NATIONAL ANTI-SLAVERY STANDARD

Without Concealment.----Without Compromise.

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SYDNEY HOWARD GAY, Editor.

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Pro-Slavery.

DOES YOUR MOTHER KNOW YOU'RE OUT?

Here is another characteristic article from *Yankee Doodle*. This sober print said in one of his first numbers that one of his beautiful dreams was the abolition of Slavery. Now see what a beautiful and beatific system this patriarchal institution. Blessed, and beautiful as it is, Yankee says he loves to get rid of it! Oh! most excellent Yankee Doodle! true and consistent likeness of the original.

Of course there is nothing inconsistent in this writer's determination not to put up with expurgated editions. The South would lose the fun of mobbing the book-agents if the books were unexceptionable:

To Mr. YANKEE DOODLE: I am a Southerner, a friend to the slave, though not by any means a friend to abolitionist, neither I suppose are you. I have much maligned the broad, good sense, the wise, and manly but not childish philanthropy of your paper. If you have any sympathy for those social and political importunities of New England, who, hemmed in by their granite mountains, see very little of the world beyond, and seek vent—any other would do as well so far as real feeling is concerned—for their exaggerated, uncorrected self-importance. I was born in South Carolina, and with the first smile of heaven and birds about the paternal farm-house, I remember the joyous prattle and laughter of black slave children, the companions of my boyish sports. There is no such prattle or laughter for the happiest victim of emancipation or kiddapping born in Massachusetts. The descendants of slaves born in our family continue to multiply in the third generation, and never has any one of them been sold out of a district, nor a husband separated from a wife. My grandfather's brother was at the time of the settlement of our portion of the family in South Carolina, a resident of Boston, and both owned an equal number of slaves. Of the family of blacks in Boston, there are not half a dozen surviving descendants, and of those, not one that is not deformed, crippled, or prematurely broken down. I would like you to see our lusty happy fellows in South Carolina. You see I am no Abolitionist then, but there are things done and said, nevertheless, which I am ready to Southern brethren for which I must blush: a great deal of unnecessary, melancholy follows.

In the Tribune of last week, I read this advertisement:

Proper Books for the South.—Important to Southern book sellers and cheap publication dealers.—Having several yrs'experience in the Book Trade at the South, I take this method of *informing* my brethren in the trade that I have located in New-York for the purpose of supplying books to order, and making judicious selections of all the new works desired by the Southern people, and supply dealers at wholesale on the most reasonable terms for cash. Please address

L. A. HOLMES, *Park Row.*

I do not know who this Mr. Holmes is, who takes upon himself the office of revisor of the press and literary tastes for the great South, but I should be glad of a little information. I should like to see and know something farther of the man who presumes to say what shall be read by the Calhouns, McDuffies, Simms', Holmes', Liebers, of the South. If his general education is no better than the grammar of his advertisement, I should pronounce Mr. Holmes presumptuous. Will Mr. Holmes publish his *Index Expurgatorius* for the benefit of the Northern trade? Is Milton a prohibited author for his *Samson Agonistes?* Is *Spartacus* to be expunged from Dr. Anthon's Classical Dictionary? Is that "monarch nymph, sweet Liberty" to be rend out of the poets?

By word for it, Mr. Yankee Doodle, the South has very little to do with these very learned gentlemen. If we are to have a functionary of the book-throwing order, let him be an accredited, responsible Pope, or let there be a scissor professorship founded in the National Institution.

AEROPAGITICA.

Selections.

Our readers will remember an article which we copied from the *Bugle*, into last week's paper. Here are some remarks upon it by the Rev. J. W. Walker, of Cleveland, a Wesleyan minister. He is one of the right sort. What does the *True Wesleyan* think?

"WESLEYAN CONSISTENCY."

Almost every day we find something to call forth the oft-repeated sentence, "Consistency thou art a jewel." Happy the man—the Church—the conscience, who possesses it. I sometimes feel afraid to pray for the charge of inconsistency against my brethren, lest I, who am but as other men, should be found really guilty myself.

Excuses we have been, surrounded by influences as we are, it is a long time often, before we see, and see our true position. Then some do not seem to possess the faculty for seeing things at a time, or understanding the bearing of one act upon another. But how any of my Wesleyan brethren should so far betray themselves, and the Anti-Slavery cause, as the brethren at Columbiana camp-meeting did, I cannot tell.

To invite pro-slavery priests to preach at an Anti-Slavery camp-meeting is so amazing, I am glad the first to whom they applied, refused. He could not why it would be inconsistent for a pro-slavery, (Methodist,) preacher to join an Anti-Slavery association Church, if the others could not. I suppose brethren did not know what to do. They did not think they could hold a camp-meeting without preachers, and that they could strike their tents and go home again!

But I think I can tell the reason why my brethren pursued this course. Very early in our history, the question came up, "Having left a pro-slavery Church because of her sins, can we fellowship members of said Church?" This question has been answered as follows: "If we go to their communion, we fellowship them as a Church: if they come to ours, we fellowship them as individuals and vice versa."

Upon this principle many of us acted from the beginning, although we were never satisfied with it. Now, and for some time past, I believe it to be untenable, for the, to my mind, all powerful reason that a pro-slavery Church is an *unchristian Church*, and that churches are made up of individuals, and the parts cannot be better than the whole. It may seem uncharitable, yet I cannot look upon any of the sects who cherish Slavery, no matter what their professions, as having any claim to Christian character. I can regard the members of those bodies as other men, I can co-operate with them in any or all the radical measures of the day, if they are disposed to co-operate with me. But I cannot recognize them as the representatives of the religion of Jesus. I will not consent to uniting Christ and Beelzebub till the devil be cast out. The great difficulty with the professed Anti-Slavery religious community is, they try to all their movements and operations to keep the good word of their enemies. They are willing to "come out" and form another sect, but selves, they wish to keep as near to the "old church" as possible, instead of getting as far away as they can, instead of getting farther from her every day, they begin to sneak back as though they wished to warm the flame of orthodox, evangelical, &c. instead of fidel, &c. I have no sympathy with such heterodox in-fighting or with the orthodox soul-crushing. The liberal churches are "Temples of Liberty," (sin,) and am of course an "anti-church" man. I believe the *Government* is the product of said churches, and as the sinner is more true higher than the fountain, I am "no Government" man.

You ask if "those are the kind of Wesleyans we have in Ohio?" I answer, I hope, we have some of that kind and some of the other, I think.

J. W. WALKER.

From the Tribune.

MEETING OF THE STATE SOCIETY FOR THE ABOLITION OF CAPITAL PUNISHMENT.

The meeting of this society, held in the Fourth Congregational church, Wooster street, last evening, was numerously and very respectably attended. Benj. Ellis, Esq. in the chair.

The following resolutions, presented by Mr. Balch, on behalf of the Executive Committee, were read and adopted unanimously:

"Resolved, That it is with increased confidence in the speedy triumph of the principles we advocate, that we again yield to the friends of the abolition of the gallows to recommence the labours necessary to accomplish that philanthropic object.

"Resolved, That we recommend, among the means in our power necessary to success, the formation of local societies, public lectures, and debates; the publication of articles in the newspapers; the circulation of tracts, pamphlets, and other works defending the sacredness of human life; the presentation of petitions to the Legislature that the laws for the removal of that barbarous and inhuman engine—the gallows—from the borders of civilized and Christian States; and private personal influence on the part of all those who wish well to this benevolent enterprise.

"Resolved, That it was with equal joy and surprise that we received the encouraging intelligence that the head of the party authority had moved in this noble work, with a view to the abrogation of the death penalty in his dominions.

"Resolved, That we have been satisfied with anxiety the operations of the law in Michigan, abolishing the punishment of death in all cases, and that we can most heartily rejoice in the favourable results of an experiment. We most heartily commend the citizens of that State for the noble stand they have taken in the amelioration of the criminal code, and respectfully recommend others to "go and do likewise.

"Resolved, That we advise the publication of more numbers of the Spirit of the Age for general distribution during the present winter, and that those who have taken the abolition of the gallows, be respectfully urged to afford it their patronage in a tangible form.

"Resolved, That the Executive Committee be instructed to prepare and continue an address to the citizens of this State, urging upon them the importance of taking immediate action in this movement, by obtaining signatures to petitions praying our Legislature, about to meet, to abolish the death penalty from the criminal code of this State, and substituting imprisonment at hard labour.

"Resolved, That the Senators and members elected to the Legislature of this State be respectfully invited to prepare and continue an address to the citizens of this State, urging upon them the importance of taking immediate action in this movement, by obtaining signatures to petitions praying our Legislature, about to meet, to abolish the death penalty from the criminal code of this State, and substituting imprisonment at hard labour.

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tionably more than realized by the results of that measure. The peaceful demeanor of the recently emancipated classes—their general deference for law—their respect for religious observances, have formed the theme of repeated and well merited eulogy. No less remarkable and creditable to all classes, is the rapidity with which feelings tending to estrange slaves and slaveholders, have yielded to the growth of more kindly sentiments. When it is considered that the negro population in these colonies have passed at one stride, from Slavery to the full possession of the privileges enjoyed under the British Constitution in the nineteenth century, the readiness with which they have adapted themselves to their new position, and the moderation which they have generally displayed under circumstances so intensely interesting and exciting, are subjects of gratification as regards the past, and of hope for the future.

A connection more than usually intimate and palpable, exhists in this colony, between the interests of the proprietary and those of the peasant class. Every measure which substitutes fewer skilled for a greater number of unskilled labourers, raises the states of the latter; and whatever promotes their civilization, and moral and intellectual advancement, has a tendency to render them not only more skilful and trustworthy, but to induce them to flock more freely to market, as competitors for work.

Among the various measures of amelioration proposed or adopted, none exceed in importance those which have the education of the rising generation for their object. The future welfare of the colony is deeply involved in their success or failure."

"*Antigua*, April 27, 1846. (*Lieut. Governor Cunningham.*)

The census of 1844 show that nearly 9,000 of the negro population are engaged in agricultural pursuits, and allowing 160 estates to be in cultivation, the return in question would give an average of about 56 labourers to each estate, a number, or anything like it could be depended upon, it would be amply sufficient for all practical purposes. However, there is no such dependence, and it is evident that the question is, how that amount is to be increased. My own view certainly is, that the chief object of legislation, namely, the bringing a greater supply of labour into the market, would be best effected by the introduction of direct encouragement to emigration, and the adoption of improvements in the system of manuring and cultivation. A company has been established, to supply an hire, horse ploughs and other implements, and has met with much support and encouragement. As the object of this company is to do away with the necessity of keeping up large establishments on each estate for its own purposes of cultivation, it appears likely to exert a beneficial influence on agricultural affairs.

There are 7,387 scholars borne on the books of the schools in 1845, or about one-fifth of a population of 36,000."

