From the New York Daily Tribune.

NEW PUBLICATIONS.

T. THEODORE PARKER'S "DISCOURSE ON THE STATES OF THE NATION" is published in a neat pamphlet by Crosby & Nichols, and sold by C. S. Francis & Co. It speaks of the leading public topics of the day with an explicitness that reminds us of the plain speaking of the old Parian pulpit. Mr. Parker is one of those who believe in a Divine Law superior to Human Legislation, and he does not hesitate to apply this principle with a stringent severity to recent enactments. We will give an extract or two from this juicy homily:

WRONG NOT MADE RIGHT BY LAW.

I have sometimes been amazed at the talk of men who call on us to keep the Fugitive Slave Law, one of the most odious laws in a world of odious laws—a law not fit to be made or kept. I have been amazed that they should dare to tell us the law of God, writ on the heavens and on our hearts, never demanded we should disobey the laws of men! Well; suppose it were so. Then it was old Daniel's duty at Darius's command to give up his prayer; but he prayed three times a day, with his windows up. Then it was John's and Peter's duty to forbear to preach of Christianity; but they said, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." Then it was the duty of Amram and Jochebed to take up their new born Moses and cast him into the Nile, for the law of King Pharoah, commanding it, was "constitutional," and "political agitation" was discountenanced as much in Goshen as in Boston. But Daniel did not obey; John and Peter did not fail to preach Christianity; and Amram and Jochebed refused "passive obedience" to the King's decree! I think it will take a strong man all this Winter to reverse the judgment which the world has passed on these three cases. But it is "innocent" to try. However, there is another ancient case, mentioned in the Bible, in which the laws commanded one thing and Conscience just the opposite. Here is the record of the law: "Now both the chief priests and the Pharisees had given a commandment, that if any one knew where he [Jesus] were, he should show it that they might take him." Of course, it became the official and legal business of each disciple who knew where Christ was, to make it known to the authorities. No doubt James and John could leave all and follow him, with others of the people who knew not the law of Moses, and were accursed; nay the women, Martha and Mary, could minister unto him of their substance, could wash his feet with tears, and wipe them with the hairs of their head. They did it gladly, of their own free will, and took pleasure therein, I make no doubt. There was no merit in that—"Any man can perform an agreeable duty." But there was found one disciple who could "perform a disagreeable duty." He went, perhaps "with alacrity," and betrayed his Saviour to the marshal of the district of Jerusalem, who was called a centurion. Had he no affection for Jesus? No doubt, but *he* could conquer his prejudices, while Mary and John could not.

Judas Iscariot has rather a bad name in the Christian world; he is called "the son of perdition," in the New Testament, and his conduct is reckoned a "transgression;" nay, it is said the devil "entered into him," to cause this hideous sin. But all this it seems was a mistake; certainly, if we are to believe our "Republican" lawyers and Statesmen, Iscariot only fulfilled his "constitutional obligations." It was only "on that point," of betraying his Saviour, that the constitutional law required him to have anything to do with Jesus. He took his "thirty pieces of silver"—about three dollars—a Yankee is to do it for cheap, having fewer prejudices to conquer—it was his legal fee, for value received. True, the Christian thought it was "the wages of iniquity," and even the Pharisees—who commonly made the commandment of God of none effect by their traditions—dared not defile the temple with this "price of blood" but it was honest money, it was as honest a fee as any American commissioner or deputy will ever get for a similar service. How mistaken we are! Judas Iscariot is not a traitor: he was a great patriot; he conquered his "prejudices," performed "a disagreeable" duty as an office of "high morals and high principle;" he kept the "law" and the "constitution," and did all he could to save the "Union;" nay, he was a saint, "not a whit behind the very chiefest apostles." "The law of God never commands us to disobey the law of man." *Sancte Iscariote, ora pro nobis.*

PASSIVE OBEDIENCE NOT TENABLE.

It is a little strange to hear this talk in Boston, and hear the doctrine of passive obedience to a law which sets Christianity at defiance, taught here in the face of the Adamses, and Hancock, and Washington! It is amazing to hear this talk, respecting such a law, among merchants. Do they keep the usury laws? I never heard of but *one money-lender* who kept them, and he has been a long time dead, and I think he left no kith nor kin! The Temperance Laws—is that kept? The Fifteen-Gallon Law,—were men so very passive in their obedience to that, that they could not even "agitate?" yet it violated no law of God—was not unchristian. When the Government interferes with the rum sellers' property, the law must be trod under foot, but when the law insists that a man shall be made a slave, I must give no Conscience in my act of prayer, and stoop to the mighty men have made in their act of passion!

It is curious to hear men talk of law and order in Boston, when the other day one or two hundred smooth faced boys, & youths beardless as girls, could disturb a meeting of three or four thousand men, for two hours long, and the Chief of the Police and the Mayor of the city stood and looked on, when a single word from their lips might have stilled the tumult and given honest men a hearing.

