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TERMS.

"TWO DOLLARS per annum, payable in advance—or Two Dollars and Fifty cents—or $3,00 at the expiration of the year.

"Letters and communications must be post paid. The rule is invariably adhered to in order to shield us from the frequent impositions of our enemies. Those, from the friends of the slave, we wish their letters to be taken from the Post Office by us, will be careful to pay their postage.

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REFUSE OF OPPRESSION.

[From the New Orleans True American.]

THE VICE PRESIDENCY.

The elevation of Richard M. Johnson to the Vice Presidency of this Union, may be regarded as an event in our history. We can not, at the moment, assign a predecessor, who has yet been placed in this important station—important since the election of Mr. Van Buren, as being the certain stepping stone hence, to the Chair of State. We can not now stop to inquire into this point, so that the provisions of the constitution are complied with. But we do care if it be worst practical consequence, that our institutions should place the Vice President's mantle. No one has regarded Mr. Johnson as an abolitionist. He lives and has lived in a slave state. He owns slaves. But there is not a negro in the Northern states, not a sensible and genuine abolitionist in the country, who does not feel a rapid succession to be a second crime in the gift of the American people, as one of the clearest and most important gains to the cause of emancipation, that could have been given. Mr. Van Buren is an abolitionist. And so must every true friend of the southern states consider it.

Col. Johnson is a practical abolitionist. He has encouraged Tyler in his treason. It is his social sympathy, as Mr. Bennet lately observed, that the negroes seek for. What is liberty to them without social sympathy and equal rights? They care not to see themselves emancipated, not only from the tyrannism, but from the conventionalisms of society. Col. Johnson is a slave-holder.

State character or a man's private transactions should not enter into our estimate of his capacity to a public station; but if these transactions are, in his opinions, to affect the structure of society, or our business is to examine them, expose them, and point out their tendency. We repeat, the Col. has lived in a slave state. The reader knows he has lived the way. This same person is Vice President of the United States. What an example! New Yorkers, we are sorry—sorry—that you have to look to Clintonings and by the Birneys. They will point to him as the greatest champion of their schemes.—They will exclaim triumphantly—the Southern states have their back to an equality with the white; see, your Vice President is an amalgamationist of the first water, and we will not, we dare not, we have the votes. Political influence will be next brought to bear. The Colonel must be President. He will serve under the second greatest and best,—and then the Regency will be the abolitionists, strong enough, we fear, by 1846, to elect their own man. Such must be the natural result of the election of the Prince of amalgamanists to the Vice Presidency. The sin will be on the heads of those Southern members who voted for him. It was a treachery, of which they can never be forgiven. And yet these same men will flame away against abolition petitions, as if they could do any harm, in comparison with lifting Johnson to the Presidency of their own body. Apart from all political considerations, we believe that the election of Tecumseh Killer, is to work the overturn of abolitionism in the Union. But the Union must be preserved. Men may talk of southern conventions, disunion, &c. &c. as they please, but when the time comes, they will shrink back. We beat out their own brains, they will be *too ready* to get out of the way of its strokes. It is a lamentable condescension, it is a most ominous circumstance, that Johnson was urged some time last summer at Washington by a northern statesman in conversation with Gen. Green, "Who knows, you may, you will find on the question of abolitionism, very true tories to your rights and to your interests in the United States." Johnson, we suppose, will be the president. Then upon it, that the domestic institutions of Kentucky will be the way, be broken up.' How prophetic! Have not the events of this session gone to verify the prediction?

We can escape from this threatening danger but in one way. The people, the people are our only refuge. Let them be on the alert. Let them set aside any considerations—let them heed not the declamations of demagogues,—let them choose men to the state legislature who will vote for a speedy and decisive termination to instruct Southern senators in Congress to go for the Constitution and act on the question of slavery as the interests of the south demand, let them elect men to the House of Representatives on the same principle,—let them instruct their new representatives to call a convention of the southern states,—let them choose to that convention, good men, true and tried,—let them throughout the south go to work as a unanimous President at the next election, let them do all this and more too, let them look to their own interests, and the country be saved. But if they will be hoodwinked by the demagogues of party, either majority or minority, they are equally traitors to the union and to their interests, with the men who have already placed in power.

SLAVERY.

A REVIEW OF MR. CUTTING'S SERMON

On the Influence of Christianity, on Slavery. Delivered in the Unitarian Church on Sabbath evening, Feb. 19th, 1837. By ALANSON ST. CLAIR, *of West Boylston, Mass.*

A discourse has recently been delivered in this town, by a clergyman of Boston, on the Sabbath, a part of which is devoted to the influence of Christianity on Slavery. To this portion of the discourse, we shall devote our present remarks. Of the object of the author, and the circumstances in which the lecture originated, and which caused its publication, we have nothing to say. Being published, it has become public property, and every which any member of the community has the right; and as one of them, we shall take the liberty of noticing its probable tendency, and so far as we consider that tendency evil, of making the evil apparent. We dissent from the main positions in the discourse; and it will be our object, on this occasion, to correct several statements on which they are founded, and which, being shown to be erroneous, will, we believe, overthrow the author's ultimate conclusion,—viz: *that through the influence of Christianity, slavery in this country has been so modified, that it is little but a name, compared with what it was in Greece and Rome.*

Now, if we mistake not, the truth of the case will appear much otherwise;—the state of the Southern vassal will be seen to be worse, compared with that of his master, than was the condition of the Greek and Roman slave, compared with that of his lord. While christianity has revolutionized the civilized world, given safety to human life and security to property, taught the citizen that liberty is his birthright, and made it a sin, a widely different thing from what he formerly was;—it has done little or nothing for the slave, unless it has first broken in his yoke, and have elevated slavery to be a system of total depravity, introduced into it, and made the enemy of mankind,—a system which Christianity and self-sacrifice, but can never *reform* nor *ameliorate* into any thing approaching the moral tendency and cardinal principles are ruin—ruin of soul and body,—that if left to itself, it would involve in one common perdition both slave and owner;—and that it were as wise to think of reforming the evils of *purifying* corruption, as of reforming the evils of slavery, and yet continuing the system. Nor do we desire any plaster proof of the soundness of the opinion, than the conduct of slaveholders now in the national house of representatives.

Mr. C. begins his comparison of ancient and modern slavery, by a quotation from a book written by Dr. Channing. The article is too long to be inserted here; and therefore we shall be obliged to set down detail, and—but if they shall be such as represent the system in the blackest light.

"It was a slavery not so much of black as of white men. The most of the laborious slaves were Greeks, not merely of the Barbarians but of Greeks, not merely of the vanquished, but of the victors, the wisest, educated and refined. Wealth and conquest were the chief means of supplying the slave market. They added to the population of Rome, Greeks. Noble and royal families, the rich and the great, the learned and powerful, the philosophic and the poet, the most and best men were condemned to the chain. Such was ancient slavery."

And in all this what is there that is evil, of which American slavery cannot boast as fairly as *Roman?*

* This table is taken from Jay's Inquiry, p. 8.

VOL. VII. OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE ALL MANKIND. NO. 18.

BOSTON, MASSACHUSETTS.] [FRIDAY, APRIL 7, 1837.

Is a fetter heavier upon a white than a black man? Can bastardy wear a yoke more galling than a Greek? Cannot a virtuous, educated, refined man perform the drudgery of a slave with just little more ease than he can an ignorant and debased one? Or because misfortune, or the hand of some tyrant may have debased and kept a man in ignorance, is that a pretext to make him a slave, or reason why it were less cruel and wicked to sell him into hopeless bondage for the rest of his life?

And what has supplied the American slave-market? Piracy—pirate slaves, have been our no possible pretext for slavery, that pretext would be *afforded by war*, especially in the days of ancient Greece and Rome, but it was by this means that they procured the chief of their slaves; not one in ten was obtained by piracy. But American slaves have all been stolen from their homes and parents. Nor have these pirates respected character or condition any more than did those of Greece and Rome.*

But the 'rich,' 'noble,' 'powerful' and 'royal,' were condemned to the chain.' And did it lang more heavily about their bodies than it would upon those of the poor, 'ignoble,' 'poor' and 'lowly? This is a declaration to which Mr. C. and Dr. Channing may subscribe;—but it appears to us not only utterly anti-republican, but odious and detestable. But suppose it were sound;—suppose that to enslave the rich, noble and royal were certainly more cruel than to enslave the poor, humble and poor, for the same purpose. How much advantage does American slavery gain by the admission? Have not southern pirates been in the habit of Africa spared age, sex, character or condition, when it was for their interest to steal, and when they had the power to kidnap? Has not the theft been just as indiscriminate, wherever they had the power to carry it on, as would have been the conduct of Napoleon, had he sold all into slavery to the highest bidder, who could be captured at Berlin and Vienna? He must be poorly read in the history of the African slave-trade, who has not yet learned, that neither age, sex, character nor condition was any protection to the defenceless natives against the inhuman piracy of these christian man-stealers.

The next thing in the discourse claiming our attention is a passage upon the 10th page. After making it very plain, by several pages of quotations, that slaves in Rome and in two of the States of Greece were, besides being frightfully numerous, awfully degraded and ill treated, the author thus announces the condition of the slaves in our country:

"Passing over in a word, the Christian countries of Europe, which have rooted out their slaves, and the States of this Union which have done the same noble deed, and looking at slavery as it is now in those Northern States, that yet is at once relieved from the pain it held felt in viewing Greece and Rome."

And how relieved of this pain? Why, by two considerations. First, 'their number compared with those in ancient slavery is small indeed;' and second, 'the slaves at the South are in a widely different character from those who were the chains in ancient times.' An easy matter truly to state a position, but often a very different one to make it by proofs.

And upon both of these, it must be owned that Mr. C. is as sparing of proofs as he is of truth, and at his description of the slavery of Greece and Rome.

Let us examine these statements respectfully. First, 'their number compared with those in ancient slavery is small indeed.'

Is this the case? Yes, it is by Mr. C's computation. Athens the citizens were thirty thousand, and the slaves four hundred thousand, (more than thirteen slaves to one free man.) There is no reason for supposing that the population of the states of Greece exceeded that of other nations. In comparison with Italy, the reverse appears to have been the case. We have seen that there were two and a half millions of slaves in the slave states, to four or five millions of free men; and to make the number equal to that of Athens, the slaves would have to be two half millions must be increased to almost an hundred millions.' (Sixty-six and two thirds millions.)

Such is Mr. C's comparison of ancient and modern slavery, in which he brings him. But there is a circumstance connected with this question, which he forgot or neglected to mention, but which, when added to the account, will altogether change the sum total. It is this: Rome had been five hundred years, and Sparta and Athens fifteen hundred, in acquiring the slave population which composed their armies, our slave-states have, upon the average, been not more than one hundred, in procuring their two and a half millions. Suppose Greece and Rome, in more than eleven hundred and sixty-six years, did procure thirteen slaves to one freeman. Did not Christian St. Domingo and Antigua, within less than one fifth of that time? And whether our slave states bid fair to do as much, may be seen by the following. It is the ratio of increase for years, both of the free and slave population in nine of the States, by a comparison of the census of 1830, with that of 1820.

	Free.	Slave.	302 per ct.
N. Carolina,	87.	221.	1204.
S. Carolina,	124.	1204.	1001.
Alabama,	568.	1001.	367.
Mississippi,	236.	367.	1447.
Louisiana,	1043.	1447.	777.
Missouri,	565.	777.	204.
Tennessee,	196.	204.	102.*
Kentucky,	1015.	102.*	
Arkansas,			

This gives an average increase of free population in these nine States, of a fraction over 57 per cent. in ten years, equal to nearly 6 per cent. per annum; and an increase of slave population of a fraction over 90 per cent. in ten years, equal to 9 per cent. per annum; consequently an increase of slave population over the free, equal to more than 3 per cent. each year. At this rate the slave population is doubled every eight years, the free, nearly doubled every twelve years. If the number of slaves in these States be now equal to half the number of free men, they will by this ratio of increase, in twenty-four years be equal to the whole, in forty-eight years they will be two to one, in seventy-two years four to one, in ninety-six years eight to one, and in one hundred and twenty years, there will be sixteen slaves to one free man. What their numerical superiority over their masters would, by this ratio of increase, amount to in the course of a thousand years, we will not venture to state; but that of the Greek and Roman slaves over the free men in the time of St. Paul, Mr. C. may easily satisfy himself by a examination of his quotations. While comparing our slave States with those of Greece and Rome, he does not seem to have cast one thought on the fearful rapidity of our increase, more than a thousand years old, while the former were scarcely one hundred,—and that between these nations there is no parallel in the age of their European parents, they will be able to boast a much more numerous offspring of 'chattels personal.' So much for 'their numbers being small indeed, compared with those in ancient slavery.'

