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The Abolitionists in Ireland.

Dr. Madden Bernet — Chief Justice Tanky
And the Austran Case.

We bearn from the Dublin Monitor of the 28th (that Beanet and other abolitionists)
Getober last, that Beanet and other abolitionists of mero-emaicipation before the unemancipated of mero-emaicipation before the unemancipated of mero-emaicipation of Ireland—or rather before and being opensors, for only a few persons, and they their opensors, and they deser and betrayers of this country; nor are we deser and betrayers of this country; nor are we appreciate that the people of Ireland should not be in stendance. They no doubt would be glad to see enterdance. They no doubt would be glad to see chairly begin at home—like to be emancipated them-chairly begin at home—like to be emancipated them chairly begin at home—like to be emancipated them chairly begin at home population. They no doubt would be glad to exchange their ragged, half-ted, and at preason the season of the meanet and broad three some food in abundance. Meat and broad three some food in abundance and the them the meeting in poblin was but thinly attended; attended only by that class whose elastic charity, overlooking objects of suffering near at hand, can bound across objects of suffering near at hand, can bound across objects of suffering near at hand, can bound across objects of suffering near at hand, can bound across objects of suffering near at hand, can bound across objects of suffering near at hand, can bound across objects of suffering near at hand, can bound across objects of suffering near at hand, can bound across objects of suffering near at hand, can bound across objects of suffering near at hand, can bound across object

he (MADDEN) cound not justify their act.

Whereupon Mr. Berner said he would state a fact the other way. The Chief Justice of America, as Irishman and a Roman Catholic, who resided in the slave city of Baltimore, had years ago manumitted his slaves, and was universally known as the friend to the man of color; his name was ROGER B. TANKY, and those negroes would yet be tried before him.

(Cheers.)

to the man of celor; his name was Roorr B. Tarky, and those argross would yet be tried before him. (Cheers.)

The mest remarkable part of this parade, is the unbloshing falschoods uttered by these defamers of the United States and, its tribunals before an Irish andience, and known by their authors to be false. The negroes taken on board of the Amistad were lot yat on board of the ship with a view of being sold to the Americans, as alleged by Maddens, but were sold in the market in Havana, forty-nine of them to Jork R. 12, and four to Pedro. Monter. Ruiz and Montez then engaged the Spanish schooner Amistad to carry these negroes, together with themselves and stores, to another port in Cuba, of which they were inhabitants. During this passage from one Spanish port to another, the negroes rose upon the captain and crew; put the master to death, and ordered the white men to steer the vessel direct to Affica; but they made for the so-sat of the United States, when the ship was taken by the United States brig of war, and carried to New-London. Yet his infamous English callumiator, (MADDEN.) well knowing those facts to be true, states to an Irish audience, 'that the negroes were put on board of the Amistad with the view of being sold as slaves to the Americans.' And the more than infamous, the parricial Birner is sitting by, hearing his country thus calumniated, not only knowing that Maddens was uttering falschoods, but himself aware of every particular of the falschood, assents to its propagatiou, and adds the sanction of his own name, only varying the statement by this reference to Chef Justice Taxer.

Aud let us here inquire what Birner does mean by the remark. Does he mean that Chief Justice Taxer is so much the friend of the man of color, that he is prepared to tolerate murder, and, as judge, corruptly to screen the murdeere from punishment, because he has a black skin? And does he mean that the state of feeling which would lead to this corruption was common to Irishmen and Roman Catholics? He must mean this, or

from that of the distract judge referred to by MAD-

But suppose for a moment that these men believed what they stated to be true; has fanaticism carried the malignants so far that they are themselves willing to let a crime committed by a black man go unpunished, which they would punish a tohite one for committing? Are they prepared to induce, persuade, or tolerate corruption in a judge, because 'he has freed his slaves?' What is this but to say that some care in any art of the abiting creed will acquiescence in any part of the abolition creed will

from all his obligations to the Constiof his country, and from his oath
m according to their letter and in-

this, or he has no meaning. We t Justice TANEY, in the case refer-o act to justify the insinuations thus on his character by Mr. Bunney; and public attention to the fact, that it may

) what length some of these incendiaries

g to go themselves, and what enormities
prepared to encourage and sanction in our
uthorities, even to the corruption of our highdicial tribunals. It is here plain to be seen
if, in an endeavor to gain his freedom, a black
in murder a white one, they would screen the culprit from public detestation, apologize for the crime,
and exult in the corruption which would induce a
judge opposed to slavery to consult his feelings and
acquit the murderer.

What will be public attention to the fact, that it may

judge opposed to slavery to consult his feelings and acquit the murderer.

What will be the course of the whole American What will be the course of the whole American Press upon this subject? They all know that both BIRNEY and MADDEN were familiar, with every fact relating to the case of the Amistad. They know that the African negroes were bought by and belonged to Spaniards; that they were shipped from one port to another in Cuba, and were not intended to be sold in the United States. MADDEN was a witness in the beart in Connecticut, and he know he was telling falish goods to the Irish people; and this endeavor to create rejudices against our contry, by this English incessiary, was countenanced and sustained by his worse the accomplice, BIRNEY.

Plans of the Abolitionats.

The abolitionists have their plans chalked out for the future. The prostration of the democracy has brought them into full vigor, if not into absolute power. Combining men of talent with the unthing vigilance and industry of religious fanaticism—they will not cease to be fell in the politics of the future, as they have been in the past campaign, before whose direct properties. as they have been in the past campaign, before whose dictation the very South itself has bowed in mulish submission, and licked the hand that held the knife to their throats.—Ohio Statesman.



OUR COUNTRY IS THE WORLD---OUR COUNTRYMEN ARE ALL MANKIND JANUARY 8, 1841.

BOSTON, FRIDAY,

SELECTIONS:

The search service of the property of the propert Thus, of this class, on the long average of 20 areas and the continued of the large has from the large when the large has from the large has large to the large has large

OLIVER JOHNSON, Printer.

WHOLE NO. 513.

'The black rascal?' exclaimed he. 'If my boys

me in league with him!—
The coming threat was arrested by a voice within, which, like a strain of music from some invisible
choir, all at once struck up the lively ballad of
Robin Hood; and thus brught Bigboned Dick,
like Bahquo's Ghoet, unbidden and unwelcome, into
incongruous association with his spontaneous sympathy for Saxon seris, his contempt of thase Saxon
churls, who tamely submitted to their fate, and his
admiration of the bold outlaws, who lived by plunder
in the wild freedom of Saxon forests.

His resublican symmathies, and the system en-

in the wild freedom of Saxon forests.

His republican sympathies, and the 'system entailed upon him by his ancestors,' were obviously out of joint with each other; and the skilfullest soldering of casuistry could by no means make them adhere together. Clear as the tones of a cathedral bell above the hacks and drays of a city, the voice of Reason rose above all the pretexts of selfishness, and the apologies of sophistry, and loudly proclaimed that his sympathies were right, and his practice wrong. Had there been at his clow some honest John Woolman, or fearless Elias Hicks, that hour might perhaps have seen kim a freeman, in giving freedom to his serfs. But he was alone; and the prejudices of education, and the habits of his whole life, conjured up a fearful array of lions in his path; and he wist not that they were phantoms. The admonitions of awakened conscience gradually gave place to considerations of personal safety, and plans for ascertaining the real extent of his danger.

The next morning he asked his slaves, with as-

The next morning he asked his slaves, with as-numed nonchalance, whether they had a good meet-

The next morning he asked his saves, win assumed nonchalance, whether they had a good meeting.

'Oh, yes, massa, bery good meeting.'

'Where did you meet?'

'In the woods behind Birch Grove, massa.'

The newspaper was brought, and found to contain a renewal of the report that British troops were prowling about the coast. Mr. Duncan slowly paced the room for some time, apparently studying the figures of the carpet, yet utterly unconscious whether he trod on canvass or the greensward. At length he ordered his horse, and drove to the next plantation. Seeing a gang at work in the fields, he stopped, and after some questions concerning the crop, said to one of the most intelligent, 'So you had a fine meeting last night?'

'Oh, yes, massa, bery nice meeting.'

'Where was it?'

The slave pointed far east of Birch Grove. The white man's eye followed the direction of his finger, and a deeper cloud gathered on his brow. Without comment, he rode on in another direction, and with apparent indifference made similar inquiries of another gang of laborers. They pointed north of Birch Grove, and replied, 'In the Hugonot woods, massa.'

With increasing disquietude, he slowly turned

another gang of laborers. They pointed norm of Birch Grove, and replied, 'In the Hugonot woods, massa.'

With increasing disquietude, he slowly turned his horse toward the city. He endeavored to conceal anxiety under a cheerful brow; for he was afraid to ask counsel, even of his most familiar friends, in a community so prone to be blinded by insane fury under the oxcitement of such suspicions. Having purchased a complete soit of negro clothes, and a black mask well fitted to his face, he returned home, and a waited the next request for passes to a Methodist meeting.

In a few days, the sable faces again appeared before him, one after another, asking permission to hear Tom preach. The passes were promptly given, accompanied by the cool observation, 'It seems to me, boys, that you are all growing wonderfully religious of late.

To which they eagerly replied, 'Ah, if massa could hear Tom preach, it make his hair stand up. Tom make ebery body tink weder he had a soul.'

When the last one had departed, the master hastily assumed his disguise, and hurried after them. Keeping them within sight, he followed over field and meadow, through woods and swamps. As he went on, the number of dark figures, all tending toward the same point, continually increased. Now and then, some one spoke to him; but he answered briefly, and with an effort to disguise his voice. At last, they arrived at one of those swamp islands, so common at the South, insulated by a broad, deep belt of water, and effectually screened from the main-land by a luxuriant growth of forest trees, matted together by a rich entanglement of vines common at the South, insulated by a broad, deep belt of water, and effectually acreened from the main-land by a luxuriant growth of forest trees, matted together by a rich entanglement of vines and underwood. A large tree had been felled for a bridge; and over this dusky forms were swarming, like ants into their new made nest. Mr. Duncan had a large share of that animal instinct called physical courage; but his heart throbbed almost audibly, as he followed that dark multitude.

At the end of a rough and intricate passage, there

throbbed almost audibly, as he followed that dark multitude.

At the end of a rough and intricate passage, there opened before him a scene of picturesque and imposing grandeur. A level space, like a vast saloon, was enclosed by majestic trees, uniting their boughs over it, in richly fantastic resemblance to some Gothic cathedral. From the points of the arches hung wild vines in luxuriant profusion, some in heavy fostoons, others lightly and gracefully leaping upward. The blaze of pine torches threw some into bold relief, and cast others into a shadowy background. And here, in this lone sanctuary of Nature's primeval majesty, were assembled many hundreds of swart figures, some scated in thoughful attitudes, others scattered in moving groups eagerly talking together. As they glanced about, now sinking into dense shadow, and now emerging into the red light, they seemed to his excited imagination like demons from the pit come to claim guilty souls. He had, however, sufficient presence of mind to observe that each one, as he entered, prostrated himself till his forehead touched the ground, and rising placed his finger on his mouth. Imitating this signal, he passed in with the thong, and seated himself behind the glare of the torches. For some time he could make out no connected meaning amid the confused buzz of voices, and half-suppressed snatches of songs. But, at last, a tall man mounted the stump of a decayed tree, nearly in the centre of the area, and requested silence.

'When we had our last meeting,' said he, 'I suppose most all of you know, that we all concluded it was best for to join the British, if so be we could get a good chance. But we didn't all agree about our masters. Some thought we should never be able to keep our freedom, without we killed our masters in the first place; others didn't like the thoughts of that; so we agreed to have another meeting to talk about it. And now, boys, if the British land here in Caroliny, what shall we do with our masters?

He stepped down, and a tall, sinewy mulatto s

British land here in Careliny, what shall we do with our masters?

He stepped down, and a tall, sinewy mulation stepped into his place, exclaiming, with fierce gestures, 'Ravish wives and daughters before their eyes, as they have done to us. Hunt them with hounds, as they have hunted us. Shoot them down with riffees, as they have shot us. Throw their carcasses to the crows, they have fattened on our bones; and then let the Devil take them where they never rake up fire o' nights. Who talks of mercy to our masters?'

Ut de tesid an aged black man, who rose up be-

rake up fire o' nights. Who talks of mercy to our masters?

'I do,' said an aged black man, who rose up before the fiery youth, tottering as he leaned both hands on an oaken staff. 'I do,'—because the blessed Jesus always talked of mercy. I know we have been fed like hogs, and shot at like wild beasts. Myself found the body of my likeliest boy under the tree where buckra rifles reached him. But thanks to the blessed Jesus, I feel it in my poor old heart to forgive them. I have been member of a Methodist church these thirty years; and I have heard many preachers, white and black; and they all tell me Jesus said, Do good to them that do evil to you, and pray for them that spite you. Now I say, let us love our enemies; let us pray for them; and when our masters flog us, and sell our pickanianies, let us break out singing:

'You may beat upon my body,

You may beat upon my body, But you cannot harm my soul; I shall join the forty thousand by and bye.