"*Demerara*, March 31, 1846. (*Governor Light.*)

On the 29th, I visited early the village of Hope Town, consisting of at least 300 houses. The population is estimated at from 1,200 to 2,000; they have extensive provision grounds, and work on the neighbouring estates. The parish church is in the immediate neighbourhood, and the schools of Fort Wellington (supported by the children) from the moral and intelligent bearing of these people, they have felt the advantages of emancipation, without any appearance of disposition to retrograde.

The following day I visited the Africans, 150 in number, on Mara estate. I have more than once spoken of this large establishment, which the enterprise of the owners, Messrs. Laing, has brought into existence. It would surprise persons disposed to find defective intelligence in the uneducated block, to see how soon it is developed when brought into contact with higher civilization; money, dress, and full liberty, they highly appreciate, and example makes them desirous of learning to read. Craig's village, established four or five years ago on the side of an abandoned estate, is now a large and irregularly built village, containing a population of 1,000 to 1,500. It has an Episcopal church and one of the Wesleyans. The labourers give their labour to the estates on both sides of the river, and it is notorious that the estates benefit largely by this vicinity.

Beyond Chatillo is L'Hermitage, divided to two brothers, subdivided into lots. Here are large and extensive provision grounds, with inferior cottages, two chapels, and schools—*you are a number of children*, some old people, and a sprinkling of able bodied labourers. But there is a population of perhaps one thousand souls, men and women are the inhabitants, and are told that they are none down the river or across the river, in the island of Essequibo, or elsewhere. I do not question that some have taken rather inferior habitations to those of settlers near the towns.

Greenwich Park—The houses are hidden amidst the richness of every tropical edible, a mine of wealth to the people, which puts them above every personal want, and makes their industry inferior, when equal to the staples, still more profitable. Yet, at seasons, they can supply themselves at short distances, with fish or game, or at least two months out of the twelve.

In the course of these quotes, you will read that I have gone over the central part of the province, (British Guyana) and. There is nothing that bespeaks retrogression; new sources of riches present themselves, which were unthought of, in former days. The most valuable earth has been discovered, giving a blue dye. Large exports of hemp from the plantain stem, are in contemplation, and the fibrine from the Cabbage Palm, is likely to be invaluable, as a substitute for straw hats, potash flour, and for making printer's ink."

These extracts, which might have been infinitely extended from the reports of other colonies, sufficiently attest the genial disposition of the negro race, under the operation of equal laws, and civilizing influences.

One of the best papers on our exchange list is the New-folk County American. The editor—E. L. Keyes—says he is an Abolitionist, but wishes that he was. We rejoice that if he is not, he deserves to be. The two following capital articles are from his last paper. The first prefaces the letter of Mr. Sears, which we published last week:

EMANCIPATION.—Some very indifferent, but on the whole, good sort of people, will turn away from the title of this introduction, as if it could not be followed by any thing interesting—by any thing, indeed, that they are not already worn out in hearing about. We have seen serious impressions upon the various individuals whose eyes may chance to rest upon it, but one large class will turn on their (in many cases) already turned up noses, at it.—This class is composed of half and half people; persons of great self-esteem and vanity, who are not quite sure of their position in the world, but who flatter themselves, that they are as "good as any body." This class has ridiculous pressure upon them, which acquired the belief that abolitionism and all its associations are vulgar, and hence, in their uncertain state, hovering in suspense upon the lower borders of gentility, they feel bound by necessity of shewing not only their absolute independence but their supreme contempt of the Idea. . . . They think it *genteel* to hab sad talk at anti-slavery as extremely vulgar, and ill-bred boys think it pretty and smart to chew chaw tobacco, smoke nasty cigars, swear, and perform those various acts which render boys of a certain age and breeding the disgrace of communities and the curse of their parents.

This class is most numerous in cities, where the tailor makes the man, and where the greatest dances, from the natural and inherent impudence which it belongs to the animal, acquire a certain amount of notoriety with the greatest rapidity.

We are no abolitionist, but as Henry Clay said, when he stated that he was not a member of a church, "we wish we were." Anti-Slavery, that is, the emancipation of negroes held to slavery in the several States, is a subject that we have never discussed, and scarcely alluded to, in these columns. Many shallow-minded people who affect to dispute the author of things, think our paper is a non-abolition, as the term goes, because the editor can make it, while we never allude to the institution of slavery but as we allude to Locofocoism, viz.: as the opposite in principle and the reverse in practice to the political party to which we have belonged. We say have belonged, because, if the Boston Atlas is to exercise supreme authority in the matter of membership, and continues much longer to exercise it, as it has done, in commending such men as Phillips, Adams, Giddings, Sumner and Allen "to the rear," we wish to reserve the right of going out when we choose, for highly as we think of the members of the Whig party, generally, we do not believe it can sustain many *such* siftings in New England, and preserve a decent reputation for talent and respectability.

Some of our readers may recollect that we stated sometime since, when referring to the "doubtful gentility," that the well-born, the well bred, the well-educated and the well-informed, were with scarcely an exception, abolitionists. There is scarcely a name, venerable and renowned in the proud annals of New England that is not now enrolled on the annals of Anti-Slavery membership; there is scarcely an abolitionist who is not from the dunghill that is not *disgusted* with every thing relating to the subject. Confirmation of the last is based into one's ears at every corner; confirmation of the first is found in the following communication addressed to the Hon. John Q. Adams by David Sears. Mr. Sears is one that may be called a born co-heirsman, and his life has answered the promise of his birth. He is not bound to struggle to maintain a doubtful position among the aristocracy, as are some of his neighbors in Beacon street; those, especially, who are but the unpolished remains of former generations, who have grown rich in wares, but be is competent to hold such opinions as appear to him just and reasonable without danger of being injuriously affected either on change or in the drawing room. What some of these opinions are may be gathered from the following letter:

☞ Our glorious navy, in its brave bombardment of the defenceless city of Tobasco, killed about eighty woman and children. It was on Sunday that the glorious deed was done. The Polks—husband and wife, are exceedingly pious. Mrs. Polk has such influence over Mr. Polk that he goes to meeting regularly and forbids dancing in the White House. She cannot or will not, however, interfere with his more innocent sports, such as killing Mexican women and babies on Sunday. Those babies are catholics in embryo, and perhaps Mr and Mrs. Polk think that it is doing christian service to tear their tender bodies asunder—to send them to the catholic saints, after they are engaged in their worship or pastimes, and mingle their lacerated bleeding limbs and legs and limbs and heads in the dust where they have placed them.

Perhaps some of those women and children whom Mr. Polk, Wilmot, Allen, Davis and others, caused to be murdered on that Sunday did not know, when they arose in the morning that such persons lived as Messrs. Polk, Wilmot, Allen, Davis and others. Less did they think, that bad so sinned against such persons that before night they would be brought to suffer a terrible punishment—the children, to see their parents frightfully mangled and bleeding and dying before them—those parents who took care of them and sheltered them, and, now that they are gone, have left them alone with no friend or home whither to go—the parents, to see their children, who but now were playing around them and rejoicing their hearts, unconscious of danger, torn suddenly from their arms or sides, by cannon shot, and scattered in bloody piece-meal over their recent playground, now wet and clotty with brains. Had the mortars which caused such dreadful, unexpected havoc at Tobasco been made to cause the doubtly charges into our Executive mansion, into the Capitol, and among the war members of Congress, Justice would have had a fitting occasion to inspect great that the mangled bodies of the innocent victims of Polkism, and Wilmotism, and Allen, and Davis, in obedience to the commands of the United States Congress, may be heavy upon the conscience of each member of this Congress who voted for the war, and upon those of the President and guilty members of his cabinet. Day and night, asleep or awake, alone or in company, may a frightful, sickly image of the pale and bleeding corpse which they have made, be ever present with them, proving the fearfulness of their happiness, and bringing every blessing into a curse, until in a nightmare of horror and remorse, they shall be led to cry peace as bravely and openly as they once made the war. Brave men! honorable members of Congress!! They have *bravely* MURDERED defenceless women and children, not belonging to them, to *steal* territory for the spread of Slavery, and to kill innocent women and babies. If Satan yet presides in council, he must have decreed a memorial to the news of the destruction of this war,—at any rate, the devil which keeps watch over Massachusetts might have consistently gone into the joy which he heard that the proxy Senators of Winthrop and Abbot had been endorsed by the civilized Christians of Massachusetts.

THE SOUTHERN "LEARNED BLACKSMITH."

Our readers will remember an account which was given some months since of a "learned blacksmith—a slave—now living in Alabama. The Liberia Advocate, a paper published in St. Louis, publishes the following letter.—Here at least is no "abolition lie," and the Abolitionists must be ashamed to use the "slavery" argument for their common language—that speaks with half the force of this single fact. Here is an eminently pious and learned man held as a chattel slave; and the Church of Jesus Christ, in these United States, pays two thousand five hundred dollars for him, that he may be sent as a missionary fact of the slaves of the Church must buy her apostles, and she finds the stock among those she herself makes, as far as they can be made, things and brutes:

PAULDING, Miss. Sept. 1846

Bro. Finley:—It is known to you that several years since, the Synods of Mississipi and Alabama resolved to unite with the noble Christian enterprise of raising the slave Ellis and his family to be sent to Africa as a missionary family. Ellis has been, you have, as you have heard, at last, after a long delay, succeeded in raising the desired amount [$2500] and Ellis has now been purchased, and is in the hands of the committee of his synod, and will sail in December. This I look upon as one of the most noble and interesting enterprises that has been undertaken by the Southern church for a long time. Perhaps none of equal interest, considering the importance of its consequences, ever has been undertaken. To one who is familiar with the details of the history of this man Ellis, the subject is full of interest.

He is a remarkable man. For years past he has labored to acquire an education, under circumstances of difficulty and discouragement, scarcely if ever surpassed in man. He is a most excellent blacksmith, and his shop is an extensive one, always crowded with work; and of course, at night, it would be natural to expect he would be fatigued, and willing to rest. But this, his master, knew, was not the case. He has been most seriously devoted to study. And thus he has studied the Latin and Greek languages pretty thoroughly, and has made considerable proficiency in Hebrew. In addition to this he has paid considerable attention to the sciences, and is now at work on a treatise on the present moon. He is a good Latin scholar, a critical exercise, and a popular sermon to exhibit, as parts of trial. It will no doubt be an interesting occasion.

Bro. McNair, who was appointed the agent of the Synod of Mississipi, has written to me, that he has circulated a statement of an interview which he and Bro. Stillman, of Eutaw, held with Ellis, and they were truly thrilling. It took place on the premises where the purchase had been completed. To use Bro. McNair's language, "he had often heard of expressions of gratitude, but never had he seen the visible manifestations of it to such a degree before."

Communications.

Letter from Western New-York.

OSWEGO COUNTY, NOV. 26, 1846.

Dear Friend Gay:—I had almost despaired of ever seeing an agent of the American Anti-Slavery Society in this county, when, on taking up a late number of the Standard, I saw announced a series of meetings for this county, to be addressed by William W. Brown. I immediately took the liberty to procure houses, and give notices in the towns of Hannibal, Granby, and Fulton. The Liberty party friends raised a hue and cry of anti-Church, anti-ministry, anti-Sabbath, &c.; but all their efforts were unavailing, the people would hear.

