 & 28	
Burlington Flats, Monday and Tuesday,	March 1 & 2	
Oakville, Wednesday,	"	3
Cooperstown, Thursday and Friday,	"	4 & 5
Clarksville, Saturday and Sunday,	"	6 & 7
Middlefield, Monday and Tuesday,	"	8 & 9
Cherry Valley, Wednesday and Thursday,	"	10 & 11
Springfield, Friday and Saturday,	"	12 & 13
Little Lake, Sunday,	"	14
Richfield, Monday,	"	15

Meetings to commence at 1 and half-past 6, P. M.

W. W. Brown and Dr. Hodgkins will join each other on Tuesday, March 16th, and thereafter hold meetings in conjunction, as follows. The friends of the slave in the different places will not forget to anticipate their arrival, and make all the necessary arrangements for the meetings.

Litchfield, Wednesday, March	17th	
Frankfort, Thursday and Friday,	18th and 19th	
Mohawk, Saturday and Sunday,	20th and 21st	
Herkimer, Monday and Tuesday,	22d and 23d	
Little Falls, Wed. and Thursday,	24th and 25th	
Fairfield, Friday and Saturday,	26th and 27th	
Middleville, Sunday,	28th	
Newville, Monday and Tuesday,	29th and 30th	
St. Johnsville, Wed. & Thur. March, 31st and April 1st.		
Palatine, Friday and Saturday,	April, 2d and 3d	
Fort Plain, Sunday and Monday,	4th and 5th	
Johnstown, Tuesday and Wednesday,	6th and 7th	
Mayfield, Thursday and Friday,	8th and 9th	
Amsterdam, Saturday and Sunday,	10th and 11th	
Schenectady, Monday and Tuesday,	12th and 13th	
Albany, Wednes

Poetry.

THE POOR MAN'S SUNDAY WALK.

BY CHARLES MACKAY.

The morning of our rest has come,
The sun is shining clear;
I see it on the steeple-top;
Put on your shawl my dear,
And let us leave the sweaty town,
The dense and stagnant lane,
And take our children by the hand,
To see the fields again:
I've pined for air the live-long week;
For the smell of new-mown hay;
For a pleasant, quiet, country walk,
On a sunny Sabbath day.

Our parish church is cold and damp;
I need the air and sun;
We'll sit together on the grass,
And see the children run.
We'll watch them gathering buttercups,
Or cowslips in the dell,
Or listen to the cheerful sounds
Of the far-off village bell;
And thank our God with grateful hearts,
Though in the fields we pray;
And bless the healthful breeze of heaven
On a sunny Sabbath day.

I'm weary of the stifling room,
Where all the week we're pent;
Of the alley filled with wretched life,
And odous pestilent.
And long once more to see the fields,
And the grazing sheep and beeves;
To hear the lark amid the clouds,
And the wind among the leaves;
And all the sounds that glad the air
In green hills far away—
The sounds that breathe of Peace and Love,
On a sunny Sabbath day.

For somehow, though they call it wrong,
In church I cannot kneel
With half the natural thankfulness
And piety I feel,
When out on such a day as this.
I lie upon the sod,
And think that every leaf and flower
Is grateful to its God;
That I who feel the blessing more
Should thank him more than they,
That I can elevate my soul
On a sunny Sabbath day.

Put on your shawl and let us go;
For one day let us think
Of something else than daily care,
Of toil, and meet, and drink.
For one day let our children sport,
And feel their limbs their own;
For one day let us quite forget
The grief that we have known:—
Let us forget that we are poor;
Let Pride, basking in the ray,
Think God that we can still enjoy
A sunny Sabbath day.

Even as the sayle, which April's gentle showers
Have filled with sweetness, and enriched with flowers,
Rears up her wocking plume, and with a shooting forth
The wonder blossoms of her timely birth,
But if denyd'd the beams of cheerly May,
They hang their wither'd heads and fade away,—
So man, assisted by the Almighte's hand,
His faith doth flourish and securely stand,
But, left awake, forsooke, (as in a shade,)

Miscellany.

