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☞ NOTE.—Mr. ISAAC KNAPP, the late publisher, being retiring from his interest in the subscription-list of W. LLOYD GARRISON, for two years from the first of January, 1840, the pecuniary concerns of the LIBERATOR are now under the direction and supervision of a committee, consisting of the following gentlemen: FRANCIS JACKSON, SAMUEL PHILBRICK, ELLIS GRAY LORING, EDMUND QUINCY, WILLIAM BASSETT.

WM. LLOYD GARRISON, Editor.

OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE MANKIND.

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AGENTS.

MAINE.—Jos. Clarke, *Portland*; Edward Coutts, *Hallowell*; *Augusta*;—A. Seale, *Bath*.

NEW-HAMPSHIRE.—Davis Smith, *Plymouth*;—N. P. Rogers, *Concord*;—Nathaniel Peabody, *Dover*.

VERMONT.—John Benson, *Woodstock*; Rowland T. Robinson, *North Ferrisburg*.

MASSACHUSETTS.—Wm. E. Rimball, *Topsfield*;—Moses Sweetser, *Haverhill*; Oliver Johnson, *Walpole*; *Newburyport*;—Isaac Stearns, *Bangkfield*;—Luther Boutell, *Groton*;—B. F. Newhall, *Saugus*; W. S. Wilder, *Fitchburg*;—J. T. Everett, *Princeton*;—J. Church, *Spring-field*;—Wm. A. Alexander, *Salem*; Charles Marsh, *Plymouth*; *Dudley*;—Daniel G. Holmes, *Lowell*;—Joseph V. Marshall, *Dorchester* and *vicinity*;—Richard C. French, *Fall River*;—Wm. Henderson, *Hanover*;—Wm. Cambell, *Nantucket*;—Jonas Austin, *Falmouth*;—Geo. Bowen, *Gloucester*;—Elias Richards, *Weymouth*;—Edward Earle, *Worcester*;—Wm. C. Stone, *Westerown*;—A. Bourne, *Centreville*;—Israel Perkins, *Hopkinton*;—Elijah Bird, *Taunton*;—John Bailey, *New-Bedford*;—Alvan Wood, *Sandwich*;—*Barnstable*;—Saml. I. Rice, *Northborough*. (☞ For a continuation of this list, see the last page, last column.)

OLIVER JOHNSON, Printer.

COMMUNICATIONS.

Emigration to British Guiana.

Observations upon the statements contained in the British Emancipator of Aug. 21st, 1839, respecting Malter, Coolie, Portuguese and German immigrants to British Guiana.

The British Emancipator of Aug. 21st, 1839, contains four separate articles upon the condition of the Coolie, Maltese, Portuguese and German students or apprentices in British Guiana, and upon the general subject of emigration to that colony.

1. The first and most important of these articles is an official Report of Commissioners appointed by the Governor of British Guiana, on a resolution of the Court of Policy, to inquire into the condition of the immigrants aforesaid.

The following is a recapitulation of the substance of this above report, and of the documents annexed to it.

1. MALTESE. The only Maltese in the colony, consisting of men, women, and children, were brought out by the proprietor of a sugar plantation, called *Hibernia*. The original number located on the estate, Feb. 27th, 1839, was *ninety-seven*; up to May 19, 1839, (the date of the inspection,) five had died.

These men were indentured for one year, with wages stipulated allowances of wages and provisions, and are stated to have been, at the time of the inspection, discontented, and in a bad condition.

2. COOLIES. The Coolies in the colony, amounted originally to *two hundred and thirty-eight*, almost all of whom were men. They were brought out and distributed among four plantations, viz: *Anna Regina*, (54:) *Freedestein*, (95:) *Vreed-en-Hoop*, (68:) *Belle Vue*, (81:) Of the *Anna Regina* estate, the Coolies were well pleased, contented and happy, and had been so from the beginning. They had lost but one man.

On the *Freedestein* and *Vreed-en-Hoop* estates, though there were some complaints with respect to provisions, and of the latter estate, with respect to the conduct of a Mr. Jacobs, an inferior superintendent, yet, on the whole, they appeared to be doing well.

On the *Belle Vue* estate, the Coolies were in very bad condition. They were greatly dissatisfied and discontented, and were much alarmed at the number of deaths.

All the Coolies, who were sick on these plantations, had by much chico poison, and most of the deaths that have taken place, appear to have resulted from the same cause. This disorder needs to be explained. There is in Guiana, (and the same insect is found in Florida, and the West Indies generally,) a minute bug, called the *chico*, so small as to be scarcely perceptible to the naked eye. This bug insinuates itself under the skin, and produces pain and irritation. If properly attended to at once, it is easily removed, and no bad consequences follow; but, if left to itself, the insect breeds, and multiplies its numbers, producing a sore which constantly goes on increasing and extending, till, if neglected, it finally becomes so serious as to destroy limbs and even life. In this way, many of the Coolies had principally suffered; and it is perfectly obvious, that nothing but gross neglect or ignorance on their part, and want of sufficient attention on the part of the managers, would have produced such deplorable results, as happened at Belle Vue.

3. PORTUGUESE. The Portuguese emigrants consisted originally of about *two hundred and fifty*, men, women and children, who were brought to the colony in September, 1835, and distributed on seven plantations, viz: *Lima*, *Sparta*, *Windsor Castle*, *Zeelandia*, *Vreed-en-Hoop*, *La Penitence* and *Annanadale*. The inspection took place in May, 1838, some three years and a half after their arrival. In that interval, upwards of forty had died, about twenty had purchased out their indentures, and about one hundred and eighty remained on the plantations. On all the plantations, except Sparta and Vreed-en-Hoop, the Portuguese were well treated and contented. On those two estates there were complaints.

4. GERMANS. The only German indentured immigrants in the colony were in the employ of one two estates, *Devonshire Castle*, and *Hoop-en-Vrees*. They were only *thirteen* in number. At Devonshire Castle, they were doing very well; on the other plantation, they were sickly and discontented.

Some general remarks will apply to the condition of all these emigrants. When complaints are made of their condition, they are of the following kinds.

1st. The want of sufficient house room. 2. The dirty condition in which the emigrants lived. 3. Complaints as to the quality of provisions furnished. 4. Want of sufficient attention to the sick. 5. On one plantation, complaints of beating, and holding back part of the wages.

The following is an enumeration of the disadvantages under which those emigrants labored, which disadvantages emigrants from America will not encounter.

1st. They were indentured apprentices, bound to serve on particular plantations for a term of time, and not allowed to leave those plantations.

2d. They were totally ignorant of the language, have no relatives or friends among those they were sent, and in this respect, were in a very helpless condition.

3d. The Maltese and the Coolies were the mere sweepings of the streets of Malta and Calcutta, consisting almost wholly of men, and men of the most unhappy habits and miserable characters. The sufferings of the Coolies from chico sores, were entirely owing to their ignorance and indolence in neglecting to take care of themselves in season. None of the emigrants appear to have suffered from fever, or from any disease of that description.

4th. The want of proper house room, and in some cases, of proper provisions, and of proper attention to the sick, grew out of their being indentured. Had they been free, they could have sought other employers; and that they could have found comfortable and sufficient employment, is evident from the fact, that on some estates they did well from the first.

5th. The dirt of which the commissioners complained was entirely the fault of the emigrants. They were brought up in dirty habits, and could not be persuaded to keep themselves clean.

6th. The circumstance that a public investigation was had, and the facts with respect to the Coolies and Maltese published all over the world, is a clear proof, that in British Guiana, things are not done in a corner, and that oppression, or misbehavior on the part of employers, is sure to come to light, to be held up to public reprobation, and to be punished. The manager of the estate *Belle Vue* was tried and severely punished for his neglect and misbehaviour with regard to the Coolies, and as was also the oppressive *Jacobs* above mentioned.

7th. The indentures of all these emigrants have been cancelled, and they are now healthy and doing well, getting employment where they choose. The Maltese and Coolies are already beginning to speak English, so as to be understood.

8th. With respect to the anonymous communication, signed Y. Z., the letters of Mr. Scoble, and the editorial article in the British Emancipator, it must be recollected, that they are all written under a high state of party excitement, and ought to be received with some grains of allowance. With respect to Mr. Scoble, the greater part of the Guiana planters regarded him as a *spy*, sent out to pry into their affairs, and they treated him with a lack of courtesy, which could not have tended to prejudice him in their favor.

It may be observed, in conclusion, that no scheme of emigration, got up by private individuals, as a private speculation, for their own benefit, ought to turn out well, or is entitled to much consideration.

But the scheme proposed by the Immigration Society of Guiana is a different affair entirely. It is a public measure. The Commissioners have sent into the colony for the public benefit, and will be at perfect liberty to choose or change their employment at pleasure, or to return, if they see fit.

Convention in Western New-York.

WEST BLOOMFIELD, N. Y. Feb. 6, 1840.

DEAR BROTHER:

A Convention of the abolitionists of Western New York, held in this town, has just closed. It held two days. There was a crowded and attentive audience from beginning to end. Men and women, from 75 years of age down to those affected with warm hearts, beaming high with love of liberty and human kindness. The nature of the subjects presented, a deep and solemn anxiety pervaded the hearts of all present, who had sacrificed their political and religious sectarianism on the altar of freedom. Many of both existing political parties were present, and they, too, were anxious. The characters of Harrison and Van Buren were canvassed in reference to the presidency. It was voted, with great unanimity, that no man who votes for either is worthy the name of a freeman or an abolitionist. The following resolution was presented among others:

Resolved, That, in our judgment, the anti-slavery electors of the United States are bound, by all their regard to the civil and religious rights of the great American people, forthwith to form themselves into an independent *political party*, for the more effectual support of those highly, *nominating candidates for public offices*, who will favor them, and by sustaining such candidates at the *ballot-box*.

This resolution was advocated, with great earnestness and eloquence, by MYRON HOLLEY and GERRIT SMITH. Both of them exerted the power of their great hearts, intellects and personal influence, to impress upon the Convention the conviction, that it is the imperative *duty* of abolition voters throughout the country 'forthwith to form an independent *political* (not an *abolition*) party'—for the purpose, not of sustaining and advancing the *principles* of abolition—not of 'abolishing slavery by the spirit of repentance'—but 'of nominating candidates for public offices,' and of convincing the nation of the duty 'of sustaining such candidates at the ballot-box,' as shall be put, in nomination by this 'independent political party.'

Myron Holley was eloquent and impressive, in delineating the nature, origin, and dignity of human rights. He assumed that political power, wielded and guided by political organization, was the great heaven-ordained and heaven-approved instrument to protect these rights. That abolitionists, as such, were bound, by all their obligations to God and man, to form themselves into a political organization, to obtain these rights for themselves, and to defend them be claimed with the right to deliberate and communicate, and maintained that the right to *vote* was a *human* right, and as really conferred on us by God, as the rights of conscience, thought, and speech; and that God as really made it our duty to exert ourselves to obtain it, and 'to nominate candidates for political office, and to sustain such nominees at the ballot-box,' to support our civil and religious rights,' as to support these rights by moral means. He drew a distinction between moral and political power. Moral suasion, he said, could accomplish nothing without political power. Moral power he represented as wholly inadequate to secure human rights, to cherish holy affections, and protect and diffuse holy principles. 'Political power was essential to give security and perpetuity to great moral principles and holy affections.' Did he define political power? No. Had he done so, his argument had been strong. Political power is nothing but the combined *brute force*, or physical might of a state or nation, guided and brought to bear, as the will of one man or more shall dictate. Can human rights, great moral principles, and holy affections, be secured, propagated and cherished by such a power—the very power that has trampled on all human rights, defiled all moral principles, and crushed all holy affections? Myron Holley assumed that the duty of voting is an essential part of abolitionism, as delineated in our constitutions; and that, in our anti-slavery conventions, our constitution authorized us to assume that it is a solemn duty of all to *whom the state grants the privilege*, (i. e. of all who happen to be men and not women, white and not black, rich and not poor, 21 years old and not under, to be born in this nation and not in England, who have taken the oath of allegiance, &c.) to go to the polls and vote, to organize a political party, and nominate candidates for offices of political honor and power. Such was the tenor of the speech made by the great champion of an abolition political party.

Gerrit Smith followed somewhat in the same strain, declaring that the abolition enterprise assumed that human government (i. e. a government of human will and brute force,) is a divine institution, and that it is the duty of anti-slavery electors to support such a government by forming an independent political party, by nominating candidates for public office, and by sustaining them at the ballot-box. Such, if it means any thing, is the plain meaning of the resolution. He said he was surprised to hear it said, that he had no right to assume on this ground a platform that human government is a divine institution, and that it is our duty to sustain it at the ballot-box. To argue that it is our duty to form a political party, to nominate candidates, and to vote at the ballot-box for such candidates, was not irrelevant, in his opinion, but perfectly consistent with the original nature and design of the abolition enterprise; but to argue that it is *not* our duty to protect our rights by political organization, and the ballot-box, was to oppose the resolution as in spirit and principle entirely subversive of the genius of the anti-slavery enterprise, is irrelevant, and those who do it are chargeable with dragging in non-existent ideas. He declared it to be a matter of high moral obligation to form a political party, and to nominate candidates for political office, and that he should be grieved if the mode of independent nomination should not prevail. Brother Smith was earnest, solemn and impressive in his speech. As he has now taken his stand in favor of carrying the abolition cause on to the arena of *party politics*, and as he has now committed himself fully to the policy of making political power and organization the great instrument to accomplish the object of our enterprise, I hope he will give his views to the world in writing, and his reasons for taking his present position.

The resolution was opposed by J. C. Jackson, and others. Brother Jackson was a logical and powerful champion of what I think is the truth; and did good service for the holy principles of Abolition. After a full discussion, the resolution was NEGATIVED by a decided majority, and so far as I can learn, to the great satisfaction of the mass of working abolitionists of this region. They are tired of this contention about political parties, political men, and political office. They are tired of political conventions, under the mask of anti-slavery conventions. They long to return to the pleasing work of converting men to the spirit and principles of good old abolitionism, and leave the work of converting men into political parties, political candidates for honor and power, and into voters at the ballot-box. They think there is more reason to form a new *church* organization than a new political party.

Three other resolutions were introduced and passed with great unanimity:

Whereas, the system of American slavery is a system of robbery, of CONCUBINAGE, of ROBBERY, and MURDER—Therefore,

Resolved, That abolitionists are bound, as they would discharge their duty to the slaveholder and the slave, and as they would honor God, exhibit christianity in its purity and glory, and advance the kingdom of heaven on earth, to receive and support no man as a *christian minister*, who is a slaveholder, who apologizes for slavery, or who countenances it by his silence or by his opposition to the principles and measures of the abolitionists.

Resolved, That, to recognize any combination of men as a *christian church*, that countenances and sustains slavery, by admitting slaveholders or apologists for the slavery to the pulpit as *christian ministers*, or to the communion as christians, and that refuses, as a BODY, to bear its testimony against it; and to suppose that God will recognize such a body of men as a church of *Christ*, is a libel on infinite wisdom and goodness, and tends to make the christian system a hissing and a by-word in all the earth.

Resolved, That to recognize any man as a *christian*, who is a slaveholder, who apologizes for slavery, or who countenances it by his silence or by opposition to its immediate and unconditional abolition, is to spread the sanction of christianity over the vilest system of adultery and robbery the sun ever shone upon; and while abolitionists do this, there is no fear that the gospel can ever be made the power of God and the wisdom of God, to overthrow the system of American slavery.

These resolutions are strong, but they were adopted heartily. A *drove-driver* is a *christian* thief and murderer! A combination of adulterers and murderers a christian church! This unnatural union of works and ideas must be dissolved. It is like uniting light and darkness, sin and holiness.

The Anti-Slavery State Convention is to be held at Waterloo on the 24th inst. Some dozen minor county conventions are to be held in this region between this time and the 24th inst. Myron Holley directs the energies of his great soul to get up a great political organization, and to make that political organization the great instrument to abolish slavery—to secure and protect our rights—and spread the great and holy principles of human liberty. The great struggle is to be next spring at New York. May the abolitionists of the country meet and settle the kind of policy to be pursued henceforth.

H. C. W.

Middlesex County Anti-Slavery Society.

A quarterly meeting of the Middlesex County A. S. Society was holden at Cambridgeport, Jan. 21, 1840. Meeting called to order by the President, Dr. A. Farnsworth, and opened with prayer, by E. Thompson of Lynn.

Voted, That a committee of five be appointed by the chair, to prepare business for the meeting; whereupon, the chair appointed the following persons: Edmund Quincy, Wm. Farwell, Anne W. Weston, Oliver Johnson, and Stillman Lothrop.

