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THE ANTI-SLAVERY OFFICE, NO. 25 CONNILL

Oliver Johnson, General Agent:

vol. X .--- NO. 38:

COMMUNICATIONS.





BOSTON, FRIDAY,

form of legalized op-JAMES BOYLE.

SEPTEMBER 18, 1840.

f color. It makes our physican nature use of an rights, and duties go by acr, sex must be the baccountability; and, of course, when the discountability; and, of course, when the discount of sex is-annihilated, as by death it will the rights, duties and responsibilities, based a must cease. What then is man, when gone time? when ser ceases? His rights, duties, sponsibilities are all gone. These gone, is, man? Annihilated. The doctrine is more with the dea of a separate spiritual ex-

ny, to court the favor of the wise and

TEMPERANCE.

WHOLE NO. 507.

THE LIBERATOR:

Oliver Johnson, General Agent:

Oliver Johnson, General Agent, 15 To whom all remittances are to be made, and gleters addressed, relating to the pecuniary concerns the paper. the paper. TERMS.—\$250 per annum, payable in ad-

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WM. LLOYD GARRISON, Editor.

VOL. X.---NO. 38.

COMMUNICATIONS.

Letters from James Boyle. No. 2. Onro, July, 1840.

- Peroven BROTHER:

for some months past, I take ocean ten of individual carbon cardy all associations for moral, political arteriogous reform failed, either wholly or personally, to effect the great objects for the accompanient of which they were primarily originated. Sevend distinct answers may be given to this question, any one of which may be decemed, any one of which may be decemed, as its factory. One answers is, that nearly all reforms have been been upon tone and false principles, good and bad pessures, combined—that the false, and the evil some after a junc gained the ascendency, and hence the false good and carbon from the contract of the carbon should be a second to the contract of the carbon should be a second on the carbon

mother answer to the question is, that the principles were correct, but the means employed to stry them into effect invalidated the principles—for exception in the correctly announced as effected truths, "That all men were created effected truths, "That all men were created earlier with the control of the

A thoir answer is, that reforms have fiiled be come, having commenced with sound principle surveral and comprehensive in their nature; and at the arrivative mough much difficulty and suffering passed their way, and gained their object in parfor have been arrested by a circle drawn arounties principles which circumscribed their deveopment and application, thus recreased their deveopment and application, thus recreased their natursal rendered them virtually the instruments of a secure to themselves liberty of conscience, which they claimed to be their right as men and Christian but when they limited this claim to themselves, beenging the engines of perspectation against of

ex elborassessed an equal caum to unis rigid, cutproducted the principle altogether, and thenceforth regarded liberty of conscience as the right of none not even their own right—but wholly as a monopdy. If, after this, they allowed any who differed from them to enjoy this liberty, it was not as a right, that as a favor, or because they could not precept the control of the country of the country of the country of the theory of the country of the

This last answer, when properly understood, with be found to be the true one, and to comprehend petty much all others. All great principles, whether in morals, politics, or religion, whether in science of philosophy, which are universal in their nature all operation, are the common property of the human raice: they as truly belong to every human being as the members of his body or the attributes o his mind, and are as essential to the vitality and vigor of mind and soul, as food and air are to the viality and vigor of the body. Man, and the great principles of truth, are conjoined by the constitution of the Creator, (whether apprehended by him, as if fet or not,) by the indissolubile tree of a moral can sugmainty—these principles are, therefore an active of things adapted, and rendered indispensable to his highest boliness, karmony and happeness. It here, who strikes at these ties, and happeness, the characteristic of the conveyance of intellectual, moral and eterna for the total conveyance of intellectual, moral and eterna for the book, and is guilty of the highest kind of

To draw a circle around universal principles, which limits the application or operation, of these principles, or which leaves any being or thing out side of the circle to whom or to which they belong is to declare war with God and man, and the principles harmonices. If they are equally related to almost being a side of the circle to the principles are in their nature illimitable—if they are equally related to almost being—if they contain messages of physical, intellectual, moral or spiritual good to all—if hey have power to relieve, to discipline, to enlight to, to parify, to harmonize and quoble must being equally the property of all, and we are as essential in every respect to the sing one of every member of the greatest property of all, and we are as essential in every respect to the same of of every member of the property of all, and we are as essential in every respect to the same of of every member of the property of all, and we are as essential in every respect to the same of of that race. He, therefore, who, by drawing an artificial circle around the principles, circumscribes or restrains their natural operations and affinities, places them in precise the same condition, and values them for the same rasons, that the slaveloider does the slave. He dives them of their distinguishing attributes, degrades them to the lowest level by , making then instruments of a merely selfish purpose, and estantes them simply as a monopoly. Of course they are not received, cherished or valued on account owhit they really are; on account of their real as the property of the same control of their real as the property of the same control of their real as the property of the same control of their real as the same of the property of the same control of their real as the same service, when their dames are the same are the same are the same and the same are the same are the same are the same and the same are the s

and, sur the very reverse.

All great mideal principles contain the seeds of other smile, and so on other smile, and so on others smile, and so on indefinitely. In proportion as they are correctly inclinately. In proportion as they are correctly inclinately are considered and employed, or as they are permitted to resigned and on proper in their true character, to be free, and to oppose in their true character, to be free, and to oppose in the same true to the same true and their small smile to the same to the same true and their small smile small smile small small

Slieful canience.

There are two ways in which great principle may be arbitrarily circumseribed. I. They may be arbitrarily circumseribed. I. They may be reparted from objects to which they are allied by a wall of partition, and be confined, within the vall to a limited number of all other objects, now easily related to it than those without—or, They may be confined to that development of Senselves which they have already made, and thus termination of all other principles seminally con

In the commencement of the lemperance account of the commencement of the lemperance account of the commencement of the lemperance account of the lem



OUR COUNTRY IS THE WORLD --- OU:

BOSTON FRIDAY

e objections the utraists stitutional fetters for their feet. They are, a ons which you have arread ing to the Constitution, without rights, without tection, without hope in every state of this rand primary one. In the constitution of the constitution, before the high constitution of the constitution, before the high constitution of the constitution, before the high constitution.

