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☞ NOTE.—Mr. ISAAC KNAPP, the late publisher, having transferred his interest in the subscription-list to Mr. 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.

THE LIBERATOR

OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE ALL MANKIND.

AGENTS.
MAINE.—Jas. Clarke, *Wayne*;—Edward Southwick, *Augusta*;—A. Soule, *Bath*.
NEW-HAMPSHIRE.—Davis Smith, *Plymouth*;—N. P. Rogers, *Concord*;—William Wilbur, *Dover*.
VERMONT.—John Bement, *Woodstock*;—Rowland T. Robinson, *North Ferrisburg*.
MASSACHUSETTS.—Wm. E. Kimball, *Topsfield*;—Moses Emery, *West Newbury*;—C. Whipple, *Newburyport*;—Isaac Stearns, *Mansfield*;—Luther Boutell, *Groton*;—B. F. Newhall, *Saugus*; W. S. Wilder, *Fitchburg*;—J. T. Everett, *Princeton*;—J. Church, *Springfield*;—W. & S. B. Ives, *Salem*;—Henry Hammond, *Dudley*;—Daniel G. Holmes, *Lowell*;—Josiah V. Marshall, *Dorchester and vicinity*;—Richard C. French, *Fall River*;—Wm. Henderson, *Hanover*;—Wm. Carruthers, *Amesbury Mills*;—Isaac Austin, *Nantucket*;—Elias Richards, *Weymouth*;—Edward Earle, *Worcester*;—Wm. C. Stone, *Watertown*;—A. Bearse, *Centreville*;—Israel Perkins, *Lynn*;—Elijah Bird, *Taunton*;—N. A. Borden, *New-Bedford*;—Alvan Ward, *Ashburnham*;—Saml. I. Rice, *Northborough*.—[☞ For a continuation of this list, see the last page, last column.]

OLIVER JOHNSON, Printer.

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REFUGE OF OPPRESSION.

From the Washington Globe.

The Spirit of Abolition.

The abolition meeting, to which we have referred in our two preceding articles under this head, having denounced the entire American church, as aiding and abetting the cause of slavery, and utterly unworthy the appellation of a Christian church, and having followed this up by a gross attack on the principles and objects of the Colonization Society, proceeds to the adoption of the following resolutions:

CANADA.

Resolved, That the colored population of Upper Canada, having broken their galling chains, and sought protection under the British Crown; though self-colonized by their own consent beyond the boundary of our nation, are not only entitled to the warmest, kindest sympathies of their friends, but as claimants of justice at the hand of Christian America, they stand first among the wronged and deeply injured of the human race, to whom we can have access.

Resolved, That the mission now in progress for their mental and moral elevation, being an anti-prejudice and anti-slavery enterprise, is entitled to the cheerful and liberal patronage of every true-hearted abolitionist.

When the Canada resolutions were up, the rule limiting the time of each speaker to five minutes was suspended, in order to give Hiram Wilson an opportunity to state some facts respecting the condition of the self-emancipated slaves now in Canada, and the means employed for their benefit.

LONDON CONFERENCE.

David L. Child, on behalf of the Business Committee, brought forward a series of resolutions respecting the London Conference, as follows:

1. Resolved, That the American Anti-Slavery Society regard with heart-felt interest the design of 'the World's Convention,' about to assemble in London; and anticipate from its labors a powerful and blessed influence upon the condition and prospects of the victims of slavery and prejudice, wherever they are found.

2. Resolved, That our beloved friends and coadjutors, William Lloyd Garrison, Nathaniel Peabody Rogers, Charles Lenox Remond, and Lucretia Mott, be, and they hereby are appointed delegates to represent this society in the said convention, and we heartily commend them to the confidence and love of the universal abolition fraternity.

3. Resolved, That the anti-slavery enterprise is the cause of universal humanity, and as such, legitimately calls together the World's Convention—and that this society trusts that that convention will fully and practically recognize, in its organization and movements, the equal brotherhood of the entire human family, without distinction of color, sex, or clime.

From these it will be perceived, first, that a nursery for receiving slaves has been established in Canada, under the fostering protection of abolition, on which it lavishes its 'warmest, kindest sympathies.' Not content with having, through its influence, induced the Federal Legislature of the great State of New-York to pass a law violating the provision of the Constitution, which was intended to secure the right of the master to the recovery of his runaway slave, by rendering it all but impossible, the abolitionists here offer him every inducement to do so, by holding out a refuge to a foreign neighboring province, by pledging to them their 'warmest, kindest sympathies,' which means, without doubt, their assistance, support, and co-operation, not only after, but before they reach the land of promise.

The pledge is neither more nor less than an invitation to the slaves of the South to run away from their masters, assured that if they cannot set their owners at defiance in the United States, they will find a refuge in a neighboring province, where they will be watched over, fostered, and protected by the abolitionists. This is another step in that war against the property and rights of the South, and the provisions of the Constitution, which is the basis of all their operations, and in which they find auxiliaries, even among the representatives of that portion of the Union which is thus menaced and undermined. Of these faithful guardians of the rights of their constituents, and of that Constitution from which they derive their protection, we can only say, that they stand in a position which no man who values his own reputation, or the welfare of his constituents, will envy or adopt. They are equally unfaithful to themselves, and to those they represent; for while they stand in the light of deserters from their friends, they have added to their breach of faith the folly of self-sacrifice, in a cause destined to utter, irretrievable defeat, and in which even victory will be their ruin.

The resolutions under the head of 'London Conference,' are marked and branded with the spirit of expatriation. The abolitionists 'regard with heart-felt interest the design of the World's Convention,' about to assemble in London; they appoint deputies to co-operate with rival nations, and enemies to the interests as well as rights of the people of the United States, in a plan which, if successful, will shatter this Union to atoms, and scatter its elements to the winds. Under pretence of freeing the slave, they are thus plotting treason against their country, and establishing a community of action with foes and foreigners, which, if attempted under any other guise than that of universal philanthropy, would call down upon their heads the penalties of treason.

Were they openly to form such a league, offensive and defensive, with foreign nations, or any portion of them, for the avowed purpose of plotting a dissolution of the Union, and demonstrate it by an overt act, they would be denounced, and treated as traitors to their country. Yet, under the broad mantle of charity, that covers such a multitude of sins, they openly send ambassadors to London to plot with the 'World's Convention,' in a project which has for its object, ends which, if ever attained, will be more fatal to the United States than the treason of ARNOLD, had it been successfully accomplished.

The more closely we contemplate the principles and conduct of the abolitionists, in their deductions and practice, the more clearly will it be perceived that they aim at a total subversion of our system of government, and those institutions of which it is the parent. By denouncing the whole American church for not co-operating with them in their furious crusade, and adopting one great fundamental dogma, which they are pleased to make the test of the Christian faith, they aim at establishing a despotism over the consciences of all mankind. By denouncing the Colonization Society as a slaveholding institution, and giving to its purposes a false and forced interpretation, they, to our minds, distinctly show a total indifference, nay, an inveterate hostility to the only practicable plan that was ever devised, for the permanent and lasting benefit of that race, of which they pretend to be the exclusive champions. They show, clear as the light of day, that their object is to create confusion and mischief, and carnage and desolation at home, rather than to strike at the root of the evils they affect to deplore, by introducing civilization and Christianity into the bosom of Africa, and so to enlighten them, that they would become utterly unfit for slaves. By an open alliance with powerful associations of factions of rival nations, enemies to our institutions, and jealous of their vast and growing influence over the minds and affections of the mass of the people of Europe—associations marshalled in battle array, under the convenient banner of philanthropy, for the disruption of our entire social system, and the overthrow of the Constitution, the abolitionists distinctly show themselves enemies to the States, agents of foreigners, to scatter firebrands over the land, and sweep it with the besom of destruction. They know no ties of kindred or of country; they are not for Africa or America; they hoot at laws and constitutions, as they have over and over proclaimed, when they stand in the way of their furious crusade; in short, they would offer up the whole race of their white countrymen, if necessary, so that they might erect on its ruins an ignorant and barbarous dynasty of slaves.

COMMUNICATIONS.

'The Main Obstruction.'

There is nothing else to which a religious man clings so tenaciously as to that faith by virtue of which he hopes to be saved. To a zealous *infidel*, who counts it nonsense to talk of that liberty with which Christ makes men free, this attachment will ever seem sheer bigotry. To an uncompromising *sectarian*, full of zeal for a liberty or a righteousness which he means to work out in his own way, it will seem, (except in his own clan,) '*that hateful spirit of sectarianism*,' of which certain abolitionists have so much to say, counting it 'THE MAIN OBSTRUCTION to the progress of our cause.'—*Liberator*, x. p. 46.

It is plain, that this adherence to one's religion may be bigotry, or, what is nearly the same thing, sectarianism; or it may be, on the contrary, 'the love of God in Christ Jesus.' The Lord is judge in this matter, and he 'knoweth them that are his.' But, whatever may be its intrinsic character, it is neither reasonable to rebuke it, except by authority from the Head of the church; nor available to oppose it, except by modestly showing 'a more excellent way.'

Now we have it on the authority of the Liberator, that 'every abolitionist is *a discerner of spirits*;' and the editor of that paper, while he very properly disclaims 'the reputation for *infallibility*,' which one of his friends had charged him with arrogating to himself, adds: 'Of *the integrity of my spirit*, and the singleness of my heart, I am more confident.'—*Liberator*, x. p. 75.

To a certain portion of the Massachusetts Anti-Slavery Society, this wholeness in the '*pioneer*,' as he is called, and this discernment in all the rank and file—or all that the leaders will acknowledge to be true-hearted—seem to me to have become, in some sort, *articles of faith*; so that, if any thing go to discredit them, it goes, or will be supposed to go, in the same measure, to oppose 'the cause of God,' and to defeat the purposes of the Society; or, if any member doubt on these points, or be doubted, he may expect, from the hands of the faithful, no better treatment than is commonly shown by other sects and parties, towards their delinquent, dissatisfied, or suspected members.

It is not only a great pity, but a great inconsistency, that Christian charity should ever be sacrificed among Christians, for the sake, or under the pretence, of doing good. And, since Satan himself may come in the fashion of an angel of light, in which, 'if it were possible, he would deceive the very elect;' we have need to look carefully not only at what is propounded to us as right, but even at what is apprehended by ourselves as duty—lest haply we be found to forward his work, while we intend to oppose it. 'God hath called us to peace;' and, 'The fruit of righteousness is sown in peace of them that make peace.'

I have no disposition to measure quills with any of the champions of the anti-slavery cause; and I rejoice to observe that there are among them many very able men, who are much better acquainted with the present state of the great controversy with slaveholders than I am. But I would beseech all who wish well to this cause, to consider what must be the consequences of so conducting it, as to put all Christendom on the defensive—of so perverting it, that its success must 'involve the overthrow of every sect and party in the land.'—*Liberator*, x p. 46.

Gerrit Smith, in a letter published in the Liberator, (vol. x. p. 65,) says: 'I love the American Anti-Slavery Society; and have taken pleasure in laboring to preserve its honor and extend its usefulness. But, much as I love it, I would rather *see it dissolved*, than have its continued existence the occasion of prolonging our *wicked and wretched* quarrels.'

Discerners of spirits! who is answerable for this sin? Our noble-hearted friend, who was but three months ago pointed out to us as a 'whole-souled abolitionist,' may have *now* less confidence in the utility of the anti-slavery organization than he ought to have; but is not his distrust pardonable, when we remember that his first word of dissent from the opinions of 'the pioneer,' was denounced in the Liberator, as '*discreditable alike to his head and his heart?*' Who knows whose head and heart may not be discredited next, if our strongest and best men are so weak or so censorious?

Any dispute that is allowed to break the sacred bonds of brotherhood, may well be characterized, on one side or the other, if not on both, as a '*wicked* and *wretched* quarrel;' and if we have so much of this intrinsic wickedness and baseness, that even Garrison himself, (on the supposition that we followed the advice of his opponents,) could compare us to nothing better than 'Fallstaff's ragged regiment,' how can we deserve all the praise which we so complacently bestow upon ourselves? or how can we be ready to cope successfully with all that 'sectarian prejudice,' as we call it, which we are so eager to provoke and defy?

'ARE WE READY?' says the amiable Edmund Quincy, in his speech against the Quakers; 'ARE WE READY? If not, let not such resolutions as these be recorded *to our* ETERNAL SHAME.'—*Liberator*, x. p. 50. The Society, to a man, responded, 'READY!'—'The resolution was, by a rising vote, *unanimously adopted*, with *one* exception, Mr. Goold Brown.'—*Ib.* p. 74.

And what was the proposition, on the truth of which the abolitionists of Essex county, with their neighbors from Suffolk, were so fully prepared to stake their 'reputation and their good name?' It was a denunciation of 'THE SOCIETY OF FRIENDS,' as the abettors of slaveholding, and the determined opponents of the anti-slavery cause; which, says the resolution, 'is the cause of God, and founded on the eternal principles of truth.'—*Ib. p.* 46.

The gallant and keen-sighted leader of these 'enfranchised spirits,' as he calls them, had found out, that, '*As it is*, the Society of Friends is *craven in spirit*, and *sluggish in action*;' utterly dead to all its ancient virtues, yet 'full of *pharisaical zeal* and exclusiveness.'—*Ib.* p. 51. He gave the word, '*Their glory is departed*: ICHABOD shall henceforth be inscribed on the Quaker banner.' And, with one voice, all his converts to 'the *anti-sectarian sect*' voted, 'AMEN.'

And here let me observe, that *voting*, which, in political matters, is to these men a sin, is, for the spread of their principles, the very 'staff of accomplishment.' It is the whiplash of authority, by which they think to drive men to repentance—the screw and lever of 'external pressure,' by which the Friends, and other denominations of Christians, are either to be forced into an approval of all their measures—even those against themselves—or, in case of continued obstinacy, 'be overthrown' and 'dashed to pieces.'

If the tremendous influence of the slave power over the affairs of our general government, over the complicated interests of society now, and too probably over the future destinies of our beloved country, were not a subject which must impress every reflecting mind with seriousness, all this rant about *sectarianism*, as being emphatically and in large capitals, 'THE MAIN OBSTRUCTION' to the enfranchisement of the southern slaves; and all these resolutions against the Society of Friends, with the arguments by which the several speakers supported them, would be simply *ridiculous*, on account of their untruth, their inherent absurdity, and their incompatibility with other assertions of the same speakers, with other resolutions of the same sect, and with the plain facts in the case.

That the Society of Friends, or any portion of it, or even any one member of it, has done all that it or he or she ought to have done in the premises, I will not affirm. But to say, that the Society '*has practically identified itself with the corrupt pro-slavery sects of the land*,'—that is, has become *the same in practice* as are the sects or parties which maintain the right of slaveholding—is as false as any assertion can be. And of what use can it be to any mortal, to make eager speeches in favor of such a proposition, and to vote it to be true? Do we want to take to ourselves the praise of originating their next testimony against slavery or the slave trade? Will our 'severe whipping' conciliate the Friends to us, or us to them, if there be any important difference existing? Will our voting annul their power to approve or disapprove of the treatment which they receive from their own members? A power somewhat ampler than this, is unquestionably conferred on all Christian Societies, for the maintenance of order, peace, and virtue in the Church. If we, who are a distinct society, acting for a specific object, and not having the control over them which a body has over its members, assume the right to judge them, to say what is their duty, to censure them for neglecting it, and to publish our proceedings to all the world; can we reasonably complain of them for quietly and meekly putting in practice their own ancient discipline, which requires their members not to speak ill of the body, or of one another, but rather to edify both in love?

How could the man who, on the 53d page of the current volume of the Liberator, maintains that as regards '*the great principles of spiritual life*,' the Friends are in the right, and even says, 'in my own religious views, I do myself *closely approximate to theirs*,' speak of the Society, but one week afterwards, as follows?—'It is of a delicate constitution—makes broad its phylacteries—gives little or no offence to Satan or his emissaries—receives and is solicitous of compliments from all classes of society—is full of pharisaical zeal and exclusiveness—as the bigoted self-righteous few of old, it refuses to associate with others—like the other corrupt sects of the age, it has more of form than of spirit, and more of outward show than of inward light,' &c. &c.—*Ib.* p. 51. And this, forsooth, is William Lloyd Garrison's description of the people whose religion, he says, most nearly resembles his own!

I do not mean to be personal, immoderate, or unfair, in this exposition; but the *implicit faith* with which many abolitionists choose to adopt and endorse all that comes from the lips or the pen of this zealous, talented, and indefatigable friend of the slave, makes it proper for me to speak of *his tendencies*, as having, I think, some immediate connexion with the causes of our disputes. But my design is, rather to apologize for the accused, than to recriminate.

That the Society of Friends do not approve of all that he chooses to say—do not put themselves implicitly under his guidance—do not throw open their meeting-houses to him and his compeers to be there reviled to the face as above, constitutes, so far as I can perceive, their whole offence towards the present complainants. Hence follows this sort of pleading in our public anti-slavery meetings:

'I tell you, sir, they are their own enemies. They are fighting not against us, but against God. They cannot touch the abolitionists, for upon their own principles we stand broadly and triumphantly.'—'Why, then, do the sects shrink and tremble, and represent us as their enemies? Because, *as sects*, they have bowed down to slavery; because they have loved the praise of men, and *the praise of southern task-masters, too*, more than the praise of God. This is *no less true* of the Friends than of the other denominations.'—*Garrison's speech, Liberator*, x. p. 53.

Now what becomes of *religious liberty*, if pious and conscientious men and women, gathered in the name of Christ into a church, for the purpose of maintaining among themselves the true worship of God, must submit to be upbraided and dictated to in this manner, by persons whom they do not believe to be charged by the Great Head of the church with any commission for this interference? Is it credible, that Christ has selected only such apostles of liberty to edify his church in these latter days? And whom that is not as plain in rebuke as themselves, and as ready to affirm the same things that they affirm, will these philanthropists acknowledge to be a minister of Christ? May there not be a reprehensible 'zeal' or 'exclusiveness' in those who thus put 'the rope around the neck of sectarianism?'

It is in the very nature of bigotry to be heady and unreasonable. The problem which we are now raising, is, *Who is the most so?* It is a practical question, and a case in which a discreet man will be careful how he argues. If the Friends' Society is so peaceable that 'Agitation is its abhorrence, and quiet its summum bonum;'—(*Liberator*, x. p. 51;) if it 'gives no offence even to satan or his emissaries,' and is 'not fighting against us;' I see not why we should go out of our way to assail such a people, even though it were capable of proof, that they, and the other churches censured, are, by a defection from their ancient principles, 'fighting against God.' If civil liberty and moral justice had no arguments but what belong to religion, and if the design of abolishing slavery were purely a religious enterprise, the case might be different. But even then, that doctrine which the Liberator commends, that it is 'the right of every individual to exercise liberty of conscience, and to decide for himself what duty requires,' (vol. x. p. 51,) would make it presumptuous in *us* to dictate to other men's consciences after that fashion. Shall we violate our own principles, in order to bring them back to theirs?

If it be true, that, 'As abolitionists, our hearts' desire is *not to array* ourselves against any sect,' which is what our single-hearted oracle declares; (Lib. x. p. 53;) I see not why this desire may not be gratified; especially if the same authority interprets rightly the anti-slavery constitution, in the following declaration: 'THE ONE GRAND OBJECT of the Society, therefore, was, is, and should be, NOT TO MEDDLE with any religious sect or political party, as such, *any farther* than the presentation of arguments, showing the heinous nature of slavery, and the duty of immediate emancipation, would prove an interference.'—*Ib.* p. 75.

Now if it be pretended, that the resolutions and speeches by which the Essex County Anti-Slavery Society lately assailed the churches of the North, singling out for the largest share of censure the Society of Friends, are nothing more than 'arguments showing the heinous nature of slavery,' &c. I answer, that such an interpretation is even more extraordinary than that which makes 'the one grand object' of the American Anti-Slavery Society to consist in a mere negation of action—in the mere *not-doing* of that which this portion of the body has lately been so zealous in doing.

We rebuke the Society of Friends for not adopting all the principles, and not approving all the proceedings of our mixed anti-slavery societies; and one abolitionist significantly says to another, 'If a *theoretical* opposition to slavery; and a *practical* opposition to abolition, are consonant with each other, I am willing to acknowledge that my vision is very much *befogged*.'—*Liberator*, x. p. 73. Yes, but why should a positive and effectual prohibition to hold slaves be called '*theoretical opposition*,' and a mere advice to abstain from rashness be called '*practical opposition*'—or worse, 'a *battle-song* and *war-whoop* against the abolitionists?'—*Ib.* Can he be 'a discerner of spirits,' who discerns no error in such a use of language?