Mr. E. Quincy, in behalf of the business committee, reported the following resolutions, and after being ably discussed by Messrs Quincy and Thompson, Wm. Farwell, Johnson, Mack and others, they were unanimously adopted:

Resolved, That, in our judgment, the anti-slavery enterprise was never more encouraging than at the present time, inasmuch as recent developments have led to a more thorough investigation of the great principles of freedom.

Resolved, That, in our judgment, the anti-slavery enterprise was never more encouraging than at the present time, inasmuch as recent developments have led to a more thorough investigation of the great principles of freedom.

Whereas, a proposition has been favorably entertained in some portions of our country of organizing a third or human rights political party—Be it therefore

Resolved, That in the opinion of this meeting, such a measure would be unwise, inexpedient, and detrimental to the great interests of the anti-slavery enterprise, and that we do most earnestly deprecate its adoption.

Resolved, That any man, calling himself an abolitionist, who consents to abandon, when at the polls, the cause of universal freedom, for the promotion of any partizan triumph, and casts his vote for party instead of principle, is guilty of treason against God, and virtually sacrifices the interests of humanity for the attainment of low and selfish ends.

Whereas, The system of slavery is upheld and sustained by the wicked prejudice and corrupt public sentiment of the free states; and whereas, these prejudices are fostered, and that public sentiment, in a great degree, created, by the inaction or subservicency of the nominal church and ministry; therefore

Resolved, That the men calling themselves the ministers and the church of Christ, who by open opposition, or sneering indifference, do what they can to impede the progress of emancipation, are unworthy the name they assume, and form the principal obstacle of the age to the diffusion of freedom, and the spread of Christianity.

Resolved, That it is the duty of all true abolitionists, who belong to any church organization, which is either indifferent, or opposed to the dissemination of anti-slavery truth, faithfully to rebuke their wickedness, and, if they continue in their sins, to withhold from them their pecuniary support.

[The Rev. Mr. May, in speaking to this resolution, remarked—' I speak as a *man*, for I have learned that a man is more than a minister; and if I now had my gown and bands on, I would lay them aside on this occasion.']

Resolved, That we do most cordially rejoice and sympathize with our fellow-men, whose right to themselves has been gravely discussed before a high tribunal, in their escape from Spanish kidnappers and their reputed confederates, and that they have our most fervent good wishes for their future prosperity and happiness.

Resolved, That the general refusal of the men who boast of the principles of the American Revolution, to apply those principles to the successful attempt of Jingua and his countrymen to escape from slavery, is a new proof of the hypocrisy of this slaveholding people.

Resolved, That we gratefully appreciate the efforts of those friends of humanity who have exerted themselves for the restoration of their rights to those much injured men.

The following resolution was offered by Dea. Wm. Farwell of Cambridgeport, and adopted without a dissenting vote:

Resolved, That the conduct of the Board of Managers of the Massachusetts A. S. Society, during the past year, amid circumstances requiring unusual firmness and discretion, commands our respect and approbation; and that, in the uncompromising love of freedom exhibited by them, and so faithfully responded to by genuine abolitionists throughout the State, we recognize the spirit that shall ultimately redeem the slave.

The following, offered by the business committee, were adopted:

Resolved, That the weekly contribution plan, recently proposed to the Abolitionists of this State, by the General Agent of the Massachusetts Anti-Slavery, meets our hearty approbation, as a plan admirably adapted to the present exigencies of our enterprise; and that we recommend its adoption and vigorous prosecution by the abolitionists of this county, believing that it will prove an instrumentality of uncommon power in raising funds for the cause.

This meeting having heard a letter from Rev. Charles Fitch to Wm. Lloyd Garrison, confessing his sin in having participated in the 'Clerical Appeal,' deem it proper to give an expression of their feelings in relation to the transaction; therefore

Resolved, That we regard the confession referred to as in the highest degree honorable to its author; that we most heartily forgive him for the part which he took in the 'Clerical Appeal;' and that we hereby cordially extend to him the hand of anti-slavery fellowship.

At the close of the meeting, a notice was given by Dea. Farwell of Cambridgeport, that at the next meeting of the Society he should move for an alteration in the Constitution of the Society, respecting the time of holding its regular meetings.

Letter to Gerrit Smith.

ALLEGHENY, Pa. Dec. 25, 1839.

MY BELOVED BROTHER:

Though you are unknown to me personally, yet from the commencement of your labors in this holy cause of our captive brethren, I am well acquainted with you mentally, both from your pen in published documents, and from my intimacy with the beloved T. D. Weld; it will therefore make no apology for the liberty I take in thus addressing you.

I have read with much pleasure your letter to our brother Leavitt, on the subject of Foreign Missions, and fully concur with you in the propriety of a Committee being appointed in New York to receive the funds of those abolitionists who will no longer sustain the pro-slavery Missionary Boards. PRO-slavery, because they make no effort for the salvation of the home-made heathen, enslaved in this Republican nation—no effort for the conversion and deliverance of those, both of *refugees* and *pirates*, from the dominion of satan and their own lusts—no effort for the rescue of our country from the curse of oppression, and from the dark and still darkening infamy which proclaims with trumpet-tongue our political and religious hypocrisy. On the contrary, they labor to perpetuate these evils, by forming an alliance with men-stealers, heathen-makers and soul-destroyers; and soliciting from them a part of the plundered earnings of the poor, and a part of the price of the souls in which they traffic, in order to effect the salvation of souls in remote parts of the globe. Yet this by some is called religion, zeal for God's glory, and love for the souls of men!

I most cordially approve of the formation of such a Committee, in New York, as the nucleus of a society. I would submit, too, that AFRICA should be the *chief* field of labor *. Many reasons may be assigned for this. Further, that said Committee should at once (or as soon as funds will justify it) employ an agent or agents, to travel through all the Northern States, to obtain funds from those who will be no longer led astray by the counsel of those whose conscions are seared as with a hot iron. Let us be up and doing, let us lurk privily for the innocent without cause; let us swallow them up alive as the grave; and whole as those that go down to the pit. We shall find all precious substance; we shall fill our houses with spoil. Cast in thy lot among us; let us all have one purse.'

Let the agents likewise endeavor to show to all abolitionists their duty to have no more fellowship with the workers of iniquity, by propping up those professed ministers and churches who sustain oppressors in their crimes against God and man,—those who have neither hearts to feel, nor tongues to plead for them that are in bonds. It is full time such a bold and consistent movement should be made. Hitherto, our war has been mainly carried on against men of the world, in and out of Congress and the State Legislatures, with occasional irregular onsets on those corrupt churches and still more corrupt ministers, who are the principal supports of modern Babylon.

The general policy of our friends has been to remain in those corrupt churches, either from an attachment to their guides, or from the vain hope of purifying impurity. This is worldly policy with a witness, and directly opposed to the wisdom and mandate of Jehovah, who says, 'Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.' See also 2 Cor. 6, 14—18. Truly, the pro-slavery churches are less than Babylon was, 'The habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.' How sad that any of the followers of Jesus should remain in such connections!

I am glad that you have mentioned as one of the proposed Committee, brother Dunbar. From this I presume you have no idea of a sectarian, but a general *Christian* Missionary Society. It is time there should be such a one; leaving the question of Baptism and Church order, not to the Board, but to the consciences of the men who are sent forth to preach to the Gentiles, not their own dogmas, but the unsearchable riches of Christ—to breathe love, peace and good will toward *all* the human family.

There is one sentiment, in your interesting letter, my beloved brother, from which I must dissent. In speaking of the 'existing Boards of Missions, as 'part of whose *religion*,' you say, 'has *choked* their humanity,' (!!) you justly observe that, 'Instead of declaring with God that they take robbery for burnt offering, they *still continue to receive* the *wages of robbery* from the hand of the slaveholder. They *still continue to dispise the crushed slave*, and hence they *despise* him, to *participate* in *Southern plunder*. They will, *of course*, deny that they are actuated by contempt of him. But, until they make us believe that they would persevere in their past course, even if *their own children's tears and blood* were upon the *plunder*, which *they welcome*, we will insist that it is in a *spirit of contempt* for the *slave* that they have *struck hands* with the slaveholder.'

After this truly *awful*, but *just* allegation, to my perfect astonishment you add, 'That the *brethren* who compose those Boards are CHRISTIANS, I do *not doubt*.' (!!!) I have italicised some words, that doubt from the context of your remarks may fall. *Charitable!* whose *humanity* is choked by their *religion!* Yet we read, 'if any man have not the spirit of Christ, he is none of his.' How such men can be acknowledged by you as *Christians*, and that after such hints as these of charity, or rather credulity, so great, that methinks drunkards and harlots should be included; also, and even have a prior claim to be called by that name, since the Holy ONE declared to the Scribes and Pharisees of old, that publicans and harlots should enter the kingdom of heaven *before* them. Wherein do these '*brethren*' exceed them in piety. The ancient Pharisees compassed sea and land to make proselytes. They make void the law of God by their own traditions—they appeared to men to fast—all their works they did to be seen of men—they loved the uppermost rooms at feasts—they shut up the kingdom of heaven against men—they devoured (not widows as now-a-days,) but widow's houses, and to do so in a very religious manner, they made long prayers—they taught men to swear, yes, to swear falsely—they had consciences so tender, that they paid tithe even of mint, anise and cummin; and yet, so case-hardened, that they *omitted* JUDGMENT, MERCY and FAITH—they could strain at a gnat, but swallow a camel—they washed clean the outside, but within were full extortion and excess; they outwardly appeared righteous unto men, but within were full of hypocrisy and iniquity. I proceed no further in this fearful picture, I do not charge these things *directly* on the Boards referred to, but those Boards have *fellowship* in them; and do them,' and thus become partakers of, and chargeable with other men's sins; and doubtless would, were they in a more southern latitude, be all that other persons are, where the laws permit them to do so, your the weak in any way that their appetite may dictate. What else can we infer, when we know they say, We cannot see—cannot understand—cannot feel—cannot admit the propriety of immediate, unconditional emancipation? All this, however, is mere pretence. Proof—adopt brother Storrs's plan, and 'sell the Bishop,' or brother Weld's, 'Try him; clank the chains in his ears, tell him they are for him. Then look at his pale lips and trembling knees, and you have nature's testimony. The mask drops, and the lie is out. All his sensibilities are most acute; he at once discovers that even *immediate* emancipation is *too slow*. Now I would not *say*, these men are *not* christians, for 'all judgment is committed unto the Son;' but so far as they refuse to consider the cause of the poor, they are wicked, upon the testimony of God's word. We have no right to *acknowledge* them as christians. Tell, if you please, the slaveholder, the villany of his whole system; if you but add, he may be a good christian notwithstanding, and that *immediate* emancipation is not a necessary duty, he will hear all you say, and continue in his crimes. So if you call these professed ministers, who are in league with the crime, christians, pious, good, holy, honest, &c. you will encourage them up in their sins; for they will solace themselves that it is *only a matter of opinion* on which you differ. Rather, let us tell them, 'We cannot call you brethren, in the strict sense of that word,—we cannot acknowledge you as the minister of Jesus Christ—we cannot commune with you—we cannot call you to lead in *any* act of devotion—we cannot listen to your teaching—we are even unworthy to hold a place in the Church of Christ. This we say in faithfulness, in love, in sorrow, in tears. Let us call them, as backsliders of the worst kind, to repentance; let them pity are the haters of God, in the person of the poor, the friendless slave—tell them that they offend Christ's little ones, and unless they repent, it were better for them that they had never been born, or that a millstone had been tied round their necks and they been cast into the sea. If the two hundred thousand abolitionists had taken this stand, think you, my beloved brother, that our cause would be in its present languid state? or think you that we should be dreaming about a *political* party? I trow not. Instead of giving our bitter enemies, which is fraught with folly and unrighteousness, and will give unfaithful ministers time to slumber in their sins, let us rather call a CONVENTION, in EVERY STATE, of *Christian* Abolitionists, to consider what shall be our course in regard to pro-slavery persons and pro-slavery churches. Let us come together in the FEAR OF GOD *alone*, as though we assembled at the judgment seat of Christ. Let us be prepared to pray, to weep, to sympathize, to be ready to spare no idol, to dally with no sin, but be determined to cut off right arms, and to pluck out right eyes. Instead of lowering our standard, let us (as the beloved Weld once told me, in prospect of these times,) raise it higher, higher and higher. Abolitionists who are *not* prepared to take this stand I am bound to consider waning in judgment, in consistency, or in honesty. At present, multitudes of them are up the second-story system by sustaining their unfaithful guides, and often hindering the onward course of our movement by opposing and voting down resolutions which condemn the conduct of those unfaithful watchmen who see the uplifted sword of the Lord, and give no warning, but hide from their flock the counsels of Jehovah.

In faith and love for the whole of Truth, your affectionate brother, H. C. H.

* The pretence of that wicked scheme, called the Colonization Society, to convert their hatred of the colored people into a Missionary Society, only makes it necessary that we should labor the more for the enlightening of Africa.

Holden Stands Firm!

HOLDEN, Feb. 7, 1840.

MR. W. L. GARRISON:

Sir—I send you herewith a few resolutions 4th inst., and I am happy in being able to say, that they were adopted unanimously, save the last, and that with but a single dissenting vote.

At the meeting held a week previous, several gentlemen, one of whom had been appointed a Vice President of the new organization, remarked that they had been in some doubts in regard to which of the two societies they ought to patronize, and expressed a wish that the subject might come before the society at an adjourned meeting.

The Board were instructed to present such resolutions as they might think proper, to bring the subject fairly before them at the meeting on the 4th.

In the *interim*, there was considerable anxiety felt by many, who had ever been the warm friends of the old society, in regard to what course several prominent members would take; it having been understood that they had been visited by Mr. Torrey, and that they had acknowledged themselves in doubt in regard to duty.

But, when the meeting came, and the resolutions were presented, the spirit of disorganization appeared not. Gentlemen who had previously remarked that they had been in doubt, were prepared to sustain the resolutions. They had evidently given the subject a thorough investigation, and were prepared to put their seal of disapprobation upon the new organization;—and to convince some that the motives of its leaders were base and selfish, Mr. Torrey had *himself* contributed, by his own course, in no small degree.

There was not the least sympathy expressed for the new society, and the individual who voted against the last resolution declares himself friendly to the old society. And, sir, if there is a single individual in town, at the present time, upon whom any dependence has been placed to sustain the anti-slavery cause, who sympathizes with the new society, I am ignorant of the fact. I trust there is not, one—and I trust, too, that the day is near, when the spirit of discord shall depart from the ranks of the abolitionists of our country, that they may rise above sectarian and party feeling, and stand together upon the original platform. And I repeat, sir, that the time is near, if I am so broad. I consider it one of the most beautiful features of the anti-slavery enterprise, and the man that would narrow down its limits should be looked upon as an enemy of his race.

Yours truly,

CHARLES WHITE.

Resolutions adopted by the Holden Anti-Slavery Society, Feb. 4, 1840.

Whereas, God hath made of one blood all nations of men to dwell on all the face of the earth; that all men are created equal; that they are endowed by their Creator with certain inalienable rights, among which are life, liberty, and the pursuit of happiness; therefore

Resolved, That every true Patriot, Philanthropist and Christian, will cherish and inculcate these principles.

Resolved, That the Anti-Slavery enterprise is based upon these principles; it recognizes the world as our country, and all mankind as our countrymen.

Resolved, That all laws that make a distinction between citizens on account of complexion, are a violation of the laws of God and of the principles contained in the Declaration of Independence.

Resolved, That though our chief reliance is upon the power of moral suasion to carry forward our enterprise,—yet we believe it to be the imperious duty of all who exercise the right of suffrage, to remember the slave at the ballot-box; but, to form an Anti-Slavery political party, at the present crisis of the enterprise, would retard the progress of our principles, and put further off the day when liberty shall be proclaimed to the slave.

Resolved, That we continue to have unwavering confidence in the Massachusetts Anti-Slavery Society, and in the wisdom, integrity and devotedness to the cause of human liberty of its Board of Managers,—that we approve of the course it has pursued to promote the objects it has in view, and that to withdraw from the society on account of the religious or political sentiments of any of its members, is to depart from the great principles of equality, upon which the society is founded.

The following is a list of the officers for the ensuing year, viz.

Charles White, President; Col. Sam'l Stratton, Vice President; Simon Hubbard, Sec.; John Richardson, Treasurer; James C. Cherry, Auditor; Thomas J. Davis, Sam'l Davis, Sam'l W. Hubbard, A. P. Fuller, Moses Wise, Directors.

Abolition and Politics.