The action has been subpened as a vitness in the trip pending between the anti-slavery movement and the constitution, before the high court of heaves and the civilized world; and the unequivocal testimony which it has given, has confirmed all the charges here alleged against it. The conductors of the political and the religious press, almost without an exception—the great body of professional men, lawyers, physicians, and clergymen—nearly all the merchants, manufacturers, and capitalists—the great majority of our state legislatures—nearly all on members of Congress—the great majority of congress—the states, and the great mass of the people, in church and state, with the President and Vice-President of the United States, at their head, have proclaimed to the great at their head, have proclaimed to the constitution of the United States—are violations of the mational compact, and will, if persisted in the dissolution of the United States—are violations of the united States—are violations of the united States—are violations of the mational compact, and will, if persisted in, result in the dissolution of the United States—are violations of the national compact, and will, if persisted in, result in the dissolution of the United States—are violations of the violation of the United States—are violations of the Constitution of the

extinguish the last ray of liberty and humanity. Most clearly has this nation shown, that, in its attempt to limit the operation of the great principles of the Doctaration of Independence, it declared war of extermination against them. The moment the people gave their assent to the doctrine, that mere power gave the right to direct the weak of all rights, they denied the inherent and inalienable right in all men to liberty; and became the grossed of apostates, hypoerties and assassins. By entering into a conspiracy to deprive the small remnant of Precedom's friends, of their only earthy shield of defence against the all-grasping encroachment of irresponsible power, viz. of free speech and a free press they pursued Liberty with the nurderous bowies knile into her last sanctury, and sought to plurge it into her heart while hanging upon the horns o her own altar, consecrated by the priceless sacrifi-

And yet they hesitate not to call theirs 'the lat of the free, and the hone of the oppressed' vaunt of their love of liberty and sympathy for the e slaved of all nations—to denounce tyrants, and d l cry tyranny; and they have the shameless effonte t to, celebrate annually the day which gave birth f the principles of universal freedom with songs ar semons; orations, processions, and feastings; wi the rear of cannon, and the beat of drun. Ala they are but the funeral obsequies over the grave

As the nation is now 'nee organized'—as it he dicircumscribed human rights, renounced its form of ultraism, and become conservative—as it has mas all freedom a monopoly, and embraced the doctrin of despots and tyrants—from henceforth let the pramble to the national creed, the Constitution, read-follows:—We, the sovereign despots of the Unit distance, and the constraints of the common efforma more perfect Babel, expending the common efformancy promote general corruition, and secure the curses of tyranny to ourselv and to our posterity, do ordain and establish Constitution for the United States of América.

pression, JAMES BOYLE.

To Sarah M. Grimke and Angelina E. Weld. The Woman Question, and New-Organization. DEAR SISTERS:

This is my apology for addressing you through a public medium—the subject on which I wish to speak is of public concern, and your connexion with it has been public.

YOUR FORMER VIE

The following is quoted from a living author. The author's name is not given, but those who have read his writings will find little difficulty in identifying him from his style. The sentiments are adouted by her who quotes them as her own.

anopted by her who quotes them as her own.

'Woman's rights and man's rights are both contained in the same charter, and held by the same tenure—they at both the root and the offspring of responsibilities. Consequently, I known nothing of man's rights or seman's rights. Human rights are all I recognized the contained that the seed of the body presides over and administers upon the rights and responsibilities with more contained to the moral, immortal nature, is to my mind a doctrin kindred to blaspheny—when seen in its intrinsic mater.—(S.M. Grimke, New England Spectator, Not

I tentreat my sisters to arise in all the majesty of moral power, in all the dignity of immortal being and plant themselves, side by side, on the platform of human rights, with man, to whom they were designed to be companions, equals and helpers in ever good word and work.—(S. M. G., N. E. Spectato, New 6.1837).

*The rights of all men, from the king to the slav are built upon their moral nature; and as, all mahave the same moral nature, all have essentially; as same rights. My doctrine is this—that, whatsoever is morally right for man to do, it is morally right for woman to do. I recognize no right but Marmer right and it is my solomn conviction, that, and this imponant principle is carried out in practice, vain will the efforts of the church to do any thing effectual if the efforts of the church to do any thing effectual if it her right to be consulped, all the laws and regul tions by which she is to be governed, whether church or state. The present arrangements of societ on these points, are a violation of human rights, a usurpation of power over her, which is working gre

If ecclesistical and civil governments are ordar do f God, then I contend that woman has just, much right to sit in solemn counsel in convention conferences, associations, and general assemblies, man—just as much right to sit upon the throne England, or in the Presidential chair of the Ut ted States, as man.—(3. E. Grimke, Liberato Oct. 13, 1837.)

THE QUESTION AT ISSUE—ARE RIGHTS BASED OF PHYSICAL NATURE?

Such were your views then. Who can dout their truth? Woman was no more made for mat than man for woman; man has no more authorit over woman, than woman over man; woman has no more responsibility to man, than man to, woman man, no more penal power over woman, than woman over man; woman, as much right to sit in judg ment on man, as man upon woman—as much right to govern man, as man top woman man has much right to dictate to him law; and woman has ment him, as the to govern we man—as much right to dictate to him law; and we hecause he is a much, as he to subject her to his will because he is a much, as he to subject the rot his will because he is a men, as he to subject the rot his will because the is a towan. Self-government is a much the right and duty of woman as of man. It is as much the right and duty of woman to protect man, an provide for him, as for man to protect woman, an provide for her; and it is no more the right and de



COUNTRYMEN ARE ALL MANKIND.

SEPTEMBER 18, 1840.

woman to fight in defence of man-so far as sex is dred to bla

It is supremely ridiculous, as well as grossly intious, to suppose that rights and responsibilities deund on ser. Not—are you a kumen being, but, are
ou a wosan or a man? must this question of the second of t

sis of our rights. If rights and duties go by see, sex must be the basis of accountability; and, of course, when the dissistation of sex is annihilated, as by death it will be, all the rights, duties and responsibilities, based upon it, must cease. What then is man, when gone out of time? when ser ceases? His rights, duties, and responsibilities are all gone. These gone, where is man? Arnihilated. The doctrine is inconsistent with the idea of a separate spiritual ex-

EXCUSES AND OBJECTIONS.

Is it said, that only noman's rights and duties depend on the physical statur; man's on the spiritual? Then woman has no spiritual nature; and being dead, is no more. To her the gospel is a scaled book; and Bethlehen, Gethsemane and Calvary, are naught. Resurrection, immortality, eternal life, are unmeaning words. She is an animal—nothing more: a mere piece of earth, animated, painted decked out, and given to man for his use.

ny. On it the Turk basis his views and treatment of swann. He reasons thus:—Man a spiritual nature; woman only a carnal. Rights and responsibilities, in man, are bised on spiritual anature; in woman, on physical. The spiritual is superior to hen physical—the latter made only for the use of the ormer. Hence man's spiection to man. Hence man's spifeth to use woman as the instrument of his lust and ambition. Hence, the sergific, and her exclusion from the nosque. What has younn to do with religion and with worship? She is a bosst—pretty, sprightly, intelligent, but a beast. Such is the end of such bottime, so vehencelly urged by the clergy in their Pastoral Letters, endersed by some abolitionists, and which is an essential ingredient of "nur-organization," that woman's rights and duties are based on

It is said that only some of woman's rights and duite depend on ser? Which? Defence, government, conscience, thought, speech, action—do any of these? Which? Defence and government? Woman, then, is recluded from armed defence of herself or others and from government. Because of her sex—her physical nature. Armed defence and government, faccording to the customs of the civil-zed world, and the instructions of Pastoral Letters, are the proregatives, of man. Say not to man, 'Love your enemies,' — Resist not evil;'—'Avenge my yourselves'—these precepts apply only to woman. Man's prerogative is to fight and butcher his enemies. Preach not, 'Let every soul be subject to the higher powers,' to man, but to woman. Her azis her forfeiture of the right to govern, and her ob-

NEW-ORGANIZATION.