We come now to his second statement, viz—that 'the slaves at the south are of a widely different character from those who were the chains in ancient times.' In what does this difference of character consist? In treatment. The Greek slaves had their religious and moral rights, they may deem mercilessness inflictions. They were tutored to duty as wild beasts are tamed, with stripes and crushed severities.' Their master 'debased their natures by habitual licentiousness; he endeavored to extinguish in their breasts every spark of generous or manly feeling, by illiberal education, by accustoming them to blows, indignities and insults. They were 'wholly at the command of their masters, to be employed as they saw convenient in the worst and most wretched drudgeries; and to be used at their discretion, punished, starved, beaten, tormented, and that in most places without any appeal to superior power, and punished even with death itself.'

What charming picture! Is not this, in every domestic animal which had become enfeebled in his employ, should be exposed as the miserable herdsmen of the Russian serfs, when speaking of their condition, to the mercy, to perish of hopeless want on an island of the Tiber? They were slain by hundreds at the Coliseum for the amusement of the people. It was customary for bands of the Spartan youth to be sent secretly, from time to time, into the country, that they might exercise their dirks upon their men. This was a measure of common political precaution, in our Southern States, to prevent insurrection, and preserve laws on the slaves, and the laws which protect them from not always enforced, and although there are instances of licentiousness and cruelty, as there always will be while the odious system of slavery exists in any form,—yet the laws provide for their general protection, and the public sentiment of the south, and a majority of the slaves are well fed, well clothed, and treated with kindness. Indeed, slavery is the same in *principle*, it is *practically* quite a different thing, from what it was in the period we have before contemplated.'

If this be not designed and well calculated to deceive, this is wide spread and crying sin in our nation, to lull the half awakened conscience of the readers to sleep as to its body and soul destroying tendency, and (so far as it can influence,) to palsy every effort in the cause of emancipation, we confess our ignorance of its meaning. While by calling this monster a serpent, by telling how much he listen him, and by making a pet of the children of his parents, the author leads his readers to expect he shall not fail to guard them against all his wiles, he is carefully leading them from authority, which by his own confession is doubtful) into a delusion, (ing unable to fly, swim or crawl, he is without fang or sting.) To this sort of logic and sermons does Southern slavery owe its continued existence and its existence; and but for the shield thus afforded it by the pulpit of the Free States, it had, before this day, been annihilated by the influence of its enemies.

Now we not only dissent from him in his conclusion as to the condition of American slaves, compared with that of the slaves in Greece and Rome, but we think very differently of the system itself. We look upon it as being more than death. Nor are we quite sure he would not come to the same conclusion, were he likely to become the subject of its tender mercies. What man is there—worthy to be called a man—who would not rather see his parent, wife, brother, sister, child or relation, laid in the grave, than kidnaped and sold into perpetual bondage? What man would not rather die himself, than be torn from every endearment, and doomed to a life of hopeless servitude? Let the question, upon this point, be put to those who have been obliged to keep his virgins chained and barred under latches to prevent their seeking relief from their misery in death, and, if, in the recorded world, who have pronounced it piracy, answer. Then death in slavery is a mercy, and all those numerous cases of slave-murder, pined by Mr. C. in Greece and Rome, instead of being aggravating circumstances, were bright spots in the system;—and the author is ignorant of the nature of favor, had they put an end to the miseries of them all at once. Indeed, if we mistake not, the slavery in the Greek States was not so much more cruel than that of the South, as the slaves in the South were as much more numerous than their masters, as they were in Sparta, what reason we have to believe that they did not be murdered as frequently and for the same purpose?

And are not the slaves of the South 'wholly at the command of their masters' be employed as they see convenient in the worst of dangers, and to be used at their discretion, famished, starved, beaten, tormented, and that in most places without any appeal to superior power? Answer. 'A slave is one, who in the power of a master to whom he belongs. The master may sell him, dispose of his person, his labor, his industry; *he can do nothing, possess nothing*, nor acquire any thing but what belongs to his master.' Lou. Code. Act. 3.

'Slaves shall be deemed, taken, reputed and adjudged to be chattels personal in the hands of their masters and possessors, to all intents and purposes whatsoever.' S. C. Law. 'A slave is entitled as wild beasts are tamed, with stripes?' Are not their slightest errors resented with the most merciless inflictions?' Indeed, Mr. C. is so far from intend, that *all slaveholders* lay down non-resistance and the *most perfect* and *uniform obedience* to their orders as a necessary principle for the government of their slaves.' S. Carolina publication.

How do they obtain this '*non-resistance and most perfect and uniform obedience to their orders?* Ans. '*The only principle* upon which any *power* *the slave can be maintained is* FEAR, *and he who denies this has little knowledge of them.*' R. J. Turnbull, Esq. of S. Carolina. 'Whether, 'upon the principle of fear alone,' uniform and most perfect obedience to all orders can be enforced without 'tutoring them as wild beasts are tamed, with stripes and cruelest severities,'—let the hearer judge. Whether this system would not necessarily require 'their slightest errors resented with the most merciless inflictions;'—whether this, united with those laws, which disqualify the slave ever to bear witness against his master, and at the same time encourage him to expose every fault and crime of his fellow slave, and which name thousands of his most innocent actions crimes, be not designed and well calculated to 'extinguish every spark of generous or manly feeling,' let the hearer judge also. Do not the Southern masters 'debase the natures of their slaves by habitual licentiousness?' Ans. 'The best blood of Virginia flows in the veins of the slaves.' Mr. Faxon of Va. Read the descriptions of runaway slaves, and see if they are often mistaken for whites; see them on every plantation herded together like cattle; see those scenes and transactions of their every day life, and cannot be distinguished from their masters; examine these things, and then ask thy own heart how much our southern masters are behind their Roman predecessors, 'debasing the natures of their slaves by habitual licentiousness.' But do not the laws 'provide for their general good treatment? How? Ans. 'Slaves, by the laws, are considered, and so do they 'provide for the general good treatment' of beasts 'physically.' And when these provisions are violated, the beast has the same 'power of appeal to a higher power,' and the same means of redress, that the slave has, and his complaint would be heard and redressed, if he had a friend at Court. Suppose the Slave States; for, effect—a show of justice—provide by law, that he who murders a slave shall be hanged. They immediately not only make that law null and void by making the slave—forbidding his being a witness in any case whatever, of which a free man is a party, but they throw over the hard barrier of the laws, which they have by declaring that his death may be caused by moderate chastisement. Any southern planter owning slaves, may murder one of them in broad day the face of the other, and unless some white man happen to witness the slaughter, he cannot be so much as indicted for it. Indeed, they may doom them to any 'drudgery' he pleases, punish, starve beat and torment them to death, if he will;—and it is in vain to talk of redress or appeal to a higher power,' so long as the law makes the slaves as dumb as a beast. What demon, we would ask, could ever desire a safer warrant or a more unlimited license to commit every crime on his fellow-poor wretches, than is given by a law, which, with a single stroke, forever cuts off the slave from all power of redress?—But surely, you will admit that a majority of them are well fed, well clothed, and not over-worked. O, no; not for a moment. This is a statement which we must flatly deny.—And we boldly affirm, that if any confidence is to be put in the word of those who have spent the most of their lives, in the south, and who can have no interest in disguising the truth,—or in the word of those men who have been slaves and who best know the truth, the majority of them are 'ill fed, ill clothed,' and 'overworked.' If Mr. C. be dissatisfied with this, we have only to remind him, that he has given the authority on the point, and that none, directly or indirectly, have contended in the perpetuation of slavery, will be satisfied with it.

In a note Mr. C. remarks, 'that in many parts of the south, a majority of the slaves receive *oral religious instruction*.' Is the slavery of the 'Family Slaves.' So did the slaves of ancient Greece and Rome receive '*oral religious instruction*;' and under both systems for the same purpose such instructions are imparted to the devices of the south—and the 'last spark of manly feeling may be extinguished,' and the 'chattels personal' be the more passive in the hands of their masters.

But is it a *fact*, that *one-fifth part* of the southern slaves receive so much as '*oral* religious instruction?' Let the question be answered by Southern clergymen; and let the northern apologist, who has labored to disguise the slave's unparalleled wretchedness, and who has with ill-timed zeal, ever the horrors of their condition, blush and be silent while he reads the awful disclosures made by thieving masters. Says Rev. Charles C. Jones, of Georgia, before the Presbyterian Church of Liberty and McIntosh Counties,—'Generally speaking, the slaves appear to us to be without God and without hope in the world. Practically speaking, they are atheists—We cannot cry out against the Papists for withholding the Scriptures from the common people, and for keeping the people in ignorance of the way of life;—for we *withhold* the Bible from our servants, and keep them in ignorance of it, *while we will not use the means in our power to read and explained to them.* The cry of our perishing fellow-creatures, upon us from the sultry plains as they bend at their toil; it comes up to us from their humble cottages when they retire at night, to lie down on their weary limbs; it comes up to us from the midst of their ignorance, and superstition, and adultery, and lewdness. We have manifested no sensitiveness of horror at abandoning the souls of our servants to the adversary—the roaring lion, who goeth about seeking whom he may devour.'

This would have been pronounced hard language, —perhaps treason,—by the state of Georgia, had an abolitionist uttered it, and a reward might have been offered for the head of its author. But we have stronger testimony yet to add:

'Who would credit it, that in these years of revival and benevolent effort, in the Christian Republic, there are yet *two millions of human beings, in the condition of heathen—and in some respects in a more vicious condition?* Facts long continued and close observation, we believe that their *moral and religious condition is such*, that they may justly be considered *as heathen in the midst of christians, and will bear comparison with the heathen in any country in the world.* The appeal to the ignorance of the slave, and *never will be under the present state of things.* In the south field, extending from the entire State beyond the Potomac to the Sabine River, and from the Atlantic to the Ohio, there are, to the best of our knowledge, not twelve men who have the power and will to do the thing, a ministry of their own color could neither be obtained nor tolerated.

'But do not the negroes have access to the gospel through the stated ministry of the whites? We answer no,—the negroes have so very different wants from the whites, that of course, no churches;—neither is there sufficient room in white churches for the accommodation of them, if we let the churches in the slaveholding states built expressly for their use;—these are the exceptions in Georgia. We may now enquire, whether they enjoy the privileges of the gospel in their own houses and on our plantations. Again we return a most decided negative. We have no time to spend in their own fireside; they have no family altars, and when in sickness and sorrow we visit their habitations, we bring to them the consolations of the gospel, nor to bury them with solemn and appropriate services.'

Report of the South Carolina and Georgia synodical committee on the religious state of the slaves.

'Let us establish missionaries among our own negroes, who, in view of religious knowledge, are as debasingly ignorant, as any on the coast of Africa. We have, in our section, that throughout the bounds of our synod, there are tens of thousands of our fellow-creatures, who speak our language as ourselves, who never heard of the plan of salvation by a Redeemer.' 'We fully concur with what our surveyor-general has said respecting the heathen among ourselves.'—*Charleston (S. C.) Observer.*

Such is American slavery; and such the condition of the Southern slaves, (and we speak of the tenancy of the system, but) by Southerners, who are clergymen, slaveholders, and hearty despisers of Abolitionists. Such is the bright picture upon which the *eyes of Northern slave-apologists—christians—can rest with satisfaction;* nay,—by gazing upon which, they are '*at once relieved from the pain they had felt in viewing Greece and Rome.*' If so, we should think it must be owing to their having been kept so long in the gaze as to have become paralized and unable longer to feel pain at all.

Now we would feign learn whence all this pathos about the influence of christianity on slavery? What has it done in any country, that it has not first burst the galling fetter? Slaves are still, by the laws of our Southern states, treated like brutes in every sense but one; and that is, it has made them criminal and punish them for it with the most merciless inflictions' for violating their mandates, of which the slaves are just as ignorant as beasts. It holds them as 'chattels personal,' to all intents and purposes whatsoever.' We know very well, that wherever christianity is known, operates, and recommends are heeded, slavery is annihilated; nor do we believe that any man (possessing ordinary information on the subject) can, at the present day, doubt the truth of this position.