You may sell my children to Georgy, But you cannot harm their soul; They will join the forty thousand by and bye.

'Come, slave-trader, cume is too; The Lord's got a pardon here for you; You shall join the forty thousand by an I bye. Come, poor nigger, come in too;
The Lord's got a pardon here for you;
You shall join the forty thousand by and byc.

My skin is black, but my soul is white; And when we get to Heaven, we'll all be ali We shall join the forty thousand by and bye.

We shall join the forty thousand by and bye.

That's the way to glorify the Lord'
Scarcely had the cracked voice ceased the tremulous chant in which these words were uttered
when a loud altercation commenced; some crying
out vehemently for the blood of the white men
others maintaining that the old man's doctrine was
right. The aged black remained leaning on his
staff, and mildly replied to every outburst of fue;
But Jesus said, do good for evil.' Loud rose the
din of excited voices; and the disguised slaveholder
shrank deeper into the shadow.

In the midst of the confusion, an athletic, gracefully proportioned young man sprang upon the stump,

In the midst of the confusion, an athletic, gracefully proportioned young man sprang upon the stump, and throwing off his coarse cotton garment, slowly turned round and round before the assembled multitude. Immediately all was hushed; for the light of a dozen torches, cagerly held up by fierce, revengetul comrades, showed his back and shoulders deeply gashed by the whip, and still cozing with blood. In the midst of that deep silence, he stopped abruptly, and with stern brevity exclaimed, 'Boys! shall we not murder our masters?'

'Would you murder all?' inquired a timid voice at his right hand. 'They don't all cruelize their slaves.'

'There's Mr. Campbell, 'pleaded another; 'he never had one of his boys flogged in his life. You wouldn't murder him, would you?'

'Oh, no, no, on, 'shouted many voices; 'we wouldn't murder him, would you?'

'And I Wouldn't murdes me matter him.'

'Oh, no, no, no, shouted many voices; 'we wouldn't murder Mr. Campbell. He's always good to colored folks.'

'And I wouldn't murder my master,' said one of Mr. Duncan's slaves; 'and I'd fight any body that set out to murder him. I an't a going to work for him for nothing any longer, if I can help it; but he shan't be murdered; for he's a good master.'

'Call him a good master, if ye like!' said the bleeding youth, with a bitter sneer in his look and tone. 'I curse the word. The white men tell us God made them our masters; I say it was the Devil. When they don't cut up the, backs that bear their burdens, when they throw us enough of the grain we have raised to keep us strong for another harvest, when they forbear to shoot the limbs that toil to make them rich, they are fools who call them good masters. Why should five sleep on soft beds, under silken curtains, while see, whose labor bought it all, lie on the floor at the threshold, or miserably coiled up in the dirt of our own eabins? Why should I clothe my master in broad-cloth and fine linen, when he knows, and I know, that he is my own brother? and I, meanwhile, have only this coarse rag to cover my aching shoulders? He kicked the gurment scornfully, and added, Down on your knees, if ye like, and thank them that ye are not flogged and shot. Of see they'll learn another lesson?

Mr. Duncan recognised in the speaker the reputed son of one of his friends, lately deceased; one of that numerous class, which southern vice is thoughtlessly raising up to be its future scourge and torror.

The high, bold forchead, and flashing eye, indica-

of that numerous class, which southern vice is thoughtlessly raising up to be its future scourge and torror.

The high, bold forehead, and flashing eye, indicated an intellect too active and daring for servitude; while his fluent speech and appropriate language betrayed the fact that his highly educated parent, from some remains of instinctive feeling, had kept him near his own person, during his lifetime, and thus formed his conversation on another model than the rude jargon of slaves.

His poor, ignorant listeners stood, spell-bound by the magic of superior mind; and at first it seemed as if he might carry the whole meeting in favor of his views. But the aged man, leaning on his caken staff, still mildly spoke of the meek and blessed Jesus; and the doeility of African temperament responded to his gentle words.

Then rose a man of middle age, short of stature, with a quick, roguish eye, and a spirit of knowing drollery lurking about his mouth. Rubbing his head in uncouth fashion, he began: 'I don't know how to speak like Bob; for I never had no chance. He says the Devil made white men our masters. Now dat's a ting I've thought on a heap. Many a time I've axed myself how pon arth it was, that jist as sure as white man and black man come togeder, de white man sure to git he foot on de black man. Sometimes I tink one ting, den I tink anoder ting; and dey all be jumbled up in my head, jest like seed in de cotton, afore he put in the gin. At last, I find it all out. White man always git he foot on de black man; no mistake in dat. But how he do it? I'll show you how?

Thrusting his hand isto his pocket, he took out a

show you how?

Thrusting his hand into his pocket, he took out a crumpled piece of printed paper, and smoothing it carefully on the palm of his hand, he struck it significantly with his finger, and exclaimed triumphant-ly, 'Dat's de way dey do it! Dey got de knowledge! Now, it'll do no more good to rise agin our masters, dan put de head in de fire and pull him out agin; and may be you can't pull him out agin; and may be you can't pull him out agin; and may be you can't pull him out agin; and may be you can't pull him out agin; and may be you can't pull him out agin; and may be you can't pull him out agin; and she sould conjure de Divil, out of any body. I ask her why she don't conjure her massa, den; and she tell me, 'Oh, nigger neber conjure buckra—can't do't.' But I say nigger can conjure buckra—thow he do it? Get de knowledge! Dat de way. We make de sleeve wide, and fill full of de tea and de sugar, ebery time we get in missis' closet. If we take half so much pains to get de knowledge, de white man take he foot off de black man. May be de British land, and may be de British no land; but you tell you sons to marry de free woman, dat know how to read and write; and you tell you gals to marry de free man, dat know how to read and write; and den by'm bye, you be de British yourselves! You want to know how I manage to get de knowledge? I tell you. I want right bad to learn to read. My old boss is the most begrudgfull-est massa, and I know he won't let me learn. So, when I see leetle massa with he book, (he bout six year old,) I say to him, What you call dat? He tell me dat is A. Oh, dat is A! So I take old newspaper, and I ax missis, may I hab dis to rub my brasses? She say yes. I put it in my pocket, and by'm by, I look to see I find A; and I look at him till I know him bery well. Den I ask my young massa, What you call dat? He say, dat is B. So I find him on m paper. and look at him till I know him bery well. Thrusting his hand into his pocket, he took out brasses? She say yes. I put it in my pocket, and by'm by, I look to see I find A; and I look at him till I know him bery well. Den I ask my young massa, What you call dat? He say, dat is B. So I find him on my paper, and look at him tills! know him bery well. Den I ask my young massa what CAT spell? He tell me cat. Den, after a great long time, I can read de newspaper. And what you tink I find dere? I read British going to land! Den I tell all de boys British going to land! Mhat you do, s'pose British land? When I stand behind massa's chair, I hear him talk, and I tell all de boys what he say. Den Bob say must hab Methodist meeting, and tell massa, Tom going to preach in de woods. But what you tink I did toder day? You know Jin, massa Gubernor's boy? Well, I want mighty bad to let Jim know British going to land. But he live ten mile off, and old boss no let me go. Well, massa Gubernor he come dine my massa's house; and I bring he horse to de gate; and I make my how, and say massa Gubernor, how Jim do? He tell me Jim bery well. Den I ax him, be Jim good boy? He say yes. Den I tell him Jim and I leetle boy togeder; and I want mighty bad send Jim someting. He tell me Jim hab enough of ebery ting, Oh, yes, massa Gubernor, I know you bery good massa, and Jim hab eberry ting he want; but when leetle boy togeder, dere is always someting kere, (laying his hand on his heart.) I want to send leetle backy to Jim. I know he hab much backy he want; but Jim and I leetle boy togeder, and I want me hab much backy he want; but Jim and I leetle boy togeder, and I want send Jim someting. Massa Gubernor say, bery well Jack. So I gib him de backy, done up in de bery bit of newspaper dat tell British going to land! And massa Gubernor himself carry it!! And massa Gubernor himself carry it! And massa Gubernor himself carry it! And massa Gubernor himself carry it! And massa Gubernor himself carry it. And massa Gubernor himself

cussion.

After various scenes of fiery indignation, geutle expostulation, and boisterous mirth, it was finally decided, by a considerable majority, that in case the British landed, they would take their freedom with

British landed, they would take their freedom without murdering their masters; not a few, however,
went away in wrathful mood, muttering curses deep.
With thankfulness to Heaven, Mr. Duncau again
found himself in the open field, alone with the stara.
Their glorious beauty seemed to him, that night,
clothed in new and awful power. Groups of shrubbery took to themselves startling forms; and the
sound of the wind among the trees was like the unsheathing of swords. Again he recurred to Saxon history, and remembered how he had thought that troubled must be the sleep of those who rule a conquered

people. A new significance scomed given to Wat war Tyler's address to the insurgent laborers of his day; an an emphatic and roest unwelcome application of his indignant question, why serfs should toil unpsid in wind and sun, that lords might gleen on down, and embroider their garments with pearl.

'And these Robin Hoods, and Wat Tylers, were timed the serious of the serious of the serious of the serious of my present freedom sprang from their scenningly defeated efforts? Was the place I saw to night, in such wild and fearful beauty, like the haunts of the Szaron Robin Hoods? Was not the spirit that gleamed forth there as brave as theirs? And who shall calculate what even such hopeless endeavors may do for the future freedom of their race?

These cogitations did not, so far as I ever heard, lad to the emancipation of his boadmen; but they did prevent his revealing a secret, which would have brought hundreds to an immediate and violent death. After a painful conflict between contending feelings and duties, he contented himself, with advaising the magistrates to forbid all meetings what soever among the colored people, until the war was ended.

He visited Boston several years after, and told the

story to a gentleman, who elten repeated it in the circle of his friends. In brief outline, it reached my ears. I have told it truly, with some filling up by imagination, some additional garniture of language, and the adoption of fictitious names, because I have forgotten the real ones.

We are glad to find in Dr. Chansing's new work on Emancipation the following testimony respecting the pro-slavery character of American Christianity:

the pro-slavery character of American Christianity:

I pass to another topic auggested by Mr. Gurney's book. What is it, let me ask, which has freed the West India slave, and is now raising him to the dignity of a man? The answer is most cheering. The great emancipator has been Christianity. Policy, interest, state-craft, church-craft, the low merives which have originated other revolutions, have not worked here. From the times of Clarkson and Wil, berforce, down to the prosent day, the friends of the slave, who have pleaded his cause and broken his chains, have been Christians; and it is from Christ the divine philanthropist, from the inspiration of his cross, that they have gathered faith, hope, and love for the conflict. This illustration of the spirit and power of Christianity, is a bright addition to the evidences of its truth. We have here the miracle of a great nation, rising in its strength, not for conquest, great nation, rising in its strength, not for conquest, not to assert its own rights, but to free and elevate the most despised and injured race on earth; and as this stands alone in human history, so it recalls to us those wonderful works of mercy and power, by which the divinity of our religion was at first confirmed.

this stands alone in human history, so it recalls to us those wonderful works of mercy and power, by which the divinity of our religion was at first confirmed.