Mr. Brown arrived here on the Saturday, Sunday, Monday, and Wednesday evenings. His eloquent appeals in behalf of his brethren in bonds on Monday evening, raised such an excitement, that, notwithstanding the trustees of the Methodist Episcopal Church had, two days previous, refused to let him into their house, because he was a Garrisonian Abolitionist, he came to their door, and came by hundreds, and sat quietly until eleven o'clock, p. m. and heard that Garrisonism promulgated which the priests have so long tried to render odious and contemptible.

Friend Brown reviewed that copy of sand, the Constitution of the United States, in all its principle and its partial contradiction, that it was a pro-slavery compact, and that no consistent Abolitionist could vote or take office under it. This displeased our friends of the Liberty party, and at the close of his remarks, two or three of them rushed to the rescue; but friend Brown answered their objections, and demolished their arguments, and discharged at them a volley of wit and sarcasm which caused them, rabbit-like, to hide their heads, while their bodies were in full view of the marksman.

Friend Brown had announced his as his last meeting, but on Tuesday morning he was called on by some of the people to remain and give evening lectures, and lecture on Disunion. He accepted the invitation, and by noon cast come a flaming handbill, saying that he "special invitation," he would give another lecture on Disunion. Night came, and with it a large concourse to the church, and there he exhibited the Constitution in all its moral contradiction, that it was a pro-slavery compact, and that no consistent Abolitionist could vote or take office under it. This displeased our friends of the Liberty party, and at the close of his remarks, two or three of them rushed to the rescue; but friend Brown answered their objections, and demolished their arguments, and discharged at them a volley of wit and sarcasm which caused them, rabbit-like, to hide their heads, while their bodies were in full view of the marksman.

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The Anti-Slavery Standard.

NEW-YORK, THURSDAY, DEC. 10, 1846.

A Discourse, Preached at Syracuse, on the Evening of November 1st, 1846. by Samuel J. May.

Galatians: 13, 14. Brethren, ye have been called unto liberty. Use not liberty for an occasion to the flesh, but by love serve one another; for all the law is fulfilled in one word, even in this: "Thou shalt love thy neighbour as thyself."

There is only too much evidence, that even in Christian society, we are barely begun to appreciate aright the lesson, which Christ so earnestly taught, that our relation all men are under to respect and love one another. Respect enough is paid to some men; but if we observe to whom, and under what circumstances this respect is paid, we shall easily discover, that it is not paid to the whole human family. It is paid, indeed, to the power he wields, (by reason of his office or his wealth) of fishes and loaves and fishes to such as court them. Kings, Presidents, Governors, are honoured. But there is very little honour paid to man as man—to man as a rational and moral being, endowed by the Creator with far higher faculties, and nobler powers than he has bestowed upon any other creatures of this world.

So, too, all men may love some, a few, at least those with whom they happen to be intimately connected, and from whom they may be continually receiving proofs of attachment, or expectations of favors from those that love them." "Love enemies!" Love those that hate them." But there is very little of that regard amongst men for one another which Jesus enjoined upon us in his second great command—"Thou shalt love thy neighbour as thyself." There is very little of that benevolence, which our consciousness of what we ourselves need to make us comfortable and happy, should awaken towards fellow-beings, whose comfort and happiness depend upon the same things. The undue regard, which is so generally paid to the mere external circumstances of some men, still usurps the place of that deep interest which ought to be felt by every one, in the true well-being of all. Men have as much as they can manage, and more, and consequently can have no just respect for others. "The great are honoured," says Dr. Channing, "at the expense of the race.—They absorb and concentrate the world's admiration, and their less gifted fellow-beings are thrown by their brightness into a deeper shade, and passed over with a colder contempt. Now I have no desire to derogate from the honour paid to great men; but I say, let them not rise by the depression of the multitude. I say, that great men, justly regarded, exalt our estimate of the human race, and bind us to the multitude of men more closely; but when they are not so regarded, when they are converted into idols, when they serve to weaken our interest from ordinary men, they corrupt us, they sever the sacred bond of humanity which should attach us to all, and our characters become vitiated by our very admiration of greatness. The true view of great men is, that they are only examples and manifestations of our common nature, by judging what belongs to all souls, though unfolded as yet only in a few."

Jesus of Nazareth was the perfect man. In him we may see, if we are able to appreciate it, the highest excellence of humanity, the development of that divinity which there is in every soul. To effect this development neither wealth, nor station, nor learning are necessary. The humblest man, the most ignorant, may, if he will, be became what he was, is proffered to all men, and if they would yield themselves wholly to it, would help them to become, like him, sons of God. (John i. 12.) Every man therefore is (in virtue of his humanity) entitled to far more honour, than is due to the son of a king, or to the possessor of the highest talents, or of wealth, and to obtain a crown of righteousness, before which victors' wreaths and monarch's diadems fade away as things of little worth. Jesus recognized in all men capacities and powers, which, if they were but awakened, would make the ignorant—the honoured and the despised—the virtuous and the vicious were regarded by him as beings having a nature like his own, allied to God the Father of all; and he called, encouraged, urged all to aspire after the righteousness, to which he had attained. This was the spirit, in which he lived, and this was the spirit, in which he died—how nearly perverted! The chief sins of religionists has been to exalt the lowly Jesus at the expense of Humanity—to deery, utterly to disparage the human race, in order that the nature and office of Christ might be made to appear all the more superhuman. The whole religion has been declared by the Church, "to be dead in sin, wholly defiled in all their faculties and parts of soul and body—utterly indisposed, disabled and made opposite to all good, and wholly inclined to all evil—and consequently bound over to the wrath of God, the curse of the Law, and so made subject to death, with all miseries spiritual, temporal, and eternal."

Of course, those who believed this monstrous dogma respecting human nature, (and the whole Christian world once professed to believe it,) could see nothing in men as men, that was deserving of honour; and could easily consent to set at naught any or all of the rights of man. Christian minds, as well as bodies of the great mass of men, were for ages kept in entire subjection to the precious few, who claimed to be authorized, ordained by Christ to indoctrinate, to govern, to work, and to punish men, as they pleased.

But since the Reformation of the 16th century, this horrible doctrine respecting human nature, and the system of superstition, absurdity, and oppression, established upon it, have gradually given way.* More scriptural, rational, honourable views of man have been spreading through the Protestant world; and as these have come to prevail, a greater respect for the rights of all men, and a livelier interest in the welfare of all men, have become apparent in the conduct of individuals, and the institutions of society.

The first gross imposition, which men were rossed by the spirit of the new age to throw off, was that which assumed to forbid them to use their minds and hearts in judging of religious truths, and required them to believe implicitly whatever the Church should teach respecting God, Christ, and Humanity. This bold assertion of spiritual freedom, made by the Reformers, waked up the slumbering intellect of mankind. Thought, investigation, and discussion commenced on numerous subjects, which had seen sunk in the deep sleep of ages. Men became more intellectual, more rational, more honourable, more independent, and consequently more free. Because the Anglo-Americans have, for the last three hundred years, been enslaving, over-working, half-starving, the Africo-Americans—treating them as things, and not as men—they have become blind, but that which makes them more profitable working animals, and forbidding them to aspire to any estate of humanity higher than the lowest—because we and our progenitors have so treated them and their progenitors, as to repress all action of their minds, and all affections—and have found some of them to be, what we have done everything to make them—degraded mentally, morally, and physically, why then forsooth they are naturally so. They are an inferior race of bipeds, and could not have been intended by the Creator to stand on the same level with us white men—to exercise the same prerogatives, and enjoy the same privileges. What bold assumption, what barefaced effrontery! Why, those who know anything about the history of mankind, cannot be ignorant that the black variety of our race was foremost in the sciences, arts, and amenities of civilization. They cannot be ignorant that some of the most famous nations of antiquity were African,—and that there have been highly distinguished warriors, statesmen, philosophers, mathematicians, poets, and theologians, whose names were blended with the divine Ethiopians, that old fable of Grecian mythology, that the gods paid an annual visit to the divine Ethiopians.

Nevertheless, under the pretext of the natural inferiority of coloured men, it is that the slaveholders of our land endeavour to screen themselves from utter condemnation. Now, therefore, whatever gives approval or any countenance to this disparaging sentiment respecting men, is helping to perpetuate that tremendous iniquity, which is eating up the heart of our nation, rotting away the foundations of this Republic, and which, if it cannot be extirpated, must ere long cause our civil fabric to tumble down in ruins.

It is then no slight evil, no trifling wrong, that the present of this great State have been doing, under our present Constitution. Not only are several thousand worthy men denied all participation in the Government, under which they live; but by such a disparagement of them, they give the influence of our whole body and soul we are giving the influence of our whole body and soul politic to the support of Slavery, by thus sanctioning an opinion, which is one of the main props of that accursed system.

How can we ever speak to our Southern confederates, with all the moral power of our soul communion, in reference to the "peculiar institutions," so long as prejudicing to civil, religious, and social disabilities we are continuing to civil, religious, and social disabilities, that portion of our own citizens, who are nearest allied to those whom the Southerners dare not be so clothed with the rights of citizenship, and treat as domesticated brutes? If we of the North would do what we should for the abolition of Slavery, we must do what we may to improve the condition of the free, and elevate the character of our own coloured population. We must wipe out from our statute-book every vestige of their former enslavement; expel from our hearts every feeling of contempt, and open our hands in all cordial encouragement to them. Regarding our hands in all cordial encouragement to them. Regarding them as a deeply injured people, we should do all we can to make amends for the terrible wrongs, which in times past we have helped to inflict upon their persons and their feelings. We ought, in base justice, to throw open to them all the avenues to intellectual and social improvement,—permit, encourage, and assist them to rise amongst us, as fast and as high as they may be able, if they are, indeed, naturally inferior, it will then of course so appear; for we cannot make of them, by any culture, what God has not designed them to be. But let them have a fair, at least an equal chance with us to rise to the dignity of freemen. If they do, let their indescribable meanness, be left to shine behind us, and then taunt them with inferiority. We ought, in base justice, to remove all the obstacles which keep up in the race;—to stand upon their necks, and call them inferior because they cannot measure inches with us!

Once more; let no one turn away from my appeal, saying the privations to which our coloured brethren are subjected is not so great, as to justify all that has been said and done to remove it—that they may enjoy the protection of the Government, as much as if they helped to enact it—that many white men, who hold the right of voting, never use it. Ha! would the man who may say this of others, consent himself to be deprived of the elective franchise? to be degraded to a mere citizenship? to be hurled down to the rank of an inferior grade of beings? Where is he, who has so little of the spirit of true manhood in him? Let him stand up, and show himself. No. No. We should avert our eyes from him. He must be a craven soul, indeed, who would sell his prerogative as a freeman, for any price the white man could bring, saying, I have and, myself, exercised my right of voting, more than twice or three times for the last twenty years, but I could not have rested easy a day, if it had been denied me. I have no wish to belong to a privileged class; nor could I be content to live subjected to any civil or any religious disabilities. I wish to stand on the broad platform of equal humanity, and to be treated as a brother of humanity. On that platform every man should be allowed to stand, if he can. Nay, more, if he falter, he should be holden up. If he fall, he should be raised again. And never until he has degraded himself below the reach of recovery, should he be spurned him, and give up the hope of his becoming a true man.

