THE LIBERATOR:
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Oliver Johnson, General Agent:

☞ To whom all remittances are to be made, and all letters addressed, relating to the pecuniary concerns of the paper.

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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.

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

OLIVER JOHNSON, Printer.

VOL. X.—NO. 46. BOSTON, FRIDAY, NOVEMBER 13, 1840. WHOLE NO. 515.

SELECTIONS.

From the Cincinnati Gazette.

Forgery—Another Last Card.

A letter from New-York, received in this city yesterday, encloses a handbill issued from the office of the *New Era*, a Van Buren paper, though *purporting* to come from the *Emancipator*, an abolition paper. The letter to which is affixed the name of *W. H. Harrison*, is A BASE FORGERY—GEN. HARRISON authorizes us to pronounce it such, and to say, moreover, that he NEVER WROTE A LETTER OF ANY KIND to Messrs. *Tappan, Leavitt and Dresser*. The whole trick, it is at once apparent, is intented to operate against Gen. Harrison in the South. But the southern people, it will be found, are not so green as to be deceived by such a paltry humbug. Read it:

Emancipator Extra.

We hasten to lay before our readers the following interesting correspondence. It speaks for itself. And in accordance with the views therein expressed, we shall remove from our next paper the name of James Birney for President, and substitute that of General William Henry Harrison. And we hope that all our abolition friends will use their exertions to elevate to the Presidency one who is (as will be seen) *pledged* to carry out some of the most prominent and essential views of the friends of the African race. All who may receive this circular will be doing service to a good cause by giving it as extensive a circulation as possible.

NEW-YORK, Sept. 21, 1840.

William Henry Harrison:

SIR—The subscribers have been appointed a 'Committee of Correspondence' on the part of a large number of your fellow-citizens, to communicate with you on a subject of vital importance, we think, to a numerous and rapidly increasing party in the free States of the Union. The time is near at hand when the choice of the people of this country will fall upon you for the office of President, or upon the present incumbent.

You are probably aware that the abolitionists of this State have nominated candidates for President and Vice President of their own; still there are many, and ourselves among the number, who deem it unadvisable to run a separate ticket, when they well know that by so doing it only insures the election of Mr. Van Buren, whose views on the subject of slavery are so entirely hostile to our own, that we should look upon his re-election as a grievous public calamity. We must then, as a party, choose between yourself and our nominated ticket, and if we could be assured that your views of the evils of slavery accorded with our own, and that you would use your official station to abolish so great an evil, at least in the District, we should, almost to a man, drop our own ticket, and unite our entire strength upon yours.

You will excuse our frankness and candor; the deep interest we feel on this all-important subject must be our apology. An early reply is urgently requested.

Your obedient and very humble servants,
ARTHUR TAPPAN,
J. LEAVITT,
H. DRESSER.

CINCINNATI, Oct. 2, 1840.

Gentlemen: Your kind letter of the 21st ultimo, came duly to hand. The subject on which you address me, I look upon as one of the greatest importance to the people of this country, though I have generally refused to answer the numerous queries addressed to me, generally from my political enemies, knowing they were intended to injure me with the South. In my letter, however, to Judge Morris of Massachusetts, which he had the liberty to use in any way that he thought proper, *except to publish*, I expressly state my views on the abolition question. I therein state that I joined an abolition society in Richmond at the early age of eighteen—that I have seen no reason to change my views on the subject since. And I will now farther state, that I believe Congress has full and complete power to legislate on all subjects relating to the District of Columbia, and should use that power by abolishing slavery in the District. And although Congress, perhaps, has no power to interfere with slavery in the several States, yet so anxious am I to see this immense evil put down, that I would willingly sign a bill, should one pass Congress, appropriating all the surplus revenue for the purpose of purchasing the slaves, or for indemnifying the States that should voluntarily abolish the system. The appropriating the surplus revenue for this purpose is no new idea with me. It is one I have long entertained, and have more than once so expressed myself, and I hope yet to live to see so desirable an object accomplished.

You are aware, gentlemen, that this is a delicate subject for the peace of the South, and whatever is done should be done with much caution. You probably have seen my letter to Mr. Lyons of Virginia. You will, of course, know what kind of estimate to place upon that, written as it was to a *southern man* and a slaveholder. I have refused, gentlemen, to make promises or pledges to any great extent, during this canvass; but the great contest is so near at hand, I have no hesitation in declaring the above as my sincere sentiments, and hope you will find them to accord, at least in part, with your own.

I am, gentlemen, very respectfully,
Your obedient servant,
W. H. HARRISON.

Arthur Tappan,
J. Leavitt,
H. Dresser.

From the New-Hampshire Panoply.

Alanson St. Clair.

DEAR SIR:—

In a Circular, recently addressed to clergymen, by the Executive Committee of the newly organized abolition Society, Messrs. Tracy, Putnam and St. Clair are recommended as Christians and clergymen. The language of the Committee is this: 'We will never, unless *deceived ourselves*, employ any man as lecturer, whom your need for a moment hesitate to invite to your pulpit on a week day, or the Sabbath,' &c. Now, sir, in reference to *one* of these agents, at least, whom the Committee without hesitancy recommend to our pulpits, acting upon their own avowed principle, I must believe they are *deceived!* Mr. St. Clair is the individual to whom I refer. He told me, himself, a little more than a year ago, in Massachusetts, if I rightly recollect, that he had been a preacher of Universalism, and subsequently a Unitarian preacher. And I recollect, distinctly, that he then expressed doubts upon the subject of the Trinity. Now, sir, it is very probable, if not certain, that Mr. St. Clair has never been a member of any ecclesiastical church, or licensed or ordained by any ecclesiastical body, whom we would recognize as Christian ministers.

What is the ground, then, upon which this Committee (some of whom, as I understand, are Congregational ministers,) recommended Mr. St. Clair as a member and clergyman, to evangelical churches? Do they suppose, that his lecturing a few months upon slavery does of itself constitute himself a preacher of the true gospel? Or have they adopted that other wild notion, that any individual may harangue our congregations on the Sabbath?

Whatever may be the views of the abolition committee, upon these points, my hope and belief is, that there are *very many* churches and ministers who will *hesitate* a great while, before they will receive men as *Christians* and *ministers*, men that have never been regularly received and approved.

If you think these suggestions, in their present form, or arranged in a better, would exert any influence to preserve order in the churches, you are at liberty to publish them. A. A.

———, N. H., Oct. 1840.

SCOTLAND.

Letter from James R. Campbell, M. A.

MONTROSE, Oct. 14, 1840.

MY DEAR SIR:

From your known zeal in the anti-slavery cause, I have every confidence that you will give the enclosed Address a place in your honored publication, the Liberator, and use what other means are within your reach for its circulation. Whatsoever expenses you may incur in fulfilling this desire, I shall gratefully remit, on receiving account from you of their extent. It is only in the general I can call you my friend; yet I am proud to know you, and to have given a speciality and distinctness to my knowledge of your public worth, by extending to you, along with others, the right hand of sincere fellowship on your recent too brief visit to the city of Edinburgh.

Believe me, my dear sir,
Yours ever faithfully,
JAMES R. CAMPBELL, M. A.

W. L GARRISON.

AMERICAN SLAVERY.
REMONSTRANCE FROM THE CONGREGATIONAL UNION OF SCOTLAND.

To our Fellow-Christians in AMERICA, the Address of the Annual Meeting of the Congregational Union of Scotland, held in Dundee, on Thursday the sixteenth day of April, 1840.

OUR BELOVED BRETHREN,—In fulfilment of a resolution passed at the Annual Meeting of the Congregational Union of Scotland, held in Dundee, on the 16th day of April, 1840, we again address you. We feel the utmost freedom in renewing our communications with you on the painful subject of slavery, because we are more than ever satisfied of the truth and urgency of the reasons against the system of slavery, which have been embodied in the addresses, emanating from the same body, for several years successively; because in pressing our views upon your careful and devout consideration, we are using a right which our common profession of Christianity gives; and especially because the representations of former years have been received and acknowledged by some Christian communities amongst you, in a manner so kind and fraternal, that it would be as ungenerous as unwise in us, not to renew these tokens of our fervent interest in your spiritual welfare and religious reputation.

It gives us the highest pleasure to know that so many of you are convinced, as well as ourselves, of the sin of slaveholding and slave-dealing; and that you are moved, in consequence, to use the most strenuous and persevering exertions to cleanse the land from its abominations. Brethren, our hearts are entirely with you,—our prayer is, that the number of such may be 'greatly multiplied,' that your counsels may be wise, your zeal untiring, your efforts united and effective, your success speedy and abundant. It is a much more grateful task to concur and congratulate, than to remonstrate and reprove. We would rather be called to stimulate our American brethren, when they were already active—to touch responsive chords in the bosoms of those who were 'willing of themselves'—to strengthen the firm purposes of sincere and vigorous godliness, than to complain of sinful apathy, or to arouse from inactivity, which implicates them in the crime which they do not denounce. It is with disappointment, and distress, and shame, to which you can perhaps scarcely give credence, that we look at so large a body of professing Christians in your country at this moment consigning their fellow-men, some of whom are professors of the same faith with themselves, to the wrongs and indignities of hopeless bondage; whilst many more, not slaveholders or slave-dealers, are the strenuous defenders of the existing system; and many more, protecting and fostering it by their connivance and countenance. The slave system, as it exists in your country, is awfully comprehensive of evil; the crimes which feed and sustain it are nameless for their enormity; the vices which it nourishes in its various departments are wide-spreading and executable; the wrongs which it inflicts on the body, mind and spirit of the bondman (and of him who holds him in bondage) are incalculable; and our amazement exceeds utterance, that any professing the name of Christ should not see and own the system to be, throughout, intensely criminal,—should not, at every hazard and sacrifice, escape from the contact and contamination of such a physical and moral pestilence, —should not, as by the instinctive and irresistible impulses of his nature, devote himself to denounce and destroy it. We cannot but think, that if our brethren would calmly examine the system, by the lights of holy scripture (not to speak of natural reason and equity,) and deliver themselves from the delusive subtleties of abstract speculation, they must surely conclude, that they could not, in consistency with their Christian profession, without a dishonorable stain on their character, without a withering blight upon vital religion, and a most manifest bounty upon wordliness and infidelity, actively support, or in any way countenance, such a system. With what truth can they hold forth the gospel of Jesus Christ, as a system of which the features, and withal the fruits, are righteousness, mercy, love and purity, if it can cover under its name, or shelter by its doctrines, a system, of which oppression, and cruelty, and crime, are 'the spirit and power?'

To hold their fellow-men in bondage, as absolute saleable property, is a sin in any; and can the professed followers of Christ, who bow to his sceptre, venerate his laws, and have learned at his feet the spirit of meekness and benevolence which he breathed and inculcated, put their hand to this work of wickedness? Experience and observation teach us the great power of prejudice in biassing the judgment; and for this, brethren, we would allow amply in your favor; but, can you hide from yourselves, that, in countenancing and supporting slavery, you are living in sin? Are you not assured, if you reflect, that while this sin is cherished, your souls must be blasted and withered, that prosperity must be established, as if by a law, in the hearts of the worshippers of that God who will have men to 'lift up holy hands' unto him; and that the godliness which will survive such habitual quenching of the Spirit, must be transformed into the 'spirit of bondage'—the very drudgery and dregs of spiritual life?

You allow it, brethren, to be a truth in morals, that our consciences may be charged with the guilt of practices in which we do not actively or directly share, if these practices are sheltered by our countenance, and protected by our silence respecting their enormity, or our inactivity towards their restraint and abolition. On this principle, if you leave any legitimate means unemployed, or any practicable or probable methods unattempted, for removing this disgraceful and cruel system from your borders, you become its patrons and protectors. It is possible that we, at this distance, may not be fully acquainted with all the difficulties of your position as a nation, especially of the several States in relation to the Union; and it is possible we may have underrated these difficulties. We are not conscious of wronging you even in thought. But, taking these obstacles at their highest estimate, unless they forbid any movement whatever on your part in this great enterprise of mercy, you are bound, as men and as Christians, to make what exertions you can. If you hath not full liberty of action, it is yours to use the liberty you have. You have not every advantage desirable or possible for contending with this gigantic evil; but great advantages may be procured and created. Inactivity cannot be guiltless until you have done 'whatsoever your hand findeth to do.' Brethren! necessity is upon you,' and harsh as the judgment may seem, we cannot see our escape from the obligation, but by dishonoring or abjuring your most holy faith.

A most urgent reason for immediate and uncompromising hostility to the system of slavery, arises from the fact, that thousands who are members of your churches are the active agents of its unmitigated horrors. A most injurious and fatal element is thus diffused throughout the religious community: 'a little leaven leaveneth the whole lump.' Association tends to bring men to a common level. In the soil of such hearts, godliness cannot flourish. The other portion of the church must, by communion with them, be deteriorated and corrupted. The tone of spiritual principle and sentiment is lowered. The whole church is brought into fearful danger and certain injury. There is, of necessity, a reserve in the general heart in favor of notorious injustice and iniquity,—sound spiritual health is therefore impossible. And by so much as the character of the church is stained, its influence for good is diminished. Men are compelled, despite of every contrary inclination, to view with suspicion even the religious activity and enterprise of a community thus seriously vitiated;—what would in other circumstances be regarded as the unequivocal indications of spiritual prosperity are distrusted, and with apparent reason, as if they were the uncandid attempt (not unknown in the history of the church) to cover the neglect of one duty by counterbalancing zeal in the discharge of another. Bethink you, dear brethren, of these consequences, which your own spiritual sympathies will set before you, we trust, with greater effect than the most elaborate portraiture by us. If vital godliness decay in the church; if the fountain of spiritual health be poisoned, whence are to come the streams to refresh and beautify the thirsty land, and change the wilderness into a fruitful field? There is but one way in which such a dreadful calamity may be averted:—'Wash you, make you clean, put away the evil of your doings from before the eyes of the Lord; cease to do evil; learn to do well, *seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.*'

But such a change we cannot anticipate while the great body of you admit and cherish so inveterately the prejudice against color. This prejudice, of which the friends of justice and humanity complain, as one of the main supports of the slave system, and one of the greatest barriers to their successful struggle with it, we can think of, only with amazement approaching to incredulity. It is a weakness we can scarcely allow in you. It is an infringement of right reason quite unworthy of an enlightened people. It is based on a falsehood, to which facts, palpable as noon-day, are giving contradiction; for the persons who are despised for a peculiarity merely corporeal and superficial, are the owners of the high faculties of man; and many of them, by the cultivation of their mind and the virtue of their character, may be an honor to any country, and an ornament to any society. It is vexatious injustice to punish as a crime what none can with any show of reason allege to bear that character. It is an indication of impiety; for it pours contempt on the work of God, and quarrels with the decrees of his providence.

If it were necessary to extend our reasons further for the course to which we affectionately invite you, we should bid you cast your eyes on your rising youth, the pride of the nation, the hope of the church. This stain on your name and religion cannot escape their observant eye. They will very likely be perplexed and confounded by the manifest contrariety of your principles and your practices. When they see a system so 'earthly, sensual, devilish,' supported by some of you, countenanced by others, tenderly dealt with by most, they will very likely cast the weight of your example into the scale of their worldly interests,—perhaps thenceforward despise the authority, or deny the origin, and certainly corrupt the quality of the religion you would teach them; and when your eyes see, or your foreboding hearts shall prophetically pierce to you, your posterity denying the power of that religion whose form they retain, or in proud and presumptuous infidelity defying heaven in their courses,—conscience may say to you, in embittered accents: 'Have ye not procured these things for yourselves?'

Nothing seems more truly calculated to gratify the cravings of the scoffer at our holy religion, than your countenance of slavery. The gainsayer takes his stand upon your practices, and you are not the defenders of the faith that can weaken his position. You may therefore reasonably question whether your connexion with slavery is not doing greater injury to religion than the most combined and self-denying efforts can do for its defence and propagation.

Brethren, what shall we say more? We might appeal to *your reason as men:* disown the great practical untruth to which you have given currency under your hand, that man may lawfully hold his fellow in bondage,—may give to man the place of the brute, and change the living responsible agent into a mere chattel!—*to your wisdom as politicians:* attempt not to bind your society together with that which now weakens, and may ultimately dissolve and desolate your nation:—*to your consistency as Americans*—the friends and advocates of freedom: whilst you exult in liberty and independence, lift your foot from the neck of your prostrate brother; belie not in your acts the boastings of your lips; turn not the lofty notes of freedom into the croakings of hypocritical selfishness:—*to your sincerity as patriots:* foment not these smouldering and scarcely hidden fires that may suddenly burst forth to desolate your altars and your homes:—*to the tender sympathies of domestic and relative affection:* do not wrench and sacrifice those affections in others, which constitute the honor, and happiness, and excellence of your own being: but we appeal especially, and with lively hope, to you, *as the disciples of Jesus Christ. If your Lord's commands are binding on you*, you will 'do justly and love mercy'—you will 'do good to all men as you have opportunity,' and at least render to them that which is 'just and equal'—you will 'owe no man any thing,' and therefore not withhold from him his dearest rights and pleasures. *If your Lord's spirit be attractive to you*, and you 'know the grace of the Lord Jesus Christ,' you will cultivate 'the mind which was also' in Him; you will 'condescend to men of low estate;' you will 'look, not every man to his own things, but every man also on the things of others.' *If your Lord's love constrain you*, you will 'glory in his cross,' and 'thus 'be crucified to the world, and the world unto you;' you will not suffer worldly advantage nor any other idol to dispute his supremacy, or restrict his honor and obedience as the Lord of the heart and conscience. *If your Lord's cause be dear to you*, you will 'hold forth the word of life;' you will, by 'manifestation of the truth,' commend it 'to every man's conscience in the sight of God,' and by embodying in your life the equitable and benevolent spirit of the gospel, give no 'occasion to the enemies of the Lord to blaspheme.'

To those bearing the Christian name, engaged in slaveholding, we say, with all fidelity and affection,—review once more the first principles of the gospel. Own, as you surely must perceive, the sinfulness of the traffic in the pilfered rights and liberties of your fellow-men. Wash your hands at once from the dishonorable defilement. Deliver your consciences from the crushing load of guilt. Break the fetters in which your souls have until now been held. Enter into the full liberty of Christ, which consists in honoring his authority and laws. Suffering and loss may await you; but were it martyrdom itself, the spirits of sainted martyrs invite you to the sacrifice; Christ's promises will sustain you—his shadow will cover you—and his unchanging favor be your everlasting crown.