TOUSSAINT:

AN HISTORICAL ROMANCE.

From an unpublished Translation from the German of Theodore Mügge.

CHAPTER XV.—CONCLUDED.

"If that were possible," answered La Haye," it would not be unwise to attempt it, situated as we are, and considering the interests of the Church, but ah! I believe that in the best case our means are destined to be greatly abridged. We were two thousand eight hundred and fifty persons, here in the North, almost entirely Capuchins, in the South, Dominicans, of whom, perhaps, it may be fairly told, that every one of them had an income of thirty or forty thousand francs. But, poly Virgin! is that too much for a man who has a house, and must keep horses, and a coachman and horses, and be hospitable, and help besides a multitude of the poor and suffering. By the holy Virgin of Assisi! I have never laid up a single gold Portuguese, although Dondon brings me in a pretty income. The greatest part of our gains come from christenings, weddings, funerals, masses, and other matters among the negroes. But now, as no one needs to be afraid to buy any, the poor priests suffer a loss, which, some what may, can never be made good."

"Especially not," said Vincent, "if the black slaves become Spanish dons and Generals by and by."

"O!" cried the Abbé, "that is not half so much to be feared as the time, when your wild revolutionists will have conquered the Creoles, and proclaimed universal freedom for black and yellow. And that time, Sir, will come, and when it is all over with the slaves and their christenings, and with the priests, too, for they are the abomination of your Reason-worshippers."

"And what, then, will become of the black Grandees, and other Spanish dignitaries of the same colour?" said Vincent. "Will the noble gentlemen become mere French citizens?"

"Do not imagine," replied La Haye, "that the present tumult is in earnest, in raising these slaves. It is all a farce, right pretty acted on both sides. Spain has privily encouraged the insurrection, and now helps it openly, because the war is going on in Europe against the Revolution and the Regicides. Perhaps we shall now succeed, so they fancy at Madrid, in reconpilishing our darling wish and drive out of the island these intruders, these Jacobin buccaniers. It is a beautiful country, and one must always cover it, who cares for a few titles, and uniforms, and markets, and pomp and parade? Spain would do even more, but she lacks means. It will soon enough be seen how little poor Spain is able, even with its new subjects, to conquer the brave Creoles and French. O, if it were possible, how gladly would they bring the negroes back to the old order!" "But alas, no, at least, among them," he continued "who seen through it all, and who know how to hide his own purposes with the cunning of a snake."

"And this one," said Vincent, "is Toussaint."

"Hush," whispered the Priest, "or if you speak of him, let us talk of his wonderful piety. But better still," he continued, "that we should be silent of him, for who will assure us that he is not sitting up there in the trees like a crow, hearing all we say, or that he does not rise now at our side? Hear me, I maintain that he is a great enchanter, who can do everything, and so much is certain, he can do more than all the rest, and he enchants even those who think they see through him."

As Vincent was about to ask further, La Haye pointed to the valley they were descending—

"There," said he, "on the top of that eminence you see that large white house, where he has dwelt for some time. A Physician-in-chief of the black army, he has directed all the out-buildings of the plantation to be converted into a hospital, where at present, a large number of sick and wounded are provided for. There he arranges and orders everything. All succeeds under his hands, and he has brought it about that no French surgeon is ever killed, but when taken prisoner, delivered over to Toussaint, who avails himself of his prisoner's knowledge of the medical art; there is no lack of care and attendance, and the wise negro is adored by all those who, as they say, are saved by his magic." As they now quitted the wood, the lovely valley, interspersed with small streams and orchards, lay before them. Vincent was astonished to see here, as in a time of profound peace, whole fields planted with sweet potatoes, vegetables, melons, rice, and maize, among which a number of women and children were passing to and fro, watering the plants, weeding the ground, and occupied with all the employments of rural life.

