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If Note — Mr. Isaac Knapp, the late publisher,

hing transferred his interest in the subscription-list

i. Mr. Gauchos, for two years from the first of Janustr. 1-20, the pecuniary concerns of the Lierkratory

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WM. LLOYD GARRISON, Editor.

VOL. XI.---NO. 3.

Patter January

N. Caoset, Esq.

Der Sit:—So anxious was I to see and hear this apostic of temperance, that I relinquished for that purpose a favorite project I had long indulged, of visiting the lakes of Killarney, so remarkable for the visiting the lakes of Killarney, so remarkable for the richness and exquisite beauty of their scenery; which, without professing any extraordinary love of the beautiful in outward objects, I felt to be a stricte by no men inconsiderable. It was a stricte by no men inconsiderable. It was a stricte by no men inconsiderable. It was a stricte by no men in inconsiderable. It was a stricte by no men in inconsiderable. It was a stricte by no men in inconsiderable. It was a stricte by no men in inconsiderable. It was a stricte by no men in the strict by the make; for the passure I derived from hearing Father Mathew address a multitude of his countrymen on the advantage of tectotalism, from seeing him perform the touching creenomy of administering its pledge to several hundreds of them, and especially food my personal interviews with the great coldwate reformer, was a pleasure, which, even if I will appear to the program of all the lake and mountain scenery in which od Ireland so richly abounds.

water reformer, was a pleasure, which, even if I water a poet. I would not willingly have foregone for gimpses of all the lake and mountain scenery in which old Ireland so richly abounds.

Inter this celebrated man, for the first time, on Sanday, the 30th of August last, in a small, yet romante and lovely place, some half a dozen miles from Doblin; it having been announced in the public papers, that he would preach there on that day, and administer the pledge to such as might wish to take it. Tickets of admission to the chapel were sold at half a crown each; the proceeds going to aid the support of public worship. It is not uncommon, I learnt, for Catholic societies, of small means, to avail themselves on such occasions, of Father Mathew's immense popularity, to augment their in adequate finances. The chapel was so crowded, we made no attempt to enter, as perhaps we might, had we been good Catholics. The service ended, one of my Dablin friends introduced me to the pracher, whom, after a moment's conversation, I followed to the platform, a slight structure erected for the occasion in the rear of the chapel, and just on the margin of a spacious lawn, whose opposite extremity is skirted by a range of beautiful hills. A prettier place for addressing such a multitude could hardly be wished. As Father Mathew worked his way slowly though the dense crowd, numerous individuals, of whatever class in society—for all classes seemed to be represented here—manifested the intensest eagenness to catch his eye, and draw from him some token of recognition, and especially to throw themselves in his path, and receive, on their bended knees, the good man's blessing, which appeared to be cheerfully, though hastily, bestowed, in all practicable instances. But these genuflections, I confess, affected me unpleasantly. I could but regard them soffensively servile, until I reflected that the persons performing them were Catholics, and that this was one of their modes of manifesting the religious sentiment, whose manifestations, under wha

caster (England,) for the purpose of receiving the pledge.

The speech of Father Mathew was not eloquent, in the popular sense of that word among us; for it contained no admixture of dew-drops, stars, cow-slips and moonshine. But it was interesting and effective. It was a plain, strait-forward, matter-of-fact statement of the evils of 'drunkenness, and the blessings of temperance, by which was meant abstinence from all that intoxicates; of the progress of tee-totalism in Ireland; and of the selfishness and folly of those who oppose the great reform; uttered with the earnestness of an honest man, conscious of the righteousness and importance of his cause, and therefore carrying conviction to the minds of 'such as should be saved.' Nearly three millions, I was adelighted to hear him say, had taken the pledge, and departures from its principles had been rare. The pledge is so framed, that any one may be released from its obligations, by signifying to Father Mathew his wish to be so released. In the southern parts of the country, where Father Mathew's labors have been most abundant, crime, formerly so rife, had almost disappeared. The courts recently held there, had scately a criminal case on their calendars. Tectotalism had almost deprived both judges and lawyers of their occupation. Venders of 'liquid fire,' or others hardly less selfish, had introduced a substitute for strong drinks, under the delusive name of the article at Donny-Brook Fair. Of course, it was not without all mixture of alcohol. Several reformed drunkards were understood to have relapsed into their former habits by adventuring to taste it. Father Mathew arged the audience, with great ferore, to shu this 'tee-total cordial.' I noticed advertisements of the article at Donny-Brook Fair. Of course, it was not without all mixture of alcohol. Several reformed drunkards were understood to have relapsed into their former habits by adventuring to taste it. Father Mathew arged the audience, with great ferore, to shu this 'tee-total cordial,' and every sim The speech of Father Mathew was not eloquent, own appetites, might tempt them to temper, as they would the demon of whiskey itself. Ireland's greatest calamity, he said, was the intemperance of her sons. There was no need of immigration, to better their fortunes. He had, within the last week, passed over millions of acres of the richest soil, into which the spade had never been gut. Let them be testedilers, and they could get on at home. If they were drunkards, they could get on well nowhere. Testedilism had never injured any one, while it had saved from disease, crime, want, perdition, millions. He had himself been a tec-totaller for two years, and in all that time had abstained from wine, beer, sordial, lemonade, and every thing of the sort, and felt the better for it, both in body and in mind. Be then, he continued, tec-totallers, and you will have every thing to hope, and nothing to fear. Or crime you will not be suspected, for all know it is alcohol alone that makes the Irishman a criminal. If a bailiff enter your cabin in pursuit of a criminal, tell him you are a tec-totallers and you will have severy thing to support the support of a criminal, tell him you are a tec-totallers and you will have severy thing to hope, and nothing to fear. Or crime you will not be suspected, for all know it is alcohol alone that makes the Irishman a criminal. If a bailiff enter your cabin in pursuit of a criminal, tell him you are a tec-totallers and you will have belessed with virtuous dispositions, with health, with happy wives and children, enough to eat, to drink, and to wear, and, dying, 'you may be buried like princes.' This last consideration were a small motive to an American, but to an Irishman it has a potency that can scarce be over-estimated. Often, bothing, except his soul's safety, is more coveted by the latter, than the honors of a 'decent funeral.'

At the conclusion of his speech, which was interrupted by frequent applauses, Father Mathew requested those who desired to take the pledge, to the longer of the consultion of the platform. Meanthing, extendin

I had entertained fears, that many who had taken the pledge, would soon cease to regard it: that their conversion to tec-totalism seemed too sudden and in a sort too mechanical, be lasting. He satisfied me that my fears were not so well-founded as I had supposed; that the subject having been laid before the people so extensively, and thoroughly discussed, it was probable, that of those who came forward in such large numbers, and apparently from mere impulse, many had bestowed considerable reflection on the matter, and that with them the taking



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

BOSTON, FRIDAY, JANUARY 15, 1841.

of the pledge might be only the natural result of a deliberate conviction of duty. Having expressed a wish that he would gratify the friends of temperance in America, by complying with Mr. D's warm invitation to visit our country, he said he would do that after finishing his work at home. I fear we shall not see him in America. Much remains to be done in Ireland. Indeed, the work has but just commenced there. In passing through a small town in the north of Ireland, I counted upwards of twenty 'spirit shoops,' equal perhaps to half the number of buildings in the place, and this in one of the most Protestant sections of the country. Surely, said I to myself, if members of the 'church by law established,' would better illustrate the superior moral influences of Protestantism over those of Catholic post of the country. Surely, said I to myself, if members of the 'church by law established,' would better illustrate the superior moral influences of Protestantism over those of Catholic post in the law of the country. Surely, said I to myself, if members of the 'church by law established,' would better illustrate the superior moral influences of Protestantism over those of Catholic post in the law of the country would better illustrate the superior moral influences of Protestantism over those of Catholic portion have been most benefitted by it. The uppet classes, and of these the Catholic portion have been most benefitted by it. The uppet classes, including the great body of the clergy, have yet to be converted to the cause of temperance. It is a lamentable, that these, the clergy have yet to be converted to the cause of temperance. It is a lamentable, that these, the clergy, should be eternally treading on the heiges of public opinion, should be always the last to aid any great work of reform. And some in those class, e.e., are readier to preach temperance and praises of public opinion, should be always the last to aid any great work of reform. And some in the sound of the pleage.

The runnel of the proving the sound

niary interests, is unfounded. It was, doubtless, started by persons having less conscientiousness and benevolence, than acquisitiveness and cunning; an unfortunate, though not a very small class of persons. Such persons would have imagined the apostle John moved by mercenary motives. They labor under a constitutional difficulty of perceiving how a man can do well from good intentions. Father Mathew is known to have incurred pecuniary loss by this movement of his, and to have occasioned heavy pecuniary losses to his three brothers, and the husband of his only sister, who have large capitals invested in distilleries. But were it true, that he profited by the movement, it would be none the less true, that he is conferring incalculable blessings upon Ireland. Testament, some other very. We hold to human idepravity, though we do not think of sifting it in as a dogma; and new organization is as natural as life.