Let those whose hands are not engaged in the work of oppression, keep their hearts free from contamination. The guilt of those whom you own as brethren should open up the fountain of sorrow in your spirits. By so much as they come 'short of the glory of God,' be it yours to stand forth with 'garments unspotted,' as witnesses, for the righteousness, and benevolence, and purity, which the gospel inculcates. Suffer not sin upon your brethren, or you make it your own. Abjure all maxims of worldly policy, when they would set aside the authority of Christ. Deliver your souls at once and for ever from copartnery in crime. Inactivity is guilt in the sight of your Divine Master. Compromise is treachery to his interests. Timidity is distrust and dissatisfaction. Abandonment of the cause of the poor and oppressed, is apostacy from your high and holy calling. 'Be strong, quit you like men.'

Let our colored brethren who have obtained the blessing of freedom, bear, with the meekness of Christ, the wrongs to which they are still subjected. You, dear brethren, need no stimulus from us to hate slavery, and hunt the loathsome system to the death. Go, and the Lord be with you! You will repress, however, as befits you, every excess of natural indignation at the remembrance of your own, or the sight of your brother's injuries, lest natural passion should hurry you into word or act that would embitter your spirit, defile your conscience, and ultimately injure your great and godlike enterprise.

Our dearly beloved brethren who are still in bonds,—we would remember you as bound with you. We would mingle our tears of sympathy with your tears of suffering. But you have a fuller and more efficient sympathy than ours. Ye are the Lord's freedmen. Your souls exult in the liberty that sanctifies and expands the immortal spirit. In all your sufferings, the eye of Heaven beams on you with pity. The Lord puts your tears into his bottle. 'For your shame you shall have double. 'In your patience,' dear brethren, 'possess ye your souls.' In the furnace of suffering, your heavenly Lord is brightening and beautifying your spirits to adorn his diadem of glory.

Finally, beloved brethren, our 'hearts desire and prayer to God' for all of you is, that 'whatsoever things are true, whatsoever things are honest, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report,' you may 'think on' and 'do;'—and that 'the God of peace may be with you.'

Subscribed in the name of the meeting,
RALPH WARDLAW, D. D.
DAVID RUSSELL, D. D.
JAMES R. CAMPBELL, M. A.

From the Scottish Patriot, Oct. 3, 1840.

Public Meetings

In reference to the condition of the natives of British India, and the abolition of American slavery.

We have before us papers from the North, giving accounts of an interesting series of meetings recently held by Mr. Thompson, with a view of drawing attention to the condition and resources of British India. He has been accompanied throughout his tour by Mr. Charles Lenox Remond, (who was invited to visit Aberdeen,) the gentleman of color whose addresses in this city, some time ago, produced so very favorable an impression upon the minds of many of our fellow-citizens. Mr. Remond's addresses appear to have borne upon the nature and force of the prejudice against color in the United States, and the connection between the development of the agricultural resources of India, and the overthrow of American slavery. In addition to the meetings held in Perth, Mr. Thompson and Mr. Remond have appeared before very large and respectable audiences in Dundee, Montrose, and Aberdeen. In Aberdeen, meetings were held for three evenings in succession. The time of the first was occupied chiefly by Mr. Remond, in an able view of the character and workings of the system of American slavery. On the following evening, Mr. Thompson and Mr. Remond were entertained at an anti-slavery soiree, at which the Rev. Mr. Kennedy gave an interesting account of the proceedings of the late Anti-Slavery Convention. He was followed by Mr. Remond in a speech upon the treatment of the free people of color in the United States. His speech appears to have been distinguished by great power and eloquence, and to have produced a very strong effect upon the minds of the company, which consisted of the elite of Aberdeen. Highly respectable persons, Mr. Thompson delivered several long speeches, during the evening, upon the subject of the West Indies, and the reasons for the present high price of sugar, upon the principles and objects of the Anti-Slavery Convention, the improvement of British India, and the American prejudice against color. Mr. Hill, missionary from Bengal, gave an interesting account of the capacity of India to produce every description of tropical produce in the utmost abundance, and at low prices, and thereby to destroy the slave system of America.

On Saturday evening, the 26th ultimo, Mr. Thompson lectured for two hours and a half to an immense audience assembled in Mr. Kennedy's chapel. His topic was the condition and claims of the entire population of the British possessions in the East. We take from the *Dundee Chronicle* the following report of Mr. Thompson's introduction to his lecture at Dundee, as explaining the importance of the objects which Mr. Thompson has in view, and the nature of the society he represents. We trust we shall, ere long, be called upon to report similar addresses in this city:—

'In the inscrutable dispensations of divine providence, Great Britain is the arbitress of the destinies of Hindostan,—one of the largest and richest empires on the face of the globe. A British Governor General at Calcutta sways the sceptre of the Great Mogul. The British flag waves on the towers of Rangoon, far to the eastward of the Ganges and the Burrampoota, and on the walls of Candahar, far to the westward of the Indus and the Hydaspes. A dominion is ours, stretching from one side to the other over a distance of more than two thousand miles, and from the Cape to the everlasting mountains. Our subjects are reckoned at one hundred millions, exclusive of the inhabitants of tributary states, estimated at fifty millions more. Through British India we exert an almost decisive influence over Asia at large; and, consequently, may be said to control, to a greater or less extent, the fate of nearly half the human race. Yet, strange to say, respecting this country there has prevailed, even down to the present time, an amount of ignorance that would be ludicrous, were not the consequences flowing from it of the most disastrous and melancholy description. To inform the public mind respecting the history of our acquisitions in India,—the constitution and character of British rule,—to canvass justly and fearlessly the administrative acts of the government at home and abroad,—to make known the actual condition of the native population, and their feelings towards their conquerors,—to develope the varied and exhaustless resources of the soil,—to aid in carrying forward every unexceptionable plan of amelioration,—to stay the terrible march of death in the footsteps of conquest, and the spirit of aggression by which British policy is still too much characterized,—to put an end to injurious and unjust monopolies, that crush the spirit of native industry and enterprise,—to secure for the inhabitants of India a permanent and profitable proprietary right in the soil of their birth,—in a word, to disseminate correct information, and awaken universally a proper sense of national responsibility respecting India, a society has been formed, denominated the British India Society, as whose representative I have the honor to appear amongst you on the present occasion. The object of that society is the improvement, moral, social, political, moral, and intellectual—of the condition of our fellow-subjects, the natives of British India. (Cheers.) An object too pure for selfishness, too great for party, too comprehensive for sectarianism,—an object happily adapted and pre-eminently worthy to unite men of all religious denominations, and to cement in one generous and noble effort all who feel anxious for the consolidation of our empire, the honor of the parent country, and the peace, happiness, and freedom of the human race. The natives of India are a conquered people,—they are the subjects of a military despotism,—they are wholly excluded from the privileges of representation, they are under the dominion of a government in whose appointment they have no voice, and over whose acts they have no control. Down to the present time, the pride, the prejudice, and the avarice of their rulers have shut them out, almost entirely, from every office and station of trust, honor, or emoluments. In these circumstances, they appeal to us, and, through us, to the Parliament of this great people. The act under which the East India Company administer the affairs of India, expressly and purposely declares that a full, complete, and constantly existing right and power is intended to be reserved to Parliament to control, supersede, or prevent all proceedings and acts whatsoever of the government of India, and in all respects to legislate for that country and all its inhabitants in as full and ample a manner as though a charter had never been granted to the existing Company. We are responsible, therefore, for the character of the Indian government—responsible for the acts of local rulers,—responsible for the condition of the countless millions of India, as far as we exercise rule and dominion over them through our delegates, and possess the means of bettering their condition. Let us not seek to evade that responsibility. Rather let us be open to receive a right impression respecting it, and at once institute a strict and impartial inquiry into the condition and claims of our native fellow-subjects, and seek, to the utmost of our power, to redress their grievances and promote their happiness. (Cheers.) Before I proceed to speak in detail respecting India, let me repeat a caution given by an intelligent author in an interesting work just published. It is this:—In reading or hearing any thing respecting India, it is always necessary to bear in mind that India is only a name applied by Europeans to a great many countries, peopled by different nations and races of men, as different from each other in languages, habits, and costumes, as the various nations inhabiting modern Europe. The natives do not know what we mean by India, unless when we inform them. They speak of countries and nations in which the Hindoo religion is professed, only in the same way that we speak of countries and nations professing Christianity. India, as one country, is unknown to them, unless that they have an idea of the lands where their religion prevails, similar to what we have when we speak of Christendom. The Bengali, the Hindustani, the Marhatta, and the Tamulian, are as much men of different nations as the English, the French, the Germans, or the Italians. These facts should be borne in mind.'

PERTH.

Arrangements, after a very short notice, were made for a public meeting to hear Mr. George Thompson and Mr. Charles Lenox Remond on the slavery of the United States, and the condition and claims of the native population of British India. In the absence from town of the Lord Provost, the Dean of Guild kindly consented to preside. The meeting was held in Mill Street Chapel, on Tuesday evening; more than a thousand people, of all classes in the community, attended, and, with only few exceptions, continued till the close, at half-past nine o'clock. The Rev. J. W. Massie moved, and Bailie Bower seconded, the Dean of Guild, Sidey, to the chair. Mr. Remond was the first speaker introduced,—his address continued more than an hour, was characterized by calm feeling, clear and deliberate discussion, vigorous and masculine thinking, ardent attachment to liberty, and generous sympathy with the enslaved and oppressed. The genius of American slavery was laid bare, its hideous deformity exposed, and its mind-debasing and soul-destroying operations exhibited and forcibly contrasted with the spirit of revelation, and the assumptions of the American Declaration of Independence. The lot of the slave and the doom of the convicted felon were compared, and hence was it proved that the portion of the unoffending negro is far worse by many and grievous aggravations, than that of the guiltiest criminal. Yet Mr. Remond argued not from the barbarous cruelties, from the separation of husband and wife, parent and child, from whips and bonds, from the tears and blood, the injustice and iniquity of slavery. He marked its wicked character and most odious guilt, its offence against high heaven, and the order of the Great Creator, in the *dehumanizing*, the *unmanning*, the soul-crushing and brutalizing process which it completes. It risen mid-way between earth and heaven, and takes man, made a little lower than the angels,—made in the image of God, and prostrates him to the level of the brute; and on the brow of the prostrate form impresses with its burning brand the stigma, the lie of the tyrant, that here is not a man, a reasoning and immortal being, but a thing, a chattel personal, which may be calculated, valued, counted up, and balanced in common with horses, cattle, machinery and furniture. The immoral and demoralizing tendency of the system was well drawn out, showing that where American slavery prevails, three millions of beings, every sixth family of the United States, are denied the Sabbath, the record of truth, the hopes of eternal life, the soothing and inspiring influences of divine communion, and godlike consolation. The whole address of Mr. Remond was well received, and the impression he produced in behalf of his fellow-sufferers was deep and favorable. When a vote of thanks was afterwards proposed, to signify admiration of his talent, and gratitude for his services, as well as sympathy with those whose cause he represented and advocated, the applause was loud and enthusiastic. The beaming expressions of kindness, the generous indications of good-will, and the anxious desire to prove by the right hand of fellowship that they felt with him as a man and a brother, and as worthy of being placed in any circle of social intercourse, or intelligent occupation, were calculated to encourage him in his work, and to warrant the anticipation of a brighter day for the dark-complexioned inhabitants of America. Mr. George Thompson followed, and was welcomed with fervent and repeated cheers. In his usual masterly style, he strengthened the impressions already made. The opening part of his speech, on the British possessions in India, was delivered in the most chastened and condensed eloquence, and, though seemingly overwhelmed with the magnitude of his theme, he rose with the majesty and command of a great mind as master of his subject. It was deemed necessary to postpone the full discussion till next Tuesday. Mr. Thompson announced he would again address the friends of the cause in Perth. A collection of more than six pounds was made at the close of the meeting, and (the expenses, which were only eight shillings, being deducted,) applied to the funds of the British India Association.

Mr. Thompson and Mr. Remond were entertained on Wednesday to breakfast in the Star Hotel, which was served by Messrs. Robertson and Miller in a most plentiful and choice style. About seventy gentlemen assembled,—John Bower, Esq., one of the magistrates of the city, presided. Many of the most respectable citizens who had subscribed their names, were prevented from attending by the opening of the Circuit Court that morning. Almost all the city magistracy evinced a cordial interest in the visit of those gentlemen to Perth, and the Lord Provost was prevented by indisposition from presiding, which he had promised to do at the public meeting. The strong and lively feelings of sympathy expressed for the objects of their mission by the enterprising of these gentlemen, proved that their previous addresses had told most powerfully on the minds of the inhabitants of this city. The objects of the British India Society were closely examined and freely canvassed,—the prospects of supply for our cotton market, and of other commodities from the produce of India, were most satisfactorily exhibited,—and every scruple, as to the probability of thus operating on American slavery, removed, so that it was unanimously resolved to form an auxiliary association for Perth.

From the Edinburgh Scottish Pilot, Oct. 10.

Anti-Slavery Feeling at Perth.

The meetings attended by George Thompson Esq. and C. L. Remond, Esq. in this city, have been productive of the happiest effects. A most numerous and enthusiastic public meeting was held in Mill Street Chapel, when Bailie Clunie, senior magistrate of the city, occupied the chair. After the meeting had been opened with prayer by the Rev. Robert Thompson,

The Rev. J. NEWLANDS delivered an address, characterized by the most generous sentiment and feeling, in which he clearly and cogently exhibited the principles of liberty and the claims of the negro and colored population, and expressed the strongest disapprobation of the injustice, inconsistency, and cruelty of American slavery. He concluded by moving the following resolution:—

'At a public meeting of the inhabitants of Perth, in North Britain, convened in Mill Street Chapel, the 6th day of October 1840,

'Resolved, That the continued oppression and usurped power under which the men of African descent, in many of the American States, are kept, is repugnant to the principles of enlightened reason, and of the unerring standard of faith and practice contained in the gospel: That such oppression and usurpation are destructive of the morals and fatal to the improvement of all ranks among whom they are practised: That they are directly calculated to interrupt all friendly connection and correspondence among men: And that we, as enemies of all systems by which right and wrong are confounded, and of all laws enacted in defiance of reason and of Christianity, feel ourselves bound to abstain, as much as possible, from receiving and welcoming any abettors of, or traffickers in, American slavery as our friends or Christian brethren; and also to look out for less polluted sources for our religious correspondence and commercial intercourse; and an address, in conformity with this resolution, be presented to Mr. C. L. Remond.'

DAVID HEPBURN, Esq. writer, seconded the resolution, which was carried unanimously.

The following was then read as

'The ADDRESS of the INHABITANTS of PERTH, in North Britain, convened in a public meeting in Mill Street Chapel there, the 6th day of October, 1840, to C. L. REMOND, Esq. of Newport, Rhode Island, delegate from the Anti-Slavery Society of America.

'We desire to express our cordial thanks to you sir, in this manner, publicly and formally, because, you have, on several occasions of late, visited our city, and have ably and efficiently illustrated to us the state of society and government in which our colored fellow-men, in the United States of America, are now living, and have thereby enlightened and interested our minds in the great truths of universal justice and the rights of our common humanity. You have also stirred our, otherwise too dormant, sympathies with multitudes of sufferers of African descent in these countries, and have proved satisfactorily to us, what many of our own countrymen are slow to acknowledge, that slavery, in all other forms of oppression, is untenable and indefensible, whether regarded in the light of Christianity, of sound philosophy, or of political wisdom. We acknowledge that we have been delighted with your illustrations and arguments, and prompted to admire the perseverance, patriotism and Christian philanthropy by which, through much difficulty and danger, you have fought your way. We take this opportunity of expressing our abhorrence of the system, under which that part of mankind in America which you represent are subjected to other unrighteous laws—excluded from education and instruction—expelled from most societies—degraded, abused, insulted and enslaved in a rigorous bondage. We sympathize deeply with you, and with the Christians among them who are passing through such severe trials; and with all our fellow-men in such troubles, whom we must always regard as partakers of one common nature with ourselves, and the workmanship of one God. We would remonstrate, with all such Christians or professors of our common faith as are abettors of such modes of oppression, or are anywise owners or engaged in the traffic of slaves. We appeal to the unerring standard of our common faith, by which we are taught to 'remember them in bonds as bound with them;' and that 'the laborer is worthy of his hire.' We would inquire why do they exclude from, or stigmatize in the midst of their religious meetings and solemn assemblies, any of those whom Christ, our great Lord and Master, suffers and invites to come in? Has not he said in all places where his name is recorded, I will have mercy and not sacrifice—bring no more vain oblations—go and seek judgment, relieve the oppressed, plead for the widow and judge the fatherless? And we would ask, who dares, with impunity, resist the command given by Him to his Church, to go and teach all nations, making no difference, and without respect of persons? We would remonstrate with those who are the friends of American freedom, and who hold that all men are created equal, and are endowed with certain inalienable rights, and, among these, with life, liberty and the pursuit of happiness; and we would humbly expostulate with them, whether they are not condemning by their practice the first principles of their independent constitution. We warn them, that the jurisdiction which many of the legislatures have extended over the negroes and their descendants is unwarrantable on such maxims of civil liberty. We appeal to their candor, whether the love of money does not, in their case, prevail over their adherence to and regard for these noble sentiments, and so become the greatest of evils. We appeal to their native justice and magnanimity, and conjure them by the ties of our common kindred, to disavow and abolish these usurpations. We declare that they are calculated to interrupt all friendly connection and correspondence, if we used their own language, and come to the same conclusion as they did in the ever memorable Declaration of their Independence, we should proclaim the necessity of entire separation from such oppress

moto their moral improvement: That the natural production of their soil,—cotton, sugar, rice, indigo, tobacco, and spices, which may be greatly increased by cultivation,—are suited to the manufactures and conveniences of Britons, and might supersede entirely the slave produce of the United States: And that we, desiring to promote the agricultural interests of our fellow subjects, the improvement of such social, political, and fiscal arrangements, as will encourage and protect industry and enterprise, and the more frequent and facile commercial intercourse between them and the British manufacturer and merchant, therefore agree to form a provisional committee to act in co-operation with the British India Society of London; and that the following gentlemen constitute this committee:—Bailies D. Cimnie and J. Bower; Dr. Barlas, Dr. Scott; D. Hepburn, Esq. Hector Sandeman, Esq. John Pullar, Esq.; Captain Shoolbraid; Mr. John Lothian, Mr. C. Law, Mr. James Readdie; the Revs. Dr. Young, J. W. Massie, R. Thompson, and John Newlands.'

The resolution was unanimously adopted, and acknowledged by Mr. George Thompson, as the secretary of the British India Society.

The meeting was most animated and harmonious.

From the Scottish Patriot.

Slavery in relation to America, British India, and Free Trade.