'*Integrity of mind*' supposes *consistency*, both of speech and of action; and all who make high pretensions to rectitude, but especially such as profess to be divinely called and qualified to exhort, rebuke, and teach their fellow-men, are more than usually indiscreet, if they be not careful neither to contradict themselves, nor to state what is known to be untrue. I would not make a good man an offender for a word, when he chances to use one unskilfully; but to call things by their right names, is only the part of honesty; and between a wrong use of words and a right, may lie all the difference between a reformer and a calumniator.

They who 'feel great freedom' to rebuke their friends, should also have some patience with their friends, when their free censures are respectfully repaid with brotherly correction. Such, I hope, will be the temper with which this communication will be received. Some people are very sensitive to any public dispraise. In this feeling, I imagine, the abolitionists are not a whit behind the Friends. Hence some of them construe into practical opposition, battle and onslaught, the least word of caution from 'the high-seat aristocracy;' and the mere shutting of one's own doors, for retirement from noise and strife, is to them as the 'war-whoop' of a savage foe! Such is the language with which their imagination furnishes them! Abolition itself, on any platform but theirs, is only the work of Abaddon. Secession from their ranks can not spring from any thing better than 'an infernal impatience of all accountability!'

I must quote the words of the context, lest I be thought to rave: 'They scorn us, and when they cannot rule, they contemptuously *secede* to a platform where slaves and abolitionists cannot come. What an absurd creature is man, when he undertakes the tyrant. How he scorns *to give a reason!* When he wrongs his equal, he endeavors to cover the wrong. But he enslaves and tyrannizes with an infernal impatience of all accountability. The idea of being obliged to give *a reason, enrages him to madness*. New organized abolition is substantial TYRANNY and DESPOTISM.'—N. P. ROGERS; *Liberator*, x. p. 93.

'Surely,' says Solomon, 'oppression maketh a wise man mad.' But let us not go mad for oppression of our own imagining; nor let any one be angry or scornful, when he is rightfully urged to defend himself with reasons. In defence of those who are really indifferent to the claims of their brethren in bonds, I have nothing to say. Let them defend themselves, if they can. Still farther from my heart, is any word of apology for that abominable system of unconditional and hereditary servitude to which the greater part of this nation so wickedly and insanely clings. Alas! what hope for peaceful liberty and just laws, from the spirit which generally reigns in our halls of legislation, and among our politicians!

Three thousand years have not yet antiquated the sorrowful complaints of David, that, 'the wicked in his pride doth *persecute the poor*;' that 'the wicked boasteth of his heart's desire, and *blesseth the covetous*, whom the Lord abhorreth.' Of that insatiable cupidity which has caused Africa to groan and bleed for ages, and which, according to late accounts that seem entitled to credit, is now, on an average sacrificing *each day* to mammon *one thousand* of her sons and daughters, it is impossible to have too deep or too determined a detestation. Of that covetousness, and legalized unrighteousness, by which so large a portion of the colored people of this country are now persecuted, robbed, enslaved, it is impossible to feel too strong or too generous an abhorrence. If arms and revenge were not forbidden by Him in whose hand are the stores of eternal vengeance, the natural feeling with which these things are viewed or suffered by men not utterly debased and disspirited, might peradventure be entitled to speak of them in other language than that of entreaty. If it be brave and gentlemanly, to avenge a trifling insult, as our 'southern chivalry' believe, and as worldly notions of honor require; let all slave-owners consider what reward would be theirs according to their own principles of retribution.

But true philanthropy is peaceable and gentle. It is eminently a *Christian* virtue. To Christianity we owe it, that some men—and those not 'craven in spirit,' nor 'sluggish in action'—not aggressive in spirit, nor foolish in action—have learned to abstain from violence, threatening, and reproach, and to demand their rights or those of others, in terms more consonant with the text, 'Learn of me, for I am meek.' On this point, the principles generally professed by the Anti-Slavery Societies are not much, if at all, at variance with those of the Friends. Let them, therefore, not needlessly quarrel about minor matters, lest the greater be forgotten. I would apologize for both parties; but I have certainly as little intention of building up a barrier to the abolition of slavery, as of seconding a calumny against the purest advocates of freedom.

The opinion happily appears to be gaining ground, that for the attainment of any righteous end, it is better to reason than to fight. And compared with duellists, lynchers, mobbers, nullifiers, or bloody avengers, the most impassioned of the abolitionists, with all their extravagances, real or supposed, are harmless as doves, and gentle as angels of mercy. If they have not been in all their proceedings so bland or so blameless, as was the advocate who made himself 'all things to all men, that he might by all means gain some;' any fear or hatred toward them, is sillily misplaced; and insult or injury to them or theirs, worthy of 'a hangman's whip.'

Nor would I make too much of the mischief they may do to others by 'trying men's sects.' If their words lack truth or candor, they will also, to the better sort of minds, lack force. 'Nothing,' said Lord Kames, 'can hurt the reputation of a man who maintains his credit in his own society.' But it is lamentable to see one's friends, while they are engaged in the advocacy of a *good cause*, counting 'on the loss of their reputation' at home. For the man who thus reckons, will always, from the nature of things, be able to add: '*and I have not been disappointed*.' He makes up his mind beforehand to do what he thinks will not be approved by his brethren.

I see not how an abolitionist can consistently be a member of any religious society, if he has reasoned himself into the absurd conclusion, that the Christian communion which is *nearest right* is the main prop of slavery. What can the brotherhood of anti-sectarians do to maintain in the Society of Friends the religious standing of the member who argues in the following manner concerning the body? 'What society *does the most* to uphold American slavery? Most surely, that society whose moral standard *is highest*, and which comes *the nearest to living up to that standard*, and which, though it may not stroke the snaky head of the monster, and pat its sides made fat by the heart's blood of humanity, does nevertheless stand between it and harm, and would paralyze the hand and palsy the arm raised to give it a death blow.'—*Liberator*, x. p. 73.

Strike! Cadmus, strike! and sow the teeth of the dragon in all the sunny glades of the south. Each one that is broken, shall spring up to thine aid a squadron of armed grenadiers. Strike! hero, strike! The plain man that withstands thee, is less than a man of straw; 'tis a phantom of thine own imagination. 'The main obstruction' to victory lies in other sinews than his.

From the fall of man to the present day, the cause of humanity and benevolence has ever been laboring against the selfishness and wickedness of oppressors and wrong-doers; and through the deceitfulness of pride, the strength of custom, with all the corrupting influences of hereditary slaveholding, the minds of no few who are now acting their brief part on the theatre of life, are starkly warped to the wrong side. Tenderness of feeling and a sincere desire to do right, are the moral qualities, or Christian graces, which chiefly sustain that good cause, and counteract these evils. These qualities, I imagine, may exist in some commendable degree, where the rightfulness of some men's measures for doing good may be doubted. Hence it is the duty of every reformer, to distinguish between scruples of mind and obduracy of heart, as states that demand different treatment. Yet I acknowledge, that to be silent when we know what is right may possibly be equivalent to siding with the wrong. When the Saviour asked the Pharisees whether it was lawful to do good on the Sabbath, '*they held their peace*;' at which, he 'looked round about upon them *with anger*, being grieved for the *hardness of their hearts*.'

If the anti-slavery societies will mind their own business, abide by their own constitutions, and endeavor to make good their original declarations; (all of which it is but reasonable to expect of them;) I do not believe that the Society of Friends, or any other really Christian communion, will ever attempt to throw any obstacle in their way. But if they go on to make themselves not so much the antagonists of slavery, as of 'the professed Christian church and ministry;' if they so enlarge their designs as to undertake to 'renovate the *Old World*, and make it *wholly new*;' I know not what backwardness or obstinacy they may find in some old-fashioned fellows, who will perhaps in religion 'hold fast their profession,' or in politics their attachment to some old dynasty.

The late New-England Anti-Slavery Convention adopted unanimously, or very nearly so, the following positions; in which there appears to me to be some obvious lack of consistency:

1. 'Resolved, That the professed Christian church and ministry at the North, by the course which they have taken upon the subject of slavery, have made themselves THE MAIN PILLARS to that hateful system of oppression.'—*Liberator*, x. p. 89.

2. 'The institution of slavery rests upon THE LUST OF POWER AND GAIN, existing in the UNIVERSAL HUMAN HEART,' &c.—*Ibid.*

3. Each individual soul is to be THE ONLY JUDGE, responsible to God alone, of the manner in which its love for humanity is to be manifested.'—*Ibid.*

4. 'The object of the anti-slavery organization is NOT TO WAR upon the religious sects and political parties existing in this country; but SIMPLY to effect the liberation of the slave, by prevailing upon the various relations of society *to act out* those great principles of freedom which they profess.'—*Ibid.*

Whatever persons or things are '*the main pillars*' of slavery, one would imagine to be the chief supporters on whom or which the superstructure '*rests*;' and these I should take to be '*the main obstruction*' to the overthrow of the edifice. But the second assertion above makes the system of slavery to rest on a *universal covetousness*, while the first affirms the churches and ministers of the North, to be its main pillars. I observe, too, in the same paper, that the presenter of these resolutions, speaking of the American and Foreign Anti-Slavery Society, lately formed at New York, says: 'We hold it to have been due to the cause of truth, and of the slave, to express our opinion emphatically as to this GREATEST PRESENT OBSTACLE to its success.'—E. Q. *Ib.* p. 90.

How many GREATEST *obstacles* are there to the cause of truth and of freedom? Sometimes the Quakers are pronounced the greatest; sometimes the other churches or their ministers; sometimes every body's ambition and selfishness; and now the seceders from the old Anti-Slavery Society. If we go on after this fashion, 'settling our principles' by resolutions irreconcilable, and mistaking for the giant's fortress one wind mill after another, our own Quixotism may come by-and-by to be reckoned an obstacle to our success; and peradventure the greatest. We ought at least to find out the enemy before we fight. We must identify the strong man armed, before we can bind him and spoil his house.

Again, if we account it a usurpation for any man, or body of men, to judge for any individual soul but themselves, 'in what manner one's love for humanity is to be manifested,' what becomes of *obedience* in any of the 'various relations of society?' Love for humanity may be pretended, and for aught I know, professed sincerely, as the motive for actions that are absurd, ridiculous, unjust, or even cruel. Individuals exhibiting their love exactly in their own way, may be partial to their own humanity, and not very acceptable in their communications; for some persons are prone to think of themselves more highly than they ought to think, and consequently to despise the counsels of older and wiser people.

As to the last resolution above, if the object of the anti-slavery organization is, to let alone the religious sects and political parties, *that* end may be easily gained, and by a wiser process than that which was adopted in the first. For the securing of that object, there is little need of incurring, as our 'pioneer,' says we do, 'the certainty of being *misunderstood*, calumniated, and hated;' a penalty which we suffer for manifesting our love in so odd a way, that many fail to comprehend the favor. But this resolution overlooks the fact, that among the 'various relations of society,' we have, to our burning disgrace, the relation of master and slave. And how is the peaceful liberation of the latter to be '*simply*' effected by prevailing upon the former, and the supporters of the former, '*to act out* the principles which they profess?'

That the intelligent and very amiable men and women who now constitute the elite of the New-England anti-slavery corps, should have been nine or ten years fixing their principles on the great subject which they press with so much unanimity, and should at last have arrived at nothing clearer and better than what appears in the resolutions which they have of late accounted the most important and the most interesting of their proceedings, is to me a matter of some surprise. I would appeal to their own good sense, whether they have not yet occasion to reconsider such of their acts and principles as are criticised in this communication. Especially would I exhort some generous-hearted young persons to a calm review of the ground they are taking in respect to religious communion and church government.

When the 'VITALITY OF OLD ESSEX' was so signally proved by the late effort to make a schism in the Society of Friends, on the principle that all persons and parties that do not openly come up to the height of our abolition creed, must needs be obstacles to our progress and supporters of slavery; 'All those,' it was said, 'who spoke in favor of the resolution, (not members of that Society,) avowed that they *fully agreed with Friends in their great distinctive principles*, but were constrained to give public testimony against the society as being practically a pro-slavery body.'—*Liberator*, x. p. 47.

How such a profession of faith can comport with such a testimony, I see not; the one or the other, according to my apprehension, must be hypocritical and false. Can a true Christian be constrained to arraign and implead before the world those whom he most esteems as 'fellow-citizens with the saints, and of the household of God?' Can a true-hearted abolitionist agree with the Friends in the great principles which they maintain, and which are to them the bonds of religious fellowship, while he finds not among those principles the principle of liberty? What great tenet, or 'moral axiom,' can a pro-slavery body possibly cherish, which will commend their profession to the good graces of him who holds slavery to be equivalent to 'robbery, and murder, and lust?'

One of the most effective speeches made on the occasion last alluded to, commences thus: 'We have heard much, sir, from our revolutionary fathers, of the times that tried men's *souls*. *We* live in *more perilous* and *more exciting* times—the times that try men's *sects*. For *nine or ten years* have we been *settling our principles* on the great subject which has called us together to-night. Those principles consist of *moral axioms*. We have proclaimed to the world in its mid course, that robbery and murder and lust, and in one word SLAVERY, are sins. We have told men to repent, &c.—E. Q. *Liberator*, x. p. 50.

Here, if we may credit stenography, not remarkable for exactness, is the foundation of an argument which many very clever men and women—and among them more than a hundred who either are or have been members of the Society of Friends—deemed sufficient to condemn that society, 'as being practically a pro-slavery body.' The unanimous audience could not see how such a conclusion could be avoided, because it did not appear that the Friends, as a body, had repented at this bidding. Nor had any of their many congregations acknowledged a lapse into the sin of slaveholding, or into whatever constitutes the offence of being either practically or theoretically a pro-slavery body. The society which Clarkson, at its outset, found innocent of any such crime, and thoroughly imbued with all the anti-slavery principles which he ever embraced, having steadily held the same to the present day, seem not to have suspected, that either by the discovery of new axioms concerning liberty, or by the zeal of new reformers, 'worthy to be associated with Fox and Penn,' (in whose days Quakers held slaves,) the guilt of American slavery could be shown to lie at their door.

As to the '*principles*,' or '*moral axioms*,' which, according to brother Quincy, it has taken the abolitionists of Massachusetts so long *to settle*, it would be so vastly interesting to some of us to see them all in print; but especially so many of them, (if any such there be,) as have become settled at last, and are now cleared off from the sediment, froth, or effervescence, which attends the operation of strong elective affinities. What one truth, either moral or historical, have they in nine or ten years determined, which any tyro among the Friends would require even nine or ten minutes to settle, to his own satisfaction, for ever? Is it that robbery is a sin?—murder a sin?—dissoluteness a sin?—or slaveholding a sin? The gentlemen and ladies who could think themselves well employed for nine or ten years to settle among themselves these points, or any others like them, might well have spent some little time in learning the history and character of that small 'sect' on which they have tried to lay the burden of all these offences.

I know not exactly what or how much is meant by our excellent friend May, where he says of the starting of the Liberator in 1831: 'This was the *first trumpet-blast* ever blown in the New World for *impartial liberty*; or the first that gave not an uncertain sound.'—*Liberator*, x. p. 97. But I know, that, notwithstanding the great delinquency with which some portions of the Society of Friends may perhaps be justly charged, in respect to arousing our country to the great work of abolishing slavery, there is a vast volume of true history, not fully written yet, and all unblazoned, of important and effectual services which that society, or individual members of it, have rendered to this cause.

Clarkson, in the preface to his first work on slavery, his collegiate Prize Essay of 1785, says: 'And so effectually did they serve the cause which they had undertaken, that they denied the claim to membership in their religious community, to all such as should hereafter oppose the suggestions of justice in this particular, either by retaining slaves in their possession, or by being in any manner concerned in the slave-trade; and it is a fact, that through the vast tract of North America, there is not at this day a single slave in the possession of an acknowledged Quaker.'—p. 8. 'Should slavery be abolished there, (and it is an event which, from these circumstances, we may reasonably expect to be produced in time,) let it be remembered, that the Quakers will have had the merit of its abolition.' p. 10.

Slavery is rampant yet, controlling half the states, and grinding all. Emancipation must be pleaded still: most praise to him who pleads it best! Universal emancipation must come: emancipation, or the wrath of God; emancipation or the oppressor's doom; emancipation, or our country's ruin. Let then the Liberator, if you please, still be 'as harsh as truth, and as uncompromising as justice.' But it is not worth while to be much more so; and truth itself, to reach its mark, may need some feathers of euphemism.

The praise bestowed by Clarkson may be said to belong to a past generation of Quakers, and not to the society now. Be it so. But I can tell of a host of valiant successors—men as true to the cause of humanity as any that ever espoused it—men deeply imbued with the spirit of Woolman and Benezet. Yet will I not now dilate on all I know of the late abolitionists of New York, and Pennsylvania; whose story, it would seem, is either forgot in our neighborhood, or has never reached Boston. Their Murrays, Shipleys, Lundies, are either unknown in this latitude, or the purest voice of philanthropy is to our ears 'an *uncertain* sound.'

But behold *what certainty* is in the late tones of the Liberator! Mark well my citations and judge. For implicit faith can make all contradictories agree; can make the narrowest spirit of sectarianism seem largeness of heart even greater than Solomon's. This faith, towards any but the Infallible, ill becomes 'a discerner of spirits.' Nor is the trumpet-blast which the Christian church should recognize as that of impartial liberty, the trumpet-blast of Ishmael, whose 'hand was against every man and every man's hand against him;' or that of the old covenant, 'the one from the Mount Sinai, which gendereth to bondage, which is Agar,' the mother of Ishmael.

Liberty for the colored people *has been achieved* in some of the States. If any will have it, that this was done by the blowing of rams' horns, and without any trumpet-blast; so be it. New-York once held slaves, and held them by as firm a grasp, as any State has on them now. What labor did it cost to set them free? Perform the like service in any other state, and you shall know. Make Virginia, or Kentucky like the Empire State in the respect, or like the Keystone of our federal arch, and you shall see and remember.

To be quick of apprehension in the fear of the Lord, is the best of all qualification, either for a church-member or for an abolitionist. Without something of this, a man can be nothing better than an independent zealot in either character; for, without controversy, to be *indifferent* to the claims of religion, or of humanity, is worse. If there be positive *opponents* of these claims; such as 'fear not God, neither regard man,' their rebuke will come ere long of itself: let him add emphasis to it who can. But for the sake of consistency, for the sake of suffering humanity, for the sake of the down-trodden slave, for the sake of all that is good in the anti-slavery cause, I beseech the opponents of slavery not to commit our cause to the building up of such an absurdity as an '*Anti-Sectarian Sect*.'

GOOLD BROWN.

Lynn, 6 mo. 25th, 1840.

Church Action.

☞ It affords us sincere pleasure to publish the following resolutions, which have been in our possession some time, but which have been delayed for reasons which it is unnecessary now to mention. If the churches and ministers of the North would only adopt and carry out thoroughly the doctrines which these resolutions set forth, slavery would speedily come to an end.

At the annual meeting of the Conference of ten churches* in the north part of Worcester county, held at Athol, June 10, 1840, the following preamble and resolutions were introduced, advocated and adopted; all voting, by invitation, without distinction. None voted in the negative.

Whereas, it is a plainly revealed fact, that the Lord Jesus Christ 'loved the church and gave himself for it, that he might sanctify and cleanse it, with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle or any such thing, but that it should be holy without blemish;' and whereas, it is manifestly his will that his church should be 'the light of the world'—'the salt of the earth'—the grand organization, for reforming the world—therefore,

Resolved, That as slavery is a most comprehensive system of iniquity, involving a violation of the dearest rights of man and the plain commands of God, and is inconsistent with the pure principles of the gospel, it ought neither to be countenanced nor tolerated by any Christian church.

Resolved, That it is the duty of every Christian church, with their pastors *foremost*, to lift up their united example and the strong voice of God's truth, in Christian love, against the system of slavery, that the pure may be kept pure, and the guilty be persuaded to repent.

*Congregational churches, we suppose.—Ed.

Essex County A. S. Society.

The annual meeting of the Essex County A. S. Society was held in the Mechanics' Hall in Salem, on the 23d and 24th ult. In the absence of the Recording Secretary, James D. Black was chosen Secretary pro tem. Wm. Bassett, President, in the chair.

The following persons were appointed a committee to nominate officers of the Society for the ensuing year:—James P. Boyce, Lynn; Sylvester Phelps, Salem; Mary P. Putnam, Danvers; Wm. Ashby, Jr. Newburyport; Jonathan Haskell, Gloucester; Richard Hood, Danvers; and Aroline A. Chase, Lynn.