New organization, for the time being, is the enemy of the anti-slavery cause. It is the business of abolitionists to put it down. Slave-driving is comparatively harmless. Slave-driving is comparatively harmless. Slave-driving is comparatively harmless—it wears the wolf's hide, and utters his long howl. We must unmask new organization. That is the great business of anti-slavery. Any thing beside that, is making work for repentance and reformation. Letting it alone is pro-slavery. Letting alone is acknowledged to be pro-slavery. Letting alone any-enemy is hostility to your own cause. You are in danger from nothing now but new organization. That has the advantage of assailing you under abolition guise. It seems to be the friend of the slave. It declares itself so. Some of the very colored people join it. As a mass, they work, but their 'property and standing' will. The Reverend 'clergy' among them are beginning, some of them at least, to fear for their craft. Although they are obliged to occupy a sort of clerical 'negro pew' among their reverend white brethren, yet they have a sort of power over their people, which is dear to the human heart; and rather than hazard that, they will hazard the anti-slavery enterprise. Power is dear in proportion to its subservient position. The provincial tyrant is always more despotic than the empero! The colored driver is more cruel to the poor slave than the natural born white driver. The precorgative of the cart whip does not distinguish the white driver as it does the colored. The title, and the power, and the 'weight of influence' of a clergyman does not turn the head of a white man like a colored, and is not so valued by him. Hence we shall find, as our enterprise advances, some of the readiest to join to the head of a white man like a colored, and is not so valued by him. Hence we shall find, as our enterprise advances, som The opinion, that some suppose Father Mathew The opinion, that some suppose Father Mathew to possess miraculous powers, is well founded. A few, beyond doubt, are affected with such a superstition. There was, at the gathering I attended, a cripple, whom one of my friends labored in vain to dispossess of the notion that Father Mathew was able to heal him. 'I know,' said the poor fellow, 'he could cure me, if he would.' It is unnecessary to say, that Father Mathew does what he can to eradicate this superstition, which, happily, exists in the minds of only a small number of very ignorant, illiterate persons.

illiterate persons.

Of Father Mathew's 'outward man,' which has been so often described by others, I say nothing, except that I was disappointed in the youthful appearance of the great reformer, who, though uppearance of the great reformer, who, though upvards of fifty, might easily pass among us for one of GEORGE BRADBURN. Nantucket, Dec. 1840. Mr. O'Connell and the Ladies.

Mr. O'Connell and the Ladies.

An address was presented to Mr. O'Connell, a few days ago, from the ladies of Kilkenny. In reply, Mr. O'Connell said—During the lengthened period of my existence, I have been in many relations with the higher and nobler sex. I am a grandfather, and know what it is to love, and how sweet it is to hear the chirping of a granddaughter to an old man's ear. One of them, the oldest, is a bright-eyed girl, just entering into all the happiness which life can give to a young heart bearing its first affections, and a kindlior glow never warmed my heart than when she clasps the neck of her grandfather. I did enjoy the affections of a sister, who loved me more than I deserved, and when I could not love her half so much as I do now. I wept over the grave of my sainted mother, who early instructed and brought up, my infant mind to the possibility of failure, but the impossibility that the lessons I received could tarnish the morals or virtue of her son; and I do sincerely believe that, when ather last expiring breath, her sainted soul poured forth a blessing on my head, whatever success I have had through life, was owing to the efficacy of her last pleasing though meltandoly lesson. I have had the pledges of a wedded love in those daughters whom, perhaps, with the erratio iustinct of paternal affection, I have deemed the fairest, as they certainly are amongst the gent the stand best, of the sex. I have been a happy husband—did I say I have been? Oh, no; I am her husband still—the grave is between us—but the link that binds our souls is immortal; and my hope of eternal happiness, to which I fondly look, is linked with hers. (The hon, and learned gentleman on the husband still—the grave is between us—but the link that binds our souls is immortal; and my hope of eternal happiness, to which I fondly look, is linked with hers. (The hon, and learned gentleman on the husband still—the grave is between us—but the link that binds our souls is immortal; and my hope of eternal happiness, to which I fondly

O give us the unordamed, the untitled rank and file of the people—colored-or uncolored—they are the old 4rganized humanity, without the extrancois encumberings of this world's distinctions. Give us simple man, and simple woman, and the simple children. The less they have had to do with this world, the better. Give us the shepherds of Salisbury Plain—the mere men, the humble, the unassuming, the unrespected, exceptibly the unrespected and

all the tender affections which so peculiarly belong to them. Oh, they watched over our childhood-soothed the cares of the youth and she sorrows of manhood—cheered and supported old age, and even smoothed the dreary path which leads to the grave. The poet has been mistaken when he sung—

'Oh, woman, in our hours of eases.

Uncertain, coy, and hard to please.'

That is a calumny upon their virtues; but he does them justice when he adds—

'When pain and sorrow wring the brow, A ministering angel thou.'

Sir, I do protest, in the language of chivalry, I swear by the ladies of Kilkenny, that Ireland shall be a nation.

From the National Anti-Slavery Standard.

The Emancipator

Is as full of politics as a dog's coat is of fleas. We can hardy allow it a more dignified comparison. What a falling away of that once noble paper! New organization will reduce any thing. Brother Leavitt has got to sympathize strongly with the pressure of the stalves been of the stave system, and so free the slave. It is honest; it is not true in itself, and free. It is honest; it is not prevailence only through the action of the original anti-slavery movement. That movement have prevalence only through the action of the original anti-slavery movement. That movement is true in itself, and free. It is honest; it is universal. It rests on questions for conscience's sake,' but admits to anti-slavery periodical in Concord, N. H. the Congregational Journal—a paper, which, three years ago, he would have a ome of the stablishment of a new anti-slavery periodical for the sellow of the silver what there is no agency in this country but party politics? Have we no relief but by way of nominations for these paltry offices, and of ballot boxes—and polls—and pollites. Must every this prevent and polls—and pollites. Must every the would have a more discussed by steam power. It is expected to be in operation in the course of next month, and will cost about \$46,000.

From Dr. Channing's work on W. I. Emancipation.

Liberty and Slavery--Profit and Loss.

What a country most needs, is not an increase of its exports, but the well being of all classes of its population, and especially of the most numerous class; and these things are not one and the same. It is a striking fact, that while the exports of the emancipated islands have decreased, the imports are greater than before. In Jamaica, during slavery, the industry of the laborers was given chiefly to a staple, which was sent to absentee proprietors, who expended the proceeds very much in a luxurious life in England. At present, not a little of this industry is employed on articles of subsistence and comfort for the working class and their families; and, at the same time, such an amount of labor is sold by this class to the planter, and so fast are they acquiring a taste for better modes of living, that they need and can pay for great imports from the mother country. Surely when we see the fruits of industry diffesing themselves more and more through the mass of a community, finding their way to the very hovel, and raising the multitude of men to new civilization and self-respect, we cannot grieve much, even though it should appear, that on the whole the amount of exports or even of products is decreased. It is not the quantity, but the distribution, the use of products, which determines the prosperity of a state. For example, were the grain, which is now grown among us for distillation, annually destroyed by fire, or were every ship, freighted with distilled liquors, to sink on approaching our shores, so that the crew might be saved, how immensely would the happiness, honor, and real strength of the country be increased by the loss, even were this not to be replaced, as it soon would be, by the springing up of a new, virigues industry now excluded by intemperance! Sa were the labor and capital now spent on the importation of pernicious luxuries, to be employed in the intellectual, moral, and religious culture of the whole p

sed, as I, soon would to, by the springing up of a new, virigian industry now excluded by intemperance? So were the labor and capital now speak or sed in the intellectual, moral, and religious cubuse of the whole people, how immense would be the givin, in every report, though for a short time until the property of the property of the control of the articles of the whole people, how immense would be the givin, in every report, though for a short time until hole back with wooder and scorn on the misdirected the property of the control of the articles of the control of the articles of the control of the control of the control of the articles of the control of t

pregnable, than all the walls of caste hitherto erected among men. There never has been such impassible distinction between any two divisions of the human family as between the 'nigger,' and the pale skinned Christian of New-Englano. Its demolition demolishes all slighter distinctions. This country, delivered from this horrible and murderous prejudice, and loathing, by sheer force of christian principle—that is, by the spirit of God yielded to,—in other words, the power of the Holy Ghost no longer striven with, will be the regenerator of the world. What could hinder it? The movement that can alone accomplish this was begun aright. It is old organized anti-slavery. Who shall new organize it, and baffle the salvation of the world? Let the colored people beware, they do it not. If their leaders, overcome by the vanity that misleads white leaders, opercome by the vanity that misleads white lea

A Bold Rebuke.

The London correspondent of the Journal of Comnerce says-

merce says—

The Chartists are resolved that if they can do no good, it shall not be their fault if they do no harm. They are determined to act within the law, but to create every where, and upon all occasions, as much annoyance as possible. The other day, a meeting was convened at Norwich for the purpose of carrying out the principle advocated by the great meeting held in London, over which Prince Albert presided, for breaking up the slave trade by civilizing Africa. The first resolution having been proposed and seconded, a Chartist came forward and moved an amendment to the effect that slavery should be done away with in England. After instancing the

an amendment to the effect that slavery should be done away with in England. After instancing the misery of the lower orders, he said:—

'With £385,000 given to the Queen for pocket money, and with 14,000 parsons, how could England expect things to be otherwise? Priest-craft and king-craft must be done away with. He was willing to work to support himself, but starve, come what might, he would not, to support others. This country had now three Kings and Queens to support. There was Queen Victoria and her German husband, who cost the people £30,000,000 a year; there was the King of Belgium and his wife; and lastly, there was the bloody King of Hanover and his spouse.'

This is strong language, coming as it did from

his epouse. This is strong language, coming as it did from one who described himself as a common weaver, and addressed as it was to the High Sheriff in the chair, who was surrounded by much of the aristoracy of the country, including the Lord Bishop of the diocese. The supporters of the Chartist orator had mustered in considerable force, and it was very doubtful whether his amendment was not carried by

.-Wm. C. Stone, Waterlove, .-A. Bearse, C le; .-Israel Perkins, Lynn: .-Elijah Bird, Tam. N. A. Borden, New-Bedford; .-Alvan Ward, mham; .-Saml. I. Rice, Northborough.-[[17] ritinuation of this list, see the last page, last colt OLIVER JOHNSON, Printer.

AGENTS.