The provincial towns of Scotland have recently enjoyed a few drops of the copious shower which had been poured out on London and the English provinces, by means of the Anti-Slavery Convention. Glasgow and Edinburgh, ever alert to the means of improvement and the claims of humanity, have been often summoned to hear the appeals of George Thompson and other kindred spirits. The great apostle of American anti-slavery,—William Lloyd Garrison,—has come and gone, and left reminiscences which will be long cherished among the warm hearts of those cities. Mr. Charles Lenox Remond, a gentleman of color, has, however, consented to remain yet a season, to accompany Mr. Thompson through the Scottish provinces. During the past week, they have visited Perth, Montrose, and Aberdeen, and other places yet await, with eager expectation, equal opportunities. The moral and benevolent influence of such a movement will doubtless be extensive and beneficial. But American slavery is a lustful demon, whom, if we cannot bind and tame, we may starve,—even his swine's flesh and broth of abominable things, or the very husks which the swine eat, may be removed and withheld. England takes twenty millions sterling worth of goods from slaveholding America, in cotton wool, in rice, tobacco, and other produce, all which may be grown in British India through the industry of freemen and British subjects. The cotton-brokers, the mill-spinners, the manufacturers, merchants and tradesmen, must be leagued together—public opinion and the weight of popular suffrage must be directed to the interests and claims, the capabilities and resources of British India; and, therefore, we hail with sincere pleasure the objects and operations of the British India Association; and are pleased to record the proceedings of Mr. George Thompson in his present tour. It affords us unfeigned satisfaction to be able to testify also to the superior character, generous devotedness, exalted principle, and respectable talents of Mr. C. Lenox Remond, his associate, who was sent forth as a chosen delegate of the American Anti-Slavery Society, and who possesses the unlimited and deserved confidence of the colored population of the United States.

SELECTIONS.

From the Anti-Slavery Standard.

Letter from E. Hudson.

NEW-LONDON, Oct. 27th, 1840.

MR. EDITOR:—I have just arrived at this place, from Mystick, Portersville and Puoquonuck, where I have been tearing up the fallow ground and scattering the anti-slavery seed. The consequence is, 'there is no small stir about that way.'

Mystick and Portersville lie about eight miles east of New-London, on the banks of the Mystick river, by which the two villages are separated. They are beautiful and romantic places. The houses are beautifully whited without, but within, full of a selfish pro-slavery spirit. Forty or fifty vessels are constantly employed from this place, in the coasting business, from New-York to the slaveholding States, and from thence to Cuba. In fact, the life and prosperity of these villages are now dependent on the southern States. Puoquonuck lies in Groton, a little village near 'Fort Hill,' the seat of the great Sassacus, and the fort of the great Pequod Indians. Last Sabbath, an appointment was given out for me, at the Baptist conference house, by Elder Steward, a good abolitionist, for an anti-slavery lecture in the evening. The house was filled with an attentive audience, which anon with joy received the words which I uttered for more than two and a half hours. At the close of the meeting, a proposition was made for another meeting on Monday evening. No one objecting, a meeting was accordingly appointed. During the day, the villagers appeared to be greatly excited, and threatenings of a mobocratic nature were breathed forth. Certain men, by the names of *Isaac D. Holmes and Garden Gates*, captains of coasting vessels to Georgia and Florida, (from which 'they bring no small gain,') called together the workmen of like occupation, and said,—Sirs, ye know by this craft we have our wealth. The prosperity of our villages depends upon the South, and the bloody institution of slavery; and ye have heard, that not alone in Mystick, but throughout all the State, this *troubler of Israel* hath persuaded and turned away much people, and hath done much evil—turning the churches, ministers, and the political parties upside down—exasperated our southern gods, by proclaiming them to be bloody, men-stealing, adulterous, and despotic gods; so that if we harbor him, not only this our craft is in danger to be set at nought, but the great *god, slavery*, will be despised, and his magnificence (built on human bones, and garnished with human gore,) be destroyed, whom all the United States worshippeth. And when they had heard these sayings, they were full of wrath, and cried out, saying; Great is the blessing of slavery!

And having caught —— King, and filled him with rum, they made him their captain, and entered into our place of worship. Then cried *Holmes*—'The *Georgians will stretch our necks*, if we allow these abolitionists to come into our villages, to speak against slavery.' Another said, 'They should have to tie up all their vessels in Mystick river, and their villages would be ruined, if they gave heed to anti-slavery sedition.' Others, of the 'baser sort,' yelled and bellowed like the bulls of Bashan, and stamped with their feet, and smote with their fists; and anon, all cried out, 'Down with him,' 'Tar and feather him,' 'Extinguish their lights.' They (like their masters) love darkness better than light, because their deeds are evil.' The house was taken possession of by the mobocrats, the lights blown out, and men, women, and children, Christians, philanthropists, and citizens, thrust into the street; the freedom of speech was trampled down by those who talk about liberty, Christianity, and democracy, to appease the bloodthirsty men-stealers of the South.

Thus ended our meeting in Mystick. But abolition is agitating tremendously the whole village, and the seed is springing up and bringing forth good fruit. The churches and ministers (save two Baptist clergymen,) are palsied and petrified into lifeless pro-slavery statues. One told me the people were sufficiently acquainted with slavery, and he thought they needed no lectures on the subject. Mystick affords a practical and mournful illustration of what the North has to do with slavery, and of the bewitching and indomitable influence of the slaveholding power over the people of the North. The sheen of their gold and silver so dazzles their eyes, that they forget God and humanity; and the cowardly threats of the southern tyrants, of withholding their *freebooships*, of dissolving the Union, and of lynching them whenever they dare to travel at the South, beget in the northern people, churches, and clergy, the meanest dough-faced subserviency to men-stealing and soul-murdering southern chivalry! Such servility to the slaveholding southrons could hardly fail to deliver up the wives, daughters, and sons in Mystick, at the beck of their southern masters, to cultivate their cotton fields, sugar plantations, and rice fields, and to gratify their brutal lusts, where they would be '*better off*,' and '*more happy*' than they are now in their social and domestic freedom.

Again Mystick affords a melancholy illustration of the influence of slavery upon our northern churches and clergy. Captains of vessels and merchant-men (generally wealthy and members of churches) trade with these *freebooters*, and often marry their daughters; their sons become the planters, lawyers, doctors, and ministers; and they learn how to bluster and threaten, and tell northern ministers and churches how 'well off' the poor slaves are, and how 'our interference exasperates the slaveholders, and makes the condition of the slaves worse;' and then they threaten to withdraw their support from the ministers and churches, if they open their pulpits and preach or pray for the slave, or have anything to do with abolition. Hence Humanity, with a bleeding heart, and Religion, with her eyes suffused with tears, take their departure, and the ministers watch over their stagnant, torpid organizations, to ward off all exciting questions, crying continually, 'Peace, peace!' 'Away with anti-slavery and moral reform!' and the mob is let loose to guard and protect the churches from every invasion of religion or humanity, calculated to disturb or excite its abominations. Thus the northern churches and clergy literally 'justify the wicked for reward.' Like the priest and Levite, they show no mercy; and though, like them, they make great pretensions to piety, yet in passing by three millions of their countrymen, who have been stripped of all their rights, and plundered of their wives and children, they manifest as entire a destitution of religion and humanity, as the Priest and Levite did.

In Puoquonuck, I held a meeting on Tuesday evening. Before the meeting commenced, a tumultuous and boisterous uproar was made at the door, led on by professors of religion, who had joined hands with the baser sort to break up our meeting, though 'as much opposed to slavery as any man, *but*.' They were determined that no abolition lecture should be delivered in that house. The meeting was a large one, composed of men and women—some noble ones of both sexes.

After the lecture had been continued ten or fifteen minutes, the mobocrats took possession of the floor, smiting their fists, and roaring out stentoriously, commanding me to desist. They declared that I should proceed no further. After an altercation of some ten or fifteen minutes, they took their seats again, and I proceeded a little time, when their hatred to slavery so boiled over, that they with one accord took the floor and surrounded me, and with threats told me I must stop forth with. The house was thrown into an uproar. Some threats of prosecution were made, but after throwing cold water on the mobocrats and the friends of 'good order, and giving them a little sprinkling of democracy, and practical non-resistance, a number of the men became ashamed of their mobocratic company, and went over to the side of good order; while the women rebuked the remainder, and one taking her husband (one of the ringleaders,) by the hand, led him off. The remainder quailed, and I was permitted to continue my lecture undisturbed for an hour and a half, when a general expression of satisfaction was manifested. One of the disturbers made his confession, and we parted in a good natured and friendly mood. Politicians was the cause of our disturbance. Politicians, with their *green-eyed jealousy*, were afraid of their parties. One openly declared that he would make fifteen votes for his party out of the meeting. This region is thoroughly shaken by abolition.

In East Lyme, Lyme, Montville, Uncasville, and Hebron, I have delivered about fifteen lectures, and the churches, clergy, politicians, and rabble, are greatly agitated thereby, charging me with being an emissary of Great Britain, hired to distract and divide our Union, and help throw it into British power.

Yours for the cause of anti-slavery,
E. D. HUDSON.

From the Herald of Freedom.

New Organization.

We did not think of giving another No. of this kind of pro-slavery in this week's Herald; but looking into the 'Abolition Standard' farther, we find a further development of new organization, to which we call particular attention. We are really glad that new organization has a printed organ. We hope *its real friends* will sustain it, and not let it go down at present, nor until it has developed its real character fully to the anti-slavery public, which we have found it so difficult to do in description merely.

New organization, it is known, complains of us for 'introducing' foreign topics into the anti-slavery enterprise. It charged us with loading it with extraneous questions—the woman question—the church question—the human government question, &c. We denied the charge, and do still. We say that whatever individuals in the anti-slavery ranks think, *as individuals* on these questions—*as abolitionists*, they think nothing of them—and have made them neither part nor parcel of anti-slavery societies, or anti-slavery meetings, or objects. And that in members of the anti-slavery society, no test is made of opinions relative to these questions. And while we denied this charge as laid against us, we laid the same against our accusers. We charged them with attempting to incorporate all those questions into anti-slavery, and to oblige all members of the anti-slavery society to entertain their own sectarian and party dogmas on them. We denied that they objected in reality to the introduction of these questions, but when they themselves introduced them, they objected that the old society members would not entertain the questions, and espouse that side of each one of them that suited their dogmas.

They seceded and fled away from our platform, denying our charges, and reiterating theirs against us. They have organized, and were obliged to put down *their* abolitionism in black and white, and lo, it embraces every one of the 'extraneous questions' and the 'foreign topics.'

We give their fundamental principles as set forth in the Constitution of an 'Abolition Society,' formed on the 15th inst. in this county.

Article II. The fundamental principles of this Society are, that slaveholding and slave trading are heinous sins in the sight of God, and outrages on the rights of man, and ought to be immediately abandoned.

Before quoting the remainder of the article, we say that here is the doctrine of the old Society from which they seceded, and the whole of it. But they don't stop here. They go on to say—

'That human government having, under God, a rightful existence, is bound to deliver the enslaved, to protect the weak, and restrain the oppressive and lawless; and that the Christian Church, being ordained of God as a means of overthrowing sin, is bound to put forth her efforts for the spread of truth in respect to slavery, as well as other sins, till it is utterly exterminated throughout the world.'

'Article IV. Any person agreeing to the foregoing sentiments, &c., may become a member,' &c.

'Article VIII Any society, male or female, in the county, founded on the same principles, &c. may become auxiliary, &c. and shall be entitled to a representation, &c., according to the provisions of the following article, &c.'

'Article IX. The meeting of this society for the transaction of business, shall be composed of its officers and agents, and such other men as shall be appointed delegates, &c.'

We give all in the Constitution bearing on these questions: and now what is their abolitionism? Is it merely that slaveholding is a sin against God and a crime against man, and ought to be immediately done away—as they have pretended? Or have they incorporated into it, with this, all their sectarian and party dogmas and opinions on other and extraneous and foreign and heterogeneous topics, which, if introduced, necessarily blows up the old anti-slavery platform?

They 'drag' in here the following extraneous opinions:

1st. That human government rightfully exists, by divine authority and approval. Not republican government merely, but all sorts. Not New-Hampshire government only, or United States government—but all forms of domination of man over man, from the Cæsars down to President Van Buren and Gov. Page. This every Merrimac county abolitionist must hold to, or he can't be admitted to the society. Part of this must be held to, it must be advocated in the meetings, and by the press, and the lecturer in the meeting-house, (which is readily opened for this purpose.)

2nd. That human government is bound to protect the weak, viz.: every body not strong enough to protect himself—not the weak *slave* only, but all sorts of 'feeble folk,' and not against the *slavemaster* only—but against all strong people against whom weak ones need protection—that *all* weakness should be protected against *all* hurtful strength—the world over.

3d. That human government is bound to restrain the oppressive and lawless, of every sort, and by all necessary means—by imprisonment, fine, corporal and capital infliction, for every kind of oppression, and all sorts of omission to keep all sorts of laws—to restrain so far as to prevent the oppression, and the lawlessness of the lawless. A pretty broad abolition doctrine—all right enough in a General Court or County Court House or gaol, it may be—but rather extraneous to anti-slavery, according to our old organized notions.

4th. That the church organizational of the day are God's ordained means of overthrowing sin.

5th. That such organizations are bound to exert themselves for the spread of truth in respect to all human sins. This last is rather indirectly asserted, but still it is asserted, and in a deliberately adopted article of a *professed* anti-slavery Constitution.

6th. They indirectly at least assert the superiority and incapacity of woman, by curtailing her sphere of action, and denying her the competency of any active or honorable participation in the business of an anti-slavery meeting. This is their anti-slavery. These are their anti-slavery objects and purposes. Their platform is thronged with the opinions and dogmas of their sects and parties; and everyone not subscribing to them is excluded. This is what we have charged them with. They have denied it, and strangely charged it upon us, when they have the charge was groundless. Here is their ground of seceding. Now it is not pertinent or material whether they hold rightly on these questions, or wrongly. The pertinent fact is, that they incorporate their opinions upon them into abolitionism. As abolitionists, we of the old society deny that anti-slavery settles or agitates any of them. As abolitionists, we agitate (or rather settle) the 'woman question' *so far* only *as this*—we do not question woman's right to equal action with man in *the anti-slavery movement*. She acts in our movement as she sees fit—and we hold her constitutionally competent to do so, equally with men. Further than this we say nothing—and we say this only by our constitution, which, like part of new organization's, admits all persons alike, and by our action under that constitution. That we have the right constitution in that, (as in other particulars,) 'we hold to be self-evident.' We seek the abolition of a capricious human dominion over humanity. We seek it in a way agreeable to our object. We don't seek it in a *domineering* way or spirit, which those betray who tyrannize over women in this movement. But our object here is to confound new organization out of its own mouth and mouth-piece, against ever again charging us with dragging in extraneous topics, and to fix upon its brazen front the charge of making anti-slavery the handmaid of sect.

From the Anti-Slavery Standard.

'Extraneous Topics.'

Nothing could exceed the unfairness and inconsistency of those in our ranks, who are continually crying out against the introduction of 'extraneous topics,' and endeavoring, on this ground, to weaken the confidence of abolitionists in the American Anti-Slavery Society. We should hardly caricature their conduct, or speak too strongly, if we were to say, that it is very much like that of the guilty person who cried 'stop thief!' in order to elude his pursuers. An example of this unfairness and inconsistency is now before us. The Ohio Philanthropist of the 6th inst., contains an article, from the Cincinnati Observer, designed, in part, as a defence of the clergy against an attack of O. A. Brownson, (well known as a violent *anti-abolitionist!*) in which the writer groups the names of '*Garrison*, Brownson, and Kneeland,' represents them as 'teaching' the same principles in relation to the character and office of the clergy, and refers to them, (Garrison as well as the others,) as '*vicious men and fanatics*,' '*infidels*,' '*atheists and disorganizers*.' Connected with these references are some excellent remarks respecting the pro-slavery course of the two churches of the Presbyterian church, and the Methodist Conference, which, if they had stood by themselves, would have been appropriate to the columns of an official anti-slavery journal. The article, as a whole, was not published in the Philanthropist by accident. The editor refers to it in the following terms:

'We commend it to the attention of our readers. It is full of solemn truth. A few expressions and allusions, unimportant, to be sure, might have been omitted, perhaps, with advantage. For these, of course, we do not hold ourselves responsible.'

What the 'expressions and allusions' are, which, though 'unimportant,' '*might* have been omitted, *perhaps*, with advantage,' and for which the editor does not hold himself 'responsible,' the reader is left to *guess!* There is no intimation whatever, that they are those of which we complain. The object of the author of the article, in referring to Mr. Garrison, is sufficiently apparent. It is to make the impression that he is an 'infidel,' and in fellowship with Abner Kneeland! And the Philanthropist is willing to aid in making that impression upon the minds of those who have no means of ascertaining the truth! Of the monstrous injustice done to Mr. Garrison by this, we say nothing. We are looking now at the violation of our bond of union by the introduction of 'extraneous topics.' The object for which we first associated is, the abolition of slavery—not to build up or to pull down the clerical profession. What right, then, has the editor of the Philanthropist to aid in defending the clergy against the assaults of any man or body of men, whether abolitionists or not? What right has he to speak reproachfully of an abolitionist as an infidel, even admitting the term to be justly applied? Is it a condition of membership in the anti-slavery society, that a man's views of the clerical profession shall be in harmony with those of a sect? Is it even necessary that he should be friendly to such a profession in *any* form? As an individual, we are a firm believer in a Christian ministry; but we will never be guilty of the injustice (to say no meanness) of interrogating a fellow-laborer on the anti-slavery platform as to his views on that subject; still less will we dishonor our anti-slavery character by pointing at him the finger of scorn and reproach as an 'infidel,' because he exercises his inalienable right of differing from us upon an 'extraneous topic.' The position of the clergy in relation to our enterprise—their pro-slavery or anti-slavery character and influence—are fair subjects of discussion in our meetings and periodicals; but to assail or defend the clerical profession, as such, upon the anti-slavery platform, is a violation of the letter and spirit of the compact which binds us together as an organized body. On their individual responsibility, and in publications not officially connected with our societies, abolitionists, as well as others, have a right freely to utter their sentiments in relation to this or any other subject. The exercise of this right, on the part of some abolitionists, whose views do not happen to coincide with popular opinion, has developed in our midst a spirit of intolerance, and even persecution, which, failing in its efforts to prostitute our original associations, is running off through the channel of 'new organization,' which empties its turbid waters into the Dead Sea of Despotism! Give it a free passage, we say, and let no genuine abolitionist grieve that it *goes to its own place!*

From the Colored American.

Messrs. Peck and Price.