A great controversy is now distracting the friends of abolition, as to whether it is expedient for us to organize as a distinct political party. That we shall speedily assume a more marked political organization than we have hitherto, I have no doubt; I have little fear of the expediency and propriety of such a course. In point of fact, we are already organized for political purposes; we question candidates, we pledge ourselves not to vote for any except friends of the slave; and we agree to scatter our votes at elections, if we find no worthy candidates. We are already a party, pursuing great political objects. The only question is, whether we shall nominate candidates at elections, scatter ourselves to procure votes, or continue our present course, with greater concert and unanimity than we have hitherto done.

Why should we not? Our cause must triumph, and it will triumph the sooner, the more efficacious the means we use to promote the object. If we would unite abolitionists at elections, we would first sever the ties which bind us to the contending parties; we must cut off and trample under foot the badges which whigs and democrats have imposed upon us, and set for ourselves. Experience has proved beyond contradiction, that we will do but little at the polls, till we have candidates around whom to rally. Were such men as William Jay, James G. Birney, Gerrit Smith, Francis Jackson, David Lee Child, Edmund Quincy, and Wendell Phillips, to name no others, brought forward for our suffrages, would not every friend of the slave forget to inquire whether they were whigs or democrats? Would not the south, every abolitionist be warmed in voting for such men? I name these gentlemen merely as examples. There are such men in every part of the northern states. Set them up as candidates, and we not only secure the votes of all abolitionists, but their personal friends, to the tying over thousands and tens of thousands to support them. Let us at once unfurl a standard which men can see, and raise a war cry in which they can sympathize, and we make a new era in the anti-slavery cause.

The political anti-slavery system has proved a total failure. It has never brought out the slavion strength to bear upon elections. The answers of candidates are usually given for the purpose of gaining votes, and are of a character, in view of which the heart has no part. Do the men who give the best satisfactory answers, come forward in Congress after their election, as the warm and devoted friends of the slave? No; it not plain, that the little which they do, is rather from a sense of some of their constituents, than from any love of the cause? It is not strange that the whig abolitionist distrusts the answer of the democratic candidate, and the democratic abolitionist distrusts the answer of the whig candidate's answer. Each one will still vote with his own party, rather than confide in the hollow words of his opponent. Such will ever be the case, until the abolitionist ceases to call himself either whig or democrat.

But, arguments against more active political exertions have been poured out, which would be quite appalling, if we regarded their numbers, rather than their weight. I propose to examine a few of them as they occur to me.

We are sometimes pointed to the anti-masonic party, as an awful warning against making a political abolition party. Yet even here, it seems to me, a strong and cheering argument presents itself. Its success was signal. But when law and public opinion had vanquished the monster, the necessity for an anti-masonic party ceased. Its mission had been performed. Had the attempts of political jugglers to keep alive a party which could have no proper object remaining, and to coquet with other political parties, necessarily produced disgust.

It is further urged, that if we organize a political party, we shall be joined by multitudes of political aspirants, who, feeling no real interest in emancipation, will seek by means of this new organization to gain selfish and ambitious purposes. It is supposed that the conscientious and disinterested supporters of the cause will desert it, when they find it sustained by men of less principle than themselves. But I cannot believe that our true-hearted friends will act so absurdly. The popularity of the party, or any other motive, never may be the object of their association, whether political, religious, economical or philanthropic, will necessarily draw into it many whose motives will not bear the test of any high moral standard. But we do not therefore refrain from enterprises, because they are associated in them with the bad? Shall we give up our Bible Societies, our Missionary Societies, our Prison Discipline Societies, and our Societies for the aid of Seamen, because conscientious men may join them for the sake of being Presidents, Vice Presidents, and members of Executive Committees, for the sake of making speeches at their annual meetings; or because selfish men may become their friends for the sake of obtaining salaries? Shall we abandon the open profession of Christianity, because many hypocrites adopt the name of Christians, merely to acquire influence and respectability? We carry out the principle advanced in this argument, must we not give up all our anti-slavery associations? for who that knows human nature, will venture to assert, that no alloy of ambition or avarice has mixed with the motives of any of the anti-slavery societies? Shall we give up our Societies? Just in proportion as we are successful, must we expect men to join us from lower motives than we desire. Whenever we become popular, even without any political organization, we shall be sure of having by us those who will seek to enjoy the breeze of popular favor with us. We must be content in this world to act with associates whose principles and conduct are not the purest. All we can do is to purify our ranks, and to elevate our course. We elevate and improve lower minds when we induce them to unite with us for worthy objects. The objects aimed at by political abolitionists would raise the character of those who joined us purely anti-slavery, as effectually as any course of preaching or moral lectures. But on this topic I shall say more in the sequel.

It is further urged, that if we organize as a political party, we shall be drawn into measures inconsistent with our professions. I care not whether this objection be well founded in fact, or not. Are men never to change their opinions? May we not be allowed to be wiser to-day than we were yesterday? If we are incorrigible, it is time we cease to be humble and not self-confident, but it is no reason for refusing to do what we now are convinced is both right and expedient. Are not the opinions of many of us strange, by inconsistent with our former views?

sans, and advocate the measures of their respective parties with too little regard to their moral character. Were the ministers of the gospel dumb during the last war, or at the time of the revolution, or in the strife of parties which preceded the revolution? Who does not know that the *drum ecclesiastic* will always be beaten, whenever the minds of men are in general ferment upon any subject which they consider of deep moral or religious interest? The mere circumstance that political parties are contending about such a subject, so far from abating the zeal of the pulpit, will only add to its vehemence. Besides, can any one believe, that the few clergymen who have boldly dared to advocate abolitionism in the day of adversity, will not have equal courage when it becomes popular, merely because its friends are organized for political purposes?

But it is said that political parties are always corrupt, and that if we become one, we shall be sure to be as corrupt as other parties. This argument has been already in some degree anticipated, but it merits a little more extended consideration. It cannot, I fear, be denied, that many partizans act from unworthy motives; or that bodies of men, when actuated by party spirit, will oftentimes show but little justice or honesty; and that distinguished political men are not always equally eminent for moral worth. Admit all these charges to be true, and what is the legitimate inference? Is it that all combined efforts for political or benevolent purposes are wrong? Must we disband our anti-slavery societies? For Who will deny that party spirit, in its worst form, appears among us and leads us astray? But these evils, not essential, though incidental to all united action, must be borne with, or the whole system abandoned.

Besides, with what face can abolitionists, who are themselves active political partizans, oppose the organization of an anti-slavery party, for fear of the corrupting influence of party politics? Is there a greater danger that our friends will be corrupted by acting with the present political parties, whigs and democrats, with whom they ought to have but little sympathy? Are there not multitudes who now claim to serve in the abolition cause, who are constantly violating their principles by supporting whigs or democrats, who they must know will exert their influence against it? Is it not in fact true, that the great majority of professed abolitionists, in consequence of their party fetters, have hitherto failed to make their practice conform to their avowed principles? Strike off these fetters, and let them unite for liberty—will they be more corrupt?

The truth is, that the great faults of parties and their leaders, arise not so much from politics, as the low intellectual and moral state of the country, (I mean not as compared with other countries, but with what it ought to be.) Educate the people, elevate their moral standard, and they will be wiser and more honest, and their leaders act on higher principles. Politics, like every other human pursuit, has temptations peculiar to itself. The misdeeds of political leaders are rendered conspicuous by their situations, and are therefore the subject of general and immadversion. But look at the meanness, the falsehood, the knavery, the oppression, the avarice, and the sensuality which abound in all classes of society, the rich, the poor, the professional, the merchants, the traders, the laborers, the mechanics, and the farmers; and then say, whether the men in office and the candidates for popular favor are better or worse than the mass of the people. Who doubts that if the nation affording the perfect example of moral worth, its rulers would be improved by the change?

But, form an anti-slavery party,—show the nation something worth contending about, an object, the abolition of slavery, compared with which all questions of tariffs, sub-treasuries, national banks, and constructions of the Constitution, sink into insignificance, and all the moral power of the country will soon be found in our ranks. Not only so,—enlisting in such a cause will purify and elevate the character of those who support it, and purge them from the dross of vulgar politicians. Have not those who heretofore joined in our ranks, been rendered and enlightened by the ennobling object which they pursued? The cause will remain the same, and all the new measures which we propose, will be sanctioned by religion and morality. Will our new converts be less benefitted than the old?

The abolitionists are radical reformers, aiming to base all our laws in a recognition of the rights of man. Such an object is the just foundation of a party in a great republic. Let our rights and equal laws be written on and names, and secondary questions of public policy, and engage in the reform of other evils or grievances, as that the love of humanity and justice will find ample scope after slavery shall have become a name.

In the foregoing remarks, I have said nothing as to the manner of organizing as a political party. It seems to me, however, that it is desirable that no impeachment movement should be made without a general concert of action among the great body of abolitionists. We should hesitate to move, if there is a very strong opposition from a numerous body among us. After a full discussion of the subject, such as is now going on, a general convention of abolitionists should be called, at which the proper course to be pursued might be decided upon. Time and the progress of events will soon bring about a greater unanimity of opinion than appears to exist at present.

A single word more, and I have done for the present. Whenever we act as a political party, I trust we shall not exhibit the same narrow, proscriptive and monopolising spirit, which has characterized other parties. I trust, too, that in forming an abolition party, we shall have but few test questions. If we elect men to office who agree with us in our general principles in regard to slavery, we may safely leave to them the details of legislation on this subject. The legislation on other subjects will probably be conducted to better advantage by men who are seeking, for the public good, without coming to the halls of legislation as the representatives and sworn friends of particular opinions.

The question may be made here, then why form a party to abolish slavery? why not leave this subject as well as others to the free action of the representatives of the people? The answer is obvious. Slavery is now supported by an extensive and powerful combination of the whole body of slaveholders. Such a combination can only be effectually resisted by an active, compact, and untiring organization. Were there any other evil in the country, comparable with slavery in its extent and enormity, which could not certainly be abolished by legislation, it would well justify the formation of a political party for its suppression. X. X.

Despotism in America.

MR. GARRISON:

It is a solid satisfaction to read so able a book as the one I herewith send you—"Slavery in the United States." May I suggest, through you, to the Board of Managers of the Mass. A. S. Society, the expediency of sending a copy to each member of the present Congress, unless one has been already done so. Our own Legislature, I trust, need no incentive to do all that in them lies for the extinction of slavery.

For beauty, for perspicuity, for easy strength of style, this book is seldom surpassed. In the right principle, for philanthropic sagacity, for shrewdness of observation, and for true statesman-like comprehensiveness of grasp, I think I may pronounce it equally remarkable. It has the rare merit of being alike free from cant, twaddle, and bitterness, and from the harpies that either defile or devour American literature. The anti-slavery community will shortly be relieved of the burden of sustaining a separate anti-slavery book and printing establishment, if their work is so far accomplished as to have created a demand and a supply of such books as this, independently of their own direct agency.

This book, you will see, is by the author of Archy Moore, and it amply fulfils the promise which that book afforded of yet more valuable efforts. It will rank higher among works of philosophic, but energetic philanthropy, than did its predecessor in the department of moral fiction. Indeed, I am confidently cast down by Hayne in his debate with Webster, has been left since 1830 untouched by our beetle-browed New-England giant. Another hand has raised it, and that with so much vigor, dexterity and love of the right, as to leave us nothing to regret but that so distinguished a man should not have added a noble, manly and courageous love of truth to his other distinctions.

I am most agreeably disappointed in this book. I had expected from a part of the title and the contents, careful calculations respecting the interests of the master, with the omission of a consideration of the rights of the slave—statistical tables, bearing upon the economy of slavery, and well-written details of atrocities. But, apparently without design or effort, other than to present a philosophical view of America as she really is, the author contrived by this book to impart a deeper sympathy for the slave a keener sense of his wrongs, a truer sense of pity for his master, and a clearer sense of the insecurity of unrighteousness and the safety of justice, than is often the result of mere reading.

But this book is evidently the product of sight and thought, and therefore its clearness and unpretending power.

In haste, yours for the cause,

E. THOMPSON.

Misstatements Corrected.

ANDOVER, FEB. 15, 1840.

BROTHER GARRISON:

The Massachusetts Abolitionist of January 30th, contains a letter from the Rev. Luther Lee, a part of which has reference to a transaction, which is said to have taken place at the close of his lecture in this town; and as abolitionists generally are not acquainted with the circumstances referred to by Mr. Lee, I deem it necessary to the cause of truth to make the following statements, and leave the public to judge whether the disorganizers were 'mobbed by professed abolitionists,' as is represented.

1. The Baptist society passed a vote to open their house of worship, for lectures on slavery, but no vote has been passed to open it for the organization of any society.

2. When the house was applied for, the object was specified, viz: for Mr. Lee to lecture on the subject of slavery. Not one member of the Baptist society had the least intimation that a society was to be formed in their house, after the lecture from Mr. Lee. The pastor of the Baptist church was informed by a member of the new organization, a few days before, that Mr. Lee might possibly stop on Monday, and form a society in the *Congregational vestry*. This is all the information he had, respecting the time or *place* of forming a society.

3. When Mr. Lee announced, at the close of the lecture, that arrangements had been made for organizing a new society, Mr. John Smith, President of the old Anti-Slavery Society, arose and stated, that a society was already formed, and that he should be glad to receive the names of any who would wish to join. He had as good a right to plead for the old society, as Mr. Lee had for a new organization. The house belonged to one as much as to the other. If any one wished to form a temperance society, the house belongs to him, and he had a good a right to introduce the subject there, as any other person had to form an anti-slavery society. When Mr. Smith was seated, the pastor arose and stated, in substance, that he felt it his duty to say to the congregation, that the house was not opened for the formation of any society, but simply for a lecture from Mr. Lee on the subject of slavery; and that if a society was formed under these circumstances, he and his society were not responsible for the responsibility. But notwithstanding the pertinent remarks of Rev. Mr. Hervey, the *disorganizers* still persisted in forming a society, in consequence of which a discussion arose between two of the members of the old society and of the new. The discussion elicited considerable animation. Mr. Smith, an old, tried veteran of the slave, argued on the ground of Mr. Hervey's remarks, in a very interesting and powerful speech, that it was not right to proceed in the manner the new society. During his speech, considerable disturbance was made by some of the disorganizers crying, '*order, order, order.*' I was present on the occasion, and could not learn that any friends of the old society made any confusion whatever. If, on the *disorganizers* had acted right, not to speak of christian courtesy, they would have immediately retired after the remarks made by Mr. Hervey. And because some speeches were made against their right to organize, they console each other by saying, that it was the first time they had been mobbed by professed abolitionists! If the Baptist church had been engaged for the purpose of forming a society, at the close of the lecture, why was not notice given to the members of the church? The society was to be formed in the Baptist church, on the evening specified for Mr. Lee's lecture? I might allude to the manner in which the society was formed, and of the material of which it is composed, but patience and time will not allow. My heart sickens to see how much more anxious they are to see the overthrow of the Massachusetts Anti-Slavery Society, than of American Slavery. But thanks be to God, the Massachusetts Anti-Slavery Society is destined to stand upon her firm foundation until the redemption of American Slavery is sealed.

A FRIEND TO TRUTH.

PAWTUCKET, 2d. mo. 15, 1840.

FRIEND WM. L. GARRISON:

At the annual meeting of the Pawtucket Anti-Slavery Society, the following resolutions were adopted and ordered to be published in the Liberator:

Resolved, That this Society views with strong disapprobation the attempts which have of late been made to form an anti-slavery party in politics, as being unwise, inexpedient, and uncalled for, and calculated to retard rather than promote the good cause in which we are engaged.

ABRAHAM WILKINSON,
President pro tem.

DANIEL MITCHELL, *Secretary.*

WEST BRIDGEWATER, Feb. 7, 1840.

BROTHER GARRISON:

I have given seven lectures in this town, and formed a society, consisting of about 30 members. About two months since, I gave my first lecture in this town—it being the first ever given here on the subject. The Society is composed of some of the most respectable and influential men in this place. They have got a small library of anti-slavery books in circulation. The following is a list of the officers.

Joseph Kingman, President; Nahum Packard, Vice President; Clark Swallow, Secretary and Treasurer; Nahum Leonard, Ezra Edson, Carlos Freeman, Councillors.

Yours for the slave,

E. THOMPSON.

Abington Female A. S. Society.

MR. GARRISON: The following resolutions were adopted recently by the Abington Female Anti-Slavery Society:

Resolved, That as tibas pleased God to honor W. L. GARRISON, by making him an instrument of arousing this guilty nation to the sin of slaveholding, no man or body of men, may assume to forbid or hinder his labors to that effect without incurring the divine displeasure.