Conscience, thought, speech, action—do these go by ser? Then appeal not to conscience—appeal to him. Why ask woman to dink? She has nothing to do with thinking. Man must think for her. A roomen think? specially in an anti-slavery convention with men! Why ask her to plead with the dumb? She is a rooman, and silence is her birthright when in a public assembly with men. Her zer constitutes a forfeiture of the right of speech, except at such times and places as men allow; and our Tappans, our Birneys, and Stantons declare it is contrary to the usages of civilized society, will throw a fire-brand into the anti-slavery ranks, prevent good and wise men from embracing abolition, and retard emancipation, to allow woman to speak for the slave as her own sense of fluty shall direct and the clergy, her own sense of fluty shall direct and the clergy, her own sense of fluty shall direct and the clergy, her own sense of fluty shall direct and the clergy, her own sense of fluty shall direct and the clergy, her own sense of fluty shall direct and the clergy, her own sense of fluty shall direct and the clergy, her own sense of fluty shall direct and the clergy, her own sense of fluty shall direct and the clergy, her own sense of fluty shall direct and the clergy, her own sense of fluty shall direct and the clergy, her own sense of fluty shall direct and the clergy, her own sense of fluty shall direct and the clergy, her own sense of fluty shall direct and the clergy, her own sense of fluty shall direct and the clergy shall be considered to the clergy shall be clergy to the clergy shall direct shall be clergy to the clergy shall be clergy to the clergy shall be clergy to the clergy shall direct shall be clergy to the clergy shall be cl

what is she do plead conscience and the voice of the divinity—the kingdom of God, which her? of the divinity—the kingdom of God, which her? of the divinity and the forest conscience as to them. where, and on what occasions and topics she may speak and act? Her sex limits her conscience, and commands her to let men say where, when, and on what occasions she may speak and act. The divinity, speaking through a woman, and that in the American A. S. Society! The kingdom of God stupin a comma's heart! Man is her divinity, and let her not presume to speak and vote but where, when and how he directs;—the enjing of her thoughts belong to man. So she must say to man—'Gon THI LAW; THOU MINE!. 'So say the clergy; so say Mahometans; so says 'new-organization,'—in effect. The clergy, the civilized and savage world agree that defence, government, conscience, depend on sex, not on spiritual nature and relation sing limits her in the use of them. And 'new-organization' anys, to allow woman to speak and act according to conscience in an enti-slavery convention with men, would make abolition odious to the elergy, and 'to good and reise men,' and retard emancipation. A remon raise her voice and hand with men in an A. S. meeting for the perishing slave! Though her eloquence be like an angel's, her are makes it an abonization—'o new-organization.'

Is it said, women is not previouded from speaking an aching with men, by new-organization, on account of the property with the property within the property with the property with the property within the property with the property within the p

pediency, not of principle. So much the worst Regard is due to those whose action has been base on principle, but there is no excuse for those who conduct has been the result of expediency. Rewoman of her right to speak and act for justice an humanity as conscience shall direct (knowing an acknowledging this right to be an essential part the spiritual and importal nature,) out of regard the rejudices and customs of the clergy and the civilized world! Wage war against the spiritua nature of half mankind to please ministers and politicians, and induce them to become abolitonista Make onset upon woman's right to deliberate an communicate, (an essential element of her more being,) to abolish slavery! Outrage the soul woman, and advocate a doctrine known to be 'kir red to blasphemy,' to court the favor of the wise and

good! Strange!
How could these brethren, if they have no conscience in this matter, thus transple on the conscience of woman? Having no conscience that
f-rbids them to hear, are they determined that woman shall have no conscience to prompt her to
speak? Are they yet to learn that no righteous
cause can be promoted by undermining the foundation of all righteousness? Either abolition is
wrong, or the course they pursue will indict upon it
great injury. Abolition is of God—therefore, the
latter must be true.

the anti-elevery subsprise from the burden of an offiora and extensions question? What is that odious
and extraneous question? This:—Does woman's
and extraneous question? This:—Does woman's
and extraneous question? This:—Does woman's
dividicates, depend on sez?. Oxienzibly, this is
the only question at issue, between old and neworganization. The new organizors were not willing
woman should speak and vote with men in anti-slavery meetings. This is all. This is the odious
foreign question. Odious to whom? To the 'new
organizers'? Some of the leaders say not—but to
the clergy and politicinar—the 'wise and good.
Odious to political mobility of the anti-slavery
enterprise, as defined by WILLIAM GOODELLi,
is, 'to contend for the inalicnable rights of ALL
men—to plead for our entire race—for rational, immorf alm moral beings—for the children of a common Father—for rights identified with their spiritual existence—rights essential to their temporal and
eternal, welfare.' Can it accord with the genius of
such an enterprise to deny to one half of mankind,
on account of ser, the right more 'inalicnable,' what
more 'identified with spiritual existence,' and what
more 'dentified with spiritual existence,' and what
more 'identified with spiritual existence,' and what
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more 'dentified with spiritual existence,'
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question, in its foundation, whether woman's right and duty to feel, thinks speak and act are based on ser. It took for granted, as a self-evident truth, that woman was a human being, and that, as such, her right to feel, think, speak vote and act, for the opportunity of the sense of the speak such as the sense of the sen

neutral to her temporal and eternal we harder. To do this was the 'American and Portige Antislavery Society' was the 'American and Portige Antislavery Society was the temporal society decreased to speak,
we end at for the slave, in the old society, as her conscience and reason should dictate. To remedy this,
and have a society where wannan should not be allowed to speak, vote and act with men for the slave,
so reason and conscience should dictate, was the
sole aroused cause of the new organization. The
new society does deny to woman her right to think
and give utterance to her thoughts as her reason
and conscience dictate, solely because of her ser;
thus wresting from her a constituent principle of
the "spiritual existence." This is the genius of
"new organization," every where—its distinctive for
"new organization," whose foundation is altifly to the "spiritual cientent. To cap the climax, this
"new organization," whose foundation is altifly to the "spiritual cientent. To cap the climax, this
"new organization," whose foundation is altifly to the "spiritual cientent. To cap the climax, this
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"new organization," whose foundation is altifly to the "spiritual cientent." The cap the climax, this
"new organization," whose foundation is altifly to the "spiritual cientent." The spiritual recalls on all "to beseech the God of all grace to
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TEMPERANCE.