The following persons were chosen a Business Committee:—John A. Collins, Boston; A. G. Comings, Salem; Lydia Dean, Salem; Christopher Robinson, Lynn; Oliver Johnson, Boston.

The following persons were appointed a committee on Finance and the Roll:—J. N. Buffum, Lynn; Abner Sanger and Mr. Endicott, Danvers.

During the retirement of the committees, the following resolution was presented and adopted:

Resolved, That the late speech of Daniel Webster, Senator from this State in the Congress of the United States, at Alexandria, in which he pledges New England in favor of the revolting and enormous wrong of slavery, proves that a genuine love of impartial liberty dwells not in his bosom; that he is recreant to the great principles for which New England is distinguished, and that he is utterly unworthy of the high trust reposed in him by the State of Massachusetts.

The committee for the nomination of officers reported the following list, and the persons named were unanimously elected:

Wm. Bassett, Lynn, President. Ezekiel Hale, Jr., Haverhill; William Jenkins, Andover; Stephen Barker, Methuen; A. G. Comings, Salem; John Smith, Andover; Christopher Robinson, Lynn; T. Haskell, Gloucester; J. Burden, Georgetown; T. Woolldredge, Marblehead; Larkin Woodbury, Manchester; Moses Emery, West-Newbury; Wm. Ashby, Newburyport; David Merritt, Salem; Josiah Caldwell, Ipswich; and Richard Hood, Danvers, Vice Presidents. Abner Sanger, Danvers; Josiah Hayward, Salem; Mary P. Putnam, Danvers; Lydia Dean, Salem, and Jesse P. Harriman, Danvers, Executive Committee. James D. Black, Danvers, Recording Secretary. James P. Boyce, Lynn, Corresponding Secretary. James N. Buffum, Lynn, Treasurer. Jonathan Buffum, Lynn; Wm. Endicott, Danvers, and Sylvester Phelps, Salem, Auditors.

The Corresponding Secretary read the annual report, which, on motion of Abner Sanger, was referred to the Executive Committee, for revision and disposal.

The Treasurer read his report, which was accepted by the Society.

Voted, That the next quarterly meeting of the society be held in Methuen, at such time as the Board of Managers shall direct.

During the whole of the two days the Society was together, unusual interest was manifested, and a good number of delegates were in attendance.

The following resolutions were presented by the Business Committee, and passed by the Society:

1. Resolved, That the groans and tears of our suffering fellow-countrymen, who despairingly sigh in southern bondage, cannot fail to arouse the sympathy of and call to their aid every individual, whose heart has in any degree been touched by the principles of Christianity, or the spirit of Christ.

2. Resolved, That we view with a sensation of horror the conduct of those Ministers, Churches, and other ecclesiastical bodies, who by their studied silence, or open hostility to the plea of the down-trodden and the dumb, spurn from their very feet the victims of a system, which received its first nourishment by the power of robbery, and has fattened itself on the blood of its millions of slaughtered innocents.

3. Resolved, That Martin Van Buren and Wm. Henry Harrison, having given the most overwhelming proofs of their subserviency to the slave power, are utterly unworthy of the suffrages of freemen; and that no abolitionist can give either of them his support, without violating his principles and professions.

4. Resolved, That we conjure all our friends, who exercise the elective franchise, not to incur the contempt of slaveholders and their northern party vassals, the rebukes of their own enlightened consciences, and the frowns of Heaven, by allowing any considerations of expediency or party policy to induce them to vote for pro-slavery men to fill legislative, judicial, or executive offices.

5. That in the present condition of the Anti-Slavery enterprise, it is of special importance that every abolitionist should feel his or her own individual obligation to labor as unceasingly and perseveringly in its behalf as if our own parents, brothers, sisters, wives and children, were in bondage; instead of throwing all responsibility, as is often done, upon organized associations.

6. Resolved, That in consideration of the immediate and pressing wants of the Massachusetts Anti-Slavery Society, this Society recommends to the abolitionists of Essex county to take prompt and efficient measures to raise, for the immediate benefit of that Society, *two thousand dollars.*

7. Resolved, That this Society would recommend the Board of Managers to make an equitable estimate of the amount, which ought to be paid by the abolitionists of each town in the county, to make up the above sum; and take such measures to aid in collecting the money as they may deem best.

8. Resolved, That the violent expulsion of the Rev. Mr. Simmons from Mobile, for enforcing the principles of the Gospel with respect to slavery, and the dispersion of the assemblage at the laying of the corner stone of a church in New Orleans, when four clergymen were present, conclusively demonstrate, that it is folly to talk of going to the south to testify against slavery.

9. Resolved, That the bright example of Munroe Edwards or Louisiana, of Mr. Upthegrove of South Carolina, and others, in emancipating their slaves, without colonizing them, are evidences of the extension of the salutary influence of Anti-Slavery, and fresh tokens of encouragement to persevering effort in our holy cause.

10. Resolved, That the cardinal and distinguishing characteristic of the Anti-Slavery enterprise is this—universal and impartial liberty is the birth-right of all mankind; and acting in conformity with this fundamental principle, the members of Anti-Slavery Societies seek the immediate enfranchishment of the enslaved millions in our land, in a peaceable manner.

11. Resolved, That this Society would suggest to the Board of Managers of the Mass. Anti-Slavery Society the propriety of calling a State Convention early the coming autumn, to be held in Worcester, when, among other things, reports can be given by the delegates to the World's Convention.

Whereas, the Emancipator, the organ of the American Anti-Slavery Society has been, by the late Executive Committee, treacherously and fraudulently conveyed into other and hostile hands, by which it has been converted into an instrument of destruction to the Society which it was designed to sustain; and whereas, the reason (the want of funds) assigned by that committee for the transfer, had no foundation in fact, inasmuch as they were expending $3250 for the services of two Secretaries, one of whom could have been dispensed with, without great detriment to the Society; therefore,

12. Resolved, That this Society considers this transaction as entirely unworthy of Christians or abolitionists; and that it meets with our hearty and unqualified disapprobation.

13. Resolved, That we hail with pleasure the National Anti-Slavery Standard, just issued by the Executive Committee of the American Anti-Slavery Society, and pledge it our hearty and unwavering support.

14. Resolved, That the unchristian arrangement upon the Eastern Rail Road, of excluding people from equal privileges, on account of color, and barbarously dragging them from a seat to which they have an indisputable right, ought to receive the united condemnation of every friend to impartial liberty.

15. Resolved, That the people of the free States, instead of celebrating the anniversary of national independence, with rejoicing and festivity, ought, in view of the bondage of three millions of their fellow countrymen, to be clothed in sackcloth and mourning.

On the several subjects discussed, and the resolutions that were adopted during the two days, there was great unanimity of feeling.

We were favored with the presence of J. A. Collins, O. Johnson, E. Thompson, S. H. Gloucester, and several other friends of the cause from abroad—who, together with A. G. Comings, Wm. Endicott, J. P. Harriman, Goold Brown, James N. Buffum, James P. Boyce, Wm. Jenkins, Mr. Pearce, and some others, assisted in the discussions.

WM. BASSETT, *Pres.*

JAMES D. BLACK, *Rec. Sec.*

Public Meeting of the New-York Reform Society.

At a public meeting of the New-York Reform Society, held on Tuesday evening, 16th June, 1840, at the School Room, in the basement of Zion's Church, corner of Church and Leonard streets; Owing to the absence of the President, David Ruggles was appointed President pro tem., and John N. Still acted as Secretary.

The President called the attention of the meeting to the object for which it was assembled—viz: to hear the communication from our brethren of Hartford, Connecticut, relative to a National Convention. He suggested that we adopt such measures in reference to the subject of a National Convention as the meeting deem expedient. After the proceedings of the colored citizens of Hartford were read, and the object of a Convention debated, the following preamble and resolutions were adopted:

Whereas, the utility of calling a National Convention of the colored inhabitants of the United States has been discussed by our brethren in various places, and through the newspaper press, this meeting concur in the sentiments of our brethren in Hartford—viz: that no measure is better adapted to meet the necessities of our critical case than the concentration of our energies, intelligence and sympathy, in a National Convention; Therefore,

Resolved, That this meeting is of the opinion that the late odious Maryland BLACK LAW—the scheme of colonization—and the necessity of union and action against oppression, call for the largest Convention of our liberal-minded brethren that has ever yet been held in our country.

Resolved, That we recognize the city of New-Haven, Connecticut, as the proper place to hold a National Convention.

Resolved, That a committee of three be appointed to prepare a call for the proposed Convention.

Resolved, That John N. Still, Samuel Hardenbur and P. Shildes be appointed a committee of correspondence.

Resolved, That the call be signed by the Chairman and Secretary of this meeting, and those who are favorable to the call of said convention.

Resolved, That the proceedings of this meeting be signed by the President and Secretary, and published in the Liberator, Emancipator, Colored American, Abolitionist, National Anti-Slavery Standard, and Philanthropist.

On motion, the meeting then adjourned.

DAVID RUGGLES, *President.*

JOHN N. STILL, *Secretary.*

NATIONAL REFORM CONVENTION OF THE COLORED INHABITANTS OF THE UNITED STATES.

FELLOW-CITIZENS: If the period ever was, when our periled and disfranchised countrymen should rally in convention, to consider and to act in reference to the burdens under which we groan, that period has now arrived.

The existence of the late Maryland BLACK LAW should arouse every colored inhabitant of this nation to a proper sense of his condition, and inspire every heart with an indignant and righteous zeal against oppression's league.

The scheme of colonization in 'Africa or ELSEWHERE,' should provoke expression and practice that may not be misunderstood. The alarming supineness that every where prevails among us, in relation to the destiny of our own cause, is suicidal. The philanthropists of the world have assembled in a World's Convention to act for God, liberty, and humanity, for fettered millions in Christian America, for endangered millions in benighted Africa, and in every other part of the globe, where

> 'Man's inhumanity to man
> Makes countless millions mourn.'

There is great necessity for individual, collective, unanimous and *energetic* action in freedom's cause.

Therefore, we invite a National Convention of the proscribed and down-trodden inhabitants of the United States, to be held in the city of New-Haven, Connecticut, on the 1st Monday in September next, at 10 o'clock A. M. for the purpose of scanning our condition—of forming a bond of union that will secure simultaneous action for reform in the hallowad cause of HUMAN FREEDOM.

New York City—Henry Baynes, Lewis H. Nelson, A. Gayle, David Ruggles, John N. Still, Reuben Ruby, P. Shildes, Samuel Hardenburg, P. Loveridge, John Brown.

Westchester, (N. Y.)—Uriah Copeland.

Lockport, (N. Y.)—Nathan Blount.

Poughkeepsie, (N. Y.)—John N. Mars.

Middletown, (Conn.)—Richard Jeffrey, Charles Young.

Boston—James G. Barbadoes, Thomas Cole, Benjamin P. Bassett, Wm. C. Nell, J. W. Lewis, Joseph H. Gover, S. R. Alexander, C. R. Weeden, John T. Hilton, John B. Souther, Thomas Hanson, Coffin Pitts.

Worcester (Mass.)—Francis Clough, Henry Scott, Charles Hall, John Morey, Samuel Waters.

New-Bedford—Peter Ross.

Nantucket—Dempsey Canada.

Philadelphia (Pa.)—Stephen H. Gloucester.

New York, June 13, 1840.

SELECTIONS.

A Slaveholder's Confession.

In a debate on the subject of slavery, recently brought up in the New School Presbyterian General Assembly, at its late session in Philadelphia, a certain Dr. Hill, from one of the slave states, remarked:—'That though born in a land of slavery, it was an abomination to his feelings. It was a grief to him when a boy, and it was a grief to his heart up to this very moment. He was left an orphan when five years old, with a patrimony of a few slaves and a little land. He never increased the number of his slaves, and outlived them all. When he married the wife of his youth, with whom he still lived, her father knew his feelings on the subject, and wishing to give his daughter some servants, they were secured to her, so that he has no control over them. His wife holds a woman and four children as slaves. He had offered them their liberty and the means of settling in Africa, but they had refused to leave. He then went into the Bible argument on the subject of slavery; read various passages, and expounded them as not condemning slavery as in itself a sin.' Such is the report given of this D. D's speech.

Now all this looks just about as consistent as slavery itself. In the first place, slavery was to this Rev. Dr. always 'an abomination.' It had ever 'been a grief to him from boyhood up to the present moment.' This sounds very plausible. Who would think of finding fault with this *pious slaveholder*, under the unfortunate circumstances he here sets forth!! But, reader, look a little farther. After avowing the above sentiments, this Rev. Dr. deliberately takes up the Bible, reads certain passages, and expounds them in such a manner as to justify slaveholding. Does he believe his Bible? Why then is slavery an abomination to his feelings? Does the Bible justify abominations? Does the Bible assert that slaveholding is not in itself a sin? Why then is slavery such a grief to him? Is he grieved at what the Bible teaches? First reprobate and condemn the whole system of slavery, and then undertake to prove that the Bible justifies it—*eh?* If such men do not mean to establish their characters as hypocrites outright, they had better keep their lips forever sealed on the subject of slavery. Such arguments are almost sufficient to make Infidels.—*Christian Herald.*

THE LIBERIA WAR. The Voice of Freedom, speaking of this war, says:

Were it not that Mr. Brown is gazetted in the colonization journals with the incongruous prefix of *Reverend*, we might have mistaken him for a booted and spurred military hero, fresh from the plains of San Jacinto, or from the everglades of Florida. He tells his tale of blood with the coolness of a Turk, and as though the slaughter of his fellow men, whose souls he is professedly commissioned to save, were the merest pecadillo in the world. But the account, revolting to Christian sensibilities as it is, is remarkably similar in many respects to the reports of battles which have often reached us from the same quarter, from the first appearance of these missionary marauders on the ill-fated coast. Ashmun, in describing the first battle with the natives, twenty years since, said, 'every shot literally spent itself in a mass of living human flesh!' When will American Christians fully open their eyes to the real character of this scheme, so long palmed upon them by slaveholders and their apologists, and at the same time so uniformly repudiated by the entire mass of the intelligent free colored people of the United States? How long?

What is to become of the South!—Extract of a letter from a lawyer in Alabama, to a merchant in the city of New-York, dated May 26th, 1840:

'There is, at this time, no money in circulation here. A thousand dollars worth of good real property will not, at this time, command seventy-five dollars in cash.'

Fruits of 'New-Organization.'

To the Editor of the Anti-Slavery Standard:—

Although the Connecticut Anti-Slavery Society cannot be said to be entirely 'new-organized,' yet, as its affairs are under the control of 'new organizers,' a majority of the Executive Committee being of that stamp, we must expect to see much of the fruits of that spirit in the State for the present; and, as there is no channel of communication with the public in this State, through which these fruits can be exhibited, the friends of original abolitionism will be obliged to resort to papers published out of the State. I send the following sketch of a meeting of the Middlesex County Anti-Slavery Society, held in Middletown on the 12th instant, for insertion in the Standard, if you shall deem proper.

I was not at the morning session, but understand that the auxiliaryship of the Society was transferred from the American to the State Society. This Society having been formed previous to that of the State, had never been auxiliary to it. Another act of the morning session was, the rejection of a resolution against sustaining pro-slavery ministers. This resolution was brought before the Society last fall, and has been laid on the table, from time to time, at its monthly meetings, in different parts of the county, that abolitionists might examine the subject, and be induced to act consistently with their principles. But this meeting rejected it, and adopted as a substitute, an invitation to ministers to do their duty to the slave. This Society has repeatedly passed resolutions pledging its members not to support pro-slavery politicians, but they cannot pass similar resolutions touching ministers; oh no! They can sustain slavery in the pulpit, but not in the chair of state. They must have a set of *politicians* whose hands are clear of the blood of the slave, but those whom they receive as ministers of Christ, and *expounders of the Scriptures*, may have hands dripping with the blood of the mangled victim. Indeed we have fallen on evil times,—times which will receive as lights and guides to the people, a set of men more corrupt than those who are engaged in political strife.

In the afternoon an anti-slavery resolution was offered, and discussed some fifteen or twenty minutes, very ably, by Francis Hawley, when, on motion of Arthur Granger, a Congregational minister of Middletown, the resolution was laid on the table, to give opportunity, as he remarked, to Henry G. Ludlow, who had come hither particularly for the purpose, to bring forward a series of very important resolutions. The resolution was accordingly laid on the table, and H. G. Ludlow, a Vice President of the Connecticut Anti-Slavery Society, presented the following:

Resolved, That, in the opinion of this Society, the body of the clergy and the laity of the State are sound in their anti-slavery principles.

Resolved, That the issue, which has been formed between the clergy and members of the church of this State on the one hand, and the subject of slavery, has been a false issue, inasmuch as the opposition they have expressed has not been against anti-slavery principles, but against many of the measures which have been adopted to promote the cause of universal emancipation.

Resolved, That we deplore the course which has been taken by many anti-slavery advocates, who have, as we think, adopted a wrong policy in denouncing as pro-slavery men, all those who have refused to coincide with their views of the best plan of bringing about the bloodless emancipation of the slave, being convinced that it is equally contrary to sound policy and to the truth.

Resolved, That we hail with delight the proposition which has lately been made in some of our religious papers, and, as we believe, at the suggestion of some of our most intelligent fellow-citizens and fellow-christians, to call a Convention of the ministers of this State, to deliberate upon the duty of the Church in reference to the important subject of slavery. We anticipate from it the most happy results.

Resolved, That we entertain the deep conviction, that, with all their imperfections, the anti-slavery societies of this country have done very much towards enlightening the public mind in reference to the evils of slavery, and the duty of the North in reference to it, and we are decidedly, also, of the opinion, that, instead of increasing the sufferings of the slave, and removing to a great distance the period of his redemption, our efforts have mitigated the one and accelerated the other.

These resolutions speak for themselves,—they need no comment. So I thought when I heard them read, but to my surprise, the meeting allowed the first of the string to be taken up for discussion. I should have thought an anti-slavery meeting would have entertained a resolution in favor of colonization almost as soon as this. But it was entertained, and engrossed the remainder of the afternoon session. The mover first spoke in its support, in a manner which implied that he thought the meeting was of the same tone. A. Granger also spoke in its favor, and in the course of the discussion, three other ministers, who, I understand, are not members of the anti-slavery society, yet they harmonized well with the two first. These men had the effrontery to stand up in an anti-slavery meeting, and insult the understandings of abolitionists with such excuses as the following, for the silence or apologising of ministers on the subject of slavery! They had been called pro-slavery, and accused of taking sides with the oppressor; and, having received such uncourteous treatment, they would not now, for this reason, come on to the side of right. But it was urged that if we tell them they *are* abolitionists, they will immediately cry aloud for the oppressed, and spare not. And again, abolitionists had assumed a dictatorial spirit, which was not good policy; it never would accomplish the object, i. e. they had preached the truth in all boldness, and the pro-slavery of the land, in true Bushnell style, would never submit to the beck of an association. Will these ministers act consistently, and cease preaching? For if the proclamation of truth; if laying their sins before the people, and exhorting them to repentance, will confirm them still more strongly in their errors, preachers had better desist. But I suppose they would find a vast difference between the two cases. Ministers are in their legitimate office when preaching to the people, but the people are quite out of their sphere when preaching to the ministers. The question, who are the real ministers, those who teach truth or those who teach falsehood, readily suggests itself. Yet why should any one presume to question?—Is not a minister a minister? Is not the Pope infallible? 'Don't let me catch you *thinking* again,' said a Catholic priest to one of the people.

Again it was urged that the resolution was correct in stating that the clergy and laity are sound, because, although they gave no outward evidence of it, yet they declared themselves true to the slave; and who would dare to question their veracity? To be sure they did not say much, openly, but they could pray in their closets; they could weep in secret places over the wrongs of the down-trodden; but they could not plead his cause publicly, lest all men should say, 'They are Garrisonites, and endorsers of non-resistance and the woman's rights' theory.' They could not obey God in opening their mouths for the dumb, because a man whose name the world has cast out as evil, a man whom the world has separated from its company, a man who is every where spoken against, has opened *his* mouth for the dumb. But should Connecticut abolitionists abjure the measures heretofore used, (calling things by their right names,) and adopt a milder course, calling all those abolitionists who by *lip* say they are, then abolitionism would prevail throughout the State, and our work would soon be done.