Resolved, That as slave-holding is an open, gross and flagrant violation of God's holy law, and therefore strictly a moral question, those who depend principally on political action to abolish it, lay aside the armor of God, and war with the monster in their own strength, or in the strength of some other fallen man.

Resolved, That while the clergy are set for the defence of the gospel of Christ, and as the vindicators of God's law, they, with a few illustrious exceptions, deem it a desecration of the Sabbath to rebuke slaveholders, the abhorrers of the gospel, and the flagrant violators of that law, on that holy day.

Resolved, That, admitting all the heterogeneous allegations, so current against W. L. Garrison, is it not a deeply humiliating consideration, that an 'infidel' should draw arguments from scripture, which set him in advance of this enlightened and christian Republic, in one of the greatest moral enterprises ever undertaken by man?

Resolved, To mark those who would cause contentions, and strive to instigate divisions among the friends of the slave, and to avoid their sin.

Resolved, That as this Society has hitherto stood alone as an auxiliary, we now become auxiliary to the Massachusetts Anti-Slavery Society.

After three readings, they were adopted by a large majority.

ELIZABETH NILES, *Sec. pro tem.*

Newport, (R. I.) Anti-Slavery Society.

NEWPORT, R. I. Jan. 31, 1840.

FRIEND GARRISON:

The Newport Anti-Slavery Society, at their late meeting, passed the following resolutions, and ordered that a copy of the same be sent to the Editor of the Liberator for publication, if he should deem it expedient.

Resolved, That this society deem the late decision of Judge Jackson, in the case of the Amistad captives, most honorable to him and consistent with the principles and genius of our constitution and declaration of independence.

Resolved, That the thanks of every friend of human rights are justly due Lewis Tappan, Esq. and his coadjutors for their unwearied exertions for the deliverance of Cinquez and comrads from the hands of Spanish assassins.

Resolved, That the friends of immediate emancipation have much to encourage them in the many indications of God's providence, for the speedy consummation of their wishes, viz: the disentitlement of every innocent captive.

Attest, GEO. C. SHAW, *Cor. Sec.*

Massachusetts Anti-Slavery Society.

Reported for the Liberator.

Sketches of Debates at the Annual Meeting.

MEETING AT THE STATE HOUSE—SPEECH OF JAMES C. JACKSON.

WEDNESDAY EVENING, Jan. 29.

Resolved, That the fundamental principles of this government are utterly hostile to the existence of slavery, and that the safety and welfare of the country *requires its immediate abolition.*

The above resolution having been presented by Mr. Jackson, he proceeded to sustain it as follows:

Mr. President and Fellow-citizens:

The government of our country is of some worth and value to its inhabitants, or it is not of value. If it is valuable to us, its value must of course lie in its principles. Where shall we resort, to learn what are the principles by which this government regulates its proceedings? We find them forcibly and unequivocally laid down in the Declaration of Independence, and in the constitution of these United States. The constitution declares its purpose to be the attainment and maintenance of justice, freedom, tranquility and the public weal. From the Declaration of Independence we learn the conviction of our fathers, that such objects are to be attained and preserved only by assuming that *all* men are created equal. The founders of this government scorned to argue such a point. They *asserted* it—they *declared* it. They said, 'We hold it to be self-evident.'

Those, then, are the principles on which this government is based; and if they are to be our guide in its administration, and if slavery is found to be subversive of them, it is plain that struggle for its abolition must commence immediately. Now, slavery is, undeniably, utterly subversive of the principles of freedom—the principles of this government. In other words, it cannot co-exist with them. If the heart of a people is fixed on the principles, where the principles are, there it will be. While God lives, and man lives, and his nature remains what God made it, slavery and freedom *cannot* co-exist.

What did our fathers mean by this declaration of equality? Did Thomas Jefferson say, when he laid in the science and practice of civil government, in order to go on safely, one must continually cast his eyes backward to first principles, and it will be well for us to keep them continually in view, forasmuch as mistrust has been shown to our head. The wise forefathers mean? Did they announce that all mankind are equal in stature? this is an absurdity. Did they mean to assert an equality of capacity? the widest discrepancies of this kind are apparent. Did they mean to affirm the contrary? No. What then *did* they mean? They meant an equality of RIGHTS;—an equality of rights in spite of every other diversity, whether of stature, intellect, or position in social life. They meant to declare that God made of one blood all the nations of the earth, and that, by that act, assert for each man, the right to live, and to be free. They did not mean, that the man who has ten degrees of intellect or power, shall, in virtue of this, have power to hold the man who has but one, as has but one degree. They never meant, that one man should spread the wing of his subjugation over another, merely because he has nine times as much intellect or power.

This, sir, was the principle which this people went to war to defend, when Great Britain tried to break it down. She determined to bring her mighty power to bear upon us, and to reduce us to the necessity of living without the constitution of government, which we felt to be so indispensable. Our forefathers started back in alarm. They saw here coiled up, the despotic principle, that would hereafter be quoted as a precedent for keeping them bound to the hateful condition of slaves. They saw whence the descent to personal slavery is not abrupt. For what *is* slavery? What does the master of slaves claim? Only the right to bind them to the life of his choice, not their own;—only to compel them to do his bidding—to live, and lie down at *his* hoths—to think as he thinks, and to be the creatures of his pleasure. If the political principles of our fathers prevailed, and extinguished political slavery, the greater form, they must have anticipated, would of course go down. 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a salutary lesson. They can unquestionably, almost without an effort,—by holding the balance of power between these parties, impartially and firmly,—elect just such senators and representatives as they may wish to see in the legislature, by an overwhelming majority.

Politically speaking,—though, at first view, it may appear just the reverse,—there never was, in the nature of things, there never can be, a better opportunity for the Liberty party to triumph over PARTY, than is now presented to the temperance electors of this Commonwealth. Numerically, the whig and democratic parties are almost exactly balanced, and either of them will go for a temperance law or against one, rather than lose the ascendancy. Is it too much to suppose that there are five thousand men in the whig, and as great number in the democratic ranks, whose regard for the success of the temperance reform is paramount to party subserviency? Let, then, this number (or half of it) resolve to vote, *irrespective of party*, for such men, at the next election, as will pledge themselves to be faithful to the cause in their legislative as well as private capacity, and the work will be done. In one year the State may be entirely revolutionized.

The anti-slavery enterprise has done much towards obliterating party distinctions, by exalting humanity at the polls above questions of party policy. It is evident that the temperance cause is to operate in the same manner. Men of intelligence, of moral integrity, of religious principle, are fast beginning to perceive, that whatever arrays itself against the welfare of society and the equal rights of mankind, cannot be good whiggism or sound democracy; and that they have been duped too long, and led astray from the path of rectitude too often, by the tricks and devices of unprincipled politicians. They are resolved to be bamboozled, and tamely bound hand and foot, no longer. This is a cheering sign of the times.

The precipitate repeal of the license law is indisputably a signal triumph of the rum-traffickers over the friends of temperance—a triumph in form, however, rather than in fact. No sooner was that law enacted, than a hideous uproar was made by the distillers, rum-sellers, and all the carbuncled rank-and-file of intemperance. Their camp was thrown into terrible commotion. They howled like the fiends who were tormented (as they said) before their time, and gnawed their tongues for pain. In the midst of their paroxysms, they protested that they depreciated the existence of the law, inasmuch as it would certainly make their rum-jugs brisk, and greatly increase the consumption of alcohol! *As the friends of temperance*, they lamented to think how many more customers the law would give them, than they had supplied hitherto! Such virtuous profligacy and disinterested hypocrisy were enough to make Pandæmonium itself laugh convulsively. But the climax of their reverence for truth, and for the Spirit of truth, was reached when they gravely declared that they believed in the efficacy of 'moral suasion' alone to overcome evil; that physical force is not adapted to promote any good cause; that legislation against evil-doers is only calculated to make a bad matter worse!! Excellent philosophers, moralists, non-resistants! How confident their behaviour! how clear and comprehensive their vision! how strong their faith in the all-controlling power of divine truth! how *spiritual* their views of the kingdom of heaven! how *ardent* their desires for the arrival of that day when crime, and misery, and violence in the earth, shall cease! Truly, the legs of the lame are not equal. These men are determined to be neither under law to Christ, nor to the government of their own choice. They neither fear God, nor regard man. They are conspirators against good order, public safety, human life and happiness, virtue and religion. They make themselves directly accessary to the increase of pauperism, the perpetration of crime, the destruction of 'the life of the soul.'

Now, the clamor of such men against the license law is a clear demonstration, that they knew and felt that the law was an obstacle to the progress of intemperance, and a check upon their rum guilty commerce. It is equally self-evident, that the repeal of the law, in accordance with their demands, was a triumph of drunkenness over sobriety, of licentiousness over virtue, of anarchy over order. It matters not that some sincere temperance men joined in calling for the repeal: the fact only shows their own blindness, and into what bad company they have fallen. 'Instinct is a great matter'—especially the instinct of the rum-dealer and the lover of strong drink. They know what is adapted to promote, and what to injure, the rum-traffic. That traffic is sacred in their red eyes: they desire its extension, and not to see it crippled. How is it not marvellous, that when they 'with one accord' began to 'lift up their voices against the license law as aiding their traffic, and injuring the cause of temperance, they should have been backed by certain professed friends of temperance? Can such temperance men be in their *sober* senses? What concord has total abstinence with moderate drinking? or what regard has a distiller, rum-seller, or toper, for the success of the temperance reformation? Men are always known 'by their fruits'—and sometimes by the company they keep.

Abolitionists will be able to appreciate the force of this argument, by a single illustration. Suppose, after a severe anti-slavery struggle in Maryland or Virginia, the friends of human rights should succeed in electing to the legislature a decided majority in favor of abridging the power of the oppressor. Suppose a law should be passed, to this effect. Suppose the slaveholders, finding themselves hemmed in and tied up by the law, should begin to clamor for its repeal, and combine together to obstruct its operation. Suppose they should protest, that they were deeply concerned for the abolition enterprise, and viewed the law as giving them new facilities to trade in slaves and souls of men—as pro-slavery in its tendency—as pregnant with evil, and only evil, to the cause of liberty. Suppose some professed abolitionists should join in the clamor, and declare that the logic and the effect of these restricted taskmasters were rational and conclusive. Suppose at the next session of the legislature, the law should be hastily repealed, on the ground of its pro-slavery tendencies. How would all genuine abolitionists regard the law—as good or evil? Would they need to know any thing more about it, than that it threw the oppressors of God's guiltless poor into paroxysms of wrath, and stirred them up to open resistance? What would they think and say of those, who, calling themselves abolitionists, should go for the repeal of the law, under such circumstances? And how would they regard its repeal, if not as a pro-slavery triumph? How long would they deem the men who voted for the repeal, worthy to represent a free and christian people?

The case is just as clear, in relation to the repeal of the license law in this State. It remains to be seen, whether the friends of temperance will succumb, at a crisis like this, to the wishes and demands of the enemies of human happiness. We shall resume this subject at another time.

QUITE NATURAL. The N. Y. Journal of Commerce has perpetrated a pun upon the Liberator—thus:—Liberator. This is not to be wondered at, considering how often we have had occasion to break [rebuke] the editors of that paper for their monstrous falsehoods respecting the anti-slavery cause.—J.

CHARLES STEARNS AT LIBERTY. The Connecticut Observer states, that this brother, who was imprisoned in Hartford for refusing to pay a military fine, and whose letter we published last week, has been set at liberty; a few of his acquaintance having united to pay his fine.

To Correspondents.

It will be seen that we have devoted a large portion of our present number to correspondents. We have yet many other communications on file for insertion at the earliest convenience.

The letter of Henry Grow shall be given next week. We regret the misinterpretation of his language.

The Editor of the Abolitionist.

An error in judgment is pardonable; but a disposition wilfully to misrepresent motives, is criminal state of mind, and destroys all confidence in the integrity of the offender. When we heard that ELIZUR WRIGHT, Jr. was to be editor of the Abolitionist, we expected to find in him a generous and an honorable antagonist: not that we believed that there was aught either honorable or generous in the spirit of the 'new organization'—but we doubted whether he had fully committed himself to it. We remembered 'the days of auld lang syne'—how ardent had been his professions of personal friendship for us—with what zeal he espoused, at an early period, the unpopular cause of the slave—and how ably and faithfully he had laboured to overturn the execrable system of slavery. How *could* we suppose that one, like him, should deal treacherously,—become the tool and mouth-piece of a body of abolition schismatics,—leave an important post at New-York for the purpose of destroying the first, and most efficient, and most prolific anti-slavery society in the land, putting down the Liberator, and covering his old friend, its editor, with opprobrium? Yet such is the fact: and a most inglorious career has he run during the past year. He has shown that he has become entirely *new organized* in mind and spirit—recreant to the anti-slavery bond of fellowship—a deserter of as true-hearted friends of emancipation as ever breasted the tide of despotism.

We proceed to specify one among the many instances of gross misrepresentation of facts, of which he has been guilty, as editor of the Abolitionist, and to which he has resorted in order to excite odium against the old organization.

At the late annual meeting of the Massachusetts Anti-Slavery Society, the following was among the resolutions adopted:

Resolved, That we regard the refusal of the Harrisburg Convention to nominate Henry Clay as a candidate for the Presidency, as a signal and glorious triumph of truth over error, of liberty over slavery.

Is there an honest-minded abolitionist in the country, who could construe the above resolution into a support of the nomination of William Henry Harrison? No! The idea is perfectly ridiculous. Yet what says the editor of the Abolitionist? Hear him!

'In it because the "clear-sighted" organ of the Mass. A. S. Society has become an *anti-political*, while its strongest supporters are among the whigs!—and have they tacitly agreed, that the *organ* shall let the abolitionists go for Harrison, in consideration that the *pillars* of the society will support him in his non-resistance? We do not say that it *is* so, but to us it *seems* so. Of one thing we are certain, the following proceedings taken together will pass with the country, for proof that the Massachusetts Anti-Slavery Society goes for Harrison.' [!!!]

'Hence it recommends to abolitionists, either to vote for Harrison, or Scattering, or not at all. And, inasmuch as it does not specially recommend Mr. Scattering, or to stay away from the polls, and inasmuch as it does rejoice in the substitution of Harrison for Clay as a 'signal and glorious triumph,' what even gossamer bulwark does it leave between us and voting for Harrison?—rather does it not virtually urge us into the trap?'

We are really at a loss for words to describe the folly and effrontery of a charge like this—a charge which it is utterly absurd to suppose that he who makes it gives any credence to it. The editor of the Abolitionist, we are constrained to aver, *knew* that he was bearing false witness. The manner in which he has tortured the language of the resolution into a support of Harrison, is derogatory to his head and heart. But it is nothing strange that he who can so far sacrifice truth, and libel character, as to maintain that the Massachusetts A. S. Society has 'lost the staff of accomplishment,' and gone over to the side of non-resistance, should utter even a slander so monstrous as this. Nor is it at all surprising, that he should call the Liberator 'the organ' of that Society. One wrong step leads to another; and he who can deliberately make one misstatement, will make a thousand whenever he has a particular object to gain.

The resolution adopted by the Society 'regards the refusal of the Harrisburn Convention to nominate HENRY CLAY as a candidate for the President, as a signal and glorious triumph of truth over error, of liberty over slavery.' This, says the editor of the Abolitionist, 'will pass with the country for proof that the Society *goes for Harrison!* And he adds to this another falsehood, viz. that 'the Society *recommended* to abolitionists, EITHER TO VOTE FOR HARRISON, or Scattering, or not at all'!! In other words, the Society is charged with being utterly unprincipled—a whig association in disguise!

We appeal to our abolition brethren universally, whether such conduct, on the part of a professed abolitionist, is not exceedingly base; and whether he who has been guilty of it, is not thereby proved to be unworthy of confidence. His design is obvious enough. It is, if possible, to destroy the pioneer anti-slavery society; and, to accomplish it, he evidently cares not what means are resorted to, whether fair or foul!

But, to the point at issue. Was the refusal of the Harrisburg Convention to nominate Henry Clay, virtually a concession to the anti-slavery sentiment of the North? On this point, abolitionists may honestly entertain different opinions, without justly subjecting themselves to reproach or suspicion from any quarter. To prove that it was such a concession, the first witness that we shall bring forward is Elizur Wright, Jr.!! In the Abolitionist of December 10th, commenting upon the doings of the Harrisburg Convention, he says:

☞ 'We are disposed to regard the late defeat of *Henry Clay* as A TRIUMPH OF ANTI-SLAVERY TRUTH. *It seems evident that his pro-slavery speech caused his availability.*'

For more than a year long his own opinion, the editor of the Abolitionist accuses the Mass. A. S. Society of going for Harrison'! We are amazed at such effrontery.