It is with deep sorrow, that I am compelled to turn to the contrast between religion in England and religion in America. There it vindicates the cause of the oppressed. Here it rivets the chain and hardens the heart of the oppressor. At the South, what is the Christian ministry doing for the slave? Teaching the rightfulness of his yoke, joining in the cry against the men who plead for his freedom, giving the sanction of God's name to the greatest offence against his children. This is the saddest view, presented by the conflict with slavery. The very men, whose office it is to plead against all wrong, to enforce the obligation of impartial, infexible justice, to breathe the spirit of universal brotherly love, to resist at all hazards the spirit and evil customs of the world, to live and to die under the standard of slavery. Had they merely declined to bring the subject into the church, on the ground of the presence of the slave, they would have been justified. Had they declined to discuss it through the press and in conversation; on the ground that the public mind was too furious to bear the truth, they would have been approved by multitudes; though it is wisest for the minister to resign his office, when it can only be exercised under menace and unrighteous restraint, and to go where with unsealed lips he may teach and enforce human duty in its full extent. But the ministers at the South have not been content with silence. The majority of them are understood to have given their support to slavery, to have thrown their weight into the scale of the master. That in so doing, they have belied their clear convictions, that they have preached known falschood, we do not say. Few ministers of thrist, we trust, can sin against condemn. But in cases like the present, how common it is for the minister, we minister of thrist. We have held the ministers, stating and

We hoped better things than this, because the prevalent sects at the South are the Methodists and Baptists, and these were expected to be less tainted by a worldly spirit, than other denominations in which luxury and fashion bear greater sway. But the Methodists, forgetful of their great founder, who cried aloud against slavery and spared not; and the Baptists, forgetful of the sainted name of Roger Williams, whose love of the despised Indian, and whose martyr spirit should have taught them fearless sympathy with the negro, have been found in the ranks of the foes of freedom. Indeed, their allegiance to slavery seems to know no bounds. A Baptist association at the South decreed, that a slave, sold at a distance from his wife, might marry again in obedience to his master; and that he would even do wrong, to disobey in this particular. Thus one of the plainest precepts of Christianity has been set at nought. Thus the poor slave is taught to renounce his wife, however dear, to "rupture the most sacred social tie, that, like the other animals, he may keep up the stock of the estate. The General Methodist Conference, during this very year, have decreed, that the testimony of a colored member of their churches should not be received against a white member, who may be on trial before an ecclesiastical tribunal. Thus in church affairs, a multitude of disciples of Jesus Christ, who have been closed the provided for the cabin, and requested Jozes De Castro to let me have a boy to carry to the U. States, to act as white member, who may be on trial before an ecclesiastical tribunal. Thus in church affairs, a multitude of disciples of Jesus Christ, who have been closed the cabin, and requested Jozes De Castro to let me have a boy to carry to the U. States, to act as white member, who may be on trial before an ecclesiastical tribunal. Thus in church affairs, a multitude of disciples of Jesus Christ, who have been done the provided of the cabin, and requested Jozes De Castro to let me have a boy to carry to the U. States, to

with the untamed and solemn energy of the wilderness, shall ery out among us, repent. We need that
the crucified should speak to us with a more startling voice, 'He that forsaketh not all things, and followeth me, cannot be my disciple.' We need that
the all-sacrificing, all-sympathising spirit of Christianity should cease to bow to the spirit of the world.
We need that, under a deep some of wars and wo,
the church should ery out, 'Thy kin gloon come,
and with holy importunity should bring down new
strength, and life, and love from Heaven.

Court Calendar.

Stave Trade. Yesterday morang, Nathan Augustus Frye, master of the brig Tigris, of Salem, and the crew of the brig, were brought before the District Judge, on the complaint of E. Smith, Jr., for the Government, charged with being engaged in the transportation of slaves, contrary to the act of Coargress of ISIR, chan, 8d, sec. 4. On being interrogated by the Court, they severally said they were not guidly. Their counsel proposed to go into the examination at once; but the Court consented to postpone it till Monday, when it was hoped Mr. Mills, the District Attorney, would be present. It was suggested, that the evidence might be of such a nature, as to authorize a detention for a capital offence. The deposition of the negro boy, said to have been transported or seized as a slave, and corrain other papers throwing light on the case, being in Portuguese, were placed in the hands of the Hon. John Pickering, who consented to translate them for the use of the court. The defendants recognized with sureties in the sum of \$500 each, for their appearance on Monday next.

The negro boy was in court. He appeared to be about 13 years of age. He speaks anothing but his native language; and it is doubtful if there is any body in this country, who can understand him. He appeared not a little frightened by the proceedings in the midst of which he found himself. A question arose as to the custody in which his should remain. He has been with the master thus far; and it was allowed, with the consent of all the counse lin the case, that he should continue with him till the examination. This course was adopted, from a desire to avoid causing the unfortunate boy needless fright, by a change of custody, the reasons of which it was impossible to explain to him. Messrs. Robert Brookhouse, and Wm. Hunt, of Salem, recognized for his appearance in court on Monday morning, in the sum of \$1000. They are the owners of the brig, and most respectable merchants, against whom there is no suspicion or suggestion of any scienter of

master and the owners of the Tigris.

George S. Hilland and Charles Sumner for the British seizers.

[The complaint charges that the officers and crew of the Tigris' did take a negro boy, being a native and inhabitant of said Coast of Africa, with intent to make such negro a slave? Lieut. Matson, of the Water Witch, who made the seizure, in a letter to the 'Registrar' of the American Court, says that the boy Heme is a native of 'Guillengues near Benguela, from whence he was forcibly taken by the crew of the Tigris,' and that he was 'being transported in the Tigris from his own country to St. Thomas's, in consequence of his having been sold to Castro, (a merchant there) whose property he now actually is.' H. B. M. Lieutenant evidently has a very extravant opinion of the buying and selling propensities of the Yankees, for he very gravely adds—'The ultimate fate of the boy, 'Heme' was of course uncertain; had he been sent in the 'Tigris' to America, he might have been sold there, or he might have returned to St. Thomas; but it is evident that he would never have returned to his native country.'

After the seizure of the brig, Capt Frye sent the following letter to the Register of the Pitich were descreaded.

creed, that the testimony of a colored member of their churches should not be received against a white member, who may be on trail before an ecclesiastical tribunal. Thus in church affäirs, a unlitute of disciples of Jesus Christ, who have been received into Christian communion on the ground of their spiritual regeneration, who belong, as is believed, to the church on earth and in Heaven, are put down by their brethren as incapable of recognizing the obligation of truth, of performing the most common duty of morality, and are denied a privilege conceded, in worldy affairs to the most depraved. Thus the religion of the South heaps insult and injury on the slave.

And what have the Christians of the North done? We rejoice to say, that from these, have gone forth not a lew testimonies sgainst slavery. Not a few ministers in associations, conventions, presbyteries or conferences, have declared the inconsistency of the system with the spaisafte word of the cabin, and account of the cabin, and expected to six, the religious teacher. Under that legislation of public opinion, which, without contribution of public opinion, which, without contributed of or conferences, have declared the inconsistency of the system with the spaisafte word of the cabin, and account of the cabin the main of the conference of the cabin the main of the cabin the main of the conference of the cabin the main of the cabin the main of the cabin the main of the conference of the cabin the

From the Abolition Standard.

avery Legislation in New-Han

in quiet refirement in the socretary's office, lest they shall sometime rise up in judgment against him, and those who voted for them, and condemn them? Or are they to be sent a secret embassage to the South, to declare the story of New-Hampshire's mean servility?

South, to declare the story of New-Hampshire's mean servility?

The report and resolutions yielded the rights of the North to the demands of the South, requiring the delivery of her free citizens, whose humanity had prompted them to suffer a 'ellow-being, escaping from cruel and unrighteous bondage, to land on the soil of freedom, to be tried by southern laws, and subjected to southern penalties.

The debate on this subject was opened by the speech of Dr. Batchelder, of Marlborough, against the report and resolutions. During this speech, murnurings of disapprobation began to be manifest. But in the evening, Rev. Mr. Moore, of Milford, rose to speak on the same side of the question, when followed the scene we will try to describe. Mr. Moore said he belonged to none of the ultras nor fanatics of the present day, but was as cool as an

followed the scene we will try to describe. Mr. Moore said he belonged to none of the ultras nor fanatics of the present day, but was as cool as an iceberg.

And cool as an iceberg he stood, concentrating and scattering, with burning effect, the scorching rays of the sun of liberty. The House was soon on fire. Many thought that the monster abolitionism was in their very midst; and the hall was at once a scene of wild confusion. The stamping of feet, pounding of benches, coughing and hemming, and such like pro-slavery arguments, with the cry of out of order, echoed and re-echoed through the digmitted and honorable assembly. But the mob spirit spent its furry in vain. It was not abolitionism that the contend with but an exposition of the Constitution of the Union. The Speaker of the House frequently called the members to order; but his interference was like the playing of an inefficient engine upon a building in flaues, whose feeble dashes but increase the blaze. Such disgraceful disorder continued through the whole of Mr. M's speech. But he stood undannted, the tones of his voice becoming fuller and louder as the noise in the house increased, so that he was distinctly heard. And why was this uproar in the legislative hall? The speech itself reveals the secret. It was because Mr. M. opposed the doctrine that the rights of the South are paramount to all other rights. It was because he objected to the monstrous doctrine of the Mr. M. opposed the doctrine that the rights of the South are paramount to all other rights. It was because he objected to the monstrous doctrine of the report and resolutions, that the South has a right to extend her slave power over the free citizens of the North, and drag them from the protection of their own laws, to be immolated, for no crime, on her bloody altars.

ment of the subject till the next session—said he approved of the report and resolutions in the main, but they were imperfect, and needed amendment, and more time than the House had to bestow upon

Mr. Baker, of Hillsborough, objected to the Mr. Baker, of Hillsborough, objected to the postponement—said it would be such a triumph to the
abolitionists as he did not wish them to enjoy—he
wanted them to know they were not going to rule
the State of New-Hampshire quite yet—he wanted
the South to know they were sustained by the NewHampshire Legislature, and he was unwilling for
the delay.

The following are the yeas and nays on the question, shall the report and resolutions pass? Only
about half of the members voted at all, on a subject
in whose principles the rights of our own independent State, and the liberties of her free citizens, are
so deeply interested. And where were the rest of
the House?—Where?

[Here, follows the list—Yeas 112, Nays 95—for

fHere follows the list—Yeas 112, Nays ch we have not room in our present number.]

The report and resolutions were then sent to the Senate for concurrence. But as it was just at the close of the session, and there was little time for deliberation, the subject was postponed till the next session.

The next morning—the morning of adjournment, the House were in eccesion again at 4 o'clock. A motion was made that the Speaker should sign the report, and send it out as the sense of the House. But an objection was raised that there was not a quorum present, and a call of the roll was ordered; and a sergeant-at-arms was voted to bring them in. But he was afterwards excused from the duty, and the subject lays over till the next session of the legislature. And thus ends the disgraceful, slave-like cringing to the South of the New Hampshire Legislature, for the present.

The following is the account of the infam affair above alluded to, given by the Concord corre spondent of the Claremont Eagle:

Saturday being the last working day, the House had an evening session, which lasted till about half past ten. The principal subject was Baker's long report and resolutions, concerning the resolves of the Virginia and Georgia legislatures touching the surrender of fugitive slaves. As you will see, the subject of 'slavery was somewhat involved in the discussion. Baker's resolution (a copy of which, together with the report accompanying the same, it was proposed to send to the executive of every State,) took sides with the slaveholding States, and their passage was opposed by several mer:bers, who are inclined to abolitionism, particularly by Mr. Moore of Milford, and Dr. Batchelder of Mariboro'. While they were speaking, the House was in a perfect uproar. There was stamping of feet and slamming of benches in the most approved style. The speaker pretended to preserve order, but would not, and the House was in the tumbulence of the House. He might have preserved order, but would not, and the House was in the utmost confusion. Mr. Moore, however, who was speaking, would not be put down, but raised his voice to a still higher pitch amid every new attempt to silence him, shrill and loud, like that of the sca-bird above the storm. His speech was an elegant one redice him, shrill and loud, like that of the sea-bird abo him, shrill and loud, like that of the sea-bird above the storm. His speech was an elegant one, replete with sound views, and in point, of elegance and freshness of diction, would have done no discredit to any of our scholars. When he had concluded, the question was taken, after various ineffectual motions to separate them from the report, on the resolutions separately. The yeas and nays were called half a dozen times—it was found there was no quorum, the members having gone home or retreated to the gallery—points of order were raised—and finally the report and resolutions were declared to be the gallery—points of order were mised—and finally the report and resolutions were declared to be
adopted by the House. They went to the Sessate,
and were postpaned by that body, to the next session—came back to the House this morning at four
o'clock, and there being no quorum, could not be
acted upon, and of course were lost. So dies Baker's Slavery Report, much to his chagrin and mortification.

sion—came back to the House this morning at four o'clock, and there being no quorum, could not be acted upon, and of course were lost. So dies Baker's Slavery Report, much to his chagrin and mortification.

From the Northampton Coerier.

A sign of the Times.

As an indication of what the free States of this Union are to encounter, when they shall assert, and attempt to maintain their constitutional rights, a vecopy the following article, which originated in the New-Orleans Intelligencer of Dec. 7. Quite a modest affair, when considered as coming from a State, a majority of uclose inhabitants are slaver! The dear lovers of lightry at the South,—those who profess most, and practice least,—are all alive to the sacretages of the Constitution, whenever the North expresses its conviction of the repugnance of slavery to the spirit of republicanism, and to our own Declaration of Independence; but only let the manufacturers, and farmers, and mechanics of the free States present their claims to the encouragement and protection, to which they are clearly entitled by the Constitution, and their tone is changed at once. No more is said about 'the sacred compact'—'the compromise'—'the glorious Constitution'—'the consum guarantee,' &c. O, no; the Declaration of Independence; but the bends of brotherhood, and prepared for intestine commotions, and all the horrors of civil war, as of small moment, compared to the privilege which they claim, not only of holding in bondage the black men of the South, but also of controlling the destinics of the freemen of the North, they are ready to cut the bonds of brotherhood, and prepared for intestine commotions, and all the horrors of civil war, as of small moment, compared to the privilege which they claim, not only of holding in bondage the black men of the South, but also of controlling the destinics of the freemen of the North. We regard this note of nullification as entitled to the grave consideration of the citizens of the North. We regard this note of nullification as entitled to the

Notification. It is well known to our friend controlly, that we have opposed the exercise of the search against the unconstitutional and oppressive meroscliments of the General Government upon the unconstitution of the States; but we must confess itematically.