The resolution was firmly opposed by David Plumb, R. S. Rust, Francis Hawley, and Francis Gillett. Their arguments were of the good old stamp; and why it was that they with so clear views of the subject, and it is to be presumed the greater part of the meeting had as clear views; why it was that such a meeting should allow the whole afternoon to be consumed with such a plain question, and then permit the base falsehood to be laid on the table, to be brought up at a future meeting, as was the declared intention of the mover, it is not for me to say. I trust, however, that those whose eyes are now full of 'new organization' dust, but whose hearts are true to the slave, and who, consequently, are determined to carry his cause forward, if in its onward progress it should grind a slavery-sustaining church to powder, will, by a few more such moves, get their vision cleared.

In the course of the discussion several amendments were offered, containing the spirit of the resolution, but in a somewhat disguised form, and the most strenuous efforts made to force it through without opposition; but it lies at rest till the next meeting. After it was laid on the table, A. Granger called up the rest of the series, and they too were laid on the table immediately. An effort was then made to bring some *anti-slavery* business before the meeting, but as 'new organization' had done what it could to impede and turn from its course the good old ship Abolition, heading it in the direction of the port Slavery, it had nothing more to do to-day, and, in the person of A. Granger, it called for an adjournment, leaving the work for the slave to take care of itself.

In the evening the meeting was favored with a most beautifully classic and eloquent address from Francis Gillett, in which he spoke, in the language of truth, of the Church lending its aid to slavery as its main support. Either H. G. L. or A. Granger, moved a vote of thanks to the speaker, and the other seconded it. But all the oil they can pour on, will not, I think, be quite sufficient to cover the wound they have given the slave, under the guise of friendship for him.

This movement, and some other recent developments, have led some that have been startled by the cry of 'woman's rights, non-resistance, and infidelity,' and many other sounds too numerous to mention, to inquire with seriousness whether the recent division in our ranks was on the true issue. Yes, a few new organized Connecticut abolitionists are beginning to question whether the *movers* in this affair are not designing to let down the standard, little by little, for the accommodation of the soulless, who will then come in and disband the Society, that the foul spirit of slavery shall have rest in its deafness and dumbness, and nestle still more closely in the bosom of the northern church, which is now writhing and foaming and wallowing on the earth, and rending itself, under the heaven-inspired command, 'Thou deaf and dumb spirit, come out of her, and go no more into her.'

Some who are well satisfied that the real cause of division was a dark plot to betray the cause of the slave into the hands of his enemy, are flattering themselves that if they put the 'woman question' out of the way, and the other humbugs, then the foe in their midst will make up a *true issue*, and show himself in all his hideous deformity; but they need not lay this unction to their souls; it is a wily serpent with which they have to deal, and unless he can go off in disguise, he will remain and do his best to poison the healthy; but at any rate his snaky coil will fetter them, so that their march SHALL NOT BE ONWARD.

For truth in its greatest keenness,

ABBY KELLEY.

Torrington, Ct. June 19, 1840.

From the Emancipator.

Florida.

The condition of the people of Florida is truly wretched, and for the present, appears to be irremediable. The last accounts from Jacksonville are to the 20th ult. and they confirm the report of the massacre at Fort Crane, or the settlement where the Fort was originally located, in which 20 lives were sacrificed. Said Mr. Downer, the delegate in Congress from that territory,

'No man in Florida is safe unless he lives in a walled town. The whole country is at the mercy of 2000 savages; and after a five years war and the expenditure of forty millions of money, not a single advantage has been gained. The people's money has been lavished upon party favorites at the rate of $400 a day for steamboats to transport firewood from New Orleans to the forests of Florida! at $60 a cord; in buying sugar at $12 a hundred to be sold at $3, and other things in like proportion. These facts have been charged over and over again on the floor of Congress; and Mr. Proffit, and others, have repeatedly proffered themselves ready to prove them whenever the Administration would give them authority or permission to do it. Thus has the people's money been lavished to fatten the agents of a corrupt administration, while the citizens of Florida, for whom it should have furnished the means of defence, as the Times well expresses it, have been nightly shot down or tomahawked by the light of their own blazing homes.'

Recent reports represent the city of St. Augustine as in alarm at the apprehension of an attack from the Seminoles. But this is not the worst of their case. The infatuated people, not content with the danger of one enemy, are crowding another upon their soil with the diligence of fanaticism, and yet with a full apprehension of the consequences, are goading THAT enemy to madness by cruelty and oppression. And yet, again, the government is picking a quarrel with a third power, the only one from which that projecting and defenceless peninsula has any thing to fear.

The Seminoles—the slaves—Great Britain—are all in a position to affect Florida, and against neither of them singly can Florida make an effective defence, and yet neither Florida nor the Federal Government is taking any rational measures to avoid, or avert or repel the enmity of either. The personification of Wisdom on earth represents it as an obvious dictate of common sense, that when a king finds he is no match for his enemy, 'he sendeth ambassage and desireth conditions of peace.' But whom God would destroy, he first deprives of common sense.

We are led to these reflections by a perusal of the Apalachicola Gazette of May 9. A writer, in speaking of the neglect of the Federal Government to fortify the seaboard of Florida, says, that in the event of a war with England, Cuba would be in the power of the latter, and that Key West, only 80 miles distant, is entirely defenceless, and at their mercy, and that with these two stations in their hands, the British would capture at least two out of every five American vessels passing into or out of the Gulf of Mexico. He then refers to the abolition spirit in England, and to the force which she could throw in upon the South from the emancipated people of the West India Islands. The writer says he has seen these black regiments, and he 'can safely testify to their discipline and efficiency, possessing all their native courage and spirit, and these rendered efficacious by training and military regulation,' &c. With these troops landed in the South, 'freedom with all its allurements,' would be promised to those now in bondage; and 'no doubt thousands of them would enrol themselves,' and it would become in fact 'a servile war.' And now, with this full consciousness that they are in the power, and must ultimately be at the mercy of their slaves, read the following advertisement, from the same paper, and see how they take delight in heaping combustibles upon the subterranean fire:

From the Apalachicola Gazette, May 9.

$150 REWARD.

Ranaway from my plantation, on the 6th inst., three negro men, all of dark complexion.

BILL is about five feet four inches high, aged about 26, *a scar on his upper lip*, also *one on his shoulder*, and has been *badly cut on his arm*; speaks quick and broken, and a venomous look.

DANIEL is about the same height, chunky and well set, broad flat mouth, with a pleasing countenance, rather inclined to show his teeth when talking, no particular marks recollected, aged about 23.

NOAH is about six feet three or four inches high, 28 years old, with rather a down, impudent look, insolent in his discourse, with a large mark on his breast, *a good many large scars* caused by the whip, on his back, *has been shot in the back of his arm* with small shot. The above reward will be paid to any one who will KILL the three, or fifty for either one, or twenty dollars a piece for them delivered to me at my plantation alive, on Chattahoochie, Early county.

J. McDONALD.

Consistency.

The following resolution was passed by the Massachusetts Abolition Society at its late meeting in Boston, where there were 125 'GENTLEMEN' delegates, of whom 41 are reported as clergymen, but not a single woman. Woman mingled with man in the days of the Savior, and wiped his feet with the hair of her head. She mingled with the '*lords of creation*' around his cross, and received his attention and kindness when the pangs of death were upon him. But in the 19th century she cannot mingle with GENTLEMEN and the ministers of Christ. But, to the resolution.

On motion of Rev. Charles W. Denison, of New Jersey,

Resolved, That we will henceforth continue our efforts with redoubled energy and increased dependence on Almighty God; and that we call on every friend of the slave, male and female, to join us in the work of immediate, unconditional, and universal emancipation.

The man that offered this resolve seceded because women acted with *him*. Now he calls on every friend, even the women (!) to *join* them in the work of freeing the slave. But how, Mr. Denison? What do you mean by 'JOINING' you? That woman should be your automaton?—should move the chess as you wish? Or join you with a mind, a soul of her own; with a judgment and a conscience unfettered but by God's law? Or, is she to join you, that she may be what is called a 'connecting link' between the '*gentlemen*' and the chattel; as the negro is said to be the 'connecting link' between the white man and the monkey? Join you! what can she do when she has joined you, unless to learn how to play the hypocrite in the sight of high heaven, as some did at the last meeting in this city, at your suggestion?—*Standard.*

From the Youth's Cabinet.

Jamaica.

We have just examined a file of the Jamaica Royal Gazette, ending May 2. The present governor, Sir Charles Metcalf, is considered less favorable to the laborers than his predecessor, Sir Lionel Smith. Yet in his message to the Colonial Legislature, at the close of their session, on the 11th of April, he said:

'The great work of freedom has been accomplished with the MOST BENEFICIAL RESULTS. The easy and independent circumstances of the peasantry, as compared with those of our own countrymen at home, are very striking. Probably no peasantry, in any other quarter of the globe, have such comforts and advantages. I am very happy to add, that in most respects they appear to *deserve their good fortune*. They are, I understand, generally orderly, sober, free from crime, much improved in their moral habits, constant in their attendance at public worship, solicitors for the education of their children, and willing to pay the requisite expense. For these inestimable traits in their general character and conduct, and the consequent benefits to the community, we are indebted, in some degree, no doubt, to their *naturally good disposition*, but chiefly, I apprehend, to those ministers of religious and moral instruction of the peasantry, and to the education of their children. Our obligations, on this account, to those who have rendered this immense service, are immeasurable.'

No witness could be more free from objection on the score of partiality, than the present Governor of Jamaica. He is the special favorite of the planters, while the *missionaries* think he is hostile to them. They have spoken so freely of him in public meetings, that the editor of this same Royal Gazette calls them traitors. Yet the editor says, of the language just quoted, 'Sir Charles's opinion of the people is quite correct.'

Speaking of the diminished sugar crop, the Governor says: 'The deterioration of properties proceeds from the want of continuous labor, which is the natural effect of an insufficient population, and of the means possessed by the peasantry of rendering themselves in a greater degree independent of going out to labor in the service of employers. The peasantry cannot be blamed in taking advantage of a state of things favorable to themselves, for the same would be done, under similar circumstances, in any country in the world, where the same freedom is enjoyed.'

Thus it seems the Governor of Jamaica is fully convinced that the black people, who were formerly slaves, 'cannot be blamed,' for trying to be independent. He even commends them because they cheerfully earn money, and gladly pay it 'for the education of their children.' This language is not uttered in a suppressed whisper, but promulgated in one of his most public documents. The '*Royal Gazette*,' which appears to be the organ of the planters, instead of denouncing the Governor's language as 'incendiary,' in closing its comments on the address, exclaims: 'To say that we have read it with gratitude glowing in our bosom, with respect and admiration for our worthy Governor, would say little indeed for our feelings on this occasion.'

After reading such expressions from the former slaveholders, we want words to express our contempt of certain zealous *democratic* editors, who within a few months have talked about the 'outrageous conduct' of the laborers in demanding 44 cents a day for hard toil in the sugar house.

American time-servers, who bow to slavery in the day of its power, here is a lesson for you. Ten years ago, the Governor's language would have sounded stranger in Jamaica than it would to-day in South Carolina. Remember that in 1831, 4000 of the laborers of Jamaica were shot like dogs for resisting oppression; and in 1832, the Jamaica Legislature resolved that they would NEVER entertain a measure *tending to meliorate* the condition of the negroes.'

Americans who are so odd as to love freedom, do not despair. Our proud republic will not always be *so far behind* that little province of a monarchy.

From the Emancipator.

MISSION INSTITUTE, May 5th, 1840.

BROTHER LEAVITT,—A few months since I was riding through part of a State where slaves are held. A train of facts transpired which I wish to name, for the purpose of making a few short inferences.

In passing an African who was at the plough, (seemed to be about 20 years of age,) I felt a wish to speak to him concerning our precious Savior. I discovered that I could not speak to him, with much hope of instructing him, during the few minutes we were to be together, for he did not know who our common Lord Jesus was! It was a melancholy interview. I find it hard enough, (in one sense,) to make *my* calling and election sure, with the sacred page before me, my friends around me, books and tracts on every hand, preachers, (that I can understand,) over me, &c. &c. Then what is the prospect of that poor slave? I passed on, and saw three men in another field. They belong to a preacher. I asked each *one*, if he could tell me something about our Redeemer. They told me that they had often, at meeting, heard Jesus Christ spoken about, but who He was, or what he came for, they could not inform me. There is one kind of preaching which they had heard. Professors of religion preach it so commonly, that I have never known it neglected in a single instance. These slaves seemed to think it was the gospel. They told it over to me. It was, '*if they were good, obedient servants, the next world would be happy and desirable—if they should be dishonest, unruly, or wicked, they might look for fire and brimstone.*' I felt a wish to preach to masters and mistresses; for which, I think, even my brethren of the East, who disapprove of abolition, would not have blamed me, if they had been beside me. I asked an acquaintance, on whom I called, if he would quietly ask a few slaveholding families to attend a lecture, on a given evening at the house of a friend. He complied: those invited did attend. I asked the man of the house to keep his slaves out of the parlor for an hour. My audience amounted to eight. (Each one either a master or mistress.) If you had been there, and noticed their serious attention, an occasional pale face, or long drawn breath, I think you would have said, that even the address of the feeble, upon this subject, may not be in vain. If ever I speak affectionately to professing slaveholders, (not to *slaves*, but to slaveholders; not boisterously, but quietly, personally, and affectionately,) it seems to be thoughtfully received. I think that labors would be received very extensively, wherever it was manifest that the effort of the minister was rather to call upon the conscience of masters, than to excite insurrection in the bosom of slaves. I frequently thus contrive an opportunity to address a few slaveholding (professing) neighbors. I try to speak on slavery as faithfully as I can. I have been kindly received.

INFERENCES.

1. Ministers living in slave States might, if they would speak the truth honestly, liberate all the slaves now held by professors of religion, and do it speedily.

2. They are silent, through an unfaithful and unscriptural fear and policy, which must certainly endanger their own salvation; and many ministers of the East are saying nothing to them, writing nothing to them about their danger.

3. If the many professors in the free States, who are doing nothing, or next to nothing, for two millions of perishing souls now enslaved near to us, were to send a few feeling and talented laborers to speak to professing masters, the result would, I think, be incalculable; and the expense of sustaining these missionaries would be a happy solicitude —happy for the souls of the donor.

4. The minister who really went, not to speak to slaves of the injustice of their owners, but to speak thus to slaveholders; not in presence of a half mob, but personally, individually, and kindly, might toil in the cause of pity and of mercy from day to day, uninterruptedly.

And, Thou who didst pity a world, help us to pity, more than we have ever done. D—— N——.

THIS AND THAT TOGETHER.—*what is the amount?* —Last year the New School Presbyterian General Assembly adopted a resolution, 'solemnly referring to the lower judicatories the subject of slavery, leaving it to them to take such action thereon, as in their judgment will be the most judicious, and adapted to remove the evil.'

Well! some of the lower judicatories did take action on the subject thus solemnly referred to them, and adopted resolutions excluding slaveholders from their pulpits and from their communion, that being 'in their judgment the most judicious,' and indeed the only right course to pursue.

This year, the Assembly adopted a resolution requesting the Presbyteries which had taken that course, to *rescind the resolutions.* So it seems the Assembly is very willing the 'lower judicatories' should act according to their own judgment, provided that happens to agree with *its* judgment. You may do just as you please, if you only please to do—as we do—*nothing.*

Error Corrected.

The last Christian Witness, in attempting to convict our friend Rogers of a misstatement concerning A. Tappan, jumps to its conclusion, with a haste which forgets to ascertain first the truth of its premises.

It quotes Rogers as saying, that A. Tappan 'could not accept the Presidency of the old Society, because he said there would be conflict between it and the new, and he would not mingle in these contentions,' and asks 'is Mr. Rogers correct?'

We think he is. But the Witness goes on to copy Tappan's note of resignation, which contains nothing of the kind, and then adds:

'A correct estimate of Mr. Rogers' perceptive powers may be formed from the fact that in the above quoted sentence he has discovered the declaration that there will be 'conflict' and 'a war of extermination' between the old Society and the new, though at the time it was written the new Society was not in existence, even if it had been thought of. One great advantage which will result to the readers of Mr. Rogers' new paper from this wonderful perception of its editor, is, that they will get the news of important events not only in advance of all other papers, but previous to their transpiring; for with such a futile imagination the editor can never be at a loss for 'facts.'

Now, it happens that the fertility of 'imagination,' and the deficiency of 'perceptive powers' are in this case on the other side of the house—with him who asserts that Rogers found in *A. Tappan's note*, 'the declaration' of which he speaks. Rogers does not say so, nor do we discover any allusion to that note, in his whole letter. The ground of his statement is this: a committee from the Nominating Committee waited on Tappan, to ascertain if his declinature was absolute and final, it being intended, if such were not the case, to re-nominate him. We are informed by one of that committee, that in his interview with them he made, in substance, perhaps in terms, the declaration attributed to him by our friend, who, moreover, was himself one of the committee. The Witness will of course correct the error, and its editor will not take it amiss if we ask him to remember that in other instances, as in this, the supposed facts on which he forms his unfavorable opinions of the old Society and its friends, may have no existence but in his supposition or the misrepresentations of his informants. We are confident it is so.

In the general charges he brings against Rogers and his editorial conduct, he does our friend great injustice, but their truth or falsehood is in a great measure a matter rather of opinion than of fact;—what our brother would call 'recklessness' and improper 'temper and style,' being very possibly, in the estimation of as competent judges as himself, altogether different things. We will add, that the articles of the Witness for some weeks past, in regard to the recent division and its causes, have exhibited, to our mind, much more that is objectionable both in style and matter than we have seen in the general course of the Herald of Freedom, in relation to the same subject, though we are far from approving every thing which we have seen in the latter paper.

The 'pleasing and striking contrast' to the spirit of Rogers which the Witness finds in that of the new Society, appears much more in the peroration of its Address, than in its general tone and tenor, or in the course, so far as we have been able to observe it, of its prominent and active members. We are constrained by a regard to truth to say, that thus far the pacific and conciliatory department of these persons has been much more in profession than in practice. We are glad if they have resolved to do better hereafter, and hope they will set an example which they will be willing to see the friends of the old Society imitate. We do not say that they alone have erred, but our very position says that we think them to have erred more widely than the other party,—far more widely, we now add.

'Can't take care of themselves.

We have had the pleasure of conversing with a gentleman who has recently visited the fugitives in Canada. From him we learned many interesting facts, a few specimens of which we make public, in the hope that, coming to the knowledge of the patriarchs, they may quiet any apprehension which might otherwise be entertained from the incapacity of the objects of their fraternal care to provide for themselves. Tenderness, like the slaveholders, should not be tortured by distressing doubts and fears.

A large number of the fugitives are settled on an excellent tract of land between Lakes St. Clair and Huron, and are engaged in agricultural pursuits. A few individual instances will give an idea of the general prosperity.

Mr. Johnson was, three years ago, a slave, in Maryland. He now owns 130 acres of land; 15 of which are under culture. He has an excellent span of horses, &c.

Mr. Green, from Maryland, has been five years without his owner's care. He owns 100 acres of land; 10 of which are improved.

Two men who arrived at the settlement last September, besides 'taking care of themselves,' have so far advanced in learning as to read well in the Testament, although when they arrived at the colony they were not familiar with the alphabet.

Application will be made to the friends of emancipation in Britain, and we trust to the government, by the delegates to the World's Convention, for funds in aid of free schools among these colonists. The response will doubtless be prompt and liberal. In the mean time let the friends of humanity in this country do what they can. More than another thousand will be added to the number of the colonists before the year expires.—Many a patriarch's heart will be wrung with anguish; anxious days and sleepless nights will be their portions, unless they are speedily assured the prodigals will be provided for. One cause aggravates their distress. Formerly the advertisements which they sent forth in the plenitude of their affection, were inserted in northern papers. But northern sensibility has become wofully obtuse. Many editors will scarcely publish a wife when she strays from a brutal husband's bed and board. Much less will they advertise men as 'lost chattels personal.' If therefore the slaveholders receive condolence in their afflictions, the friends of human rights must administer it. Let them do it.—*Agitator.*

From the Pennsylvania Freeman.