What said the Emancipator, respecting the result of the Harrisburg Convention? Mark its exulting language!

THE HARRISBURG CONVENTION. Well, the agony is over, and HENRY CLAY is—laid upon the shelf. And no man of ordinary intelligence can doubt or deny that it is the Anti-slavery feeling of the North which has done it; in connection with his own ostentatious and infamous pro-slavery demonstrations in Congress. PRAISE BE TO GOD FOR A SECOND ANTI-SLAVERY VICTORY. A man of high talents, of great distinction, of long political services, of boundless personal popularity, has been openly rejected for the Presidency of this republic, on account of his devotion to slavery. Set up a monument of progress there. Let the winds tell the tale. Let the slaveholders hear the news. Let foreign nations hear it. Let O'Connell hear it. Let the slaves hear it. A slaveholder is incapacitated for the Presidency of the United States. The reign of the slavocracy is at an end. The rejection of Henry Clay by the whig convention, taken in connection with all the circumstances, is one of the heaviest blows the monster slavery has received in this country.

The Emancipator, therefore, is in favor of the election of William H. Harrison to the Presidency—according to the logic of the Abolitionist!

What is the language of the Philanthropist?

☞ 'The views of anti slavery editors regarding the Harrisburg nomination should be known by our readers. They all, we believe, recognize the fact, that the rejection of Mr. Clay, and selection of Gen. Harrison as the candidate of the opposition, are, to some extent, *a concession to the spirit of liberty in the North.*'

It is needless to multiply proofs, that the defeat of Henry Clay at Harrisburg was deemed by abolitionists generally, a clear demonstration of the growth of anti-slavery in the free States. Why, then, should the Mass. A. S. Society be stigmatized for joining in this congratulatory feeling? Does the editor of the Abolitionist know what spirit he is of? Is he determined to make shipwreck of his character as a disinterested friend of bleeding humanity?

It will be remembered that, in balloting for a candidate at Harrisburg, all the delegates from the slaveholding States voted for Henry Clay, on every trial, until a choice was effected. *The South, then, was devoted in its wishes.* It tried to get a slaveholder nominated, and *could not succeed*, solely BECAUSE HE WAS A NORTHERNER. It was anti-slavery in the free States that defeated slavery at the South. The whigs would have preferred Mr. Clay to Gen. Harrison, but they were afraid to make the experiment. This is conceded on all sides. True, the southern delegation at Harrisburg, in the last resort, agreed to support Harrison; but it was an act of necessity, and not of choice. No doubt they were assured that Harrison would 'go with the South'—*perhaps he will do so*; still, the defeat of Clay was owing to the prevalence of northern abolitionism. It is a most important and cheering sign of the times.

The editor of the Abolitionist, in the plenitude of his bitterness of spirit, wrote the following fling at the Massachusetts A. S. Society:—'Its strongest supporters are among the whigs.' When was ever such a reproach cast upon an anti-slavery society before, by any one professing to remember them that are in bonds as bound with them? Suppose the charge is true—what then? Who, but one traitorous to the spirit of the anti-slavery organization, would urge it tauntingly? It is contemptible—grovelling—malicious. Who amongst 'the strongest supporters' and members of the State A. S. Society are whigs, or whig democrats, we know and care not—i. e. as to their relative proportion. Neither do we know or care how many belong to this or that sect. It has never occurred to us to make such an investigation; nor shall we be likely to do so, until we become 'new organized, and filled with personal, party and sectarian exclusiveness.

To illustrate still further the perverseness of spirit of Mr. Wright, we give his comment upon the following resolution which was adopted at the annual meeting of the State Society:

Resolved, That any man, calling himself an abolitionist, who refuses, when at the polls, to cast his vote for an *advocate of immediate emancipation*, is unworthy the name he claims, and proves himself to be more devoted to the paltry ends of party, than to the great interests of freedom and humanity.

A very intelligible and thorough-going anti-slavery resolution, one might be disposed to think. O no, says the editor of the Abolitionist—it is good for nothing at all! 'It is by no means shield enough; it does not stop the prone inference, that Harrison *is* an advocate of immediate emancipation'! There is a display of candor and logic, *new organized!* But we are sick of folly and criminality like this. We refer to it only to show to our friends in other parts of the country, what is the spirit which actuates the schismatics in this Commonwealth.

'Carnal Weapons—attack on Rev. Jehiel C. Beman.'

Such is the alarming caption of an editorial article in the last week's Abolitionist. One would at first suppose that a brutal outrage had been committed upon the person of Mr. Beman; and he would very naturally be anxious to know who was the perpetrator of the deed, and whether it was a bludgeon or a bowie-knife that had been used. The Abolitionist is full of such clap-traps and petty artifices. The amount of all this is, we have been so wicked as to express the opinion, that the establishment of a colored intelligence office in this city, by the new organization, has been made merely to dupe our colored friends into a support of that malignant conspiracy against their earliest and truest advocates; and that Mr. Beman, who is the agent employed, has shown himself to be actuated by selfish considerations, rather than by any regard to the interests of the colored population. So much for 'carnal weapons'! Next week we shall publish the article from the Abolitionist, with suitable comments.

An Unwise and Reprehensible Movement.

The following call for a 'National Anti-Slavery Convention for Independent Nomination,' has been put forth by an Anti-Slavery Convention held at Arcade, Genessee county, N. Y. on the 28th and 29th ult. We enter our decided protest against it, but have not time to-day to express our views and feelings in regard to this precipitate movement. We are grieved to learn that our friend Gerrit Smith is disposed to go for a third party.

The friends of the immediate abolition of slavery in our country, are respectfully requested to assemble at Albany, in the State of New York, from all parts of the Union, on Wednesday, the 1st of April next, at 11 o'clock, A. M. to discuss the question of an independent nomination of abolition candidates, for the two highest offices in our national government; and, if thought expedient, to make such nomination, for the friends of freedom to support at the next election. It is expected that the Convention will continue in session for two days, and if be necessary, it shall judge useful, longer.

Those who wish to provide equal civil security for the rights of all men, are earnestly invited to attend. The place to meet in will be designated in Albany on the morning of the meeting, or before.

By order of the Convention.

R. SLEEPER, *President of the N. Y. State A. S. Convention held at Arcade, Genessee Co., on 28th and 29th Jan., 1840.*

Charles J. Judd, Sec'ry.

CONGRESS. In the overwhelming torrent of anti-slavery matter that has been pouring down upon us for some time past, we have not been able to keep pace with the doings of Congress on the subject of abolition; but we shall give our readers at least a comprehensive view of all that has taken, or may hereafter take place, in that cage of unclean birds. Mr. Adams has made a characteristic speech in the House; and a discussion has taken place in the Senate, between Messrs. Calhoun, Clay, Tallmadge and Webster. In both branches, the right of petition has been deliberately denied to the people, on a question vital to the welfare of the republic! The effect of an act so atrocious and alarming, is to swell the tide of anti-slavery sentiment, and to bring the country to perceive that either slavery must be put down, or liberty must perish. The reaction is sure, and it will be tremendous. The demon of oppression has again effected a triumph over the rights of man—

'Yet laugh not in your carnival of crime,
Too proudly, ye oppressors!'

Endurance has passed its bounds, and retribution is at hand. 'Go to, now—weep and howl.'

JAMES C. JACKSON. This eloquent and energetic advocate of emancipation is now on a visit to his family in western New York, and is expected back in season to attend the meeting of the Essex County A. S. Society on the 10th of March. His labors in this State have been very indefatigable, and attended with great success. We refer our readers to his able speech on the preceding page, delivered in the State House on the evening of January 23d, before a brilliant assembly. Its delivery elicited strong and frequent bursts of applause. Justice requires us to say, that for the report of the speeches made at the late meeting of the State Society, the anti-slavery public is indebted to MRS. MARIA W. CHAPMAN.

LECTURES OF GEORGE THOMPSON OF BRITISH INDIA. These interesting, eloquent and important lectures have just been published in a duodecimo volume containing upwards of 200 pages, with a Preface by the editor of the Liberator. The price is only fifty cents a copy. The name of George Thompson is a sufficient guaranty that the inherent value of the work is greatly superior to the price demanded for it. The lectures were delivered in the Friends' meeting-houses in Manchester, England, to crowded audiences, and were received with rapturous applause. For sale at 25, Cornhill.

THE LEGISLATURE. The committee on the subject of slavery and the gag-law have not yet made its final report. We have no doubt, however, that they will heartily respond to the petitions of the people of this Commonwealth, and can hardly suppose that any serious opposition will be made to the adoption of their report in either branch of the legislature. *Massachusetts is coming!*

Maine Anti-Slavery Society.

The fifth anniversary of this Society was held at Hallowell on the 6th and 7th inst. The editor of the Advocate of Freedom speaks of it in very enthusiastic terms, as follows:

The meeting is now past, and we believe there is but one sentiment in regard to it, that it was a powerful and a good meeting. It was feared the hard times and other causes would diminish the interest, at least present attendance. But these fears were happily disappointed. It was, no doubt, the most interesting and profitable meeting the Society ever held. It has done much to give still greater stability, and an onward impulse to the cause in this State. It was adapted to exert a lasting influence. We have the privilege of saying that the entire speech of Mr. Pomroy will be published entire. We believe it not too much to say that a better speech in all respects probably was never delivered in Maine.

That large church was well filled, and often thronged with hearts beating with a common sympathy and devoted to a common purpose. It was characteristic of the occasion that something was to be *done*, as well as said. The solemn majesty of truth, the inspiration of a noble and holy cause, the cheering evidences of past success, and the animating assurance of faith, all combined to render this a meeting of as great moral power as was ever held in the State. Never have our prospects in Maine appeared so flattering as at the present time. We believe all want home with a clearer view of duty, and a stronger determination more faithfully to do it than ever before.

Among the votes of the meeting we find the following:

On motion of Mr. Codding, Voted, That all persons present, friendly to the cause of emancipation, be invited to take part in the proceedings of this meeting.

Three delegates to the World's Convention were appointed: S. L. Pomroy, B. F. Tuft, C. L. Remond.

The following resolutions, among others, were adopted:

Resolved, In order to think, feel, and act rightly in regard to slavery, we must often and accurately survey its influence upon both master and slave

Voted, That the call of the American Society on this Society, be referred to the Executive Committee, and that they be authorized to permit the American Society to send her agents into this State.

Professor Smyth presented the following resolution which was adopted.

Resolved, That this society appreciates the high importance of sustaining the operations of the Parent Society, and that it will cheerfully raise the sum assessed upon it at the recent special meeting of the Society, to relieve it from its present embarrassments.

Resolved, That, in consideration of the mutual relation which slavery on the one part, and northern influence on the other, bear to each other, the former cannot long exist without the support of the latter.

Resolved, That we still entertain a high sense of the importance of sustaining an anti-slavery paper as the organ of communication for the abolitionists of this state, and therefore recommend to their cordial support the '*Advocate of Freedom*.'

Resolved, That it is the sense of this Society, that the existence of slavery in the District of Columbia is a flagrant violation of the constitution of the United States, and is therefore trampled under foot.

Resolved, That the American Anti-Slavery Society be respectfully requested to take measures, at their earliest convenience, to bring the question of the constitutionality of slavery in said District before the Supreme Court of the United States for adjudication.

Resolved, That while we approve of the stand taken by the Hon. Messrs. Evans, Davee, Anderson, Randall, Clifford and Lowell, representatives in Congress from this State, in behalf of the sacred right of petition, by giving their votes against the standing rule of the House of Representatives, which forbids the reception of abolition petitions, we cannot but look with mingled feelings of sorrow and indignation upon the base subserviency to southern slavery of Albert Smith and Virgil D. Parris, by giving their votes in favor of that rule, thereby treading under foot the one of the dearest national rights of their constituents.

On motion—Voted, That the word Honorable, prefixed to the names of Smith and Parris, be stricken out.

Resolved, That the main hope of success in the great cause we advocate lies in the power of truth.

We are sorry to find that no resolution was passed in relation to the antiliberal and opposition of the clergy. Our friends in Maine will find before long, if they do not know it already, that unless they stand by the Christian Mirror, and those who support it, is doing far more to obstruct the progress of the cause than the recreancy and subserviency of politicians and members of Congress; and that the former, much more than the latter, demand rebuke.—*e.*

The Beauties of Liberia.

At a Colonization meeting recently held in New York, a letter was read by Dr. Reese, from the Rev. John Seys, Superintendent of the Methodist mission in Liberia. The editor of the Emancipator was present and noted its contents. He says—

It alluded to the 'leading features' of the fertility of the soil, the dearness and scarcity of provisions, *the hundreds of men willing to work, but no one to employ them*, and the fact that the young men, at the 19th year of its existence, is yet *destitute of so indispensable an establishment as a saw mill, and has so much timber, and building rice, but by pounding a pint at a time in a common mortar.* And, so far as I could see, unless the Mission Board will add more to its pecuniary efforts, the prospect is that the same destitution will continue for 10 years to come.

He then asks the Board of Missions of the M. E. Church to appropriate five thousand dollars to his order, for the purpose of erecting, on a water power convenient to the missionary establishment at 'Mount Plains,' a saw mill, a sugar mill and a rice mill. He will then purchase land and establish a sugar plantation, which will enable him to furnish employment for the boys in his manual labor school, for the native converts, and for *hundreds of poor emigrants*, 'too many of whom have now no other way but to STEAL FOR THEIR LIVING, OR STARVE.' This mill would also reduce the cost of rice two-thirds, giving them better lumber at a reasonable rate than the stuff they now get at $60 per thousand, sawed by hand, and be the means of life, as the men now sawing 'become diseased and die off, from standing knee deep in the swamps, month after month,' sawing lumber.

Indiana.

Our readers know that Arnold Buffum is laboring in this State as agent of the national society. We copy the following from an interesting letter of his in the last Emancipator.

I went to Indianapolis in the hope of obtaining a hearing either before the legislature or its committee, in behalf of the petitions for a repeal of the black laws of the State; but when I arrived there, they had adjourned to spend the holidays at home. I improved the time in visiting several settlements in the vicinity, and returned to Indianapolis on the 2d instant, ready to attend, if that the town had been thrown into dreadful consternation in consequence of a man, who was just half way between black and white, having married himself a white girl for his wife. Being the offspring of a white man and black woman, and being it would have been just as criminal a mixing of the blood of his white father with African blood, if he had taken a black woman for his wife, as it was of the African blood of his mother with English blood in taking a white wife, he could not discover why he had not as much as any more objection to one than the other, and so he took the white woman. But it seems that white men think that all the amalgamation should run the other way; so they turned out the next night to mob the ill-matched pair. The man they did not find, but they dragged the young woman from her bed in one of the coldest nights of this winter, put her on horseback nearly naked, and rode her about the town, as I was told, for three hours, during which they insulted and abused her as if they had been demons from below rather than men; and yet a reputable professed minister of the gospel, who came out to oppose me at the organization of the Marion Co. Society, told the story of this mob as proof that white men would never allow amalgamation by marriage, and in reference to the doings of the mob, he emphatically added, 'I SAY AMEN, I AM RE IT.'

The Legislature took up the subject, and passed resolutions instructing the judiciary committee to bring in a bill to disfranchise forever any magistrate or minister that shall hereafter perpetrate such a marriage, but they rejected a resolution to disfranchise amalgamators without marriage. I state the facts, I make no comments, they doubtless had their reasons for this distinction.

ESSEX COUNTY. Our friends in this county assure us that there will be a strong 'turn out' at the quarterly meeting of the County A. S. Society, at Lynn, on the 10th and 11th of March. We trust that they do not 'reckon without their host,' and that there will be the largest gathering of abolitionists that has ever been witnessed in Old Essex.

CASE OF ASTORIO. Among the resolutions adopted by the Maine A. S. Society, at its late meeting, was one which contained a condemnation of the decision of Judge Judson, by which the boy Antonio is to be sent to Cuba as a slave. While the resolution was under discussion, Gen. Fessenden of Portland, an eminent lawyer, said:

'We are all aware of the situation which the case of the prisoner and the Amistad has produced in the length of the land. The decision of Judge Judson with respect to those lately captured in Africa is just; but not that by which the boy Antonio was to be delivered back to Spain. The case is greater, determined by treaty stipulations. But the language of treaties with slaveholding nations in all cases distinguishes property in slaves from all other kinds. It was always considered as a *peculiar* kind of property, not coming under the general terms. Hence as there is no allusion to this peculiar property in our treaty with Spain, the term ought not to be made to cover and was never designed to cover only what is generally included under it. We ought not, therefore, while we approve the decision with respect to the late imported Africans, to sanction that part which consigns a human being to slavery'—a decision which he believed opposed to justice and humanity.