Rechabite Festival.

On Toesday evening, the first annual festival of the ancient order of the Rechabites was sheld in Dun Edin Hall, and was attended by, we should think, at least 1600 individuals of both sexes. The appearance of the meeting was splendid in the extreme. The hall in which it assembled, lately occupied as a circus, its now elegantly fitted up for meetings, and though of great extent, was, on this occasion, crowded in every quarter with a well-dressed company. The chair was occupied by Mr. Troup from Aberdeen, editor of the Banner. Near him, on either side, sat several gentlemen well known for their untiring exertions for the amelioration of mankind. Among these were Wm. Lloyd Garrison, Esq., Nr. Rogers, Esq., and Mr. Remond, a colored gentleman from the United States of America; John Dunlop, Eq., of Greenock, and George Thompson, Esq., the celebrated champion of negro

Consideration.

The tee-total instrumental band and the vocal choral band were in attendance and performed frequential and with great effect. It is however to be regreted that scarcely any of our native Scottish missic was performed; for, however unch the foreign airs and the glees and catches which were played and sung may be relished by scientific cars, there can be no doubt that a good selection from the native airs and songs, in which Scotland is rich beyond all other countries, would have delighted the audience infinitely more

The first toast proposed was the health of John Dunlop, Esq., which was responded to with the nost rapturous cheering.

Mr. Dunlop replied in feeling terms, and express ed his gratification at seeing such an immease assemblage met to enjoy themselves on the principle of total abstinence. From the principle of total abstinence from the principle of the principle of the principle of the principle of the principle expression of the principle of the principle expression of the principle of the princ

George I hompson, Leq., next delivered an eloquent and powerful address. He entered in the most candid and manly manner into a detail of his own experience and history, as an adherent of the principle of total abstinence. He fouched humorously on the wonderful achievements of Father Mathew in Ireland as being beyond the feats of Saint Patrick.

Patrick,

And chased away the varmint.'

Thompson also spoke in glowing terms of ogs when he witnessed the great political le MAINE - Jus. Clarke, It syme; - Edward Southweek, Augusta; - A. Soule, Bath.

New-Hampshire - Davis Smith, Plymouth; - N.

P. Rogers, Concord; - William Willow, DoverVernour - John Bement. Woodstock: - Rowland

OLIVER JOHNSON, Printer.

WHOLE NO. 507.

from Galashiels, who spoke with great fervor and enthusias:n.

At this point of the proceedings, the gentlemen

At this point of the proceedings, the gentlemen om America entered the room, and were introduced o the meeting by the chairman.

Mr. Wm. L. Garrison acknowledged the kindness

He had always cherished the fondest desire to visit this country, and he felt delighted now that he had at length been spared to set foot on its renerated soil. During the few hours which had elasticable the since his article, he had seen many sights which excited his admiration, dives the many sights which excited his admiration, dives the many sights which excited his admiration, dives the content of the fest decreased in the fest decreased to the fest dec

'Then let us pray, that come it may,
As come it shall for a 'that,
When man and man, the world o'er,
Shall brithers be for a' that,
For a' that, and a 'that, i's comin' yet for a' that,
When housest worth through a' the earth
Shall bearthe gree for a' that.

Mr. Garrison delivered the words of the poet with some deviations from the original, which, although not improvements to a Scotch ear, heightened their interest by demonstrating the sterling and undepreciable value of the sentiments they convey.

considerable length and in a very energetic style He adduced some examples showing the beneficial effects of the abstinence pledge. He, however, took a mode of proving some of his positions which we consider open to exception, and by no means calculated to advance the cause he advocates. He requested and obtained leave from the chairman to put some questions to the vote, which he seemed to think were quite decivity, but which, in fact, had exceedingly little bearing on the points they were intended to settle. One of the questions put was whether those who induged in the moderate use spirits or those who aloged the moderate use spirits or those who aloged the moderate use of the settle. One of the questions put was whether those who aloged the moderate use of the settle of the

He urged the propriety of every one present doin; something to advance the cause of solviety. He particularly recommended to the patronage of techtory and the profit of which are devoted to progagate the total abstinence principle. He said it had been proposed to sent periodical publication, which is deduced to the profit of the patronage the profit of the profit

Mr. Steadman, a divinity student, connected with the Relief body, who has been a realous and successful advocate of temperance, said he would only occupy the time of the meeting to acknowledge the obligation he lay under to Mr. George Thompson. He looked on that geatleman as his father in total abstinence. Three years ago, he (Mr. Steadman,)

Mr. L

SELECTIONS.

The Friend of Man.

> Goodal, in his paper of Aug. 25th, sat length on my article which appeared andard of July 2d. He does not attempt ee either the fact or the argument there at aims to show that the Liberator and dard do not think exactly alike on some and misrepresenting my language, he joins the shapes which his own fancy has creafor which he can find no text, but in the groundless fancies of Joshua Leavitt. I do not to dispute such unggries as these, but we friend doodell wherein he lacks can

iend Goodell wherem ne mease cance.

me say that the anti-slavery enterprise
root, not merely of slavery, but that
lish all other distinctions of society, that
lish all other distinctions of society, that
lish all other distinctions of society.
BTR, RESOLVE SOCIETY INTO
RAL ELEMENTS!
so not true. This is a fulse representanguage and meaning, and made more
the tialies and capitals, which are all
dell's. In the first place, I was not deony of operation of the American Antiety, but simply stating a fact, as the baisom. The Liberator may have stated of operation, but simply

LET THE OPPRESSED GO FREE.

he wall is hung with evergreens and floo before you is a neatly furnished refreshine You turn to the right, and the gallery, value upon three sides of the Hall, is beaut

· LET MY PEOPLE GO.'

Still farther along—
'LOOSE THE BANDS OF WICKEDNESS.'
You turn again to your right, and you read, ending across the whole gallery in evergreen—
'ALL MEN ARE CREATED EQUAL.'
Below it is suspended the Doclamtion of Incendence, and the whole is ornamented with every contract of the contra

Turn once more, and you read—
LIBERTY.
A little farther along, and over the table furnish from Calais is seen—
'LOOSE THE HEAVY BURDENS.'
Süll farther along you read the last motto—
WY COUNTRY IS THE WORLD, MY COU.
TRYMEN, ALL MANKIND.'

at all.

COMMUNICATIONS

Envoy: from free hearts to the free.

I. published by the Juvenile Emanci

Such hearts seek not, devoted Messenger, But those where kindlier chords of feeling stir ;— Seek HUMAN HEARTS—and human hearts alone— Not such as pride and avariee change to stone!

M. W. C.

The Approaching Election

The Approaching Election.

EAST ABINOTON, Sept. 10, 1840.