These gentlemen were sent during last winter, by the colored people of Baltimore, to British Guiana, and Trinidad, to make investigations as to what were the prospects to Emigrants going to those places. They, upon arriving, fell into the lap of the planters, were sumptuously entertained by them, and handed round as upon pillows of down from place to place, to reconnoitre and investigate, basing their investigations principally upon the statements of the planters.

We have in a number of instances, expressed our opinion, that it were useless to send agents to those colonies to learn the probable prospects to Emigrants, because upon arriving, they necessarily must introduce themselves to the planters, whose interest it is, to import Emigrants to those colonies, to produce wealth for them, and who would therefore flatter them, and present only the fair side, if such there be, highly colored. And it would require an unusual amount of moral courage, after having been so *richly* entertained, to make a report, diverse to their statements. These gentlemen succeeded as well, doubtless, as any others would have done under the circumstances. We received the pamphlet issued by them, just before leaving for the East last summer, and upon returning, did not put our eye upon it till recently. We have been led to these reflections now, from reading the following paragraph, editorial, in the British and Foreign Anti-Slavery Reporter, and prefacing the pamphlet above referred to, which is thereby published entire. Our readers will doubtless perceive, upon perusing the paragraph, that it contains sentiments frequently expressed by us, upon this subject.

'We calm the fears of some of our West Indian contemporaries lest we should not insert the report of Messrs. Peck and Price, by giving place to that document in its entire form to-day. Messrs. Peck and Price, our readers will doubtless recollect, are two respectable men of color of the United States, who, when the attention of that class of persons was drawn to the subject of immigration to Trinidad and Guiana, volunteered to go to these colonies as explorers, and report their opinions for the guidance of their brethren. They have accomplished their travels, arrived at home, attended public meetings, and published their report. The West Indians are vastly delighted with this document, and think it will work wonders for them. For our part, we think it as a satisfactory document as on such a subject could have appeared. The men—truly respectable as they are—evidently did not know what to inquire after, nor how to find it out had they known it. The planters officiously tendered their assistance, that they might show the simple-minded men just what they wished to see, and overwhelmed them with hospitalities, that they might think it impossible they could be unkind. All this is characteristic, and has been done before, and successfully, with shrewder men than those who have now been subjected to this process of delusion. That Messrs. Peck and Price should have fallen easy victims to it does not surprise us at all. But let the thing go on. The realities of the case are eminently substantial, and will very soon be found out. In the mean time, whoever wishes to know more about this matter than can be gathered from the report of Messrs. Peck and Price, may read an excellent letter of the Rev. C. Stewart Renshaw to the editor of the *Colonial Reformer*, which we have placed in juxta-position with it.'

Visit to Vermont.

Our active coadjutor, Charles C. Burleigh,—who knows not what it is to be weary in well-doing,—has lately returned from a hasty excursion among the Green Mountains, and has given an interesting sketch of it in the last number of the Pennsylvania Freeman. He lectured several times, and attended the annual meeting of the Vermont Anti-Slavery Society at Montpelier, which appears to have been of an animating character. The following are extracts from his letters:

On third day evening, Col. Miller and myself appeared before the Legislative Committee, to whom the anti-slavery petitions had been referred. The hearing was in the Free Church, the same in which the previous meetings had been held. Besides the Committee, a large number of the citizens and members of the Legislature attended. Before we proceeded to the business of the evening, the Committee announced that their minds were already made up in favor of the views of the petitions in regard to all the petitions asked for, except recommending the prohibition, by Congress, of the inter-state slave trade. They wished to hear our arguments in proof of the Constitutional power of Congress to enact such a prohibition. To this point, therefore, we confined ourselves—or rather to the Constitutional power and the expediency of its exercise. I first occupied the greater part of the evening, partly with an argument on the Constitutional question, and partly with a view of the character and extent of the traffic in human chattels between the several States of our Union. I was followed by Col. Miller, in a brief speech, confined entirely to the Constitutional question, and made up of citations of authorities and short comments on them. He fortified our position with the opinions of Story and Madison, and the most eminent statesmen and lawyers of the country, and refuted briefly, an objection or two, sometimes urged against our views. The Committee then proposed a few questions, which were promptly and argumentatively answered, and as the hour was now late they adjourned, having first given us notice that they were prepared to hear from any who held opposite views to those which had been defended during the evening. I presume there will be no demand for such a hearing.

While I was in Montpelier, I learned that our friends in the Legislature were about to bring in a bill for a Jury Trial law, substantially like that of New York. Vermont had once a law, granting a Jury Trial to persons claimed as fugitives from slavery, but either by some strange oversight, or an *intentional mistake* on the part of the Committee to whom was entrusted the revision of the laws, a year or two since, it was omitted in the revised statutes. But it is believed the law which will be enacted at this session, will be better than the former one.

An election for Secretary of State occurred while I was in the place, and resulted in the choice of C. L. Knapp, the editor of the Voice of Freedom, by a very large majority. Some of the whig members, (with the general policy of which party our friend agrees,) made an attempt to defeat his re-election, because—as I understood—he would not bow the knee to the Baal of party organization, and give his vote and influence to the pro-slavery and slaveholding whig candidates for the Presidency and Vice Presidency. Considerable exertion was made by his political friends, to induce him to pledge himself to Harrison, but he gave them to understand that his office was less dear to him than his principles, and that they must elect him, if at all, not as a consideration for his vote, but on account of his fitness for the station. The event, under these circumstances, is gratifying.

I am sorry to see in the Emancipator, in connection with an allusion to this election, what looks like an insinuation that brother Knapp means to disregard his principles at the coming election. If I have rightly apprehended the editor's meaning,—I hope I have mistaken it,—he does Knapp injustice, and ought to make prompt reparation. By reference to the Voice of Freedom, he may find that full three months ago it came out with an avowed determination to give no aid in elevating any man to the Presidency, 'with smell of slavery upon him,' and to sacrifice 'the friendly regards of men,' rather than surrender principle. It is true, brother Knapp refuses to co-operate in the third party scheme, judging it—not without reason—unwise and injurious to our cause; but we are not prepared to believe that the advocates of that ill-judged measure have made it one article of their creed that 'no faith is to be kept with heretics,' or that 'all is fair in politics.'

From the Pennsylvania Freeman.

Correction.

Friend Whittier's article concerning Thomas Earle, which appeared in the last Freeman, contains a mistake which we should have corrected in the same paper, had we been at home early enough to do it. It represents 'our beloved Follen' as having recommended the formation of an abolition political party. We have good authority for saying that, instead of recommending or favoring such a scheme, our lamented friend was decidedly opposed to it. He signed the strong remonstrance against it, which was put forth by the Massachusetts A. S. Society's Board of Managers, of which he was a member; and it was publicly stated, at the annual meeting of the American Society last spring by his intimate friend, Ellis Gray Loring, that he had in conversation with him, from time to time, expressed his unchanged and unqualified disapprobation of the measure. His acute and sagacious mind saw in it evil to our cause—evil uncompensated by any counteracting good: and the same pure and soul-deep philanthropy which made him throw himself, with all his noble faculties, and all his well-earned reputation and influence, into the cause of the suffering slave, led him to deprecate, as deeply injurious to that cause, the plan which our friend Whittier so erroneously supposes him to have recommended.

As an act of justice to the memory of Follen, and to the cause he loved, we ask those editors who have published the error, to publish the correction.

While we are about the business of making corrections, it may be as well to add, that the Philanthropist seems to have fallen into an error, in reckoning Theodore D. Weld among the friends of the third party, unless he has quite recently changed his opinion, of which we have been no intimation. L. S. Gibbons states, in the last National Standard, that Theodore, in conversation with him about two months since, pronounced the scheme '*worse* than a fruitless expenditure of time and strength,' and as 'most unwise and injudicious.'

Clerical Delinquencies.

We affectionately invite the attention of ministers of the gospel to 'Ripley Presbytery.' Read it, and then read 'Clerical Delinquency,' as a specimen of a great part of our abolition ministers; then put that and that together. Knowing well the worthy man referred to, we must say we were astonished. Whether it indicates more of the 'Priest and Levite' than of the 'Samaritan,' he must judge. Disguise it as we will, there is an *awful delinquency* in the ministry on this subject. Facts from time to time come to our knowledge that are enough to make the stones cry out. A minister with very friendly feeling towards abolition, and towards a lecture about to be delivered, refused to go into the pulpit, lest so *decided a stand* should 'offend his people.' Another, not long since, was very desirous to hear a lecture that was to be delivered, but '*he was afraid his people would not like it if he should attend*.' We think, however, he did venture to go in and *sit near the door*. Could we go through the churches, we fully believe facts of this kind would be found numerous enough to make christianity blush. Are these 'ambassadors for God?' Is this bearing the word at *our mouth*, and warning the people *from me?*—The day of final account will unveil this whole matter. Many who do not neglect the slave entirely, make some allusion to his case only on fast and thanksgiving days—as though to listen to his groans, and 'plead for the widow' would profane the holy Sabbath.

We say these things in grief, and because we cannot help it. There are noble exceptions—Heaven record their names! We could entreat the sacred ministry with tears to lift up their voices for the slave—distinctly—manfully—and *to their own congregations*. The terms of their own high commissions demand it.—*Advocate of Freedom.*

From the New-Hampshire Panoply.

We have received the following explanation from another source respecting Mr. St. Clair. We say Mr. (not Rev.) because he has not received ordination, except by the Universalists, who are not recognized by us as a Christian denomination.

Rev. Alanson St. Clair.

Mr. Editor—The intimation in the two last numbers of your paper, that the Executive Committee of the N. H. Abolition Society must have been deceived in the character of one of their agents named at the head of this article, requires a word of explanation.

In the Panoply of Oct. 16, you say, that he 'was formerly a Universalist preacher; more recently of the Christian order, but among the Romans, a Roman.' From this hint, probably, a correspondent in your paper of Oct. 30, is induced to say, 'it is very probable, if not certain, that Mr. St. Clair has never been a member of any evangelical church;' and then asks the committee, 'on what ground they recommend him as a member and a clergyman to evangelical churches?' and 'if they suppose his lecturing a few months upon slavery, constitutes him a preacher of the true gospel?'—or if 'they have adopted the wild notion that any individual may harangue our congregations on the Sabbath?' The committee suppose no such thing, neither have they adopted any 'wild notions on the subject.' As to the object of the remarks in the Panoply, there can be no mistake. I think they could not have been made in kindness. It is unjust to judge of our present character or attainments by what we once were. John Newton was once a slavedealer, and St. Paul a persecutor of the Church; yet both became very good men.

The Committee at the time of commissioning Rev. A. St. Clair as their agent knew very well he had been a Universalist preacher, and also that he had long since publicly renounced his belief in that doctrine. After repeated conversations with him on the subject, the committee were satisfied that his religious views were strictly evangelical. He seemed perfectly clear on all the essential evangelical doctrines and ordinances, except Baptism. While he entertained doubts on this and some other minor questions, he connected himself with the denomination of Christians, to obtain time to investigate these subjects, without losing his ecclesiastical standing; an advantage which he could in this connection, which this denomination requires no creed of its members. He has of late, it appears from the following letter, become satisfied in respect to the questions above stated, a copy of which is obtained for publication without Mr. St. Clair's knowledge.

Dunbarton, Oct. 12, 1840.

To Rev. J. V. Himes, Boston.

Dear Sir,—This is to request, through you, of the church of which you are pastor, a dismission from membership, and a letter to the First Congregational church in Dunbarton, of which Rev. John M. Putnam is Pastor, stating my standing, &c.

Since uniting with your church, my mind has undergone a change in relation to important Christian Doctrines. I am a believer in the Trinity and other distinguishing doctrines of Calvanism, and am desirous of connecting myself with a church with whose views on these subjects I agree. Although I am aware you have no creed, and leave every one to his own convictions on doctrinal subjects, yet I know of no minister or lay member of your denomination, who preach or believe what I regard the essential doctrines of the Christian system; and I feel bound, not only to give the little influence I possess to what I regard the Truth, but to withhold it from what I believe to be Error. This step has not been hastily taken: it has been carefully deliberated for some time, and is now taken with the single aim to duty. Very respectfully yours for the truth,

ALANSON ST. CLAIR.

To the above request, the usual letter of dismission and recommendation was returned, and Mr. St. Clair now stands propounded for membership to the Rev. Mr. Putnam's church. Whether the church in Dunbarton will confirm the opinion of the committee in relation to the correctness of Rev. Mr. St. Clair's Christian character and doctrinal views, remains to be seen. ONE OF THE COMMITTEE.

Concord, Nov. 3, 1840.

When Mr. C. was asked by the Hopkinton Association, what was his ecclesiastical standing, he answered that he had none at present. The question was proposed for information, that the ministers might extend to him the common courtesy of his office. He had been invited to preach, by one of the ministers; which in case he was not licensed, would be contrary to usages in our denomination. His qualifications or fitness to preach were not questions before us; nor did we suppose that his having a licence or not to preach would affect him as an agent, only his standing as a preacher among us. Mr. St. C. in a note to us, says, 'I was licensed and ordained by Universalists; but when I united with the Christian denomination, I declined taking licence from them; and those who have invited me to preach in their pulpits, have done so, as I suppose, on the ground that I am orthodox in sentiment, and received ordination, *which they regarded as valid*.'

Mr. St. C. mistakes in supposing that he is regarded as an ordained man, and 'One of the Committee' makes the same mistake, in continuing that appellation, as applied to him. Ecclesiastically, he is the same as any layman.

From the Christian Reflector.

Institutions of God Assailed.

'*A time to keep silence, and a time to speak.*'

Last week, we said a few words about '*No Sectarianism*,' a cry for which we have listened long enough to understand it, and whose origin and prompting motives we have so candidly and carefully inquired into as to have no fears that we are mistaken. This has occupied several years; and, in accordance with *our usual* plan, we have said something less than we have thought, lest by precipitancy we might fall into error, and condemn what was worthy of commendation.

The ordinances have been ridiculed—the Sabbath, or Lord's day, has been treated with contempt—the ministry has been scouted as priestcraft, and the church has been assailed as the hot-bed of all evil, for the purpose, sometimes avowed and sometimes not avowed, but scrupulously concealed, of overthrowing religion and morality. We have observed this, and have as yet said but little about it, from the time of Fanny Wright to the present. We are inclined to think, however, that, as the order of the day is free discussion of all subjects, and, as frequent attacks are made on the institutions of which we have spoken, the 'time to speak' is at hand. Let it be distinctly understood, nevertheless, that, if any shall think fit to assail us for our defence of these institutions of God with the weapons of abuse and low scurrility in the style of certain articles already before the public, holding up to ridicule both these heaven-ordained institutions and their advocates, we shall regard such practice with the cool contempt it merits. But, if any, who seriously think these institutions unworthy of support, and deem themselves adequate to the task, are disposed to enter the lists of respectful and fair argument, our columns are open to them; and on our part, we hold ourselves in readiness to sustain these institutions as ordained of God, and, of course, worthy of all respect and solemn observance. The bible is before every reader, and, if he is an honest man, he will examine its sacred pages with a desire to know the will of God. Do this, and we are content.

Having said thus much, we respectfully suggest to our Baptist brethren, in particular, that *they*, at the present time, need beware of delusive influences which are intended to turn them aside from the path of duty. 'To the law and to the testimony.' Our views of the institutions of religion have not been hastily and inconsiderately adopted, but in full, deliberate view of the highest responsibilities, and are not to be brushed away by a breath of ridicule or sophistry.

NEW CONVENTION. A Convention has been called by Edmund Quincy and others, appointed a committee for the purpose, at the last meeting of the New-England Non-Resistance Society, to be held in Boston on the 17th of November next. The object is to consider and settle the claims, which the 'Sabbath, the Ministry and the Church' have to be regarded as divine institutions. The leaders have already decided against the claims; and if they can persuade others, we shall soon have a declaration of their Convention to this effect, with suitable exhortations and charges, to withdraw all support and countenance from these institutions. Then follows infidelity.—*Hartford Observer.*

Choosing between two Evils.

We mentioned, last week, that we had received a long epistle from our respected friend William B. Earle of Leicester, for which it was impracticable for us to find room in our last number. It contained extracts of a letter from Gov. Morton, on the subject of slavery, and also the marriage law in this Commonwealth. We hope we shall now be permitted to publish the Governor's letter entire. Mr. Earle also sent us an extract from the reply of A. S. Gibbs, one of the Senatorial candidates for Worcester county, and concluded his epistle as follows:

The two letters from which I have given extracts above, are the only ones received in answer to *sixteen* which I have written. I know not what to say of any man who professes to be a republican, who will vote for any candidate for office, who will refuse to answer proper questions; unless I say that he appears to me perfectly willing to submit to despotism and tyranny, provided he can have, as the old lady told Napoleon, 'a tyrant of his own choosing.'

I am thankful to my Maker, that I have been convinced, before the pending election, of my duty to abstain from voting for supporters of slavery, as I have thereby been preserved from the unutterable degradation of supporting principles contrary to reason, to republicanism, to justice, to humanity, and to Christianity, by voting for the candidates of the whig party. If I am not greatly mistaken in the signs of the times, most people will be thoroughly convinced, in the ensuing four years, that it is futile to suppose that the interests of religion will be promoted by the support of a pro-slavery church, or that the interests of the State can be maintained by a support of pro-slavery candidates for office.

'What a pity it is our 'excellent brother' George Bradburn did not meet with us at Worcester. I believe he is a phrenologist, and will understand me when I say, it would have been a satisfaction to my causality to have shown him, that if 'it does need to be proved, that to prevent the greater, by choosing the lesser, of two evils would be *doing evil*,' then the maxim, that 'you must not do evil that good may come,' is a solecism. Nobody ever thought of maintaining, that you might do a great evil to obtain a small good. But, if you may *choose* a small evil, and *assist in inflicting that upon yourself and others*, to prevent *others* from inflicting a greater one, doing that is not doing evil—it is doing good—and, therefore, there can be no such thing as doing *evil* that *good* may come. I believe George Bradburn is a temperance man, and I think, I know, he is an abolitionist; and it would have highly gratified my comparison to have given him a temperance lecture by shewing him that, if he may *do good* by voting a bad man into office to *prevent others* from electing a worse one, he may also do good by furnishing his neighbors with rum enough to keep drunk upon *two-thirds of the time*, provided *somebody else* will sell them enough to keep drunk upon *all the time*; and to have given him a 'vapory abolition lecture,' by showing him that, if the principle for which he is contending is true, our fundamental principle, that 'slavery under all circumstances is sin,' instead of being true, is as false as if either Dr. Wayland or 'the father of lies' had made it. If that principle is true, that slaveholder who keeps his slaves bondmen, because 'they can't take care of themselves'—he who retains them, because if he emancipates them, *others acting under the authority of law* will re-enslave them, and without doubt place them under a less humane master—instead of *commiting sin* is *doing good*. It would have furnished a very satisfactory exercise for my benevolence, to have shewn that brother, that if, after full examination, he should still feel it his duty to support a man, who, according to his own declaration, has 'done and suffered more to maintain southern rights than any other man north of Mason and Dixon's line' for President, and a

THE LIBERATOR.