MR. EDITOR,—On Friday, May 1st, 1840, Thomas Christmas was hung at Warrington, Warren county, North Carolina, for the murder of a Mr. Davis, who had resided near Ridgway, nine miles from Warren. Some four years ago, he attempted to murder another gentleman, and shot out one of his eyes. For this outrage, he was sentenced to have both of his ears cut off, stand two hours in the pillory, and suffer one year's imprisonment. On another occasion, he shot one of his own slaves dead in the field for conversing with the wife of Christmas. On another occasion, he cut off the nose of one of his slaves close to his face, on some trifling pretext. On another occasion, he beat his own wife till a female slave from another plantation ran to her relief, and on seeing her approach, he deliberately took out his knife and cut off her ear, and told her to go back to her master, and tell him that he had put a mark on her that he might know her. No legal proceeeings were ever instituted against him, either for the wrongs inflicted on his own slaves, or on those of his neighbor. He always went armed with the murderous bowie knife and pistol. His whole life was a scene of cruelty and blood, and yet this man was a candadate for the General Assembly, and failing of success, he shot Mr. Davis dead, as he was passing his house, solely because he suspected him of endeavoring to prevent his election. He left a wife and ten children. Implicit confidence may be placed in the truth of the above statement, which can be fully substantiated by gentlemen now residing in this city.

Yours, truly,

JOSHUA COFFIN.

NORTH AND SOUTH. Rev. W. C. Larabee of the Wesleyan Seminary in Readfield, has lately visited Washington, and in writing as a correspondent of the Maine Wesleyan Journal, says: 'In the country from Baltimore to Washington I was much disappointed. It is nearly all woods. * * * The country about Washington, as seen from the Capitol, appears a vast wilderness. The farmers of Kennebec, I think, might give the people here a few lessons in agriculture. On the whole give me New England for a permanent residence.'

Some people think that away down east here, in this cold latitude, we must necessarily be far behind the sunny South, especially the vicinities of Baltimore, in the character of our agriculture. The fact is far otherwise. Agriculture is much better understood and practised here than there, and the profits of lands per acre in Kennebec are much greater to the farmer than in Maryland.—*Maine Cultivator.*

THE LIBERATOR.

BOSTON:

FRIDAY MORNING, JULY 10, 1840.

☞ During the absence of Mr Garrison, the Liberator will be under the editorial care of the General Agent.

Mr. Simmons' Sermons.

Two Sermons on the kind treatment and on the Emancipation of Slaves. Preached at Mobile, on Sunday the 10th, and Sunday the 17th of May, 1840. With a prefatory statement. By George F. Simmons.

No writings, not even those of the philosophical historian, are so deeply interesting as the autobiography of an intelligent man, whose lines have been cast in revolutionary periods, or whose fidelity to his convictions has left its stamp upon the age in which he lived. One draught of such autobiography, fresh from the well-head, is more vivifying than tuns of the lukewarm liquid which has been poured from one approved vat to another, and flavored with drug after drug to correct its insipidity and accommodate it to perverted tastes, till its original source and character have become alike questionable.

The prefatory statement of Mr. Simmons, is such a cup of refreshing water. He is aware that his sermons contain nothing new;—with not ungraceful humility he avows the conviction that the ideas they embody have been more ably advanced in other writings; —they were delivered in the hope to benefit his congregation in Mobile;—they are published in self-defence.

It is a noble and an honorable position in life, (because it is one affording the man who has the strength to occupy it, opportunity of usefulness proportionate to its painfulness,) this which Mr. Simmons has taken.

The whole nation was dead in trespasses and sins against its three millions of slaves;—a few voices are raised in remonstrance, but they are unheard;—the natural consequence is an increase of their energetic protestation;—still, it is unheeded. But these voices in the wilderness hold out; those who give them utterance *laboring* as they preach, to make its desert places glad for them. They labor in that resolute despair by which, as the German Rahel* says, 'you shall have a glorious harvest.' In proportion to their success in awakening attention, conscience, remorse, repentance, arises, of course, a determined opposition, a systematic and malignant misrepresentation,—with threats (often enough executed,) of physical and spiritual infliction. Persecution begets sympathy, and sympathy calls forth new persecution, and unexpected sufferings occasion treachery; all of which commotion draws, among others, the attention of an accomplished young Unitarian clergyman to the subject of the abolition of slavery. Like any other man unacquainted with the nature of rumor, he believes what he hears of the bad spirit, the violence and the uncharitableness of the abolitionists. Perhaps he has himself heard some abolitionist expressing detestation of slavery, and an indignant but forgiving sense of wrong upon being therefore persecuted, which offended him. Let him read his own letter to J. C. Nott, and say whether the freedom of expression which springs from deep and lively conviction, is likely to be considered by the mind not yet disunited in its sympathies from the pro-slavery community as other than an evidence of an offensive, bad spirit. Just as Mr. Simmons speaks of the spirit of abolition, do we hear 'very reverend and approved good masters' pronounce daily upon his own. No wonder they are unable to interpret it aright. *They* have never felt that indescribable touch of grief, good will, and indignation, with which a young disciple of the Christian gospel shakes the dust from his departing feet that *should* have been beautiful upon the high places of a professed Christian city. *They* know not how *it feels* when the costly gift that the true and generous heart offers in the confidence that it will be appreciated, is crushed back with contemptuous threats from the ruffianly, and cold distrustful looks from those whose 'characters are without reproach.'

A little deeper thought—a little 'painful marching in the dusty field' of experience on this subject, will destroy in Mr. Simmons' mind this delusion of an *irreproachable slaveholder*. Though he may never feel under obligations to say to a slaveholder, 'Sir, you are a man-stealer,' or 'a robber of the poor,' or 'an upholder and perpetrator of the vilest iniquity that ever saw the sun;' yet let him remember, that if his venerated father or infant child were the subject of the slaveholder's outrage, no charity or courtesy could make him forget the moral character *of the act*, or prevent him from giving the rasping*truth* full sweep, if he found allother means ineffectual for their redemption. 'Remember those in bonds *as bound with them!*' To most of our modern gospellers the text is threadbare, but were it not for the possibility of such remembrance, bondage would be eternal.

It is time to return from this involuntary anticipation, to Mr. Simmons at Boston, yielding attention to the confusion of sounds about abolition that have caught his ear. He thinks, in the kindness of his sincere heart, that not the thing, but the bad spirit in which it has been presented, has occasioned the intense opposition; and while he yet sees the subject with blurred outlines, as the born blind beheld men at the first restoration of his sight, he determines to act, himself, in an unobjectionable manner; to *be* the irreproachable advocate of emancipation; to do, and, if need be, to suffer, to carry out his idea of right. He will not needlessly and uncharitably provoke the wrath of slaveholders, by proclaiming them sinners from a safe distance, among men so ignorant of their peculiar difficulties as to be unable to sympathize with them. His established high character as a man and preacher, added to his position in society, ensures him as speedy a settlement as he chooses in New-England. But, he accepts a call to preach for a season to a slaveholding congregation in Mobile.

How striking is the difference between reality and imagination. Dr. Channing can imagine himself an abolitionist; though so tangible a being as the slaveholder is to him 'very much of an abstraction'! Mr. Simmons' first statement, on the contrary, is, 'In Mobile, *slavery* was *not* to me an abstraction.' No! nor to any man who has ever in the faintest degree apprehended its nature. No realizing view of it will ever permit a man to say with Dr. Channing—'the slaveholder is to me very much of an abstraction,'—or with Henry Ware, 'a more convenient season—probably in about *two years* (this was in 1835!) it will be practicable to move in this matter;'—or with Dr. Parkman, 'These movements must be stopped, for what will my friend, the excellent Mr. H. of Alabama, say?'—or with the rest of the Unitarian clergy, 'Such conduct will peril'—what! the interests of the human race? No. The church of Christ? No. The truths of the Gospel? No. 'The cause of Unitarianism.' (!!!) And yet there are men who wonder what abolitionists mean, when they declare that the slave of a denomination cannot be the freeman of Christ—and see not how sectarism operates as an obstacle to emancipation. 'You will dismantle our Zion,' cry the Methodist Bishops. 'You will weaken our General Assembly,' echoes from the divided Presbyterian camp. 'You will destroy our heavenly-mindedness,' exclaims a triennial voice from the Baptists. 'You will quench the spirit that is being poured over congregationalism in revivals,' persist the 'associations.' The followers of the agitator, George Fox, are unanimous for a continuance of the stagnation which they call *calm;* and pietests and quietests of every name make a pretence of their several religious divisions, to justify the position they have taken against universal humanity. The members of a division of such large pretensions as the small one to which Mr. Simmons belongs, might have been expected for shame's sake to suppress at least the *expression* of such pitiful paltriness; but, alas! professions are not fruits. 'You are aiming a deadly blow at Unitarianism,' now rings loud among the slogans of the charging sects. Not one of them is *necessarily* opposed to abolition. What an outrage against Christianity, then, to rate a real confessor, by deeds, of its principles of action, as its enemy, because his confession may possibly prevent a heartless, hypocritical adoption of its creed. The faith that *hinders* works is dead, call itself by what name it may. Not such, on this occasion, was the faith of Mr. Simmons. He needed not the tempter's suggestion—'it may prejudice our infant church in the opinion of the community.' He absolved the church—he absolved the denomination, and did his individual duty. '*Believing as I do*,' he says in his letter to the trustees of the Society, 'that slavery is wrong, and *that man cannot hold property in man*, the occasion calling for the expression of these opinions, could not long fail in presenting itself.'—'On such occasions I should preach what I believe to be the truth, with the utmost openness.' He goes on to say—

> Coming finally to the conclusion that, on the whole, and notwithstanding its dangers, the subject ought to be treated by me, I deferred the execution of the duty, from the natural reluctance one feels to undertake a difficult and disagreeable task, from the desire of offering my maturest thoughts, and finally with the hope that the longer I should have stood in the pulpit and associated with the people, the more kindly they might receive, what I could not hope they would fully approve.

From the whole strain of these two discourses, it is evident that their author's heart was in the right place; notwithstanding an evident want of clearness as to what does or does not absolve a man from the guilt of slaveholding—a want of discrimination between the real and the apparent. That he speaks in good faith is evident, notwithstanding this very common confusion of ideas which abolitionists are continually called upon to clear up, between legal emancipation, which an individual may not be able immediately to obtain, for the slave, and renunciation of the right of property in man—a refusal to hold a slave—by which it is practicable to every one to cast off the guilt with the character of a slaveholder. Mr. Simmons seems, on this point, somewhat confused. Possibly it may be merely a confusion of words into which he is betrayed by a desire to avoid the phraseology of abolitionists, lest he should thereby become identified with them. But, however hypocrisy may have compelled them to make the word 'immediate' a rallying cry, they acknowledge, with a deeper gratitude than is due to words, the sincerity that proves itself in immediate action. The following extract from the second sermon, expresses the true idea, albeit our technology is not there. Of slavery, he says—'The question, as a question of right, and religion, seems to be very plain. *Slavery is wrong*.' Supposing it to be true that slaves must be so accustomed to be taken care of that they cannot take care of themselves, he declares that 'this very incapacity is the evil to be deplored and *removed*. It is not natural; it cannot rightly be permanent.' 'That man is born to be free, is a proposition every where allowed'—'his right being recognized, he must be held merely in guardianship, and not as an instrument for our gratification or profit.'

Of the class who are able to take care of themselves, he says:—

> In these, *as in all others, the right to liberty remaining unalienated and inalienable*, nothing but the strongest considerations of public good can authorize its being any longer suspended. Or if insuperable practical difficulties present themselves in the way of legislation, and emancipation continue to be forbidden by law, then the master, holding such an one in his dependence, must regard him as a freeman, must give him the fruits of his labor, must secure him in his domestic rights, must protect him from all wrong, and afford him opportunity, while he lives, to answer the ends of life, and to prepare to enter another, and less oppressive world. Nothing less than this can possibly be deduced from the golden rule of Christian morals. Nothing less than this can be proposed to you as your duty, except by one strangely deluded, or by one who cares more for your opinion than for truth.
>
> The principle on which Slavery is founded is entirely overthrown by the fundamental principle of Christian morality. Christianity makes all men our brethren. Slavery makes men our tools. And the fallacy of its principle is fully allowed here as well as elsewhere. I do not appeal to the majority of slaveholders, because the majority of this class, as well as of other classes, is bad, and is not to be trusted to discern and confess truth through the cloud of interest; but I appeal to that minority of magnanimous, honorable and benevolent men, in whom the golden principles of the community are treasured up, and who deserve to be considered the voice of the community in all questions of justice and equity.

Here is an imperfect developement of thought, and a consequent want of clearness of expression; but this is the true abolition feeling. To treat a man as a freeman, is not to hold him as a slave.

Towards the close of his sermon, Mr. Simmons says of abolition, that he has neither fellowship nor alliance with it. 'Its spirit offends him.' Abolitionists will not be able to reciprocate this last feeling. The free, trustful, benevolent, modest and sincere spirit of this half-dozen pages of introduction, will not touch them the less deeply because he avoids being identified with them. They have had the benefit of years of experience, and the remembrace of their own feelings when they first bound 'this helm of many battles to their heads' restrains them from smiling at the *naivete* of the following.

> I was expelled from Mobile, not by the people of Mobile, but solely by a cabal in it.
>
> What I had not calculated, was the effect of rumor on those who did not hear me, and the use political partizans might make of the occurrence.

Just so have felt Garrison and hundreds of others in their turn, before their experience taught them to predict the 'effects of rumor' on those that knew them not. Though such persons have lived down 'rumor,' in some degree, yet the same post that brings them letters from slaveholders, soliciting their advice and confiding their perplexities, brings them also the pamphlet from William Crosby & Co which represents matters as follows:

> When I consider with what ease and irresponsibility a zeal in that cause is gotten up, and with what vanity and lightness of heart it is often associated, and then turn to the unfortunate master, from whom all the sacrifice and all the action is to come, and see him disheartened by reproach, and toiling under the difficulties of a question, in the solution of which, declamation will avail him nought, and abstract principles, unless carried out into practical wisdom, can be fruitful of no relief, struggling, not undevoutly, with a thousand perplexities, which the inhabitant of a free state cannot even comprehend, and which cast the unassisted mind into confusion and despair, I confess that my sympathies are with *him*. It is easy to be an abolitionist; but it is very difficult to be a humane, a judicious, a disinterested, slaveholder.

Mr. Simmons was providentially called to the State of Alabama, and did a man's and a Christian's duty there. But he adds not to the brightness or the efficacy of the deed by speaking depreciatingly of those who have done their duty in those other States to which it has pleased God to call them. Nor will he feel disposed to do so, when he has learned that without paradox, the North is the South upon the question of slavery, and even out-southrons the southerners in fury against abolition, and as is ever the wont of those who deal out their wrath as per order, and whose 'rascally honesty' fears to be detected by its employers in the use of light weights and short measures. 'It was there and not here that I was prompted thus to speak.' Have abolitionists then been on beds of roses? Are not they, too, identified in a thousand ways with southern friends? Are not southern slaveholders the wives of their brothers—the brothers of their wives—the members of their communion, also?

But these things need not be dwelt on; they are obvious to all. Nor would it befit abolitionists to do more than touch upon their plans of life broken up—their families scattered to the four winds by the deprivation of their means of livelihood, when 'rumour' hissed in the ears of their employers,—their quiet households disturbed by the midnight messengers from a mob, demanding some offending member of it—their right to walk the streets peaceably at noon-day trampled upon—their own roofs made valueless to them, because they afford their children's heads no shelter from popular commotion; and New-England influence, piety and respectability addressing itself to *them*, 'the opponents of slavery,' with exhortations to moderation and charity!'

If love be charity, surely they needed not the exhortation who gave of their penury while they sacrificed their good names to rumor, for the sake of illustrating duty to a christian, republican people who declared that they 'only wanted light.' If patience and forgiveness be moderation, surely they possessed it who raised no hand in self-defence, lest they might fire the train of bloody revolution—who never issued a document which did not couple the idea of non-resistance and forgiveness with that of the slave's liberation. Had *these* no 'natural reluctance,' no sense of 'difficulty,' and 'pain,' to overcome?

Of these things those who have suffered them say not much, except, as Mr. Simmons has published his sermons, by way of explanation and justification. Of their prospects of splendid fortunes—popular estimation—offices in church and state—ease and comfort in the worldly sense—which only their fidelity to principle has hindered abolitionists from winning as well as other men—these they think not of, except to rejoice that God called their minds from bondage to such 'beggarly elements' into the glorious liberty of Christian life.

We will dwell only on one ground of painful mental conflict—that which agitates the mind of the abolitionist with an alternating sympathy between the slaveholder and the slave. Foreseeing the severe trials which the former must undergo, if he makes emancipation the settled purpose of his life—unknowing whether his convictions will prove strong enough to sustain him under the persecution and misrepresentation he will meet—must it not be far more painful to answer his inquiry, 'What shall I do?' by casting the ounce-weight of influence that shall induce him to be an abolitionist, than to meet the sternest opposition? The ink of our advice is scarcely dry, before we are assailed with the temptation to exclaim, 'Oh! do it not *because of our counsel*, that when we hear of your sufferings for this cause, we may not have the pain of thinking that *we* bound you to the cross of its martyrdom.' Then rises the thought of the slaves, worn down by toil and bondage, sitting desolate and in darkness in their cabins of affliction, because their children are not; and again our hearts are strong to urge their *instant* deliverance—cost the deliverer what it may. Again we feel the greatness of the privilege to choose between right with suffering and the pleasures of sin for a season; and again we claim the divinely promised aid to cast aside every weight and hindrance in *using*

'Our glorious liberty to die or reign!'—

the choice God gives to every faithful son and servant.

When Mr. Simmons has taken more knowledge of abolitionists, he will know that they have been with Jesus, as learners of the duty of sympathy. He already knows *something* of the slaveholders. When his house shall have been for ten years a city of refuge for the fugitive, as well as of hospitable entertainment for the master, his sympathy for the oppressed class will probably be deepened without any diminution of his feeling for the oppressor. Both classes are the victims of slavery. It is for the sake of both that a far-reaching soul desires emancipation.

After Mr Simmons shall for ten years have calmly and resolutely *lived* his principles against multiform opposition,—patient because he knows them to be eternal,—when he shall have thereby learned how dead the national heart is to so noble a theme—when he shall have found that all the religious sects are like his own, in alliance with slaveholding and in opposition to emancipation—he will wonder how he could have penned the following:—'When I consider with what ease and irresponsibility a zeal in that cause is gotten up, and with what vanity and lightness of heart it is often associated, and then turn to the unfortunate master, from whom all the sacrifice and all the action is to come, and see him disheartened by reproach, and toiling under the difficulties of a question, in the solution of which, declamation will avail him nought, and abstract principles, unless carried out into practical wisdom, can be fruitful of no relief, struggling, not undevoutly, with a thousand perplexities, which the inhabitant of a free state cannot even comprehend, and which cast the unassisted mind into confusion and despair, I confess that my sympathies are with *him*. It is easy to be an abolitionist; but it is very difficult to be a humane, a judicious, a disinterested, slaveholder.'

To talk of the ease with which zeal is gotten up, and with what vanity and levity it is often associated, sounds much like crying 'fire, fire,' in Noah's flood. 'It is *easy* to be an abolitionist'! The author of this sentence has a little more thinking and observation to do for our sakes. 'It is *difficult* to be a humane, judicious, disinterested slaveholder'!! The author of this has room for more meditation for his own sake. Humanity, soundness of judgment and disinterestedness are more than difficult, they are impossible in slaveholding. Slavery is inhumanity, injudiciousness, selfishness, in its essence.

Mr. Simmons will not have failed to find out in far less time than our specified ten years, that it was a more costly sacrifice to freedom to print these sermons at the North, than to preach them at the South, unless, indeed, (which the heavens forefend!) he should be tempted to explain away or retract, as many a strenuous advocate of freedom has been, when the storm of misrepresentation grew hot and heavy, and he found he was not to be judged by what *he* said, but by what others chose to say of him. At present, Mr. Simmons' religious brethren are, with few exceptions, indignant at his course. Let him watch himself when they begin to make overtures. It will be

——Because they spy
A look like *yielding* in his eye.

If the difference between them and himself seems to lessen, let him examine well whether it is not that *he has slipped back*, rather than they that have advanced.

The friends of humanity cannot be too warmly grateful that Mr. Simmons took the non-resistance course at the South. The life of Christ seems, at the present day, to be set aside by professing Christians, when they approach the subject of slavery and the means of its removal. Armed enforcement and defence of right are much more in harmony with the unregenerate heart, than endurance and forgiveness. The gospels are less to its acceptance than the chivalric religion that has descended to us from ancestors that fought in holy land.

Mr. Simmons, we rejoice to find, sees that the good fight of a living faith is to be fought in a different mode and spirit from the battles for the sepulchre. It is a subject for rejoicing, because only the spirit of unresisting forgiveness can live down the 'rumours' of incendiarism which bar up the access to the southern heart.

We do assure Mr. Simmons that rumor has deceived him, in telling him that we have no sympathy for the slaveholder, nor comprehension of his perplexities.