The poor debtor—the son or daughter of the free man—was formerly liable to become a slave, or be put to death at the will of the parent or creditor. But Christianity has thrown her life-shield around them in the form of statute laws, all over the civilized world. She has infinitely ameliorated the condition of all free men, wherever she has the ingear. Upon every form of government her influence has been exerted, till all Christendom is revolutionized. Slaves are the only class of beings, where she has not destroyed it root and branch. Slavery is still worse than death.—And why all this? Plainly because slavery is a system of sin, and does not admit either of revolution or reform, —because it is a violation of the will and design of God, and the whole nature of man, because it is natural tendency is to destroy in man all knowledge of his Maker, to deprive him of the possession of himself and the rights he has given him, to convert him into a beast, and to compel him to violate all the commands of God at once. This is reason enough;—and so long as slavery is slavery, we shall look for no effort, sufficient to remove its evils without first destroying its existence. 'Every plant which our heavenly Father hath not planted, shall be rooted up;' not *planted*, nor *whipped off*, and left to spring up again;' Ans. One remark more, and we are done.

'Neither Christ nor his "disciples," "did or attempt to do anything directly against the institution of slavery." "Paul did not small it. * * * * * He doubtless felt a great sympathy for the men of the Roman world in the wrongs of his condition;—but knowing that slavery and christianity are in everlasting opposition, he wisely left the cause of emancipation to the results of Christianity, by preaching its principles.'

And suppose our Saviour did not attack slavery *directly*. Is this a reason why we should do so? The system did not exist in the nation when he lived. Moses had provided for its extermination among the Jews. And at the time of Christ's mission, they were upon the verge of destruction, soon to be swept from the page of existence as a nation.

But how does Mr. C. know Christ failed to do one word directly against the unlawfulness (lawfulness) of slavery? Is every thing he said recorded in the New Testament? O, no. Of his whole life and ministry, we have but about 55 small octavo pages. Like the Constitution of a Nation or State, these brief memoirs consist chiefly of fundamental principles, left to be carefully sought out and enforced by his followers: and Mr. C. might with equal propriety, say Jefferson 'said not one word against the lawfulness of slavery,' because it is not written in our Constitution, or because Jefferson, if he thought proper, because he does not find the struck in the New Testament. Jesus said so many things not recorded there, that John affirms, if 'written, the world could not contain the books. And what he did say, but in explaining and carrying out to his disciples, the principles recorded by the Evangelists, which Mr. C. admits 'necessarily subvert slavery?'

'Paul did not assail it. * * * He addressed the slaves'in language like this: 'Be obedient to your masters.'" And so do abolitionists—urging upon them to endure their unmerited sufferings with submission, patience and resignation;—and so far had we mistaken the matter, as to have considered St. Paul one of the great leaders in our glorious cause. We had thought he spoke directly to the point—claiming slaves with murders of fathers and mothers,' who, be declare, shall not inherit the kingdom of God; that he told the slave to use his freedom if he could get it;—and that in one instance, he carried out the principle so far as to harbor and detain a runaway slave till his master became a christian, whereon he sent him back with a demand upon the owner that he should immediately receive him in the world, not as a slave, but a brother. This is as much, to say the least, as any abolitionist has been lynched for.

Mr. C. would 'say not one word *directly* against the lawfulness of slavery,' because of the 'ill effects' it would produce. But slavery and christianity are in everlasting opposition, he would preach the *principles* of christianity, and thus 'modify and remove' it 'peacefully.' Neglect to attack *sin directly*, because it will offend *sinners* and make an excitement! Strange the Saviour and apostles could not have been as wise and prudent, and thus 'avoided any immediate ill effects' of preaching against sin, and thus prevented the rising of tumultuous disorders! Strange also, that Mr. C. should not be as wise and prudent in relation to denouncing drunkenness and other sins, than which this is vastly more criminal, and thus 'avoid the immediate ill effects' of preaching the truth to tipsers and drunkards. We venture to opine that slavery is the only sin he treats with such prudent indirection, unless it be some one, to attack which would be very dangerous to his 'ease.'

Whatever is done to promote christianity, is the best and strongest weapon to bring against the sin (Slavery.) True, if you mean christianity among the slaves,—because they cannot enjoy it without being first emancipated: their masters will not, while they are in slavery, allow the gospel to be preached to them, or hold it out to them as God.—But if you mean christianity among their masters, the remark will not hold true. Slavery was introduced into this country by professed christians; and by such she has thrown up her fortress and the gospel preached to them, and that, too, on Mr. C's plan? What has it done? Nothing, except to permit the number of slaves to be multiplied an hundred fold. Nay, does not slavery *now* exist, by its existence, on the *church* in the *Slave States* for *reasons and palliations!* Let christianity be preached in this manner, and the slaver will certainly, and without any effort make her liberal donations out of the gold he has extracted from the sweat, tears and blood of slaves; and bring out his slaves to church, and publicly and boastfully boast to abolitionists, that 'they are not afraid to go all through the South, and publish their sentiments in Congress.'

But for us, we have no fellowship with such a policy. We know not how 'to persuade men' to 'accept of the kingdom of heaven' on such terms. We know not how 'to declare the whole counsel of God,' without 'denouncing a system which is crimson with guilt, in description, in direct terms, and admonishing men incessantly to abandon it on the peril of their everlasting welfare. We believe the garments of the church in this country are now red with the blood of souls for practising on the very system Mr. C. recommends,—and that we need never hope for the destruction of slavery, till she awakes from this sin and turns her attention to the conversion of the millions of heathen in our own nation, by turning her *batteries of truth against this slave-to-murder-and-destroy-souls-of-iniquity.* Nor have we the least hesitancy in saying, that, in our opinion, every sermon in America, of the character of the one we have now proceeded to review, serves only to rivet the fetters of the slave, and to accelerate both him and his master in their course towards perdition.

* 1 Tim. 9; 10.
† 1 Cor. 7; 21.
‡ Philemon 8; 18.

WASHINGTON, 8th March, 1837.

To the inhabitants of the Twelfth Congressional District of Massachusetts:—

FELLOW CITIZENS—When on the 6th of February last, the Speaker of the House of Representatives, in the hearing of the assembled House, placed the responsibility of answering the question which I had addressed to him, whether a petition, which I held in my hand, purporting to come from slaves, was or was not entitled by the resolution of the preceding 18th of January, prescribing that all such papers should be laid on the table, without any further action of the House upon them whatever; the most remarkable characteristic of the debate which followed, was the anxiety of the slave representation to escape from answering the question. They never did answer it. There are in the House one hundred representatives of slaves, about eighty of whom were present. There was not a man among them who did not know, or who dared to deny, that it was intended as a resolution, adopted the first of them who rose, Mr. Haynes of Georgia, after expressing his astonishment and surprise at my audacity, not only then, but on former days, to present petitions, fairly acknowledged that he did not know how to answer my question, and thought it might be giving too much importance to the petition to object to its being received. He then proceeded in a strain of invective upon my intellectual and moral character, and concluded that of Haynes, are set forth as they are in this interesting biography. Here we see that the children of the slaveholding members, seeing into what absurdities they were about to rush, attempted to divert the torrent of their wrath into another channel. He said he was for going to the fountain head at once, and asked leave to offer a resolution, not concerning the petition from slaves, but that the petition from citizens of Massachusetts, which had been received and laid on the table under the order of the 18th of January, should be taken off the table and returned to the citizens of Massachusetts who had offered it. The rules of the House were forthwith suspended to enable him to offer it; and he did offer it. The reason that he alleged for his resolution was, that the petition came from the negroes, and colored persons of bad character. This was ingeniously devised, but did not suit the fiery temper of the moment. One member, in a sea of opinion, that it the gentleman from Massachusetts was to receive any countenance from the House, it was time for the members from the Southern to go home. Another thought that if any man should disgrace the gentlemanly and manly office he lived, by presenting a petition from a negro, in favor of emancipation, the petition should, by order of the House, be committed to the flames, to which combustion another member proposed that the man who should present the petition should also be consigned. The firmness was now sufficiently heated, and Mr. Thompson, of South Carolina, offered as an amendment to the proposition the following resolution:

Resolved, That the Honorable John Quincy Adams, by the attempt just made by him to introduce a petition purporting on its face to be from slaves, has been guilty of a gross disregard of the duties of a member, and he be called upon forthwith to the bar, to receive the severe censure of the Speaker.

This was the first of a series of resolutions which absorbed three days of the time of the House, but upon which I shall not now waste yours. I invite your attention to a few of them, only to respond you in mark its characteristic *tone.* Mr. Jefferson has observed that the intercourse between master and slave is a perpetual exercise of bad passions and degrading passions—and it is in the order of nature that the habitual indulgence of this temper of overbearing domination should insensibly pervade the general character of the master, and urges him to assume a tone of superiority over his equals, and to hold the lofty language of power to the kinds it tolerated without rebuke. On the floor of the House of Representatives, the members, whether representing slaves or free freemen, are upon a footing of perfect equality with each other. Can you believe that your Representative, on that common floor, for asking of the Speaker the simple question, whether a petition which he held in his hand was in violation of the House, which it unquestionably did, because from that instant in the eyes of these members, a transgressor, and must be punished, and that the only question between them was whether he should be *instantly* dragged to the bar, and severely censured by a massive speech from the Chair, or the house, or burnt with his petition at the stake?

The whole transaction from beginning to end was in the highest degree indecorous. The resolution offered by Mr. Waddy Thompson was so wholly out of order as an amendment to Mr. Patton's resolution, which related to a subject altogether different. The Speaker's duty was to put it at once Mr. Thompson's resolution as out of order; but the Speaker was a master, and he received it. Mr. Thompson's resolution was then debated between him and Mr. Haynes and Mr. Lewis of Alabama, till it assumed the following shape:

Resolved, That John Quincy Adams, a member from the State of Massachusetts, by his conduct in introducing into this House a petition from slaves, for the abolition of slavery in the District of Columbia, has violated the sacredness of the rights and feelings of a large portion of the people of this Union; Regarding the petition as a mere pretext, made use of and by extending to slaves a privilege only belonging to freemen, and thus tending to the disturbance of the peace of the Union; and that the said member be forthwith called to the bar of the House, to be censured by the Speaker.

Resolved, That John Quincy Adams, a member from the State of Massachusetts, by his conduct in introducing into this House a petition from slaves, for the abolition of slavery in the District of Columbia, has violated the sacredness of the rights and feelings of a large portion of the people of this Union; Regarding the petition as a mere pretext, made use of and by extending to slaves a privilege only belonging to freemen, and thus tending to the disturbance of the peace of the Union; and that the said member be forthwith called to the bar of the House, to be censured by the Speaker.

My constituents! reflect upon the purport of this resolution, which was immediately asserted by Mr. Thompson, as a modification of his own, and as unintentionally received by the Speaker. He will know that I had made no attempt to introduce into this House a petition from slaves, and if I had, he knew that I should have done no more than exercise my right as a member. I know, that I had the utmost extent of the power of the House would have been to refuse to receive the petition. The Speaker's duty was to reject immediately any such resolution, and to tell Mr. Lewis and Mr. Thompson, that the first of his obligations was to protect the rights of members of the House, the word of which I had not in the slightest degree infringed. But the Speaker was a *master.*

Observe, too, that the resolution the notable discoverers set up, make no mention of the petition. Indeed, they had, in their hurry, forgotten that thought Mr. Thompson afterwards availed himself, to threaten me with the grand jury of the District and the Revolutionary Committee of Boston. I pray you to remember this, not on my account, or from the suspicion that I could, or shall exert, be in question, but because it shows the tendency, that to give you the *measure* of slaveholding freedom,—of speech, of the press, of action, of thought! Hitherto a question has been put to me, which I take for invitation of the slaves to insurrection, forfeiting all my rights as a representative of the people, subjecting me to a prosecution by a grand jury, to conviction by a petit jury, and to an infamous penitentiary cell—I ask you not what freedom of speech I left to my constituents, or even in Congress, but what freedom of speech, of the press, and of thought is left to you?

A slaveholding President of the United States has urgently recommended to Congress the enactment of a law to prohibit, *under severe penalties*, 'the circulation in the southern States, though the mail, of incendiary publications, intended to agitate the slaves to insurrection.' That Law the Congress of the United States have hitherto had much self-respect to refuse to pass. It is, by resolution, the fruit of the combined wisdom of slave representation from South Carolina and Alabama, from which they have made use in controversy to expound what *they* understand and mean by incendiary publications intended to instigate the slaves to insurrection and rebellion. I and my cause would have excluded by severe penalties from circulation by the mail.

Mr. Patton, the gentleman seat was next to mine, and at the same table, had got a hint perhaps from me, or from hearing my answer to some enquiry at my seat, that the petition was not for the abolition of slavery, and he knew that I had not attempted to offer it; he therefore cautioned the movers of the resolutions, that their proceedings were rather harsh, and that they had not ascertained the contents of facts. This gave me the first opportunity of interposing a word of self-defence—for which I refer you to my speech.