· Fugitive Slaves.

ventoen fugitives from slavery recently came ork, Pa, in one day. The man-hounds were on track; and they were, with much difficulty, from their jaws. They are now safe in Cana-Says the Cleaveland Ohio Agitator, speaking one who prefer to take the Ohio roule to Cana-

'We have no means of ascertaining the exact number of fugitives who have passed over Lake Erie this season; but we are confident it is greater than it was the last, when eight hundred was the estimated number. They have gone singly and in pairs; in tens and twenties, and even in large companies. Husbands have gone without their wives, and wives without their husbands; parents without their children, and children without their parents; and husbands and wives have gone with their little ones around them. Many have come from barely over the border of Virginia and Kentucky; and others from remote South Carolina and Mississippi. We have looked upon their toil-worn and slavery-bowed and degraded forms; we have seen upon their backs. And imprint of the tyrant's lash; we have listened to the recital of what they feit and suffered as long years of hopeless bondage passed over them; we have heard the tale of their providential and almost miraculous deliverance from their blood-thirsty pursuers; we have felt the warm pressure of their hard and stiffened hands, and seen upon their cheeks the tear of gratitude, as we left the side of the vessel which was to carry them to a land of safety and freedom; and we have heard of their wild and rapturous gladness when with elastic bound they leaped upon the northern shore. These things have made us FEEL.'

Our bro. Hawley, in the last number of his Church Reformer, (a paper, by the way, well worthy of extensive circulation,) in reply to a slanderous attack upon him by the Rev. David Stowell of Townsens ery justly remarks-

very justly remarks—

This is no new method of attempting to oppose a cause that is so deeply founded upon truth, as to defy all direct assanlts, however malicious or oft-repeated. It is as old as persecution itself. It was coveral and co-extensive, and it will be co-perpotual, with religious persecution. It is the devil's first, and most successful invention. All good men have felt its withering and wide-wasting effects. Our Divine Master was charged with felony and suffered a felon's death. The apostles were accused of the most flagrant and enormous crimes, and every where treated as the grossest and most intolerable offenders. And by whom? By hypocritical priests and vaunting religionists. These have been, and are, the deadliest foes of true religion, and the most thoroughly skilled in the art of persecution. They and vaunting religionists. These have been, and are, the deadliest foes of true religion, and the most thoroughly skilled in the art of persecution. They are the first to oppose, and the last to favor, any good cause. To them, change is terrific, and light is tormenting. With them, error with gray hairs is the choicest truth—and sinful customs, bearing the marks of antiquity, are most sacred and right; and worthy of unlimited perpetuity. Every new truth that is developed, they mark as a direful omen,—and every reform, however sublime, and how much soever fraught with good, they regard as a terrible calamity. With such, opposition to all new things is loyally to God! And in this opposition, he that is the most unscripulous about the means he employs, will be the first candidate for colonization. In such a boly work, the end will sapetify the means! If new principles cannot be proved false by scriptural truth or sound argumentation, they must be rendered odious by an unholy crusade against the characters of those who cherish them, and are endeavoring to give them currency.

COMMUNICATIONS.

Ought Abolitionists to withdraw from existing

Church Organizations?

Facts. One-sixth of the population of the United States are now existing under the following circumstances. The marriage institution is abolished, and they are obliged to live in a state of concubinage. Their children are labelled as merchandize as soon as born, and reared for the market—and, in the time, torn from their parents and sold. They are forbidden to read the Bible, and it is felony for parents or others to teach them to read it. All knowledge of letters is forbidden by severest penaltics. They are born slaves, and death is the penalty for any attempt to change their condition. They are to be dead of all their earnings during their lives. Slaveholders are in the habit of raising their own children for the market, and selling them. Such is the condition of the American slave and slaveholder; and theft, robbery, ignorance, heathenism, concubinage, man-stealing and murder, are essential elements of existence in American slavery.

Existing church organizations, with few exceptions, constitute a main pillar of support to this system of atrocious crimes. How? They receive, as christians and christian ministers, slaveholders and apologists for slavery. They sustain the negro pew. They oppose the discussion of abolition in church meetings, and in the pulpits on the Sabbath. They keep silence—which is, in fact, the most efficient support to slavery at this time. All that slavery wants of churches is—silence.

What ought abolitionists, who belong to these organizations, to do? Duty to God and the oppressed requires some immediate action. Oneth the

wants of churches is—silence.

What ought abolitionists, who belong to these organizations, to do? Duty to God and the oppressed requires some immediate action. Ought they to withdraw? I think not. There is a more efficient way—a way calculated to produce better results to these organizations, to the community at large, to the cause of human rights, and to christianity. Abolitionists ought at once to introduce into the different churches, of which they are members, the following resolution, or one to the same effect:

Resolved, That this church, believing slavery to a sin under all circumstances, and immediate an assenditional emancipation the right of the slave and duty of the master, will not receive any man to fel lowship, as a christian or christian minister, who is slaveholder, or who, by sileace or otherwise, counten ances and sustains slavery.

opinion, but as the expression of individual calm, persevering and simultaneous, ry the war right into their midst, and mane of God and the oppressed, some comments of the south.

Nellification. It is well known to our friends generally, that we have opposed the exercise of this generally, that we have opposed the exercise of this remains a property of the comments of the comment h organization that refuses to spe against the system of wrong a against the system of wrong a against go on, as they nize pro-slavery combinations of

ister. H. C. WRIGHT
N. B. Lest A. A. Phelps, J. Leavitt and W
Goodell should seize upon this as one of the g
of H. C. Wright, and publish it to prejudice p
against the Liberator as opposed to a dra
church, I would say, it is on those organization
dy that by silence, or otherwise, countenance
support the concubinage, injustice and crashy
which slavery is composed, upon which, in

A Thought on Communities, Boston, Jan. 2, 1841.

A Thought on Communities.

BOSTON, Jan. 2, 18il.

Dear Brother Garrison:

On reading in the Liberator of December 2d an article headed, 'Communities,' I was agreein struck with the idea of living in a community who governing principle is only love; and the though that kindred spirits may yet dwell together even this world, whose superstructure is based on the consistency of the consistency

case.

2nd. What is the basis on which members are to

ard. How is a tract of land, or proper quant

3rd. How is a tract of land, or proper quadity of real estate, to be obtained for such an estate at ment? Ans. By means of a joint stock fund rused by subscription in definite shares, and judiciously expended in the purchase of the requisite real estate, which estate having been secured, should be afterwards divided among the joint proprietors, according to their several subscriptions.

4th. Where shall the community be located? Ans. There should be no State lines, no geographical boundaries: all should dwell together as brethern of the same family. Mind should meet mind and heart respond to heart, and the language of each be invariably the same—all mine is thine, and thine is mine; and let them that have no money, come. Let the proprietors say to all. *Come, 5° us, and we will do you good.* Let them give to those who ask, and from him that would borrow, let them not turn away.

5th. What shall be the size of the community. Ans. As large as the inhabitants of the world, if possible. Nevertheless, where two are agreed, let

5th: What shall be the size of the community?

Ans. As large as the inhabitants of the world, if possible. Nevertheless, where two are agreed, let them, raise joint stock funds, and purchase real estate, and dwell together in community as before stated. Let them lay no other foundation than a laid, Jesus Christ the rightcons. Let them have to officers among them, or official servants. Such a measure would, in my humble opinion, unavoidably tend to usurpation of power on the part of some, while others, through fear of becoming subject, would necessarily be exposed, to say the least, to the temptation of selling their birth-rights, as did Esau.

Shall the experiment be made? Who has faith in such small things, let him speak.

Yours, in the bonds of christian fellowship,

Social Communities.

Social Communities.

FARRAYEN, Dec. 28, 1840.

I have read in the Liberator of 25th inst a communication from 'Humanitas'—also an extract from the 'Practical Christian,' on the subject of Practical Christian, on the subject of Practical Christian Communities. I say Afren to the discussion, however foreign the topic may be considered by some to original abolition. I have for tea years been willing to form one of such a community, and have often tried to convince others of the great advantages that might be derived from it. The only obstacle will be removed when men can learn that the true worship may be performed as usefully by persons of different religious views, provided they are in 'the unity of the spirit, which is the bond of peace,' as if they were all of the same opinions. It must be obvious to any attentive examiner of the christian system, that selfishness forms no part of it, as delivered by its Divine Author, and exhibited in his example. And every one may see that the moral atmosphere in which we are now educated is infected with selfishness as with a pestilential vapor, that communicates disease and death to all the nobler faculties, organs or dispositions of the mind of man.

If, by means of such communities, the infant or

lential vapor, that communicates disease and death to all the nobler faculties, organs or dispositions of the mind of man.

If, by means of such communities, the infact of other minds susceptible to surrounding infact of other minds susceptible to surrounding infact of the minds are considered by the strongest arguments in fave such communities, to my mind Holy Ghost miraculously descent ples, they seemed instinctively prothings in common, and as individual nothing their own. I hope that the see the superior advantages of this and who have so far overcome the devences as to be willing to make or promote iment, will freely make it known over the signatures; that their number may be estent order that, at a proper time, a convention realled to discuss the subject, and make, if prable, the preliminary arrangements, to carry into feet a measure, on which, in my opiniou, hangs much of the prospect of the regeneration of the world.

P. S. I was disowned from the Society of Friends last 8th mo. I wish, through the Liberator, to challenge any member of that Society to show any more properties of the Society to show any more properties. I wish the to offer-them the columns of the Liberator, in which so refute the charge, which I now make. I think I can bring a good a body of evidence to speain the charge is did brother Pierpont of the wollin-Street Church.

Thine for unive-sal rightcousness, C. G. CLOTHER GIFFORD.

Win, L. Garrisos.

Win. L. Garrigos.

The Terif. On the 20th of December, the Committee of the Georgia Legislature, to whom had been referred the resolutions of the State of Connecticut is fayor of the protective tariff, made a report which concludes with the following resolutions.

1. Resolved, That any tariff for the protection of domestic labor, is unconstitutional and unjust.

2. Resolved, That while we will submit to imposite commensurate to the wants of the government, we doesn any further increase of such duties an usurpation of federal power, and an imposition worse that colonial oppression, and, as freemen, we cannot, will not submit to them.

FRIDAY MORNING, JAN. 8, 1841.

Third Party Movement. Of this movement, from the first hour of its concep-ion to the present, I have spoken in terms of disap-relation; and see and feel no inducement to change ty spinion. It is an attempt to make bricks without to propel a locomotive engine without ster straw—to propel a locomotive engine without steam—to pavigate a slip without water. As an act of folly, it is ladderous; as a measure of policy, it is permicious; as a political contrivance, it is useless. I do not stop, now, to interrogate or impeach the motives of those who are its advocates. This is not necessary. Ad mit that they are pure and perfectly disinterested what then? The question is not one that relates what then? I me question is not one that relates to purity of motive, but to the safety and success of the satisfavery enterprise. Men may very believe that they are doing God service, when they are not. Sinrity is not the test of truth, nor any evidence c of conduct. Nor do I stop to contest (for I necitude of consuct. Nor do I stop to consent (for I cheerfully concede) the right of any number of aboli-tionists to determine for themselves in what manner they shall use the elective franchise. We are not they shall use the other, but to God; and it is far responsible to each other, but to God; and it is far better that every man should be fully persuaded in his own mind, both in relation to this and every other his own mind, both in terroneous may be his opinions,— subject,—however erroneous may be his opinions,— than that any one should undertake to lord it over the that any one should a There are other consider which lead me to regard this new politica

novement as unwise, injurious and impracticable.