The following extract from one of the official documents of abolitionists, is so frequently quoted by them, as to make it certain that it expresses their pervading idea.

> Let us allow no opportunity to escape us, of doing and suffering the good pleasure of God. Nothing is more acceptable to him, than to see in his children a 'joyful and ready agreement to profit by pain.' Let us not attempt to pass the cup from us by altering one feature of truth, lest it should offend, or be seized on as the occasion of injury to us and ours. There is an exceeding great reward in faithful obedience;—the clearer and deeper views of duty it gives;—the greater love of God and man—the deliverance from fear and constraint—the less apprehension of suffering—'the more freedom to die.' Enjoying these, may we never look for any reward less spiritual and enduring. We pray, for the sake of the oppressed, that God will aid us to banish from our hearts every vestige of selfishness; for in proportion to our disinterestedness, will be our moral power for their deliverance. *Not until our mount of sacrifice overtops the mountain of southern transgression, should we dare to ask the slaveholder to give up his bondman. We should not dare to bid him relinquish what he (however erroneously) thinks his living, till we have first cast into the treasury our own. How dare we expect him to incur the displeasure of his friends and neighbors, till we have exhausted every form of representation and entreaty with ours; till we have finally said in the plainness of Christian reproof, to his stumbling-block, the steady opposer of righteousness at the North,—'The slaveholder goes up to his house justified rather than thou!'*

Abolitionists will admire Mr. Simmons' magnanimity and fidelity to his convictions, but they will feel no disposition to claim his alliance as long as he feels no disposition to identify himself with them. They will only solicit of him the same judgment wherewith he asks to be judged—'Not by what is said of us, but by what we have said.'—M. W. C.

* Madame Varnaghen Von Ense.

'Extraneous Topics.'

A few weeks since, we took the liberty to publish in the non-resistance department a short paragraph from a private letter, which we had then just received from our highly esteemed friend James Boyle of Ohio. The paragraph contained a very severe remark respecting 'Lawyers, Doctors and Priests,' uttered in all the freedom of private correspondence, and without the qualifications and explanations which our friend would probably have attached to it, if he had written it with a view to its publication. Perhaps we did wrong to publish it, and if so, we hope he will pardon us. But the sentiment, whether true or false, wise or rash, was one which would never have found its way into our columns, if they had been the organ of an anti-slavery society, or pledged to the exclusive advocacy of the anti-slavery cause. It was a non-resistance rather than an anti-slavery sentiment, for which the writer only was responsible. Our brother of the Philanthropist, however, much to our surprise, in his paper of June 23, has devoted a column and a half to a defence of the three learned professions, to one of which (the medical) he is understood to belong! Now we ask our friend, (for whom, although we do not always agree with him in opinion, we nevertheless entertain a very high respect,) whether he has not thoughtlessly made himself obnoxious to the charge of 'dragging into' the Philanthropist an 'extraneous topic'? Is it one of the objects of the Ohio Anti-Slavery Society, and of the Philanthropist as its official organ, to defend the legal, medical and clerical professions, from the attacks which individual abolitionists may make upon them, not on the anti-slavery platform, but on their own private responsibility? Are the learned professions to be added to human governments and church organizations, as things which our anti-slavery constitutions recognize and sanction, and which no abolitionist has a right to assail? If our brother answers in the negative, as we are sure he must; then we ask him, with all due kindness and respect, what right he has, as editor of the Philanthropist, to express his contempt, however honestly entertained, of those whom he chooses to style '*Quacks*' and '*anti-profession men*,' and to give utterance in the columns of that paper to his individual opinions in relation to the professional virtues of lawyers, doctors and clergymen?

But he will tell us, perhaps,—indeed he *has* told us already,—that sentiments like that expressed by bro: Boyle have 'brought odium on our cause in many parts of the country, and created the suspicion that abolitionism is disorganizing.' Suppose we admit it—what then? Has an abolitionist no right to hold or to express opinions which the majority of his fellow-citizens choose to call 'dis-organizing,' lest the pro-slavery community take occasion to shelter its hostility to the cause under a false plea? Is the anti-slavery organzation itself a slave to the existing institutions and professions of society, and bound to aid in repressing freedom of speech in relation to their character and tendencies? We trow not. We humbly conceive that a 'Quack' (so called) either in law, medicine or divinity, has as good a right to stand on the anti-slavery platform as the most eminent lawyer, doctor or clergyman, who was ever honored with a diploma; and that it is in every respect as impertinent and unjust to make the official organ of an anti-slavery society the medium for assailing or defending the opinions of the one as of the other. Suppose that bro. Boyle had eulogized the professions, as constituting at once the brightest ornaments and the most valuable supports of the social fabric, and at the same time uttered a sneer at 'Quacks' and 'radicals,' would bro. Bailey have felt called upon to defend the latter? We do not believe it. And yet such a defence would have been no more out of place in his columns than the one now lying before us. In either case, he should have made his defence in the Liberator, or in some other paper which is not the organ of an anti-slavery society.

It is doubtless true, as Dr. Bailey remarks, that an immense majority of abolitionists of Ohio have no sympathy with the sentiments expressed by bro. Boyle. But have the majority any more right than the minority to demand that the columns of the Philanthropist shall be used to defend the opinions they entertain on subjects foreign to our enterprise? Those of our brethren whose opinions accord with public sentiment in relation to certain questions which are be inning to excite inquiry and investigation, are under very strong temptations to do violence to our mutual compact, and to act unjustly towards that portion of their brethren, who cherish unpopular views. It is the policy of subtle opponents of our cause to conceal the real grounds of their hostility by a hue-and-cry against the 'disorganizing' notions of individual abolitionists—as if they were connected in any way with the enterprise. Let not a disposition to conciliate such opponents lead to a sacrifice of our common bond of union.

Fourth of July at Abington.

We had the pleasure of attending the annual meeting of the Old Colony (Plymouth County) A. S. Society, in the pleasant town of Abington, on the 4th inst. At 10 o'clock, A. M. the chair was taken by the venerable President, Seth Sprague; and the forenoon was occupied with an Address by Samuel J. May, the Annual Report by the Secretary, Wm. T. Briggs of Scituate, and the accompanying devotional and musical exercises. Bro. May's Address was an able production, and embodied a mass of testimony respecting the subserviency of the political parties to slavery, which was peculiarly appropriate to the occasion. A copy was asked for the press, and we presume it will soon be published, together with the Annual Report of the Society.

At noon the friends from abroad were furnished with refreshments in a hall near the meeting-house.

The afternoon was occupied with an earnest discussion of various resolutions brought forward by the Business Committee. We shall doubtless be furnished with the proceedings in season for next week's paper. The Society voted to raise $2,000 immediately for the State Society, and a liberal contribution was made on the spot. After enjoying a very pleasant meeting, the Society adjourned to meet again at Kingston on the first of August, when we hope there will be a strong rally from all parts of the county.

Amistad Africans.

In another column the reader will find an advertisement of some wax representations of these unfortunate victims of republican cruelty, now exhibiting at Amory Hall. We have examined them with deep interest, and consider the exhibition eminently worthy of patronage. A sight of these figures, so true to nature, imparts a degree of satisfaction little short of that which would be experienced by seeing the persons themselves. We advise every body to go and see them.

☞ The indisposition of the editor has prevented him from writing much for the Liberator the present week.

State Convention.

The Board of Managers of the Massachusetts A. S. Society, at their last meeting, resolved to call a State Convention at Worcester, on some day in September to be hereafter named. We make this announcement with great pleasure, and believe it will be hailed with enthusiasm in all parts of the State. We think the Convention can hardly fail to be larger than any which our cause has heretofore brought together in the State. There ought to be an attendance of hundreds from every county in the Commonwealth. We shall have more to say about it hereafter.

Weymouth and Braintree.

At a quarterly meeting of the Weymouth and Braintree Female Emancipation Society, held June 26th, the following resolution was adopted, and ordered to be published in the Liberator:

Resolved, That the Society will aid, as far as may be in its power, the Massachusetts Anti-Slavery Fair.

The following persons were appointed a committee to take such measures as may seem best fitted to carry out the above resolution: Mary Weston, Sarah H. Cowing, Sarah Reed, and Maria Bramhall.

The above named committee would respectfully solicit donations, either in money or articles, from any of the inhabitants of Braintree and Weymouth, who may be disposed in this manner to aid the cause of the slave. MARY WESTON, *Rec. Sec.*

The Conclusion of the whole matter. Myron Holly concludes a 'long article' in the Friend of Man as follows:

> The chief conclusions arrived at, then, are, that the CONSTITUTION of the American A. S. Society, REQUIRES of its members the use of political action, in ALL the forms which it is lawful for them respectively to employ, for the abolition of slavery—that the doctrines of non-resistants being hostile to the most essential principles of our republican form of government, which are embraced by the society, ☞DISABLE THEM FROM HOLDING MEMBERSHIP WITH IT, IN TRUTH AND GODLY SINCERITY—that it is an IMPERATIVE DUTY for those who hold just allegiance to the constitution of the society to nominate abolition candidates for election to the Presidency and Vice Presidency of the United States—that EVERY VOTING MEMBER of the said society, entertaining no objections to the personal qualifications of the nominees, IS BOUND TO SUPPORT THEM WITH HIS VOTE, and, with all members not entitled to vote, to aid their election by every honest influence in their power—and that these propositions are a vital part of that truth, by the application of which the greatest practicable unity and efficiency of action among anti-slavery men may be secured, and that love, which longs to labor with the fullest effect for the freedom of the slave, may be most beneficially manifested.

Mr. Holley is certainly to be commended for the frankness with which he states his doctrines; but what could be more ridiculous than this newly discovered interpretation of the constitution?

Caution. We deem it to be our duty to caution our friends against placing any confidence in the individual who has been known in Boston and vicinity, for some time past, as 'Doctor Manford.' There is too much reason to believe that this was not his real name. He has disappeared under circumstances which make this caution necessary.

SUMMARY OF NEWS.

Ireland. The cause continued to progress during the month of April with undiminished interest. From Wexford, where he administered the pledge to from 40 to 50,000, Father Mathew proceeded, on the 10th, to New Ross, the classic ground of intemperance, where every distiller and brewer, mourning over their ruined hopes, may say, 'Hoc fonte derivata clades.' The first Temperance Society ever held in Europe was in New Ross. The chairman of the meeting was Joseph Lanphier. The first advocate of the now prosperous cause, George W. Carr. By half-past three, on the first day, 16,000 had received the pledge. At Enniscarthy, where he next went, 18,000 received the first day, and 7000 the next. In Dublin, 500 ladies, of the first respectability, took the pledge at his hand; an incident which we notice with particular pleasure, as the question has often been asked, whether females take the pledge. The Lord Lieutenant paid the apostle every attention, and invited him to dine with him, an honor which was declined.

On the 26th we find him at Kilfearle, where he was to preach at the opening of a new chapel. The teetotal societies of Cashel, Tipperary, Goden, Thomastown, &c., mustered in large numbers, to testify their respect for the founder of their body; and thousands flocked thither to enroll themselves under his banner. Out of 30,000 persons assembled but two were seen intoxicated. So engaged, early in May, was Mr. Mathew at his work, that he could not attend the London anniversaries. On the 1st of May, he was at Kallow, and the 5th at Killaloe. Throughout Ireland the new societies, so wonderfully formed and enlarged under Father Mathew, were holding, through April, public meetings, soirees, and anniversaries. Universal joy seems to pervade the nation on the reform.—*Jour. Temp. Union.*

**Temperance movement among the Catholics.* We rejoice to learn that a movement in favor of Temperance, similar, though on a smaller scale, to that of Father Mathew, in Ireland, has commenced among the Catholics in Philadelphia, and promises to be attended with the most happy results. The Bishop, and the Pastors officiating in the several churches, having presented the subject clearly and ably to the respective congregations, a call was made on the first day of the present week, for all who were willing, to come forward and receive the pledge of *total abstinence from all intoxicating drinks*. It was administered, we are told, to 1500 or 2000 persons, to each of whom was given a printed certificate of membership in the 'Pennsylvania Catholic Total Abstinence Society.' The work even then was stopped midway in its cheering progress, by the certificates becoming exhausted, and many were put off till a fresh supply could be obtained. Success attend the noble enterprise!—*Pa. Freeman.*

Negroes in the woods! Our community has been considerably excited of late, on account of the appearance of a number of negroes in and about the vicinity of 'Great Swamp, in Amesbury, and about a mile from the village.

They were first discovered about two weeks since—and although they have been intercepted several times, and various attempts made to induce them to converse, and disclose their situation, objects and destination, yet nothing satisfactory could be elicited from them. The number of these blacks is variously enumerated from three or four to a much larger number; and the impression that they are *run-away slaves*, seems to be generally entertained by those who have fallen in with them. They keep in the swamp during the day, and in the night sally out for the purpose of obtaining food—a great part of which has undoubtedly consisted of *milk*, as the farmers in their vicinity complain much of the small quantity of that article furnished by their cows.

Occasionally, the negroes have ventured to visit the neighboring farm-houses in the day-time, and ask for, or steal, food and drink. They manifest, however, great caution and suspicion in all their movements—and on the slightest occasion of alarm, they flee to the woods at once.

Since we commenced this article, we have learned that one of the blacks was apprehended on Wednesday, at South Hampton, after a long and severe chase of several miles, and carried to the village in that place. He appears to be a young man—of a jet black color—and although he refused to give any information in regard to himself, except that his father was among the company—and that they wished to go *East*—there can be no doubt but they are all runaway slaves from the South. But when, or in what manner, they have thus managed to escape from slavery, and wend their way so far to the North, remains yet to be discovered.

The person caught wore a dress such as is usual among the slaves at the South, and appears to be well acquainted with agricultural work.

That they were slaves there is but little doubt—such is the general impression here—and such we learn is the opinion of several gentlemen, abolitionists, who have conversed with the black in question.

As further developements will probably be made, we shall take an early opportunity to spread them before our readers.—*Amesbury Transcript.*

The Dog. In the neighborhood of Sparta, a few days ago, a little boy, named Borel, aged about four years, strayed from his home and became lost in the woods, about a mile and a half from his parents' house. The parents became alarmed at the absence of the child and commenced a search, when the family dog was discovered by a black man issuing from the woods. The dog ran to the black man, rubbed himself against him, and used many artifices to attract his attention, in which he so far succeeded as to induce the black man to follow him a mile into the woods, where he found the boy and restored him to his parents.—*Sussex (N. J.) Register.*

Arrest of an alleged Fugitive. Mr. Young, one of the constables of Philadelphia, came to this city on Monday, and communicated to Justice Parker, and to A. M. C. Smith, officer, that Dr. Wm. M. Eldridge, now in confinement in that city, had, as was supposed, an accomplice, in the person of Tompkins P. Fellows, in this city, and that the evidence of the fact was the interception of a letter, purporting to be written, in a disguised hand, by said Fellows, to Eldridge, in which the fact of Fellows having certain forged drafts, purporting to be drawn by Eldridge, for the purpose of having them cashed, and some of which were cashed to a large amount—was mentioned. In consequence of this, as officer Smith and Young had ascertained that Fellows was in the habit of calling at the post-office for letters from Philadelphia, and had received several, those officers stationed themselves on Tuesday at the post office, and when Mr. Fellows went to the office and asked for, and obtained a letter, Smith stepped up to him and inquired if his name was Fellows, and on his replying in the affirmative, he was taken into custody, and conducted to the police office, where he refused to answer any questions, save that he would be 21 years old in about five months, and that he resided, or had resided, in Rochester in this State. He denied all knowledge of Dr. Eldridge, and refused to tell where he boarded. Yesterday he was again brought out for examination, accompanied by his counsel, Mr. Russell—but again refused to answer any questions, and was again committed.—*Jour. Com.*

Boston. In Boston there are 6039 females over the age of 16 years, more than males. Under 4 years of age the number of males exceeds that of females, 207. Between 4 and 16, the excess of females is 407. Whole population, including the inmates of the jail and hospital and the State paupers, 84,401. Gain since 1835, 5798. From 1830 to 1835 the gain was 16,211.

New Bedford and Taunton Rail Road. This road was opened on Wednesday, and the occasion was celebrated at New Bedford by the stock-holders and invited guests. A rich collation, as we learn, was served up at the Town Hall. About 300 persons were seated at the tables. A number of distinguished gentlemen were present; among them was his Excellency, the Governor, who responded to a toast in an eloquent address. A number of other gentlemen addressed the meeting. We understand the company from this town were taken over the road in fifty minutes from the time of leaving the depot. On the return of the company in the evening, the cars came over the road in thirty-seven minutes. Distance 20 miles.—*Taunton Democrat.*

Sudden and Melancholy Death. Rev. Nathaniel Thayer, of Lancaster, Mass. alighted at the Rochester House in this city, from the eastern stage, at 10 o'clock on Monday night in apparently good health, and at two, was a corpse! The cause of his death is said to have been an affection of the heart.—*Rochester Dem.*

Liberty or Death. The Nashville Union relates an incident where a runaway slave who had been arrested, rather than return to his master's house, jumped overboard from a steamboat and was drowned. He first seized the constable who had taken him and attempted to carry him overboard, but failing in this he made the fatal spring alone.—*Inquirer.*

Accident on the Worcester Rail-Road. As the freight train of cars for Worcester, was leaving the Boston depot on Saturday morning, a man named William Walters, in attempting to jump on the train, fell between the cars, and the wheels passing over one arm and leg, nearly severed them from the body. Surgical aid was immediately procured, but he is not expected to recover.

The Hon. A. H. Everett, who has been absent on a mission to the Havana, for the government, arrived at Charleston, S. C. via Savannah, Geo., on the 20th ult., and would proceed immediately to Washington.

A fellow named Charles McKewen, who more than six years since broke out of Wheeling jail, where he was under arrest for an attempt to rob and murder, and took with him a negro prisoner, whom he sold, was last week caught at Louisville, and taken back to his old quarters.

Congratulations. Among the letters received since our first number was issued, we published the following from a young colored man of promise.

'All hail to the Standard! May it float in the breeze till the object to which it is consecrated be accomplished, and then be hailed by this nation as its true standard, the people rejoicing that tyranny has done its work, and universal and impartial liberty reigns triumphant.'—*National A. S. Standard.*

MIDDLESEX COUNTY.

A Quarterly meeting of the Middlesex County A. S. Society will be held in the Orthodox meeting-house in Westport, on TUESDAY, the 28th of July.

Auxiliary societies are requested to send delegates, and all persons, holding the principles of the society, are invited to be present, and take part in the deliberations. HARRIS COWDRY, *Sec.*

NEW-ENGLAND ANTI-SLAVERY DINNER.

'THE OLD STAMP.'

THIS Dinner will be served up by Mr. William Ford, at Lynn, Mass., on the first Monday in August next, in commemoration of the Emancipation in the British West Indies. Gentlemen and ladies friendly to the celebration are respectfully invited to participate. Tickets for a gentleman and lady, $1,50; single male individual, 84 cts.; female 75 cts., to be had at J. T. Hilton's, Brattle street; at Thos. Cole's, Atkinson street; B. P. Bassett's, Mass. Hotel; Deacon George Washington, Belknap street, Boston; and at Wm. Ford's Lynn.

July 10.

NOTICE.

PERSONS desirous of having their daughters taught the several branches of an English education, may be accommodated, as an opportunity now offers where they may receive such instruction, *irrespective of color*. Terms moderate.

Apply to CATHARINE B. HOUGHTON, West Cedar, opposite Southack street.

June 10.

SITUATION WANTED.

A HIGHLY respectable colored woman wishes to obtain a situation to do house work in a small family; an abolition family would be preferable.

She will come well recommended for capability. Inquire at No. 36 Brattle street. July 10.

BOARDING IN NEW YORK.

GENTLEMEN visiting New York, either transiently or for a considerable time, who have no partiality for an atmosphere reeking with the fumes of alcohol and tobacco, will find a pleasant, quiet, comfortable house during their stay, at the Temperance House 106 Barclay street, near the centre of business, and within a few minutes' walk of all the Steamboat Landings. The location is one of the most desirable in the city; the house new, spacious and commodious; and the fare, though vegetable, and prepared with a strict regard to Temperance and Health, will be found acceptable, and embracing every variety desired by the undepraved appetite. July 10.

SIGNS OF THE TIMES.

THIS paper is designed to illustrate the Prophecies. In a particular manner to expound the writings of the Prophets and Apostles relating to the Second coming of our Lord Jesus Christ, the first resurrection and the end of the world. It is conducted by Joshua V. Himes: assisted by Wm. Miller, and Josiah Litch, writers on the prophecies. The paper is open to both sides of the great question of the Second Advent. The columns are open to all.