SIR—The day is fast approaching; that will
try the souls of abolitionists. Blessed are
to are prepared to meet it in a manner befreemen! The great political formace is
ing 'heated seven times' botter than it is
to be heated. The abolitionists must pass
the flames: but God only knows how man,
will come out 'without the smell of fire
it regregates." It is high time for subdition disgrace No! Go

THE LIBERATOR

FRIDAY MORNING, SEPT.

of the esta free labor, appear to thousand of the white is said their place formerly. All their place of St. Jo married to the wind the said their place of St. Jo married to the said the said

We lare as a salary their n to the contained to the conta

stonable to the control of the contr

eral distinguished and able speakers will be

WORCESTER SOUTH DIVISION A. S. SOCI

By order of the Executive Committee, a special meeting of this Society will be held in Worcester, in the hall in Paine's Building, over Boyden and Feno's Store, on WEDNESDAY, Oct. 7th, at 9 o'clock, A. M.—A punctual attendance is requested.

JOS 8 W 8 11 - 6. JOS. S. WALL, Sec. WORCESTER, Sept. 18; 1840.

WORCESTER COUNTY, AND DISTRICT NO. 5

b nominate State Schalors for that a full delegation will be press By order of the State Centr West Boylston, Sept. 12, 1840.

SECOND ANNUAL MEETING OF THE NE
ENGLAND NON-RESISTANCE SOCIETY
The Second Annual Meeting of the New-Engl
Non-Resistance Society will be held in the clip
Non-Resistance Society will be held in the clip
Non-Resistance Society will be held in the
probably and the second of the control of the country are extractly and
cause in all parts of the country are extractly and

probably continue two or three days. Friends of the cause in all parts of the country are earnessly and a cause in all parts of the country are earnessly and a layer of the Executive Committee;

By order of the Executive Committee;

By order of the Executive Committee;

Ty Notice of the place of meeting will give screafter.

hereafter.

THE WORCESTER ANYI-SLAVERY PAIR.
Will be hold in Worcestor, October 7th and 8s
at the time of the meeting of the State Conventir
Individuals and Societies are carnestly requested
send in donations of articles and money, to MI
JOHN MILTON EARLE, Worcester, Mass.
July, 1840.

TEMPERANCE BOARDING HOUSE, JAMES W. HARRIS.

JAMES W. HARRIS

WANTED IMMEDIATELY,

POETRY

A NEW CHRISTMAS BALLAD A NEW CHRISTMAS BALLAI
out Father Mathete and the Temperance S
From Mayo to the Hill of Howth,
From Antrin to Cape Clear,
Come round me, all true Irishmen;
Come, lend a willing ear;
And all your hearts with puy shall swell
To hear the news that I will tell.

Long life to Father Mathew,
That noble priest of Cork!
May God preserve him stout and str That noble present him stout and a ...

May God preserve him stout and a ...

And speed his glorious work!

For Ireland, old Ireland, this is the happy day

Huzza for Father Mathew now!

Huzza! my boys, huzza!

Let Bonaparte and Captain Rock Their deeds of blood display; But Father Mathew's victories Are nobler far than they. He glories not in dead men's bones In orphans' sights, or widows' grow

But Temperance, spreading near and far Throughout his native isle,
Tis this that glads his patriot heart;
This makes the angels smile;
And all the saints in heaven above Pour blessings on his work of love.

The New Police may go asleep.
Poor fellows! what a pity!
They'll be a set of geutlemen.
Parading through the city; Parading through the city; For not a drunken fight or row Will keep their fingers busy no The Peolers(I) too may shut up shop our faction-fights are o'er;
All Irishmen are brothers now,—
We'll squabble never more.
The lawyers may hang up their wigs:
Their practice won't be worth two fig

The surgeons, and the doctors too,
Are tender-hearted men,
But now that Father Mathew's con
We'll have no work for them;

We'll have no work for them; For broken skulls and whiskey fever We'll banish from the land for ever. Let all the undertakers howl, Let all the undertakers how!,
The cemeteries too,
Let Cook-street(2) set up long and loud
A dismal pul-la-lu!
Plenty of christenings will be seen,
But funerals 'lew, and far between.'

But funerals 'lew, and lar between.'
The publican may close his trap;
For whiskey there's no sale;
No more our brains and honest gains
We'll spend on beer and ale;
No more our cash, like fools, we'll sho
To buy a coach for Johny Power.(3)

To mp a coast no solving tower (a)

Tim Doolin kept a public house:

He had a nice young daughter;

She dealt the glass with such a grace,

A new pian' he bought her;

And mulfs, and frills, and boas too,

Made her look bright while we look'd blue

That bought this new piant; it was the money that we spent
That bought this new pian'; it
But muffs or, frills we'll buy no more
For nice Miss Mary Anne;
Nor waste our health on Ireland's cur
Nor keep our bank in Doolin's purse

Nor keep our bank in Doolin's purse.
Good beef and mutton, bacen, pork,
Our hunger will disarm;
Good linen, cloth, and calico
Will keep our bodies warm,
With joy our tradesmen may look up;
We've toss'd away the poison'd cup.
Good shoes, good hats, good gowns, good
And many a nice new bonnet,
We'll have—and bread in slivers thick,
With butter thick upon it;
And smoking pots of stirabout, (4)
With milk galoret o make us stout (5)
Our harvest's wealth no more shall sile.

Our harvest's wealth no more shall gild The brewer and distiller; The baker is the man for us, And the jobly dusty miller. The nasty stuff we swilled of old Made us thin, hungry, poor and cold. We'll have good watches in our fobs, Good clocks behind our doors, Good carpets on our floors.

Pawnbrokers may go pawn themselves;

We'll keep our clothes on our own shelves

Ye chaudlers, glaziers, carpenters, All-men of honest trade, If Father Mathew goes on thus, Your fortunes will be made; We'll be so tidy, snug, and neat, When we the whiskey do defeat.

For each shebeen(?) we'll have a school,
For each grim jull a college;
Where the fell hangman plied his trade,
We'll plant the tree of knowledge;
And with the cash that made us brutes,
We'll found Mechanics' Institutes.

We don't forget in year long past,
How Crampton, Harvey, Cheyne,
And Carr and Edgar, smoothed our way
This glorious height to gain.
Then was the Temperance army small,
Now myriads answer to the call.

Let all the staunch old Tempera Join the tee-total band; Join the teo-total band; From north to south, from east to west, We'll conquer all the land. For Ireland, old Ireland, this is the happy Huzza for Father Mathew. now! Huzza! my boys, huzza!