1. The great argument which is urged in favor a third political organization is fatal to the movement peaceful instrumentalities an utterly hopeless event It is, that the two existing political parties, which now embrace nearly all the free primitation of the Voited States, are too corrupt, too thoroughly pro-slavery, to be converted to anti-slavery principles This may be true; but, if it be, then it is equally true that this nation is given over to hardness heart and blindness of mind, and must perish in it joiquity; and, therefore, the formation of a third party eren as a dernier resort, will avail nothing. If more no further impression upon the whig and democratic parties, as such, -if those who are attached to these ries cannot be reached by any appeal to their u derstandings or consciences,—and if the whole hody of anti-slavery voters are as drops to the great occas of public sentiment,—then, in the name of common sense, where is the third party to get recruits? How can it possibly make any progress? And what is can it possibly man any progress. An what it but a criminal waste of time, money, labor and strength? Or will it be said that this new political device is more potent than moral suasion, and that it s exactly adapted to regenerate the human heart And, if so, how can this be reconciled by those who say that political action is moral sussion? If the truth cannot make them free, what other instrume can! If a religious appeal to the heart can make r impression upon its prejudices, can a political appea to the ballot-bex transform the tiger into a lamb? There are in the United States some two or three thousand anti-slavery societies. What was the in-

er 25th, recably y whose over in cover in cover

are to Faith

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strument that brought them into existence-more two hundred thousand persons, of both sexes, and ve rious ages, from the lad of ten years to the veteran o ninety. Of this number, one half are denied the use of the elective franchise, on account of their sex One half of the remainder may be reckoned as ab sentees from the polls, for various reasons. The are, then, say fifty thousand voters, who profess to to be abolitionists, and whose suffrages ought always to be abolitionists, and whose suffrages ought always to be cast on the side of liberty. But a large proportior of these are still under the sorcery power of PARTY, or are apable to see how by voting for a supporter of sla very, or a slaveholder, they compromise their anti-slavery principles: Thera were less than eight thous-and votes given by them at the late Presidential election, aside from party considerations. The whole number of votes cast by all the people was nearly two millions and a half. What, then, can be more ridi ulous, or more thoroughly preposterous, than for the abolitionists gravely to take the field, at this crisis, as a distinct political organization, even supposing that all see eye to eye uses the necessity of such an organization in process of time? deniable, that a very large majority of the abolition are decidedly opposed to the movement, what shall be said of the good sense or the moral sanity of those who are determined to hoist a distinct and bostile po litical banner? They may mean well-they may I mong the very best friends of our cause, in intention but I defy Bedlam itself to show any thing more l ous or more crazy. 2 A political contest differs essentially from one the

In the latter, one may chase a thousand and two put ten thousand to flight. In the forme profligacy and virtue, good and evil, right and wrong meet on equal terms. Success wholly depends on numerical superiority. One vote is just as potent as another: the slaveholder, or the apologist of slavery, has as much power as the abolitionist, or the friend of humanity. Hence, without a very strong array of numbers, the abolitionists of the United Stress. of assumpty. Hence, without a very strong array of numbers, the abolitionists of the United States, as a distinct political party, must occupy a very weak position. It is idle to reply, that minorities, however small, may and often do ultimately become unjorities; for how are genuine anti-slavery converts to be except by moral surviour? What need, then, of dis tinet political action ? If, on the ground of reverence for principle, the whig or the democrat is ready to how or where to vote: he has principle enstamped on his heart, and will obey its need is, to acquire and retain the balance of power be treen the rival parties and, so far as political action s concerned, our work is done; for, in that case these parties will be constrained to give heed to the claims of bleeding humanity. For proof that this is not speculation, but sober fact, see the resolution that have been adopted by the Legislatures of Mas sachusetts and Vermont, demanding the immedia abolition of slavery in the District of Columbia, and the suppression of the inter-state slave trade. The fuzation of every argument advanced to prove th tessity of the third party movement. For what is the political strength of the abolitionists of those two States, compared with that of the whig and democratic parties? It is perfect weakness. Yet, inar much as they held the balance of power, and coul re victory or defeat to either party, we see both parties doing their bidding, with cap in hand! A third party organization might have labored for twee years, in vain, to produce so gratifying a result.

3. If, at the ballot-box, it is not principle but numer al strength that is indispensable to success, it is cler that, before abolitionists should venture to take the before abolitionists should venture to take the field has a political party, they ought to be very generally, if not unanimously, agreed as to the absolute necessity of sind a movement; for, if they were perfectly united in sentence, they would still constitute a very insignificant minority. But how stands the fact? Such an organization-as been repeatedly disconnenanced by the American Anti-Slavery Society, the New-England Convention, nearly very State. Anti-Slavery Society, and a multitude of suxiliary as acception; and also by a majority of the anti-lavery security. presses. Up to this hour, a very large majority of the anti-clavery presses. Up to this hour, a very large majority of the abolitionists in the United States are unquestionally opposed to it. How absurd, how rash, how unjust fable, then, is the conduct of the minority portion of the property portion of the property of the property portion o our brethren! They are attempting to achieve an impossibility. Opposed to them are the two great political parties, embodying nineteen-twentieths of the very second of the political parties, embodying nineteen-twentieths of the very second o voting population-and also a decided majority

of the friends of immediate emancipation! Yet they talk, in a strain of lunacy, of nominating and electing candidates for Congress, and for the Gubernatoria and Presidential chair!!!

4. That the leaders in this Quixotic eru satisfied that they are acting in opposition to the wishes of a majority of their anti-slavery associates, and National Conventions to deliberate upon the subject, they are careful to restrict the terms of their invitation to those who are in favor of a third political seme would be voted down, if left to an open meeting? And how do they expect to succeed under such circumstances? The labor of Sysiphus was

is already seen in the dismemberment or dissolution of some of our societies—in the divisions which exist in our ranks—in the return of many to their old party ing rapid progress, both religiously and politically; and the prospect before us was full of encouragement. the prospect before us was full of encouragement. Had there been no departure from the political course marked out from the beginning—no attempt to drag individuals to the polls, whose consciences would not allow them to use the elective franchise -no straining after effect-no counsel taken of personal ambition and selfishness—our cause would have been in a much better condition than it is at present, and we should have acquired a much greater amount of political in fluence over the existing parties than we now possess I marvel that such men as William Goodell, Thom Earle, and Joshua Leavitt, do not see the fully of their conduct in this particular.

6. A third party is as unnecessary as a fifth wheel to a coach. It is certainly futile, if the other two parties cannot be converted to anti-slavery by the foolishness of preaching '-and if they can, then there is indisputably no need of it. Many there for much cause for abolitionists to form themselves into a distinct religious sect, as into a separate political party ? . Is not the Church as corrupt as the State?

Those who go for the third party cannot deny that they are acting in opposition to the deliberate and selemn pledges of the great body of abolitionists, Politically, therefore, they do not stand on the old I mention this as a matter of fact, not to dispute their right to follow out the conviction of own minds. When, however, they undertake to ridicule those who cannot go with them,-to very,-and to sneer at what they are now pleased to the 'scatteration party,'-I am not prepared to look upon such behaviour with complacency, but must rebuke it as unseemly, and as not very far re

8. The Presidential (!) candidate of the third party is James G. Birney; and among his supporters are Elizur Wright, Jr. and Henry B. Stanton. These three individuals were formerly the Corresponding Secretaries of the American Anti-Slavery Society To show how complete is the somerset they have thrown, and how utterly at variance is their present course with their former views, as well as with the unbiassed and sober judgment of American abolition ists, I copy the following paragraphs from a litho graphic circular, which was signed by these gentle-men in behalf of the Executive Committee of the National Society, distributed all over the country, and written with express reference to the question of po-litical action, no longer ago than July, 1838:

At the last annual meeting of the American Anti Slavery Society, the following resolution was adopt ed:-

'Resolved, That WE DEPRECATE THE OR-GANIZATION OF ANY ABOLITION POINTI-CAL PARTY; but that we recommend to abolition-ists throughout the country to interrogate candidates for office, with reference to their opinions on subject connected with the abolition of slavery; and to vote, irrespective of party for those only who will advocate the principles of universal liberty.

Resolutions embodying the same idea have been passed by the Non-Kenderd Ami Slavery Convertion; and, we believe, by nearly all, if not all, the State Anti-Slavery Societies.

The undersigned think the time has come, when the friends of the slave, throughout the Free States, should cet fully up to the LETTER and SPIRIT of these resolutions.

utions. resolutions above referred to, deprecate the ny effort to unite our interests with any existing par y. Such a course would surely neutralize our influ-nce, ich did not produce distraction and ruin. Ou nvincibility will be found in first secrificing our partizan predilections or altar of humanity, and then holding oures lyes en y aloof from both the political parties. Our mot hould be, Form alliances with no political party

JAMES G. BIRNEY,
E. WRIGHT, Jr.
HENRY B. STANTON,
Secretaries.

The above quotation contains a volume of comments in itself. Read it over again!

Liberty Bell of 1841, an intensely intere an account of a contemplated insurrection among the slaves at the South son slaves at the South some years ago, and the singular manner in which the plot was discovered by one of the planters. The story, being founded on fact, is truly admonitory and instructive. Here is the latest account of an effort made to recover their liberty by account of an entert hazar technique and the state of those who preferred death to slavery. In self-defence, they took the life of their oppressor. For merely imitating the example of our revolutionary fathers, they were seized, and, without any trial, put to death b refractory slaves '!! Horrible! horrible!

Murder and Lyuching.—The Arkansas Gazette relates the brutal murder of Maj. Thomas E. Clark, of Crittenden county, in that State, by two of his own slaves. The negroes had abscended from his plantation. Maj. Clark went in pursuit of them, in company with Col. James Martin. They became separated in the pursuit, and Maj. Clark came up with the negroes alone, when they attacked him and beat him in the most shocking manner, causing instant death. Col. Marlin was within hearing of his cries for help, but before he could reach the spot, the foul deed had been fully consummated. Maj. Clark was a native of the State of Now-York, and has left a wife and infantchild to mourn their melancholy bereavement.

The citizens of Crittenden county, on learning the facts above narrated, immediately turned out and apprehended the negroes, and hung them up on the nearest tree, as examples for other refractory slaves. Murder and Lyaching .- The Arkansas Gazette

The Boston Almanac.

Our brethren of the press, both far and near, have hestowed so many fine compliments upon Mr. S. N. Dickenson's Boston Almanac for 1841, that they have left us nothing original to say. Its merits are as mul Its typographical execution is neat and beautiful almost beyond precedent; and an immer amount of information is afforded at the extremely lov rate of 25 cents. Among the additions is a Director of all the Business People and Firms in the City, a phabetically arranged under each business or profession. Though styled 'The Boston Almanac, it be ongs and may prove serviceable to all parts of the country. Every man will do well to make it his pocket companion. . It may be found at all the Book-stores. Gerrit Smith to Dr. Chauning,

have received an excellent Letter from Gerri addressed to Dr. Channing, respecting his re ent pamphlet on West India En can pamphilet on West India Emancipation, but too late for insertion in our present number. It speaks in very approxing terms of the pamphilet, and thanks the Dr. in the name of humanity. It contains some bold and important declarations, which evince a discernment of suind and an amount of moral courage, on the part of Mr. Smith, that give us peculiar satisfaction at this carries. at this crisis. He says, 'if our an pal religious sects would not suffer it to proceed.

And he feelingly exclaims— Oh for the annihilation al with Christianity! He further says-I do no seem in the eyes of many, that were all the religion of this land, the good, had and mixed, to be this day blotted out, there would remain as much ground, as there now is, to hope for the speedy termination o religion, spurious because pro-slavery, and pro-sl very because sectarian, has gone far to suffocate and displace humanity; and hence is it that institution and usages, which simple humanity, which the mernstincts of manhood, would be sufficient to overcomstill exist in all their abominableness.' The whol Letter shall be given in our next number. These are solemn, to some—perhaps to not a few-they may be very startling declarations; but, th

er their exact accordance with truth is realize and their hely enterprise. Sectarianism is Satan in his most dangerous form—clothed as an angel of ligh It is the gigantic foe of God and man; and especiall malignant enemy of the anti-slavery cause With it abolitionists must contend, if they mean to be faithful to their principles, and not to dishonor their profession. To attempt to hold any fellowship with t-to give it any quarter-to suppose it may be over to sustain the unpopular reforms of the age—is departure from 'the faith once delivered to the saints, and a piece of self-delusion. We are truly glad to see that our bro. Smith's eyes are so clearly opened regard to this matter, and we trust his Letter v means of causing multitudes of others to see an feel as he does on this point.

The following note, addressed to us, proves the

nterest of Mr. Smith in the continuance of the Aib transpired in the anti-slavery ranks, and illustrate his characteristic magnanimity and liberality. It is who are now exerting themselves to crush our jou nal, being led astray by the evil spirit of sectarianisa How different is its spirit from that exhibited in the letter of our bro. Grew of Philadelphia!

Ретеввово', Dec. 31, 1840.

My DEAR SIR-I regret to see the Liberator has t struggle for support. The friends of the slave mus not, and will not, let the pioneer anti slavery news paper go down. Enclosed are ten dollars toward su

Your friend and brother GERRIT SMITH.

P. S. I begin to think that we shall not get Amer ican slavery down, until we have first got American sectarianism down Sectarianism says to our antislavery progress- Thus far shalt thou come, and no

The Musical Reporter.

We are not prepared to say with Shakspeare, that e is fit for treason, stratagems and spoils, who has not 'pleased with concord of sweet sounds,' or who has argued himself into the belief that Music is no an art worthy of cultivation. That a beneficent Cre ator has made the human voice for song and melody we note to be a self-evident truth; and what is self nearly all persons, may be taught to sing,—especially if suitable pains are taken in childhood and youth, seems now to be a generally conceded fact by thos upon the subject. The experiment that has been made in Infant Schools has been equally delightful break furth into singing,-that every groun might sorrow wiped away! But let not the gift of melody be consecrated to an evil purpose—to convivial feast or bachanalian revels-to the service of the god of this world. Let it be sanctified to the cause of religion, morality, virtue, and be instrumental to the prokind. It has been shockingly prostituted, but there is no good reason why it may not be made as potent for good as for evil, and a source of unalloyed happi

ness to the human race.