JOHN QUINCY ADAMS.

MEMOIRS OF REV. SAMUEL HAYNES.

We take great pleasure in giving place to the following very just and pertinent remarks, from a source of high respectability and worth.

MR. HEWBAUW:—Will you permit me to introduce to the notice of your readers the Memoirs of Rev. Samuel Haynes? It is a book recently issued from the press of the Harpers in New York, and a time, when the public attention is called to the character and condition of the African race, a book like this appears eminently calculated not only to enlighten and elevate the public mind, but to direct the public impression, as to the energies and worth of African mind. It appears to me, that among all the agencies which are now in operation, to turn the hearts of philanthropists, and the resources of benevolence into channels, that tend towards the elevation of the African race, nothing is called for more than that people, that which shows what the mind of colored men is capable of producing, and all the Efficient means of developing it, is not to be overlooked. The idea, that the colored race were made for bondage, and marked out to be trod upon, preposterous as it is in itself, is put to

COMMUNICATIONS.

REMARKS

On the threatened Dissolution of the Union, by the Southern States, on account of the interference of the Northern people with the subject of Slavery.

Rodrigo. Tush, man!
Iago. What say'st thou, noble heart?
Rod. What will I do, think'st thou?
Iago. Why, go to bed, sweet sleep.
Rod. I will immediately drown myself.

The threat of dissolving the Union, thrown out by the southern people, on account of what they are pleased to call the unwarrantable interference of the north with the subject of slavery, has often foreibly reminded me of the above quotation from Shakspeare's tragedy of Othello. Rodrigo, dispiriting of success in his unhallowed designs against Desdemona, resolves at once to put an end to his earthly career of guilt and misery, by drowning himself. So the southern people, holding to unrighteous bondage more than two millions of their fellow creatures, and fearing that they shall be compelled, by the force of conscience, to free them from their dreadful thralldom, if the subject is forced upon their minds, threaten to perform a deed, which will scarcely involve self-destruction, as the summary process contemplated by Rodrigo. This threat of disunion has been so often, and successfully used by the south, that they have become bold by impunity. They make use of it now, whenever they wish to carry any point of importance against the wishes of the north. But, it is to be hoped, they have now rung all the changes upon the term *disunion*, which the pusillanimous of northern mind will shrink at. The people must, ere long, awake to the utter absurdity of threats like these, coming from men placed in the situation of the southern people. They will then see that the powerful existence of the slaveholding states depends wholly on the continuance of the Union.

But, amid the multitude of threats, surely this of dissolving the Union, in consequence of northern action on the subject of slavery, is the most preposterous that ever entered into the head of man. If they have one spark of reflection left, they will never attempt it. If they do, it may safely be said, that much slavery hath made them mad. The least glimmering of understanding will teach them, that it is far better to bear those 'ills they have,' than, by a dissolution of the Union, not only to increase the dangers which they now have to encounter, but bring upon them immediately others, from which they have heretofore been exempt. What would they gain by such action? Would they gain exemption from anti-slavery doctrines? By no means. Who would they gain? Nothing—absolutely nothing! As to what would they lose? They would lose northern bayonets, which are now at their back, to put down any insurrection of the slaves. They would lose northern laws, which now restore the fugitive slave to his rightful master. They would lose northern Pulpits—yea northern PULPITS!!! which are now used to apologize for, and uphold this accursed system. Why, if the Union was dissolved, instead of all the civil and militia sympathy of the non-slaveholding states being put in requisition to stifle every aspiration of the slave after freedom—to restore all who may be so fortunate, for moments, as to escape from the more immediate grasp their pretended owners; liberty might then take her stand on the very frontiers of Slavery, and, while with one hand she threw her principles into the camp of her enemy, with the other she would beckon the poor down trodden, stifled slave, to freedom and happiness beyond the borders. There would then be, if I may be allowed the expression, an *Anti-Slavery Frontier*, extending from the Atlantic to the Pacific, which would render the slaves of Maryland, Virginia, Kentucky and Missouri of so little value, that they would be hardly worth shielding for.

But, it would not be the anti-slavery sentiments of the non-slaveholding states, which they would also have to contend against. American slavery would be exposed more fully to the world than it has heretofore been. The essential rottenness and the horrid enormity of the system would then flash forth before the world. The southern people have kept the non-slaveholding states between them and the gaze of mankind. Their their system could not bear, so, if seen, it could not be reached, without shooting right through the entire

* It is said these insects will sometimes eat out all the solid part of trees, leaving nothing but the bark; so that while the tree appears perfect, sound on the outside, the least blow will break it to pieces.

ciple of slavery is carried out fully. Justice and Slavery!! Why, they can no more exist together than light and darkness! They are moral *Antipodes!* The justice of slavery! Why, what is it? It is this. One man having greater physical force than another, claims possession, not only of his own person and actions, his body and mind, to suit his inclinations.

Anon, circumstances change; and, *presto*, the former master becomes a slave, and the slave a master. Strange, wonderful change! In fact, it has its origin in, and is sustained by brute force. It aims a deadly blow at the very first principles of civil organization. It assimilates the social compact. No good reason can be given, why the strong man should not make goods and chattels of all may not rightfully be reduced to this condition. Nor why the person held in bondage to-day, may not, if he has the power, take his former owner and make property of him. Let us hear no more about the sublimity of being the cause of the violence and bloodshed which have spread over this boasting republic. The system cannot exist a day without it. Slavery must ultimately prove the destruction of every nation which practised it, for reason must be obvious to every one. It had its origin in violence; it is sustained by violence; and its end is violence—it is violence throughout.

If you wish to see the influence of slavery upon manhood, cast your eyeover the history of those nations and cities, where slavery has existed in its full extent. Look at old Babylon, and Tyre, and Sidon, and ancient Rome, and other places which might be mentioned—places, where it may now emphatically be said that

'Ruin itself stands still for lack of work,
And Desolation keeps unbroken Sabbath.'

Prosperity once dwelt within their borders. They rose to such splendor, magnificence, and power, as to be the admiration, wonder and fear of the world. But the blasting spirit of slavery swept over these, corrupting the very fountains of society, and they fell. But you need not look back to ancient times, to find the effects of slavery. Look at our own country, staggering and reeling like a drunken man, under an exhibition of premature decay,—showing the withering influence of slavery in every fibre, and through all her vast extent. But I will not dwell on this part of the subject longer.

I wish it understood, that I do not write this article for the purpose of taunting the southern states with their weakness; nor to take an undue advantage of their situation. My object I truly believe, rather than this, is to encourage the timid, and confirm the wavering advocates of freedom, to a more determined stand against slavery. I wish to tell them, in my feeble manner, that the whole country is *deeply*, vitally interested in the great struggle now going on; and if possible, to rouse them from their lethargy.

Awake! then, ye sleeping sentinels on the watch-tower of Liberty! Ye are slumbering, not only when two millions and a half of your fellow-countrymen are groaning in the most abject bondage,—not only when the fetters are forging for your own limbs; but while the nails are being driven into the *Coffin* of Liberty! Look yonder! behold wom *Treachery* with thirsty dagger drawn,' standing at the gate of the citadel of Freedom, and, under the guise of friendship, stabbing her to the very heart! See that merchant, shutting his own mouth, and his ears against the cries of others and the dictates of humanity, for fear of losing *southern trade!* Tell him he is bartering his own liberty, and the liberty of his country, for *sordid gold!* See that legislator entering into a compact with the slaveholder, to rivet still stronger the chains of the oppressed! Arraign him at the *ballot box!* Tell him he is a recreant to liberty, and a traitor to his God. Tell him he is unfit longer to legislate for a free people! See that professed Ambassador of Christ, who he should be speaking trumpet-tongued against this abomination of the land, cavilling about set forms and phrases, culling out soft and pleasing words, such as will not offend the oppressor, while he is parleying and holding fellowship with the oppressed! Arraign him at the *bar of God!* Tell him he is a recreant to liberty, and has failed to declare the whole counsel of God. Behold every class of society, from the President down to the beggar, dealing in cowardly compromise and time-serving, and, as she staggers under the repeated blows of her numerous enemies, bleeding at every pore, each one cries out, in the language of the murderer Macbeth,

'Thou canst not say I did it: never shake
Thy gory locks at me.'

Come up to the rescue, ye Farmers and Mechanics! Ye veterans of the revolution come up! Place your feet on the harness for the moral fight. Do not any longer slumber on the brink of this fearful precipice. Speak out, before it be forever too late—before the country shall have sunk in the gulf of ruin! Speak out, and, as the ebbing tide of hope of rescuing her from her impending fate.

O rouse ye, ere the storm comes forth,
The gathered wrath of God and man!
Like that which burst on Egypt's earth,
When fire and hail above it ran!
Hear ye no warnings in the air?
Feel ye no premonitions beneath?
Up—up, why will ye slumber where
The sleeper only wakes in death!'

ABINGTON, Feb. 1837. TRUTH TELLER.

DOINGS IN STONEHAM.

DEAR BROTHER GARRISON:

If you think the following account of the anti-slavery meeting in Stoneham worthy of a place in the Liberator, you may give it an insertion. I understand you have had an account of a previous meeting and disturbance there, at which time notice was given that Mr. Dresser would lecture there the following Saturday. On our way to Stoneham, we fell in the spirited Mr. Dresser and the following conversation with a lad, apparently about 14 years of age, of whom he inquired the way to S. The lad replied:

'You are for Stoneham now, but this road leads to the Lodge, and I'll give you a little ways and turn to the left, and a little farther and turn to the right, you will see the meeting-house.

Mr. D. Is there going to be a meeting there to-day?

Lad. Yes, Sir, there is going to be a meeting, and I expect there'll be a mob, and they say they mean to *tar and feather* the minister.

Mr. D. Indeed!—What makes you think they will have a mob?

Lad. Why—there were a great many that went over from here to Woburn last night, when the abolitionists were going to have a meeting, and the mob there got two great cannons loaded, and as much as a *bushel* of iron horns, and a great bucket full of rin whistles all ready made—but ah—the minister didn't come, or something, and they lost all their fun! so the folks from here asked them to come over here to-day, and they said they'd send some of them.

Mr. D. But have not the abolitionists had a meeting here once?

Lad. Yes, Sir—and tried to have another, but they got up a mob, and made such a racket, that the minister couldn't speak.

Mr. D. Was he afraid? or why could he not speak?

Lad. *I don't know.* I guess he trembled a little, but they made such a noise nobody could hear what was said if he tried to speak.

Lad. Did the minister *done* any thing to make them mob him?

Lad. Oh—no—but there is a great deal of excitement just now, and they are very much enraged, and think he ought not to preach again till the excitement is over.

Mr. D. What did he preach about before?

Lad. Oh—he told them what bad laws they have to the South, that made the niggers *property*, just like *cattle.*

Mr. D. Then you really think there will be a mob to-day, do you?

Lad. Well, I don't know. They say there will be. But the abolitionists have been all round after the constable and the selectmen, and are going to try to stop it. Father is one of the selectmen, and I guess they'll prevent it.

Mr. D. Is the same individual to speak to-day that spoke before?

Lad. No. Dresser is going to preach to-day.

Mr. D. Ah! indeed! Well, do you know who this Dresser is?

Lad. *I don't know much about him*; but they say he got lynched out in Ohio, or somewhere.

Mr. D. He is not afraid of mobs, I suppose?

Lad. Well, I don't know—they say he is a great stout fellow, and says he will preach, if it costs him a hundred dollars.

We were soon in the village of Stoneham. All regular business *seemed* to be suspended. We found the citizens assembled in groups before the temple of Bacchus, where they had evidently been very decently employing—apparently in a high state of excitement. Arrangements for an Address. We called at the house of a friend, and the selectmen soon arrived, and said that the mob intended to *compromise* [!!]—promising not to disturb the meeting this afternoon, if Mr. Dresser would *promise* to have no more lectures for a month—(!!) Of course, our friends very resolutely told them, they should make no such promise. They held the right to speak from a higher authority than a mob, and if the mob said we should not speak, that of itself was a sufficient reason why we *should speak*, and thus demonstrate whether we were *free or slaves to the mob.*

The hour for the meeting soon arrived. In the meantime several abolitionists, and a number of 'Friends to the Union,' had arrived from the neighboring towns—all *free-hearted* to their respective causes. On entering the Town Hall, we found a very respectable audience, and a large number of ladies assembled. The meeting commenced by reading the 58th chapter of Isaiah, and prayer by Rev. Mr. Sawyer from South Reading. Before the prayer was concluded, the opposite party had crowded the stairway and the back part of the hall to overflowing. Now, as usual in mobs, there was every rank of society, from the gentleman of property and standing,* to the man beggard, bloated-faced, filthy, drunken, woe-be-gone not.