To Cork, from Limerick and Conmel, Tralce and Derrynane,
Tralce and Derrynane,
Have thousands come to take the pledge,
From drinking to abstain.
Three bundred thousand(8) Irishmen
Have vowed they'll ne'er get drunk again

From Galway's mountains dark and high,
From Connemara's shore,
From Arran's isles, and Achill's cliffs,
The Connaught people poor,
Kilkenny's marble-streeted town
Sends thousands upon thousands down.

Sends thousands upon thousands down.

From Wesford's gray time-honored walls,

From 'Bannow's banks so fair,

By steamer, coach, and Bian's (0) car,

From Holycross and wild Clogheen,

From Holycross and wild Clogheen,

From Bantry Bay and Skibbereen,

From Shannon's waves, Killarney's lakes,

All take the road to Cork;

They come at Father Mathew's call,

To speed his glorious work.

For Ireland, old Ireland, this is the happy day!

Huzza! my boys, huzza!

Honor to Jack Smith.

Honor to Jack Smith,
And Hockings the Blacksmith,
Gay Billy Martin, that fights like a Tork,(10)
Dunscomb and Dawdon,
Great heroes that crowd on,
To help Father Mathew's most excellent worl

In smiling potatoes
No nation can beat us,
wives and our children shall smil
Now we leave off our quaffing,

They'll break their hearts laughing; tentment in Erin shall take up her seat

Then sing all together, With lungs strong as lent llelaghs and whiskey hav Plenty and piety, Peace and sobriety urish as long as from drinl Flourish as long as from arink we abstant
From Derry to Dingle
The money shall jingle;
Dearning and liberty o'er us shall smile
Frieodship, hilarity,
Comfort and charity
Make their abode in our dear native isle!

(1) The rural police, called peelers, after Sir Rob
Peel, by whose exertions they were ostablished.
(2) Cook-street is the principal emperium of could
(3) the weathy Dublin distiller.
(4) Oat meal boiled with water to a thick consence, seasoned with salt, eaten with milk or but and affording a most wholesome internal application a cold wriner's morning.
(5) Galore, an Irish word signifying plenty, abudance.

dance.

(6) Lashings, anglice, abundance.

(7) A shebeen is an unlicensed whiskey shop.

(8) This was true six months ago; now there are only about two millions of men, women, and children in the tec-total army.

(9) A poetical license for Banconi, a spirited and enterprising Italian by whom a system of communication by outside cards which had provided ago of public and a spirited and accommodation, and of course instrumental in promoting the civilization and improvement of the country.

moting the civilization, and improvement of the coun-y(0). William Martin, a baker in Cork, by whose scalous and presvering representation, the Rev. The bold Mathew was induced to become a tea-totaller Dinscomb is an indefisigable temperance man and a Church of England clergyama. Dowdon is a gentle maps who has also done much for the cause. But festided in Cork.

NON-RESISTANCE

For the Liberator.

William Goodell versus Non-Resistance.
William Goodell versus Non-Resistants was, that they had invaded the rights of their brethren, on 'the anti-slavery platforn'—that they, had insisted on the introduction of anti-slavery editors, as such, to discuss. I supposed I had fully substantiated this charge. I proceive from the Liberator of Aug. 21, that you are not dissipaced to admit the charge proved. And yet I cannot find that you are ready to admit my right, as an anti-slavery editor, to oppose, by argument, the innovations which non-resistants have introduced. You thus confirm, while you dony, my position. You "do-indeed say, that if the abolitionists of New-York are willing that a part of their paper should be devoted to a foreign topic, very well, but it should be distinctly understond, you say, that it is 'a foreign topic.' So that, according to this novel concession, you admit the right of abolitionists to popose 'non-resistance' principles and measures in their distinctly understand, you still hesitato to conceive their right of so doing: But if they believe, and desire to show abolitionists, that the measures introduced any non-resistance as a 'matter entirely distinct and event of the manifestion of the proper should be caused 'non-resistance' as a 'matter entirely distinction." But what if I believe those principles to be antipolise—antagonisms. I lave to am a pasting the very measing which lead to the laterator of the proper should be an analysing and the laterator and any still believe those principles and the laterator of the proper should be an admitted to the laterator of the laterator of the proper should be an admitted and the laterator of the proper should be an admitted to the laterator of the proper should be an admitted to the laterator of the proper should be admitted to the laterator of the proper should be admitted cuss 'non-resistance' as a 'matter entirely distinct from abolitonism." But what if I believe those principles to be antipodes—antagonisms? Have I no right, are an abolitonist, to say so? But I perceive I am asking the very question which the Liberator has already denied my right, to ask, in my own collaboration of the same of the same and the same already denied my right to free discussion to abolitionists who believe 'non-resistants deny the right of free discussion to abolitionists who believe 'non-resistants have or have not, sought to engraft their peculiarities upon the anti-slavery movement, I believe that their principles and measures, if successful, will overthrow abolition—that they have been practically carried out. I claim the right, because it is my dayt, to declare this opinion, and to declare it as the editor of an official anti-slavery paper. This right which God gave me, you deny, and forbid me to exercise.

And you do so, I must still, affirm, at the same

you deny, and forbid me to exercise.

And you do so, I must still affirm at the same time that non-resistant editors of afficial anti-slavery papers make use of those papers to promulgate the principles of non-resistance. This statement of mine you denied. I cited in proof the National Anti-Slavery Standard as saying—We are far enough from going the doctrine, that this government is ordained of God.' And I asked you whether this was not a declaration of non-resistant doctrine. To this inquiry you respond, in your 23th note—'What if it is? Is tay less a doctrine of the constitution, on that account?' A remarkable query, to be sure!—'Mad if it is? 1' Why, then the National Anti-Slavery Standard proclaims the doctrine of no civil forced, thut you denied) it had done! Whether or no this non-resistant doctrine were a doctrine of the Anti-Slavery Constitution, was not the question in debate. It was, simply, whether the Standard had promulgated the doctrine. If you now go so far as to intimate that the Standard was justified in promulgating that doctrine, were a doctrine of the Anti-Slavery Constitution, what do you do? Why you only insist that the non-resistant doctrine of more insigned to the standard had promulgated the doctrine. If you now go so far as to intimate that the Standard was justified in promulgating that doctrine, because it is a doctrine of the Anti-Slavery Constitution, what do you do? Why you only insist that the non-resistant shought to engrather promulgate the standard was justified in promulgating that doctrine, because it is a doctrine of the Anti-Slavery Constitution? It shis your way of disproving my statement, that non-resistants had sought to engral their people of the standard was a such as a suc

not worth to-with quotations, nor spena using quotation from the Anti-Slavery Stanon my quotation from the Anti-Slavery Stanon not satisfy you of my correctness, and eli-you a retraction, I need spend no farther ouestion.

you a retraction, I need spend no farther time on that question.