Citizens of New-York, it is no small matter you are called to do on Tuesday next. The vote you may then give, will and merely affect essentially the condition of thirty thousand of the people of this State; nor will it only serve to strengthen the hands of wickedness that hold in abject bondage, a race, who are fundred thousand of the people of our country; but it will have an influence upon the course of freedom and humanity throughout the world. He who votes on Tuesday next for "Equal Suffrage to coloured men," will do a great good; and he who votes against it will do a great evil. The difference is immense!!

Capt. Hoskins.

Rev. Dr. Cox preached on Thanksgiving day a sermon on the loss of the Great Britain. Capt. Hoskins, it seems, has been most unjustly blamed for the loss of this vessel. According to the Reverend Doctor it was entirely the work of Providence. There is not on the whole coast, he says, scarcely one place to go ashore on, so that that was chosen, and that even this was a difficult to find that none but the hand of Providence could have steered her just there. What the object of Providence was, this Doctor does not pretend to say. We presume he contents himself with the text that "the ways of Providence are past finding out." Perhaps as to human eyes nothing could be gained by putting a stranger ashore where there was no loss except to the Insurance offices. Perhaps, however, his theology here might help us to a reason, for as Corporations have no souls to be punished in the world, they must sometimes be chastised in the body. Mr. Hoskins also considers it a "wonderful demonstration of the providence of God" that she did not careen after the tide had left. "If the weight had exceeded even a little on either side she must have gone over," he says. It seems to us—with all reverence—this is not giving credit enough to the steerage. When the passengers of the Great Western passed a vote of thanks to Almighty God, the Captain and Mates for their preservation, the Captain, in reply, said it was undoubtedly owing to Providence *and the strength of the ship*. Dr. Cox would have meted out justice more evenly, if he had said that the Great Britain did not careen owing to the "wonderful providence of God," and the skill of the Stevedore.

Christmas Holydays.

We would remind our readers of the approaching festival days of the Abolitionists—the Fair-time. It is the only season when they meet together with none to "make them afraid," or rather—as they are not such objects of abuse, and good game for anybody's hunting. They ought to make the most of this season of pleasure, for everything, and every one, is against them. Infidels have time for relaxating, and for being, like the rest of the world, in holyday clothes and smiles. The best soldiers fight the better for being occasionally off duty, and the fir Abolitionists so far. The Fair was a happy invention for them, if for no other reason, because it brings them face to face with each other, and with the world, and exhibits another side of their character than their every-day hard-working one, and shows the scoffers and scorners that they are very pleasant, good-natured fellows, only give them the chance. The social meeting at the tea tables, and to soften the asperities where Christmas presents are so pretty and plentiful, and Anti-Slavery is only to be seen on silken banners.

Yet we must not forget that Fair-time is anything but falls pleasure days in many. Those on whom the burden the initiated know. But their sufficient reward is that their toil, quondam M. Kes been productive of much satisfaction to others, and especially of much money for the cause. The magic figures that tell each night just before the lights are put out what the receipts for the day have been, send the weary managers home forgetful that they are tired, or else with a worse fatigue than that of limb and body. If everybody knew how a fall hall, and a full money-box gladdens a tired eyes that have longed for the sight, and laboured to swell the sum total, which they only count to give away, everybody would crowd to help by counting one in the multitude, and would add in the golden store which no selfish purpose has to tempt.

In three States this year, as for some years past, Fairs are to be held, and there should be no Abolitionist either of either sex, who should not do something for one or more of them. They are:

AT ROCHESTER, on Christmas week.

" PHILADELPHIA, on the 17th, 18th and 19th inst.

" BOSTON, Christmas week.

We refer to the advertisements of each in another column, and the thousands of our readers we trust will not be backward in giving heed to them, and thus serve the cause and pleasing themselves so easily.

CONGRESS.—The second session of the twenty-ninth Congress opened on Monday, at noon.

Committees on the part of both houses were appointed to acquaint the President with their organization. The President replied that he would communicate with Congress on Tuesday, at 12 o'clock. The message will not reach this city in season for us to give an abstract of it for this week's paper.

FROM CALIFORNIA.—The Herald has letters from California, dated August 27. They confirm former advices, that the whole territory is now in possession of the "booted Indians" of the United States.

CAPT. KINNEY.—We mentioned in last week's paper the report of the loss of the Zenobia, Capt. Kinney. We are happy to announce that she has returned to New-York, though she had sprung a leak. Captain Kinney is well known and much esteemed among many of our readers in Essex county, Mass.

The Message—The War.

The President recommends that the war he vigorously pushed, as the best means to secure an early peace. He calls for the creation of a new loan of *twenty millions*, till June, 1858. He also recommends that duties should be levied on all the articles now admitted free, and that the proceeds, as well as those of the public and mineral lands be applied to the expenses of the war, and that no appropriation be made for objects that can be postponed without public injury. This is reported as the most and important point of the message. A mere synopsis of it is received by Telegraph, in season for us before we go to press.

From our Boston Correspondent.

No. X.

Deacon Briggs and the Volunteers—Delinquency of the Post-Office—Anecdote of Quondam M. C.—Deacon Briggs not expected to swear—What is expected of him—Spiritual inspection of Volunteers—Fighting and Praying should be one and indivisible—Recruiting in Massachusetts—Rally Round the Flag—Colonel Winchester—His conditions of service—Work and Patriotism—John H. Pearson's latest transactions the Slave Line—Visits to New Bedford—Convention—formation of Bristol County Anti-Slavery Society—New Bedford Lecture Association, and the Lyceum—Death of Mr. Chapman, &c. &c. &c.

BOSTON, Tuesday, December 5, 1846

At length the aspirations of our Governor, Deacon Briggs, are satisfied. The kind consent of the President to receive the Massachusetts regiment of volunteers is arrived. The Post-office Department has much to answer for. It has delayed the glory and happiness of the Bay State for at least ten days. The communication of Secretary Marcy was sent to your Excellency instead of ours,—so that we were all in suspense for some days, fearing lest the news we heard through the newspapers might be too good to be true.

Governor Briggs might (were he not a deacon) sponsorship the regiment, for he is a member of the church charity or forty years ago. It was the reason of these times, and perhaps of these, for members of Congress from districts were there were few or no newspapers to send printed letters to their constituents, telling them the political gossip of the day. The member for Boston, at that time, asked this gentleman how he managed to avoid offending those to whom he wrote, and received the answer—"Why, Sir," said he, "I manage it thus. When I meet a man who looks rather black at me, when I first see him, I shake him most cordially by the hand, and says, 'My dear friend, I hope you got my letter?' 'No, Sir,' says he, drawing himself up with offended dignity, 'dames that post-office!' says I. And, then, wheel get back to Washington, I sit down and write off him an autograph letter, which puts all to rights again!"

Now far be it from me to intimate that even a disappointment and provocation like this would draw such an explative from the lips of the deacon of Pittsfield. It was enough, to be sure, to make a perfectionist swear, after he had answered to sinless state; but the deacon is good against all temptations of the flesh. He has contented, through his Adjutant General, (he did n't *proclaim* this time!) to convey the polite invitation of the War Department, to seven hundred and seventy of his constituents, to take Mexico in their way to the place to which our Western friend devoted the post-office. Now, Governor Briggs is an evangelical deacon, and as he must know that the Bible speaks of the saints and file, (for I would say nothing in derogation of the piety of Captains Coy and Webster, and the other officers,) will be of a description of persons, whom he must believe will pass from battle to perdition, it seems to me that the least he could do, is, to appoint a Spiritual Inspector General, to inspect the spiritual state of the recruits, with orders to reject all such as are not sufficiently prepared for death. Henry C. Wright used to have good idea on this subject, that it was "horrid mean" in the piety of a country to allow their hatties to be fought by the drunken, profligate dregs of the people, who they professed to believe would receive from their sleep on the field in everlasting burnings. Perhaps, if we had the fighting, as well as the praying, ought to be done by the hands of Divinity, the deacons, and the church-members, who might well be willing to die for their country, when they knew that they would be incontinently promoted to eternal glory.

I see that the work of recruiting is going on; with what success, I will report hereafter. I hear that Capt. Webster, (the prospect hope of the gool-life, well as the piety, of course, a demi-god, or he, at the least,) says that he can put his finger on every man of his company, which he raised some time since. I fear that he may find his relation to them of something the same difficult nature as that of the Irish gentleman, you have heard of, to an unmanageable insect of proverbial activity, that, "when he puts his finger upon them, they will not be there!"

Apropos to volunteering, you will be disappointed to hear the story which is told of the most eminent of all that dedicated his sword to his country hereabouts. You heard of Colonel Winchester's offering his services. It is a wealthy provision dealer, who incurred the epithet pacified to his name, from having commanded the Cadets, or Governor's Guard, which name it seems it is, to protect his Excellency from all assaults of his enemies, from the State House to the old South Church, on election days, (could they but ward off the sermon, they would do the State some service!) which difficult duty the gallant Colonel ever performed in the most brilliant manner. When a man well-to-do in the world, like him, volunteered, it really seemed as if the age of chivalry was not altogether gone. But, alas! it is now affirmed that his offer was "on *conditions*, mark you." First, that he should have his present rank; and, secondly, that he should have *the contract for provisions!* What a falling off was there my countrymen! This mixing up of gold-lace and glory, beef and bravery, patriotism and pork, is

deeply mortifying to one who has the honour of his native State at heart.

I heard a story yesterday of John H. Pearson, the "active and enterprising merchant," who generously sent back a piece of property to his New Orleans correspondent, which consigned itself to him, by mistake; thus vindicating the scrupulous honesty of Boston merchants. A slave went to him for assistance towards purchasing his family. "Why," says Pearson, "this is not exactly my line of business; but, I'll tell you what I will do. There is Deacon M. on India Wharf. He professes to be a great friend to such sort of people as you. Go to him, and I will give you as much as he will!" Off the man posted to Deacon M., who forthwith put down the money for ten dollars. The slave hastened back to Pearson, and reported his success. "Humph," said the active and patriotic merchant, a little disconcerted, "but has he paid the money?" "No," said the man, "but it's just the same as if he had." "Not by any means," says Pearson, "I said I would give you what he would give; and when you have got it, it will be time enough to come to me." The slave hurried off to the Deacon and told his story, and the *tea-spot* was forthcoming at once. He then presented himself again to Pearson, with the identical *Jimmy* in his hand, and demanded the performance of his promise. "Ahem!" he answered, somewhat taken aback. "Ahem!" He gave you *that*, did he? Well, I can't afford to give you as much as that, but I'll give you *three!*"

Boston is eminently conservative. It was full at all its sessions, and crowded at most of them. The most thorough Anti-Slavery doctrine was preached to them by Messrs. Pillsbury, Quincy, White, Moody, and others. I understand that a very wholesome effect upon them was created in the town, which cannot fail to have a beneficial effect.