The Signs of the Times is published on the first and fifteenth of every month. 24 numbers make a volume. Terms. One dollar in advance. All communications for the Signs of the Times should be directed to Joshua V. Himes, Boston, Mass. post paid. Letters on business to Dow and Jackson, 14 Devonshire street. July 10.

AMISTAD CAPTIVES.

EVERY one remembers the circumstance of the capture of the Schooner Amistad, with the exciting events of the African captives.

The latter may now be seen at Amory Hall, as natural as life, executed from casts or moulds, taken from the Africans by S. Moulthrop of New Haven. The exact height and form is given, every lineament and every wrinkle is developed,—striking the eye of the beholder with the belief of life. The very crisp and curl of the hair of each African is transferred from the original to these remarkable and accurate representations. This was effected by allowing the hair of the Africans to grow, and then shearing it off, and transferring it to the models.

No pen can do justice to this exhibition. Nothing of the kind has ever come near it. tf.

Boarding House for Seamen.

COLORED SEAMEN'S HOME.

UNDER THE DIRECTION OF THE

SEAMEN'S HOME SOCIETY,

KEPT BY

WILLIAM P. POWELL & GEORGE A. BODEE.

No 61 Cherry, between Rosevelt street and James Slip. Cooks, Stewards and Seamen, who come to this house, will have their choice of ships and the highest wages.

POETRY.

☞ We gratefully avail ourselves of permission to publish the following beautiful Hymn. It was written by Mrs. Follen for the dedication of 'the little church at East Lexington,' the erection of which was an object of deep interest to her beloved and lamented husband during the last of his earthly days.

HYMN.

To Him who built the lofty skies,
Whose spirit dwelleth every where,
Within whose arms all nature lies,
We dedicate this house of prayer.

With willing hearts our hands have wrought,
Since first we broke the yielding sod;
Behold the recompense we sought:
A Temple to the living God.

Sacred to Freedom, Truth and Love,
These humble walls shall ever be;
No other fear our souls shall move,
But fear, Almighty God, of Thee.

The life of Jesus is our creed,
His blood-sealed promises our trust;
To follow him in word and deed
Our aim—till dust returns to dust.

Thus will we seek the Father's face:
Such prayers, such praises He will hear:
Thus will we consecrate this place;
Thus bring His Holy Spirit near.

E. L. F.

THE POOR MAN'S GARDEN.

BY MARY HOWITT.

Ah yes, the poor man's garden!
It is great joy to me,
This little, precious piece of ground
Before his door to see!

The rich man has his gardeners,—
His gardeners young and old;
He never takes a spade in hand,
Nor worketh in the mould.

It is not with the poor man so,—
Wealth, servants, he has none;
And all the work that's done for him
Must by himself be done.

All day upon some weary task
He toileth with good will;
And back he comes, at set of sun,
His garden-plot to till.

The rich man in his garden walks,
And 'neath his garden trees;
Wrapped in a dream of other things,
He seems to take his ease.

One moment he beholds his flowers,
The next they are forgot:
He eateth of his rarest fruits
As though he ate them not

It is not with the poor man so;—
He knows each inch of ground,
And every single plant and flower
That grows within its bound.

He knows where grow his wall-flowers,
And when they will be out;
His moss-rose, and convolvulus
That twines his pales about.

He knows his red sweet-williams;
And the stocks that cost him dear,—
That well-set row of crimson stocks,
For he bought the seed last year.

And though unto the rich man
The cost of flowers is nought,
A sixpence to a poor man
Is toil, and care, and thought.

And here is his potato-bed,
All well-grown, strong, and green;
How could a rich man's heart leap up
At anything so mean!

But he, the poor man, sees his crop,
And a thankful man is he,
For he thinks all through the winter
How rich his board will be!

And how his merry little ones
Beside the fire will stand,
Each with a large potato
In a round and rosy hand.

The rich man has his wall-fruits,
And his delicious vines;
His fruit for every season,
His melons and his pines.

The poor man has his gooseberries;
His currants, white and red;
His apple and his damson tree,
And a little strawberry bed.

A happy man he thinks himself,
A man that's passing well,—
To have some fruit for the children,
And some besides to sell.

Around the rich man's trellised bower
Gay, costly creepers run;
The poor man has his scarlet-beans
To screen him from the sun.

And there before the little bench,
O'ershadowed by the bower,
Grow southern-wood and lemon-thyme,
Sweet-pea and gilliflower;

And pinks, and clove-carnations,
Rich-scented, side by side;
And at each end a hollyhock,
With an edge of london-pride.

And here comes the old grandmother,
When her day's work is done;
And here they bring the sickly babe
To cheer it in the sun.

And here, on Sabbath-mornings,
The good man comes to get
His Sunday nosegay, moss-rose bud,
White pink, and mignionette.

And here, on Sabbath evenings,
Until the stars are out,
With a little one in either hand,
He walketh all about.

For though his garden-plot is small,
Him doth it satisfy;
For there's no inch of all his ground
That does not fill his eye.

It is not with the rich man thus;
For, though his grounds are wide,
He looks beyond, and yet beyond,
With soul unsatisfied.

Yes! in the poor man's garden grow
Far more than herbs and flowers;—
Kind thoughts, contentment, peace of mind,
And joy for weary hours.

NATIONAL ANTI-SLAVERY STANDARD.

'*Without Concealment—Without Compromise.*'

In this sign shalt thou conquer, Liberty!
Go forth to combat with thy bosom bare,
And brow erect; nor take thou cunning care
In any slavish guise to muffle thee,
As thou by *stealth* might'st set the bondman free:
But bold as TRUTH, upon the astonish'd air
Fling forth thy banner, terrible and fair.

Then, they who strive to bind thee covertly,
With sanctified pretence thine ear abusing,
Shall cower before *religion's* searching eye—
With hers, thy holy fellowship refusing;
Nor shame thy Standard, leading to the field
The bands that bear, with thee, the cross upon their shield.

M. W. C.

NON-RESISTANCE.

From the Mercantile Journal.

The Militia Laws.

MR. EDITOR:

My attention has been called to the laws of Massachusetts, in relation to the Militia, published in a late number of the Journal; and the perusal of some of the sections has excited in me such a feeling of repugnance to their spirit, that I cannot help expressing my sense of the outrage which, it appears to me, is committed upon the rights of individuals in some of the requisitions which these sections contain. You may consider my sentiments treasonable—but yielding no allegiance, except that which is due to conscience, I make bold to utter them—supported by the belief that there are thousands who think just as I do in this matter.—Never having served in the Militia—holding in little estimation that kind of honor acquired by deeds of arms, and considering as most unrighteous every law that forces a man to fight—to become a murderer against his choice—to expose himself to horrible mutilation, extreme physical suffering and death, while he leaves perhaps a starving and perishing family at home, I am induced to ask for some information which it may be in your power to bestow, and thus enlighten myself and some others.

In section nine it is said, that a soldier not appearing when ordered out, detached or drafted, shall be considered a soldier absent without leave, and shall be treated accordingly. Now what is meant by being treated accordingly? Is the peace-loving citizen to be dragged from his home, and heavily fined or shot, or imprisoned until he yields? for I suppose that the law, as it is written in section nine, applies to the Militia in time of war particularly. I am a man of peace. I consider war unrighteous and sinful, and believe that all difficulties between civilized nations can be adjusted without a resort to arms—if men would only be guided by reason and justice, and not by their passions—and if rulers in particular would listen to the teachings of the law of love and Christian concession, rather than to those of that 'indefinable nothing,' (as it has been called) *national honor*. In the councils of this nation there are men who stand up strenuously for supporting the national honor at the expense of blood and treasure—as if true national honor *could* be sustained only by shooting and stabbing our fellow men—but alas! there are none who stand up for religion and morality. If a war should break out between this country and England, on account of the border troubles, am I, or any one who believes that there is not a shadow of a reason for a war, wrong in refusing to serve as a soldier in the contest? Is it right to force me away from my home to take part in another's quarrel, put a musket in my hands and threaten me with death, if I did not instantly, when commanded, blow out the brains of my fellow-man who chanced to be arrayed against me—or if I did not willingly and promptly shoot a captured deserter, perhaps one of my own dear friends? I said that I was a man of peace. I believe that God designed man for a glorious end—an end not to be attained by fierce strife, but by self-improvement and good deeds done to others. I believe that no man or body of men has a right to force me to do a single thing which I esteem unjust or unrighteous, and no man or body of men has a right to make me an instrument or victim of blood, in the support of a contest which I have opposed from a sense of its wickedness, and which they have brought on by their ambition, or avarice, or false notions of honor. Must I, at the command of another, outrage all the sentiments of love in which I have been educated, and by which I have been taught to guide myself in regard to my fellow men—and enter into a strife in which the very worst passions of our nature are excited to their full development—where I must exert every nerve and muscle to deprive a human being, against whom I have no personal enmity, of life, while he does the same to take mine? We talk much of the glory which some of our military commanders acquired in the last war—we have among us many whose scars render them objects of pride and honor to their countrymen—but if we would only carry ourselves in imagination to the scene of strife in which these scars were obtained—if we would see their owners, with set teeth, compressed lips and scowling eyes, engaged hand to hand in deadly conflict, inflicting stabs and gashes with all their might, and who perchance have already sent numbers to their last account—our pride would receive a check, and our honor would be withdrawn, to be bestowed on those who are acquiring a glory which has not the alloy of murder to dim its lustre! For my own part, every such man is to me an object of loathing and disgust, and with the profession of a soldier I can associate only the ideas of slavery, lawlessness, and moral ruin.

Thinking and feeling thus, I cannot but view any attempt to *make* me bear arms as a soldier, as a most unjustifiable wrong to my conscience, and cannot but wish there was moral power enough in men to resist the requisitions of a law such as that on which I have been commenting—and a moral courage to refuse at every hazard and loss to submit to such an encroachment on the rights of their consciences, or to disobey the command, 'thou shalt not kill.' Then there would be a change, and men's lives and happiness would not be the playthings of men in power, who suffer neither in person nor purse, in the halls of legislation.

These views may not please you, Mr. Editor, though I do not think the Journal is distinguished for such a display of bombastic patriotism as may be observed in many other newspapers. But I cannot help giving vent to them. Similar views I have seen expressed at different times, but mostly in religious newspapers, and I think they ought to be spread as wide as possible. I should be pleased to know how you view the case of such men as I am, judging me from what I have said, and what rule of conduct you would suggest as expedient to be followed by such persons. A SUBSCRIBER.

From the Reformer.

Friends and Civil Government.

BROTHER WALL—I wish to offer a remark on the subject of the denouncement recently issued by the meeting for sufferings of N. E. Yearly Meeting, in relation to civil government. I need not say that I entirely dissent from the doctrine that civil government is a divine institution, and that I unequivocally protest against the attempt to set up that dogma as an article of faith. Should the Society commit itself in favor of such a course, I should consider it a sufficient reason for withholding my support from it. I cannot, I dare not give my sanction to an institution which lends its influence to the support of a blood-stained system, like those of the governments of the world now existing. But, I fully agree with the remark made in a late number of the Reformer, that the document should not be considered as the voice of the Society. I regard it as an unauthorized act of the Meeting for Suffings, being explicitly forbidden by the following provision of the discipline, viz:—

'That the said meeting [Meeting for Sufferings] view manuscripts proposed to be printed, and correspond with the Meeting for Sufferings or Yearly Meetings of London, Philadelphia or elsewhere, to represent the state of the affairs of Friends here, or as occasion may require; and in general to represent this meeting in all cases where the reputation and interest of truth and our religious Society are concerned, *provided they do not meddle with matters of faith and discipline not already determined in the Yearly Meeting*.'

Now, I have yet to be informed that the divine authority of civil government has ever been '*determined in the Yearly Meeting*,' and if not, how can we view this act of their committee, but as a flagrant assumption of power? I hope the members of the Society will see to it, and express their unqualified disapprobation of every attempt on the part of their servants to transcend the limits assigned them. If there is a faithful and fearless discharge of duty, they may yet, peradventure, prevent this additional stain from being fixed upon their already soiled escutcheon.

But, should the ensuing Yearly Meeting sanction that proceeding and consummate the object intended by setting metes and bounds to individual freedom of thought, the course of action which will be required of those who would hold up the standard of Christian Peace is too obvious to need pointing out. I could no more give my influence in support of a Society which required an assent to such an article of faith, than of one which recognized the rightfulness of war or slavery. Let all who have come to a knowledge of the truth be faithful and unyielding in its defence. Let their conduct give evidence that they are actuated by the spirit of the early defenders of Christianity, who replied to those who commanded them not to preach in the name of Jesus, 'whether it be right in the sight of God to hearken unto men more than unto God, judge ye.'

WM. BASSETT.

Lynn, 5th mo., 1840.

MISCELLANY.

Slavery and Missions.

We learn, with feelings of the deepest humiliation, that the Presbyterian Board of Foreign Missions have forbidden all persons under their care, to refer to the subject of slavery, as it exists in this country, in letters to their friends. Is this the 'consideration' for which the slaveholders have agreed to cast a part of the 'price of blood' into the Lord's treasury? We knew that slavery had subordinated almost every thing, social, civil and sacred, to its wishes; yet we were not prepared to hear that it had gagged the missionary, self-exiled for Christ's and the heathen's sake.

A gentleman received a letter from a missionary friend in India, under the care of this Board, of which the following is an extract;

'The missionaries are prohibited writing anything home on the subject of slavery. It is very true it does not appear to be so much our business as if we were at home; but when we have the scandal, sin, and shame of our country's inconsistent practice in this matter, cast in our teeth upon all public occasions by the European residents in India, we cannot *forget* that *slavery* exists in the home of freemen. And so long as the cry of the 'mournful prisoner' from Africa ascends to the Lord of Sabaoth, it will not be forgotten in heaven. A weekly paper, published at Serampore, comes to our bungalow, which contains every week something on the subject of American Slavery. Why! they laugh at the idea of calling our government a free one.

I have indeed left my own land, perhaps forever, but does it therefore follow that I must take no more interest in her? What! forget the land of my birth! the home of my childhood! No. As soon might my right hand forget her cunning. With all her faults, she is my country still, and still is dear to my heart. I wish, I pray on this very account, that the 'foul stain of slavery' may be effaced from her otherwise fair escutcheon.'

The letter containing this extract, was shown to Mr. Birney, who endeavored, by respectful inquiries, addressed to the Secretary of the Board, to ascertain whether a similar order had been sent to all the missionaries. Not receiving an answer, he very justly construes the Secretary's silence into an admission of the fact.

Is it for the same 'consideration' that slaveholders patronize the American Board, and other benevolent societies of the day? The inquiry may well be made.—*Agitator.*

GENEROSITY OF A SLAVE. In a letter recently received from the South, the writer says:—'Some days since, I was in the store of a slaveholder, when a slave came in, and, addressing the owner, said, 'Master, I have *loaned* your man fifty dollars, to help him buy his freedom. He is going with his family to Indiana, where he will be apt to want all he can earn. I have thought, master, if you will *give* him one half of the amount, I will give him the other.' The answer was, 'I will do it,' and was followed by the payment of the half—$25. This was given by a slave who wore the chains himself, that his friend might be permitted to go with his family. The amount of his liberality will not be fully considered without recollecting that six cents to a slave is here a very considerable acquisition, and that it was probably his all. What a lesson to those, who, enjoying all the blessings of liberty, are unwilling to give any thing, or only a mere pittance for the liberation of the slave.—*Charter Oak.*

MR. BUXTON'S REMEDY. The Colonial Gazette says:—

'Mr. Buxton's benevolent scheme for stopping the slave-trade *by means* of civilizing Africa, is now fully before the public. His *Remedy* is no longer a 'private and confidential' book, but has been published since our notice of it, in conjunction with his former book. The two indeed form one work, highly illustrative from beginning to end of the vanity of all attempts to cut off the supply of slaves, so long as the demand remains untouched. The first portion proves how the evils of African slavery have been aggravated by endeavoring to suppress it at the wrong end, and the second shows, by a striking example, how blindly the abolitionists persist in this error, which themselves proclaim. It is altogether a most instructive publication.'

MR. JEFFERSON *vs.* NORTHERN SLAVITES. Mr. Jefferson, in speaking of the *Declaration of Independence*, as originally drawn up by him, and submitted to Congress, says:

'The clause, too, reprobating the enslaving the inhabitants of Africa, was struck out in compliance to South Carolina and Georgia, who have never attempted to restrain the importation of slaves, and who, on the contrary, still wished to continue it. OUR NORTHERN BRETHREN, also, I believe, felt a *little tender* under those censures; for though their people had very few slaves themselves, yet they had been *pretty considerable carriers* of them to others.'—*Jefferson's Writings,* vol. i. p. 15.

Baptist Missionary Meeting in London.

Towards the close of the month of May, (the Anniversary month in London,) the Baptist Missionary Society held its meeting in Exeter Hall. Joseph Sturge, a Quaker, was invited to the chair. Among the speakers was the Rev. William Knibb, (Parson Knibb, as the chapel-burning planters called him in 1832,) who made a speech, in which he introduced to the audience two men from the island, both of whom had been slaves, and both now free and members of Baptist churches. Their reception was highly interesting and their statements deeply affecting. Mr. Knibb presented an iron collar which had been worn by a slave, and asked, 'What shall we do with this now? We have no use for it in Jamaica, shall we send it to the churches in America, to put on the necks of their slaves?' He finally dashed it upon the floor of the platform, and set his foot upon it, amid deafening shouts of applause. Mr. Knibb said that many years ago he devoted himself to the abolition of slavery in the British West Indies. That object was now accomplished, and he was determined to labor for the same cause in America. We shall welcome him to our shores, as one who has labored and suffered for the slaves, among the slaves, identifying himself with them, both in their depression and their triumph.

One object he has in view at the present, is the establishment of a mission in Africa, for which he says he can raise at least $5000 among his own congregation of freed slaves in Jamaica. Contrast that with the impotency of the Liberia settlement.—*Emancipator.*

From the Newark Daily Advertiser.

The Bloodhound Humbug.

MR. EDITOR:—Having received from a friend in Florida the journal of the proceedings of their last Legislature, I have found in it the report of the agent sent to Cuba by the Territorial Government for the regiment of dogs which has gained such imperishable honors in the late campaigns. Appended to it is the following account which I transcribe for your benefit, as it shows the cost of the *corps*: information which I believe has not been made public in this quarter:

The Territory of Florida to R. Fitspatrick,	*Dr.*
Jan. 1840—For 33 Bloodhounds purchased in Cuba,	$2,730 00
Expenses at Matamoras and Key West, including port charges and quarantine dues; volante hire to go to the south side of Cuba; and expenses at Madrega; transportation of the dogs to Matanzas and Key West; carpenter's bill for making dog houses; lumber, old canvass, &c.	303 99
Charter of the sloop Marshall for the voyage to Matanzas and back to St. Marks,	600 00
This sum advanced to the 5 Spaniards who accompany the dogs as per acc'ts herewith,	136 63
Passports for those 5 Spaniards,	26 25
Paid for 87 lbs. fresh beef in Tallahassee, for dogs,	6 96
My compensation,	1,000 00
Cr.—By this sum received from the Union Bank by order of Gov. Call,	5,000 00
Balance,	$6 83

No small price for 33 dogs!! This sum was paid out of the Territorial treasury, but in reality the expense is borne by the General Government, as appropriations are annually made to make up all deficiences in the Territorial receipts. K. W.

The Britannia, one of Mr. Cunard's line, was advertised to depart from Liverpool for Halifax, positively on the 1st of July. The British Queen will leave London on the same day, for New-York. The President (now) on the 1st of August, from Liverpool.

CONSISTENCY! Will our friends be *surprised* to learn that the Methodist E. Church in Greene-street, was, on Friday of the present week, occupied by a combination of men calling themselves 'The Independent Order of Odd Fellows'! This is the church of which Rev. S. D. Ferguson is pastor, and in which the abolitionists are not permitted to hold a prayer meeting in behalf of the poor slave! This is the church in which no abolitionist is permitted to speak in behalf of the millions now in the most cruel slavery that ever disgraced the world!

'The Independent Order of Odd Fellows,' we believe, are a sort of freemasons, who, as a society, make no pretensions to religion. But these, it seems, the trustees of that church are perfectly willing to admit into their house of worship, while they *exclude* their own brethren, who merely wish the privilege of holding a prayer meeting for religious purposes!! Members and friends of the M. E. Church, in New-York, think on these things!!!