"There you see again a proof of the magic arts of this black creature," said the Priest of Dondon, "who, introduced into our quarters, accepted upon of his race. His brethren, even, when they have more understanding and insight than usual, still live only for the present, and never think of the future. Some weeks ago a council of war was held, in which Toussaint insisted most urgently that the valleys upon the Spanish borders should be cultivated by the women and children, to secure the army against want. Many objections were made, for all the blacks have never, for one only thing that grounds them is the idea of being allowed to do nothing. But by setting an example here in this valley, and with the help of the old Jesuitess, Toussaint has carried his point, so that Jean François, with the assent of the Marquis d'Almonas, has ordered that the women and children shall be separated from the newly organized army. The majority here to till the land in the Spanish quarter, the rest must, as hitherto, make cartridges, and do the work of beasts of burden."

In such conversation they proceeded along the way, which at last led up the eminence upon which the dwelling-house stood. They passed huts in which negro families dwelt, and the blacks fell reverently on their knees at the approach of the Priest, and crossed their breasts, waiting his blessing. Their stupid faces were turned with curiosity, but without any expression of hatred, to the white soldier, who, in disordered uniform, half stripped, without arms, his head wrapt in a handkerchief and protected by a large straw hat, which he had obtained from Belair, presented rather an odd appearance. Belair himself still kept before the other two, and, approaching the top of the ascent, he beckoned with a sly and smiling look to his companions. They followed, and passed immediately through a gate into the yard of the plantation, which was occupied by a strong guard, who had set sentinels around the buildings. The blacks here were distinguished by a certain air of intelligence, by their dress of short blue pantaloons of cotton, and still more by being completely equipped, with muskets and short sabres. Their tall, powerful frames were distinguished by a certain military adroitness, and with surprise, Vincent saw that with both the Priest and the officer, Charles Belair, in true military style.' A part of these soldiers sate in the shade of some trees, laughing and playing over a game which bore some resemblance to the Italian *Alla Mora*, requiring the number of fingers to be guessed. The Abbé whispered to Vincent that Toussaint, for the protection of the large hospital, had selected these soldiers from the tribe of the Arradas. "There is a body guard," said he, "every man of which will let himself be cut in pieces for the grandeur of their great head chief. His brothers and nephews fill the places of officers, and a day may very soon come, when this white man shall play a conspicuous part. Perhaps," he added, softly, "that of the old Pretorian band who gave masters to Rome."

Vincent, instead of listening to his remark of the Priest, had his attention arrested by one of the slight, low buildings, which were used as the residences of the domestics and overseers, and from which proceeded a loud discord of pain and misrih, accompanied by a shrill voice, that sounded above the din, in tones of violent objurgation. It seemed to the young man, as if he had heard their voice before, and he hastened with redoubled curiosity, after Charles Belair, who had just opened the door of the aforesaid building.

CHAPTER XVI.

At the first moment, Vincent saw, in the large, low room, only a crowd of black figures, making the most dismal faces, and trembling with alarm and terror. They were crowded together like a flock of sheep in fear of the wolf. Suddenly, amid the cries, screaming in chorus, while some were clapping their hands, leaping and laughing, and endeavouring to drag forward a tall, half-naked negro, with fierce eyes. Part of the crowd, as Vincent remarked, were suffering from wounds, and had either their arms, feet, or heads bound up with plasters and bandages while the rest were on the sick list, and betrayed their weakness in their motions. The laughing sinner of these poor crazed, Beasonings—the grimace pains, and were leaping and shouting over great fear, lest, like a troop of devils around the damned. In the midst of the uproar, were heard exclamations of wrath, and the most violent objurgations, and, in yelled with exhortations and curses, cries of murder, entreaties and threats. At a little distance, Vincent saw a black Hercules, which held fast by some strong hands, yet twisted and wriggled, and roared out, and then made a gurgling sound, as if choking, that ended in a howl, and a scream, for joy is turned to tears, suddenly sprung up, shook itself, as if from a horrible feeling of nausea, and then as suddenly sate down, and stared with an extravagant laughter, and ran to join the company of those who were gathered at the others. The circle now opened, and Vincent saw, with astonishment, a little white man in the middle of a large pot, stood like a wizard before some the kettle, which he was stirring with great vigour. His lank body was wrapped in a white cotton nankin, the original colour of which, covered with innumerable spots and stains of all kinds, and long streaks of blood, gave him a very ferocious appearance. Notwithstanding, Vincent immediately recognized, with pleasure, an old friend. The bald forehead, the monstrous nose, and the prominent eyes, could belong to no other man. The greatest part of our gains come from christenings, weddings, funerals, masses, and other matters among the negroes. But now, as no one needs to be afraid to buy any, the poor priests suffer a loss, which, some what may, can never be made good."