The "Lecture Association" is a Lyceum established in consequence of the action of the New Bedford Lyceum, in regard to the exclusion of persons of colour from their lectures. To remember the circumstance of its action in this respect, last year, and the noble testimonies which it drew from Ralph W. Emerson, Horace Mann, and Charles Sumner an opportunity to bear manfully against the prejudice of colour, by refusing to lecture before it. This year, the Lyceum affirmed its former action, and the dissentients forthwith formed an association, the benefits of which should be open equally to all, however much their Maker might have been to blame in the matter of their physical complexion. The experiment has been most brilliantly successful. On the evening on which I lectured, though the attraction was certainly nothing extraordinary, the audience was as numerous as one as I ever addressed on a like occasion. I only regretted not to see more, (though there were many,) of the coloured people among the number.

Since I wrote last, a painful breach has been made in our Anti-Slavery circle, by the death of the venerable Henry Chapman, the father of the late Henry G. Chapman. He was a rare instance of an aged man keeping pace with the vanguard of his age. His prime of life had been spent in the cares and toils of an uncommonly extensive and various business, and his industry and talent had crowned them with success. But neither the cares of this world, nor the deceitfulness of riches, could choke the good seed in his heart, from springing up into the harvest of a beneficent life. He was early and consistent in his testimony in the temperance cause. His ear was among the first that caught the distant wail of the slave, and his hand was one of the foremost that was stretched out to succour him. The fortitude with which he sustained bereavements of no common severity, was admirable. The calmness with which he went down to his own rest, was beautiful and full of consolation. His manners were marked by the gentleness and grace of the old school. They had, as William Penn says of those of George Fox, "a grace beyond the rules of breeding;" for they were the out-shadowings of a benevolent heart,—the reality, of which conventional good breeding is but the imitation. During a long life, he kept that fire burning which he had lighted on his temper ruffled. Enough tempering at least his share of the vicissitudes and calamities of life, he still lived and died in peace. He was one whom it was a privilege to know, and a blessing to remember.

D. Y.

From our Correspondent.

BALTIMORE, Dec. 6, 1846.

DEAR SIR:—Thursday, the 26th ultimo, was observed in this State, as in your own and several others, as a day of "Thanksgiving to Almighty God, for his blessings," &c. consequently, business was all suspended, and everything in the way of shops, closed; and the Sabbath-like, pious and agreeable to the request of Gov. Pratt, in his Proclamation, churches were thrown open for "the assembling of the people of every religious persuasion, to " " hear from their priests and ministers the great religious truth, *that the duty they owe THEIR country is one of the first duties they owe to God*;" and crowds thronged these opened sanctuaries, and among them, several military companies, with their war harness all on. I stepped in at the "Second Street Church," where two of these companies worshipped. They occupied the body of the church, immediately before the pulpit, where sat "the man of God," solemn and thoughtful in his looks. Before him, glistened the trapping of one hundred muskets, ready for blood and carnage. Strange contrast, thought I! But I hoped so good an opportunity would be improved by this "ambassador of God," to bear noble testimony against the unholy business of war, but this subject he passed with barely an allusion, capable of construction to suit all tastes. The Rev. John N. McLiton, of this city, more anxious to teach the people "the duty they owe their country," preached a regular war sermon, which has been published in one of the daily papers, because, says the editor, "its sentiments are *highly patriotic and Christian.*" His text was the 147th Psalm, 12, 13 verses, "Praise the Lord, O Jerusalem! Praise thy God, O Zion! For he hath strengthened the bars of thy gates; He hath blessed thy children within thee." But in view of our being so highly favoured, like Israel of old; he thought it might read thus: "Praise the *Lord*, O America! Praise thy God, O Columbia!" &c. After giving us the heads of the various divisions and subdivisions of his discourse, he goes on to say that, "In times of ignorance and barbarism, the yoke of servitude was neither felt nor complained of. But in the advance of knowledge men became restive under its pressure and sought release from the thraldom of civil servitude." Forgetful of the thousands of slaves in our city, and millions in our land, he says, further: "It has been left for America, the first-born of the free, to throw off the yoke *altogether*, and to declare herself a nation of *free and independent* people. The role of the King, and the servitude of even the form of monarchy, has she rejected, and she stands forth in the pride of her character, the original of free Governments. None of her kind have preceded her, and she appears before the world the *model of freedom, for other nations to imitate.*" " " "But her release was effected at the price of blood. The stain is on many a memorable field, and many a hero's spirit has told in heaven the triumph of the cause for which his life was given." " " " "Upon the soil of America, were the battles of freedom fought, and soil is sanctified to liberty by the blood of the martyr-band, whose triumph shall doubtless be the pioneer of freedom to the world." " " " "In this land alone, of all lands of the earth, *is man truly free.*"

The Rev. Divine in speaking of our Federal Compact, says it is so strongly bound together that it does not need a large standing army for defence. But, "in time of need each citizen becomes a soldier, and at the call of his country he is ready to go forth to battle in her name." And as a proof of this he cites the recent call of the President for volunteers to the war in Mexico, and then adds: "With such a Government, composed of men of such spirit, will may it be said that the bars of American gates are strengthened. Well may it be said that the Lord has given us the means of defence. And so strengthened, and so blessed with power by His hand, shall we not confess this authority over us? shall we not acknowledge His goodness? And shall we not render thanksgiving and praise for the distinguished favours He has bestowed upon us?" In reference to the present war with Mexico, he says: "The line hearts that moved the fathers to such valorous deeds, still beat in the bosoms of their sons. The nerves of iron that made the sires so terrible in fight, are the arms of the sons still strengthen for the conflict. The tramp of war has been sounded, and its thunders are yet echoing over the distant hills of the western world. The enemy has arrayed himself and stood forth for the conflict. The sons of the republic have flown to arms. They have gathered around their eagle standard, and they have sworn that they have held aloft. They have borne their flag into the country of the foe, and beneath it they are fighting the battles of the States. Much as they regret the causes that have impelled them to the field, and little as they desire to imbrue their hands in blood, they have assembled at the nation's call, and hastened onward at the word of command. They have gone in obedience to the mandate of their country, to do battle in her name, and die on a foreign soil, rather than an insult shall be aimed at her authority, or dishonour touch her spotless flag."

I might make many more rich quotations from this sermon, but find I have already made such lengthy extracts that I have neither room nor time to make comments, if they need any. But I cannot refrain from making one more. Of the Baltimore volunteers he says: "But few of them were permitted to leave home without copies of the word of God, and books of devotional character; and adds: "that it is pleasant to think, that amid the horrors that war has made among our young countrymen in Mexico, there were mingled the comforts and graces of religion—we have hope for the slain, that they were accepted of God." " " This is the spirit of Christianity (?) which we have in such abundance in the South. But the clergy are not alone in their praises of the war spirit.—The Nashville (Tenn.) Union of the 12th ult. announces that at a missionary meeting held in that city, funds were raised for making Gen. Taylor, Col. Campbell, Col. Anderson, Capt. Cheatham, and Capt. Foster, life members of the Conference Missionary Society. The church also took occasion to add to its list of missionary members, the names of Adjutant Heiman, Capt. Blackmore, and the "gallant Walker." I'll make no comments. The kidnapping case, which I see mentioned by some correspondent, is still as it was, the claimant has not returned to prove property. The woman will probably be brought out on a writ of habeas corpus, this week, and no doubt discharged; otherwise she will remain in jail sixty days, and then be sold to pay jail fees. Hope H. Slatter, the far-famed negro dealer, has recently purchased a fine residence, in a good neighbourhood, on Eutaw street, which he intends occupying himself, that he may "get into better society." But enough. Yours, N.

To Contributors.

E. S. & J. D. & W. P. of Merrimack, have not received their papers because we were ordered to send them to Amherst. They will receive them in future.

J. M. B. of N. B. is informed that his name was never sent to us as a subscriber. We were asked to send him two or three papers, which we did.

J. C. H. They will be sent if it is a possible thing to get them out by the day he mentions.

S. P. Hale will receive *that paper* again, she will find something of more interest than the Inconclusi. Have we done our duty?

W. P. A. May we not expect more favours of a similar kind? They are very acceptable. We do not know the production to which you refer, but can easily seek him, if it is wished, and ask him the question.

A. O. G. Will he send us word which number of the F.'s C. he received last.

E. Q. Smallest favours gratefully received.

T. D. of N. R. We are happy to receive his letter. If he has the paper before us, can he send it? We have not seen the account, and would be glad to bring forward such testimony.

Married.

On the 15th ultimo, at Friends' meeting, Pennsbury, John M. Sharpless, of Delaware county, to Eliza H. Jenkinson, of Kennett Square, Pa.

Died.

At Lansingburgh, Rensselaer county, on Thursday morning, 3d instant, in the 80th year of her age, Mrs. Alicia Beatedgood, widow of the late Samuel Beatedgold, D. D.

At La Amistad, Guines, Island of Cuba, Moses Sowell, formerly of Massachusetts, aged 29.

In Malden, on Thursday last, Hon. George Odorne, of Boston, aged 82.

On the 7th instant, Henry C. Wright, infant son of Hiram and Sarah Ring, of Center township, aged one year and six months.

In Newbury, on the 1st instant, of dropsy, Noah Jackman, aged 72.

In this city, on Thursday morning, December 3d, Joseph W. Doyal, M. D. aged 42 years.

In Worcester, Massachusetts, November 20th, Mr. Charles Earle, 3d, 26th, at the Hospital, Mr. Caleb Harthshorn, of Boston, 61.

In Bellows Falls, Vermont, November 23d, Miss Anna Sybrin Keating, of Boston, aged 24.

In Schwietz, Tyrol, Europe, September 22d, Ellena Rayner, wife of John W. Mills, of New-York, aged 21. This lady was one of the original Rayner family.

GENERAL INTELLIGENCE.

Foreign.

Fifteen days Later from Europe.

The Caledonia arrived at Boston on Saturday, bringing dates to the 19th ultimo. We give below such items of news as are of the most interest:

Cotton was steady, though in the early part of the month, the excessive qualities of American had receded from one-eighth to one-quarter pence.

American flour has receded 6d per barrel. Wheat was nominally lower, and Indian corn, which is in demand for the Irish market, has receded 3s. per quarter.

The Great Britain (the great steamer), is still ashore; but plans are offered for protecting her through the winter, and getting her off in the spring.

IRELAND.

The accounts from Ireland are of a more favourable character. Employment has become general, and the price of food is very decidedly lower.

FRANCE.

The marriage of the Duke of Bordeaux to the Princess Modena has excited some attention, and has elicited from the Chamber the hopes of the Legitimists in France. The keeps alive the hopes of a husband a handsome fortune, which, in bride hunting for his heir, he had found, no doubt, the present state of his finances, will be found, of course, fail to most acceptable. The marriage cannot, of course, fail to annoy Louis Phillippe, not so much on account of any immediate danger from the elder branch of the Bourbons, as from the bother and trouble which it will place the Prince under hereafter, to take advantage of whatever the chapter of accidents may turn up.