Talk of keeping the Fugitive Slave Law!—Come, come we know better. Men in New England know better than this. *We know that we ought not to keep a wicked law, and that it must not be kept when the Law of God forbids!*

But the effect of a law which men cannot keep without violating Conscience is always demoralizing. There are men who know no higher law than the statute of the State. When good men cannot keep a law that is base, some bad ones will say, "Let us keep no law at all;"—then where does the blame lie? On him that enact the outrageous law. The idea that a statute of man frees us from obligation to the law of God, is a dreadful thing. When that becomes the deliberate conviction of the great mass of the people, North or South, then I shall despair of human nature; then I shall despair of Justice, and despair of God. But it will never come.

One of the most awful spectacles I ever saw was this: A vast multitude attempting at and orator's suggestion, to howl down the "higher law," and when he said, Will you have this to rule over you? they answered, "never!" and treated the "higher law" to a laugh and a howl! It was done in Faneuil Hall; under the eyes of the three Adamses, Hancock, and Washington; and the howl ran round the venerable arches of that hall. I could not but ask, "Why do the heathen rage, and the people imagine a vain thing, and the rulers of the earth set themselves, and kings take counsel against the Lord and say, 'Let us break his bands asunder, and cast off his yoke from us?'" Then I could not but remember that it was writen, "He that sitteth in the Heavens shall laugh; the Lord shall have them in derision. He taketh up the isles as a very little thing, and the inhabitants of the earth are as grasshoppers before Him." Howl down the law of God at a magistrates' command! Do this in Boston! Let us remember this—but with charity.

THE MARCH OF FREEDOM IRRESISTIBLE.

It is not for mortal long to hinder the march of human freedom. I have no fear for that, unmanly,—none at all,—simply for this reason, that I believe in the infinte God. You may make your statutes; an appeal always lies to the higher law, and decisions adverse to that get set aside in the ages. Your statutes cannot hold Him.—You may gather all the dried grass and all the straw in both Continents; you may braid it into ropes to bind down the sea; while it is calm, you may laugh, and say, "Lo I have chained the ocean!" and howl down the law of Him who holds the universe as a rose-bud in his hand—its every ocean but a drop of dew. "How the waters suppress their agitation," you may say. But when the winds blow their trumpets, the sea rises in its strength, snaps asunder the bonds that had confined its mighty limbs, and the world is littered with the idle hay! Stop the human race in its development, and march to freedom? As well might the boys of Boston, some lustrous night, mounting the steeples of this town, call on the stars to stay their course! Gently, but irresistibly, the Greater and the Less Bear move round the pole; Orion, in his mighty march, comes up the sky; the Bull, the Ram, the Heavenly Twins, the Crab, the Lion, the Maid, the Scales, and that shining one may pursue her course of glory, and the new day finds overtake the idle urchins in their lofty places, all tired, and sleepy, and ashamed. It is not possible to suppress the idea of freedom, or forever hold down its institutions. But it is possible to destroy a State; a political party with geographical bounds may easily be rent asunder. It is no impossible to sever this American Union. But how? Who drove asunder the great British Party, one nation once in America and England? Did not our fathers love their mother, and, Aye, they called it home, and were loyal with abundant fealty; there was no lack of love for Home. It was the attempt to make old English injustice New England low! Who did it,—the British people? Never. Their hearts rose to such sacrilege! It was the merchants of London, with the "Navigation Act;" the politicians of Westminster with the "Stamp Act;" tories of America—who did not die without issue—who for office and its gold would keep a king's unjust commands. It was they, who drove our fathers into disunion against their will. Is there no lesson? We love law, all of us love it, but a true man loves it only as the safeguard of the Rights of Man. If it destroy those Rights, he spurns it with his feet. Is there no lesson! Look further then.

Do you know how Empires find their end? Yes, the great States eat up the little. As with fishes so with nations. Aye, but how do the great States come to an end? By their own injustice, and no other cause. They would make unrighteousness their law, and God wills not that it be so. Thus they fall, thus they die. Look at these ancient States, the queenliest queens of earth. There is Rome, the widow of two civilizations,—the Pagan and the Catholic. They both had her, and unto each she bare daughters and fair sons. But, the Niobe of Nations, she boasted that her children were holier and more fair than all the pure ideas of Justice, Truth, and Love, the offspring of the eternal God. And now she sits there, transformed into stone, and the ruins of her children's bones. At midnight I have heard the owl hoot in the Coliseum and the Forum, giving voice to desolation; and at midday I have seen the fox in the palace where Augustus gathered the wealth, the wit, the beauty and the wisdom of a conquered world, and the fox and the owl interpreted to me the voice of many ages, which came to tell this age, that THROUGH HAND JOIN IN HAND, THE WICKED SHALL NOT PROSPER!