It will be seen that Gen. Fessenden takes the same view of the case with our able correspondent 'Jurisconsult.' They are unquestionably correct in their opinion, and the whole nation ought to protest against a decision so utterly diabolical in its principles and results.

MONTHLY CONCERT. The Anti-Slavery Monthly Concert will be held in Hall No. 2 of Marlboro' Chapel, on Monday evening. 'Let there be a full attendance of 'the tried and faithful' on that occasion.

☞ Don't forget the weekly contribution pledge

INTELLIGENCE.

State Temperance Convention.

This Convention was held in Boston, at the Marlboro' Chapel, on the 12th inst. and continued in session for two days. It was a formidable demonstration of the temperance power, politically and morally, that exists in the Commonwealth. The whole number of delegates in attendance was *one thousand four hundred and seventy-nine!* Among them were many individuals of great respectability and influence. Circumstances so conspired as to prevent our being present; but we are satisfied, from what we have read and heard, that a strong impetus has been given to the temperance cause by the Convention. Let it be followed up by vigorous exertions, and the rum-sellers and wine-bibbers will very shortly find that they have gained nothing by clamoring for the repeal of the license law. The officers of the Convention were—President, Samuel Hear of Concord. Vice Presidents, Jonathan Phillips of Boston, Robert Rantoul of Beverly, Philo Leach of Bridgewater, Mark Doolittle of Belchertown, Daniel A. White of Salem, Levi Farwell of Cambridge. Secretaries, L. Norcross of Boston, John Clark of Lowell, William Hyde of Weare, and Philander Washburn of Middleboro'.

The following are the resolutions adopted by the Convention:

Resolved, That under the Constitution of Massachusetts, the people have a right, in an orderly and peaceable manner, to assemble, to consult upon the common good, and that in the exercise of this right, this Convention has met, and will express our views upon the momentous interests involved in the temperance reformation.

Resolved, That we gratefully recognize the Divine goodness in directing the attention of the community to the enormous evils of the traffic in the intoxicating liquor as a beverage, or furnishing it to be used by others—and in leading such multitudes to abandon these vicious practices.

Resolved, That as the use of intoxicating liquor as a beverage is proved by numerous decisive facts, to be not only needless but hurtful to the social, civil and religious interests of men, as it tends to form intemperate appetites and habits, and thus to destroy the happiness and usefulness of many, and greatly to injure the community, it is the indispensable duty of all to abstain from it.

Resolved, That as the sale of intoxicating liquor, to be used as a beverage, was based upon the supposition that such use was required by the public good, and as that supposition is now proved to be erroneous, all such legislation ought to cease.

Resolved, That the proper way to restrain a vicious practice, is not to license it—but so far as the public good may require, to defend the community from its evils.

Resolved, That no man has, or can have, a moral right to prosecute a business which tends to corrupt and injure his fellow-man—and no legislature has a moral right to license any individuals to pursue such an employment.

Resolved, That as the licensing of sin, tends to shield it from public odium, by presenting for it a legal justification, it operates to blunt the moral sense, when they give to vicious practices the sanction of law.

Resolved, That the prohibition of such 'private business,' and such 'pursuits of individuals,' as are inconsistent with the public good, and tend to destroy the best interests of the community, is a proper 'temporary regulation,' nor is it a violation of any 'private rights;' but it is a proper mode of defending the community from the evils which the 'private business,' and the 'pursuits and employments' of certain individuals, are adapted to bring upon it.

Resolved, That while some practices, on account of the manner which they do to the community, are justly punished as crimes, it is *unjust* to the community, that other practices, which do still greater mischief, should be permitted to be continued; and especially that the sanction of law be given.

Resolved, That although legislation may promote or obstruct the progress of temperance; yet the chief reliance of the friends of temperance must be upon the power of truth, and the enforced by a correct example; and they have a right to expect that legislation shall not be of such a character, as shall tend to prevent the influence of 'moral means' over the minds and hearts of men.

Resolved, That as abstinence from the use of intoxicating liquors, as a beverage, and from the traffic in it, for that purpose, is essential to the most rapid progress and speedy triumph of temperance, it is the duty of all friends of temperance not only to abstain from such use and traffic, themselves; but also to inculcate, by precept and example, the duty of total abstinence from these vicious practices among the community.

Resolved, That the laws which interfere with the 'private business' of venders of lottery tickets, and the 'pursuits of individuals' who are engaged in committing public violence, ought not to be, on account to be repealed, nor are they liable to any just objection. And any laws with regard to those subjects, which shall not interfere with this 'private business,' or 'is supposed to interfere with these pursuits and employments of individuals,' would not tend to prevent these crimes; nor would it be proper, in order to prevent or restrain them, for the Legislature to license any persons, not even those who are respectable, to commit them.

Resolved, That it be, and it hereby is earnestly recommended to the friends of temperance throughout this Commonwealth, to take immediate measures, by sound argument and kind persuasion, to induce all to adopt the practice of total abstinence, from the use, as beverages, of intoxicating liquor, and from the traffic in it for that purpose.

Resolved, That it is exceedingly important that the names of all who abstain from the use of intoxicating liquor as a beverage, and from the traffic in it for that purpose, should be enrolled in some Temperance Association, that the number who thus show that they are friends of temperance, and of the promotion of it, by moral means, may be accordingly ascertained throughout this Commonwealth.

Resolved, That it be recommended to all friends of temperance, to take immediate measures, and to pursue them perseveringly, for the purpose of spreading information as to the benefits of abstinence from the use of intoxicating liquors, as a beverage, and from the traffic in it for that purpose, throughout the community.

Resolved, That this Convention recommend to all the friends of temperance in the State, to observe the last Tuesday of February, on the 25th of this month, as a day of simultaneous meeting, and of special efforts for the promotion of temperance.

Resolved, That until the laws of this State, concerning the sale of intoxicating liquors, are fully and firmly established upon the basis of prohibition, and sustained by a correct general sentiment, like the other laws of criminal jurisprudence, the Convention is, in our opinion, the duty of temperance men, to vote only for those men as candidates for legislative and executive offices, who are known and inflexible friends of such a course of legislation.

THE OHIO RIVER. The Pittsburg Advocate says:—'Since our last notice of the river, it has risen twenty-ten feet. We have now sufficient water in the channel for navigation. We can now announce, with entire safety, that navigation is fairly opened for the season. No further interruption need be feared until we have the low water of summer.'

Mr. Combe concluded a course of lectures at Albany on Tuesday, and at his lecture on Wednesday evening, that, with his course in that city, he concluded his labors in this country. He is expecting soon to return to Edinburgh.

It is stated that upwards of sixteen thousand persons attended the 242 different lectures in Boston, last year, at a cost of 12,000 dollars.

RAIL ROAD CONCESSION. We learn that on Wednesday afternoon, while the train was passing on its way to Washington, moving at full speed, it was unexpectedly met by a burthen train, which was approaching the city. The locomotives came together with a force, which literally destroyed them both. We are happy to add that no person was hurt.—*Balt. American.*

GOVERNOR OF VIRGINIA. The Virginia Legislature have elected, on the eighth ballot, T. W. Gilmer, the Whig candidate, Governor of that State for three years from the 31st of March next. He had exactly the number of votes necessary for a choice, 83, in joint ballot.

NOTICES

Union Monthly Concert for the Slave.

The next Monthly Concert for the slave will be holden in the Marlboro' Chapel, Hall No. 2, on Monday evening next, Feb. 23d, at 7 o'clock. Let the friends in the city make their arrangements to attend this meeting. Our friends from the country, who may be in the city, are earnestly requested to be present.

The collectors to '*The Weekly Contribution*' are expected to make their reports. J. A. COLLINS.

Boston, Feb. 19, 1840.

☞ The collectors of 'The Weekly Contribution' should bear in mind, that the last Monday of every month is the day appointed to collect the contributions pledged in their respective districts. Punctuality in this case is particularly desirable. The entire success of this plan will depend upon the fidelity, zeal and efficiency of the collectors. If they are punctual and enthusiastic, or the opposite, the contributors will be likely to catch the same spirit. A word to the wise is sufficient.

OLD ESSEX—AWAKE!

A Quarterly meeting of the Essex County Anti-Slavery Society will be held at Lynn, on TUESDAY AND WEDNESDAY, the 10th and 11th days of March.

W. L. GARRISON, J. C. JACKSON, S. HAWLEY, and other faithful advocates of the cause are expected to be present; and an interesting meeting may be expected.

Let there be a strong rallying from all parts of the county. Let the men and women of Essex devote these two days to the cause of freedom. Let them, with warm hearts and devoted energies, come up to this meeting, and, by their prayers and their counsel, stimulate each other to renewed and unceasing exertions in their respective spheres of opposition. Let them show that abolitionism has, indeed, 'GONE DOWN' into their understandings and consciences, and that they are resolved to do what in them lies to send it '*down*' into the hearts of the oppressors.

☞ Remember the meeting is to be held *two days.*—Ample accommodation will be provided by our Lynn friends.

The meeting will commence on TUESDAY morning, at 10 o'clock, at the CHRISTIAN CHAPEL in Silsbee street, *near the principal Railroad Depot.*

GEORGE FOSTER, *Rec. Sec'y.*

FAIR IN HAVERHILL.

The Ladies Anti-Slavery Society in Haverhill propose holding a FAIR for the benefit of the Slave, on the last Wednesday, 26th of this month. Those neighboring societies, who are intending to give their assistance, are requested to send their articles, as soon as convenient, to the house of Mr. Nathan Webster, Summer-street. M. G. WEBSTER, *Pres.*

J. H. HEWES, *Sec*

Adelphic Union Lectures.

The lecture on Tuesday evening, Feb. 25th, at the Smith School Room, will be delivered by Mr. THOMAS COOK. Subject—'The Antiquities of the Palenciana of Central America.'

To commence at 7 o'clock.

JOHN T. HILTON, *President.*
WM. C. NELL, *Secretary.*

EMIGRATION TO BRITISH GUIANA.

A first class vessel of about 250 tons will sail from the port of Boston for BRITISH GUIANA, on or about the 10th of April next. This vessel will be victualled and fitted up, UNDER THE SUPERINTENDENCE OF A LOWNDES, the Agent of the Immigration Society of British Guiana, *exclusively* for the accommodation of those free persons of color, who may be desirous of emigrating to that Colony. They will, with their families and baggage, be conveyed there FREE OF ANY EXPENSE, and be provided GRATIS with LODGING AND FOOD, by the Directors of the Imigration Society, until they have an opportunity of obtaining employment in the country. *No demand will be made upon them either for their passage or maintenance, as above stated; and they will be at liberty, on their arrival in Guiana, to choose the same employment they may prefer, or deem most advantageous to themselves.*

They will be under the special care of a GOVERNMENT AGENT, specially appointed by the Colonial Government, whose duty it is, as Emigration Agent, to furnish all emigrants arriving in the Colony with every necessary advice and assistance.

FREE, INDUSTRIOUS PERS

POETRY.

THE BURNING OF THE LEXINGTON.

January 13, 1840.

Along the waters of the down,
Quick speeds the fated bark,
The waves are moaning dismally,
The night is drear and dark.

Yet steadily she passes on—
Who dreams of danger near?
A pilot skilled is at the helm—
The land's in sight—what fear?

An hundred times the crowded boat
Has tracked the course before,
And men long tried direct her now
Along a well known shore.

What wonder then the throng below,
Pass free the spacious hold—
Letting the joyous laugh go round—
The merry tale be told?

Six hours more, they cry, and then
Our haven we shall see—
Oh little did they think—ere then
They'd reach eternity.

What means that quiv'ring gleam on deck,
That meets the captain's eye,
Is it a glare—reflected there—
As the crew their fires ply?

'Twixt doubt and dread the pilot turns
To watch the fitful light—
It spreads—it glows—Oh God—a flame
Bursts on his startled sight.

Half frantic now, the frighten'd crew
Seek to o'ercome the fire—
In vain—in vain—the flame doth gain,
And fiercely mounts yet higher.

'Turn for the shore'—the captain shouts—
'Life hangs upon our speed—
Give the alarm to all below—
God help them in their need.'

The word is passed—the throng is hushed—
With terror glared each eye.
They catch the sound—'the boat's on fire,'
Oh piercing then they cry.

Up, up, on deck they madly rush—
How dreadful their despair—
When full upon them fiercely breaks
The flame's increasing glare.

'The boats—the boats—lower down the boats,'
A hundred voices cry—
'Tis done—they sink—and sixty souls
Gasp their last agony.

Yet for the rest, a hope is left—
They're gaining fast the shore—
Hark to that voice—'The engine's broke,
Our only hope is o'er.'

All masterless, the burning boat
Now rolls upon the wave;
The wind grows loud, as if 'twould howl
A requiem o'er her grave.

Now is the time to test the soul,
Death-stares them in the face,
Friends—brothers—husbands, take ye now
Your last—last—and embrace.

In such an hour, Almighty Power,
Didst thou not aid impart,
And send bright hopes of heavenly life
To nerve each fainting heart?

Oh yes—methinks full many a face
Serenely turned above,
Tells that high o'er blazing boat,
It sees a God of love.

The end draws nigh—forced by the heat,
All seek to leave the wreck,
The brave and gen'rous aid the weak,
Nor quit till last the deck.

Amid the smoke that wreathes around,
Some, desperate, long remain,
And strive from out the scorching mass
A plank or spar to gain.

Six hours have passed—and all is o'er,
A hundred souls have gone—
The icy waters of the sound
Have spared but four alone.

Ah many a year may run its round
Of pleasure and of grief,
But the horrors of this night
What time can give relief?

Mourn, Christians—mourn—a brother loved
Is stricken from your sight,
Follow, the good—the wise—the pure—
Has heavenward ta'en his flight.

Weep, gen'rous souls, that love true worth—
A brave and open hand—
With manly Greene—a noble heart
Has left your kindred band.

Weep all—for oh, this dreadful night
A fearful work hath made,
Friends—sisters—fathers are bereaved—
God give the mourner aid.

W. L.

From the Mercantile Journal.

CHARLES FOLLEN.

I.

Friend of the good, the wise, the free,
The labors of thy life are o'er,
But treasured in the heart shall be,
Him, whom our eyes behold no more.

II.

Too soon—too soon, the mind would fain
Believe thy spirit took its flight,
Not for thyself but for the reign
Of Freedom o'er Oppression's night.

III.

The hearts are few that can expand
As thine to feel for other's woe,
And wondrous seems the stealthy hand,
That laid thy noble nature low.

IV.

Thou art not dead!—for, from the page
That bears the impress of thy soul,
A voice shall speak, that will arouse
A slumbering world from pole to pole.

V.

The ocean's coral caves may hold
The form we late rejoiced to see,
But the rapt spirit, pure and bold,
Will live—will soar eternally.

H. S. W.

From the Rhode-Island Olive-Leaf.

FATHER, HEAR!

BY MISS H. C. GOULD.

Thou, whose power assumes the form,
Now, of this wild wintry storm,
Shewn upon the raging sea,
O, for him who tosses there,
Father, hear this midnight prayer!

Solemn darkness shrouds the world,
While with mighty wings unfurled,
Thus the winds in fury sweep
O'er the land and o'er the deep,
Thou, whose thought from death can save,
Guard the life that's on the wave!

Cold and dreary is the night;
Snow-clouds wrap the beacon light;
Rocks and ices like a host
Armed for battle bar the coast;
For the coming bark appear!
Guide her! Save her! Father, hear!

NON-RESISTANCE MISCELLANY.

From the West Chester (Pa.) Register.

The Latter Day Saints.

MR. EDITOR.—Sir,—Inasmuch as many false rumors are abroad in the world concerning myself and the faith which I profess, and many false ideas with regard to earthly governments and laws, in general, may not be misinterpreted nor misunderstood, I have thought proper to present, at the close of this volume, my opinion concerning the same.

1st. I believe that governments were instituted of God for the benefit of man, and that he holds men accountable for their acts in relation to them, either in making laws or administering them for the good and safety of society.

2d. I believe that no government can exist, in peace, except such laws as are framed and held inviolate as will secure to each individual the free exercise of conscience, the right and control of property, and the protection of life.

3d. I believe that all governments necessarily require civil officers and magistrates to enforce the laws of the same, and that such as will administer the law in equity and justice, should be sought for and upheld by the voice of the people, (if a Republic) or the will of the sovereign.