As to what constitutes true religious worship, we are not very far removed in opinion from our Quaker friends. But we think they have gone from one extreme to another, in their general proscription of mu sic, as a pleasant and delightful entertainment They have done violence to the human organization and have suppressed the warblings of many a thrilling voice, in order to prevent the evils arising from the Thus they have acted in an unreasonable an enter a crusade against eating and drinking, because ousness and love, and then the Creator will be glori-

cusness and love, and then the Creator will be glori-fied ir the happiness of his creatures.

We have sided in this extraneous topic, (though we hope no one will new organize in conse-quence,) for the purpose of acknowledging the receip of the first number of 'THE MUSICAL REPORTER, published in this city by Saxton & Peirce, to be unde the direction of Asa Fitz and E. B. Dearborn, and is sued monthly at \$3 per annum to city subscribers, and \$2.50 to those who receive their numbers b each number to contain 48 pages, on fine paper, eight of which will be sacred and secular, arrangthors, or written expressly for the work. This spec care is exercised, (as we doubt not it will be) as to the moral tendency of the Reporter, we are prepare to wish it abundant success

Meeting of the State Society.

The annual meeting of the State Anti-Slavery Se ciety is swiftly approaching. We again call upon or friends, in all parts of the Commonwealth, to mal their arrangements to be present, and to come prepare to give a fresh impulse to the anti-slavery car Commonwealth. Our friend James C. Jackson o western New-York, is hereby summoned to be amhe number of 'good men and true' assembled the occasion. We hope he will not disappoint his numerous friends in this part of the country.

The election for member of Congress in the Tenth In election for memory to congress stated in our last to take place on the 10th inst.) resulted in the choice of Mr. Borden, by a majority of nearly 400 votes over both his competitors! Alas for the baf fled exertions of the Rev. Mr. Phelps, Rev. Mr. Tor rey, Rev. Mr. Commings, Rev. Mr. Lee, Rev. Mr. Dennison, Rev. Mr. Leavitt, &c. &c. &c.!!

For an account of the awful mortality amon the colonists on the coast of Africa, in comof the fatality of the climate, see the article of first page from the London Times.

arterly meeting of the Middlesex County was held at Concord, January 1st, 1841 ident, Dr. Ames Farnsworth, in the chair

Cambridgeport, and Mr. Boutelle of Groton.

The committee subsequently reported the following resolutions, which, after discussion by Messr Garrison, Johnson, Chace, Cowdry, Hartwell, Ha Garrison, Johnson, Chace, Cowdry, Hartwell, low, Parwell, Boutell, and Bartlett, were unani adopted : Resolved, That, assembled as we are

the commencement of a new year, for the purpos of effecting the abolition of slavery throughout or or energy the another or savery intrognout our country, it becomes us to make a special consecration of ourselves to the sarred cause of liberty and human-ity; and, therefore, relying upon the smiles of Heav-en on our future labors, as well as stimulated to conwe hereby renew our professions of undying hostility to slavery, and of sympathy for those who are pining in servitude on the American soil; feeling that we can no more innocently turn our backs upon this enterprise, or become indifferent to its success, than we can deny God, and trample under foot all his com-

Resolved, That neutrality in the present fearful conflict now waging in this country between Liberty and Slavery, Christ and Balini,—a conflict which must end either in our national ruin or the speedy emancipation of those who are in bonds,—is in the highest degree offensive to God, full of blood-guilti than the most violent opposition to the rights of mar and the cause of liberty.

Resolved, That the time has arrived for the friend

of Christ, the lovers of purity, and the advocates or republicanism, to demand that the alliance which now subsists between the religious sects and political as they are geographically between the north and south; that liberty have no fellowship with slavery; and that slaveholders be placed beyond the pale of civilization and Christianity, as the enemies of man-

Resolved, That the recognition of the independence of Texas by the British Government is an act most disgraceful to that government, most injurious to the e of humanity, and most execrable as a measure of national policy; and places Great Britain side b side in the iniquity of slavery with the blood-stained government of the United States.

Resolved, That we immediately take measures to secure a series of anti-slavery meetings in the county of Middlesex. [The Executive Committee of the County Society

were chosen to carry the above resolution into effect. Resolved, That this Society would bear its une quivocal protest against the organization of a third po litical party, as of evil and pernicious tendency; and litical course originally marked out by abo litionists to be pursued in the prosecution of their en terprise is safe, wise, and all-sofficient.

Resolved, That this Society would urge. its auxiliaries the importance of their being strongly represented at the approaching annual meeting of the

Massachusetts Anti-Slavery Society. Resolved, That the National Anti-Slavery Stand. ard, by its faithful and uncompromising advocacy of anti-slavery principles, commends itself to all true

friends of th Voted, That the proceedings be published in the Liberator.

AMOS FARNSWORTH, Pres. H. COWDRY, Sec.

Juvenile Fair.

In September last, a Fair was held in Pawtucket, R. I. by the Juvenile A. S. Society of that place. The following letter from one of the most active pa ticipants in the Fair was received soon afterward, but accidentally mislaid; but, having since been found as an act of justice, we now publish it, that honor and credit may be given to whom they are due.

'I send you, with this, a copy of the 'Envoy,' an hope you will accept it, as a slight token of respect from the Society by whom it was published. I trust this little volume will not need the flattery of any but that it will speak for itself, in such clear and con vincing tones as to reach the hearts of those to whom

Our Society held their Fair on Wednesday after oon and evening, and the nett proceeds amount to ut one hundred and ten dollars-perhaps more This is more than we had anticipated the pecuniary aid which the cause has received, we cannot but hope that the effect of our sale on the community will be salutary. We believe it will do much towards softening the feelings of prejudice that here

It was truly gratifying to the friends of the slave to witness the pride and pro-slavery of the village ming-ling in social converse, in different parts of the hall, and at the supper table, with our colored brethren and sixters, without exciting the least attention.

The only thing which appeared to damp the pleas

ures of the scene was the absence of one of our most beloved and active members, whose death occurred the Monday previous. Anna Sisson was one of our Her active spirit was never tired, but her heart wa ever ready to cheer us forward, and urge to renewed efforts in the cause of the suffering slave, which she and nothing, perhaps, could have created more interesting feelings than this. It was separated from the rest with a few printed words suspended over it. Fifty dollars worth of articles would here have found ready sale, had it contained them, as all were eager o obtain some memento of her dying love for the slave. But she has gone, we trust, to where she will never more be grieved with the sof ferings of her fellow-creatures. manifested the most perfect resignation to the di vine will, and cheerfully gave herself into the han of her Maker. Traly your friend,

Baptist Anti-Slavery Convention.

A Baptist Anti-Slavery Convention is to be holder in Topsham, He, for the whole State, on Tuesday and Wednesday evenings, January 19th and 20th, to consider what are our duties in reference to the removal of the greatest sin that at present rests upon the nation and the church. The call is uttered in impressive language, and signed by S. Adlam, W. R. Prescott, E. R. Warren, David Scribner, Thomas O. Lincoln, Standing Committee of the Convention. We call upon our Baptist brethen in Maine to rally to this State gathering, and to acquit themselves like men and Christians on the adopt a resolution, declaring that they will no longe fellowship any Baptist church which recognizes slave holders as Christiansor admits them to the communion table.

Don't fail to take the Liberator.

The regular session of the Legislature commenced in this city on Wednesday last. None are more interested (though many of them have yet to learn thi fact) in the anti-slavery movements, than men in political life. Ours is the great question of the age and nation; and we therefore advise the members of the Legislature to see to it that they are amply supplied with copies of the Liberator, which will afford them all necessary intelligence on this subject. A word to the wise is sufficient, and we will not doubt that they are wise men until they give us proof to the contrary in neglecting or refusing to subscribe to our paper! offer of whether

CORDENSS. Rev. Mr. Braxton, a Baptist, from Virginia, has been elected Chaplain of the House of Representatives. The correspondent of the Boston Recorder (Rev. Dr. Baies) attributes this result to the nawillingness of Southern members to vote for a Chaplain not from the slaveholding States!

We shall notice the diagraceful 'Proceeding of the Society of Friends in the case of William Bus sett,' hereafter. Copies are for sale at 25, Cornhill.

Henry B. Stanton has returned from England. A very sensible and well-written article, in regard to the late Sabbath Convention, is on our fire onge, copied from the Nanucket Islander.

HORRID MURDER. It has been our painful duty to record several horrid murders, committed in this par of Ohio during the past two years; but none of them were attended with so many circumstances of aggravation, as the one which less just come to our knowledge. For several weeks past, a small party of Wy andott Indiana have been engaged in hunting, in the counties of Wood and Henry. Three of them, two men and a woman, encamped about ten days since upon South Turkey Foot Creek, in Henry county and sometime between Friday and Sunday, they were upon South Turkey Foot Creek, in Henry county, and sometime between Friday and Sanday, they were all murdered—their throats cut from ear to ear, and their heads horribly crushed. Their bodies were found by a party of their own tribe, behind a log. Their encampment was destroyed, and property, consisting of furs, horses, blankets, dogs, and someney, taken away. The Indians immediately took the supposed track of the assassins, and traced it to the house of a Mrs. Lyons, a widow woman, residding in the interior of Wood county, where they found most of the property secreted under the floor, and several of the horses in an adjoining field. Suspicion rests upon her son, a young man of twenty, and a youth by the name of Anderson, aged seventeen, both of whom have been arrested and taken to Honry county for examination.

Suicide,-Charles Wheeler, son of the Rev. Eli Wheeler, of Waterloo, Seneca county shot himself

NOTICES

Ninth Aunual Meeting of the Mass. A.S. So

The ninth annual meeting of the Massachusetts Anti-Slavery Society will be holden in the city of Boston, on WEDNESDAY, January 27, 1841, commencing at 10 o'clock, A. M. and will continue through that and the subsequent day. It is hoped that it will be the largest and most important anti-slavery gathering ever hold in the Commonwealth. Auxiliary societies are requested to take early action in reference to it, and to appoint strong delegations. 'Come, as the waves come!'

FRANCIS JACKSON. Pres. FRANCIS JACKSON, Pres.

WM. LLOYD GARRISON, Sec'ry.

TEditors friendly to the cause of equal and im-partial liberty are respectfully requested to copy the above Notice into their columns. ANNUAL MEETING OF THE NORFOLK COUN-

TY A. S. SOCIETY.

TY A. S. SOCIETY.

The annuering of the Norfolk Co. Anti-Slavery Society, for choice of officers and other business will be held at Dedham in the Town House, on Wednesday, the 20th of Jan. 1841, at 9 o'clock, A. M. Town secrities are requested to send full delegations. Friends everywhere are cordially invited to be with us. Mr. Garrison and other friends are expected to he present.

JOSIAH V. MARSHALL, Rec. Sec.

NOTICE.

NOTICE.

LIBERTY PARTY. The committee of the Liberty Party give notice that the State Convention is deferred till the 24th of February, to give a longer time for preparation for the meeting. At that time, they hope to see the largest anti-slavery meeting ever assembled in Boston, for business purposes. It is expected that distinguished friends of the cause from other States will be present. ill be present. Boston, Jan. 5th, 1841.

From the Cazenovia Herald.

A CALL,

To all who are really desirous of coming at the truth as it is in Jesus, upon the following subject, to wit: The true Christian Sabbath, Christian Church, and Christian Ministry.

Church, and Christian Ministry.

The undersigned, decuning a proper understanding of these subjects to be vitally essential in accelerating or retarding the kingdom of God on earth; and believing that, as a people, we are too little inclined to investigate for ourselves, but are in the extremely dangerous habit of taking for granted what eastom and tradition have handed down to us.; take this mode of inviting all lovers of truth, irrespective of party, seet or sex, to tneet at Port Byrop, Chyuga Co., at precisely 12 o'clock, M., on Wednesday, the 20th of January next, for the purpose of discussing, in the spirit of christian love, christian candor, and christian forbearance, the topics above named. We therefore invite all who feel interested in these vital topics, to 's earch the scriptures diligently,' and if possible ascertain hore these institutions were regarded by Christ and his apostles, then come up to our assembly and put forth the words given them.

[Signed by Thomas M Clintock, of Waterloo, Sen-

[Signed by Thomas M'Clintock, of Waterloo, Seneca Co., N. Y.; Heary Brewster, Le Roy, Genesee Co., and sixteen others, male and female, of other counties.]

SOCIAL ANTI-SLAVERY MEETINGS The second of the series will be holden at the house of H. B. Louge, No. 2, Madison-place, Monday evening next, 11th inst. Subject—The indusnee of the North on the system of sheery. All persons who desire to attend, are cordially lavit d to do so. Heur of meeting half past 7 o'clock. Q. W. M. C. Boston, January 7, 1841.