Maire.—Jas. Clarke, Wayne; Edward Southwick lugusta;—A. Soute, Bath. Raw-Harrinke.—Davis Smith, Plymouth;—N. Rogers, Concord;—William Wilbur, Bover. Vrnworr.—John Bement, Woodelack;—Rowland Robinson, North Ferridang.

sson, North Ferrislang, Todascock, Kowlai sson, North Ferrislang, Chusktta.—Wm. E. Kimball, Topsfield; mery, West Neebury;—C. Whipple, North-lane Stearns, Mansfield;—Luther Boute-B. F. Nowhall, Sungas; W. S. Wilder, Fite. T. Everett, Princeton;—J. Church, Sprin, & S. B. J.

WHOLE NO. 514.

hoary, must fice apace. We know that some fear the consequences of this freedom of inquiry, lest the mind being set free from the restraints of edu-cation and tradition, skepticism and infidelity should cause. We are aware that some misapprehend the nature of true liberty, and that, with them, degen-erates into licentiousness. We think we have with ressed such instances, and they have given nature of true liberty, and that, with them, degenerates into licentiousness. We think we have witnessed such instances, and they have given us much pain. But, let not parently, an occasional result. As well might it be urged, that because men, in the pursuit of civil liberty, have sometimes mistaken its spirit, and have substituted anarchy and jacobinism, therefore civil liberty must not be sought for, but we must ever be content with despoism. We abjure such philosophy. Better, we say, infinitely better, that that wholesome agitation should take place which betokens life and action, although open and avowed infielity should, here and there, show its head, than that the torpor of superstition and bigotry should prevail, accompanied as it is, and ever must be, with the servile enthralment of the human mind.

INFIDELITY—Oh! how the term is misapplied—how little is its true meaning understood by those on whose lips it continually rests! What is infidelity? As the word is generally used, it means infidelity to my opinions, or to the opinions and dogmas of my church—but we know of no infidelity worthy the name, but infidelity to the truth, and to the God of truth. Where is the most dangerous and insimuting form of infidelity to be found? We fear that it is in 'the church'—that many of those who are longest and loudest in raising the cry of infidel—infidel—against him who differs from them in regard to some unimportant the cological dogma, are themselves the practical infidels and atheists. Let them look to it and beware—for, 'not every one,' said Jesus, 'that saith unto me Lord, Lord, shall enter the kingdom of heaven; but he that norm the well of my Father which is in heaven'—not he who professes to believe in me after the most approved formula, but he who is devoted to principle, and manifests his devotion by a life of unceasing, disinterested benevolence. There are those—we fear the church is full of them—whose religion is but a bundle of opinions, whose fidelity is but fidelity to their creeds—to the teachings of men, fallible like themselves, not the result of conviction on their hearts—and this, we hesitate not to say, is INFIDELITY TO God. selves, not the result of conviction on their hearts—
and this, we hesitate not to say, is infidential to
God. Their belief in a Supreme Intelligence is
but an abstraction, a mere notion which they have
been taught to believe—not a living faith arising
from His indwelling presence—they do not at all
apprehend God in his true character—hence their
belief is no better than atherism. We war not with opinions as such-we ask not, we care not, what are man's opinions on abstruse points of theology, to etermine whether he be entitled to the high and ho-

a man's opinions on abstruce points of theology, to determine whether he be entitled to the high and holy appellation of a Christian. If he only show that he possesses the spirit which truly and constantly utters the language of the Sayiour—'Father, not my will, but Thirk be done'—notwithstanding he may tell us, that after long, and anxious, and prayeful deliberation, he is unable to adopt our sentiments—we can, nevertheless, freely and cordially extend to him the hand of Christian fellowship, believing that he has indeed the spirit of Christ.

We were never more fully convinced that religion does not consist in opinions, than on hearing the discussions of the recent Convention. Can it be, thought we, that a man's duty is so obscurely revealed to him, that it can be ascertained only by the help of learned Doctors of Divinity, and that, even they, with all their learning, and research, and hard study, and by arguments of hours in length, instead of elucideting the truth, only make it the more obscure—so that, they who hoped to have been enlightened are only more perplexed than before? Is it possible, we asked curselves, that this is that religion which is declared to be so plain that 'a way-faring man, though a fool,' may understand it? Is it so, that upon my opinions upon a subject so intricate that the sizest heads are negated to a neared it. igion which is declared to be so plain that 'a way-faring man, though a fool,' may understand it? Is it so, that upon my opinious upon a subject so intri-cate that the wisest heads are puzzled to unravel it, depends my eternal salvation? Forbid it, merciful Heaven—it cannot be—religion does not consist in opinious—but in a divise life—in purity of Heart. 'Blessed are the pure in leart, for they shall see God.'

NEART. 'Blessed are the pure in heart, for they shall see God.'

Oh! our soul is sick with the bitter fruits of the spurious Christianity of the day, which we see every where around us, and of which we have tasted too. A man, however conscientiously he may seek to discharge his duties to God and his fellow-man, is condemned, in the midst of society, to solitude, and worse than solitude—is compelled to violate that law of his being which cries out for social intercourse—to suppress a high and holy impulse which cannot be satisfied but in the enjoyment of human sympathy—and all this, because of that sectarian intolerance which grows out of an opinionative, notional religion. He is denounced as a heretic because he dares to think for himself, and in so doing is found to differ from the prevailing sentiment of those around him. From such a Christianity may we be delivered; and may we be strengthened to persevere in our present determination, to devote our time and humble talents, while life lasts, to the work of superseding it by inculcating in its place the pure and benign religion of Jesus.

We would have mer apprehend more fully the spiritual character of the Christianity of Christ. We would have them more fully acknowledge the great truth which lies at its foundation—that the kingdom.

We would have mer apprehend more fully the spiritual character of the Christianity of Christ. We would have them more fully acknowledge the great truth which lies at its foundation—that the kingdom of heaven cometh not by observation, but that it is within them. Its distinguishing doctrine is, that the spirit of truth is profiered to all men to lead them into all truth—so that we need not take religion at second hand, made up to order, but may receive it at first hand from the fountais of truth itself. We were surprised and pained to hear the irreverent, sneering manner in which some of the pretended religious teachers althede to the belief, held by many in the Convention, in the immediate communication to their own souls of the will of God. It seemed as if they might almost say, with some of the early Gentile converts—'We have not so much as heard whether there be a Holy Ghost.' Instead of teaching others, they have need of themselves to be instructed in the first principles of the gospel of Christ.' BLAND LEADERS OF THE BLIND. What do they mean when they profess to believe in the Holy Spirit? It is a mere abstraction in which they believe—it is practical UNBLIEF. May they not incur the awful penalty attached to the unpardonable sin—'Whosever speaketh a word against the Son of Man, it shall be forgiven him: but unboosever speaketh a word against the Son of Man, it shall be forgiven him: but whosever speaketh a word against the Son of Man, and still dare to speak lightly, and even contemptuously, of the great practical doctrine of the influences of the Holy Spirit, the crowning glory of the Christian religion.

All true, saving knowledge of divine things is to be derived fresh and new from the ever-flowing, exhaustless fountain, and he who would preach to others the way of life, or save his own soul, must drink deep of its inspiring streams. Without it, not all the learning of the schools can qualify a man as a minister of Christ. We do not deery human learning—we would have all men partake of the benefits of t

IRELAND. From the Temperance Journal. Father Mathew. N. CROSET, Esq.

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lliterate persons.

husband—did I say I have been? Oh, no; I am her husband still—the grave is between us—but the link that binds our souls is immortal; and my hope of eternal happiness, to which I fondly look, is linked with hers. (The hon, and learned gentleman on delivering this sentence was deeply affected.) I can, therefore, appreciate what they are who have done me the honor to address me; for never did man love or respect the purity of the sex more than I—d purity which stripped them of vice, and made celestial all the tender affections which so peculiarly belong to them. Oh, they watched over our childhood—soothed the cares of the youth and the sorrows of manhood—cheered and supported old age, and even

we published in the Liberator of the 1st inst.

From the National Anti-Slavery Standard.

John G. Whittler.

We prefaced our notes on his extraordinary communication with a lament over him as a departed abolitionist, and we solemnly assure him that the 'lament was not a mock one. We repeat the lament, and we repeat awerment of the departure. Friend Whittier is not where he was. 'The place that once knew him knows him no more,' and we fear, no more 'forever.' We look in vain over the anti-slavery field for his graceful crest. He is not there. Not that he has retired from illness—we regret his singular allusion to that, and to our reproaching him with it. Did our dear friend Whittier really imagine we could possibly have trifled with his illness, or have 'rel proached him with it?' It is this unfortunate position to which we allude, off from the anti-slavery platform, which, while it is so narrow that it will admit but one test, is yet so broad, that it rejects no abolitionist for his opinion on 'extraneous subjects,' and is ample enough to seat all mankind. Friend Whittier's letter to the Pennsylvania Freeman, is a letter no abolitionist, it seems to us, could have written. A change, if not a 'sea-change,' must have first come over his anti-slavery sprint. He was not called on to write it. Did his Quaker character demand of him that he should pour on us that broadside of satire, because we resented an indignity on the anti-slavery cause in the person of woman's surpring moral equality with man? Why did he write it? And why should an abolitionist have written it? What anti-slavery occasion was there for such an assault? We were assailing new organization, as developed abroad, and the bigotry of sect, in a tate of political subjection, with which our new organization had basely co-operated, an both uniting, lead stricken down humanity, and insulted the anti-slavery flag, in presence of the whole world. For this assault, Friend W. volunteers to attack and caricature us.