"Especially not," said Vincent, "if the black slaves become Spanish dons and Generals by and by."

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tient, emptied its contents. As soon as the Pretorian was convinced that the dose was actually down, he let the negro go free; and then arose a roar of laughter over the horrible grimaces which the fellow made, as shuddering and exhausted, he leaned against the wall. In a few moments, however, he recovered himself, and ran in join the rest of the laughers, and no one was more busy than he, to help the others to the same enjoyment, which he had himself experienced. It was curious to remark with what lively satisfaction the doctor's servant watched all the signs of disgust and pain in the countenance of the patient, but as soon as the latter began to recover and laugh, then the doctor's mass became sullen and stupid again, seeing himself by the kettle, which his master was stirring, in all his glory. Charles Belair and his companions had tired far, stood by as amused spectators, for it was impossible to look upon the scene without laughing. He saw the doctor, dressed in a black cassock, with monkey-like leaps, and awful grimaces of the blacks, it was a real devil's sabbath, which was kept here; and the Priest of Dondon, a somewhat corpulent man, ran some danger of his life, from the convulsions of laughter into which he was thrown. "In God's name!" cried he, "it is well that enough brought on by laughing, would let him, "then, that's enough, my worthy court and body-physician. We are ready for other things than laughter, or a spoonful of your devil's broth, but I would rather swallow it myself than look on any longer."

(To be continued.)

Saul Le Blanc; or the Slave's Lesson.

A Tale of Louisiana.

BY CHARLES HOOTON, ESQ.

(Concluded.)

But I observed it was fastened with a collar round her neck, and, dividing into two branches, extended to her wrists, where it was fixed in a similar manner. I could distinctly perceive that decorations merely should be made like shackles; and yet I could neither, on the other hand, understand why, with chains, the ornament was not perfectly free. But fever was still on my brain, and things, in themselves the most simple, were confused, and perplexed, and I could not, in my present state, be informed. My mind became embarrassed to a painful degree, from a consciousness of which only an increase in my disorder was the result. But it is useless to dwell upon this time of sickness.

With the comparative coolness of the latter months of the year I recovered. I could again walk slowly by the aid of a stick, and breathe the air which I had been familiar from my childhood. But I saw it without pleasure; rather with pain, to feel and know how it was changed, and how all the change of ourselves. In the coloured people the plantation I now saw beings like myself, for I now for the first time perceived the greatness of their greatness I myself was like them. I could behold only slaves. Their mirth was melancholy to me, and I wonder how they could ever laugh and sing. It seemed as if a shadow, a cloud, a sadness had fallen upon the expression of all nature. My days of boyish happiness had been suddenly and abruptly fled off. Ended like a happy dance, stopped by instant darkness.

I wandered about the plantation like one lost; but my mind was been thoughtful with the preliminary projects for running away with my mother, at once from my parent and my owner. Fugitive slaves often fled to the swamps, and defied their pursuers at the muzzle of the rifle. Should I possess myself of one of my father's guns, and fly to the swamps with my mother? My wildness, for had no terrors for me then, and the gigantic fan-like leaves of the sinner grass seemed to offer me a bed of roses. Should I rather steal in boat, if opportunity came, and drop down the Mississippi by night, to the great water, across which, I had heard, no slaves were known. And then again the thought of what would come, if we were all? Why be unhappy and discontented? For though a slave by law, and my father's will if he chose it, yet he had never used it on me; he had been kind to me up as free, and showed me a thousand indulgences too many. True, he might change his mind; he might sell me, and then, I might. I could conceive a dislike of my mother and myself; we might some day offend him mortally, and then he would sell, without any, or, if any, very little, compunction. Such projects were dangerous, and I feared and fear. But it will not surprise you that I failed in courage and resolution to put any of them to the test of an attempt, and the more especially as I had been undeceived with respect to my mother's chain, which was in reality what she had represented it, and between which and the slave's chain there was a great difference. Her chain was fastened round her waist, and over shown towards both of us by M. Le Blanc, my father. But this additional kindness of his, subsequently, appeared, for my benefit, for the purpose of aggravating a certain intentional atrocity (as it then seemed) which soon followed.