Ronge lately presented a petition to the King of Prussia for permission to preach; but he was ordered to leave Berlin for Breslau immediately, and two gendarmes were sent to conduct him to the railway station.

It has been proposed to call the new planet, Arago.

GERMANY.

Some time ago, a society was formed in this country, under the patronage of the Duke of Nassau, for sending a vast number of Germans to Texas for the colonization of lands, and to indeed, if possible, all Germans proceeding to America, to unite in one district, so as to establish the base of a separate German nationality on the American continent. The society, it appears, has not had the success that was hoped for, and on hearing this, the Duke of Nassau immediately advanced two hundred thousand florins to it, besides taking measures to promote its prosperity.

This noble conduct of his royal highness is deservedly held up as an example to all the princes of Germany, many of whom induce their people to emigrate, and then abandon them to their fate.

On the 1st ultimo, there were in Bremen not fewer than eight hundred emigrants waiting to proceed to the United States. Among them were upward of one hundred Poles, the rest being Germans. It has been observed of late, that Poles are quitting their country in great numbers.

PORTUGAL.

A revolution is in progress, and it is questionable whether the crown or the Constitents are the victors.

TURKEY.

CONSTANTINOPLE.—A correspondent of the London Morning Herald, writing at Constantinople on the 26th of October, reports the receipt of a strange sort of dispatch from Lord Palmerston.

"Lord Palmerston has sent a note to the Porte, in which he demands the abolition of Slavery in the Ottoman Empire. You will remember that when Lord Ponsonby was ambassador at Constantinople, a firman to that effect was proposed by the Minister of Foreign Affairs; but his lordship's dispatch, in answer, indicated Lord Palmerston to abandon the project. In the present note, the question is fully argued, but with more of sophistry than sound reasoning. It is not the slaves that are the sufferings of those to whom it is addressed, which we must pity, but the injury, forsooth, to be imprudent. It is argued that there is nothing in the Mahometan faith, which objects to such a proceeding; in proof of which, his lordship cites treaties which have been made between the British Government and the Mussulman chiefs of Arab tribes, for the suppression of Slavery.

"It is impossible to describe the sensation which Lord Palmerston's note produced, not only at the Porte, but among the Turks generally, in a high quarter. It is a proceeding which strikes at one of the vital principles of the social system of the Turks."

From the New Orleans Delta, November 27th.

Latest from Mexico.

Departure of Troops from the Rio Grande for Tampico—Possession taken of Monclova by a detachment of Gen. Worth's command.—News Monterey, &c.

The steamship McKim, Capt. Peck, which left Brazos St. Juan on the 23d instant, arrived here last evening.

Major Merriwether and Graham, bearers of dispatches from Gen. Taylor to Washington, and, Capt. G. T. M. Davis, bearer of dispatches from Gen. Wool to Washington, were on board, as were also several officers and citizens, of whom a list is given elsewhere, and one hundred and fifty disabled and discharged volunteers. We had the pleasure of a long talk with Capt. Davis, and from the information which he politely communicated to us, we make up the following general summary of news.

On the 26th ultimo, when Gen Wool and his command, numbering three thousand and hundred men, were within about 100 miles of Monclova, the General received from Gen. Lopez, the Governor of Coahuila, a formal protest against the further invasion of Mexican territory, stating him of the armistice that was entered into between Gen. Taylor and Ampudia, at Monterey, and alleging that he should consider any further advance on the Gen. (Wool's) part, an infraction of the same.

Gen. Wool sent word to Gen. Lopez, in reply, that he was aware of the existence of the armistice alluded to; that his Government, whose orders he was obeying, considered its terminated from the interpretation which his Excellency, Gen. Lopez had given it; that he was determined to continue his march, and would do so with the least possible delay. At 2 P. M. he did so, and the Stars and Stripes floated over the city of Monclova. To this place General Lopez came quickly out, attended by an escort. He politely welcomed Gen. Wool to Coahuila, and offered him a presentable surrender of the city of Monclova expressing at the same time, that the property which he had forwarded to him, was drawn up and despatched in the discharge of what he believed to be his duty to his own Government; but that, so far as he knew, the civil authorities of the city were concerned—and there was no military force in the place—they would receive the General and his command as friends and allies, rather than protect for the treatment of friends from them.

On the 29th instant, Gen. Taylor and his staff, with Gen. Worth in command of a brigade, left Monterey on a tour of reconnoissance of the country. They at the same time, took and garrisoned Saltillo, and were about to return to camp.

The reports from the Mexican camps are, that Santa Anna is collecting the whole force of the nation, or so much of it as will rally under his banners, at San Luis Potosi, which place he is entrenching and fortifying with all possible diligence and expedition. It is estimated that there are already 16,000 men there, and that he means to increase this force to 30,000, and with these to await an attack from Gen. Taylor, and make a desperate—a final effort in defeat our forces.

He will, however, not wait for such a time, it is believed, before Gen. Taylor "calls him out." For it is now believed, indeed, it is known, that henceforth the base of operations of the army will be changed from Monterey—not from Camargo—not from Matamoras or Linares—but, *from the Rio Grande, at the point of the Brazos Tampico*, and there our men and munitions are henceforth to converge—but, *now arrives.*

We should have stated that the report reached Monclova, before Capt. Davis had reached there, that Chihuahua had been taken by a detachment of troops from Gen. Kearney's division.

Reward of Merit.—A subscription has been started in order to raise a sum of money to present to Mr. Gould, the conductor of *Adams & Co's Express*, as a testimonial of approbation of the gallant conduct by which he saved the lives of some of the passengers who were wrecked in the Atlantic, under circumstances of great danger to himself.—*Boston Courier.*

The Wisconsin Convention have rejected a motion to abolish capital punishment by a vote of 31 to 51.

A Kidnapper Sentenced.—Flanagan, who was convicted at Gettysburg, Pennsylvania, of kidnapping the child of free coloured persons from Adams county, was sentenced last week to solitary confinement and hard labour in the Eastern Penitentiary for five years.—*Mail.*

ACKNOWLEDGMENTS.

For the Standard—from November 23d, to December 7th.

John Holmes, Port Henry, N Y		$1 00
Solon Gaylord, Ashtabula, O		50
Timothy Howland, West Walworth, N Y		50
Benjamin Downing, "	"	50
Mary Tabor, Macedon Center, "	"	1 00
Stephen Wood, "	"	1 00
J. M. Horsedecer, Macedon, "	"	1 00
Jackson Aldrich, West Farmington, "	"	1 00
E. G. Skinner, "	"	50
O. Kinesbury, Victor, "	"	50
Henry Howland, West Walworth, "	"	4 00
Levi Johnson, Geneva, "	"	1 00
Oliver Johnson, Storeham Mass		1 00
James Bamroff, "	"	1 00
Abaziai Greene, "	"	1 00
Benne Sooper, Plymouth, Mass		1 00
Charles Thompson, Pnughkeepsie, N Y		1 00
James M. Bonsey, N Bloomfield, O		25
Dr. John McCall, Utica, N Y		1 00
Samuel K. Avery, Verona, "		1 00
John Wolf, "	"	1 00
Samuel Ferguson, Oneida Castle, N Y		1 00
Ira S. Hitchcock, "	"	1 00
Ira Hitchcock, "	"	1 00
J. S. Stewart, Syracuse, "	"	1 00
G. C. Cooper, Sterling Center, "	"	1 00
S. Hanlan, Fulton, "	"	1 00
H. C. Hibbard, Fulton, N Y		1 00
J. W. Arnold, "	"	1 00
Lathan A. Debong, "	"	1 00
J. W. Tucker, "	"	1 00
J. Salmon, "	"	1 00
N. J. Thomas, "	"	1 00
Almond Tucker, "	"	1 00
Dr. J. T. Beach, "	"	50
William Dickson, "	"	50
F. Williamson, "	"	1 00
S. Vanderbilt, Wilmington, Del.		1 00
John B. Hodges, East Winfield, N Y		1 00
Erastus Gould, Fort Plain, "	"	1 00
Sarah M. White, Blackstone, Mass		1 00
Mary E. Hides, Boston Spa, N Y		1 00
Wm. C. Bryant, Cummingsville, "		1 00
F. Newhall, Boston, Mass		1 00
Horace Pennel, South Bridge, N Y		1 00
A. B. Mayhew, Cohocton, "	"	1 00
Augustus Whitman, Patchenville, N Y		1 00
John Hamlin, "	"	1 00
Samuel Freeman, "	"	1 00
E. S. Palmer, N Danville, "	"	1 00
W. D. Hayward, "	"	1 00
Willis Starks, "	"	1 00
C. B. Cook, "	"	1 00
Lorenzo Carey, Arkport, "	"	1 00
David Irish, Quaker Hill, N Y		1 00
R. Fowler, Cato Four Corners, N Y		1 00
Dr. J. T. Beach, "	"	1 00
F. Mowl, "	"	1 00
C. Olmstead, "	"	1 00
Henry Craw, "	"	1 00
Martin J. Van Buren, "	"	1 00
Nehemiah Hoyt, "	"	1 00
Abner Hollister, "	"	1 00
George W. Robinson, Baldwinsville, N Y		1 00
E. L. Hatch, "	"	1 00
Philo Brewer, Euclid, N Y		1 00
C. C. Warner, "	"	1 00
Dr. J. F. Johnson, "	"	1 00
Amasa B. Charchill, Plymouth, Mass		1 00
Jeremiah Nokes, Weyland, "	"	1 00
Addison Fuller, West Somner, Me		1 00
		69.75
DONATIONS.		
Francis Jackson, in fall, for pledge,		400 00
		$469.75

Total Amount,
FRANCIS JACKSON, Treasurer.

NOTICES.

FAIR
IN THE ASSEMBLY BUILDINGS.

The Eleventh Annual Fair of the Philadelphia Female Anti-Slavery Society will be opened on the evening of Thursday, the 17th instant, and continued through the two following days and evenings, in the LARGE SALOON of the ASSEMBLY BUILDINGS, corner of Tenth and Chestnut streets.

A larger and more elegant assortment of articles than have heretofore been displayed at our annual Fair will be offered for sale, and we can assure our friends and the public, that the beauty of the collection will amply repay the purchaser the full value of the money paid. A correlent opportunity will be afforded to select

CHRISTMAS AND NEW YEAR'S PRESENTS,

not only by the elegance and variety of the goods offered, but by the *moderate prices of the articles*, giving to the purchaser the full value of the money paid. Among the collection will be found a large assortment of

BEAUTIFUL FANCY ARTICLES, FROM PARIS,

imported expressly for the Fair. Porcelain ware, silk manufactures, children's clothing of various descriptions, soft quilts, splendid sofa cushions, highly ornamented conversation chairs, Tidies in various patterns, a great variety of knitted and embroidered Berlin wool and cotton work. Valuable contributions from England are expected.