With regard to the downright angry part of our friend's epistle, the semi-challenging part, John G. Whittier-

ance. Secession—he did not attack it as desertion from our warfure. He tolerated it instead, and to avoid censuring the distinguished men who headed it, censured, by his position at least, the faithful, the self-denying, the single-eyed and sagacious 'Liberator,' of whose judgment and fidelity he had had ample experience. He threw the whole weight of his powerful influence against him, and the movement he had from the beginning singly (as an aboof his powerful influence against him, and the move-ment he had from the beginning singly (as an abo-litionist) pursued, and cast it into the scale with this new type of clerical appealism, called new organiza-tion; the most wolfish, as by experience we have-every where found, of any sheep-clad hostility that has way-laid the anti-slavery movement. Friend W. tolerated new organization when he should have condemned and exposed it as a position. Not con-demning it, he virtually espoused it and promoted it. New organization claims him, and has the benefit of his strong influence. His name is added to the bur-dens of the poor old movement, and the obstacles in its pathway. No new organizationist is, as such, an abolitionist. Anti-slavery new organized, is anti-slavery no longer. It is something new. It is some-thing else. Every professed abolitionist, not old or-ganized, is new organization, or condemn it, is salvery no longer. It is sonctiming new. It is something else. Every professed abolitionist, not old organized, is new organized. Every such one, who does not oppose new organization, or condemn it, is new organized. It is an essential ingredient of the anti-slavery character, that it abhors new organization. Anti-slavery abhors new organization as it does death, and as every thing does death, but suicide. New organization is death, or a mortal metamorphosis. If death can be life, or change can be the same, or new old, then a new organizationist can continue to be an abolitionist. We do not understand how he can be. Such are our views. We are sorry, they offend any one, especially one we have held so dear as Friend W. We readily forgive him personally any unkind things he says in his irritation. He ought not to be irritated. He should remember he was the assailant, and if we maintained our patience under his powerful handling, he certainly can keep his equanimity under our feeble, defensive reply. We claim to have borne the unprovoked castigation commendably.

tainly can keep his equanimity under our feeble, defensive reply. We claim to have borne the unprovoked castigation commendably.

Friend W. commends our remark upon abstract resolutions—but he omits 'part of it. He says, 'to one sentiment in the editor's comments, I fully respond, viz: that the South-cares very little for abstract resolutions.' Our remark was this—(speaking of the resolves passed at London)—'We tell friend W. that slavery cares nothing for abstract resolutions, provided those who pass them give them the lie in practice'—alluding to the rejection of the American delegates because they were women. We do not see why friend W. thought the latter part of our remark immaterial to the 'sentiment.'

Resolutions, by the way, accompanied with corresponding action—resolutions acted out—we do not call 'abstract.' Our anti-slavery resolutions are none of them abstract with some of us, though they

none of them abstract with some of us, though the none of them abstract with some of us, though they remain so with too many. Some, we hope, live them out. As passed in England, many of the resolves and doctrines are abstractions. With us, if persoveringly urged, they will effect the abolition of slavery. Indeed, they are the only thing that can. They are the Herculanean specific. We must agit tate the people of the country till they adopt them—'s saap bubbles,' as our cloquent friend disrespectful-yealls them—they are pregnant with liberty to the

'soap bubbles,' as our cloquent friend disrespectfuly calls them—they are pregnant with liberty to the
slave, and salvation to a pro-slavery, tyrant land.

We agree with friend W. that 'moral suasion,
coupled with the practical support of slavery at the
ballot-box,' is weak. And the reason is, that the
suasors are not believed; for they are not sincere.
Preaching, to be effective, must be sincere and from
the heart. We lament the support of the slaveholding candidates, by professed abolitionists, at the recent presidential election. It shows the corrupting
influence of politics, and we fear they were led to it, cent presidential election. It shows they were led to it influence of politics, and we fear they were led to it in part, by instinctive dread of third party abolition from the party and the party and the party and the party is influence of politics, and we fear they were led to it, in part, by instinctive dread of third party abolition-ism—or abolition third partyism. As to the remark of Wm. Lloyd Garrison, quoted so triumphantly by friend W. that he knew of no instance in which the oppression of tyranny has been put down by moral suasion?—we can only say that, until the antislavery enterprise, we remember no instance where it has been tried. We believe moral suasion, or the preached truth, will put down any thing. We remember hearing brother G. speak a similar seatiment at the British India meeting, at Freemason's Hall, in London. But it did not accord with our own idea of the power of moral truth. We would recommend the movement of the British India Society, because it will benefit India and benefit mankind—and not merely, or mainly, as a means of cultivating down American slavery. Slavery does not live by cotton alone; but by every evil indulgence which springs from the heart of fallen man. We think raising India cotton will embarrass the southern planter, and drive from the heart of fallen man. We think raising India cotton will embarrass the southern planter, and drive him to shift his economy and his agriculture, as he impiously calls his accursed system of plundering the generous earth; but it will not necessarily ameliorate the condition of the slave. Slavery can scarcely be ameliorated or aggravated. We do not like to speak of its ameliorations. We want its lain on the spot. We do not want its head cut off, little Hydra's, to sprout again with multiplied fertility; let the Herculanean club be laid at the entire mouster in good Hercules style, and the trunk demolished that gave those many heads birth.

ster in good Hercules style, and the truth demonstreed that gave those many heads birth.

Friend W. gives us credit for political nominations beyond our due, we believe, in his reference to our movements in New-Hampshire two years ago We acted then on the questioning system. The party substraction on the questioning system. The party substraction is a substraction of the canal state of the contraction of the canal state of the contraction of the canal state of the party subernatoral candidate gave us anti-stavery answers, and we all voted for him. One of the candidates for Congress did the same, and we all vote for him. To make out a ticket pro tem. we added four names to the one furnished us by party, and gave them our scattering vote—not only without expectation, but, we believe, without wish for their clection; and we think friend W. would find, if i were at all worth his examination, that our own expressed wish was merely to have a depository for anti-slavery votes, to save them from prostitution to a second way party, and to hear testimony to our fidely

anti-slavery votes, to save them from prostitution to pro-slavery party, and to bear testimony to our fidelity to anti-slavery principle. We would recommend to our voting brethren the same course now. But we would deprecate, of all things, degrading our enterprise to a political party character.

As to the practical abolitionism of Birney and Brisbane, it is very well for slaveholders and southerners. We expect no more of them, and not so much of all of them—or of very many of them. They are not the men to head the anti-slavery enterprise, or to go far in it. Its great vital principles they would be unlikely to understand. These must be grappled and carried by heart faither north—by the converted, flinty, New-England heart. Emancipation is all we can expect of the planter and the driver. Abolition must be achieved by hardier spirit, and firmer princi-

The following is a part of the reply of our bro.

Rogers to the last letter of John G. Whistier, which we published in the Liberator of the 1st inst.

From the National Anti-Slavery Standard.

The sooner he retires from the northern service for the southern, the better for him and the cause. He knows nothing about hammering puritan pro-slavery flint-tone. His sledge has not the temper for it. Why, he could not raise a mob in New-Hampshire in forty years—only let them bear him. One of our pro-slavery legal friends, who heard him when he was in Concord, in '36 or 7, said he admired him. 'Mr. Birney's a man of sense,' said he, 'I could go with him. I will follow him. But that Goodell, (the Friend of Man, who was at C. at the same time,) is crazy. I won't go with him, or your Garrison.' In conclusion of our hasty remarks, written amid chiloren and interruption, &c. &c., we can only say that we lament friend W's position with regard to our cause. We can't spare him without pain, and without loss, though, thanks to God, we can without danger. Our cause, as old organized, is invincible, and must triumph. It goes not down to political Egypt for help or horses. It stands on its moral elevation, down from whence nathing can seduce it It is up among the fastnesses of the hills, where 'one can maintain' the passes 'with hardihood against a host.' We ask dear friend Whittier to down with his classic pride and up among us again—again to unfurl his beauteous white streamer to the wind—once more to be the ornament, the admiration of our thinned but deathless ranks. May God send him health, and with it his ancient vision and spirit, is our sincere, our carnest prayer.

The following extracts are taken from the Sixtle Annual Report of the Concord (N. H.) Female Anti-Slavery Society. This Report was drawn up by that most estimable woman, MARY CLARK, who, in her own affecting language, 'is lingering under a probably incurable malady. Consumption is apparently doing its work upon a frame naturally delicate, and loosen-ing, one by one, the feeble cords of life. Our bro. Rogers, in referring to her, says- This gifted woman and invaluable friend of the perishing bondman now lies on a bed of languishing. But she does not forget the slave or the anti-slavery cause. While others would complain, she thinks and writes, and report for her brother and sister in bondage. If the Lord will, may she recover of this sickness; but if nothow appropriate, how becoming it is to close it advocating the claims of the slave to liberty! The will of the Lord be done."

will of the Lord be done.'

Previous to 1840, almost perfect harmony and unanimity of opinion and feeling, for anglit that was apparent, had prevailed among us. Scarcely ever was a dissenting voice raised or a dissenting vote given upon any resolution or any measure that was adopted by the Society. It is true that in 1838, at a meeting when some of the warmest friends of the Liberator were not present, it was moved by some one and voted by the Society, that the copy for which we had subscribed be discontinued,—the ostensible reason being the absolute poverty of our treasury, and the pressing need of our own Herald at that time. We now look back upon this fact as a sign.

sign.

But to return. The dissensions among abolition But to return. The dissensions among abolition-ists called, by way of eminence, 'The Massachu-setts quarrel,' had not then reached us. We dread-ed their approach, for we did not clearly comprehend the real nature of those dissensions. We viewed them as contentions among brethren, and we strove them as contentions among brethren, and we strove and prayed to be preserved from such 'falling out by the way' ourselves. It is true, remarks began to be made by some of the brethren unfavorable to MM. LLOYD GARRISON—something was said about endorsing his peculiar views on other subjects, if we still adhered to him as an abolitionist; but they affected not us. We kept on securing when we met together, took and paid for six copies of the Herald for distribution, and read our own copies, we trust to our edification, and encouragement, and did what else came to our hands for the cause of the slave. There seemed to be with each one a studious care to preserve our wonted harmony, and cautious fear

to preserve our wonted harmony, and cautious fear lest it should be broken or interrupted.