We do not wish to be understood as offering any opinion, here, against the society above referred to, as we know nothing against them; we have referred to them, merely for the purpose of showing the *very 'odd'* conduct of another class of persons, altogether.—*Zion's Watchman.*

Hunting Indians for Slaves.—The system of the Brazilians, of hunting the Indians for slaves, exists to this day in all its atrocity. These slaving expeditions or descimentos, from political motives, are always directed to the contested boundaries; and their practice is, when arrived at a populous Indian village, to await the mantle of night in ambush, and to fall upon their unsuspecting victims when enjoying their first sleep. By setting their cabins on fire and discharging their muskets, they create consternation, and succeed in securing the greater part of the former peaceful inhabitants. I had thus the grief, while at the Brazilian boundary for San Joaquim, on the Rio Branco, in August, 1838, to witness the arrival of a similar expedition, who surprised an Indian village near the Ursato mountains, on the eastern bank of the river Tukutu, on the contested boundary of British Guiana, and carried forty individuals, namely, eighteen children under twelve years of age, thirteen women and nine men, of whom only four were under thirty years of age, and two above fifty, into slavery. These abominable proceedings were carried on under the warrant of the district authorities.—*Schombusgh's Description of British Guiana.*

ONE HUNDRED MILES AN HOUR! We copy the following from the summary in the National Intelligencer, of the proceedings of the Senate on Friday. If Mr. Davidson's plan succeeds, all 'fast mails' and telegraphic establishments will receive their *quietus*:

'Mr. Linn presented a memorial from R. O. Davidson of the city of St. Louis, asking an appropriation of not less than two, nor more than five thousand dollars, to test an experiment for carrying the mails through the air. The memorialist stated that it can be conveyed at the rate of 100 miles per hour; that his *plan is indubitably correct*, as it rests upon a principle founded in Nature, adopts a form drawn from Nature, and employs manual power to put it in motion. Mr. Linn said the memorial was really a very well-drawn document, evidently showing Mr. Davidson to be a man of science and a scholar. With regard to the practicability of the plan, Mr. Linn did not know what to say; his mind was in that state denominated '*betweenity*.'—Hardly any limits were set to human ingenuity and invention. He considered the plan as feasible. All new inventions—at least those out of the common order—were apt to excite ridicule in some, and contempt in others. It had been the case with all the great pioneers in science. Galileo, Harvey, Watt, and Fulton, were all made to feel, more or less, the truth of that remark. It was really a document of so much ability that he thought it ought to be treated with respect and attention. He would therefore move that it be referred to the Committee on the Post Office and Post Roads, and that it be printed

Mr. Norvell said, with a smile, it had better go to the select Committee on Mileage; it might be the means of aiding that Committee in fixing the shortest distance.

Mr. Benton said he thought it ought to be laid on the table, and he hoped his colleague (Mr. Linn) would content himself with laying it on the table, without having it printed.

[A general smile through the Senate.]

The memorial was then laid on the table.

Capt. Hamilton, of the British Navy, lately visited Texas in the sloop of war Pilot, in order to procure the release of eight negroes who were conveyed to Texas some years ago from Barbadoes. He accomplished his object in regard to five of them. One was dead: the other two were supposed to have gone to the U. States.

These chattels were probably under a mortgage, or bill of sale, to some northern creditor. Or perhaps, were deposited in some bank as a part of the stock. Capitalists and merchants and manufacturers will find, by and by, that human merchandize and men-stealing customers, are '*mighty onsartin*.'—*Emancipator.*

ITEMS.

INTERESTING INCIDENT. In consequence of the late difficulty among the Irish laborers on the W. R. Road, near Pittsfield, the contractor discharged a large number of them, and went to New York to employ others to supply their places. The Salem Gazette states, that he arrived in the city just in season to engage a supply of fresh emigrants from Ireland, every one of whom had Father Matthew's Temperance Medal hung to his neck, as a pledge of total abstinence from intoxicating liquor. What an interesting spectacle it must have been, to witness 200 Irishmen, sworn, under a solemn pledge to one of their religious teachers, whom they regard almost as the Deity, to touch not the abominable stuff.—*Northampton (Mass.) Gaz.*

MR. GRAHAM has been sick, nigh unto death,—for several days his life was nearly despaired of, but we are gratified to learn that he is now slowly convalescing. He is at his residence in Northampton. We can give our readers no further particulars at present; but hereafter will give them a full account of the matter.—Meantime we bid them rest assured that the true history of the case is a powerful testimony in favor of the principles which Mr. Graham has taught for the last ten years.—*Health Journal.*

Expense of Her Majesty's Marriage.—The amount to be defrayed out of the public fund for the expense of Her Majesty's marriage is 9426*l*; of which 4,708*l* were spent in altering the Chapel Royal of St. James's; 680*l* for illuminating the public offices; 2,115*l* for opening all the theatres. The last item in the account is 1,753*l* being the expenses incurred for the journey of his His Royal Highness Prince Albert to England.

Fatal Affray.—A fight took place at Lewisburg, Conway county, a few days since, in which some 8 or 10 persons were concerned. Mr. Oliver T. Bently, a very respectable citizen, was wounded so severely by a blow from a rock on the back of his head, inflicted by a man named Tucker, that he died in a day or two after. Several others were badly injured. Tucker made his escape to the woods.—*Arkansas Gazette.*

Double Titles.—Chief Justice Shaw, in deciding a case the other day, remarked that 'if a married woman has good proof that her husband is dead, she may marry again, and if her husband turns out to be alive and returns, she undoubtedly would not be guilty of bigamy, because the guilty intent was wanting: but which husband would be entitled to her, would be a matter of doubt.

Boston and New-York.—We are credibly informed that the duties on imports collected at Boston since the 1st of January last, are nearly equal to those collected in New-York. Give Boston a monopoly of the Western trade in the winter, and she will increase her importations accordingly.

A Vienna paper states that Professor Berres has discovered a process by which the pictures formed by the Daguerotype can be immediately re-produced as from a lithrographic stone.

A person pointed out a man who had a profusion of rings on his fingers to a cooper. 'Ah, master,' said the artisan, 'it is a sure sign of weakness when so many hoops are used.'

A line of steam packets is now in operation between Charleston and Havana, leaving the former port on the 1st, and the latter on the 15th of every month—passage forty dollars.

Pretty Old.—There is a negro named Boston, a slave in North Carolina, who is near 107 years of age. Boston has good eyesight, is active for a man of his extreme age, and can walk a mile without fatigue.

Texas Treasury Notes were selling at Houston on the 3d inst. at from fourteen to sixteen cents on a dollar.

The news of Father Mathew's temperance labors for Ireland, has reached the factory city of Lowell, Mass. where the Catholic Clergyman, Mr. Mc Dermott, administered the pledge on Sunday last, to over 500 of his congregation.

NEW BOOKS.

JUST PUBLISHED, and for sale at 25, Cornhill THE SLAVE: or the Memoirs of Archy Moore Price 50 cents.

DESPOTISM IN AMERICA, by the author of Archy Moore. Price 50 cents.

LECTURES ON BRITISH INDIA, by GEORGE THOMPSON, with a Preface by W. L. Garrison. Price 50 cents.

ANTI-SLAVERY PRESS!

DOW and JACKSON,

(SUCCESSORS TO ISAAC KNAPP,)

BOOK, CARD, and FANCY JOB PRINTERS,

☞ 14 *Devonshire Street*, ☜

WOULD respectfully inform their friends and the public, that they have materials for doing all kinds of work in their line in the best manner, and can do it on the most reasonable terms. They have just added to their establishment one of the LATEST IMPROVED IRON POWER PRESSES, which are well known to turn off work in a better manner, and with greater rapidity, than any press now in use.

Circulars, Reports, Addresses, &c. executed at short notice. Anti-slavery friends are particularly invited to call. Boston, 1840.—15tf.

H. L. DEVEREUX,

Book and Job Printer,

☞ *No. 4, Water Street, Boston.* ☜

THE OFFICE is furnished with good type of various sizes, suitable for Book and Pamphlet work; and with all the fashionable Job Type from the principal Type Foundries, in the United States, for Cards and Fancy Jobs. March 6.

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 *Two Thousand Teeth.* Extracting 25 cents.

Filling Teeth.—The advertiser has paid particular attention to the one and only correct method of filling carious teeth with gold, and as he received the *premium at the late Fair in this city*, for his specimens, he will load 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 perfectly natural appearance and utility. Single pivot teeth, $2, and on gold plate lower than any other place in the city or country. Half or whole setts furnished on very low terms.

Individuals are invited to call at office, and examine specimens. Dr. H. is permitted to refer to
WM. LLOYD GARRISON,
AMASA WALKER, Esq.
DR. THOMAS BARNES.

New Books,

For sale at the A. S. Office, 25 Cornhill.

FREEDOM'S LYRE.—A new Anti-Slavery Hymn Book, compiled with great care, and just from the New-York press. Price 37 1-2 cents.

FREEDOM'S GIFT, *or Sentiments of the Free.*—A collection of original pieces of poetry and prose. Published at Hartford, Ct. Price 50 cents.

MR. MAY'S DISCOURSE, *on the Life and character of Charles Follen*—Delivered before the Massachusetts Anti-Slavery Society in the Marlboro' Chapel, Boston, April 17, 1840. Price 17 cents.

☞ The above are all works of peculiar interest.

JOHN CURTIS, Jr., Tailor,

No. 6 Ann St., 3d door from Union St. Boston.

CONSTANTLY on hand, a general assortment o READY MADE CLOTHING, which will sold at prices to suit the times.

Also.—Cloths, Cassimeres, Vestings, Stocks, Hdkfs, Gloves, Hosiery, Suspenders, &c. &c.

N. B. Garments of every description cut and made to order, at short notice, and in the best manner.

June 10. 24. 3m.

NOTICE.

JAMES TOLMAN, of the late firm of Macomber and Tolman, has taken the store recently occupied by Winckley and Dickenson, No. 6. Congress square, Congress Street, nearly opposite the old stand.

He will constantly be supplied with a complete assortment of first rate MERCHANT TAILOR'S GOODS, which will be sold at the very lowest prices.

By particular personal attention to all departments of the business, he will be able to execute all orders in a perfect and satisfactory manner. The patronage of his friends and of the public is respectfully solicited. March 13.

JUST published and for sale in pamphlet form, at 25 Cornhill, Report of the Difficulties in the Boston F. A. S. Society; price 10 cents.

COLE'S PARAGON.

THOMAS COLE returns his thanks to the public, for the liberal patronage he has heretofore received, and solicits a continuance of the same, at his *HAIR CUTTING & CURLING ESTABLISHMENT* in Atkinson Street, 3d door from Milk St. where he would be happy to wait on all who favor him with their custom.

Particular attention paid to Cutting Children's Hair. PERFUMERY of all kinds kept for sale.

March 6.

Hats, Caps, Stocks and Trunks.

GEORGE ADAMS, No. 300 Washington Street,

Offers for sale a prime assortment of fashionable Fur and Silk HATS; Cloth and Velvet CAPS, in great variety, wholesale and retail; NECK-STOCKS, UMBRELLAS, VALICES, CARPET-BAGS; Hair, Leather and Travelling TRUNKS; all of which will be sold at the *lowest prices*. The patronage of his friends and the public is *earnestly* solicited. Hats and Caps made to order at short notice. Call and examine for yourselves, ☞ No. 300 Washington-St. ☜

Feb. 27. 9eow6t.

GENTEEL BOARD.

☞ *At 24 Franklin Place, near the Odeon.* ☜

FOUR lower and several upper chambers will be vacated by gentlemen resuming their country seats on the first of April. Several single rooms may be taken immediately. The suits of rooms are convenient for families and others desiring a quiet, central and pleasant situation for a permanent residence—possessing the advantages of a large yard, and plenty of good aqueduct and well water, bathing rooms, shower bath, ect. Strangers visiting the city, prefer ring private accommodations, are invited to call.

13-tf. J. E. FULLER.

HENRY A. NEWHALL,

45 Hanover Street,

(Under White's Bonnet Rooms,)

BOSTON:

RETAIL dealer in Calicoes, Sheetings, Shirtings Summer Cloths, Broad Cloths, Cassimeres, Satinetts, Flannels, White Goods, Embroideries, Black Silks, Hosiery and Gloves, and various other articles usually kept in a

DRY GOODS STORE.

☞ Calicoes by the pound for patch-work, at wholesale or retail.

N. B. Believing that the custom of asking one price and taking another cannot be practised without *deception*, the subscriber has decided to practise it no more. It will be his design to offer goods at the lowest market price, from which there will be no abatement.

He would respectfully solicit the patronage not only of purchasers living in the city, but also of those from the country. H. A. N.

March, 1840. 12tf.

TO BE SOLD OR LET,

A DWELLING HOUSE, pleasantly situated on Humphreys street, Dorchester, comprising parlor, sitting room, breakfast room and kitchen on the lower floor, four chambers and attic above, well of excellent twaer, garden, &c. Said house has recently been put in good repair. Inquire at 26 Congress st.

June 10—243t

THEORY OF LEGISLATION.

BY JEREMY BENTHAM.

TRANSLATED from the French of M. Dumont by R. HILDRETH, 2 vols. 12 mo. just published by WEEKS, JORDAN & CO. No. 121 Washington Street.

Jeremy Bentham may be justly regarded as the most original genius of his times. He has done more for legislation as a science, than all other writers put together. The work above announced, compiled by Dumont, from the manuscripts and printed treatises of Bentham, exhibits a clear and comprehensive view of the whole subject of Legislation, civil and penal, founded throughout upon the idea, that utility ought to be the sole guide of the legislator. Many of the ideas developed in this work are as novel as they are important.

It is a remarkable fact, that neither the works published by Bentham himself, with the exception of one or two of the least important, nor the compilations of Dumont, are to be found in any of the public libraries. The lamentable ignorance of the doctrines of Bentham betrayed by those writers among us, who sometimes allude to him, serves to prove that our private libraries are equally deficient.

Those persons who have been accustomed to sneer at the doctrine of utility, the greatest good of the greatest number, will now have an opportunity to learn what that doctrine really is, and what practical application Bentham proposed to make of it. This treatise on legislation ought to be in the hands of every lawyer, every judge, every legislator, and indeed of every person who wishes to know the true foundation of rights and obligations. 6t.

PROPOSALS

FOR PUBLISHING A SELECTION FROM THE WRITINGS OF THE LATE DR. FOLLEN.

BESIDES various articles which Dr. Follen has furnished to periodical journals in our country, he left a large number of manuscripts, many of which would need no alteration to prepare them for the press. It is thought that a selection from these manuscripts, with a republication of some of the articles which have already appeared in print, would be welcomed by his friends as a grateful means of preserving and extending the influence of his mind.

Many of his sermons, his lectures on Moral Philosophy, on Schiller and on Switzerland, were completed. He had also made considerable progress in the preparation of a work on Psychology, the introduction to which was completed, and which it was his earnest desire to finish.

It is proposed to collect such of these writings as shall appear most suitable for publication, and to prefix to them a memoir, prepared by Mrs. FOLLEN. They will probably fill four duodecimo Volumes, of 300 to 400 pages each, and be divided as follows, viz:

1 vol. of sermons and other theological writings.
1 do on German Literature, including Lectures on Schiller.
1 do on Moral Philosophy, and kindred subjects.
1 do Miscellanies, with memoir and portrait.

The work will be delivered to subscribers, neatly bound in Boards at one dollar and a quarter a volume. An engraving, from the excellent portrait of Dr. Follen, by Gambardella, will be given in one of the volumes, which will be put to press as soon as a sufficient number of subscribers is obtained. The friends of Dr. Follen, who may receive subscription papers, are therefore requested to return them before the 1st of May, to Hilliard, Gray, & Co. Publishers, Boston.

April 23

Mr. Beckwith's Family School,

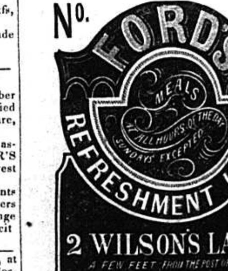
AT WEST NEWTON, MASS.

THE Rev. Geo. C. Beckwith will open, on the second Wednesday in May, his FAMILY SCHOOL, designed to receive lads over six years of age, and not only instruct them in all the branches preparatory to business or college, but superintend with parental care the formation of their entire character, intellectual, social and moral. The number is not to exceed twenty; and to them all, he will, as far as possible, act the part of a parent. The location, eight miles from Boston, on the Worcester rail-road, and accessible almost every hour of the day during the warm season, is in point of health, pleasantness, and freedom from bad influences, one of the most eligible in New England.

TERMS. For tuition, board, washing, fuel and lights, $40 a quarter. Only two terms, each 22 weeks, commencing permanently on the first Monday in May and November.

☞ Further particulars, together with ample testimonials from the best sources, may be had on application to the Principal, and Circulars at No. 9 Cornhill, Boston

REFERENCES. Hon William Jackson, Prof. B. B. Hackett, Seth Davis, Esq., Rev. Lyman Gilbert, Rev. A. L. Baury, Newton, Amasa Walker, Esq. William Cogswell, D. D., Rev. Baron Stow, Boston; Hon. Simon Greenleaf, Cambridge; Rev. Milton Badger, New York.



TO ADVERTISERS. Heretofore it has not been our wish to obtain advertising patronage to any considerable extent, believing that our subscribers would be better satisfied to have the paper filled almost exclusively with reading matter. By the advice of many of our friends, however, we are now induced to open our columns, to a moderate extent, to such persons as may choose to use them as an advertising medium. As our paper has a wide circulation among people of all political parties and nearly every religious denomination, and as our subscribers are confessedly among the most enterprising and energetic portion of community, we can confidently assure advertisers, whether friends or opposers of abolitionism, that they will find it for their interest to avail themselves of the opportunity now presented of enlarging the number of their customers. Book-sellers of all classes, whether literary, scientific or religious, will find the Liberator a medium of advertising quite as advantageous as any of the religious papers of the day. Especially will they find it for their interest to advertise in our columns all works which relate in any manner to the reforms of the day, whether physical or moral; since all these class of people feel so lively an interest in all these subjects as the readers of anti-slavery papers. Mechanics, also, of all classes, who do business in the city, and merchants engaged in the retail trade, will find it for their advantage to advertise in the Liberator. We invite them to do so. Our terms, it will be seen by reference to the first page, are very reasonable.

We confidently look for patronage, from our friends at least, if not from our opponents.

AGENTS OF THE LIBERATOR.

[SEE FIRST PAGE.]

MASSACHUSETTS.—William Loring, *Sandwich*;—B. Freeman, *Brewster*;—Ezekiel Thatcher, *Barnstable and Yarmouth*;—R. F. Wollcut, *Dennis*;—George O. Harmon, *Haverhill*;—Joseph Brown, *Andover*;—Joseph L. Noyes, *Georgetown*;—John Clement, *Townsend*.

RHODE-ISLAND.—Wm. Adams, *Pawtucket*;—Wm. Aplin, *Providence*;—George S. Gould, *Warwick*.

CONNECTICUT.—George W. Benson, *Brooklyn*;—S. Cowles, *Hartford*;—Peter Osborn, *New-Haven*;—Thomas Kenney, Jr. *Norwich*;—John S. Hall, *East Hampton*.

NEW-YORK.—S. W. Benedict and Thomas Van Rensalaer, *New-York City*;—Charles S. Morton, *Albany*;—James C. Fuller, *Skaneateles*;—John H. Barker, *Peru*;—Thomas McClintock, *Waterloo*;—Charles Marriott, *Hudson*.

PENNSYLVANIA.—H. C. Howell, *Alleghany*;—J. B. Vashon, *Pittsburg*;—M. Preston, *West Grove*;—Joseph Fulton, Jr. *Swan*;—Thomas Peart, *Enterprise*;—Thomas Hambleton, *Russelleille*;—B. Kent, *Andrew's Bridge*;—John Cox, *Homorton*;—Rev. C. A. Boyd, *Erie, Erie Co.*;—James M. M'Kim, *Philadelphia*.

OHIO.—James Boyle, *Cincinnati*;—Charles Olcott, *Medina*;—Dr. J. Harvey, *Harveysburg*;—Abner G. Kirk, *Barrysville*;—William Hills, *Oberlin*;—James Austin, *Atwater*;—Lot Holmes, *New Lisbon*;—Joseph A. Dugdale, *Cortsville*.

FROM THE POST MASTER GENERAL.

Remittances by Mail.—'A Postmaster may enclose money in a letter to the publisher of a newspaper, to pay the subscription of a third person, and frank the letter if written by himself.'

☞ Agents who remit money should always designate the persons to whom it is to be credited.