No sooner my health became perfectly restored than M. Le Blanc took a convenient opportunity one day to converse with me, much alter the following manner; I remember the circumstance well, for it was spoken to me as a seat beneath three large figtrees at the time.

"Saul," said he, "it is high time you began to do something for your living, and to learn something more than you have yet learned. I have been long thinking the matter over; I have carefully remarked your disposition, and I have seen with pleasure, marked more by cruelty than the common humanity of youth and early innocence; I have not suffered, and I have not spoken to you on the subject, continued M. Le Blanc, as if speaking alone. Then adressing me, "whether that motive will justify, I have permitted, and what I am about to do, God alone is the only judge."

Then turning to me, he said very solemnly—

"I am about to teach you a lesson, Saul, that you will remember to the last day of your life. One that will be too severe to be forgotten; but one which I trust will comprehend within itself more of truth and justice than I have yet given you. It would gather from a hundred volumes. It will be terrible to you to suffer, and painful to me to inflict. But I trust it will be remembered, I will, if possible, strike the roots of justice and humanity so deeply into your soul that the world shall never pluck them out while the hearts and interests of life ever induce you to consent to their sacrifice. This you cannot understand at present, nor why I should act in the manner proposed towards you; but when the proposition is made, you will understand it. What you will that be? do you ask. It will be when I—whether I shall have done for you good or evil, will be the question I have to put to myself. It is a solemn indignation. My conduct must at present appear incomprehensible to you—it cannot be otherwise, but I trust you will yet thank me! if not, as my slave you shall be compelled!"

I thought my father's lips quivered, and his voice trembled, as he spoke the last words, and I felt those dreadful words. He then called towards a slave whom he had previously stationed within hail of us, and, as he approached, M. Le Blanc said to him,

"Now, Thomas, take off this young man's finery, clothe him the same as yourselves, and then lead him to the place where the other slaves are."

"Be at peace, my child, be quiet! It is necessary, it is for your own good, and the good of others. Trust in your father, and believe in him! M. Le Blanc may seem harsh to you now, but he is a good man, and you will live to know it."

This totally unexpected speech only aggravated my terrors, and I was so overcome with it that no one friend now left, not even in my mother. They conducted me to the fields, and pointed out the work I had to perform. But I was so astonished to despair, and throwing myself on the ground, refused to put my hand to it. Persuasions and even threats were useless. I was in a state bordering on insanity, and I felt only a serious jest. For that day my obstinacy was overlooked, but when we retired from the fields to our huts, at sunset, an intimation was given to me by the overseer that the same indulgence would not be extended towards me on the morrow: and, therefore, I had better prepare myself, with willing compliance, to perform my allotted task. The morrow came, and found me as unwilling and unyielding as before. My father was informed of my perverseness, and ordered that I should be tied to the stake lashes within his own sight. They inflicted distance apart. I saw that he wept silently as he eazed, but I *would not* weep at all. What a monstrous and inexplicable thing did this appear to me! Then I was should sorrow over the punishment he himself inflicted. But I knew not then how deep the human heart may be; as thousands live and die, and yet know, even at the grave side.

His tears, however, made more impression upon me than did the lash. They had a power of which I could not, at the time, understand, I could not account for, unless it was because they were themselves so mysterious and unaccountable.

"Take me, father," said I, as I approached, "let me go to the field! your whip might kill, but it would not overcome me; it is not that."

my father, he turn'd to me, "for my sorrow?"

The overseer smiled, and as he twirled the lash in the air looked at it with a peculiar grimace, as though he would say, "I am in, "There no, though he would say, "I am in, "There no, though he would say, "I am in, "There no,