BOSTON FEMALE ANTI-SLAVERY SOCIETY. A Quarterly meeting of the Boston Pemale, Anti-Chapel, on WEDNESDAY NEXT, January 13, 1841, nt 3 o'clock, P. M. Members of the Society are requested to attend.

S. H. SOUTHWICK, Rec. Sec. ADELPHIC UNION.

The following question will be discussed on Tueslay evening, January 19th, at the Smith School-Room.
Do separate churches and schools for colored people tend to foster prejudice?
To commence at 7 o'clock.
JOEL W. LEWIS, President.
WM. C. NEID, Sec. pro tem.

FAIR. The Lynn Women's Anti-Slavery Society propose holding a Fair the first week in May, for the benefit of the cause. Friends are invited to assist them. Per order of the Society,

ABBY A. BENNETT, Rec. Sec. Lynn, Jan. 2, 1841.

MARRIED-In Providence, Nov. 30, by the Rev Parry, the Rev. Luke Waldron, of South Kingston Miss Dorcas E. Parker, of Providence.

DIED—In this city, on Wednesday, Dec. 30th Mrs. Freelove Barnes, aged about 75. Mrs. Patience Ann Tyler, aged 42, wife of Mr Charles Tyler.

From the Christian Register. JOSIAH LORING.

Few men liave been better known among us there have been very few who have been more used while living, and whose decease has been menerally lamented. His circle of acquaintance extensive, and among them there were many were ranked us his friends. Enemies he had n were ranked as his friends. Enemies he had non-Mr. Loring was are honest man, honest in the fuller and strongest sense of that term. He was a goo citizen, of exemplary character, and of a most ingen toos disposition. He was truly benevolent; his ea-was ever epen to the tale of distress, with a heart an hand ready to decise and afford relief. Many ther are who will long cherish his memory as their bene factor and friend; and this trait in his character we rendered doubly precious by his quiet and unostents tious mode of bestowing his gifts. He was convince ed early in his fast sickness that his end was at hand and having arranged his worldly affairs on the sain Books, Pamphlets, Prints,

Archy Moore, 40
Anti-Slavery Manual, 18mo.
Alton Riots, by Pres. Beecher, of Illinois College,
Alton Trials, 12mo
American Liberties and Amer. Slavery, 1
Anti-Slavery Record, 12mo.
Appeal by Mrs. Child, 12mo.
Anti Slavery Examines. Appear by Mrs. Collid, 12mo.
Anti Slavery Examiner,
Anti-Slavery Manual,
Ball, Charles, 12mo.
Bourne's Picture of Slavery, 18mo.
Buxton on Slave Trade,
British India. Lectures by Geo. Thempson.

Burman Slave Girt,
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POETRY.

For the Liberator A CENT A WEEK. A cent a week, s cent a week,
We ask, kind friends, to aid our cause;
We neither fame nor honor seek, We heed not censure or applause But for the suffering and the dumb, Our brethren who in bondage groan, With bold and trusting hearts we come And ask of you this little boon. As for themselves they cannot speak— Then give us, friends a cent a week.

For he who giveth to the poor Is daily lending to the Lord; Turn not the suppliant from your door, But come, kind friends, with one accord To you the slave, with tearful eyes And aching heart, is looking up; And if your breast the boon denies, He still must quaff the bitter cup; The master still his vengeance wrea Then gives us, friends, a cent a week. Twenty-five hundred thousand slaves, Within our ' free and happy land,' Are hastening to their early graves, Groaning beneath th' oppressor's hand Man, in his majesty and power, Woman, with tender sympathies, Children beneath the lash must cower, Till rent are Nature's dearest ties, The young and old, the strong and weak;

Then give us, friends, a cent a week. We wish to break these galling chains-We wish to set the captives free— That man, upon our fertile plains, No more to man shall bow the knee; But upright walking as a man, The noblest image of his God, Conforming to his mighty plan,
No more shall smart beneath the rod,
With anguish printed on his cheek;— Then gives us, friends, a cent a week.

From the United States Gazette. REMEMBER THE POOR! Remember the Poor! It fearfully snoweth, And bitterly bloweth; Thou couldst not endure The tempest's wild power Through night's dreary hour, Then pity the poor!

Remember the Poor! The father is lying In that hovel, dying With sickness of heart. No voice cheers his dwelling, Of Jesus's love telling, Ere life shall depart. Remember the Poor!

The widow is sighing, The orphans are crying, Half starving for bread: With eagerness speed ye To succour the needy, Their helper is dead !

Remember the Poor! The baby is sleeping, Its cheeks wet with weeping, On its mother's breast; Whose cough deep and hollow Foretells she'll soon follow Her husband to rest!

Remember the Poor! To him who aid lendeth, Whatever he spendeth, The Lord will repay;
And sweet thoughts shall cheer him, And God's love be near him, T. McK. In his dying day.
PHILADELPHIA, Dec. 7, 1840.

THE MAN OF WORTH. Stand forth! thou honest man, stand forth; What though thou art of low degree? In thy true heart is unfeigned worth,

And love and chastened piety;

And thou art rich in thought and deed, Soothing the weary in their need.

Nor lands nor gold hast thou; unknown Unto the world thy days go by; Yet thou art not in life alone; Unheeded thou canst never sigh : For they who love sit by thy hearth, And soothe thee mingling in thy mirth!

Thy toil begins at earliest morn ; Oh! sweet the sleep that comes from toil! And many an ill thou poor hast borne,
Aye struggling in the world's turmoil:

Thou still art poor; yet thy free mind, Unhurt, bears up, and smiles resigned. Now, thin the gray hairs on thy brow,

And worn thy cheek, and spare thy frame; Yet is thy spirit cheerful now As e'er it was; and still the same Thy warm, kind heart; and calm and clear Thy mind as e'er in earlier year.

Thou good old man, thou honest man, What love so true as that for thee! Nor wealth, nor fame, nor high estate, May e'er bring joy so bountequaly : And thou rejoicest; and above All things thou hold st thy neighbor's love.

Oh! that my days as thine may glide So blameless to life's closing scene That with calm mind, whate'e I may look back ou what has been; No other epitaph may claim Than what befits thy honest name !

> From the Drogheda Argus. FATHER MATHEW. AIR-Tara's Hall.

His name is dear to Erin's sons; What star like him arose In other days, when vice and crime Combined, were Erin's foes? And who has been, in any days, Deserving of the meed That's due to him, who nobly has His kind and country freed !

To him is due the victor's wreath, To kim 'tis doubly due, Who warred with passions long inflamed And did their might subdue Which prostrate left our own loved isle, And bathed the shamrock's leaves in red That Nature nurtured green.

Then cull that wreath to deck his brow. Oh! Erin's comely fair; Let Virtue's daughters twine the wreath That Virtue's son should wear;

And let his name forevermore His country's idol be Who clothed the land with peace and smiles, And did that country free.
W. R. CAPPERY.

GREAT WILL OF GOD, BE DONE All power but our's, as dust is weak, When million minds are one: Great voice of outraged millions, speak ! Great will of God, be done !

TEMPERANCE.

Tee-totalism in Ireland. To the Editor of the Dublin Evening Post.

The MPERANCE.

Treatestation in Tretapas.

The Service of the Dabbin Service, the November.

Data Star—The progress of the establish Energy Past.

Data Star—The progress of the establish in Institute of the progress of the establish in Institute of the progress of the establish in Institute of the progress of the establish and the foreign proper in the progress of the establish and the American people. The subdiction of the progress of the establish above, that the property of the progress of the establish and the propely by the force of mending the subdiction of the establish above, that the propels is the progress of the evalues of the establish and very the first of the propels of the force of mending the propels of the force of comment of the propels of the force of mending the propels by the force of mending the propels of the propels of

Behaviour of Children.

It is a common thing for parents to remark, that their children always behave worst when company are present. The truth probably is, however, that they conduct as well on such occasions as they generally do; only when company are present, the parent are more characterists.

generally do; only when company are present, the parent are more observing.

But how often are parents mortified by the rude, disobedient and sometimes impudent conduct of their children in the presence of company. To parents suffering in this way, we propose a remedy; and as it is the only effectual one, we hope they will adopt it without hesitation. It is this:

Begin immediately and make your children obedient, respectful and gentle at all times when company is absent, and you will never again be chagrined by their rudeness and disobedience when company is present.

This is the only certain, and we are sure the only proper remedy. You should remember that children do not know how to make the distinction between the presence of company and their absence, and that their conduct will usually be the same in both cases. Bear in mind that the improper conduct of your children is almost as annoying to your company as it is to you. Remember also, if you would have your children respect and love you, you must make them strictly obedient.—Zion's Herald.

BRUTAL ASSAULT WITH INTENT TO MURDER.—A most outrageous attack was made on Tuesday night, Dec. 20th, on Capt. James Brown, of Ryc, N. H. on board the schooner Hope, lying at City wharf. He had the day previous, employed a man to assist in discharging bis cargo of potatoes with which the vessel was loaded. Last evening the same man came on board and sat down in the cabin, and remained in conversation with Capt. Brown till 12 o'clock. No other persons were on board the vessel at the time. The fire in the stove having nearly gone out, Capt. B. stooped to re-kindle it, and as he was stooping, he saw the shadow of the uplifted arm of his visitor as if in the act of striking him. He sprang to avoid the threatened blow, but before he could get out of the way, he received a severe blow on the head which the fellow inflicted with a marlinspike or an iron bolt, which partially stunned him. The fellow then attacked him with a hatchet, and inflieted seven or eight severe cuts on his head and face. One of his cheeks was cut open.

Capt. Brown being a very powerful, athletic man, defended himself at first with his feet. He then attempted to seize his antagonist, when the fellow continued his blows, and cut Capt. B's hands in a most shocking manner. His right hand was nearly severed at the wrist, and the fingers of his left hand almost hacked to pieces. Capt. Brown, it seems, caught the fellow once by the hair, as hairs were found adhering to his bloody fingers. He at last succeeded in wresting the hatchet from the ruffian, BRUTAL ASSAULT WITH INTENT TO MURDER.

caught the fellow once by the hair, as hairs were found adhering to his bloody fingers. He at last succeeded in wresting the hatchet from the ruffian, who then fied leaving his hat behind him. Capt. Brown crawled on deck and on board the N. Y. packet schooner Grecian, Capt. Asa Chase, aroused him and his crew. They took Capt Brown below, and a physician was immediately sent for. On examination, the wounds were found to be serious, and he was carried to the hospital.—Boston Transcript.

RIGHTS OF WOMAN.

From the Quincy Patriot. Rights of Women.

Rights of Women.

Mr. Editor,—While perusing the columns of the last number of the Springfield Gazette, we could not but notice an article relating to the rights of women,' with the signature of 'Homo.' That the writer's intentions were sufficiently correct, we doubt not; but that the foundation of his remarks is feeble in the extreme, we think, cannot be denied. Of late, it appears extremely fashionable to descant largely upon the duties within the domestic circle—to rail at 'these degenerate times'—and grasp at better, by introducing those of ancient usage. We are told, that upon this point, we have not sufficient reverence for antiquity—that the ruthless hand of every pretended reformer is defacing the fair proportions of 'our own temple of freedom'—and some woman, with her legion of votaries, shall rule empress of the world. Yet, at a glance, one will readily perceive in reasonings of this nature, a species of fallacy with very little of sound argument. Could we perchance imagine the rights of man in danger of annibilation by this, 'the weaker vessel,' where in the history of olden time could be found a period worthy of imitation? Shall we go far back to the dark ages—to that of the deepest barbarism—for the sake of bringing to light 'things new and old' for present emulation? or, shall we look to the Augustan age—that height of ancient refinement—to find 'time's honored custom'? Indeed, the civilization of the present, would at once, protest against such daring measures. The bars barism—for the sake of bringing to light 'things new and old' for present emulation? or, shall we look to the Augustan age—that height of ancient refinement—to find 'time's honored custom'? Indeed, the civilization of the present, would at once, protest against such daring measures. The bars barism of the former could not but awaken feelings of disgust, while the refinement of the latter can only be viewed with jealousy and prejudice. Thus does it become wholly impossible to fix upon any one proper model. The only alternative left

1777. It is as follows:

'My countrymen—accidentally I came to Harrisburg, to visit a friend; seeing the enthusiasm that is prevailing among you, my fair countrymen, and my country a fair, in urging you on to the contest, now the victory achieved, and the godders of Liberty once more perched on your banner, suffer me to offer you a sentiment in remembrance of the days of log cabins. William H. Harrison—the virtuous and good always received a hearty welcome to his cabin, and the latch-string was never pulled in on the soldier's approach,—may God sustain him in his arduous duties as President, until he retires with the plaudits of millions of freemen at the expiration of his term.