Mr. D. commenced his remarks by saying, it was a consolation to the christian, that this world was not his home.—This was simply the place of toil and suffering—our *rest* was above. Sustained by the same principles, and stimulated to action by the same object that brought the Lord Jesus Christ from heaven—the redemption of fallen man—it matters but little what happens to us. If called to suffer contumely for the sake of advocating the principles of the gospel, we may count it all joy—yea, rejoice and be exceeding glad—for Christ has said, 'BLESSED ARE YE.' But, while it was a consolation to the christian to feel that he was soon to be freed from this world of *oppression*, and *sin*, and *wrong*, it was indeed a *sad* thought, that he is to meet his oppressors and persecutors at the bar of God, there to receive the sentence for their deeds done in the body. After speaking at some length of the duty, the privilege, *the heavenly gift* of free discussion, he remarked, that *truth* and *right* had nothing to fear in coming to the light, and all abolitionists wished to have their opponents bring *truth for truth*, REASON FOR REASON, ARGUMENT FOR ARGUMENT. Immediately this challenge was met, and their *strongest* argument produced—an argument worthy of their cause and its AUTHOR, resembling, *of late* in order, the argument by a little boy in a little white animal, wont to frequent *stone-heaps* and *hens' nests*, and which *generally* turks in the *dark*. This animal, too, like its imitators in the present case, generally had with him a argument behind him, and these from its power. For some opponent was overcome by their own argument, cowardly fled, and left the house to the possession of free discussion—while Rev. Mr. S. arose and apologized for them by saying, 'it was, no doubt, the best they had.' Mr. D. and the audience immediately responded, 'we can stand that'—and passing round the snuff-boxes and raising the windows, all were soon composed—*ladies and all*—and Mr. D. continued his remarks for an hour or more, without being so molest or make them afraid'—though he did it much at the expense of his lungs and his health, while the mob scattered, and after roosting, turkey fashion, for some time upon the surrounding fences, let one by one again to pay their vows to the good *spirit* that had rendered them so much aid in so victoriously triumphing over their antagonists.

In great haste, truly yours, D. A.

* I have been told that two of the 'gentlemen of property and standing,' who took a very conspicuous part in the mob, were seen in the hottest place during the hottest of their proceedings,—and to-day, *were not in town.*

DISTURBANCE IN MARBLEHEAD.

DEAR BROTHER GARRISON—Who would have thought, that in the birth-place of ELBRIDGE GERRY—among the noble-hearted fishermen of Marblehead—an attempt would be made to stifle free discussion? I had reason with past experience, to hold opinions in unfavorable to the spirit of liberty in Massachusetts. But I have been disappointed.

On Saturday last, by special request, I went to Marblehead to address the patriotic people of that town on the subject of slavery. The Mob Spirit, however, had voted to grant the use of their meeting-house, and it was arranged that I should lecture on Sunday and Monday evenings, and on the latter evening, brother Amos Dresser should succeed me. He was an account of the flogging which he received at the hands of *man-stealing Christians* in Nashville. The audience on Sunday evening was large, and the meeting undisturbed. On Monday evening, however, a lawless rabble manifested their attachment to the 'Union' by attempting to break up our meeting. I had been speaking perhaps half an hour, when I observed two men get up and leave the house. Immediately after this the door were opened, and the audience suddenly startled with the cry of 'Fire!' The cry was answered from within, in accordance, no doubt, with a previous arrangement. As a disturbance was wholly unexpected, the audience rushed out, to see what was the matter, consequently were thrown into momentary confusion. A few left the house, but most of them remained, with a full determination peacefully to maintain their rights at every hazard. In a few minutes, the cry was raised in the direction of Salem, and this is offered as an apology for ringing the bells, and attempting to break up a peaceable meeting! After a moment of confusion, most of the audience quickly returned their seats, and brother Dresser spoke nearly an hour with great spirit and animation, closing with the story of the Nashville outrage. The disturbers, meanwhile, having failed in their attempt to break up the meeting by a false alarm of fire, tried 'the virtue of the Union' on the meeting-house, fortunately, was so situated that they could only succeed in breaking a few panes of glass. Their *yells and stones* proved alike unavailing. The audience remained till nearly 10 o'clock, notwithstanding the noise and clamor without, and appeared deeply interested in brother Dresser's remarks. The conduct of the audience was worthy of the soil which gave birth to one of the wisest patriots whose name adorns the history of our country, and who defended the petition of BENJAMIN FRANKLIN, presented to Congress in 1793, in behalf of the Pennsylvania Abolition Society, praying Congress to step to the utmost verge of its power to effect the abolition of slavery. The conduct of the ladies was especially worthy of praise.

I do not believe that this disturbance will be countenanced in any degree, except by the lowest and vilest portion of the inhabitants of Marblehead. The intelligent and virtuous will discover in it the necessity of discussing slavery in the North, in order to maintain their own rights. The friends of our cause there, I am sure, will be better prepared, and I was delighted with their firmness and zeal, and hope to visit them again before long. Yours affectionately,

OLIVER JOHNSON.

LYNN—NOBLY DONE.

LYNN, March 28, 1837.

DEAR BROTHER:—Yesterday I came from Boston, with twenty-five others, to attend a quarterly meeting of the Massachusetts Anti-Slavery Society, which was to meet here to-day. Several in the stage, One, who had been a slaveholder in the West Indies, whose slaves were, contrary to his wishes, taken from him by grasp by the British Emancipation Act. He began to talk on the measures of Abolitionists—said there was no power in *truth* to move the heart and conscience of slaveholders; to forgive their slaves—that we should not be long be governed by moral means, but by *physical force*. The very spirit of slaveholding. 'Aye, like slaves mes or brutes?' After turning and looking, he said, he had never considered the negroes as fellow beings. He considered man as a brute, and he would govern and control him as a beast—i. e. by *physical punishments.*

I attended the monthly concert for slaves last evening. Related the conversation in the stage with the slaveholder. 'Shall the call negroes beasts?' asked one. 'Yes,' said I. 'How much white blood must they get in them before they are men?' Slaveholders regard yellow people as men. But, if affinity to white makes men, these slaveholders will soon turn all their slaves into men. For the slaves in the South are beginning to look much like their masters.

This morning, the Society met at 10. Opened by prayer. A large audience. Crowded by most influential men.

Resolved, that all who claim a right to hold men as property, i. e. slaveholders, are thieves and robbers.

The resolution was seconded 'are robbers and pirates.' Some slaveholders, who were in the audience, had then laid on the table. The point debated, was, not whether slaveholders are robbers—all admitted that, but are they pirates, according to the legal, universal law of nations, which is higher authority than a mob law? Decided. It was argued, that they are *pirates*, inasmuch as they engage in the *slave-trade*. They traffic in the bodies and souls of men. It is as much piracy to buy and sell men on the continent as it is on the high seas.

Afternoon session. Several resolutions were offered, and debated, and passed. One in particular, offered by Wendell Phillips, deserves notice—That children, who ought to devote their talents and property mainly to the cause of Anti-Slavery. It was eloquently advocated by the mover, and unanimously passed, and by it we agreed to give our contributions yearly to the Anti-Slavery Society. I believe the children will be more exclusive in their charities. I see not how a consistent abolitionist can put his contributions into those societies which utterly refuse to do any thing for the slave.

Evening session. Crowded with deep social attention. The afternoon and evening sessions produced a powerful effect. The town of Lynn, judging from the tone and spirit of the meeting, is completely saturated with abolitionism, with pro-slavery, condemnation and shame. The whole town seemed to come up to the work. Business suspended. All hearts seemed for the day to beat with one pulsation—eternal hostility to slavery. Slavery has no friends in Lynn. And the slaveholder, who was lynched out of Ohio, and that heart glowed with generous love of liberty and tender sympathy with the slave. Lynn will never crouch to the recreant sons of the south. She will never bow to menacing *threats and cowardice*. This whole State, I believe, will soon stand erect like Lynn.

March 29. This afternoon, met the children of Lynn. Addressed them, and made arrangements to form two Juvenile Anti-Slavery Societies. The children are treading hard on the heels of their parents in the cause of abolition. They are most eager to learn their duty, and do it, respecting the subject of slavery. These children will be a noble band, determined to spend *deal* of money into the treasury of the Anti-Slavery Society the coming year. The girls bind shoes to get money, and the boys, they work and put their earning into the abolition treasury. If the children of Lynn are so active, and so generous of Lynn to-day, their hearts would have leaped for joy. What would the slaveholder have done? Gnashed his teeth for pain.

In the evening, a Lecture on Peace, in which the lecturer condemned all appeals to the sword, in time for any purpose whatsoever. All efforts to *coerce* the will of man by force were shown to be contrary to the Gospel. Thus Abolition and Peace go hand in hand. Thus may they ever go, inscribed on their banner, 'In the hands of Jesus' and be buried in one eternal grave.

H. C. WRIGHT.

CHILDREN OF BOSTON.

BOSTON, March 25, 1837.

DEAR GARRISON,—Agreeably to notice, I met the Boston Juvenile Anti-Slavery Society this afternoon, at the Marlboro' Chapel. A large number of children were assembled at the appointed hour, prepared to hear the great question of American Slavery discussed. This question of slavery is one which deeply concerns the children of Boston. All their prospects of earthly peace and happiness are bound up in it. Yes, the children of Boston, of New England, of all the nation, are called upon to come forward, and join the Anti-Slavery Society. What! Shall these children be made the twins of a brother, and the sons of a father? Shall we leave this work of purging our land of slavery to our children?

I addressed the children assembled, an hour and a half. Showed them what is slavery. It is what consists the *sin* of slavery. It what is the *sin* of slavery. Children, every where, constitute my most dear and tender friends. The Almighty Father, in love, flow with pity for their little brothers and sisters in bonds, when they understand the condition in which they are cruelly held. Their souls are filled with horror at the enormity of the sin of slavery. Shall the shadow of an excuse do children ever find for slaveholders. Children cannot conceive of a circumstance in which it can be right, in the sight of God, to hold a fellow-creature in bondage. Children never offer an excuse? I am perhaps mistaken, for one day in Boston asked me, 'Mr. Wright, would you have all the slaves set free now?' 'Yes—to-day.' 'Oh, Sir!' 'Why? Is it right to hold them? *What our threats.*' 'How do you know?' '*Father says so.*' Children can a father dare to instruct his son in such wicked lies?

Those dear children will tell you that slavery is—*to hold and use a fellow man as property.* They will tell you, that slavery is, what God allows us to hold and use as property, and what is meant by using a man as property—i. e. to kick or knock him about as you please. These children would tell you, that the slaveholder is a robber in holding, and using man as property. They would tell you that God never gave to man a right to have dominion over man—that he never designed in the Gospel, *that man should enforce the anti-Slavery principles of force.* Never—under any circumstances. They would tell you, that slaveholding is theft and robbery, and slaveholders thieves and robbers.

Thus I instructed the children, that man is a man, and that whatever would hold and use his fellow-creature, is the vilest of robbers, and that those who claim a right of dominion over man, and enforce that claim by an appeal to physical force, and thus treat him as a brute, are pirates and robbers, and are in rebellion over us. For God, and God alone, has a right of dominion over man; and he has never delegated this right to another. The moment a man claims a right to control his fellow-man, he is a pirate and robber, in the sight of heart a slaveholder. All slaveholders do this. They are then hardened invaders of God's prerogative. They are robbers—men of violence and blood.

There are two Juvenile Anti-Slavery Societies in Boston—one of boys, one of girls. They are going to work for the overthrow of slavery. They seem strong and resolute in the holy cause of abolition. Children seldom speak from Anti-Slavery. I know of but one instance. A boy represented his name to be erased from the Constitution, because the boys laughed at him, and called him a lunatic. In May, I hope to meet the children of Boston again; and deliver several lectures to the Anti-Slavery Colonization. In the meantime, let me ask—Could not arrangements be made to hold a meeting of the Anti-Slavery children of Boston during the week of the Anniversaries in May?

H. C. WRIGHT, Children's Agent.

Post Office, Beverly, Essex Co. Mass. 3
April 1, 1837. 5

MR. GARRISON:—Sir,

I received a Liberator of yesterday, and in it, I have noticed some Publications, for sale, &c.