BOSTON:

FRIDAY MORNING, NOV. 13, 1840.

The Convention.

We have been baffled in our intention to make some animadversions upon the attacks which have been made by various religious and political journals upon the Convention in relation to the Church, the Ministry, and the Sabbath. It will be in season hereafter to review the whole matter. The following article was prepared for the last number of the Non-Resistant; but as it was received too late to be inserted in that paper, we have taken the liberty to insert it in the Liberator. On what ground, whether of reason or religion, does such sensitiveness prevail, respecting the proposed Convention? Are not the subjects, which are propounded for discussion, of vast importance to the temporal and eternal welfare of the human family? And are not professed Christians greatly divided in sentiment, in relation to the nature and authority of the Church, the Ministry, and the Sabbath? Is it Truth or Error that shrinks from the light of free, impartial, open investigation?

How different is the spirit of the following articles from some that we have copied into our columns, on the same subject!

A NEW CONVENTION. A meeting of the friends of universal reform is to be holden in Boston, commencing November 17th, and probably continuing several days. Its object is to discuss the questions which have been raised concerning the *Church*, the *Ministry*, and the *Sabbath*. We hope these questions will be ably and candidly discussed—and that a fair hearing of all sides will result in the promotion of truth and righteousness. We take for granted that *some* views and opinions will be advanced in that Convention, from which we dissent, and which, if present, we should feel obliged to oppose. But we do not fear discussion. Our circumstances and engagements may not allow us to attend, but we trust that the *rational advocates* of the Christian Church, Ministry and Sabbath will not suffer their side of these questions to fall by default.—*Practical Christian.*

CONVENTION. We have published the notice of the convention, as found on the third page, respecting the Sabbath, Ministry, Church, &c., because we believe in free discussion. We are aware that some persons are fearful that a discussion of admitted doctrines and ordinances of the Gospel will tend to infidelity. This, in our opinion, is fearfulness without a cause. Truth will lose nothing by examination.

We hope, therefore, that those who believe in the admitted views of the above doctrines, will attend the convention, and freely enter into the proposed discussion.—*Union Herald.*

But the following is characteristic of its blind and bigoted source:

WE ARE SORRY TO SEE IT. Edmund Quincy and some twenty others, masculine and feminine, who had been previously appointed for the purpose by the New England Non-Resistance Society, have notified a convention to consider and decide upon the claims which the Sabbath, the ministry, and the church possess, to be regarded of divine authority. The leaders have already, in their own views, settled the destiny of these cherished institutions; and if a sufficient number of other fanatics can be found to join with them, we shall have the declaration of the convention to this effect; with suitable exhortations and charges to withdraw from all support and countenance of them. Then comes the consummation,—infidelity.—*N. Y. Evangelist.*

Reform--Church--Ministry--Sabbath.

About some things, all sane minds are agreed. We should not count as *sane*, the minds buried in sensuality, seared by selfishness, or consumed to ashes in the fires of ambition. But every soul, of which the moral life is not swallowed up in mere animal or selfishly intellectual existence, will, with what life it has, acknowledge that it derives incalculable spiritual benefit from association with other souls. It will feel that it is drawn into that association, by a law of its being. No such soul, then, will deny the need and benefit of a CHURCH.

Neither is there a soul which has not, at some time, felt the need of instruction, advice, encouragement, warning, sympathy: or at some other time, the strong impulse to teach or to cheer—to warn or to comfort. There is none who has not at least witnessed an effusion of soul so noble and so free, in the exercise of these functions, as to have been fain to follow the teacher and the comforter even from city to city. Personal experience alone, were there only that, would, then, compel every living soul to acknowledge a MINISTRY.

And who that has ever felt that his spirit, in its eagerness, outruns the flesh, will deny the need of rest? Or who that has felt the joy and comfort of suspending earthly care and anxiety one day in the seven, but will be desirous to enter upon a perpetual freedom from the needless burdens that the world lays upon him, and will become aware of the *reasons* for the revelation of a Sabbath of rest? Church—Ministry—Sabbath—they are all three wrought into the nature of man by his Creator, and therefore cannot but co-exist with the race. Whenever, through depravity of soul, man has effaced or perverted this 'elder scripture, writ by God's own hand,' some prophet has been inspired by him to renew its trace: when its meaning has been lost in formalities, he has sent a well-beloved Son to explain it afresh.

There can, then, be no difference of opinion at the approaching convention of the friends of reform, respecting any thing but the forms of Church, Sabbath and Ministry. The only contest will be with the spirit which would make its own interpretations of scripture—its own reason or understanding—conscience or inward light—the measure for another. If the vile spirit of religious intolerance can be in any measure laid, there will be room and hope hereafter for a corresponding measure of attention to the realities of godly and christian life, which have been lost sight of in the *forms* of godliness.

In our own time, we need to learn the truths that Christ taught: that his religion is a religion of principles—principles identical with the nature of man before his fall: principles of freedom and benevolence—of temperance and purity. In proportion as we learn what his gospel is, we shall deny that any thing which bulwarks and protects the transgression of these principles is either divine or sacred—either of Christ or of God.

We shall, then, 'assemble ourselves together' to good purpose; we shall then both learn and teach as we ought. We shall then have proved ourselves our own safest interpreters of all our Father's revelations.

If all who will be drawn together by the call to the coming Convention will but approach each other in the confidence due to what each professes to receive as truth, and the respect due to each other as members of the great family of mankind, how interesting and how profitable will be the occasion! It will, if so used, awaken a deeper religious feeling;—a more humble sense of accountability to God, and to each other, for our lives, and of accountability to God only for our opinions;—a more fervent gratitude to Him for all his revelations, than now exists in the community. If our love of our neighbor (the only test of love to God) is as lively as it ought to be, we shall not meet to call each other 'bigot' or 'infidel,' merely because we differ widely in opinion. We shall see that those terms are applicable only to him whose unacknowledged distrust of his professed belief, whatever it may be, makes him angry when others propose to examine it.

That all who participate in the proposed Convention should be aware, however various, their belief otherwise, that the point of religious union is not in the intellectual but in the moral nature of man,—that forms are not ends, but means,—that piety does not consist in observances,—that the claim of church or ministry to the confidence of men is to be measured by the fidelity of either to righteous principle,—that, consequently, all forms and institutions and associations are responsible to all individuals who choose to examine them,—were a consummation devoutly to be wished.— M. W. C.

R. R. Gurley.

The very day that we left England, we heard of the arrival of this arch enemy of the colored race. By the following letter from our colored brother Remond, Mr. Gurley seems to meet with a cold reception in Scotland, and we are quite sure that he will succeed no better in England. Our friend Remond overrates the importance of Mr. Gurley, and the necessity of the measure, in calling upon the free colored citizens of this country to hold public meetings, in order to bear their testimony against the Colonization Society. They have done so, repeatedly, and are every where known to be hostile to that Society, to a man. It is only necessary for the people of Great Britain to be informed of the principles and doctrines of the Society, to give Mr. Gurley a walking-ticket, *a la Cresson.* Indeed, we presume they now need no special light on the subject. We leave Mr. G. in the hands of our friends Thompson and Remond.

Rev. R. R. Gurley in England and Scotland.

FRIEND GARRISON:

Prior to your departure from England, you was informed of the arrival of the gentleman whose name heads this communication. Of his movements in England up to his appearance in Glasgow, I am unable to speak; but, by the slip cut from one of many cards sent to different gentlemen in Glasgow, and which I have appended, (and as you may suppose,) I am put not a little upon the nettles.

MR. GURLEY,

Secretary of the American Colonization Society,

Will explain the views of that Institution as promotive of African civilization, and give an account of the present condition and prospects of the Colony of LIBERIA, in Western Africa, at the Royal Exchange, on Thursday next, at 3 o'clock, P. M.

You are very respectfully invited to attend.

Let the card be printed in the largest type, and a hundred extra Liberators struck off and charged to me, and forwarded to the nominally free people of color in every village, town, and city of our country; and let them forthwith call public meetings, and pass resolves, demonstrative of their views and feelings respecting the American Colonization Society; and let the same be forwarded to me, together with the work my friends Wright and Cornish on the same subject, with all possible despatch. While I can find means to travel, and bread and water to live upon, and as God shall give me health and strength, and speech, all shall be exerted to the best of my ability in counteracting such influence as the accredited Secretary of the American negro-haters' scheme of cruelty and extirpation may exert in its favor. Let the people of color and our friends distinctly understand, that if I am promptly responded to, and sustained, there is little doubt of success in thwarting him, with their resolves and remonstrances. I ask but a fair chance, and no favors of Mr. Gurley, before a British audience. George Thompson lives, and is willing now, as ever, to enter the arena with the Rev. Mr. Gurley, and contest inch by inch the high-handed injustice done the colored population from the moment the Society came forth haggard and deformed, as it ever has been, from its secret session-room, some twenty years ago,—a bastard child; and it has never lost its first impressions, although it has appeared in a thousand garbs.

I am happy to state, upon unquestionable authority, that Mr. Gurley's meeting in Glasgow was a total failure, having some fifteen or twenty persons only present to hear his explanation, and account of the condition and prospects of Liberia. The name of the gentleman or Society seems to have explained the people away—if there was any explanation about it. Such a scheme would meet a similar reception in any other country, save the one from which he comes.

I also learn, upon the best authority, that Mr. Gurley intends revisiting London, and hopes to make a favorable impression. I hope to be there, and trust it may be favorable to his return to the land of slavery and prejudice.

Friend Thompson unites with me in much love to you and friends across the water. In haste, as usual,

I subscribe myself,

Ever affectionately yours for the suffering,

C. LENOX REMOND.

Voice of Woman.

As we sat in the gallery of Freemasons' Hall, London, the next day after our refusal to enter the Anti-Slavery Convention, the following excellent and thrilling letter was put into our hands—with the writer of which it was our privilege to become personally acquainted before we left the city, and also with her very talented and noble-spirited husband, Dr. Shearman. It carries its own panegyric upon its face.

DEAR SIR:

I have been so interested about the friends that I saw yesterday, who had come from America, and who were shut out, or had shut themselves out, of the Convention, that I could not sleep. I am but a woman, and, consequently, have no *public* voice in these matters; though I have often longed to speak out my sentiments, and try to induce my countrywomen to do the same; and nothing but my pecuniary incapacity has hindered me from finding my way to them through the press.

Well, now, we have ladies from America here, who know how to do the work. Why cannot we have a convention of *women* only? There are many women of business and *leisure* in England, who would assist, but they want to be put in the way. I am quite sure that many of them would do more work than the men; but not being *immediately* surrounded by slavery, we do not know well how to set about what we very much long to perform. Let our American friends teach us. Would they not be much better occupied than in listening to the arguments of the men about that which they have already settled, and is, consequently, but first principles? Oh! do not let this opportunity pass without teaching mothers, and daughters, and sisters, in England, how *they* may express their abhorrence of the diabolical treatment of their colored sisters, and their unhappy offspring! We are ready to do, only tell us what. Yes, you must do more—show us how to get over the difficulty which education and custom have thrown around us, so that we do not know our own powers. I feel now, I have felt before, a perfect horror at being still in this warfare with such a monster as slavery. Yet custom forbids us even the expression of feeling, while the men enjoy the noisy demonstrations which are annoying to American ears, and which, indeed, are little suitable to our wounded hearts. Yes, *English women can only weep.* But you can teach them how to follow up these tears with work—and it only wants a beginning.

I have no introduction to the American ladies, or I would have said thus much to them. Nor, indeed, have I any to you, but what the common cause and your fame have given me. God grant wisdom to those who labor in it, and more abundant success.

SARAH SHEARMAN.

To Mr. Garrison, Freemason's Hall.

Amende Honorable.

We have copied an article from the Standard, headed 'Extraneous Topics,' which justly rebukes the Philanthropist for publishing an article from the Cincinnati Observer, in which a scandalous attack is made upon our religious opinions. Since it was put in type, we have received a subsequent number of the Philanthropist, in which Dr. Bailey makes the following *amende honorable*:

'The National Anti-Slavery Standard takes us to task for publishing an article some weeks since on our fourth page, in which an unfair allusion was made to Mr. Garrison. The Standard is right in censuring us for not protesting against this part of the article, but we do not acknowledge the justice of its strictures in any other regard. The classification of Mr. Garrison in that article, with infidels and the opponents of education, was entirely unjust, and we ought to have said so at the time. We copied the article, because of its general spirit and object, and our editorial notice of it was penned in haste.'

Political Wickedness.

The Presidential Election is over. On no former occasion has it been exceeded in violence, corruption, and national degradation. We announce its termination as we would the disappearance of the Asiatic cholera from our shores. It has been all of the devil—nothing of God. The means which have been resorted to, for its successful prosecution, cannot be justified on the ground of reason or morality. The American people are certainly losing all self-respect, and sinking themselves to a level with the servile populace of Europe. Were it not so, the ridiculous and demoralizing scenes which have been witnessed in the late political struggle would never have taken place. The erection of log-cabins—the cry of 'hard cider'—banners, and guns, and trumpets—arches, illuminations, processions—convivial feasts and noisy hurrahs—what are these but conclusive proofs of the besotted state of the public mind? To what do they appeal, except to folly and ignorance? An intelligent and moral people should spurn them as so many insults offered to their good sense and moral integrity. We are by no means sorry that Martin Van Buren has lost his election, because it is a righteous retribution upon that wily politician for having sold himself and his party to the South; but we are not prepared to expect any thing better for the country by the elevation of Gen. Harrison to the Presidency. He has literally been *manufactured* into office, as an automaton is made to order. It has been done at immense expense, and by all sorts of clap-traps, tricks and devices.

The following are some of the fruits of this political struggle. The Nashua Telegraph, in giving an account of an attack upon a whig meeting in that place, says:

'The noise commenced at this juncture, and as they proceeded in their course towards the place of rally, the boisterous shouts and disgusting ribaldry which greeted the ear of the spectator, were of the coarsest and most offensive character. We cannot dwell upon these revolting scenes; suffice it to say, the clamor was prolonged during their stay, and together with actions of outrageous character, constituted the chief feature of the occasion. Ladies returning from the evening meetings were assailed with ruffian violence, and forced to take shelter in the nearest habitation, to escape a worse fate. One lady was forced by the rush of the mob, from the protection of her husband, and obliged to seek safety by flight. One of our police officers was felled by a blow of a cowardly ruffian from behind, as he was endeavoring to still the rioters. Not satisfied with these exploits, they proceeded against the property of some of our citizens, and seizing a handcart, trundled it down the street and broke it in pieces, denouncing at the same time all the whigs of Christendom with the utmost venom.'

The Cincinnati Gazette, in noticing a similar attack upon a whig gathering in that city, says:

'In performing their disgraceful orgies at night, they broke the limbs of several quiet gentlemen, who were merely listening to the speeches addressed to the crowd. These desperate men, armed with club and pistol, pushed into the dense mass of human beings, dealing their murderous blows right and left, and discharged their pistols whenever the darkness afforded them a temporary shelter from recognition—and they may be thankful that no one was killed. The whigs rallied at the arch, corner of Main and Fourth streets, and kept up their vigils until morning. They were aided in their efforts to keep the peace by the Deputy Sheriff, the Mayor, and several of our oldest citizens.'

'While Mr. Graves of Kentucky, was speaking from the portico, the meeting was broken up by a number of loco focos, and ended in a general fight. Brickbats, clubs, sword canes, bowie knives, pistols, &c., were used. Several have been badly hurt, some of whom have just been brought in the house, and there are all sorts of reports flying. I saw several pistols fired from my room window in the third story.'

Nearly a column of the Buffalo Commercial Advertiser is occupied with an account of outrages committed in that city at the celebration of the anniversary of the Battle of the Thames. It says:

'The rioters attacked ladies in their carriages, pelting them with rotten eggs and other missiles; struck down peaceable and unoffending citizens with bludgeons; and after keeping the city in a continual state of confusion during the day, consummated their work by the murder of one of their number in a drunken row. The name of the murdered individual was Jonas Jones, a foreigner, and under age.'

Another paper remarks, that that anniversary appears 'to have been decorated by scenes of political violence and bloodshed from one end of the Union to the other.' Here is another specimen:

'They had a tremendous row, in the city of New-York, on Monday last, on the occasion of the celebration of the battle of Thames. The whigs had appointed one on that day. The democrats got up a spontaneous one. The two parties came in collision, —threw missiles, and had some knock downs;—and then through the influence of the leaders, the matter ended.'

The Washington Globe, in noticing a working-men's meeting in that city, says:

'The violent spirit of moral Federalism was again illustrated on this occasion. In addition to the usual resort to the cry of fire, and other noises, while Mr. CUNNINGHAM was reading the address to a quiet and listening crowd, a stone or brickbat was thrown among them, inflicting a severe wound on the face of Mr. R. S. CLEMENTS, of Georgetown. If the assassin could have been identified at that moment, he would probably never have endangered the life of a workingman again.'

The following is from the Xenia (Ohio) Free Press:

'On Tuesday last, our town was disgraced by several street fights. A bully from Dayton, said to have been brought for the purpose, and two or three of our own citizens, were mainly instrumental in getting them up. Clubs and stones were freely used, and in one or two instances innocent persons, who had no hand in the fight, were sorely injured. About dark, the Dayton bully came in contact with one who proved more than a match for him; and who gave him a drubbing that put him to bed.'

Says a correspondent, writing from New-York—

'Last night was one of riot and confusion. The whig head quarters were attacked, a few brickbats thrown at the windows, a gun fired with blank cartridge from the Hall, and thus the matter ended. At the corner of Canal street and Broadway, I should think there were full ten thousand people. Such a scene you can hardly conceive of—fighting, swearing, jumping, running, and believing; in the midst of which the cry of fire was raised, to add to the confusion. The bells were rung and the engines were out. The whole exhibition was indeed awful to one unaccustomed to such confusion and uproar. The result was, many broken heads and bloody noses.'