Pot plants, toys, pictures, and books; among the latter will be the Liberty Bell, for 1847, and the Anti-Slavery Bugle. Also, an attractive book for children, the poetical

ANTI-SLAVERY ALPHABET,

published by the Committee of the Fair.

Much effort has been expended to make the Fair highly attractive, and we invite the public to become purchasers, confident that all tastes may there find gratification. At this festival season, we trust that the slave will be remembered by those who share a brighter lot; and we make so unreasonable request, when we ask, in the name of those oppressed and suffering ones, that their more highly-favoured brethren should consent to receive the usual gratification and luxuries of the season through a channel which also conveys blessings to the *poorest of the poor, the crushed and smitten slave.*

SARAH PUGH,
THERESA HALLOWELL,
SARAH L. CHILD,
ANNA WHITE,
MARGARET WILCOX,
SARAH A. MAKIN,
ANNA MARIA LANKTREE,
PALMINA WRIGHT,
JANETTE JACKSON,
MARTHA CARMAN,
E. CARMAN,
CLEMENTINE GREEN,
HULDAH JUSTICE,
ELIZA J. BIAS.

EMMA PARKER,
GERTUDE K. BURLEIGH,
HANNAH L. STEWART,
MARY T. STICKNEY,
JULY WOODWARD,
MARIA DAVIS,
HARRIET D. PURVIS,
SARAH L. PURVIS,
MARGARET JONES,
MARY GREW,
SARGENTA S. PORTER,
MARY SHAW,
HEPSIBAH B. SECKLESS,
ESTHER HOGELAND,
Committee of Arrangements.

ANTI-SLAVERY FAIR,

TO BE HELD

IN FANEUIL HALL,

AT THE CLOSE OF THE YEAR.

THE LIBERTY BELL.

The eighth number of this excellent Annual, which has been perhaps *the most popular* issue in consecration with the Fair is to be published on the first morning. It is in contemplation to publish a larger edition than usual, if the funds permit; but as yet, only half the sum has been subscribed, owing to an unavoidable delay in commencing this year's operations. But as the publication has so good a claim on all who wish to share in the receipts of the Fair, as well as on all who have seen how effectual a medium of union it is between different parts of the world in the same great cause, and how valuable as an auxiliary in promoting that cause in quarters where access to other facilities is very difficult, it is not doubted that the statement of the immediate need of funds, will ensure a pecuniary response.

TO FRIENDS HAVING IT IN THEIR POWER TO MAKE DONATIONS OF AMERICAN BLEACHED COTTONS.

Twenty pieces of this material are needed for the preparations, decorations, &c.; which, after having served this purpose, will either be brought up and sold at the charity-table of next year's Bazaar, or disposed of at the end of this, as shall be found advisable. Those friends of the cause, who have the means of knowing where such a well executed plan can effect in beautifying Faneuil Hall, are entreated to unite in supplying this want of the occasion.

CHARITY TABLE.

Ladies in the habit of supplying the destitute with plain clothing at the seasons of Christmas and New Year, are informed that it is intended to have a table at which they may furnish themselves with garments suited to their purpose.

MINISTERS OF ALL DENOMINATIONS INTERESTED IN

Are earnestly entreated to help this work of Christianity, by promoting the formation of social circles in their respective parishes, to prepare in each, a table for the Bazaar; as it is the experience of ministers who have hitherto done so, that the way has thus been opened for a successful Anti-Slavery work, although the more powerful instrumentalities of the pulpit and the lecture-room.

ARTISTS, MERCHANTS MECHANICS, AND MANUFACTURERS.

Have it in their power to do much for the cause, by contributions of material for the intended up, or specimens of their skill, industry, and genius.

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May this year be repaired of a very much greater beauty than have ever before been exhibited. The interest of our English contributors has been greatly stimulated, and their number increased, by the formation of the ANTI-SLAVERY LEAGUE, which is an auxiliary to the American A. S. Society. Exquisite Drawings, Paintings, Works of Art of various kinds, Autographs, Curiosities, Articles of ladies' and children's Dress, and, in fine, specimens of the rare and beautiful in every species of manufacture, particularly those of London and Paris, in the attention of the city and surrounding country.—

☞ Persons who do not visit the Bazaar on the opening day, early, (*doors open at ten o'clock, A. M.*) will probably lose the opportunity of inspecting the most beautiful objects, as all such are early sought for, and it is our rule not to retain articles on the tables for exhibition, after they have been purchased.

☞ Elegant writing materials will be for sale at the book table, on the right of the platform, where the drawings will also be found.

☞ No articles are received on commission, and therefore those desirous of aiding the cause, as well as of benefiting themselves by raising an unexpected property, for selecting elegant articles, need not hesitate to make large purchases.

WORKING PARTIES

In aid of the Fair were set on foot last year in many places, at the suggestion of the undersigned, and it is hoped that participation will be still more generally received. Let them also be reading-parties;—tea-parties;—conversation parties;—occasions of festivity, and means of social employment. Their number may thus be multiplied and their benefits increased.

THE EVENINGS OF THE FAIR

Some of these will be made interesting by the speeches of eloquent advocates of the cause, among whom it is hoped will be Garrison, H. C. Wright, and many of the more recent advocates, who comprehend the mighty additional influence that the fact of speaking from the Anti-Slavery platform gives their words. Bands or choirs voluntareering their aid, will most essentially serve the cause; and we beg all disposed to do so, to communicate with us.

REFRESHMENT TABLE.

This has always been one of the most profitable departments of the Fair, and we earnestly commend it to the liberality of the well-wishers of the cause, both in the city and the country. *Every kind* of produce and refreshment, (except wine, &c.) will be acceptable.

GREENERY.

N. B.—We have no adequate place of storage in Boston, and therefore beg the friends to retain their contributions of greenery till Friday, the 18th, and to send them WITHOUT FAIL on that day; as a longer delay would occasion an irreparable loss of time.

WESTERN NEW-YORK ANTI-SLAVERY FAIR.

At Rochester, on Christmas Week, 1846.

"Blessed ones! when music on earth
Dare to stretch from home and hearth;
Ye whose hearts are kindest well
By affection's holy spell.
Oh, from the fireside, by whose
Life is sunlight but glanglless gloom,
Ye who have lost, in your bereavement,
Hope may point no brighter morrow."

The time has passed by, to undertake to set forth the propriety and usefulness of Anti-Slavery Fairs, as an instrumentality in forwarding the cause in which we are engaged. Their efficacy and efficiency have been fully tried, and amply demonstrated. The benefits referred to, those engaged in them, have been found to be, not among the least useful results. The sewing circle, the social meeting, the free exchange of thought, the awakening of interest, all tend to good.

It is found that we can only act as good by doing good—that we can only truly enjoy the revive, and that "he withhold more than is meet tendeth to poverty." We therefore, in behalf of the slave, make an appeal for aid to those who love Freedom, and hate Slavery,—who hold in Liberty and despise oppression,—with a confident assurance, that to those who appreciate the spirit and success of the Anti-Slavery enterprise, the appeal will not be in vain.

OBJECTS OF THE FAIR.

The products of the Fair will be expended under the direction of the Board of Managers, in defraying the expenses of the Anti-Slavery agents, and in sustaining the Western New-York Anti-Slavery Bugle. Any persons making contributions or donations, can have the amount expended in either specific manner which they may direct.

A commodious Hall will be procured, and the Fair opened on Christmas Eve, and continued until New Year's day. Addresses will be delivered through the evenings, and eloquent friends of Freedom, who can be obtained. An Anti-Slavery Choir will be in attendance, to sing, in behalf of Liberty, songs appropriate to the cause and occasion.

In the name, then, of outraged humanity, implorating the sympathy and aid in the name of prostrate manhood, scourged and bleeding,—in the name of God-like intellect, bedimmed and clouded,—in the name of anguished mothers, weeping and wailing,—in the name of little children, bound and fettered, sold and bartered, we ask every one to do something. The farmer can surely find something among his various productions to offer upon the altar, if his heart is in the work. All the productions of the dairy, poultry, and all the varieties of fruit, grapes and vegetables, will be needed. We ask the miller for his flour, the baker for aid in baking cake and crackers, and the mechanics for the products of their skill, in the various articles useful, and useful articles as their various handicrafts can furnish. The merchant for staple and fancy stuffs, such as we can work up into useful and attractive articles, for keepsakes, and friendly offerings, and while we are labouring, we remember that every aid we take is a stitch in the shroud of Slavery, and that will make the labour light.

Do n't let those who have nothing but money to give feel slighted, for that will not be refused, but will be more than doubled by the willing hand of industry.

Now, friends, we ask each and every one of you, by the regard you have for the sufferings of your fellow-creatures, by the religion which you profess, and the attributes of Him whom you worship, to become fellow-labourers with us in this holy cause.

Sarah R. Doty, Farmington.
Phebe Hallowell, "
Margaret Pryer, Waterloo.
Mary Ann McCrindell, "
Sarah E. Thayer, Poplar Ridge, Venis.
Sarah Jacobs, " "
Eliza M. Cooper, Williamson.
Sarah D. Fisk, Sodus.
Sylvia Mead, Lockport.
Lucretia Mott, Lerwick.
Amy Post, Rochester.
Sarah A. Barrie, "
Abigail Bush, "
Elizabeth G. Curtis, "

THE WANTS OF THE FAIR

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The products of the Fair will be expended under the direction of the Board of Managers, in defraying the expenses of the Anti-Slavery agents, and in sustaining the Western New-York Anti-Slavery Bugle. Any persons making contributions or donations, can have the amount expended in either specific manner which they may direct.

A commodious Hall will be procured, and the Fair opened on Christmas Eve, and continued until New Year's day. Addresses will be delivered through the evenings, and eloquent friends of Freedom, who can be obtained. An Anti-Slavery Choir will be in attendance, to sing, in behalf of Liberty, songs appropriate to the cause and occasion.

In the name, then, of outraged humanity, implorating the sympathy and aid in the name of prostrate manhood, scourged and bleeding,—in the name of God-like intellect, bedimmed and clouded,—in the name of anguished mothers, weeping and wailing,—in the name of little children, bound and fettered, sold and bartered, we ask every one to do something. The farmer can surely find something among his various productions to offer upon the altar, if his heart is in the work. All the productions of the dairy, poultry, and all the varieties of fruit, grapes and vegetables, will be needed. We ask the miller for his flour, the baker for aid in baking cake and crackers, and the mechanics for the products of their skill, in the various articles useful, and useful articles as their various handicrafts can furnish. The merchant for staple and fancy stuffs, such as we can work up into useful and attractive articles, for keepsakes, and friendly offerings, and while we are labouring, we remember that every aid we take is a stitch in the shroud of Slavery, and that will make the labour light.

Do n't let those who have nothing but money to give feel slighted, for that will not be refused, but will be more than doubled by the willing hand of industry.

Now, friends, we ask each and every one of you, by the

Poetry.