Meanwhile the Horald of Freedom, under the ed-itorial care of N. P. Rogens, who had never shun-ned to declare himself the friend of Garrison, was ned to declare himself the friend of Garrison, was holding on its unwavering course, and acquiring more and more a character for bold, fearless and uncompromising advocacy of freedom, humanity and right, and of faithful rebuke of the spirit of oppression and wrong, wherever and in whomever exhibited.

The singular visits of the spirit o

The singular ability, fidelity and efficiency of the 'valiant for the truth' Rogers, in this department of anti-slavery labor, soon became matter of notoriety, as did the fact of his receiving little same pecuniary anti-slavery labor, soon became matter of notoriety, as did the fact of his receiving little easen pecuniary compensation for his untiring services, after having, at great sacrifice, 'struck his tent on the banks of the Pemigewasset,' a beautiful residence, and removed his numerous family to 'Head Quarters,' giving himself, time, talents and reputation, unreservedly to the anti-slavery cause; and his case excited general attention and sympathy among the adherents to primitive abolitionism. Still the 'extraneous questions' which were agitating and dividing the anti-slavery ranks elsewhere, were excluded from the Herald. No symptoms of dissatisfaction with the editor or his course, had appeared in our society, and the unanimous acceptance of the annual report of the Secretary in 1839, which was highly commendatory of both, was presumptive evidence at least that no such dissatisfaction existed.

The leaven of 'new organization' had for months been working in New Hampshire. Men who had virtually if not literally declared that they 'could not work with Garrison,' began to show symptoms of a similar feeling towards Rogers. Murmurs of disapprobation and uneasiness run round, and it was evident that affairs were approaching a crisis.

It has ever been the lot of good men and decided reformers, 'yea, and all that live godly in Christ Jesus,' to suffer persecution; the more abundantly, in proportion to their activity and faithfulness in duty. The Saviour, who 'know what was in man,' declared thus, 'Wo unto you when all men shall speak well of you.' Though the friends of the Herald, or rather of its editor, of the primitive anti-slavery character, were multiplying on every side, opposers and bitter enemies were increasing ten-fold, to whom

acter, were multiplying on every side, opposers and bitter enemies were increasing ten-fold, to whon the ready subscription that was made up to defra-the expenses of his London mission, was an unwel come indication that his friends were not merch men of words.

It was more than intimated by prominent men bers of the State Society, that at its Convention June, he should be put out of the editorial chair which he sometimes addresses with so much felicity

The tale of warning was spread out Among the free hills of the North, And rocky peak, and wood, and dell, sent a living army forth

of firm, determined spirits, to the rescue of th State Society. Able champions from abroad, of both old and new organization, were present. The 'uso of war' commenced almost simultaneously with the meeting. A resolution being introduced, inviting 'all persons friendly, &c.' the 'new' party contended that 'persons' should be construed to mean gentlemen, while the others insisted that it should be understood according to the plain and obvious mean ing of the word. Thus was the vexatious woman question brought in at the very onset.

we women, found ourselves occupying a novel and awkward position. Accustomed to the decencies of society, and of course to civility from gantlemen, it might have been a surprising and even a lu dicrous fact, had the occasion been other than i men, it might have seen a surprising and even a iddicrous fact, had the occasion been other than it
was, that we were become a 'bone of contention,'
or rather an eye sore among them. But we saw
things in a different light. We had been invited
and urged to come up and labor on the same platform with our brethern in a grand moral and religious enterprise. We had engaged in the work from
a conviction of duty. And to us it could not but
seem solemnly preposterous to see a body of men,
grave men too, gravely attempting to deprive us or
hinder the exercise of rights which we in common
with them had received from the Author of our
common nature! But the genuine auti-slavery
spirit was there, which had no fellowship with any
form of oppression. The voice of freedom and right form of oppression. The voice of freedom and righ prevailed. Brave honest hearts and true stood be and protected our rights as their own. May Go

and protected our rights as their own. May Goot think upon them for good!

We had claimed nothing—we wanted nothing of our brethren but to be left as God has left us and them, free to follow the dictates of conscience in this matter. So they have left us, and WE ARE FREE. We hope that our zeal in the cause may never leaus to aught unbecoming the character of woman, or to 'o'erstep the modesty of nature.' If such in-stances of indiscretion should be liable to occur, our more judicious brethren and sisters will be at

But the Convention. What was victory on o muse was defeat on the other. A forms
musediately entered by Rev. R. A. Put
elf and sundry others are protest was immediately entered by Rev. R. A. Putnam for himself and sundry others against the preceedings of the society; the President, Rev. J. Curtia, tendered a resignation of his office, and a *new
organized' New Hampshire Abolition Society was
soon in existence. But those men, professed ministers of the gospel, seldom or never seen in an antislavery meeting before, yet who then manifested so
much earnestness in the cause—what are they doing
now for the poor slave? Is it timidity, or worldly
prudence, or apathy, or is it because 'they love the
praise of men more than the praise of God,' that they
do not open their mouths for the dumb? Their
consciences will answer.

From the Herald of Freedom.

Below is brother Lewis's letter of resignation. He undertakes to give his reasons. We are afraid he does not give the true ones. What he says charging the old Society with an improper spirit of hearing Below is brother Lewis's letter of resignation. undertakes to give his reasons. We are afraid he does not give the true ones. What he says charging the old Society with an improper spirit of contentiousness, is nugratefully said, seeing what they have done and suffered to relieve his down-trodden people from degradation. It is very dishonorable to him as a colored man. And the colored people, when they learn his course, will not be proud of it.

The truth is, brother Lewis had rather be flattered by great congregations at sectarian meetings, or gathered to see how a black man looks speaking—and by the attentions he gets as a clergyman and a Free Will brother—than be breasting the pro-slavery storm, without compliments and without pay, with his white brethren, in the winter anti-slavery service, and perhaps it ought not to be expected of him. But he ought to say so, and give the true reason of his flinching. He has not served the cause very diligently or faithfully for some time past. We are constrained to say this, to prevent his coler from hurting our cause by this desertion. We wish him a cordial good bye from the agency, and when he gets so sick of "contentious spirit and action" in the old Society, that he can't remain one of the Executive Board, we would suggest to him the consistency of resigning his membership of that also,—for there is no chance of any attentions, or gay, or ease, or sleep, in the old Board. We have nothing but hard work, and no pay or thanks.

What our brother says about his fdelity to the cause, and his affection for it, and all that, is all very necessary to say, when he is descriting his post. When he was at work, in the early part of his labors, he did not find it necessary to say it. It is a strong symptom of new organization.

Our friends will understand that brother Lewis receives no money intended for the old Society; and if any has been paid to him, towards the general debt, he will either pay it back to the donors, or to

if any has been paid to him, towards the general debt, he will either pay it back to the donors, or to the Tressurer of our Society.

We hope brother Lewis will go and labor somewhere, where he can get easier service, and more attentions and better pay, than N. H. anti-slavery can afford.

CONCORD, Dec. 28th, 1840.

where, where he can get easier service, and more attentions and better pay, than N. H. anti-slavery can afford.

Concorn, Dec. 28th, 1840.

To the Executive Committee of the New-Hampshire Anti-Slavery Society.

Gentlemen:—As I have concluded to resign to you my agency to your society, I feel it my duty to give the reason why. I have for a long time past felt it my duty, in view of the useless controversy going on between the N. H. Anti-Slavery and Abolition Societies, to assume a strict neutral ground, not on the subject of slavery, but on a contentious spirit and action going on, in my view, to the great disadvantage of the anti-slavery cause. I am aware there are those in both societies, who are uncompromising and inflexible opponents of the foul system of slavery, and decided friends to the colored man. And, as a colored man, and representative of my people, I feel it a duty to make the advocacy of the cause the paramount question. Thus, in assuming a strict conservative ground, I do not discard the merits of the old platform or which the genuine anti-slavery rests. And I do not give up my agency with the intention of quitting the anti-slavery included the proposed of the standard floid, for I shall go on and lecture whenever and wherever the way is open to me, and hold my-self amenable to God for the faithful discharge of my duty. But I shall not at any time attempt to discuss the merits of demerits of new or dd organization. I do feel truly conscientious in taking this position, and think I can do more for the abused slave than to hold my agency with any society, unless one that agrees with me on the ground of neutrality; and, further, it is my humble opinion, (and I value my own opinion as much as of others in guiding me to duty,) that for the two societies to act as antagonists, and trying to build itself up on the runs of the other, instead of spending all the moral strength to pull down slavery, has a direct tendency to bring our cause into disrepunded the second of the consequence of the gospel, as it

JOHN W. LEWIS.

The Tigris Case.

The Tigris was heard at Boston before the District Court on Saturday, at 12 o'clock.

The testimony produced by the Government-consisted of some documents which had been obtained
by the Lieutenant of the British brig of war, the evidence of Mr. Jackson, the British midshipman, whe
came home in the Tigris, and that of Audrew Willines, the cock of the Tigris.

liams, the cook of the Tigris.

Mr. Jackson testified that there was nothing abou the vessel or cargo which he overhauled, shewi any thing but fair dealing, in a lawful enterpri-Very-little evidence came from him, excepting th he found the little negro lad on board when the I

gris was taken.

Andrew Williams testified that he knew of th

Andrew Williams testified that he knew of the little boy's coming on board the Tigris at Benguella—that he seemed happy and pleased with his situation—that he was uncommonly well treated by the Captain and errew, and that he also was of great service to the captain in the cabin. He supposed that the boy was coming to the United States, and was as free and happy as any one on board.