The following is from the New-York Signal:

'A rather singular scene occurred yesterday in the Poor-house Court Room, where the inquisition in relation to whig election frauds is going on. Just as the examination of Mr. Glentworth was about to be renewed, the Recorder drew forth from his box a package of private letters, which had been taken from Mr. Bailey, by what authority Mr. Bailey may be better able to expound than we. Mr. Glentworth, on seeing them, took them up and put them in his bosom, whereupon two of the officers present rushed towards him, and endeavored to wrest them from him. In the course of the scuffle that ensued, the Recorder was tripped up, and Justice Matsell was regularly floored. A regular scuffle took place, and for a time the victory was doubtful. Mr. Matsell's coat was torn into shreds and tatters, but whether like Marcy he will charge the State for the mending, remains to be seen. Some science was displayed, and a little claret was spilt among the combatants, but finally the matter was compromised by the delivery of the package into the hands of the Sheriff.'

We conclude this disgraceful summary by copying the following from the Lancaster (Pa.) Examiner:

'Coming down East King, from the place where we keep our BIG BALL, we were met by the Van Buren men, some of whom threw stones and broke several holes into the ball, and came near hitting the boy inside! Our friends passed on, determined to suffer, rather than resent the outrage. After this, a number of Van Buren bullies—headed by John Boot, George Huffnagle, Neal Dunnelly, Cooney Plitt, Bill Haines, ——— Fraley and others—armed with clubs, stones, pistols, &c., rushed into the house, and, before our friends were aware of their object, beat and bruised several of our men most shamefully. The friends rallied and put them out of the house, when they commenced throwing stones through the door and windows, injuring several persons inside, and shattering the door and windows to pieces! The Sheriff interfered, and was also knocked down! Order was at length restored, but several of our friends were afterwards waylaid, and beaten on their return home!'

Votes in Boston.

The following are the returns of votes in the several Wards in this city:

Wards.	1840. Davis.	1840. Morton.	1839. Everett.	1839. Morton.
1	498	502	329	409
2	240	405	132	300
3	573	698	221	466
4	573	573	664	229
5	733	372	520	394
6	644	314	452	310
7	832	215	708	189
8	462	203	313	197
9	681	235	469	185
10	646	305	463	260
11	610	473	357	398
12	389	374	208	305
	7,186	4,381	4,906	3,702

Representatives to Congress.

Eight Whigs, representatives in the last Congress, are re-elected by decided majorities, viz.:—

Leverett Saltonstall,	2d District.
Caleb Cushing,	3d "
Levi Lincoln,	5th "
Osmyn Baker,	6th "
George N. Briggs,	7th "
William B. Calhoun,	8th "
William S. Hastings,	9th "
John Quincy Adams,	12th "

To these may be added, Robert C. Winthrop, elected in District No 1, in place of Abbott Lawrence, resigned; and also Barker Burnell, who is unquestionably elected in District No 11, in place of John Reed, who declined a re-election.

In District No. 10, Henry Williams, Van Buren member of the present Congress, is DEFEATED. There is no election in the District. Mr. Borden, the Whig candidate, has only four or five votes less than Williams, and there are upwards of seventy scattering votes.

The results of the election in the Fourth District, for representative to Congress, is somewhat doubtful; but it is probable that William Parmenter (Van Buren) is re-elected by a bare majority.

The Whigs will have a very large majority in both branches of the Legislature.

SENATE. Suffolk, 5 Whigs, Essex, 5 do., Middlesex, 6 do., (last year 5 Adm.) Norfolk, 3 do., (last year Adm.,) Bristol, 3 Adm., (same as last year.)

In Hampden, there is no choice. Messrs. Child and Bates, the Whig candidates, have each 3374 votes—Mr. Lincoln, Van Buren, has 3430,—Mr. Ives, on the same ticket, has 3400, and there are 117 scattering.

Electoral Vote.

	1840 Davis.	1840 Morton.	1839. Ev't.	1839. Morton.
Suffolk, complete,	7404	4541	5036	3873
Essex, complete,	9887	6670	6797	5080
Middlesex, 26 towns,	5013	4725	3740	4855
Worcester, all but 4 ts,	10,338	6064	7510	7032
Norfolk, complete,	5226	4444	3671	4241
Plymouth, complete,	5023	4210	4014	3913
Bristol, complete,	4699	5197	3293	4298
Barnstable, all but 3 ts,	2230	1374	1331	753
Hampden, complete,	3352	3485	2622	3330
Hampshire, all but 1,	3793	1735	2659	2004
Franklin, all but 8,	2543	1721	1795	1718
Berkshire, all but 3,	3406	3589	2834	3110
	62,914	48,655	45,302	45,107
	48,655			45,302
Davis's majority,	14,259			195
	195			
Whig gain,	14,064			

Presidential Election: 1840.

	Harrison.	Van Buren.
Maine,	10	
Massachusetts,	14	
New-Hampshire,		7
Connecticut,	8	
Rhode Island,	4	
New-York,	42	
New-Jersey,	8	
Maryland,	10	
Ohio,	21	
Total,	117	7

Necessary to a choice, 148.

NEW-YORK. The Journal of Commerce gives returns from all the counties, showing a majority for Harrison of 12,246 votes, being a Whig gain of 1837 votes over the votes of 1839.

The Whigs have elected 21 members of Congress out of 40—and the Van Buren party probably 19.

VIRGINIA. The Journal of Commerce gives a table of returns from all the counties in Virginia, except 20—showing a Whig majority of 425, and a Whig gain over the vote of 1836, of 3530. The twenty counties to be heard from, gave, in 1836, a Van Buren majority of over 3000 votes. It is probable that Virginia will cast her electoral votes for Van Buren.

MICHIGAN. There is some doubt as to the result in Michigan. The Buffalo Commercial Advertiser of Friday, says both parties claim the State, but the best informed of the administration concede to the Whigs the State by a small majority.

GEORGIA. In 15 counties, the Whig gain over the vote of October, is 823. The Harrison majority will probably reach from 6000 to 7000.

OHIO AND KENTUCKY have gone for Harrison by unprecedented majorities.

New Religious Paper.

Proposals have been issued by our bro. A. G. Comings, of Salem, for publishing a semi-monthly newspaper to be called 'The Genius of Christianity,' terms one dollar in advance. We have no doubt it will be a valuable publication. We make the following extracts from the Prospectus:

THE GENIUS OF CHRISTIANITY will maintain that in the authority of the teachings of Jesus and his Apostles, and by their example, is laid the true and only foundation of Christian union, church order, or Christian assurance:—That the existence of party strife among religionists is proof that the elements of the striving parties are not of Christ:—That the spirit of free but humble investigation is indispensable to the knowledge of Christianity, distinct from the customs and traditions of men, which have made the word of God of no effect; and, that the Christian religion, in its primitive order, unity and purity, is indispensably necessary to make men what God designed that they should be. It will be open to all respectable persons for the free discussion of religious differences.

It will pay particular attention to the evidences of the divine authenticity of the Christian religion—contend for the supremacy of the Word of God over all traditions, speculations or customs of men, as a rule of faith and practice—plead for '*the perfecting* of the saints,' and endeavor to show that every plan or theory of Union, Perfection, Sanctification, Non-Resistance, Anti-Sectarianism, Universal reformation, Religious liberality, &c. other than Christianity as it came from its founder, and was demonstrated in the lives, practices and precepts of Jesus and his Apostles, is a spirit of enmity to God, and worthy of perpetual opposition.

Free-Will Baptists.

This denomination of Christians surpasses every other in our land, in the activity and consistency of its opposition to slavery. At the Oswego Yearly Meeting, held in Hastings, N. Y. in June last, the following resolutions were unanimously adopted:

Resolved, That *immediate emancipation* is the right of the slave; and that that man, or body of men, who will not yield this '*inalienable right*,' place themselves in the stead of *God*, in respect to the slave; and for such an offence He will not hold them guiltless; for Jehovah says, 'Judgment is mine; I will repay.'

Resolved, That we approve of the conduct of the Freewill Baptist General Conference, in respect to Dr. Housley; for we too would *reject* a Dr. Housley, or *any* other in like circumstances, with all their contaminating influence of slavery.

The following resolutions were also passed:

Whereas American slavery is a heinous sin in the sight of God, opposed to his moral government, and He cannot look upon the offering of a slaveholder with approbation, therefore, Resolved, that we will not receive any donation from a slaveholder to aid the cause of foreign missions.

Whereas the traffic in intoxicating liquors is an immorality, therefore, Resolved, that we will not receive a donation from a rum vender, to our missionary fund.

Name Them.

'Abolition societies, we think, step out of their sphere, when they presume to reprobate their members for exercising their political rights against slavery.'—*Philanthropist.*

We think so too; but we are not aware that any societies have been guilty of this presumption. Will the Philanthropist name them?

All Hail, Vermont!

It is with that exultation which well becomes a freeman, and an advocate of universal liberty, that we announce the cheering fact, that the House of Representatives of Vermont have almost unanimously adopted resolutions, calling for the immediate abolition of slavery in the District of Columbia, and of the interstate slave trade, and against the admission of any new slave State into the Union. 'By some oversight,' says the Voice of Freedom, 'they were not drawn in the form of joint resolves, and thus failed of going to the Senate. They were passed by the House with a very emphatic vote, only *one* voice being heard in the negative'! They are almost precisely the same as were adopted at the last session of the Massachusetts Legislature. This is another splendid victory of Liberty over Slavery, of Humanity over Barbarity. A thousand cheers for Vermont! It is thus abolitionism is 'dying away!'

A Jury Bill was also passed, which gives the right of a trial by jury to every person claimed as a fugitive slave on the soil of Vermont. It is guarded by such provisions as will make it extremely difficult hereafter for the slave-hunter to recover any who may have made their escape from the southern house of bondage. *Laus Deo!*

Another Voice from Scotland!

On the first page of our present number will be found a fresh Remonstrance from Scotland, on the subject of American slavery. It comes in the shape of an 'Address of the Annual Meeting of the Congregational Union of Scotland, held in Dundee, on Thursday, the 16th day of April, 1840,' and is, of course, entitled to more than ordinary attention and deference. It is drawn up in the most unexceptionable, yet faithful and pungent manner, and is signed, in the name of the meeting, by Ralph Wardlaw, D. D., David Russell, D. D., and James R. Campbell, M. A.; and from the purity of its style, and its religious pathos, we presume it is from the pen of Dr. Wardlaw. It ought to be published in every newspaper and read from every pulpit in the land. We wait to see what such newspapers as the New-York Observer, Boston Recorder, Vermont Chronicle, and Christian Mirror, will do with it. Will they publish it?

The additional information we have gathered from the Scotch papers, respecting the anti-slavery tour of George Thompson and C. L. Remond, will be read with delight by their very numerous friends on this side of the Atlantic.

HOSPITALITY. As there will doubtless be a large attendance at the Convention to be holden in this city on Tuesday next, we trust that strangers from abroad will find no lack of hospitality on the part of those who reside in the city.

P. S. The meeting will be held in the Chardon street Chapel, and will commence at 10 o'clock, A. M.

MORE MOBOCRACY. The spirit of mobocracy, in opposition to the anti-slavery enterprise, is still violent in some parts of Connecticut, as plainly appears from the letter of Dr. Hudson, in the preceding page. This is a losing game for the devil and his adherents to play at; and if they were not as foolish as they are wicked, they would have found it out, long ago.

NON-RESISTANCE. For a continuation of the Second Annual Report of the Non-Resistance Society, see our last page. Will our subscribers give it a candid perusal?

PHRENOLOGY. The Lectures on this important science which Dr. Alexander proposes to deliver in this city, in the Chardon-street Chapel, (the first to be given on Monday evening next,) we have no doubt will be worthy of a large attendance; and we therefore commend them to the patronage of the public.

UNIVERSALIST ANTI-SLAVERY CONVENTION. The time for holding this Convention has been altered to Thursday, the 19th instant. We hope it will be well attended. See the Call in another column.

ITEMS.

RETURN OF THE PRESIDENT. A good deal of anxiety was felt this morning at the telegraphic announcement of the steam ship President as being below. She sailed hence on the second inst. She came up to the city, however, in good style, and it turns out that no disaster has befal len her, but that the weather has been so heavy and the wind so strong from the east, that up to Saturday noon she had made but three hundred miles, and her fuel had become so much exhausted that it was not thought wise to venture forward, and at 2 o'clock she was put about for New-York.

The President will start again as soon as she can take in sufficient fuel, probably to-morrow evening or next day morning.—*N. Y. paper.*

STEAMBOAT ACCIDENT. The Steamboat Le Roy, Capt. Smith, which was employed on the Brunswick (Geo.) Line, to convey the mails and passengers between Chattahooche and Iola, burst her boiler on the water's edge, opposite Blount's town. Six persons were killed and several dangerously scalded, burnt, or otherwise wounded. Of thirteen persons on board, only three escaped unhurt.

EASTERN RAILROAD. The Eastern Railroad was yesterday opened from Newburyport to Portsmouth. The cars now run three times daily from Boston to Portsmouth, leaving Boston at 7 1-12 o'clock in the morning, 12, and 3 o'clock, P. M. The return trains leave Portsmouth at 7 1-2, 11 and 3. A person visiting Portsmouth by the morning train, may remain there an hour, and arrive in Boston on his return before 12 o'clock; or by leaving Boston at noon, and making a short stay in Portsmouth, he may accomplish his return before six.—*Daily Advertiser.*

The Methodist A. S. Convention which convened in New-York city on the 6th ult., continued its sessions through three days. Rev Orange Scott presided, and Rev. La Roy Sunderland was Secretary. Two hundred ministers and laymen were present from all parts of the country. The Anti-Slavery Reporter says: 'There were more talent and influence in this than in any former Methodist Anti-Slavery Convention, and many popular ministers were present who never attended an anti-slavery meeting before. An 'American Anti-Slavery Society' was formed—Rev. Cyrus Prindle, of Middlebury, Vermont, President. The Convention closed with a prayer-meeting of very great interest.'

In the month of August last, the brig Galen, of Boston, for Bermuda, fell in with a sloop called the Three Sisters, drifting without management. The sloop had on board three negroes, only one of whom survived. Suspicions have been expressed that these negroes were fugitive slaves from some of the Southern States. We have seen a letter from Turks Island which stated that the sloop belonged there, and that the negroes were well known residents there.

A steam frigate is building at Philadelphia, the extreme length of which to the figure-head, is 244 feet, breadth, 40 feet, depth of hold 23 1-2 feet. The paddle wheels are entirely of wrought iron, 29 feet 8 inches diameter, and 10 feet bucket. The main shaft is of wrought iron, 1 foot 5 inches diameter.

A murder was committed in the parish of Livingston, La., on the 18th ult. James Durban and his wife had parted, and the wife was co-habiting with Joseph Hutchinson. Excited by these circumstances, Durban killed Hutchinson, and made his escape.

Rhode Island Election.—On the 29th ult. James F. Simmons was elected U. S. Senator in the place of Asher Robbins, for six years from the 4th of March next.

At the recent election in Georgia, it was decided by a vote of the people, that the Legislature of the State shall hereafter meet once in two years. The majority in favor of biennial sessions is over 30,000.

Lunatics and Idiots.—Gov. Pennington, in his message to the Legislature of New Jersey, states that the number of lunatics in the State, so far as ascertained, is 338, and the number of idiots 358. This is a fearful number, he adds, and the wretchedness of their condition should awaken our liveliest interest.

Shocking Murder.—We learn, says the Vicksburg Sentinel, of the 16th, that the day before yesterday, Dr. Morehead, of Grand Gulf, killed Dr. Sullivan, by stabbing him in the abdomen and cutting his throat. Almost every paper from the South-Western States contains some such shocking item of intelligence.

Dr. Conneau, physician to Prince Louis Napoleon, has obtained leave to be imprisoned with the Prince in the chateau of Ham.

☞ We earnestly call upon our delinquent subscribers to read the following appeal, and remit to us what they owe by the earliest opportunity.—EDITOR.

TO THE SUBSCRIBERS OF THE LIBERATOR.

This is the season of the year when fewer subscriptions are paid than any other.

Our receipts to the first of October have only been sufficient to meet the current expenses, and the amount from the subscription list alone has not been sufficient for them. Friends to the Liberator have generally given donations over and above their subscriptions.

There is more than enough due from the subscribers, to pay all the debts of the Liberator.

The paper-maker, the compositors, the press-man, the editor must have their wages, and we have not, on account of the delinquencies, money to pay them.

Will those indebted consider this *expose* of our affairs, and immediately make their remittances?

Our city subscribers will, we trust, call at our office, and settle their bills.

We assure one and all, that our wants are pressing, and claim immediate and efficient attention.

BOSTON, Nov. 3, 1840. THE AGENT.

Notice to Delinquent Subscribers.

The Committee on the pecuniary concerns of the Liberator give notice that they shall shortly send a bill to every delinquent subscriber. Those who are in arrear more than one year, will be struck from the subscription list, unless payment be made within three weeks from the time of sending the bill. If any subscriber, who has paid, should find that his paper is discontinued, under the above arrangement, he is requested to give immediate notice of the mistake by mail, to Oliver Johnson, Boston.

FRANCIS JACKSON,
ELLIS GRAY LORING,
SAMUEL PHILBRICK,
WILLIAM BASSETT,
EDMUND QUINCY,
} *Committee.*

Boston, Nov. 3, 1840.

UNIVERSALIST ANTI-SLAVERY CONVENTION.

The Universalists in Massachusetts, who are favorable to the exertion of a moral influence for the removal of slavery from our land, and from the world, are invited to meet in Convention, in Lynn, on Thursday, the 19th of Nov. It will also be pleasing to meet with such brethren from other States, as may find it convenient and agreeable to attend. It is the object of this Convention to discuss the character of slavery, (especially as viewed in the light of the religion, which we, as Universalists, profess,) and the means of hastening its peaceful abolition.

The Convention will meet, to organize, as above mentioned, at 9 o'clock, A. M. At 10 1-2 o'clock, an address will be delivered by bro. John M. Spear, of New-Bedford, going into the cause we have for action on this subject, and the prospect of good results. The remainder of the session will be devoted to resolutions, and addresses from individuals. Brethren, will you come?

ELMOR HEWITT, CHARLES SPEAR,
T. K. TAYLOR, E. THOMPSON,
J. O. SKINNER, SILAS HUNT,
J. M. SPEAR, IRA MITCHELL,
JOHN ALLEN, N. H. HUDSON,
S. COBB, E. M. JONES,
D. B. HARRIS, E. Y. PERRY.

MASSACHUSETTS ANTI-SLAVERY FAIR.