The package to which you allude, directed to Dr. Kittredge, and marked 24 cents, came in the package of letters, sealed and marked at the Boston office. It was wholly sealed up, and I knew not, but it was, as you say, a pamphlet should be, to pay only pamphlet postage. I did not know what it contained, and I had no authority to break the seal to examine the contents. A similar package, a short time since, was received, and I opened it, and found it in the same manner—they were placed in his box, and not taken out by the Dr. himself. After they were delivered and shown from the office, I had nothing more to do with them. The Dr. called himself a short time after, and I informed him that he should direct his friends not to seal up pamphlets; if they did, they must be marked with letter postage. If they are sealed up, I must open them, before respecting these packages, it certainly does not belong to me. The person who sealed them, not him that mailed them, or the Dr. should be most hurt. It is should have brought them back to the office, and satisfied the Dr. that they were incorrectly charged, by opening them in the office. These are the facts. You must judge righteously in the case.

Respectfully yours,
STEPHENS BAKER, P. M.

N. B.—These are the only two instances that I know of, that the Dr. has been charged more than pamphlet postage for papers sealed. But, if affinity to white makes men, these slaveholders will soon turn all their slaves into men.

MR. PERKINS, MISSIONARY TO PERSIA.

DEAR BROTHER:

In the Feb. No. of the Missionary Herald, are several extracts from the Journal of Mr. Perkins, a Missionary to Persia. In one, he gives an account of the punishment by bastinado in that country. This punishment is inflicted on the bottom of the bare feet, by beating them with rods. It is doubtless a horrid punishment. After witnessing its infliction on a poor Mr. P. adds:

'As soon as I had sufficiently recovered from my shock of horror at the scene, to speak composedly, I inquired the crime, and was told that the prisoner had been fighting. He doubtless deserved punishment, but this frightful method of administering it often makes one sigh for the days of my kindred, a land of wholesome laws and humane administration.'

A land of *wholesome* laws and *humane* administration! Let us see. Take the following as a specimen of the wholesome laws of this christian country 'of the land of my kindred.'

'If a slave is found beyond the limits of the town or plantation in which he lives, without permission, he may be whipped thirty lashes, and, slip him on the bare back 20 lashes.

'If a slave shall be out of the house of his master, after nine o'clock, he may be whipped, *any white person may seize and moderately correct him*; and if he shall strike such white person, he may be *lawfully killed*.'

'Any *person*, who shall see more than seven men slaves together, without any white person with them, in any high road, may whip each of them 20 lashes.'

'If a slave shall let loose a boat from the place where the owner has made it fast, he shall receive 20 lashes for the first offence; for the second, shall have *one ear* cut off.'

'For keeping a gun, or powder, or shot, or club, or any other weapon, offensive or *defensive*, a slave shall earn 39 lashes.'

'*Any person* may lawfully *kill* a slave, who has been guilty of running away.'

'For *aiding* a slave to run away, a slave shall be punished with *death*.'

'For rambling, riding or going about in the night, a slave may be whipped, cropped, branded on the cheek, or otherwise punished, *not extending to life*.'

'In Virginia, 71 crimes, punishable with death among white people, are required to be, by slaves, and, instead of commanding the riotous assembly to disperse, you thanked them for their politeness, and quietly retired to your homes, lest, if you were peacefully and lawfully assembled.

Parkman. O, that is a mistake, sir.

Graham. Mistake, sir? There is little dependance to be placed on anything we hear.

Parkman. Well, sir, shall I say to the Mayor, that you will call on him?

Graham. O certainly, sir, certainly! At what hour shall I call?

Parkman. When it will be most convenient to yourself.

Graham. Well, say half past three, this afternoon.

Parkman. Very well, at half past three, then.

At half past three o'clock, Mr. Graham called at the Mayor's room, and was introduced by Marshal Parkman.

Mayor. A considerable disturbance has been occasioned by your lectures to females, and we wish to know if it is your intention to repeat these lectures in this city?

Graham. In order to answer your question correctly, sir, it is necessary that I should explain the matter before you in its true light. In almost every place where I have lectured, I have, at the urgent solicitation of the ladies, given my lectures to mothers—

Mayor. (rather petulently)—What has that to do with my question? We don't care what you do in some other places! We only wish to know what you intend to do here.

Parkman. The Mayor has but a few minutes to spare in hearing your statement.

Graham. I understand you, gentlemen, and, as I have a very important thing to say, you will have a little more patience, and not interrupt me, you will probably save time by it.

Mayor. (petulently)—Well, go on.

Graham. In no instance before the present, has there in any place been the least attempt to do any thing of the kind, which has occasioned the excessive misrepresentations that have been made concerning the disturbance which took place in Portland, in Boston, Lynn, Salem, Newburyport, and the disturbance was occasioned by three lectures, I have thought it advisable not to repeat them. Now, gentlemen, however, I consider there is any thing in them objectionable, but be cause, lasting once been brought before the public in an exciting manner, and the most fiagitious misrepresentation and falsehood, I apprehend they would excite the same kind of misrepresentation and falsehood, therefore, though urged to give them in the city last winter, I declined doing so; because I did not wish to give any opportunity for idle tongues and vile newspapers to pervert their foul claims. This winter I have again been repeatedly urged to give my lectures to mothers—

Mayor. Impudent! I tell you, sir, we don't wish to hear all this account of what has been done. What is it to us how much they have urged you? Some people will be fools enough to repeat these lectures? I have no time to waste in this manner.

Parkman. I assure you, sir, the Mayor has no time to lose in hearing your statement. The committee to meet in this room now in a few moments, and he wants to know what you intend to do.

Graham. Well, Mayor, you complain of a waste of time, and yet by your interruptions you waste more time than I require for all I have to say. Should I simply reply either negatively or affirmatively to your question, wrong impressions of my views, most universally would be received by you. Whether you perceive the bearing of my statement on your question or not, I do, and I can more correctly answer you in any other way: and if you will suffer me to go on without interruption, I shall soon be through.

Mayor. (quite angrily)—Well, go on then, and get through as quick as possible.

Graham. Gentlemen, I commenced to give these lectures to mothers in this city, I did so at the urgence of my own private feelings, and plainly told the ladies, that if they had thought they would be so very likely to be calumniated outrageously; but if they were willing to risk it, I would give the lectures—yet I did not dream that there would be any thing more than a little newspaper squibbing, and perhaps a good deal of low, vulgar slander and hyperbole, and I gave the lectures; and I am glad there would not have been any thing more, but for the strictures lying of the profligate paper that has taken the lead in all this disturbance. Since the riot has taken place, my own feelings have prompted me to withdraw from the tumult, and leave it to subside; and had the ladies consulted me, I should have advised them not to attempt to have a female lecture at present. But, without consulting me, and without my knowledge, they have appointed a meeting for next evening.

Mayor. (with surprise)—When is it to take place?

Graham. It is appointed at three o'clock to-morrow afternoon.

Mayor. Where? at Amory Hall?

Graham. No, Sir, at Marlboro' Hotel.

Parkman. Then you intend to lecture to the women again to-morrow?

Graham. I am not fully determined; but I probably shall.

Parkman. *Then you must protect yourself; WE CAN GIVE YOU NO PROTECTION!!!*

Graham. Protection! Protection! Sir! I expect that while I am obedient to the law, the law will protect me. And do you, sir, whom the law is clothed with authority in Boston, do not I must protect myself!—that you can give me no protection? But matters indeed come to this? Is there no longer any civil authority in Boston?

Parkman. You mistake me, sir! you mistake me entirely! I did not mean that we would not by any means give you all the protection in our power.

Mayor. We certainly shall do all we can to protect you, sir, but what will that amount to? What can a few constables do against an *enraged populace?* And suppose I should call out the militia, it would be impossible to make them act with any *efficiency, while all their prejudices and sympathies are on the side of the mob.*

Graham. Then, sir, declare to the world at once that Boston has no longer any civil power to protect her citizens!—that she is controlled into a great mob, and no one is safe in property or life against whom that sovereign mob happen to be exasperated.

* It is said these insects will sometimes eat out all the solid part of trees, leaving nothing but the bark; so that while the tree appears perfect, sound on the outside, the least blow will break it to pieces.

Mayor. It is a very easy thing to get up an excitement, but it requires omnipotence to subside it.

Graham. Then let the law become omnipotent! Let it put forth its arm with executive energy, and let it put forth its arm with executive energy, and let it put forth its arm with executive energy, and

LITERARY.

[From the Scottish Magazine.]

SONNETS.

RECOLLECTIONS.

Yes! all are here—this deep pool still is green,
With alder trees—these intervales green,
Though somewhat hoarier grown ,to the low breeze
Breathe their old music, and o'er all the scene
The sunshine flatters, glancing through between
The chequered branches; while into my care
You mounting lark pours thoughts of other years
In thrilling tones;—I see what I have seen,
And feel—one moment—all that I have felt:
But, ah! one dear form glances from my dream,
With all its sunny looks of loveliness!
And darkened deeper by the sudden gleam,
I feel once more the disease that has been felt,
And fly for shelter to Forgetfulness.

EARLY HOME.

Oh! then dear spot that com'st before my eyes,
Amid the stir of men, like dreams of heaven
To the w'er-tortured spirit; thou wert given
Unto my boyish hour to harmonise
My soul with Nature's sweet serenities;
And now with all thy winning slopes and dells,
Green coverts, sparkling streams and sylvan cells—
(Where ere came on me with such sweet surprise,
As I have wandered coming o'er some tale
Or song of older days;) thou still art's' forth
New freshness to my heart in thoughts of thee,
And kindliest up my cheek and brow all pale
With dreary task-work, while my boyish mirth—
My youth's bright dreams, come glowing back to me.

EARLY HOME REVISITED.

Here seated by the casement, intertwined
With graceful woodbine and the'sweet-briar rose,
While the warm sunshine, stealing round
With glancing shadows freckled, and the wind
Ruffles in music 'mid the leaves, my mind
Is stirred with thrillings of long past delight,
And glows amid the fields and waters bright;
Sweet glimpses of young days of when ere confined
In noisome crowds, and tortured 'mid the tear
And tumoil of course wrangling, I would dance
O'er the green meadows, happy as a child;
Or nestled deep within some lone leafy lair,
Gaze out on Nature's sunny countenance,
And commune with her spirit undefiled. N. R.

BEAUTY.

BY MRS. CRAWFORD.

Oh! tell me not of cheeks, that wear
The rosy freshness of the morn—
Of Hebe lips and flowing hair;
True love is not of such things born.
They have their value but to me,
As forms of nothing more I see.

I could as soon low soul and knees
To some bright shade of Titian's art,
Or statue of Praxiteles,
As kneel without mind or heart;
For why I because it seems to me,
Like casket without jewelry.

I care not what the color be,
Of beauty's eye—if jet or blue,
So every spark evinces the heart's sympathy
With what is kind, and good and true.
Eyes have their value but to me
As in their light a soul I see.

I heed not if the cheeks be pale
As monumental marble, or
A modest blush doth there prevail,
When fit occasions bids it glow;
Cheeks have their value but to me,
As types of inward purity.

I mind not if the lips be red,
Full and as infant bud of rose,
So gay good temper round them shed
The sunshine of the mind's repose;
Lips have their value but to me
When clothed with sweet amenity.

Yet neither lips, nor cheeks, nor eyes,
Though all that I have seen portrayed,
Could shake my peace or wake my sighs,
Unless they love for me displayed;
Their chiefest beauty still must be,
The breath of love, and love for me.

But if I see in Beauty's eye,
Affection's glance when I appear,
And on her cheeks and lips, enjoy
The tokens of a love sincere;
Then eyes, and cheeks, and lips, to me
Do wear their true divinity.

[From the Freeman's Journal.]

THE TITHE VICTIM.

IN TWO SONNETS.

I.

I saw before the judgment seat appear
A sickly, lean, decrepid, poor, old man,*
Whose sunken eyes with tears of suffering ran—
Whose tatter'd garments told of misery drear,
And want and wo, endured for many a year;
And as I gaz'd upon his face so wan,
Burning with honest shame, I cried—' And can
This be the Church which Christ came down to rear?'
This starving wretch dragged from his home been torn,
Where, for long months, in illness he had lain;
Life-weary, hopeless, heartless, and forlorn—
The prey of hunger, and disease, and pain!
And had been cast in prison, there to writhe,
Because he *could not* pay the parson's *cursed tithe!*

II.