The documents produced were not sworn to, and were taken by the British officer, as was stated and not denied, more to justify his own illegal act in seizing the Tigris, than for evidence against the captain and crew. These documents were voluminous—contradictory, and entirely suicidal. One of them stating in direct terms, that there was a 'clear want of truth' in the other. From neither of these documents, and from none of the proof in the case,

want of truth 'in the other. From neither of these did it appear that the boy ever was a slave—but it did appear that the boy ever was a slave—but it did appear that captain Frye by taking him made him free, if he never was so before.

The defendants were not allowed to produce any evidence in their behalf—because, the hearing being merely preliminary, the judge did not wish to go into any investigation of the case. All the evidence came from the Government's witnesses—and much of the testimony was of a character which would not, as was said by the judge, be admitted before a jury.

would not, as was said by the judge, be admitted before a jury.

The Court, having heard only one side of the case, and willing that the matter should be further investigated, discharged all the crow, excepting the captain and first mate. They were held to appear before the Circuit Court to be held in May—the captain in the sum of \$3,000, and the mate in the sum of \$1,500. The whole matter will then undoubtedly be set right. In the mean time, the little boy is to be kept in the charge of the Marshal of the District—from whom, if he receives as good treatment as he has received from Capt. Frye and his men, there will be nothing to complain of.

Mills for United States—Choate and Perkins for defendants.

ENGLAND

From the British and Foreign Anti-Slavery Reporter

At a public meeting of the Belfast Auxiliary to the British and Foreign Anti-Slavery Society, held on Thursday evening, October 29th, 1840, in the Presbyterian Church, Rosemary street (in connexion with the General Assembly:)

The Rev. Thomas Drew, in the Chair,
The following resolutions were unanimously detected:

Moved by the Rev. Dr. Edgar, and seconded by Rev. William Gibson—

Moved by the Kev. Dr. Edgar, and seconded by Rev. William Gibson—

1. That the warnest sympathy and most hearly congratulations of this meeting are hereby tendered to that noble and self-devoted band of commeipators in the United States of America, who, with a zeal and power reflecting honor on the human name, are laboring to free their colored brethren from a degrading slavery, sanctioned by the American government, and to the disgrace of a religion, patronized by American churches; and that they be encouraged to persevere in their noble efforts by the success which has already crowned the labours of British emancipators, as well as by the plain assurance of the word of God, that liberty shall yet be triumphant.

Moved by the Rev. Josias Wilson, and seconded by James Stanfield, Esq.—

'2. That while we applaud the christian enterprize and admire the national greatness of the Americans, we look with shame and abhorreace on her legalized system of slavery, and are constrained to express our opinion, that the British churches should refuse the right hand of christian fellowship to such members of the churches of America as shall continue to be participators in the sin of slavery.'

Moved by the Rev. Dr. Brice, and seconded by

Dr. Scott—

'3. That having heard with deep regret, that certain Irishmen in the United States, Cuba, and the Brazils, are slave-owners, and that others of our countrymen in America are hostile to the abolition of slavery, this meeting express, with the strongest feelings their abhorrence of such conduct, and hold it up before the christian world as deserving the exceration of all friends of liberty, and of all influenced by the spirit of the gospol of Jesus.

THOMAS DREW. Chairman.

THOMAS DREW. Chairman. THOMAS DREW, Chairman.

Dr. Drew having left the chair, and the Rev. William Gibson being called thereto, it was moved by the Rev. Dr. Edgar, and seconded by Rev. Josias Wilson:—That the warmest thanks of this meeting be returned to the Rev. Thomas Drew, for his very proper conduct in the chair.

WILLIAM GIBSON, Chairman.

To the Editor of the Anti-Slavery Reporter. November 2nd, 1840. 20, Devonshire-street West, Mile End.

DEAR SIR,—I feel great pleasure in forwarding to you for publication the following resolution, adopted unanimously by the congregational church worshipping in Brunswick Chapel, Mile End, I remain, dear Sir, yours truly,
(Signed) George Evans,
One of the delegates.

The church having taken into consideration the fact, that christian professors in various parts of the world are holding their fellow-creatures, and in many cases, their fellow-christians in bondage; and being convinced that such a course is essentially unchristian in principle, and inevitably productive of unchristian and immoral conduct:

Hereby resolve,-That it is their duty, and hence Alereny resolve,—That it is their duty, and henceforth their determination to withdraw themselves from communion at the Lord's table with every person known to be a holder of a slave.

(Signed) George Evans, Pastor.

JAMES JOINSON,
WILLIAM COAB,
ESAU TIBBITS,
JAMES ARROWSHITE

JAMES ARROWSMITH,

Newcastle-upon-Tyne, Nov. 5th, 1840.

Sia,—I am instructed to hand you the annexed resplution, passed at a meeting of the members of the Tuthill-stairs Baptist Church, of this town, held last evening, and which you can appropriate as you may deem will best promote the benevolent objects of the British and Foreign Anti-Slavery Society, whose appeal to the congregational churches of our whose appeal to the congregational churches of our and, as contained in the British and Foreign Anti-Slavery Reporter of the 21st ult., I trust will be responded to with that promptitude which its importance demands.

I am, Sir, your obedient servant,
(Signed) JAMES Po

At a church meeting of the Baptist Church, Tut-hill Stairs, Newcastle-upon-Tyne, held on the 4th Nov. 1840—

The church having taken into

church having taken into consideration the The church having taken into consideration the fact, that christian professors in various parts of the world are holding their fellow-creatures, and in many cases their fellow-christians, in bondage; and being convinced that such a course is essentially unchristian in principle, and inevitably productive of unchristian and immoral conduct:

Hereby resolved unanimously,—That it is their duty, and henceforth their determination to with-draw themselves from communion at the Lord's tay, and nenceforth their determination to with aw themselves from communion at the Lord's ta with every person known to be the holder of a ve.

(Signed on be half of the church,) RICHARD PENGILLY, Pastor.
J. H. Tredgold, Esq.

To the Editor of the Anti-Slavery Reporter. Dear Str.—I took the earliest opportunity of bring-ing the substance of the resolutions passed in the General Anti-Slavery Convention before the church deneral Anti-Slavery Convention before the church and congregation under my care, and am glad of being able to inform you, that a resolution to that effect was unanimously adopted.

I am yours obediently,

(Signed) E. Huones, Bryn Lion, Holywell.

Thames Dillon, Surrey, Nov. 2nd, 1840. DEAR SIR,—In cordial compliance with the request of the gentlemen of the Committee of the British and Foreign Anti-Slavery Society, and thinking was in no way inappropriate, but rather calculated to increase the desired effect, immediately after the Lord's Supper had been administered, I yester-day brought before the church members and com-municants, the resolutions of the General Anti-Slavery Convention, as transmitted to me in your let-ter; and have now the pleasure to inform you that, as the result of our conference on the humiliating rubject therein embodied, they have unanimously authorized me to forward to the above Committee

To the Committee of the British and Foreign Anti-

Slavery Society.

Gentlemen,—We, the members and communi GENTLEMEN.—We, the members and communicants, now assembled at the sacred table of our Lord and Saviour, having heard with astonishment and deep regret, not only of recent attempts to perpetuate, and even to extend the horrid slave-trade in different parts of the world, but that also, to their utter disnay, in America, the country which we, in this fatherland, have been wont to speak of, as far before us in the great principles of the inviolability of the claims of conscience, and of civil and religious freedom, among all mankind of whatever climate and color. Yes, it has reached to us, that even there, in many christian congregations, and among their officers in such churches, there are those in their communion, who either abet slavery, or connive at it as slaveholders! Against such a monstrous state of things among the professing followers of Christ do all our christian feelings rise up so powerfully, that, could our voices reach across the sea that separates us, our language of tender regret to the American churches concerned should be—'Come out from among them, and be separate, and touch not the unclean thing.'

On such an occasion, we cannot omit tendering consistes thanks to the above Committee and to

touch not the unclean thing?

On such an occasion, we cannot omit tendering our sincere thanks to the above Committee, and to other members of the above societies for their kind services, and especially shall we consider it an honor to have our kindest regards conveyed to the venerable CLARKSON, the man whose record is on high, and cannot perish on the earth, as the tried friend of the ongressed all the world over; the hearts of of the oppressed all the world over; the benefit of whose exertions only heaven can unfold.

Signed, as above requested,

JAMES CHURCHILL, Pastor.

J. H. Tredgold, Esq.

At a meeting of the members of the Baptist Church assembling in Ebenezer Chapel, Scarbor-ough, under the pastoral care of the Rev. B. Evans, on Thursday, October 28th—

It was resolved,—That, after hearing the resolu-on of the Anti-Slavery Convention, and some state

ments of the pastor in relation to the state of slavery in America, and especially in connexion with the church of Christ, in that country, we do solemnly and deliberately record our determination to refuse communion with any individual connected with this horrible and wicked system.

That this resolution be forwarded by the pastor to the secretary of the Anti-Slavery Society.

The Rev. J. Godwin, of Oxford, informs us, that similar resolution has been passed by the Baptis

similar resolution in hurch in that city.

Hounston, Nov. 2d, 1840.

At a meeting of the church of Christ, worshipping in the Independent Chapel, Hounslow, held on the evening of Friday, Oct. 30th, 1840.

The church having taken into consideration the fact that christian professors in various parts of the world are holding their fellow-creatures, and in many cases their fellow-christians, in bondage; and being convinced that such a course is essentially unchristian in principle, and inevitably productive of unchristian and immoral conduct:

Resolved unanimously,—That it is their duty, and henceforth their determination to withdraw themselves from communion at the Lord's table, with any person known to be the holder of a slave.

(Signed on behalf of the church,)

CHARLES FOX VARDY, A. M. Pastor.

Horncastle, Nov. 9th, 1840.
My Dear Sir.—I have pleasure in transmitting the committee of the Anti-Slavery Society the allowing resolution, unanimously adopted at o the committee of the Anti-Slavery Socio ollowing resolution, unanimously adopted needing of the church of Christ, assembling ndependent Chapel, Horncastle, and shall to see its insertion in the next Reporter, we hope that the other churches may pursue the same course.