From Headley's ancient English Poetry. [1767.]

FROM AN ELEGY ON HIS WIFE.

BY BISHOP HENRY KING.

Sleep on, my love, in thy cold bed,
Never to be disquieted!
My last good night! thou wilt not wake
Till I thy fate shall overtake;
Till age, or grief, or sickness, must
Marry my body to that dust
It so much loves, and fill the room
My heart keeps empty in thy tomb:
Stay for me there; I will not fail
To meet thee in that hollow vale;
And think not much of my delay;
I am already on the way,
And follow thee with all the speed
Desire can make, or sorrows breed;
Each minute is a short degree,
And every hour a step towards thee;
At night when I betake to rest,
Next morn I rise nearer my west
Of life, almost by eight hours saile
Than when sleep breathed his drowsie gale.

Thus from the dim no bottom skiffes,
And my days course downward bears,
Nor labour I to stemme the tide
Through which to thee I swiftly glide.

'Tis true, with shame and grief I yield,
Thou like the venue first took'st the field,
And gotten hast the victory
In thus adventuring to dy
Before me, whose more years might crave
A just precedence in the grave.
But here I my pulse like a soldi drum
Beats my approach, tells thee I come,
And slow howe'er my marches be,
I shall at last sit down by thee.
The thought of this bids me go on
And wait my dissolution
With hope and comfort, dear, (forgive
The crime,) I am content to live
Divided, with but half a heart
Till we shall meet and never part.

From the British Friend.

THE QUAKER OF THE OLDEN TIME.

The Quaker of the olden time!
How calm, and firm, and true,
Unspoiled by its wrong and crime,
He walked the dark earth through!

The last of power, the love of gain!
The thousand lures of sin
Around him had no power to stain
The purity within.

With that deep insight which detects
All great things in the small,
And knows how each man's life affects
The spiritual life of all.

He walks by faith and not by sight,
By faith and not by law;
The presence of the wrong or light,
He rather felt than saw.

He felt that wrong with wrong partakes,
That nothing stands alone,
That whose gives the meiner, makes
His brother's sin his own.

And, pausing not, for doubtful choice
Of evils great and small,
He listened to the inward voice
Which calls away from all.

Oh! spirit of that early day,
So pure, and strong, and true,
He with us in the narrow way
Our faithful fathers knew.

Give strength the evil to forsake,
The cross of Truth to bear,
And love and reverence to make
Our daily lives a prayer.

ANON.

Miscellany.

TOUSSAINT:

AN HISTORICAL ROMANCE.

(From an unpublished Translation from the German of Theodore Mugge.)

CHAPTER VII.

As the company, to which the preceding chapter introduced the reader, disappeared among the trees, a dark form stepped forth from among the bushes and then laid itself under the branches of the wild fig-tree. It was enveloped in a mantle, and its head was partly covered by a long palm-leaf hat.

Suddenly a second figure appeared, stealing softly up the steep. With the swiftness and caution of a snake, it wound along over the grounds, now crouching, and now bowing under the thick and prickly branches of the under shrubs, and at last throwing itself with a cry of exultation, down at the foot of the tree, as the low voice of the person first mentioned, uttered a strange name. The dim star-light faintly shone upon this new strange group.

At the feet of the veiled being lay a black, athletic proportions, who, whimpering and sobbing, kissed the very dust, and laid his head on the ground. Then, again, he raised himself up, and suddenly squat down and strike his hands together, a movement which he accompanied with a singing guttural sound, and the full negro type of an extravagant expression of delight. The other remained still and silent, accepting these demonstrations of devotion with the air of a hero presiding. After a while, just as the negro was becoming wearied and was seeking in a half-kneeling posture, and with glesmmy eyes, to penetrate the darkness, and descry the lineaments of the divinity that he was worshipping, the veiled figure threw aside his mantle and laid his hand upon the woolly head before him.

"Mars Plaisir," said, "he friend and brother, we have met met for a long time."

"A long time," echoed the slave, with an expression of deep sorrow.

The poor Plaisir feared that his friend had forgotten him.

"The son of Gain Ginu," said the other, impressively, "never forgets his friend of the tribe of Arradas." These few words appeared to thrill the very soul of the poor negro. He threw himself down, and again embraced the feet of Toussaint. "Master! master!" cried he, "command thy poor slave. His soul is thy property. Oh, oh! Mars Plaisir is only the dust of thy feet. His boy came to him and said: 'Father, among the trees in the forest, there stands a black man, his eye is as fire, and his voice is like thunder. Tell Mars Plaisir, said he, that a man waits on the hill, near the sea, that Mars Plaisir must be silent, and come to him when the sun has disappeared in the West.' Then the poor Plaisir knew that his lord was here, and his delight was without bounds." Toussaint here threw off his mantle, and the negro gazed at his dress, glistening with gold lace, with open eyes. Toussaint was well armed. He wore a belt with pistols, and a short, richly wrought hunting knife, glittered at his side. But the rude wonder of the negro increased, when the son of Gain Ginu, the slave of the plantation Breda, drew out a watch set with brilliants, and endeavoured, by the star-light, to ascertain the hour. At this moment the majesty of this great personage, of whose divinity he seemed to have no doubt, seemed almost to overwhelm him.

"You know, Mars Plaisir," said Toussaint, "how I loved you, and how I mourned for you, when years ago, they tore you from my side at Breda, dragged you from market to market, and at last sold you in the South."

A groan burst from the negro, and he covered his eyes with his hands.

Toussaint seated himself on the ground, and invited his friend to be seated beside him, while in a gentle voice and in the deep, gutteral tones of the Arrada tongue, he sought to administer consolation. He then proceeded to make a few pointed inquiries, and in a few moments he was fully informed as to the state of things among the blacks of the South, the place of their gathering in the morass of Lafiolte, their leaders, their plans of revenge, and the doings of the white and mulatto planters. He then inquired, minutely, about Rigaud, and listened with eager attention to the communications of the slave. But the latter could hardly speak of Rigaud, without stopping in the middle of his story, to kiss his master's hand and then to listen, and then continue to speak in the lowest whisper. "Great man, this massa is," said he, his eye sees into the very souls of men, and no one dares to disobey him. The yellow massas come from far and near, and yesterday I worked among the Grellieres, he was talking with massa Ramiro. 'If I but lift a finger,' said he, 'men will spring out of the earth, from Cape Francis to Cape Nicholas.' He is a great sorcerer."

"And I," murmured Toussaint to himself, "I will cut down and blast this magical crop of his, as the sugar-cane is preparated to the torrent. He then fell into a reverie which Mars Plaisir did not venture to interrupt. "The black men fly," said Toussaint, at last, "but the day will come when they shall drive their enemies before them. How many still remain slaves, said you not so? Many are yet in bondage?"

"The mulatto slaves, the Saintras, the Griffies, and many a one, who has wife and children," replied Plaisir, with an expression of shame, as he thought of himself, "and if he would stand for his own backwardness hitherto, he added, "but never mind, Sir, God has come to us, and the holy Virgin will liberate us all."

Toussaint casp upon him an inquiring look, and Mars Plaisir proceeded to whisper, "Romaine Riviere, our brother, is with Dessalines, he is a holy man, great master, every night the holy Mother of God comes and speaks to him, and declares that it will soon be time to go and destroy the wicked white sinners."

"Such things must be," said Toussaint to himself, "but the prophecy of Rigaud will not believe that he has prophets in his house."

"Will you speak with massa, my Prince?" said Plaisir, in alarm. "Take care. He is mighty in his wrath, and the yellow man is cunning."

Toussaint looked forth pryingly, into the darkness, and rose from the ground. "Go," he whispered, "creep softly like the wood-worm. Hear a horse stands under the willows, lead him to the bridge, on the road to Gonave, and await me there. Away quickly, I know it well, I miss Rigaud's approaching, I have called him. I hear his step. My ear is open. It takes in his words."

The negro stared at his lord with a look of terror, and then vanished in the darkness. He could see or hear nothing, but he trembled with fear in every limb, as in ecstacy, he had laid his head on the dim outline of the eminence, two figures standing together, emerging from among the trees.

It was Rigaud, who, standing in close conference with Petion, approached the fig-tree, among the gnarled roots of which Toussaint was concealed.

"Yon cheerful mountain, my friend," said André Rigaud, softly, "There," and he pointed towards a twinkling point in the distance, the light-house of the harbour of Port-au-Prince, "there a new storm is brewing and the crisis is at hand, to break in fire ere long. Yon ask me what these two good-for-nothings shall do, that we have taken, the frivolous prattler Dubuisson, and that fool, Bullet? Bullet! Bullet come at any other time, so boldly and insolently, I would have give them a lesson which they would not soon have forgotten. But now they are welcome guests. We must take as tender care of them as of a couple of little birds, and give them sugar, and make them sing."

"I am afraid," said Petion, "that Augustin will wring these little birds necks, if they do not cease singing their love songs."

"I guess I can bring him to reason," replied Rigaud. "Augustin is like a war-horse, who, at the first blast of the trumpet, forgets everything, and then blasts the wind fires an hour before he can bring mast away to the South this very night, and collect our friends on the coast."

"You play with men's passions," said Petion, "they must serve your views, but mike care, the devil has ways yet been raised in vain."

"You are a young man," replied Rigaud, with a laugh, "with your high notions of virtue, and every little piece of devility looks to you like a crime. Dubuisson is so prudent, as a worm in the bone, he veins there runs a single drop of African blood, but her heart is as cold as if she were made of ice. She has only one weakness. She loves my world better to distraction, but she has more judgment and understanding in her little finger than he has in his whole body. If the rich fool, Jamecourt, has a fool, why, let him pay for it. How! the deuce! will you never believe that the Creole, the rake, the good-for-nothing, the fool, is a man, and not a mere monkey to play with? Farewell, my friend, down there in the bay, lies the boat. You will reach Gonave in two hours, and your horse will carry you by daybreak to Beaumont. Tell the Governor, that I have struck, tell him the mountains are in a flame, and that we must feed the fire. Collect all that you can and escaping, you must be here, and join Toussaint in the South, and so we shall hem them up in their towns until we meet to celebrate our victory down there in Port-au-Prince."

A low sound like thunder, which the wind brought over the water, interrupted him. "Oho!" he cried, "they are in a hurry, the white men would I give, could I only see the raging rabble, how they run up and down, firing off their alarm guns, and fancying the cursed Brigands are at their heels. Our sailors are drinking in kitchen and cellar. Away, Petion, this night will cost some of our poor brethren their lives, Pratol and his assassins have long turned for blood, I, I have to pay them, I, to pay them my debt."

"And when," said Petion, with emotion, "when will the day come, when the bloody payment shall be made? When will the oppressed people, men shall as brothers united by wisdom and love? O, if I knew that it never would come, never could come, I would plunge my dagger into my breast, and at least I would escape this."

"Be silent," said Rigaud, "and hold your tongue. Thou art a child, and knowest not what thou speak. Thou art a child, and knowest not what thou speak. Thou art a child, and knowest not what thou speak