Such pity did his wretched looks impart;
So worn he seem'd with care, affliction, grief,
His *judge forgot* his frown, and all pity relief,
And charity cheer'd up the old man's heart!
'Oh Christ!' thus cried I, 'can such victims be
Offerings, acceptable in thy pure sight,
Whose eyes, with tears blinded, idolatrous—
Who in oppression taken no delight?
Oh! never—for thou can'st on earth to preach
Brotherly love, peace, and good will to all!
But there, thy *sacrificial high-priests*, teach
A different creed, enforc'd by steel and ball:
Oh, *cleanse thy Church*,—hurl down into the dust
The pow'rful foes, ev'n in their hour of last!'
Dublin, Nov. 18, 1836. BETA.

* These sonnets are founded on the case of Reilly, which occurred only a short time ago, and has appeared in the Journal.

CONSUMPTION.

BY BRYANT.

Ay, then art far the grave: thy glances shine
Too bright to allow a long sojourn here;
Shall deck her for men's eyes, but not for them—
Sealed in sleep which knows no wakening.
The fields for thee have no medicinal leaf,
And the wood one no mineral of power;
And they who love thee wait in anxious grief
Till the slow plague shall bring the fatal hour.
Glide softly to thy rest, then. Death should come
Gently to one of gentle mould like thee,
As light winds wandering through groves of bloom,
Detach the delicate blossom from the tree,
Close thy sweet eyes, calmly, and without pain,
And we will trust in God to see thee yet again.

LINES

On the recent bequest of Mr. Day of England, of £100,000, to found an Asylum for the Blind.

Thus Providence with every stroke
Still mingles consolation kind;
The loss of *Day*, which brings to their woe,
Brings an *Asylum* for the Blind.

What, though they blessed the fatal hour
That gave such solace to their pain,
His bounty gladly they'll forego
To see the *face of Day* again.

'I have seen

A curious child, applying to his ear
The convolution of a smooth shell, by dint
Of which, in silence hushed, his very soul
Listened intensely, and his countenance soon
Brightened with joy; for, murmuring from within,
Were heard sonorous cadences! whereby,
To his belief, the monitor expressed
Mysterious union with its native sea.
Even such shall the universe itself
Be to the ear of faith; and both impart
Aphentic tidings of invisible things,
Of life and flow, and ever-during power;
And central peace subsiding at the heart
Of endless agitation.'—*Wordsworth.*

MISCELLANEOUS.

WISE AND PEYTON.

A Washington correspondent of the Middlebury Free Press gives the following synopsis of Mr. Wise's harangue on the last evening of the session of Congress:

Mr. Wise's slang whang of three hours was worse and more revolting than that of Peyton. To report it, would disgrace any decent pen. Fancy the Hall nearly empty. Members standing, conversing, burnt down in their sockets, and Wise going on, raving, raving, till his voice would fail to a whisper, and then bursting out again with a fresh breeze. No body called to order, but quietly let him go on, in the faint hope that he would either fag out or break a blood vessel. But he is like a lean hound and no tire in him. I will give a memorandum of the topics of this tirade.

Wise—I am speaking to men who are cursing me in their hearts for speaking. (That's true, at least, bawls a member.) I am speaking to some who are sleeping, and to more who are absent, (wish I was too, says a voice.) But my speech shall be reported and read (doubted, said a voice) by this whole nation—you want to pass your public bills, but the case of Reuben M. Whitney is more important than all the bills that the hopes and wishes of this whole House are hanging on (here an expression of contempt was used by a member, that cannot be repeated.) If the Bank of the U. S. was a monster, what a monster R. M. Whitney was, who controlled the money of its nation!—A bank-robber, fraudulent, perjured, foresworn bankrupt. Amos Kendall, hail fellow well met! Yes, Reuben Whitney was one of the 1,000 of 11, in the opinion of the friends of the President. Garlands' committee and Wise's committee, running from one to the other. Description of the Whitney committee in question they refused to put—Great importance of finding out where Whitney got his 200 silver spoons.

Mon. 4 o'clock. Here I just woke up and find Wise still going on, till 10 minutes before I took my seate. Voice failing a little—Reasons why Johnson didn't sign the minority report—argument to prove that Hamar of Ohio is Whitney's friend, and dont know if there a long yawn from a sleeper—yes, yes, ho, ho, ho!

10 minutes after 4, A. M.]—I may be in extreme—the plaintiee thanks God he is not as other men. The gentleman has gone out (Mr. Hamar)—Wish him to hear my peroration—(Hamar had said there was a monomania about Whitney with some gentlemen)—Monomania—Only two members of this House (Hamar's friends) credited Reuben M. Whitney—Never introduced to that man—never drank a glass with him—treason, perjured villain—fountain head of treasonous lies—Levi Woodbury rose of wax in Reuben M. Whitney's hand. (Chorus—haw, haw, haw, by some sleeping member. Echoed on every side)—Whitney's chum in Levi Woodbury's side—greater at the White House than Woodbury—author of the specie circular.—So help me God—And members—officers of deposit Banks—organized, subsidized, government pensioners, pensioned press—print it in your Globe—you, Sir, print it in New Hampshire. (Mr. Pierce of N. H. in the chair.) God knows if I shall ever write out this speech—cannot speak strong enough—war and battle for the truth I have got—damning proof—dragged this proof of corruption from its hiding place—triumph victory I clam—prouder than the victory at New Orleans—I'll be prouder far of this victory than ever I was of the hero of New Orleans in the victory—he defended one city—I defend your whole government from plundering knaves—yes, Sir, plundering knaves, and I have your lethargy, (members all asleep, 26 only in their seats,)—battle with the tyrants wallowing on your institutions—knaves, swindlers, jobbers—quail before the slaves of tyrants—that's what make me *mad*, and I am an unclassed man—(Graps, 3 stamps, and 9 grins)—boiling, time raving, cringing party man—weep over the ruins of the constitution—(cheers, 3 grins) long facts—(snoring concert all round the House, getting audible, as the orator's voice gets husky. While he is going on, talking against time, to prevent the appropriations to carry on the government, there lies on the Speaker's table over a 100 bills of the highest importance, including revolutionary pensioners, requiring only a yea of five or ten minutes, not ten of which will be passed this session. 50 would have passed to night but for the profligate waste of the public time by two reckless men. Wise goes on in his strain—Old blind man in the play—Hamar's wit as flat as the plain in old man stood up—lapsus linguæ—criticism on King Lear—and Shakspeare a great deal—cannot quote one passage correctly—believe I am wrong—but certain I am right—it is in Shakspeare somewhere—British Classics—a criticism of that sort—old Will Shakspeare—a rolling stone, gather, Wise is faint hope of a suppuration or an apoplexy. No, there it goes again in a fresh breeze.) Will of Amos coming—big with fate, and office seeker—Van Buren in a few hours will see the crown he has come to hail him when the crown is put on his head—wears Indian dress—Wise's desk lid fa'ls rap, rap—Hallo, says a sleeper, you have waked up the passengers.) Wise's voice failing—one strong effort, a peroration against Martin Van Buren's administration, and Wise is down a quarter before 4 o'clock—Has been talking ever since 10 minutes after one, over three hours. Sleepers wake up and look cheerful, but lie down again in despair.

MR. VAN BUREN.

The stand which the New York Herald has taken on the subject of Slavery, is among the strange things of the age. That a President should select a particular section of the country, and tell the Nation that he shall make their will the rule of his official conduct, is an anomaly in politics. Does the clanking of fetters, the rattling of chains, chime in so sweetly with the Declaration of Independence and the songs of liberty, that slavery should be singled out from all other subjects, and guarded with peculiar care?

He seems to have stepped entirely out of his line of march, to give the Abolitionists a gratuitous drubbing, and to remind the friends of John Randolph's declaration, that he would go twenty rods out of his path, to kick a sheep. If any man, professing abolition principles, should directly or indirectly, support Mr. Van Buren after this, they must possess a large share of the temper of the animal, who is said to stick closer to his master, the more he kicks and cuffs him.

But the most reprehensible part of this subject is, that he seems to be willing to do the spirit of unlawful violence, to put down that, which however inexpedient, is strictly legal. He says—

'Terrifying instances of local violence have been witnessed; and a necessary disposition of the consequences of their conduct, has exposed individuals to popular indignation.'

Here the blame is all laid to those who are using the liberty of speech and of the press, in a manner secured to them by the laws of the land; this is a MERCIFUL disregard of consequences,' but not the mildest whisper is breathed against those who get up the '*local violence*,' destroy presses, and throw brickbats at the heads of their fellow citizens.

We think Mr. Van Buren greatly mistakes his men, in this case. He must have expected that this frown, with this general licence to mobs, would put down the spirit of Abolitionism, but it is the very way to get it up. Hundreds are engaged in this cause, who have as much talent as Mr. Van Buren. They have the conscientious feeling that they are engaged in the cause of liberty and humanity—that they have thrown their whole souls into the cause, they have the spirit of martyrdom, and nothing could confirm and inflame this spirit, like wholesale proscription, which they keenly feel to be unjust, and hostile to the principle and doctrine of universal liberty.

When the laws are administered as to secure to Abolitionists the freedom of speech and of the press, when illegal violence is punished by law,—when petitions are received and committed in the usual course of business,—when southern men are content with exemption from interference with slavery within their borders, and discuss slavery in the District of Columbia on the ground of expediency: we shall expect to see the anti-slavery excitement subside into a calm and useful discussion. But any attempt to put it down by gag law, by mobs, or even the frowns of Mr. Van Buren, are just as efficacious as a strong wind to smother the New York conflagration with shavings, turpentine and brimstone.—*Haverhill Gazette.*

JAMES G. BIRNEY. We have before us a remarkably well executed likeness of James G. Birney, Esq., done by SARTAIN, in his best style, from Powell. Judge Birney is known throughout the United States as the active friend and promoter of the abolition cause—a confessor, indeed almost a martyr; his portrait, therefore, so well done, will be a grateful offering to the friends of that cause. The likeness is for sale at the Anti-Slavery store, in Architect, above the Theatre. The proceeds of the picture will be devoted to the establishment of a high school in Cincinnati, for colored children—another inducement to patronize.—*U. S. Gazette.*

(From the Register and Observer.)

SELF-DEFEATING POLICY.

I have either dreamed or read of a man who set fire to the temple of Diana, and assigned as a reason for his conduct, that he wished to perpetuate his name. To defeat the purpose of this man, the government passed a decree, prohibiting the mention of his name in the temple. It would tend to transmit it to posterity as the famous incendiary. Of course, this decree must have been recorded, and thus the wicked man would have defeated its own purpose; it has caused the name of the incendiary to be immortalized according to his desire.

It may now be asked—has nothing occurred in our own country of the same self-defeating tendency? Look at the policy adopted by Governor Duncan, to prevent the slaves from becoming acquainted with the writings and doings of the abolitionists of the North. If I mistake not, the course he adopted did more to inform, to excite, and to inflame the minds of the slaves, than it was in the power of the abolitionists to effect without him. If I had the abolitionists have imposed on their tracts into the hands of the slaves, instead of the hands of their masters, they could not have done it to any considerable extent, without the consent of the slaveholders. Nevertheless, it is believed that very few of the slaves of that state can read; of course, few of them could have obtained the writings of the abolitionists, if the abolitionists by reading, had the tracts been put into their hands. This was well known to abolitionists, so they sent their tracts *directed to slaveholders* and *not to slaves.*

To prevent the slaves from being improperly excited by the slaveholders, or abolitionists, or agitators, there were two methods equally in the power of the governor. One was the course he adopted; and this was, to issue an inflammatory speech, to the Legislature of South Carolina, which he represented the colored people as fit for no higher condition than that of slaves; and also represented the abolitionists, by encouraging the ignorance and the wide dissemination of the Scriptures, as an incentive to industry and good order.

2. That such inflammatory statements are true with reference to all the islands, even where the system of apprenticeship prevails, they are especially applicable to Antigua, where the trials of the great measure of entire freedom, so humanely and judiciously granted by the legislature, cannot be contemplated without the most devout thanksgivings to Almighty God.

3. That we regard with much gratification, the great progress of the cause of freedom in this state, of the most unchristian prejudice of color, the total absence of it in the government and ordinances of the Wesleyan Church, the rapidity with which it is extended, and the prospect of its complete removal, by the abolition of slavery, by the increased diffusion of general knowledge, and of that religion which teaches us to "love our neighbor as our neighbor as ourselves.

That we cannot but contemplate with much humiliation and sorrow, the unchristian conduct of professing Christians of America, of this partial, unseemly and unchristian system of *caste*, so distinctly prohibited by the word of God, and so utterly irreconcilable with Christian charity.