And am, yours truly, John Pain. (Signed) October 30th, 1840.

Resolved—That as a church of Christ, we wil not hold communion with any person known to be implicated in the crime of holding his fellow-creatures in bondage, or who is favorable to the accurs of system of slavery.

J. H. Tredgold, Esq.

J. H. Tredgold, Esq.

To the Editor of the Anti-Slavery Reporter.

Penrith, Nov. 12th, 1840.

Dear Sir.—I write a line to inform you that, at a church meeting held last week, it was unanimously resolved, by the members of the Independent church assembling in Ebenezer chapel, Penrith, not to suffer any slaveholder, or any abelter of the horrible system, to commune with them at the table of the Lord, as they are fully convinced that such an outrage on humanity is alike condemned by the light of nature, and the light of readdinon.

Sincerely wishing success to the rightcous cause in which you are engaged, and praying that every one's bonds may speedily be broken,

I remain, dear Sir, yours respectfully,

W. Brewis.

November 5th, 1840.

At a meeting of the Baptist church, Middletor Cheney, Northamptonshire, it was resolved unanimously—'That this church, being fully convince of the sinfulness and awful criminality of slavery feels it to be an imperative duty to withdraw from communion with all holders of slaves.'

The Baptist church at Devonshire-square, Lon

The church having taken into consideration th 'The church having taken into consideration the fact that a large proportion of the professors of religion in the United States buy, sell, and hold in bondage their fellow-creatures, and even their fellow-christians, not only without the censure, but with the approbation of the churches to which they belong, hereby declares its opinion that such conduct violates the command of Christ, 'Thou shalt love thy neighbor as thyself—robs man of his insienable rights—and, as man-stealing, is classed by the apostle Paul with the most abominable crimes. 'The church consequently expresses its judgment

'The church consequently expresses its judgment that slaveholders are disqualified for christian fellow-ship, and its determination to refuse communion to any person known to be the holder of a slave.'

POLICE OFFICE-Yesterday.

Outrage. Thomas Downing, a colored man, wheeps a well known oyster cellar in Broad street, yes Ostrage. Thomas nowming the production of the railroad cars at Fifteenth street, with the intention of returning down Fifteenth street, with the intention of returning down but he had scarcely taken his scat, when the agent of the car peremptorily ordered him out, saying, that 'no nigger should be in the car.' Downing, however, refused to leave the car, and the agent and driver immediately seized hold of him, draged him odit, and, assisted by two other men, gave him a revere beating, and inflicted a wound in his neck. A warrant has been issued for their apprehension.

The following are the comments of the editors e Journal of Commerce :

The abuse of Downing by the Harlem The abuse of Downing by the startem rail-road agents, is an act which we hope will be dealt with an cording to its merits. Downing it an intelligent, respectable citizen, possessing considerable property and universally esteemed by those who have been ac customed to visit his refectory. At the time of the great fire in December, 1835, Downing was one or half a dozen persons, who, by indefatigable and some what hazardous exertions, saved the buildings in the rear of the South Datch church from burning, although rear of the South Datch church from burning, althoug see had neither engine nor water, but (what was be ter than water in such tremendous cold weather) vir egar, several pipes of which happened to be in the ac-joining yard. Nothing but these exertions of Dowr ing and a few steers prevented the conflagration from extending through to Broad street. A million dol lars at least was thus saved from destruction. Bu Downing is a colored man, and therefore may be kick ed out of a railroad ear, and wantonly beaten at alea-ter. It is not the of colored people has been perpetrated by the agents of the Harlem road. A very respectable/well-dressee colored man (an Eldor in a Presbyterian church) and his wife were turned out of one of the cars in a man ner equally unceremonious, a month or two ago. In that case, however, we believe no blows were inflict-ed. It is time those outrages were put n stop to.

In commenting upon the above, the editor of the New-Bedford Daily Register says-A case, not dissimilar in principle to that recor

Journal of Commerce, recently occurre in this vicinity. A colored man well-attired, ar well conducted, so far as we know, purchased ticket at the office of the Boston and Providen well conducted, so far as we know, purchased a ticket at the office of the Boston and Providence Rail Road in Providence, for the purpose of coming to this place, where he resides. With other passengers he took his scat in one of the cars, and no remonstrance was made. When the train arrived at Mansfield, it became necessary for the passengers to change cars, and the young colored man, observing the car to which others journeying hither, were directed, entered and took a seat by the door. In a moment or two, he was noticed by the conductor, and ordered out. He remonstrated, urging that he had paid the full price for his ticket. The conductor insisted, and the colored man replied that he would not leave. Whereupon the superintendent of the road, who was on board, directed the conductor to remove him. The colored man continued his remonstrance, and told the superintendent that if he objected to his sitting near him, he would take another seat, as there were some unoccuried. This, however, availed not, and he was forcibly removed by the conductor and superintendent, and consulted to the conductor and superintendent. bly removed by the conductor and superintenden and compelled to take a car in which there was n

An action was brought against the conductor and superintendent for assault, which was tried some weeks ago before the Police Court in this town. The facts which are stated above, were substantiated by the testimony of several witnesses, and the Judge, after some days of deliberation upon the matter, finally delivered a written opinion, fully bearing out the defendants in their conduct towards the complainant! Upon what principles of law or equity this decision was based, it would certainly be difficult to determine. If the agents of the rail road were justifiable in this case, one could hardly suppose a case in which they would not be. The lights of passengers are virtually taken from them, and themselves placed completely at the pleasure of the agents. A passenger after having patch fare, may be forced to ride with the baggage, or in any other place, the conductor may direct, without the hilling of the interest to see the second of the second of the conductor may direct, without the hilling of the second of fare, may be lorted to ride with the baggage, or in any other place, the conductor may direct, without the ability of obtaining redress. We desire to sejustice done to all—the high, the low—the rich and the poor—the learned and the unlearned, of whatever name or nation or color. If the man in rag pays as much for his ticket, he is entitled to as good a seat as the man in 'fine linen,' and so with the rest. We can discover no ground for distinction.

An action was brought against the conductor an

fire, or remain behind.

the rest.

THE LIBERATOR BOSTON:

FRIDAY MORNING, JAN. 15, 1841. Letter from Gerrit Smith to Dr. Channing. REV. DR. W. E. CHANNING :

REV. DR. W. E. CHANNING:

My Drar Sir.—You were very kind to send me a copy of your 'Emancipation'—a little book, which will do good service to the cause of the slave. That portion of your readers, who disdain to read what your fellow-abolitionists write, and who take for truth the gross misrepresentations about West India canancipation, which they see in the more time-termaneignation, which they see in the more time-termaneignation. emakeipation, which they see in the more line-ser-ing than truth-loving newspapers of our country, will now learn what you think of such emancipation. They, who measure the blessings of new-born West India liberty by the standard of commercial profit or loss, will feel their narrow and sordid mindedness reloss, will feel their narrow and sorded mindedness to-buked, when they hear you tell them that coffee and sugar are not the greatend of civilized society. They will, I trust, begin to think, when they see your sathority for it, that the recent multiplication and in-crease of schools and churches in the British West India islands, and the recent immeasurable advance in the domestic purity and comforts of the laborers of those islands, tell more in favor of the doctrine of in. partial and universal liberty, than a falling off in any or all crops could possibly tell against it.

I thank you, in the name of humanity, for saying,

that the sugar of Cuba comes to us drenched with human blood; and I thank you, in the name of conhuman blood; and I hank you, in the name of con-sistency, as well as humanity, for adding, that 'so we ought to see it, and turn from it with leathing.' It is difficult to explain, why so many intelligent and warm-hearted abolitionists continue insensible to the inconsistency and inhumanity of their consumption of the tear-bedewed and blood-stained productions of the southern States. In refraining from these producsouthern States. In retraining from these produc-tions, the abolitionists would do ten fuld more than all they have ever done for the overthrow of slavery, The fact, that the inconsistency and inhumanity here spoken of broke in upon my sight, even whilst I was in the fogs of colonization, makes it the more surprising to me, that they should escape the discernment of a clarified and healthy abolition vision.

I scarcely need sny, that I desire with yourself, that I scarcely need say, that I desire with yourself, that our present narrow sects be swallowed up; and that, with yourself, I value the principles with which the abolitionists started, because there is in those principles a struggling of the human mind to ward Christian Union.' Oh for the speedy annihilation of all Christian sects and parties-every one of which, even the purest, is a rival to, instead of being identical with Christianity! Oh for the speedy restoration of that Heaven-instituted visible church, from which no regenerated believer in Jesus, think, or say, or do, what he will, is excluded!