4th. I believe that religion is instituted of God, and that men are amenable to him, and to him only, for the exercise of it, unless their religious opinion prompts them to infringe upon the rights and liberties of others; but I do not believe that human law has a right, to interfere in prescribing rules of worship to bind the consciences of men, nor dictate forms for public or private devotion; that the civil magistrates should restrain crime but never control conscience; should punish guilt, but never suppress the freedom of the soul.

5th. I believe that all men are bound to sustain and uphold the respective governments in which they reside, while protected in their inherent and inalienable rights by the laws of such governments, and that sedition and rebellion are unbecoming every citizen thus protected, and should be punished accordingly; and that all governments have a right to enact such laws as in their own judgments are best calculated to secure the public interest; at the same time, however, holding sacred the freedom of conscience.

6th. I believe every man should be honored in his station: rulers and magistrates as such being placed for the protection of the innocent and the punishment of the guilty; and that to the laws all men owe respect and obedience, as without them peace and harmony would be supplanted by anarchy and terror: human laws being instituted for the express purpose of regulating our interest as individuals and nations, between man and man, and divine laws, given of heaven, prescribing rules on spiritual concerns, for faith and worship, both to be answered by man to his Maker.

7th. I believe that rulers, states and governments, have a right, and are bound to enact laws for the protection of all citizens in the free exercise of their religious belief; but I do not believe that they have a right, in justice, to deprive citizens of this privilege, or proscribe them in their opinions, so long as a regard and reverence is shown to the laws, and such religious opinions do not justify sedition nor conspiracy.

8th. I believe that the commission of crime should be punished according to the nature of the offence; that murder, treason, robbery, theft, and livid breach of the general peace, in all respects, should be punished according to their criminality, and their tendency to evil among men, by the laws of that government in which the offence is committed: and for the public peace and tranquillity, it is meet and just step forward and use their ability in bringing offenders against good laws to punishment.

9th. I do not believe it just to mingle religious influence with civil government, whereas no religious society is fostered and another proscribed in its spiritual privileges, and the individual rights of its members, as citizens, denied.

10th. I believe that all religious societies have a right to deal with their members for disorderly conduct, according to the rules and regulations of such societies, provided that such dealing be for fellowship and good standing; but I do not believe that any religious society has authority to try men on the right of property or life, to take from them this world's goods or put them in jeopardy, either life or limb, neither to inflict any physical punishment upon them; they can only excommunicate them from their society and withdraw from their fellowship.

11th. I believe that men should appeal to the civil law for redress of all wrongs and grievances, where personal abuse is inflicted, or the right of property or character infringed, where such laws exist as will protect the same; but I believe that all men are justified in defending themselves, their friends and property and the government, from the unlawful assaults and encroachments of all persons, in time of exigencies, where immediate appeal cannot be made to the laws, and relief afforded.

12th. I believe it just to preach the gospel to the nations of the earth, and warn the righteous to save themselves from the corruption of this world; but I do not believe it right to interfere with bond servants, neither preach the gospel to, nor baptize them contrary to the will and wish of their masters, nor to meddle with the influence them in the least to cause them to be dissatisfied with their situations in this life, thereby jeopardizing the lives of men; such inference I believe to be unlawful and unjust, and dangerous to the peace of every government allowing human beings to be held in service.

13th. It has been reported by some vicious or unjoyly characters, that the church of Latter Day Saints, believe in having their property in common; and also, the leaders of said church control said property. This is a base fabrication, without the least shadow or coloring to make it out of, but on the contrary, no person's feelings can be more repugnant to such a principle than mine. Every person in this church has a right to control his own property, and is not required to do any thing, except by his free voluntary act, that he may impart to the poor according to the requirement of the gospel. 'Give to him that asketh thee; and from him that would borrow of thee turn not thou away.'—Matthew, 5th chapter, 42d verse.

I believe in living a virtuous, upright and holy life before God, and feel it my duty to persuade all men in my power to do the same, that they may cease to do evil and learn to do well, and break off their sins by righteousness.

I close this by subscribing myself your most obedient servant, JOSEPH SMITH, Jr.

Jan. 25, 1840.

THE WOMEN'S ANTI-SLAVERY SOCIETY OF CINCINNATI—seems to be in good earnest about doing all they can, for the furtherance of the good cause. They forwarded to Congress, at the beginning of the session, a petition signed by 4,262 women, for they have resolved to hold monthly meetings, at which public addresses are to be delivered.

CATCH THE INCENDIARY. A gentleman has shown us a bundle of Lucifer Matches which were placed in a box on a shelf, and had been ignited by a mouse in the process of gnawing a hole in the box. The pouch was found to have burnt mostly to coal, and was discovered by a person in the store just in season to save the building.

The Rev. Dr. Bates, late President of Middlebury College, has been elected Chaplain of the U. S. House of Representatives.

Prohibition of the Slave Trade by the Pope. Accounts from Rome to the 5th of Nov. state that apostolic letters by the Pope, published in the most solemn form, *futurum rei memoriam*, and prohibiting the negro slave trade, had been placarded on all the walls of Rome.

The Legislature of Ohio have decided, by a solemn vote of both Houses, that they have the *Right to Repeal any Act of Incorporation.* The preamble and resolution setting forth this doctrine, were adopted by the House on the 20th of January.

The London Standard tells a story of a difference between her Majesty and Lord Melbourne, on the subject of the provision to be made for her husband. The story runs that her Majesty wished to have an income of £100,000 a year settled on her husband, and Lord Melbourne recommended £50,000. Her Majesty was affronted, and Lord Melburne advised her to consult the Duke of Wellington, who cut down the sum to £30,000.

Large sums are lying deposited in southern banks, because the owners here dislike to draw at a discount. Exchange every where at the South is in a state which shows that the South is deeply indebted to the North; for specie is cheaper there than exchange, in a ratio equal to the expense of transmitting the specie hither. The North must share very deeply with the South in the calamity of suspension, so long as it endures.

From the Emancipator.

David Ruggles.

35 Lispenard Street,
NEW YORK, Jan. 11th, 1840.

To the Editor of the Emancipator:

Esteemed Friend,—Permit me to assure the public, in your paper, that the generous sympathy manifested by them for my welfare, by appointing a committee at the public meeting, held at Chatham street chapel, December 23d, 1839, 'to inquire into the circumstances of outrage upon myself' in THE DARK CASE, or the case of Thomas Hughes, the reputed *slave* of John P. Darg, is *affectionately* appreciated.

The committee will accept my grateful acknowledgements for the generous sentiments which they have expressed in their Report, dated January 1st, 1840, and which appeared over their names in your paper of the 9th instant, and for their kind suggestion, viz. 'ABOLITIONISTS' to '*afford relief.*'

Dangers must be withstood—sacrifices made, in the sacred cause of outraged human nature—or may be sacrificed in the field of liberty by perfidious friends, or left to perish from the violence of enemies—still our cause is righteous, and will prevail.

In relation to the 'hardships' and expense which I have been called to endure, and to sustain, in defending myself against the legal machinations of the *pro-slavery* party, I shall render the *bill in full* against the PATRIARCHAL INSTITUTION OF OUR COUNTRY.

'Therefore, abolitionists who would embrace the opportunity to afford relief' from present liabilities in the case, are respectfully informed that their *contributions* to the Committee will be welcomed, and that I shall consider it a privilege when circumstances permit, to return their favors to the general cause of equal justice. While I am conscious of having left undone many things that should have been done, in the great and glorious cause of HUMAN LIBERTY—my mind is pained to remember, that those, in whom I have confided as *friends*, are found capable of employing unmerited, unchristian, and gratuitous *vigilance*, to render me *friendless*, in the rough and inclement season of adversity, while on my '*back*,' unrighteously exposed to the *mercy* of the COMMON FOE.

But you will permit me to express the sense of gratitude with which my heart is pregnant, for the *gospel* manner in which Arthur Tappan, and J. W. Higgins, came forward, in the hour of darkness, and stood in the gap as bail, when *incarcerated in a Felon's dungeon!*

In regard to the trouble with *friends (!)* and trials with foe to which I have been called to meet and endure, I am free to say that an enlightened conscience, has ever been, and I trust in God ever will be my rule of action.

Foes can denounce and reproach me, friends may desert me for ever,
While justice and truth abide with me, God and my *conience* will never.

Blindness in its most stubborn character is seated upon my vision,—it has for some time bid defiance to the weapons of the most skilful *oculists* of this city, and threatens to turn my day into night. I have recently been favored by consulting Dr. Saunder, the German Oculist, whose successful operations have thus far left no room to doubt that his assurance of complete restoration of vision can by Divine aid be realized.

Having been unjustly shorn by legal proceedings of competent means of sustenance, my friends are informed that I wish to borrow *immediately*, upon the conditions of those who obtge me aid, be sent at my earliest convenience, should the remedies effect a cure, the sum of TWO HUNDRED DOLLARS, to sustain the operation.

The sequel is clear, that I must embrace the present opportunity to obtain relief from blindness, or soon retire from the stage of active life to dwell in a tomb of the *living dead* on earth.

Those who have themselves been afflicted with blindness, only, can appreciate its blighting power or the blessing of perfect sight.

Most respectfully thine,
DAVID RUGGLES.

P. S. The report of the committee referred to, and this communication furnish my apology to the patrons of your paper, the 'Mirror of Liberty,' for its suspension, the continuance of which depends upon the success of the operation upon my eyes.

D. R.

Advantages of being Prepared for Revel Death.

Extracts of Letters from a young Bostonian, dated

'TALLAHASSEE, Dec. 13. The inhabitants here are rather quarrelsome. One must be very careful not to use any kind of offensive language, swearing excepted. A person's life is not worth much here. I will give you a short history of a duel that was fought here yesterday, by two rich planters of this place. Mr. Allston, a great duellist, and a man that had 'bowie-knifed' his dozen men, challenged Mr. Reed to meet him with rifles, to fight at the short distance of fifteen paces. Mr. R. accepted the challenge. He is somewhat of a duellist, but from what I can learn never killed a man except in fair combat. Mr. A. was a whig: Mr. R. an anti-bank man, and the duel grew out of politics. They met on the Georgia lines, about ten miles from this place. Allston fired at the word 'one,' and missed. Reed fired at the word 'two,' and shot his antagonist directly through the heart; he leaped forward five six paces, sprang up in the air, and dropped dead. Immediately after Reed had killed Allston, A's second stepped up to Reed, and spit in his face, which was the occasion of a duel. From the above you will see what kind of people we have here.

'An old planter was out with his son last week, looking at his land, about three miles from here, when they were fired upon by an Indian, and the young man was hit in the arm. The old man fired (every body has a rifle with him here) and missed; and the son had strength enough in his arm to raise his rifle, and shot the Indian through the head. The carcase was brought into the city, and hung on a tree; afterwards the skin and flesh were cut off, and he now hangs up with a piece of flesh here and there upon the bones, and looks quite grim.

'ST. MARKS, Jan. 8. You will recollect I wrote you in a previous letter concerning a duel fought by two Tallahassee men, Leigh Reed and Augustus Allston, in which Mr. A. was fairly shot through the heart by his honorable antagonist. Mr. Allston had a brother in Texas, who, on hearing of the duel, and its result, determined to take the life of Reed, and started from Texas with that intent. He arrived here on Sunday, in the steamer Hyperion, and proceeded in the cars to Tallahassee. He arrived at Bull's tavern in season for supper. Mr. Reed had taken his seat at the table, and there were also sixty-five men besides him, when Allston fired at Mr. R. with a pistol, the ball lodging in his breast. Mr. R. immediately drew a pistol, (all go armed here,) and grazed Allston's head, but not so as to hurt him. Allston then rushed Reed with a bowie-knife. It was just alive at the last accounts, but his wounds are mortal. Allston fled.'

KIDNAPPING. Of late a most villainous system of kidnapping has been extensively carried on in the State of Delaware, by a gang of scoundrels residing there, aided and abetted by a number of confederates and partners in crime, living on the East-ern Shore of this State. A free boy, by name Brinkley, was a short time since carried to Washington, and sold to Thomas Davis, who employed J. A. Hutchens, of that place, to bring him to this city and offer him for sale. The boy being very intelligent, made known to the proper authorities that he was a free boy, and had been stolen from the State of Delaware, whereupon Hutchens was arrested for kidnapping. On examination, he proved that he was only acting as the agent of Davis, and did not know the boy to be free; Davis also proving that he had purchased the boy from Joseph Woodall, of Kent county, Md., supposing him to be a slave, Hutchens was of course discharged. Woodall came to this city yesterday, and was himself arrested for kidnapping Brinkley, on the oath and information of Davis, and bought before Justice Flanagan, and required to give bail in the sum of one thousand dollars, to appear and undergo a further examination at a future day, which he gave and was discharged.—*Balt. Sun.*

CROTON WATER WORKS. The entire cost of the work, when completed, it is now calculated, will reach the modest sum of $9,000,000, being double the original estimates; and it will be fortunate if it is not found at last, that a still further sum is necessary. Commissioners of the Legislature, we understand, estimate the entire cost of the work at about $12,000,000. So much for 'yare and wholesome water,' for the city of New York.—*Jour. Com.*

The Theatre.

The countenance given to the Theatre by the respectable part of our Chief Magistrate, cannot but excite the grief and sorrow of the friends of virtue throughout this Commonwealth. This institution, which has been sinking rapidly, within a few years past, into disgrace, and which had so lost public respect, generally, as to be unable to find a sufficient sum for owners of the stock, has recently hailed the approach of a new friend. We blush while we write it, that friend is the Governor of Massachusetts. What a contrast with the spirit of those worthies who, in past generations, have ruled in this ancient Commonwealth!

That the chief dignitary of our Commonwealth should become an open patron of such an institution, is most humiliating. While the noblest and best spirits in the community unite, in warning the young and the unwary against the dangers of this fashionable folly, while thousands of parents are weeping over the ruin of their children brought in the powerful fascinations of the stage; while the large proportion of 'operatives' upon our theatrical boards, are denied, from the peculiar line of their characters, access to respectable and virtuous society—while all this has been true, and known and read of all men, that our Chief Ruler should sanction by his example and influence such a system, is an outrage on the good feelings of the virtuous and the serious people of this State. What a surrender of dignity! What a prostration of moral power! What a dishonor to the Pilgrim state! What a spirit-stirring example to the crowds of the thoughtless and the vicious! What a triumph for the ungodly! Is there a serious mind in this Commonwealth that can look at this matter in its various influences and bearings, without sadness!—*Boston Recorder.*

SAFETY OF STEAMBOATS. A bold Yankee, who lives in New London, Ct., has suggested a plan to secure the lives of passengers when a steamboat is on fire. It is as follows:

1st. That each steamboat carrying passengers shall have a water gate in her bottom, sufficient to fill the boat in fifteen minutes.

2d. That she shall have copper cylinders or cans sufficient to buoy up the iron machinery of the boat, the cylinders to be fitted between the timbers around the boat, if so many are required; or if more are wanted they may be fitted up between the beams under the deck. These will buoy up the boat when filled with water, which can and must be done quick, by the water gate.

When a boat is on fire, all the passengers should go to the forward end, where an anchor can always be let go to bring her head to the wind, this will keep the flame blowing from the passengers, and the boat being full of water, the cabin and furniture cannot help to feed the fire; the light work, such as the promenade deck and ladies' cabin, will soon burn off, so that the passengers forward can follow up the fire with buckets and water, which is very handy, as the boat is level with it, or nearly so.

This done, the passengers are now safe, but are on the boat's deck, and she full of water, the baggage all safe, if below, but of course wet; and this is not all, the boat, furniture and machinery, are safe. It will be a protection from sinking in the cases of accident, as before mentioned. It would have saved the steamboat Washington, sunk in Long Island Sound some years since; or the passengers of the Lady Holme, off Cape Henry.

The expense of fitting steamers in this way would probably be from $2000 to $5000, as to size. Extra steam valves will be necessary, in case the boilers are below deck, to let the steam escape fast where the cold water is coming in contact with it.

THE BLOOD-HOUNDS AGAIN. The following letter from Washington puts the best face, we presume, upon the employment of the blood-hounds; but what can compensate for the impression to be made on the civilized world by the fact of a Christian people employing brute beasts as allies against the untutored savage?—*N. Y. American.*

Extract of a letter from Washington to a gentleman in this city.