5. That regarding slavery as a most unjustifiable violation of the sacred and inalienable rights of men, and in its moral consequences, from our own personal observation as well as other sources, as one of the greatest curses with which the great Governor of the nations ever suffered this world to be blighted—we cannot but deeply regret the connection which so intimately exists between the various ordinances of Church, and U. S. of America, and this unchristian system. With much sorrow do we learn that the principle of the lawfulness of slavery, is held by many who profess to be ministers of Christ, that so large a proportion of that body in America are exerting their influence to bind the chains of slavery on the hundreds of thousands of our fellow subjects.

7. That we hail with the most lively satisfaction the Societies in America, of anti-slavery principles, the multiplication of anti-slavery societies, and the diffusion of correct views on this subject. We offer to the noble band of truly patriotic, and enlightened Christians, who have made the enlightening of that country with such a fearful evil, the assurance of our most cordial and fraternal sympathy, and our earnest prayers for their success and prosperity. We view with pity and sorrow the vile calumnies with which they have been assailed. We welcome with Christian joy the rising of a spirit of inquiry, and ready attended their efforts, the dawn of a cloudless day of light and glory, which shall presently shine upon that vast continent, when the sun of universal freedom shall sound in its length and breadth.

8. That these sentiments have been increased and confirmed by the intercourse we have had with our body have enjoyed with our beloved brethren, Rev. James A. Thome and Joseph Horace Kimball, late the agents of the Western Island, from the Anti-Slavery Society in America. We regard this appointment and the nomination of such men to fulfill it, as indicating that we can expect the precise the spirit of entire devotedness to this cause, which animates our respected brethren, and therefore we cordially receive our brethren, and rejoice in such a manifestation of the fruits of the divine charity, which flows from the constraining love of Christ, and which many waters cannot quench.

9. That the assurance of the affectionate sympathy of the twenty-five brethren who compose this District meeting, and the fervent devout wishes for their success in the objects of their mission, are hereby presented, in our respective and individual capacity, to our endeared and Christian friends from America.

(Signed,) James COX, Chairman of the District, and resident in Antigua.

Jonathan Cadman, St. Martins.
James Horne, St. Kitts.
Matthew Banks, Antigua.
E. Fowler, do.
Charles Bates, do.
John Keightley, do.
Thomas Ferris, St. Kitts.
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J. Cameron, Nevis.
B. Gartside, St. Kitts.
John Parker, do.
Hilton Thoroughgood, S. Kitts.
Thomas Jeffery, do.
William Riggleworth, Tortola.
Jesse Fletcher, Antigua.
Daniel Stevens, do.
James Walton, Montserrat.

A London correspondent of the New York Herald, communicates an important piece of information is a letter dated 17th Feb. He writes:

I will give you an important piece of news.—The Spanish Minister is now secretly negotiating for the possession of the Island of Cuba. He has given the form of a pledge or mortgage, for four millions sterling to be advanced to the present government of Spain. I understand that Mr. Stevenson, our minister, intends to seek an interview with Lord Palmerston on this subject. It is now said that the negotiation is for the Island of Cuba, in particular, and that they intend to abandon all their conquests in Africa, in order to remove any pretext in England for the Quintuple Treaty, which Constantine has been countermanded with this view. There is a rumor also in the high diplomatic circles, that Lord Palmerston intends to get Cuba as a check to the further advances of the United States towards Texas and Mexico. The whole intrigue will be completed soon. I will write you again. Mr. Fay and lady have recovered from the influenza. The Whig Ministry is shaking. A crisis is at hand.

WOMEN AT THEATRES.

It is painful, and at the same time amazing to think, that women who pretend to decency and respectability, should continue to attend, or to be tendered, should continue to abet by their presence, so much unchastity as is to be found in a theatre. How few plays are acted without a modest woman can go, without risk of her decency, to her part! And where the plays are more reserved themselves, they are sure to be seasoned with something of this sort in the prologue, or epilogue, the music between the acts, or in some scandalous farce, with which the diversion is concluded. The power of custom and fashion, is so strong, as to make people blind to the most manifest qualities and tendencies of things. There are ladies who frequently attend the stage, who would be shocked to be entertained with the same images in a private family, with which they are often presented there, would rise with indignation, and say that their reputation would if they should ever return. I pretend to no knowledge of these things, but from printed accounts and the public bills of what plays are to be acted, sometimes by particular desire of ladies of quality, and yet may safely affirm, that no woman of reputation, much less of piety who has been twice in a play, ever thinks of being in company with that she has heard there. With what consistency they gravely return to the same school of lewdness, they themselves best know.—*Wilberforce.*

THE THEATRE AND THE PIT. The following notice of the Franklin Theatre by the 'Sun,' contains a very important lesson, which is never held in that establishment than the writer probably intended. Satan may well be represented as revelling in our Christian Sabbaths, opening a door to their more extensive labors and usefulness—by furnishing a greater portion of time for the service of the prince of the power—combining the continuance of unavoidable Sabbath desecrations, to labor and neglect of the means of grace—and in its operation as a stimulus to proprietors and other influential gentlemen, to encourage the Sabbath profanation and the wide dissemination of the Scriptures, as an incentive to industry and good order.

2. That such inflammatory statements are true with reference to all the islands, even where the system of apprenticeship prevails, they are especially applicable to Antigua, where the trials of the great measure of entire freedom, so humanely and judiciously granted by the legislature, cannot be contemplated without the most devout thanksgivings to Almighty God.

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6. That while we should deprecate and condemn any recourse on the part of the slaves, to measures of violence, or unlawful means, for obtaining their freedom, we would, most solemnly, and affectionately, and imploringly, adjure our respected Christian brethren in America, to endeavor to expel from their body, and thus act in perfect accordance with the spirit of the gospel, the elements of our venerable founder on this subject, and in harmony with the feelings and proceedings of their forefathers—of a body which, when it had the honor to take a distinguished part in awakening such a determined and resistless public feeling in this country, as to cause the abolition of slavery among 800,000 of our fellow subjects.

7. That we hail with the most lively satisfaction the Societies in America, of anti-slavery principles, the multiplication of anti-slavery societies, and the diffusion of correct views on this subject. We offer to the noble band of truly patriotic, and enlightened Christians, who have made the enlightening of that country with such a fearful evil, the assurance of our most cordial and fraternal sympathy, and our earnest prayers for their success and prosperity. We view with pity and sorrow the vile calumnies with which they have been assailed. We welcome with Christian joy the rising of a spirit of inquiry, and ready attended their efforts, the dawn of a cloudless day of light and glory, which shall presently shine upon that vast continent, when the sun of universal freedom shall sound in its length and breadth.

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The Wreck of the Jane and Margaret, from Liverpool for New York, together with the loss of every soul on board, amounting to more than two hundred persons, is fully confirmed. Her hull has been thrown ashore at the Isle of Man, with her name on the stern. Two bodies were found on board; one; that of a young man respectably attired, about 25 years of age, the other a boy about 9 or 10. The former had a bible and prayer book, a watch, and a quantity of sovereigns in his pocket. The number of passengers on board was 189, of whom 156 were full grown persons, principally males; the remainder were children and young persons under 14 years of age. The only cabin passengers were the Rev. Mr. Clemente, a dissenting clergyman, his wife, six daughters and servant. The great majority of the steerage passengers were Irish laborers from the agricultural districts.—*Transcript.*

A beggar in England was lately found guilty of stealing a slice of bread, and sentenced to be transported for seven years.

New Books,

FOR SALE BY

ISAAC KNAPP,

At the A. S. Office, 25, Cornhill.

ARCHY MOORE, or Memoirs of the Slave. 2 vols. 12mo. This work throws light, in a full and clear manner, on the subject of slavery. It should be used, as a flaming torch, by every abolitionist. Price reduced, $1,25.

CHARLES BALL. 1 vol. 12mo. This is a story, told by himself, of a MAN who lived 40 years in Maryland, S. Carolina and Georgia, as a slave, under various masters, and was one year in the Navy, with Commodore Barney, during the last war. Containing an account of the manners and usages of the planters and slaveholders of the South, a description of the condition and treatment of the slavery, with observations upon the state of morals amongst the cotton planters, and the pride and sufferings of a fugitive slave, who twice escaped from the cotton country. This is a work of thrilling interest, by some considered preferable to Archy Moore. 1,00.

LEMUEL HAYNES. 1 vol. 12mo. This contains sketches of the life and character of the well known colored preacher, who was, for many years, pastor of a Congregational church in Rutland, Vt. He is celebrated for his controversy with Hosea Ballou, which is here given entire. Many of his most interesting writings are also copied. It is enriched with a valuable introduction, by Dr. Spring, and ornamented with a portrait. The profits of the work are devoted to the benefit of his family, who are in indigent circumstances. 1,00

THE NEGRO PEW. 1 vol. large 12mo. The author occupies the position, that every man is to be esteemed and treated according to his moral and intellectual worth. 25.

RIGHT AND WRONG IN BOSTON, No. 2. Those who have read No. 1 do not need a recommendation of this work, and those who have not should read both forthwith. 25.

TESTIMONY OF GOD AGAINST SLAVERY. A collection of passages from the Bible, which show the sin of holding and selling any human species as property. With notes. To which is added the testimony of the civilized Nations of the Earth, in the form of a brief and argument. Second edition, much improved. Price reduced. 25.

THE FOUNTAIN. Little quarto. A collection of the Scriptures, and a Longfellow's Psalm, for every day in the year, together with an appropriate verse for each, from the most popular writers in the Anti-Slavery cause. This is done in Mrs. Child's beautiful style. 25.

JAY'S INQUIRY. 1 vol. 12mo. This volume is designed for those who *think*. If any abolitionist knows of such a person, who has not read this work, he should immediately supply him with it. 37 1-2.

MEMOIR OF JAMES JACKSON. 18mo. This is an account of the life of a very interesting young Sabbath scholar, who died in Boston, Oct. 31, 1833, aged 6 years and 11 months. By Miss Susan Paul. Every Sabbath school library should contain this book. 25.

GODWIN ON SLAVERY. This is an exceedingly valuable work, by the well known author of the Work on Atheism. It furnishes clear proof of the identity of the spirit of slavery, and of tyranny, the American abolitionists with *tried* weapons to use in this holy warfare. 12mo. 62 1-2.

THE OASIS. By Mrs. Child. With 20 beautiful engravings. This is a work of high literary merit, and of the highest moral tone, and an uncompromising abolitionist. It was formerly sold at $1,25, and was cheap at that price. 75.

ANTI-SLAVERY RECORD. Vol. 1. A monthly publication, neatly printed, on fine, well authenticated facts, and cogent arguments. Embellished with many engravings. 37 1-2.

LIFE OF GRANVILL SHARPE. This is a large octavo work, by the author of the English abolitionists, and should be read by every American who is laboring in the same cause. It is ornamented with an engraving executed by a colored youth. 37 1-2.

CHANNING ON SLAVERY. 2d edition, revised. 50.

SONGS OF THE FREE, and Hymns of Christian Freedom. This work is prepared by Mrs. Chapman, and in addition to her own writings, contains many spirit-stirring effusions from the pens of Whittier, Pierpont, Child, E. M. Chandler, and many others. It is especially appropriate to be used in the family circle, and at the monthly concert. 56.

MEMOIR AND POEMS OF PHILLIS WHEATLY. 12 1-2.

RANKIN'S LETTERS on American Slavery. This work is made up of most excellent letters from the author, who was an abolitionist, in Ohio, in the beginning of the slavery in Virginia. It was written more than 12 years ago. 25.

RIGHT AND WRONG IN BOSTON, No 1. containing an account of the memorable MOB of Oct. 21, 1835. 25.

REGISTER OF GEO. THOMPSON IN GREAT BRITAIN. This work, besides being a complete refutation of the base charges circulated respecting this untiring friend of the slave, is full of interesting facts, never before delivered since his return to Great Britain. 37 1-2.

THOMPSON'S LECTURES AND DEBATE. This volume gives a full account of the result of extensive observation and study; its usefulness has been tested by its influence as a lecture; and its views of this evil, are in accordance with the sentiments of the Bible. Those who have known possessed of the moral courage to encounter it. We would recommend its perusal to every person and family.

Dr. Woodward, of the Lunatic Asylum, Worcester, says, 'This lecture, while it sounds the alarm to the young, will tend to arouse the attention of parents, if once perused. It is couched in language, as delicate as the nature of the subject will admit, and may be read with propriety and benefit by all.'

Dr. Alcott, well known to the public as the author of several highly popular and useful works, affirms, that this work is of the highest importance, and demands the profound attention of every friend of man. *It must be met.*'

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ARCHY MOORE.

THE balance of the edition of this truly splendid production has been purchased by Isaac Knapp, and is for sale at No. 25, Cornhill. Those who have not obtained a copy, will do well to call soon.