Come with me, my friends, a moment more, pass over this Golgotha of human history, treading reverent as you go, for our feet are on our mother's grave, and our shoes defile our father's hallowed bones. Let us not talk of them; go further on, look and pass by. Come with me into the Inferno of nations, with such poor guidance as my lamp can lend. Let us disquiet and bring up the awful shadows of empires buried long ago, and learn a lesson from the tomb.

Come, old Assyria, with the Ninevitish Dove upon thy emerald crown. What laid thee low? "I fell by my own injustice. Thereby Nineveh and Babylon came, with me, also, to the ground."

Oh queenly Persia, flame of the nations, wherefore art thou so fallen, who troddest the people under thee, bridgedst the Hellespont with ships, and poured'st thy temple wasting millions on the western world? "Because I trod the people under me, and bridged the Hellespont with ships, and poured my temple wasting millions on the western world. I fell by my own misdeeds!"

Thou muselike, Grecian queen, fairest of all thy classic sisterhood of States, enchanting yet the world with thy sweet witchery speaking in art, and most seductive song, why lies't thou there with beauteous yet dishonored brow, reposing on thy broken harp? "I scorned the Law of God; banished and poisoned wisest, justest men; I loved the loveliness of flesh, embalmed it in the Parian stone; I loved the loveliness of thought, and treasured that in more than Parian speech. But the beauty of Justice, the loveliness of love, I trod them down to earth! Lo, therefore have I become as those Barbarian States—as one of them!"

Oh manly and majestic Rome, thy sevenfold mural crown, all broken at thy feet, why art thou here? Was not injustice brought the low; for thy Great Book of Law is prefaced with these words: "Justice is the unchanging, everlasting will to give each man his Right!" 'Twas not the saint's ideal; it was the hypocrite's pretence! I made iniquity my law. I trod the nation under me. Their wealth filled my palaces.—where thou mayst see the fox and hear the owl,—I fed my courtezans. Wicked men were my cabinet councillors,—the flatterer breathed his poison in my ear. Millions of bondmen watered the soil with tears and blood. Do you not hear it crying yet to God? Lo here have I my recompense, tormented with such downfall as you see! Go back and tell the new born child, who stands on the Alleghanies, laying his either hand upon a tributary sea, a crown of thirty stars about his youthful brow—tell him that there are Rights which States must keep, or they shall suffer wrongs! Tell him there is a God who keeps the black man and the white, and hurls to each the lowliest realm that breaks His just, eternal law! Warn the young Empire that he come not down dim and dishonored to my shameful tomb! Tell him that Justice is the unchanging, everlasting will to give each man his Right. I knew it, broke it, and am lost. Bid him to know it, keep it and be safe!"

THE FEVER AT RIO.

You have been fully advised of the late dreadful mortality in Rio Janeiro in consequence of the introduction there by a slaver, of a kind of fever peculiar to the coast of Africa. At the period of my departure from Rio, some three months ago, the disease had partially subsided; but in consequence of the near approach of warm weather, its reappearance, in a more dreadful form, was daily apprehended. I learned during my stay that so profoundly impressed was the Government of the necessity of doing something to prevent a revival of the disease, that the Cabinet was discussing the propriety of shutting its ports against all vessels from the coast of Africa. Such a measure would seriously affect the slave trade; which in spite of the laws of Brazil and her treaty stipulations, is still carried on.

THE SLAVE TRADE.

There are to the Brazilian Government other conclusive reasons why an embargo should be placed upon vessels from the ports of Africa. One which might be urged, was the prospect of difficulties between Brazil and England, arising from the severe and active measures which the latter country is taking against vessels engaged in the slave trade. The English Government has signified, in various ways, its belief that the Government of Brazil secretly encourages the slave trade. Hence the port of Brazil are constantly blockaded by English men-of-war, and every vessel entering or departing is boarded and searched, if in the judgment of the English, there are good reasons for suspecting that she is a slaver. I have already informed you that the American steamer Confidence, from New-York, in which I entered the harbor of Rio Janeiro, was boarded off that port at 4 o'clock, A. M. by an armed boat from an English vessel of war. This incident is a conclusive proof of the accuracy of the statement which I have just made respecting the searching system.

PARTIES IN BRAZIL.