You deny, as 'unfounded and cruel,' my allegation that 'non-resisfants avail themselves of their into bro

In this, I uncerstand you to repeat, in substance, denial so often made, that the woman questic and the civil government question have been by posely introduced by non-resistants into anti-sla ry meetings. But can you deny that one of the questions was 'purposely introduced' by them it the late Anti-Slavery Convention in London 'you say, as you seem to have done, in your 2 note, that the measure there advocated was not culiar to non-resistants. You affirm that your vio of women's rights are practically recognized many who are not non-resistants. It this rate, the way, the peculiar views of non-resistants when the promotion of the property of the

asures, the result in feeble and the series of the series ar principles ook in the fac

hem? You will not admit, I perceive, that 'any body yer attempted to defend the principles of non-re-istance in the Friend of Man!! But Henry C Yright says, you know, that I admitted James C ackson to defend them there. Yea! That I de ended them there, myself! I shall leave you and riend Wright to settle that matter with each other Von says in your 32th nate, if would take un the matter, if I w
h sides
; yet,
sition,
! Ho

and H. C. Wright for refusing, (as ediend of Man,) to be tre

o be forbidden the right to do so, my your 21st note, Hearn that you maintain of neutrality. But the editor of the Eman I mistake not, was first denounced for his in the controversy, and then denounce fing on the proserribed side! That proc of neutrality, by the bye, which you so from an old document of the American ry Society, was ungratefully required. duty of neutrality. But the tor, if I missake not, was first traility in the controvers, as declaring on the proscribed tion of neutrality, by the by quote from an old document. Slavery Society, was ungraown overthrow—a good rease why that form of gradualism civil-government system show ed as a matter foreign to 1 Another argument for the a nished in your 8th note, wher that nobody's definition of joining an Anti-Slavery Stime when the Liberator's direction when the Liberator's direction when the Liberator's direction when the Control of th

drawn from the American slave code, and who olitionists regarded as slanderers those who ch them with seeking to abolish the wholeson straints of penal law.

And this brings me to notice the singular at you have made in your 20th note. If the anti-try enterprise is not to be defined nor restrict any body's definition of slavery, for what p of the Sanadard, in its connexion, admits of no possible construction of its meaning. The x was professedly presenting 'THE TRUE IS ON WHICH A DIVISION IN OUR RA HAS BEEN MADE UP.' And he does not end that those who differ from him, are not exhostile to the American slave system, with hill had explicitly recognized them as aborethren, who ought not to 'forget the common in their 'fraternal zeal to cripple each other! speaks of them as men who had just opened very, for the first lime, to see where the anti-sl. seed you sith a pro-sleavity theorems have 1 seed on fill a pro-sleavity theorem and when have 1 seed on fill a pro-sleavity the standar ecclesiastical anti-slavery connexions, in to the Liberton's advice? Was it in the 'FOFULAR THEOLOGY' of Thomas Episcopal commentator, that 'the gloty quires' that a pro-slavery 'clergy be proach and a mocking even among the religion itself will be disgraced? Please Yours, truly, WM. GC

MISCELLANY

Morals of a Politician.—The Opium China Question. From Blackwood's Magazine.

We claim attention from the public on ir relations, present and to come, with

We claim attention from the public on the state of our relations, present and to come, with China.

We do not wish to disguise that our views tend to the policy of war—war conducted with exemplary vigor. It is better to meet openly from the first an impression (current amongst the hasty and undistinguishing) that in such views there is a lurking opposition to the epipions of the conservatives. Were that true, we should hesitate. It is a matter of great delicacy to differ with one's party; and it is questionable whether, even in extreme cases, it can be right to publish such a difference. Once satisfied that the general policy of our party is clamorously demanded by the welfare of the country, and have a such a difference. Once satisfied that the general policy of our party is clamorously demanded by the welfare of the country, and have a such a

because, by that time, the final destinat goods is apparent. And our own gov home—but having pouce to sustain their somewhat further; they make prize at sea which are self-demonstrated as contral who in his senses ever held the monstroi

and means to enforce that blockade.

War, as a measure of finance—as a mere source of a delinquent and failing exchequer, is tainly less likely to succeed with an empire like of a, so compact, so continental, so remote—and, yound all other disqualifying circumstances, so it againc,—than with any other in the known we "A war for money, a war for indemnit cannot be a hopeful war against a lazy, torpid be without colonies, ships, commerce, and conseque ly without any great martime dopots. A rich spide, a golden coast, that is what we need to mal naval war lucrative. But what then? We need for other purposes than instant gain.

Amongst Chinese idolaters, we view Americans as one with ourselves. They are Christs. They have mherited from ourselves, as children the same enlightened liberty, the same intolera of wrong.

What we want of Oriental powers like Chin capable of a true civilization, seni-refined in ners and mechanic arts, but incurably savage moral sense, is a full explanation of our me under an adequate demonstration of our power. It is now certain that we must have some imilitary expedition against China.

THE TRAVELLER'S FRIEND. In Madag grows a singular tree (Urania) which, tron crty of yielding water, is called the travelle It differs from most other trees, in havi branches in one place, like the sticks of the feathers of a peaceck stall. At the of each branch, grows a broad double, le feet in length, which spreads itself out v fully. These leaves radiate heats or raj

ARAR WOMEN. Let me here add my humble testimonial in their favor to that of so many travellers who had gone before the control of the control

says that the engine and tenuites in eight mi land rail-way lately run ten miles in eight mi being at the rate of seventy-six miles an hour!

A. S. JORDAN.

a to order, or 1 Aug. 14, 1840.

paired. * Aug. 14, 1840.

TO WHIG LADIES,

THE Subscriber has manufactured a new artic containing appropriate devices and adapted sie to present fashions, which fie calls the LOC CABIN LACE COMB.

A. S. JORDAN, No. 2 Milk street.
August 14.

FREE COTTON GOODS,
CALICOES.
Odo do Canton Flannel.
Apron Checks.
Colored Muslins, 4-4 wide.
Colored Muslins, 7-4 wide.
Colored Muslins, 7-7 wide.

ting Cotton.

Cotton and Linen Table Diaper.

Cotton and Linen Table Diaper.

Printed and Plain Grass Cloths.

Wicking and Cotton Laps.

Fine Linen Thread.

Superfine Bed Ticking, 4-4 wide.

Cotton Paralson Stuffs.

Men's and Women's Cotton Hose.

Also a full assortment of SHLK, LINEN, WOOLEN, and WORSTED GOODS.

Orders from a distance promptly attended to.

Oraces from a distance promptly attended to.
CHARLES WISE,
North West Cor. of Arch and Fifth sts.
Philadelphia; 9 mo. 2.

Philadelphing 9 mo. 2.