'The arrival of the blood-hounds in Florida has caused much conversation and some excitement here. I learn, on inquiry, that the late Governor of the Territory (Call) sent out to Cuba, Colonel Fitzpatrick of the Legislative Council (and not of army) for those animals. The Secretary of war neither suggested the importation, nor has he sanctioned their employment; but has, I learn upon good authority, given orders that if the dogs are used against the Indians at all, it must be only as follows: Each dog to be muzzled so as to make it impossible that he shall be killed by the Indians, or bite or worry one. The conductor, holding the leash, trots along, on foot or horseback, by the side of the dog, put upon the track of the Indians. It is said that the species of hound will follow, by the nose, the track of given man for days together, and at an interval of thirty or fifty hours. It is thought by the people of Florida that, in this way, the enemy can be followed with certainty into the most secret fastnesses, hammocks and swamps. The conductors, imported with the hounds, are not fighting, but timid men, and will not move a step without troops at their heels, nor approach near enough to see or be seen by the enemy.'

ECCLESIASTICAL ACTION. A convention of Congregational ministers and churches met at Grafton, Vt., Dec. 25, 1839, to consider the subject of slavery. After full deliberation, they passed Resolutions, expressing their sense of their bounden duty of addressing a letter on the subject of slavery, to the ministers and members of the churches in the slave-holding states; and of their regret, that this was not done by the late General Convention of Congregational and Presbyterian ministers in Vermont, because this inaction has done much to confirm the impression, existing both at home and at the South, that these ministers and churches do not favor the cause of emancipation. They also recommend to the churches of the State to memorialize the next General Convention to the same effect, and also to engage efficiently in every other measure calculated to hasten the liberation of our brethren in bonds. They express their apprehension, that slaveholding ministers and Christians have heretofore been admitted, without sufficient caution and consideration, to the pulpits and communion tables of the churches in the free States; and that before according them the privilege hereafter, we ought to confer with them with gospel faithfulness. They conclude by recommending that another Convention be held on the 26th day of December next, at such place as the Association may designate.

THE DAGUERREOTYPE. Mr. Gouraud's first lecture, yesterday, was given to a small but highly respectable audience of perhaps a hundred and twenty persons—just enough to fill the room comfortably. Among them we recognized the Mayor, Mr. Milnor, Commander Levy, of the Navy, Mr. Chilton, the chemist, the editor of the Albion, and several others. A number of ladies also were present—some of them very beautiful, and all had faces beaming with intelligence. The lecture was eminently practical, the entire process being performed, from the polishing of the plate to the ultimate washing which fixes the drawing. The view taken, was of the building occupied by the American Institute—formerly by Scudder's Museum—Sir Park's, &c. The process took up somewhat more than two hours. The drawing was perfect, and Mr. Gouraud announced his intention of presenting it to the President of the United States, as the first perfect specimen of the Daguerreotype produced in this country. The lecture was in English, which Mr. Gourand speaks with great fluency, though with a very slight foreign accent.—*N. Y. Com. Adv.*

DISASTERS AT SEA IN 1839. By a record kept in the office of the Seamen's Friend Society, of disasters at sea, which resulted in a total loss of the vessel, so far as they could be ascertained, it appears that the whole number of vessels lost in 1839, was 242. Of these there were ships 46; barques, 12; briga, 154; Schooners, 187; sloops, 16; steamboats, 9; unknown, 32. Added to the above entire and known losses, there has been reported 37 missing vessels, which, with their crews, have most probably been entirely lost. 537 lives have been reported as lost, but the loss of life is much greater than this, as many vessels were reported as abandoned, or bottom up, where no intelligence has been received of the crew.

The editor of the Keystone, at Harrisburg, reproves the women for *petitioning* Congress and the State Legislature upon various subjects, and adds, by way of authority, the remark of St. Paul, '*I suffer not a woman to teach.*' That is true, we say, where it applies; but it appears to us that, with reference to petitioners, we might quote another passage with greater propriety: 'Pray without ceasing.'

ITEMS.

A FACT FOR POLITICIANS. It has been stated by Robert Rantoul, Jr. in an Address recently delivered in this city in defence of the present Temperance Law of Massachusetts, that 'it would be cheaper for the people to allow a support in the shape of a pension, to every grog seller, and have them live like retired Noblemen, than longer to tolerate the trade with all its evils in this State, and destroy the prospects of their country.' This is a fact for *real* politicians of the country to consider. We know there are many men *called* politicians, who think facts of this sort should have no connection with legislation, and some find fault with Rantoul an excellent help in the business of electioneering.—*Olive Branch.*

COOKING POTATOES. When you boil potatoes for dinner, pare enough for dinner and breakfast; throw a little salt into the water in which they are boiled, and when done, pour out the water carefully and let the potatoes stand by the fire a few minutes. You will find them much better than when boiled in the common way without pairing. Take what are left at dinner, and mash them while warm, adding a little cream and salt; then put them in a tin pan, and in the morning, you have only to set the pan into the stove, or before a brisk fire, for a few minutes. You will find this excellent. Some people use butter instead of cream, but the genuine article is prepared only with the latter. Ask the Grahamites.—*Genesee Farmer.*

EXCULPATION OF CAPTAIN TERRELL. A card signed by Mr. Charles Porter, of No. 147 Mulberry-st. another signed by Henry Rogers, a passenger, and a third signed by the crew of the sloop Improvement, Capt. Terrell, appear in yesterday's Courier, fully exculpating Capt. Terrell, from the odium which has been cast upon him on account of his repairing to the assistance of the victims lost from the Lexington. At the time the light was seen, the Improvement was 10 or 12 miles from the Lexington, and the wind dead ahead; and the light was seen by them but a few minutes, when it disappeared.

FIRE DETECTOR. Mr. John Conger, of 243 Mulberry-st. yesterday, has invented an ingenious device for ascertaining, from without, whether a store is on fire within. He calls it a Fire Detector. A small box, containing an air-pump, is placed within the store, close to the front wall or door, and from the box metal tubes, like a gas pipe, communicate with each story of the building. By pulling a knob like that usually attached to the wire of a door-bell, a person, without entering or unlocking the building, could detect the least symptoms of smoke in any of the stories, and also determine in which of them it was. The cost of the apparatus for a single store is only about $15. The time occupied in making the examination, need be only a minute or two. One watchman could visit several store in a square, and detect the presence of smoke if it existed, once in half an hour. The contrivance, it seems to us, is worthy of attention.—*Jour. Com.*

BATAVIA, (JAVA,) AUG. 6, 1839. Accounts from Timor say, that in April, this year, the English schooner Essington had arrived in that port from Timor-Laut, from which place the captain of the vessel, Mr. Watson, has succeeded in bringing away one of the survivors of the crew of the English schooner Statt Come, which was taken by the natives in 1823. This unfortunate man, Joseph Toman, has lived upwards of 17 years as a slave at Lauran, in Timor-Laut, where the schooner was hauled ashore and burnt, the remainder of the crew being murdered. During all this time he was most cruelly treated, and has suffered so severely that it may be doubted whether he will ever recover the use of his legs, which have been, as it were, shrivelled and crooked from the heat of the sun. Only incessant labor could save him from chastisement while in firehunt, of the effects of which there are evidently marks all over his body. He has wholly forgotten his mother tongue, not being able to count ten; so that little or no information can be obtained from him.

THE CITY OF FIRES. So New York has been called, and it bids fair to deserve the cognomen. Twenty aggregate destruction of property in the city within the last two months, is at least THREE MILLIONS OF DOLLARS! No city can stand such losses, (if continued,) even in prosperous times; much less in times like the present. It is true, much of the property lost is insured; but by whom? In almost all cases by our own citizens; by widows and orphans, perhaps, whose scanty means had been invested in this way, with the hope that it would yield them a regular income, sufficient to supply their necessary wants.

Two hundred German emigrants, who were passengers in the steamer Belle, recently lost on the Mississippi, had with them a large amount of money, which was destroyed in the boat. One man alone lost $16,000 in gold.

THE LIBERTY BELL. This new book was recently got up in Boston, mostly by the ladies. It is designed to promote the cause of abolition, and is one of the neatest little things we know of. It contains several articles, both prose and verse, all fine. It is worth reading.—*Exeter Christian Herald.*

In the Senate, Mr. Clay recently presented two memorials in favor of calling a Congress of Nations to put an end to war. Mr. C. expressed his doubts whether, in the present state of human society, these memorialists could attain their wishes.

Mr. Waddy Thompson, of S. C. recently struck the correspondent of a southern paper with such violence as to draw blood—and this, too, on the floor of Congress. Such conduct is a disgrace to the nation, and far better becomes bullies and blacklegs, than the Representatives of a free people.

The N. Y. Commercial Advertiser states, that the proprietors of the Long Island Sound Steamers, were determined to carry no more cotton for freight.

ERIE CANAL. It was estimated at the outset, that the present cost of the widening, would not exceed $12,000,000. It is now admitted that double the amount would be required, and by the time it should be finished, most likely another $12,000,000 would have to be added.—*Jour. Com.*

DEATHS IN NEW YORK. The number of deaths in this city during the year 1839, was 7953, (100 less than the preceding year.) Of males, there were 4392 and females 3561, being 825 more of the former than of the latter. Of the persons died, 7491 were whites, and 462 colored; and above ten years of age, 1419 were natives, and 1853 born abroad. The principal cause of disease was consumption, and amounts to 1315, or one sixth of the whole!

The balance of trade against the United States and in favor of Great Britain, for the last year, is about *forty-three millions* of dollars.

MALE AND FEMALE HONESTY. It appears from recent statistical inquiries, that though the number of female servants in England greatly exceeds that of males, yet, that the number of the latter charged with larceny is nearly three times that of females.

A GREAT SNOW STORM. A letter from Sulphur Springs, N. C., to the editors of the Charleston Courier, dated 16th inst. says that they have had a snow storm which has not been known for forty years. It commenced on the 22d December, and continued (with an intermission of two) twelve days. The average was 32 inches.

In Italy, though the extent of the injury caused by the late inundations could not be accurately ascertained, it was certain that, within the province of Mantua, 5,547 dwellings had been inundated, 3067, abandoned, 1,021 so much injured as to require to be propped up, and 709 demolished; 6,519 individuals were left without shelter, and 5,024 without any means of subsistence.

A very large meeting has been held at Providence, for the relief of persons made destitute by the loss of the S. Lexington. Hon. John Pitman presided. A committee of twelve was appointed to solicit subscriptions.

It is said that Alexander H. Everett has been appointed to proceed to Havana, to investigate the doings of Consul Trist.

AMENDMENT. The amendment of the Constitution of the State, changing the basis of representation in both branches of the Legislature, which was adopted by the last Legislature, yesterday passed the House of Representatives by the constitutional majority. It now requires only the concurrence of a majority of the Senate, before being proposed to the people for ratification.

CURE FOR HARD TIMES. The Maine Farmer prescribes, as a sovereign remedy for the present embarrassments, 'a homespun jacket.'

The principal creditors of Wilson G. Hunt, of New York, have presented him with an elegant silver pitcher in token of their sense of his integrity. Mr. H. unfortunate as a merchant in 1837, paid in full with his creditors, who gave him a full discharge, has since paid every man in full, principal and interest.

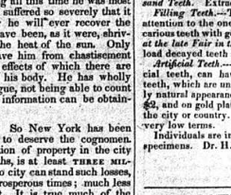
FATAL AFFRAY. A most fatal affray occurred in Americus, in Sumpter county, Geo. on the evening of the 18th of December. Geo. Robertson, a constable for Sheriff, struck John Kimmey, a present Grand juror, across the head with a bowie knife, and cut him severely. Kimmey then shot Robertson through the body, and ensued into the yard of Mr. Gore's house and crept under the house. He was pursued by James Shearn with a pistol, and after receiving three of the blows, Mr. Duffield drew a knife and inflicted several wounds upon both combatants, which it was thought would prove mortal.

TRIAL OF WILLIAM JOHNSON. At a late session of the Circuit Court of New York, in the Northern District, Judge Conklin presiding, Wm. Johnson was tried for a violation of the seventh laws, in setting on foot a military expedition in the province of Upper Canada, and sentenced to a year's imprisonment in the county jail, and a fine of five dollars.

The British trade with China is totally suspended, and no prospect of an adjustment of the difficulties without aid from England. The opium trade, however, is carried on very briskly, and at high prices, on the eastern coast of China, under the British flag.

The union of Upper and Lower Canada is at last fully decided on, and will soon be carried into effect.

Portraits of her Majesty the Queen and Prince Albert, on the lids of gold snuff boxes, are to be presented to all the Foreign Ambassadors on the occasion of the Royal nuptials, and the jewellers have already received orders to prepare them.



Dr. Hitchcock, Dentist,

No. 98 Court Street, corner of Stoddard Street, Boston.

Extracting, Filling and Setting Teeth.

Extracting.—Dr. H. has an Improved Extractor for removing teeth, which is superior and far preferable to all other instruments. Its popularity and excellence require no other recommendation than the fact, that during the past year it has removed nearly *Ten Thousand Teeth.* Extracting 25 cents.

Filling Teeth.—The advertiser has paid particular attention to the cure and preservation of teeth from carious teeth with gold, and as he received the premium *at the late Fair in this city*, for his specimens, he will lead decayed teeth and warrant them. Price $1.

Artificial Teeth.—Persons desirous of having artificial teeth, can have the *Mineral* or unchangeable teeth, which are unsurpassed both as to their perfect natural appearance and utility. Single teeth from $2, and on gold plate lower than any other shop in the city or country. Half or whole setts furnished at very low terms.

Individuals are invited to call at office, and examine specimens. Dr. H. is permitted to refer to

WM. LLOYD GARRISON,
ABRAM WALKER, Esq.
Dr. THOMAS BARON.

DESPOTISM IN AMERICA.

Just published, and for sale by Whipple and Damrell, No. 9, Cornhill, DESPOTISM IN AMERICA, or an Inquiry into the nature and Results of the Slaveholding System in the United States. By the author of 'Archy Moore.'

Price 50 cents. 1t.

THE SLAVE: or Memoir of Archy Moore. New Edition. Two volumes in one.

☞ The price of these works is 50 cents per single copy, $5 per dozen. They are beautifully printed on fine paper, and neatly bound with cloth backs.

Boston, Feb. 14. tf.

ANTI-SLAVERY ALMANAC FOR 1840.

THIS pamphlet of 48 pages, (by Theodore D. Weld,) contains, besides the usual astronomical calculations, facts sufficient to convince every one, who will ponder it, of the horrors of American Slavery,—the guilt of the north in sustaining this wicked system,—and its corrupting influence upon the religion and politics of the country.

Have the Anti-Slavery Societies, or friends of the cause, in the different towns in the Commonwealth, adopted measures to furnish every family with an Anti-Slavery Almanac for 1840? If this has not been done, let the friends of the cause in each town, or parish, ascertain the number of families,—start a subscription forthwith, and raise funds sufficient to purchase the number required, at three dollars and a half per hundred.

J. A. COLLINS.

25, Cornhill.

BOARD IN FRANKLIN PLACE.

MEMBERS elect to the Legislature, desirous of obtaining quarters for the approaching session, are invited to call at No. 24, Franklin Place, next house to the Odeon. The location is pleasant and central, within three minutes' walk of the Post Office. The house is warmed with one of Blaney's best Patent Furnaces. Any communication will receive immediate attention, if addressed as above to

JOHN E. FULLER.

Boston, Dec. 27, 1839.

OFFICE OF DIRECTION FOR FEMALE DOMESTICS.

Such are the impositions often practised on inexperienced girls coming from the country for service in families, that the Executive Committee of the N. E. F. Moral Reform Society have judged it expedient to open an office to which females may confidently apply for directions, and heads of families for assistance. A pious lady has taken charge of this department of our labor, and persons applying either for places, or for servants, may depend upon the fidelity and care of the office agent. We respectfully ask patronage for this establishment, which we trust will be a useful help to families and individuals seeking places or service.

Office No. 2, Chapel Place, rear of Marlboro Hotel.

Papers friendly to this object are desired to copy the above.

THE STATE REGISTER,

Containing the New Tariff for 1840, the Insolvent Law, New list of Post Offices, State, City and County Authorities, Judges, Counsellors, Attorneys, Sheriffs, and their Deputies, Masters in Chancery, Justices, Notaries, Coroners, Clergy, Physicians, Militia, Army and Navy,—Bank and Insurance Companies, and other useful matter. For sale by JAMES LORING, No 132, Washington Street. 3t.

AGENTS OF THE LIBERATOR.

(SEE FIRST PAGE.)

MASSACHUSETTS.—William Loring, *Sandwich*;—S. Freeman, *Provincetown*;—Ezekiel Thatcher, *Barnstable and Yarmouth*;—R. F. Wallcut, *Dennis*;—George B. Harmon, *Haverhill*;—