From the best intelligence which I was enabled to gather in Rio Janeiro during a very brief stay in that city, I was persuaded that there were some good grounds for the suspicions entertained by the English in relation to the supposed encouragement given to the Slave trade by the Brazilian government. There are in Brazil two distinctive parties—distinctive and antagonistic, not in politicts alone, but in Society, and in the various commercial and financial enterprises in which that country is so largely engaged. One of these is called the Portuguese party—the other the Brazilian party. Both are represented in all the department of the government; but their strength is unequal; the Portuguese party is the strongest, not in blood and sinews, but in money and in intellect. The Portuguese party is represented in the person of the Emperor, who is brother to the present Queen of Portugal. The influence of the Church, which in Catholic countries is always overwhelming, is also enlisted on the side of the Portuguese. They are in fact the great monetary and monarchcial power of the country which the Brazilians only half succeeded in throwing off in the late revolution. The Brazilian party is the popular party—the strongest numerically, but the weakest in talent and money. The animosity subsisting between these parties is most inveterate and irreconcileable. It is a deep and implacable hatred which can only be eradicated by the utter extinction of one or the other. The identity of these parties will be sufficiently indicated when it is observed that one is "the party of the people" and that the other is "the monarchical party." The last is the part which it is universally conceded, secretly encourages the slave trade while the former discourages it by every means in its power. So far then as the Brazilian or popular party is responsible for the acts of the Portuguese, in their individual but not in their public capacity, (for the Portuguese representatives in the government profess to be warmly opposed to the slave trade) so far they are amenable to the charge which is made against "the government of Brazil" of encouraging the slave trade. The truth is that the masses of Brazil are cruelly oppressed by the lordly Portuguese; and that if they must suffer the horrors of war they will have to bear it as one of the train of evils which despotism and misrule has brought upon them.

Yours. &c. W. A. C.

A YOUNG MAN CHARGED WITH THEFT BY A CLAIRVOYANT.—A singular circumstance has recently occurred in the First Ward of this city, which has caused some considerable excitement. The facts, near as we have been able to ascertain, are as follows:

On Sunday night last, the store of James Campbell, in the First Ward, was entered through a hole cut in the floor over the store, and about $18 in silver take from the drawer. The room over the store, through which the robber had entered, was occupied by a man named Joshua Warrick as a carriage shop. Mr. W. is a young man who has always sustained an unblemished reputation, and although some suspicions were entertained that he was guilty, they were not deemed of sufficient importance by Justice Giles, of the First Ward, to warrant his arrest.

A short time afterward a clairvoyant, named Mr. Taylor, was consulted in relation to the robbery, in the presence of a large company. The clairvoyant stated that the money was taken by a person who was then among the company assembled in the room. He refused to give the name, but described the dress and personal appearance of Mr. Warrick, and upon several of the company presenting themselves before him, he selected Mr. W. from the rest, and insisted that he was the guilty man.

The clairvoyant also stated that Mr. W. had some of the money upon his person, and the remainder, or a portion of it, was hid away in an outbuilding, described very minutely the place where it might be found.

A search was made, and the money found in the place pointed out. Some money was also found upon the person of Mr. Warrick, which being the common coin in circulation, we believe, could not be identified.

Justice Judson issued a warrant for his arrest, but there was not sufficient testimony, aside from that of the clairvoyant, to justify his commitment for trial, and he was discharged. [Syr. Standard.

THE AMERICAN COLONIZATION SOCIETY.

The lateness of the hour at which this Society adjourned last night renders us unable to more than briefly allude to its proceedings.

On calling the meeting to order, the President, the venerable Clay, spoke for some fifteen or twenty minutes, in terms most eloquent and hopeful. Rev. Dr. Fuller's address was of considerable length and pregnant with eloquence, with patriotism and with wisdom.

Messrs. Latrobe and Stanton, yielding to the necessity of the occasion, spoke briefly; but their words found a warm respone in the bosoms of their hearers.

The President of the United States, several members of the Cabinet, and other distinguished citizens were present. The meeting was large and highly respectable, graced by the presence of many ladies; and the feeling throughout appeared to tell that a new and brighter era had dawned upon the cause of African Colonization.

[Washington Republic, 22d.

PHILOSOPHICAL happiness is to want little and enjoy much; vulgar happiness is to want much and enjoy little.

Never speak to deceive, nor listen to betray.

Friendship once injured is for ever lost.

It seems a constant plan of nature's to build exquisite structures with worthless and often loathsome materials; the brilliant plant and the phosphorescent light spring from rottenness; and among the decay of expectations and the mangled relics of happiness, hope blossoms and shines at once a flower and a star.—*Misery of the Beautiful.*

We are authorized to say that the New York Colonization Journal will be supplied to Liberia subscribers at the very low price of twenty five cents per annum paid in advance at this office.—

The Journal is published monthly by the New York State Colonization Society, and contains much interesting information upon general subjects and especially in regard to the progress of Colonization. The New York Society, to place the Journal within the reach of every man in Liberia, furnishes it at the nominal price of 25 cents. Every head of a family certainly, will subscribe to it. Please send in your names and the "dust," the both may be forwarded to the United States, by the next Ship.

Maryland Historical Society

The Maryland State Colonization Society Papers

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