It has been decided, upon consultation and advice with the friends of the cause in various parts of the State, to hold the Fair of 1840, during CHRISTMAS WEEK, and to spare no exertions to make it a pleasant and profitable occasion to the 'good old cause,' which each year's effort makes dearer and dearer. Our Seventh Anti-Slavery Fair ought to command exertions proportionate to the need of funds. Donations and contributions may be left at 25 Cornhill; 11 West street; or, 4, High street. If the friends would reserve their annual appropriation for Christmas and New-Year's presents till the Fair, the committee are confident that *no where* could a more exquisite or reasonable selection be made than from the tables of the MASSACHUSETTS ANTI-SLAVERY FAIR. Beautiful and rare articles of the usefully ornamental style, (many styles never before imported,) are already received from members of the committee in England, France and Switzerland. Think of the cause, and for its sake reserve your gift-money till Christmas.

In behalf of the Committee,

MARIA W. CHAPMAN.

Boston, Oct. 23, 1840.

LECTURES ON PHRENOLOGY.

DR. ALEXANDER will commence a course of twelve Lectures on Phrenology, at the chapel in Chardon street, on MONDAY EVENING, Nov. 16th. Second lecture on Friday, Nov. 20. Succeeding lectures every Monday and Thursday evening. The lectures will be illustrated by skulls, casts, drawings

POETRY.

From the Envoy.

THE HOLY WAR.

BY G. B. BURLEIGH.

'Let an abolitionist come within the borders of South Carolina; if we can catch him, we will try him, and *notwithstanding the interference of all the governments on earth, including this Federal Government*, WE WILL HANG HIM.'

SENATOR PRESTON OF S. C.

'Slavery, as it exists with us, we deny to be an evil; and we regard those who are now making war upon it, in any shape, or under any pretext, as furious fanatics or knaves and hypocrites; and we hereby promise them, upon all occasions, which may put them in our power, the fate of the pirate, incendiary, and the midnight assassin.'

CITIZENS OF CAMDEN, S. C.

'The northern people will never sacrifice their present lucrative trade with the South, so long as the HANGING OF A FEW THOUSANDS *will prevent it.*'

RICHMOND WHIG.

Why rages the South, mid her bright sunny rills,
Where the bondman, unheeding, is bent to the sod?
Why scowls the stern North, on her rock-seated hills,
As the spirit of Freedom is moving abroad?
Ah! vainly they trust, in their arrogant pride,
They can turn back the Truth in her conquerless tide,
While onward she rushes, majestic and free,
Like the Amazon's wave, as it sweeps to the sea.

Let them bind, if they will, the swift clouds as they run—
The storm-bolt—the whirl-wind—the tempest of hail—
Turn back the red light to its home in the sun—
Stay the ruin that rides on the wing of the gale;
But they never shall bind, with a tyrant's command,
The Spirit of Freedom gone forth in our land,
Or fetter the Truth, as she moves through the world,
With her hand to the sword, and her banner unfurled.

The war-cry of Liberty bursts on the ear:
Her legions are charging with fetterless speed;
Yet not in the strength of the buckler and spear,
Or the prancing, in pride, of the iron-hoofed steed:
The weapons of death are flung down to the sod,
And the Truth in its pureness, made mighty by God,
To trample the minions of error in dust,
Is their van-guard—their rere-ward—their strength, and their trust.

And shall the oppressor, uprising in wrath,
Turn back that free spirit, fast hurrying forth,
Like an angel from heaven on her merciful path,
To raise the poor bondman now crushed to the earth?
O never! for lo, 'tis the hand of the Lord,
That guideth that Spirit unerring abroad;
His arm that is stretched o'er the perishing slave,
From the power of the cruel and haughty to save.

The hireling may prophecy falsely for gold,
And the traitor turn back from the field of the fight;
The shepherd sleep on with the wolf in the fold,
While the watchmen of Zion tell nought of the night,
And the 'chivalric southrons' rise up to their aid,
With halter and faggot, with rifle and blade;
But vainly are lust of dominion and pride,
To check the strong impulse of Freedom allied.

Her course is resistless, her triumph decreed;
Though the priest and the Levite pass by and are dumb,
On her errand of mercy to man she shall speed,
Till the day of his perfect redemption hath come;
While the blackness of darkness its banner shall wave,
And the 'damned howl the requiem' o'er Tyranny's grave;
And the last galling chain, on that terrible day,
In the breath of God's wrath shall be melted away.

Plainfield, Ct., 1840.

MANHOOD.

BY ROBERT BURNS.

Is there, for honest poverty,
That hangs his head, and all that?
The coward slave, we pass him by,
We dare be poor, for all that;
For all that, and all that,
Our toils obscure, and all that,
The rank is but the guinea's stamp,
The man's the gold, for all that.

What though on homely fare we dine,
Wear hodden gray, and all that?
Give fools their silks, and knaves their wine,
A man's a man for all that;
For all that, and all that,
Their tinsel show, and all that;
The honest man, though c'er so poor,
Is king of men for all that.

Ye see yon fellow call'd a lord,
Who struts and stares, and all that;
Tho' hundreds worship at his word,
He's but a dunce for all that:
For all that, and all that,
His riband, star, and all that,
The man of independent mind
He looks and laughs at all that.

A prince can make a belted knight,
A marquis, duke, and all that;
But an honest man's above his might,
Good faith he's he for all that!
For all that, and all that,
Their dignities, and all that,
The pith of sense and pride of worth
Are higher ranks than all that.

Then let us pray that come it may,
As come it will, for all that,
That sense and worth, o'er all the earth,
May bear the palm, and all that;
For all that, and all that,
It's coming yet, for all that,
That man to man, the world all o'er,
Shall brothers be for all that.

THE OLD ARM CHAIR.

BY ELIZA COOK.

I love it, I love it; and who shall dare
To chide me for loving that old arm chair?
I have treasured it long as a holy prize,
I've bedewed it with tears, and embalmed it with sighs;
'Tis bound by a thousand bands to my heart;
Not a tie will break, not a link will start.
Would you learn the spell? A mother sat there,
And a sacred thing is that old arm chair.

In childhood's hour I lingered near
The hallowed seat with list'ning ear;
And gentle words that mother would give,
To fit me to die and teach me to live.
She told me shame would never betide,
With truth for my creed, and God for my guide;
She taught me to lisp my earliest prayer,
As I knelt beside that old arm chair.

I sat and watched her many a day,
When her eyes grew dim, and her locks were gray;
And I almost worshipped her when she smiled
And turned from her Bible to bless her child.
Years roll'd on, but the last one sped—
My idol was shatter'd, my earth-star fled;
I learnt how much the heart can bear,
When I saw her die in that old arm chair.

'Tis past! 'tis past! but I gaze on it now,
With quivering breath and throbbing brow—
'Twas there she nursed me, 'twas there she died;
And memory flows with lava tide.
Say it is folly, and deem me weak,
While the scalding tears start down my cheek;
But I love it, I love it, and cannot tear
My soul from my mother's old arm chair.

NON-RESISTANCE.

SECOND ANNUAL REPORT

OF THE EXECUTIVE COMMITTEE OF THE

NEW-ENGLAND NON-RESISTANCE SOCIETY.

[CONTINUED.]

In the non-resistance as well as in the anti-slavery enterprise, no sectarian or party test is required of any who are disposed to join it. Its design and tendency are to reunite the alienated race of mankind in the indissoluble bonds of Christian fellowship and brotherly love; to break down, and scatter to the winds, every wall of partition that makes enemies of those who should be friends; and to sink in oblivion every sectarian creed and every party appellation. Hence, there rally around it persons of various religious denominations, who, however widely they may differ in some of their speculative opinions, are perfectly agreed as to the nature and spirit of Christianity; and whose regard for truth is superior to their love of sect. It is on this ground that the cry has been raised, by persons claiming to be, in a special sense, 'evangelical,' but whose 'orthodoxy' is too sanguinary to forgive all enemies as it prays to be forgiven, that the Non-Resistance Society is composed of Unitarians, Universalists, infidels and agrarians. This is only a renewal of the cry that was raised against JESUS, in whose footsteps we profess to walk, that he was a wine-bibber and gluttonous, a friend of publicans and sinners, and a companion of the most irreligious portion of society. The Committee feel no anxiety to vindicate the Society from the charge of heresy, or of embracing heretics, thus brought against it. They would only say, that if, as they believe, non-resistance to evil, faithfully carried out in spirit and practice after the example of Him who laid down his life for his enemies, 'be the fulfilling of the law,' and the evidence of that love which 'worketh no ill to his neighbor,' then the more 'heretics' and 'infidels' who can be induced to embrace it, the better. To represent this Society as embodying the peculiar religious sentiments of any one sect, by whatever name called, is to bear false witness. For whether the sects are called Presbyterian, Congregational, Unitarian, Baptist, Methodist, Universalist, Quaker, or by any other appellation, they are one and all arrayed against the principles and doctrines promulgated by this Society. They all sanction a resort to carnal weapons in self-defence, or in the punishment of enemies; and look to the sword for the preservation of their lives and the protection of their property. If there be a single Unitarian church or official organ that espouses this enterprise as something peculiar to Unitarianism, or because of its intrinsic righteousness, the fact is unknown to the Committee. It has been said that non-resistance is only another name for Universalism. If this be true, then Universalists, as a body, must adopt it as a part of their creed. But, the truth is, they are no more inclined to receive it than any other sect. What is the language of the Gospel Banner, one of the organs of that denomination in the State of Maine? It speaks of non-resistants as 'a class of religionists which has sprung up within a few years,' and then goes on to state what they believe:

'The doctrine of *retaliation*, under all circumstances, they eschew, as foreign to the religion of the Prince of Peace. Any resistance of evil, the rendering like for like, is, in their estimation, retaliation; and therefore they maintain it to be unlawful to resist evil in any form.'

The emphatic comment of the Banner is—

'The Lord save wives and children from *such* misguided Christians. We state their principles as a matter of curiosity for the information of our readers. Some of their premises are doubtless correct, but their ultra inferences we believe are very wide from true Christianity.'

The allegation, that the sentiments of this Society are in accordance with those of infidels, or at least that they tend to infidelity, is manifestly as foolish as it is malicious. For infidels to glory in the cross of Christ—to inculcate the duty of walking in his footsteps—to insist that the forgiveness of enemies is the condition of salvation—is certainly a novel occurrence. For them to give utterance to the following language, extracted from the Non-Resistance Declaration of Sentiments, is also very remarkable:

'We are bound by the laws of a kingdom which is not of this world; the subjects of which are forbidden to fight; in which Mercy and Truth are met together, and Righteousness and Peace have kissed each other; the officers of which are Peace, its exactors Righteousness, its walls Salvation, and its gates Praise.' * * 'The Prince of Peace, under whose stainless banner we rally, came not to destroy, but to save even the worst of enemies. He has left us an example that we should follow his steps. God commendeth his love toward us, in that while we were yet sinners, Christ died for us.' * * 'We advocate no jacobinical doctrines. The spirit of jacobinism is the spirit of retaliation, violence and murder. It neither fears God, nor regards man. *We* would be filled with the spirit of Christ. If we abide by our principles, it is impossible for us to be disorderly, or plot treason, or participate in any evil work.' * * 'While we shall adhere to the doctrine of non-resistance and passive submission to enemies, we purpose, in a moral and spiritual sense, to speak and act boldly in the cause of God; to assail iniquity in high-places and low places; and to hasten the time when the kingdoms of this world will become the kingdoms of our Lord and of his Christ, and he shall reign forever.' * * 'We expect to prevail through the foolishness of preaching—striving to commend ourselves unto every man's conscience, in the sight of God.' * * 'Our confidence is in the Lord Almighty, not in man. Wherefore, we commit the keeping of our souls to God, in well-doing, as unto a faithful Creator.'

If this be the spirit, and these the sentiments of infidelity, then it follows that Christ was an infidel; that his apostles were infidels; and that infidels are Christians! May the whole earth be speedily filled with such infidelity! Then will there be none to molest or make afraid in all the holy mountain of God.

Those who profess to be Christians, and yet oppose the cause of non-resistance, are the companions of infidels, in their crusade against 'the peaceful kingdom of the Son of God.' The Boston Investigator, while under the editorial care of Abner Kneeland, joined with some of the religious papers in ridiculing the Non-Resistance Society. This statement is not made reproachfully, but as a matter of fact, and for the purpose of showing the injustice of certain charges which have been brought against the Society.

In January last, Joseph Smith, Jr., one of the leaders of the Mormonites, thought proper, in consequence of the 'many false rumors' that were abroad respecting the views entertained by himself and the sect to which he belonged, 'with regard to earthly governments and laws, to publish a declaration of his belief concerning the same. The following are some of his positions:

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

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

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

No religious sect, from the time of the Puritans down to the present day, has been more cruelly persecuted than the Mormonites. Their homes have been invaded and made desolate, their lands stolen from them, and their blood profusely shed, to gratify sectarian malignity and slaveholding cupidity.—Most extraordinary as it may seem, these horrible excesses are all virtually sanctioned by the dogmas of Joseph Smith, Jr. He boldly affirms that man has a right to exercise discretionary power over the life and liberty of man; that all governments have a right to enact such laws as, in their own judgments, are best calculated to secure the public interest; and that men are justified in taking the redress of grievances into their hands, 'where immediate appeal cannot be made to the laws, and relief afforded.' This is the essence of despotism, and the doctrine of mobocracy. He also maintains that slaves ought not to be baptized, or to have the gospel preached to them, contrary to the will and wish of the robbers and tyrants, who have transformed them into brute beasts and articles of merchandize! So that it is not the will of God, but the will of a man-stealer, that is to be consulted and obeyed by Christians in the slaveholding States of this republic! Surely, the ingredients of his poisoned chalice have been commended to the lips of this deluded man and his followers, in the most awful manner. Had the Mormonites not resorted to murderous weapons in self-defence,—had they carried out the principles of non-resistance in practice, in the midst of their fiery trials,—had they not exalted the slaveholder above all that is called God, and made him the rightful arbiter of the eternal destiny of his victims,—had they opened their mouths for the dumb, in the cause of all such as are appointed to destruction,—the God of peace, of charity, and of liberty, would have been to them a strong tower and a wall of defence; or, if he had seen fit to give them into the hands of their enemies, all that is human, magnanimous and compassionate on earth, all that is just and true in heaven, would have sympathized with them; and, like their Saviour, even in death they would have been victorious.

'The victory is not lost, when those
Whom love assails disdain to yield;
A host of *spiritual* foes
Lie vanquished on the field.

Pride, anger, malice, haughty shame,
(Of whom the pilgrim Faithful said
None less than he deserved the name,)
In that encounter bled.

The Christian's victory alone
Hostility forever ends—
Erects an undisputed throne,
And turns his foes to friends.'

Strange as it may appear, the Society of Friends seems to be particularly disturbed by the promulgation of the non-resistance doctrines. The 'Representatives of the Yearly Meeting for New-England, held at Providence, R. I., the 3d of the third month, 1840,' issued an official manifesto, signed by 'Thomas Howland, clerk,' from which the following extracts are made:

'We have ever acknowledged *the propriety and necessity of human government* in conducting the affairs of men, and have, from time to time, since our origin, declared our views in this respect. * * * Nor do we believe that, in this way, our peaceable principles are at all infringed upon.

We find in the New Testament clear and undeniable evidence that civil government was fully recognized by Christ himself and his apostles, and we have ever considered it to be *essential* to the preservation of good order and the promotion of happiness among men—nor have we, as a Society, any unity with the views of those who deny the necessity of human governments.'

There is something not only extremely unfair, but positively slanderous, in the naked charge here and elsewhere preferred against non-resistants, that they 'deny the necessity of human governments.' As thus stated, without qualification or explanation, a person ignorant of their principles would be justified in supposing that they expressly advocated the doctrines of Jack Cade, were for removing all moral and legal restraints upon the people, and were a band of jacobins and anarchists, who took delight in shedding innocent blood, crying havoc, and letting slip the dogs of war. Every such representation is something more flagrant than a broad caricature: it is both false and wicked. Non-resistants do not deny that some form of government, however arbitrary and despotic, is better than a state of anarchy; that a limited monarchy is infinitely to be preferred to an absolute despotism; and that a republican is far better than a monarchical form of government. Just as they concede that the cholera is more dreadful than a slow fever, and a slow fever more to be deprecated than the tooth-ache. They also readily admit that the abrogation of existing laws and governmental regulations for the punishment of evil-doers would be most calamitous, without a moral and spiritual regeneration of the people. But they affirm that, under the gospel dispensation, man is no longer empowered to take the life of man, or to demand an eye for an eye, or a tooth for a tooth.—They maintain that, whether many or few are willing or able to pardon their enemies, Christ requires it of all who would be his disciples; that the government is upon his shoulders; that there is no foundation in reason or scripture for incarcerating in prison, or suspending upon gibbets, domestic foes, and allowing foreign invaders to lay waste the land and commit all manner of excesses with impunity; that if it is right to slay one man in self-defence, or to save community from destruction, it is equally right to slay two, one hundred, any number of men, for the same reason—and therefore defensive war is justifiable. They would not only disarm mankind of their deadly weapons, but remove from their hearts all incentives to do evil, all desire for revenge. In short, they can use no other weapons than those which are spiritual, in their conflict with the evil that is in the world, and believe that they may safely treat their enemies as Jesus did his.—The Society of Friends, in approving of governments which are upheld by the sword, and the laws of which are written in blood, is false to its own principles. It must either recede from its present position, or march on to the ground of entire non-resistance. Its inconsistency is too glaring to escape the observation even of those who make no pretensions to a pacific character. An acute writer in the New-York Observer, objecting to the doctrine of Friends, that war, under all circumstances, is inconsistent with the precepts of the gospel, and the spirit of the Christian dispensation, says—

'Here is the fundamental error of the English Peace Society, and also of the American, which expressly adopts the same principle as an article of its constitution. Both Societies deny to a nation the right of *self-defence*, for they regard all war, *defensive* as well as offensive, as repugnant to the Christian dispensation. They would require rulers to surrender their subjects, without resistance, to every company or horde of evil-doers, coming from abroad in the shape of an army; and thus they would annihilate all government, which is nothing without the employment of physical force for the punishment of evil-doers.

'In vain do some of the peace men, whose actual principles are those of non-resistance, endeavor to escape the reproach of the non-resisting doctrines, by distinguishing between the employment of force by the magistrate against citizens, and its employment against an enemy; for it is a distinction without a difference. In all reason the magistrate, who bears the sword for the protection of the people and the preservation of order, is bound to use it as readily against a band of pirates coming in a ship, or an invading army, as against a solitary robber or murderer.

'If we could have a new Peace Society established in New-York, founded on correct principles,—no longer disgraced by the Quaker non-resisting doctrines, and no longer encumbered with the impracticable project of a 'Congress of Nations,' but adopting the practicable and often-tried principle of ARBITRATION, a new impulse might be given to the cause of Peace. It would be strong in its correct position. It would not be looked upon with merited contempt or pity by every intelligent statesman. Its arguments and remonstrances would be likely to do good in the world.'