New Books,
For sale at the A. S. Office, 25 Cornhill.
PREDOM'S LYRE.—A new Anti-Slavery Hyur
Book, compiled with great care, and just from the
New-York press. Price 37:1-2 cents.
PREEDOM'S LYRE.—A new Anti-Slavery Hyur
Book, compiled with great care, and just from the
New-York press. Price 37:1-2 cents.
Price 36 Girt, or Scalineats of the Free.—A
collection of original pieces of poetry and pross. Published at Harford, Ct. Price 50 cents.

Action of the Pollen-Delivered before the Massachusetter
Anti-Slavery Society in the Marlboro' Chapel,
Boston, April 17, 1840. Price 17 cents.

[IT The above are all works of poculiar interest.]

JOHN CURTIS, Jr., Tailor,

JOHN CURTIS, Jr., Tallor,
No. 6 dan St., 3d door from Union St. Boston.
CONSTANTLY on band, a general assortment of READY MADE CLOTHING, which will sold at prices to suit the times.
Also.—Cloths, Cassimeres, Vestings, Stocks, Hdkf-Gives, Gentry, Sorter of Stocks, Stocks, Hdkf-Gives, Gentry, Sorter of Stocks, Gentry, Sorter of Stocks, Gentry, Stocks, Gentry, Gentry

GENTEEL BOARD.

GENTEEL BOARD.

GENTEEL BOARD.

A 24 Franklin Place, near the Odeon. D

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, preferring private accommodations, are invited to religious. The LEER. BOARDING HOUSE,

JAMES HARRIS, THOMAS JINNINGS,

THOMAS JININGS,
Practical Surgeon Dentist,
16 SUMMER St., (at Dr. Mann's office.)
FILLING, Seiting. Extracting and Regulatin
Freeth. Teeth filled with pure gold, or the cele
brated Lithodeon. By the use of this valuable and recently discovered article, thousands of Teeth can be
saved, which, for the want thereof, other Dentists are
compelled to extract.

Mineral Teeth inserted with pivot or on gold plat
from one to an entire set, in the most perfect and de
rable manner. Terms low and all operations a
nated. Mr. J. respectfully invites his friends and h
public to call and examine his practical specimens
plate work and mineral Teeth.

34—ep\$m.

H. L. DEVEREUX. Book and Job Printer,

The OFFICE is furnished with good type of the open with all the fashionable Job Type from the cipal Type Foundries, in the United States, for Mara Fancy Jobs.

BOSTON MERCANTILE JOURNAL.
HE BOSTON MERCANTILE JOURNAL
ne swapper published every Thursday, dev
ne sews of the day, and to scientific, literary
cellaneous reading. It is an advacate of ten
and all the moral virtues. But while its ai

paid within all weeks.

Evening Mercantille Joernal,
This is a Daily Evening paper, the subscription
This is a Daily Evening paper, the subscription
paper, the subscription paper, the subscription
paper of which is \$3 a year. It contains a careful sy
nopsis of all the news received by the Southern main
feach day on which it is issued—and takes a high
and in favor of temperance, and of the general prin

being at the rate of sevenly-six nutes on hour?

The following is an extract of a letter from an officer on board the United States frigate Potomac, dated Rio Janeiro, July 3, 1840.

'You will, I am sure, be glad to hear that of a crew and officers amounting to 270, about 230 have roluntarily stopped their grog, and I have strong hopes that before the cruise expires, the number will be increased.—Balt. American.

Boarding School for Young Ladies

AT CAMBRIDGE, MASS.

BY HR. AND MSS. MACK.

THE Academical Year commences the secoal & Commence of the Comme

eside in the family.
TERMS.
BOARD—(Due in advance,) foone quarter—summer or fall, \$4

one quarter—summer or lan, 520—no \$50,... Turntos, (per quarter) English or Ck. \$20; caltivation of the voice, and sing \$20; caltivation of the voice and sing Miss Yorso, who boards in water colors, \$15; VAUTIS, from England. Teacher VAUTIS, from England. Teacher Mr. LASSA, from Italy. Miss Cen Principal. Miss SASCE, Assistant Pa J. MACI Cambridge, March 10, 1840.

Dearborn's English and Classical School THE Subscriber continues his School at School St. All who wish for good interest and close attention are invited to call. The scholars received on reasonable terms.

E. B. DEARBORN. Boston, July 23, 1840.

Boston, July 23, 1840.

NORMAL SCHOOL AT LEXINGTON.

THE Fall Term of 15 weeks will commer as

The design of this Institute of the prepare Fealer

The design of this Institute on the admired during any
part of the Term, provided they can while during any
part of the Term, provided they can while during any
part of the Term, provided they can while the commerce
good moral and intellectual character; 2 Area
good moral and intellectual character; 2 Area
good intention of the commerce
presents o years teacher; 4. Satisfactory transfers. The shortest time of continuace was branches. The shortest time of continuace was branched. So year; but qualified popils, any isa school is one year; but qualified popils, any isa factor of the same transfers. Board & C. PERICE, Principal, Sci. (Fig. 1).

Lexington, Aug. 12. C. PEIRCE, Princip (N1. BOSTON FEMALE ACADEMY.

BOSTUN 1.

Established in Building No. 5, Jan
THIS Academy was opened for 1
pupils on the 3d day of August,
pural superintendence of FRANC

1-41 and Miss HELEN This Academy was of pupils on the 3d day general superintendence. A. M. as Principal, and M service Principal, Miss years past, Principal of the cell, which, under her so highest rank as a school plished education of your struction in this Academy character, conducting the ciples through all the h by a steadily progressive to be of a strictly practic an eminent degree to ind an eminent degree to to expand and invi The utmost attention of the heart, and the manners. Nothing

ion to the daily ex

entlemen are engaged to cone upon Mental Philoso Belles Lettres, Composition In addition to the other a emy affords, the Principal obtained Mr. Heilge's grose of the young ladies con as a promenade, in their amusement.

as a promenade, in their musement.

The proprietor intends in paintings, in addition to and also to preserve it in the tior, during the custing year der of its arrangement—the plants—and the retirement cated in the immediate viewill admit of comparison with this city.

Applicants
further information, ar
Academy, or at 8, Ave
The Principal has

Painting.
LOUIS M. F. MIGNAULT, Teacher of Fan
Aug. 12. 3m NOTICE.

James Tolman, of the late.

James Tollman, of the late firm and Tolman, has taken the store rec's by Winckley and Dickenson, No. 6. Co. Congress Street, nearly opposite the old He will constantly be supplied with sorment of first rate MERCHANT GOODS, which will be sold at the prices.

rices.

By particular personal attent
f the business, he will be able or the business, he will be able to in a perfect and satisfactory manne of his friends and of the public is a ed.

BOARDING IN NEW YORK.

Boarding House for Seamen.

WILLIAM P. POWELL & GEORGE A RODE No 61 Cherry, between Resevelip. Cooks, Stewards and Serbis house, will have their choinghest wages.

AGENTS OF THE LIBERATOR

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end.

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