The ladies of Harrisburg presented the mean

The ladies of Harrisburg presented the men with a splendid banner, on the occasiou, accompa-nied by the following note:

Gentlemen:—The generosity of the ladies of Harrisburg enabled our sub-treasury, (unlike that of the nation,) to exhibit a comfortable balance, after defraying all the expenses for your banner.

We thought we could not do better with it than expend it on the Harrison and Tyler cake, which is sent herewith.

ent herewith.

We take the liberty of sending the following toast:

The Whigs of Dauphin County. Those who do their own voting are well entitled to do their own ting. Committee on the Banner.

To which the company replied:

The Ladies of Dauphin County—Like their presents to our taste!

Rights in the Marriage Relation. The St. Louis Gazette of December 7th, contains the substance of a bill before the Missouri Legislature, touching the rights of women in property, in the marriage state. We think there can be no question of the justness of its principal provisions, which are as follows:

All the property cowned by the wife, at the time of the marriage, and all she may acquire during the marriage, by descent or gift, shall be called 'the wife's seconards property.

the marriage, and all she may acquire during the mar-riage, by descent or gift, shall be called 'the wife's separate property.

All the property which shall be acquired during the marriage, either by the husband or by the wife, except that which is acquired by descent or gift, shall be call-

"The husband's separate property shall be liable for The husband's separate property shall be liable for his debts contracted before and after the marriage, but shall not be liable for the debts of the wife. shall not be liable for the debts of the wife.

The wife's separate property shall be liable for he
debts contracted before the marriage, but shall not be
liable for the husband's debts, contracted before or af

liable for the mussaus of the terms of the terms of the husband shall have unrestricted power to alienate and dispose of his own separate property during the marriage, except that the common property which is real estate, shall not be alienated or disposed of, unless the wife join the husband in the convey-

ance.

The husband may, during the marriage, alienate and dispose of the wife's separate property, if the wife give her consent thereto in writing.

Gen. Gaines, of the U. S. Army, has been lecturing at Philadelphia upon his favorite scheme of providing for the national defence by an organised system of rail-roads and steam floating batteries. His lady has been lecturing in the same city on the horrors of war. On Saturday evening, both lectured to the same audience; the Gen. being succeeded by his better half. The Pennsylvanian says,—'Mrs. Gaines was applauded to the very ecloy, and so dense was the crowd that gathered around the gallant old soldier, that it was difficult to pass out.

The number of hogs packed at Cincinnati up to December 10th, was 150,000, being 100,000 more than was killed last year. The price has fallen at Gallatin, Tenn. to \$3 per hundred.

The loss of the Western Railroad Corporation by the destruction of the two locomotives and other property at Springfield on Friday, is estimated at property at Springfield on Friday, is estimated at \$60,000.

readers to the following paragraph from the Philadelphia North American:

A summer bird that has lingured late into the autumn, leaving its timid foot-print in the first fall of snow, ever reminds us of that delicate fair one, in light thin slippers, on a cold icy pavement. The bird however can escape to a warmer clime, and in the spring it can re-appear; but the lady is on that journcy from which there is no return. The music of the bird may again gladden its native tree; but her voice will not again cheer the hearth of her home. The badges of sorrow and the slowly returning hearse will soon tell what that slipper has done. It has taken from us in the bloom of life one that we loved, but who would not listen to the voice of admonition. Her bright days are now passed; the light of her countenance is fled, and the night of the gawe curtains the deep couch of her repose. But a voice speaks tenderly from that grave to those whom she has left behind; it whispers the admonition which she disregarded. Shall that whisper not be heard? It is a sister's voice that pleads.

It is a sister's voice that pleads.

A Dreadful Cass. One of the most appalling cases that we ever remember is related in the Philadelphia Inquirer to have occurred a day or two ago in the lower part of Philadelphia county. A drunkerd named Jarvis resided in an unfinished house in Sixth street near Cutharine—and his daughter, a girl of nineteer,—together with a little boy, absolutely perished with unager and cold. The female was alive when discovered, but all the efforts of the neighbors proved vain, and she expired on Sunday horning. The little boy was dead when discovered, and two other children were perishing with want in one corner of the room. The wretched father is said to be utterly lost to all sense of shame.

Distressing. The Bennington (Vt.) Gazette states that the children of a Mr. Downs of that townin playing 'hanging' during the absence of the mother on Friday last, slipped a cord round the neck of a little sister about two years old, which they hung up—the children discovering the child strangling became affigheted, and ran to the neighbors for help, but on the arrival of the neighbors, the little sufference and and the children discovering the child strangling became affighed to the neighbors.

strival of the neighbors, the little suffere was head Slave Mechanics. We observe that a bill has been presented to the Senate, by Mr. McWillis, 'to prevent slaves from being bound as apprentices, or put to learn mechanical trades, unless on the plantations of their owners.' The passage of such a bill would be a monstrous invasion of the right of private property; and utterly inconsistent with the institution of domestic slavery. If we mean to adhere to the system, we must take it cam oacre, and with all its legitimate incidents and results. To impair its value and usefulness, by such an interference with the rights of owners, is against principle and justice, and a practical condemnation of the institution.—Charleston Patriot.

New Year's Presents. What more acceptable present could a poor printer receive, than to have all his subscribers whe are in arrears come in on the first of January, and say, 'Good morning, Mr. Printer. I wish you a happy new year, sir. Please make out my bill,—I wish to pay all I owe you.' It would indeed be a happy new year, if every delinquent should comply with this suggestion.—Trumpet.

Extent of the United States. The United States contain 2,300,000 square miles. One half of this is settled, and contains about 18,000,000 of inhabitants. If the United States numbered as many inhabitants to the square mile as France, our population would be 363,000,000. The whole area of cultivated lands in Great Britain and Ireland, is about forty-five millions of acres.

Something Comfortable. There is to be added to the train of care which leave Frederick in the night for this city, a beautiful and commodious car with sleeping accommodations complete, so that passengers who are compelled to travel by night, can turn in to comfortable berths, and turn out again on their arrival here with a good night's rest. The berths can be instantly converted into seats, and thus the car can be used for night or day travel.—Ball. Sun.

can be used for night or day travel.—Ball. Sun.

A Murderss. A Mrs. Stinger of Washington township, Williams County, Ohio, got up from her bed, on the night of the Sth ult., took a rifle hanging in the room, placed the muzzle to the head of her sleeping husband, and deliberately shot him dead. Jealousy is the assigned cause. The woman is now in Defiance jail awaiting her trial.

A bill has been introduced in the Missouri Legis-lature against betting on elections. It provides for fining both the better and stake-holdert of the amount of money or property bet. It also provides for pun-ishing by fine any person who may publish a bet, or assist in any way in making it.

An avalanche of earth fell on the premises of Judge Jaboz Wright, near Huron, O., on the 15th inst, while he was standing upon the brink of the lake, and buried him beneath the falling mass. The body was washed off by the waves, and found the follow-

A Distressing Case. A Mrs. Ann Oroyd advertises in the St. Louis Bulletin for information of her husband, who had preceded her to Iowa Territory. The advertisement conveys the awful intelligence that their seen children were scalded to death on board the steamboat Persian, and herself considerable injured.

Joseph F. Curtiss, a merchant in Hampton in this State, has been arrested and imprisoned in Boston, on a charge of obtaining goods under false pretences, to the amount of \$2000, and disposing of them in New York at auction.—New Haven Register.

The ship Duchess de Orleans, Capt. Richardson arrived at Havre on the 11th of November, in four teen and a half days from New York! The quickess passage ever made.

On the 28th ult. there was a thick fog in London which greatly retarded the progress of business in the metropolis, and on the river Thames. Several serious accidents, attended with loss of life, took place in the streets. Many persons carried lighted flambeaus the streets. Many persons carried lighted flambeaus to find their way through the streets so dense was the fig. There had not been such an one known in London for nearly twenty years.

The crime of being Free. A committee of the legis-lature of Georgia, in order to raise \$300,000 for the completing of the Western and Atlantic railroad, has recommended a law levying a direct tax, in which is the disgraceful provision of taxing every free negro ten dollars, solely for the crime of being free!

Slaves in Kentucky. The tax list of Kentucky sets down the number of slaves in that State, at 166,000,—the value of whom, at \$62,218,000. The total taxable property in the State, is \$272,260,000; and its revenue, \$753,353.

The Marquis of Normandy has met with an accident by which he nearly lost the use of his right hand.

Deaths. Baron Geramb, Rear Admiral Tinling, Sir William Dundas, the Hon. Mrs. Cavendish, and the eldest son of the Prince Borghese, are dead.

Seduction and Exemplary Domages. A verdict or \$4000 has been recovered by the father of a young lady at Worcester, Mass. against Seth Maynard, a mar-ried man, for the seduction of his daughter—who was a member with him of a church choir. A million of passengers have passed over the east re railroad between Boston and Salem, in little mor

ern railroad between Boston and Salem, in little than two years, during which time it is asserted no accident of any kind has occurred. The total population of South Carolina, according to the late census, is 594,439, showing an increase of 10 per cent. during the last ten years.

The Acadia brought upwards of 20,000 letters, be-sides packages, newspapers, &c.—the greatest amount ever distributed in the Post Office from any one ves-

Curious Cash Item. Among the items enumerated is cash in the hands of the Treasurer of Missouri is, as cash in the name wolf scalps \$7,700!

Speed and Despatch. Letters from Boston, via Charleston, S. C. recently, were received at Matanzas, in the short space of nine days; and European advices, via Boston, were received there in tessatyniae and a half days. Accident. A Mr. John Foster was instantly killed in Philadelphia on Monday, by being run over by a

Death of a Senator. The Hon. Felix Grundy, Senator in Congress, from Tennessee, died at Nashville, at 5 o'clock, on the evening of the 16th Dec.

For sale at the Depository of the Massachusells Anti-Slavery Society, 25 Cornhill,

BOOKS, PAMPHLETS, TRACTS, & PRINTS.

THERE are now so many excellent Anti-Slavery
publications, that the circulating library system is
probably the most effectual and least expensive mode
of sprending the whole subject before the nation. The
plan is simply this:—Let the friends of the cause
in each school district atart a subscription, raise
what they can, purchase a library, appoint some one
to act as librarian, and then draw out the books,
read them themselves, and put them into the hands
of their friende and neighbors who are not abolitionists (who will read them.) exchanging them every
two weeks, until every person in the district has had
an opportunity to read them. Those who help pay
for the library will be entitled, not only to the use of
the books for themselves, but also to circulate them
among their friends. In this way, three or four abolitionists may abolitionize almost any town or village,
without the aid of a single lecture. This has been
done in many instances. Those who can be induced
to READ, will most assuredly be converted, and THOS.

Render! will you see that an Anti-Slavery Library
is extablished and put into circulation in your district, without delay?

Libraries will be made up varying in price from five BOOKS, PAMPHLETS, TRACTS, & PRINTS

is extablished and put into circulation in your direct, without delay?

Libraries will be made up varying in price from five to twenty-five dollars.

The liberal discount will be made to societies and individuals, who purchase to sell again, or for dis-

tribution.

A complete list of all the publications sold by the society will be given next week.

NEW BOOKS.
Liberty Bell, for 1841,
North Star,
Archy Moore,
Despotism in America, by the Author of Archy

Archy and Despotism in America, Moore, Moore, Bazton on the Slave Trade, Bazton on the Slave Trade, British India—or Thompson's Lectures View, Scient of Free Colored Jay's View,
Jay on the Condition of Free Colored People,
Right and Wrong in Massachusetts,
Maddin's Instrument Changing on the abuse

Right and Wrong in Massachusetts, standard of Cuba, Flag in the Island of Cuba, Right and Wrong in A. S. Societies, The Envoy, Emancipation, by W. E. Channing.

COMFORTABLE PRESENTS.

A LL THOSE who wish to make a real conforta-ble present to their friends on Christmas and New-Year's days, are reminded that the largest assort ment of MUFFS may be found at the 'Ludies' Fur Store,'—Prices from 50 cents to 15 dollars each. La-dies and gentlemen, please remember 173 Washing-ton street, nearly opposite the Old South church. W. M SHUTE, Agent.

Dec. 18.

FREE DRY GOODS.

FREE DRY GOODS.

CALICOES.

Deached and unbleached Muslins.
do do Canton Flannel.
Aron Check, and Colored Muslins.
Prieted and Plain Pongees.
Bleached, unbleached, mixed, and lead colored Kuiting Cotton.
Cotton and Linen Teble Diaper.
White Grass Cloth.
Wicking and Cotton Laps.
Fine Linen Thread.
Superfine Bed Ticking, 4-4 wide.
Cotton Pantaloon Stuffs.
Men's and Women's Cotton Hose.
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THE Seventh Annual Report of the Boston Female Anti-Slavery Society, presented Oct. 14, 1840. For sale at the Anti-Slavery office, 25 Cornhill. Price, 12 1-2 cents single.

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