Surely, nothing can be more dangerous than the doctrine, that the moral obligations of men change with the latitude and longitude of a place. Surely, it is a gross paradox uttered by the Society of Friends, that if there be domestic troublers of the public peace, Christianity requires that they should be confined in prison, and deprived in some instances of their lives; but if a band of lawless invaders should throng these shores from abroad, for the purpose of ravaging the country and reducing the people to slavery, then Christianity requires that there should be no physical force arrayed against them, and the people are bound to suffer unresistingly. Such a doctrine is not less absurd than it is unscriptural; and to state it is to refute it. If Christ has not enjoined non-resistance to and forgiveness of all enemies, he has to none. Why should the American people love foreigners better than themselves? Why should they allow Turks or Russians to inflict all possible injuries upon them with impunity, and yet not permit any of their number to commit the smallest offence without subjecting them to pains and penalties? If self-defence be not lawful in a national, it is not in an individual capacity; for the right of any one man cannot be more comprehensive than that of the whole people.

The only difference, therefore, between the Society of Friends and the Non-Resistance Society, respecting the treatment of enemies, is, that the former goes for the pardon of those only, who come from abroad, and the latter for the pardon of all, for Christ's sake, whether they are foreign or domestic.

After making copious extracts from the writings of Fox, Barclay, and other early Friends, to prove that 'the people called Quakers' have uniformly sanctioned governments based on brute force, and whose laws have been enforced at the point of the bayonet, the Manifesto says—

'It being then undeniable from what we have cited, and from abundant other testimony that might be given, that our forefathers in religious profession, and their successors to the present day, have respected and supported human governments as essential to the peace, the safety and the happiness of communities, we would earnestly exhort every individual bearing our name, to be careful that the *speculative views advanced by some at the present time*, do not *lead him off* from the substantial and practical ground, which our Society has hitherto maintained in relation thereto.'

Still further:

'But such is the perversity of the human mind, when unenlightened by a higher influence than reason, that it resists the convictions which experience should force upon it, and ever seeks for the cure of the evils under which it suffers, in some fallacious national happiness. History is filled with examples of this, and future times may witness still more extraordinary fruits of the same kind, should *the propagators of certain modern theories* be permitted to succeed in the general diffusion of their *anarchical opinions*. They have observed that one form of government after another has failed in fulfilling the hopes of good men; that many unchristian practices and violations of the plain principles of justice and humanity, are not only sanctioned, but actively promoted by them; and have hence concluded, most unreasonably and irreligiously, too, that such abuses are inseparable from civil government, and that the only cure is in the extermination of every form of it.'

This is a gross, not to say wilful misrepresentation of the views of non-resistants respecting the governments of this world. It is not that they reprobate 'the abuses of civil government,' or that they justify in any case sedition or violence; but that they strenuously contend for the substitution of a heavenly for an earthly ruler. They hear the voice of their Saviour saying—'The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But it shall not be so among you: but he that is greatest among you, let him be as the younger; and him that is chief, as him that doth serve.'

But the Society of Friends is guilty of very great inconsistency. Between their Manifesto of this year, and their views as expressed in a treatise written in 1815, by Jesse Kersey, a minister of the Society, and regularly approved and sanctioned as the sentiment of the Society by the Meetings for Sufferings of Philadelphia Yearly Meeting, there is a striking incongruity. The following extract from the treatise sustains this charge:

'A main pillar in the gospel is the spirit of *non-resistance*. Without this spirit, the whole ground of Christianity would be lost: a principle which calls upon its followers to love enemies, to forgive injuries, and when we are smitten upon one cheek, to turn the other also. The Saviour of the world did not only deliver such precepts, he also confirmed them by example: because, though he had all power in heaven and in earth, yet he submitted to the unrighteous decision of the Jews, and bore, *without resistance*, to be nailed to the cross; setting us an example, that we should follow his footsteps.

* * * * * * *

'But some will say, that if this be the profession of Friends, *they are against all civil government*, and look for the kingdom and government of Christ to do all things, to answer all ends and purposes. To such I would observe, that the profession of a Christian government stands upon the ground of conviction, convincement, and good will to men: and that I know of no constitution or government in the world, that, at this day, agrees with Christianity: they all make provision for war, *they all complete their ends by force*. And, therefore, it becomes a people who cannot act upon opposite principles, to be on their guard how they connect themselves with the measures of government. The Christian may live in the world, he may comply with all the commands of government, either actively or passively, and there is nothing to fear from him, if he be a Christian. And if all men were Christians, the principle of civil government would be changed from compulsion to consent, the subjects from force to submission without it. But I may be told, all men are not Christians, therefore force is necessary to protect Christians. This consequence will not follow; for a Christian is like a plant in the earth—he stands till he is cut down; or, in other words, his stay on earth is wholly submitted to the will of his Creator; and because his Creator has forbidden the exercise of force, he knows that it is not the will of his Lord that he should resort to it, even when he cannot stand without it. He is removed from the world, he has made no resistance, he dies in peace; therefore, by the power of non-resistance, he is made victorious; and this is our victory, even our faith. And thus it is, that the Lamb and his followers are unconquerable, because *they never strive*. All, therefore, who take the ground, are members of the kingdom of the Prince of Peace; they are redeemed from war, and the occasions that lead to it, and stand in that spirit which is of God, and which is willing, like him, that blessings should flow upon the evil and upon the good.'

'The head and front of our offending,' as non-resistants, 'hath this extent—no more.'

Again. In 1838, a Circular was issued from the Yearly Meeting of Friends, in England, in which the members of the Society were referred to several duties which might devolve on them if they became magistrates, and expresses doubts as to the propriety of their assuming a situation where they might be called on to administer oaths, call out the militia, &c. It reminds them, moreover, of the peculiar dangers which attend public offices generally, and concludes by 'cautioning Friends against accepting an office, and engaging 'well and truly' to fill it, which involves the performance of acts so objectionable as those previously pointed out.'

This is also in full accordance with the views of non-resistants.

So hostile is the organ of the Friends in Philadelphia, that when a respectful communication was sent to the editor by one of his own religious profession, giving information of the formation of the N. E. Non-Resistance Society, and he was requested to copy its Constitution and the Declaration of Sentiments of the Peace Convention, no notice whatever was taken of the request, and the documents were *refused admission into its columns*.

There are not wanting members of the Society, who perceive its inconsistencies, deplore its degeneracy, and dare to reprove it for its lukewarmness and cowardice, in regard to the unpopular reforms of the age. Such are bringing upon themselves much odium for their fidelity, and are threatened by 'the powers that be' in the Society with excommunication, if they persist in their course. Indeed, already individuals of exalted moral worth have been cut off from the Society, on account of their faithful admonitions. One of these is William Bassett, of Lynn; the other, Joseph S. Wall, of Worcester.

Clother Gifford, a worthy member of the Society of Friends in Fairhaven, (Mass.) after giving an account of his lectures on non-resistance in Bristol county, says:

'In consequence, as I fully believe, of my labors in this and the abolition field, the Elders of the Society of Friends have advised me to keep silent in their meetings, and not avail myself of the common privilege of the saints, as described by the apostle, when he says, 'Ye may all prophesy one by one, that all may be comforted.' I feel, however, nothing but kindness towards them or any others of the human race; but pray God to forgive them, for blindly exercising his prerogatives, and interposing their spiritual power against the introduction of the kingdom of the Messiah. But 'blindness in part has happened to Israel until the fulness of the Gentiles be come in.' The trial is severe, but the will of the Lord be done. I feel desirous to be more extensively engaged in advocating these glorious truths, and trust that the Lord will yet set before me an open door, that man will not have power to shut; but at present my domestic engagements confine me mostly at home.'

To show in what company Friends are found who oppose this righteous cause, and still further to illustrate the spirit with which it is assailed, additional extracts are here appended from the newspaper press. Says the Albany Family Visiter—

'When the Millennium arrives, these principles will answer, for then there will be no violence committed; but till that time, common sense will point out that they are entirely impracticable. That even violence may be used in restricting an assault, may be inferred from the scriptures. Our life is given us—for what? Certainly not to be thrown away for nothing—to be sacrificed to the first knave that chooses to assault us. And the apostle does not positively command that we *must* live at peace with all men; but only as much as in us lieth, as much as in our power, not implying that we are, on no occasion, to resist violence, but merely that we are not to give provocation, and only use force for our own preservation.

The following is from the Pittsburg Saturday Evening Visiter, a literary periodical:

'NON-RESISTANCE REFORM.—The readers of the Visiter will remember some remarks made by us, five or six weeks since, in which we reprobated the growth of certain ridiculous fancies, having their origin in the diseased minds of a few weak-headed enthusiasts, the major portion of them ENGLISHMEN.(!)

We stated then, if we recollect aright, that the advocates of this idle proposition were too insignificant in numbers, and too crack-brained in their logic, to warrant serious investigation on the score of any pernicious results to our institutions from the spread of their opinions; nor do we now, in bestowing on the subject a few hasty comments, hold non-resistance to be more than a parallel to Mormonism or any other humbug.

These profligate enemies of human governments see in religion a barrier to their progress, and they aim at its overthrow; they want no expositions of the divine law, it is enough that *they* understand their 'Christ-like doctrines,' all others are in the way, and the 'away with him, crucify him' of old, is the warcry of the non-resistants.

Non-resistance assumes the guise of piety, and draws its arguments from the pages of the sacred volume! What mockery is here—what cause for regret that religion, the pride of reason and the fountain of national happiness, should be made the pretext for heresies that in their spread would leave us without the saving influence of wholesome legal restraints!—In the assumption of meekness, we have here the display of arbitrary self-will and plumed conceit, than which the fallen angel exhibited not more when he dared to question the power of the Great Ruler of heaven.

The family circle is yet to be invaded. There are obligations here inconsistent with 'the Christ-like doctrines of non-resistance.' They must be rooted out. They are repugnant to the liberal spirit of the great reform, and, like Religion and Justice, stink in the nostrils of Garrison. Will these moral champions be glutted when thus much is accomplished? By no means. The marriage ceremony is still in the way of perfect, untrammelled freedom. Here the work of regeneration finds other laborers. That she-demon and unprincipled profligate, FANNY WRIGHT, allies her strength to the cause; and the car of Non-Resistance is drawn along by Wm. Lloyd Garrison and Fanny Wright. The profligate, too, will join the ranks; the stews that reek in the sight of society will turn out their moralists; the seducer and libertine will urge on the wheels; while seated above their heads, Sensuality and Lust will look down upon the great work approvingly, as the Juggernaut rolls on over violated altars, deserted judgment-seats, broken hearts, and sullied female honor.

It is fortunate, also, that the non-resistants do not travel out of their own obscure sphere so much as to intrude their dogmas concerning marriage in any other than their own households. It is fortunate for them, we say; for we do assure them, that if by any remote chance one of them should be caught by us venturing his detestable opinions about matrimony in the household of which we are the sovereign head, we should feel it a duty incumbent upon us to wrap a cowskin about his person, non-resistance or no non-resistance.'

How reverential toward God, how solicitous for the establishment of the kingdom of righteousness and peace on earth, must be the mind of such an assailant!

[TO BE CONCLUDED.]

ST. PETERSBURGH, Sept. 11. The *Abeille du Nord* of yesterday published the following letter from Teflis, the 13th of August:—'You have doubtless heard of the terrible earthquake of Mount Ararat, which has totally destroyed the town of Nakitchevan, damaged all the buildings at Erivan, and desolated the two districts of Scharour and Sourmata in Armenia; all the villages in those districts have been destroyed. The earth is rent in such a manner that all the cotton and rice plantations have perished for want of water. But the most awful event has taken place in the neighborhood of Mount Ararat. A considerable mass was loosened from the mountain, and destroyed every one in its way for the distance of seven wersts (nearly five English miles.) Among others, the great village of Abkouli has had the fate of Herculaneum and Pompeii: above 1,000 inhabitants were buried under heaps of rocks. A thick fluid, which afterwards became a river, ran from the interior of the mountain which was opened, and following the same same direction, swept over the ruins, and carried with it the corpses of the unfortunate inhabitants of Abkouli, the dead animals, &c. The shock continued to be felt every day in the above-mentioned districts, and entirely laid them waste; then the shocks became less frequent. Ararat is not yet quiet; the day before yesterday, I was awakened by two violent subterranean commotions.'—*Journal de St. Pecersburg*, Sept. 12.

MELANCHOLY COINCIDENCE. The N. Y. Sun says that Mr. Peter Briggs, of New-York, who died on Monday, had a brother residing in Westchester county. A messenger was despatched to inform that brother of his death, of the intention of the *friends* to carry the body for burial to Westchester county. The messenger on his way passed another, who was coming from Westchester, to bring the news of the death of the other brother who had died in that place. Both messengers reached their destination at nearly the same time, and both brothers were consigned to the tomb in Westchester together. Each had died in ignorance of the illness of the other.

PARIS, OCT. 15th. A musket-shot was fired at the king at 6 o'clock this evening, at the moment when his majesty was passing along the quay of the Tuileries, on his return to St. Cloud.

Neither the king nor any of the persons by whom he was accompanied were hurt.

The assassin was arrested.

He avowed his crime.

The name of the assassin is said to be Darmes. He is from the south of France (he said Marseilles, but there was some doubt on that point.) It would appear that his musket had been overloaded, for it burst, and wounded him in the shoulder.

H. M. S. Lily, which arrived in Simon's Bay on the 6th inst. while cruizing in the Mozambique Channel, fell in with a slaver, and drove her on shore. Of her cargo, consisting of 550 negroes, 200 were drowned, and the remaining 350 taken on board the Lily, and brought to the Mauritius, put on shore, and left there under quarantine. Further particulars, when received, will be communicated.

MORE OF IT. A heavy shock of an earthquake was felt at Brooklyn, Conn., on Tuesday evening last. A gentleman from that town decribes the shock as much more severe than that which was experienced in that and other parts of the state a few weeks since.

On and after Monday next, the cars will leave the Depot of the Boston and Providence Railroad at 4 o'clock, instead of a quarter past 4, to meet the steamboats for New York.

Mr. J. S. Buckingham, the Oriental traveller, has arrived at New York from his tour through Canada and the British Provinces, and has taken passage for himself and family, in the steamship President, which left on Monday last, for Liverpool.

HOLLAND. The ceremony of the abdication of the King took place Oct. 8, at the Chateau of Loo, with great solemnity, in the presence of the Prince of Orange, now William II. the other members of the Family, the Great Functionaries of State, &c.

SUICIDE. Henry R. Williams, merchant tailor of this city, committed suicide yesterday afternoon by drowning himself in Neponset River, under the bridge near Whitney's tavern.

THANKSGIVING. The Governor of Maine has appointed Thursday, the 26th inst. as a day of annual thanksgiving.

The Governor of Vermont, has appointed Thursday Dec. 3d, as a day of public thanksgiving.

POPULATION OF RUSSIA. The population of Russia in 1838 was 53,977,200—including the army and navy, the wandering tribes, Poland and Finland, the number of inhabitants is 61,500,000.

England.—The Great Western Railway has run 29,200,000 miles, and carried 1,520,000 passengers, without any accident fatal to a passenger, from its opening, two years and three months.

Six Hindoos were hanged at Bombay, in July last, for the murder of Captain Whitlin, of the barque Virginia, on the Malabar coast, in the month of December.

A drunken negro who had fallen asleep across the track of the railroad, in a deep cut, this side of Halifax, had his head taken off by the engine, on Saturday.—*Wilmington (N. C.) Advertiser.*

The schr Sailor's Venture, which left Norfolk, on Friday last, for the wreck of the brig Alvara, was upset, and all the crew drowned, except Captain Brown.

John Taylor was recently tried before the Court of Vice Admiralty, Barbadoes, for selling apprenticed slaves to Texas. He was found guilty, and sentenced to transportation for fourteen years.

The number of Methodists in the Ohio Conference is 53,621. Of this number only 662 are blacks. There are 400 local preachers.

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.

THOMAS JINNINGS,
Practical Surgeon Dentist,
16 SUMMER St., (at Dr. Mann's office.)
FILLING, Setting, Extracting and Regulating Teeth. Teeth filled with pure gold, or the *celebrated Lithodont*. By the use of this valuable and recently discovered article, thousands of Teeth ran be saved, which, for the want thereof, other Dentists are compelled to extract.
Mineral Teeth inserted with pivot or on gold plate, form one to an entire set, in the most perfect and durable manner. Terms low and all operations warranted. Mr. J. respectfully invites his friends and the public to call and examine his practical specimens of plate work and mineral Teeth. 14—eo3m.

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 163 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.

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 suite 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 room, shower bath, ect. Strangers visiting the city, preferring private accommodations, are invited to call.
13-tf. J. E. FULLER.

FREE COTTON GOODS.
CALICOES.
Bleached and unbleached Muslins, 4-4 wide.
do do Canton Flannel.
Apron Checks.
Colored Muslins.
Printed and Plain Pongees.
Bleached, unbleached, mixed, and lead colored Knitting Cotton.
Cotton and Linen Table Diaper.
Printed and Plain Grass Cloths.
Wicking and Cotton Laps.
Fine Linen Thread.
Superfine Bed Ticking, 4-4 wide.
Cotton Pantaloon Stuffs.
Men's and Women's Cotton Hose.
Also a full assortment of SILK, LINEN, WOOLEN, and WORSTED GOODS.
Orders from a distance promptly attended to.
CHARLES WISE,
North West Cor. of Arch and Fifth sts.
Philadelphia, 9 mo. 2.

NEW BOOK.
THE ENVOY *from Free Hearts to the Free.* Just published by the Pawtucket Juvenile Anti-Slavery Society, and for sale at the Anti-Slavery Office, 25 Cornhill. This is the 'Anti-Slavery Token' noticed by M. W. C. in the Liberator of Sept. 18. Price 42cents each or $4 per dozen. Every abolitionist should be a purchaser.
THE ANTI-SLAVERY DEPOSITORY is supplied with a large assortment of anti-slavery publications, wholesale and retail, which we are anxious to exchange for the money. Will our friends send in their orders!
oct. 16

WANTED IMMEDIATELY,
A YOUNG MAN to live in a family in the country, a desirable situation for one of good habits and who can come well recommended. One wanted in a private family in the city.
Also one or two girls to work in a Truss Manufactory. Apply to WM. C. NELL, 25 Cornhill.
oct 16

H. L. DEVEREUX,
Book and Job Printer,
☞ *No. 4, Water Street, Boston.* ☜
THE OFFICE is furnished with good type of various sizes, suitable for