Nothing so much as religious sectarianism obstruct the way of moral reform : and if our anti-slavery enterprise prove a failure, it will be chiefly because our principal religious sects would not suffer it to suc-ceed. These sects constitute the strongest pillars of American slavery: and I have increasing fears that it will not fall, until they fall. I admit, that these sects comprise a very large amount of genuine piety; and that the moral world could ill afford to be deprived of so considerable a share of its salt. I nevertheless do not hesitate to make the remark, infidel though it may seem in the eyes of many, that were all the re-ligion of this land, the good, bad, and mixed, to be this day blotted out, there would remain as much ground, as there now, is, to hope for the speedy termination of American slavery. French slavery is in a rapid progress of abolition. Why? I will not answer unqualifiedly, that it is so because France is infidel. But, I will answer, that it is so because she is infidel, rather than divided into religious sects, which like the principal religious sects of our own country, feel it to be their interest to wink at and sanction slavery. French slavery cannot wishstand an infidely civilization; and American slavery also would fall before the free play of such a power. No one will suppose, from these remarks, that I set civilization e our holy religion. Under the power of Christianity, real, not nominal Christianity-slavery-would disappear as surely and as rapidly, as the darkness of night before the rising day. Nor will any one suppose that I look upon a civilization, which, s called infidel, has nevertheless been measurably moulded by Christian truth, as one, in character, wit civilization, such as that of Greece or Rome,

In France, there is little religion, either for good or for evil. In America, there is enough of a kind of religion to sanctify and uphold the grossest and guiltiest abominations. In our country, a religion, spurious because pro-slavery, and pro-slavery because sec-tarian, has gone far to suffocate and displace humani-ty; and herce is it, that institutions and usages, which simple humanity, which the mere instincts of man-hood, would be sufficient to overcome, still exist in all their abominableness. That corruption-steeped human nature in France should refuse to be reconciled to slavery, argues not only the loathsomeness of slavery, but the spuriousness of that religion, which sanctions and sustains the evil amongst ourselves. I have said, that the religion in question is pro-slavery, because sectarian. Who, for a moment, doubts, that it is the Presbyterian party spirit, the Methodist party spirit, and the party spirit of other religious denom-inations, which induce the great body of the profesing Christians of the free States to extend over slavery that ecclesiastical shield, which is as ample u the monster it protects, and well nigh as impenetramoment, believes, that these professing Christians, Christianity instead of a sect, would consent to bow down their backs to the vile load, which slavery

compels the abject slave of sect to carry.

I may, my dear Sir, as well say it as feel it, that! stand in more or less doubt of the ultimate fidelity of every abolitionist, who clings to sect. Not even those men of God, Orange Scott and Le Roy Sunderland, have as yet given all the assurance I desire, that they will never forsake the slave. Do I doubt the endurance of their love of the slave, because its genuineness or the sincerity of their love to God is at all questionable? Oh no:-I would that my own heart were as warm toward the slave, and the God of the slave, as I believe theirs are. I fear for these dear brothren, only because it is manifest that there is no escaping the issue, which is already made up between the claims of sect and the claims of the crushed poor-only because they are still in the snare of sect they will, as I have very little doubt they will, show themselves capable, by the grace of God, of following the beautiful and glorious example of their Methodist brother George Storrs, and laying even so dear an idol as sectarianism on the altar of the anti-slavery

I thank you, from the bottom of my heart, for repeating your testimony sgainst the forcible return tugitive slaves. The man at the north, who, instead of taking these poor scarred and affrighted ones to his bosom, and shedding over them the cears of his pity and love, can contribute to replange them into siz-very, is morally dead—twice dead—plucked up by There are two or three expressions in your letter,

which, if you will pardon me the frankness of saying so, will, I fear, be turned to bad account. I fear that some of your readers will infer from these expres sions, that you are willing to have abolition their votes for pro-slavery candidates for law makers, for candidates, who, if elected, will not labor for the repeal of those slave laws, which lie within the range of their constitutional powers. To have it believed, that you are in favor of pro-slavery voting—in favor cusers of slavery-would, in my judgment, be an evil overbalancing all you have ever done, and that is

b, in aid of the cause of emancipation. But you in aid of the cause of emancipation. But you favor of no such thing. You are only afraid, bolitionists endanger the purity and power of rinciples by forming an abolition political parher principles by forming an abolition political par-and so am I. You would only, perhaps, have, the principle of the polis, and rely solely on the per-tensor moral influence;—and neither on this per-per political political political political political political part of the political part of the political part. old I contend with you. All most of the anti-sia cause, save those of moral influence, I value paratively little. But the great mass of abolition think it their privilege and duty to vote. Now at think it their privilege and duty to vote. Now all Lask for them is the surely but moderate and reasmalle concession to them of their right to vote for
those, who, they believe, will, if elected, be true to
the start. But it is denied, that the concession of
the start is a virtual concession of their right to nomissight is a virtual concession of their right to nomissight is a virtual concession of their right to nomissight is a virtual concession of their right to nomissight was concession of their right to nomissight as a virtual concession of the virtual concession
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For my own part, I have no confidence in the en-

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The opinion of Jol

for myown part, I have no confidence in the endurance of the abolition of any man, who is determined to ching to, and go along with any one of our
national parties, whether they be in Church or State.

It is abolition will fall before the temptation of serving the Whig, or Presbyterian, or some other national party. Why did so good a man as Edward N. al party. Why did so good a man as Loward N.
Kirk move to shut out the slave from the General Assembly of the Presbyterian Church? The solution is. that Mr. Kirk belongs to the national Presbyterian party; and that he could not consent to give the slav party; and that my could not consent to give the slave a hearing at so great an expense as the breaking up of that party. Why did so good men as William Slade and Seth M. Gates vote for a slaveholder for Speaker & Because they would have been condemn ed for faithlessness to the national whig party, had they done otherwise.

In my judgment, there are but two courses for abo

litionists in the matter of voting. One of these is to frain from the polls, where conscience requires it; and the other is, to nominate their own candidatesand these candidates to be men, who will prefer serv ing the slave to continuing in connexion with nation ag the stave to continuing in connexton with nation-l pro-slavery parties. They who take the former ourse, will happily be clear of the snares, and perils of politics :- whilst they who prefer the latter, and gointo the arena of political strife, will, I admit, stand in especial need of the admonitions and prayers of their brethren.
The voting abolitionists, who honored themselves

ad their cause at the late election, were those, who whether they cast scattering votes, or votes in conert, cast them for abolitionists. And the abolition ss, who, on that occasion, dishonored themselves and deeply wounded their cause, were those who voted ro-slavery tickets. If they and all other abolition its can be kept from committing this crime hereafter, I shall be relieved of my great concern on the point of political action. The question, whether abolitionists, shall give scattering or united votes for abolition-lists and the question, whether they shall go to or stay away from the polls, are questions which have never disturbed my feelings.

With great regard, fraternally yours,
GERRIT SMITH.

The true Construction of an Oath to Support Constitution.

In the Liberator of the 1st inst. there is a commu nication, addressed by William Goodell to Henry C. Wright, setting forth some new, and, as it seems to cable views on the nature and obligation of an eath to support the Constitution of the U. States or of a single State. He defends himself from the charge of maintaining the doctrine of 'mental reserms,' in the case of a person who takes such an ath when he cannot conscientiously perform the duties required by the Constitution, by taking shelter behind this proposition—that the public, common understanding of the onths of allegiance, &c is, that they are qualified and conditional promises to obey the civil government just so far as is consistent with We think that Mr. Goodell con founds two distinct things in this proposition, and i the argument based upon it. An oath of allegiance is one thing, and an oath to perform the duties of articular office, according to their definition in a cerain written instrument, is another thing. The latter indeed, includes the former, and is in this State take t the same time- ' I do solemnly swear to bear true faith and allegiance to the Commonwealth of Massa chusetts, and to support the Constitution thereof.' The one oath is a promise to obey the laws made according to the Constitution, and the other to make or ex se to obey the laws made accordcoute them according to the same instrument.

The oath of allegiance is not required by the Co

stitution of the U. States, or by those of many of the States, being implied and taken for granted on th part of all persons residing within the territory subject to the government; and any breach of allegiance is equally punishable in one who has not taken the oath of allegiance as in one who has. Now, we will almit, that the general understanding of the doctrine of allegiance, on the part of those who expressly or singulance, on the part of those was expressly or tacily promise to obey-the laws enacted by the con-stituted authorities, is, as Mr. Goodell supposes, it to be, limited to a promise of obedience in cases where the laws of the State to not conflict with those or God. And this is the meaning of the passage which Mr. G. quotes from Madison, and of others which he might have quoted from Blackstone, Kent, and almost every writer on law or government. But we do not admit that 'the public, common understanding' of an eath to support a written Constitution, preliminary to eatering upon an office, the duties of which are defined by it, to be qualified by any such exception at all. In the one case, the promiser does not know what laws may be imposed upon him, and of course can only give a qualified promise of obedience; in the other, all the requisitions of the Constitution are fully and plainly laid before him, so that he can decide whether or not they are such as he can conscientionsly perform. A man may innocently promise, bither expressly or tacitly, to obey the laws of the land, (as every non-resistant does,) meaning thereby, as the com-mon sense of mankind interprets it, such laws as are not contrary to the divine law. But it seems to us that a man may not innocently promise to do certain specific enumerated things which he deems contrary o a higher law, even though at the time of his prom ise he does not mean to do them. The point to be considered is not, whether, baving taken such an oath, he is bound to do the unlawful things he has sworn to perform, (for, of course, he is not,) but whether he would not commit a wicked action, and violate the supreme laws of the moral universe, by swearing to perform certain things, fairly written out and fully recited in the instrument to support which he swears, even though he means at the time not to perform his outh in these particulars. Nor do we admit that the mmon understanding is, that Quakers, and others common understanding is, that Quakers, and othersholding similar sentiments, do not promise to support the Constitution in all parts, as other people do, when they take office under it. We apprehend the general opinion to be, that they have changed or waived their peculiar views for the public good, and we imagine this opinion would be pretty emphatically manifested, should a sufficient number of such persons be in power, in time of danger, to hinder the common defence

Resistant of Nov. 25,) we conceive to be that of the

taking oaths or arms, are indulged with exceptions. and, consequently, not advantageous to the Society The refusal to swear is reduced to a mere formality, of which he is a member.

The sect that, in some instances, the sei disant becountry must wait till the millennium for its justificative party has nominated and supported for office, specified things for them, they are content. They leave him to settle the right and wrong of the matter with his own conscience. But we are much mistaken if they think that he means any thing more or less than he says, when he swears it support the Constitution, or that they would regard it in any other light than a breach of faith to them, should a man, qualified by that oath to field an off. than a breach of faith to them, should a man, qualified by that oath to hold an office for their benefit, refuse to discharge any of the duties on the ground of his conscientious scruples. 'You should have thought of that,' they would say, 'before you swore to perform them seeming to the Constitution.'

The illustration, too, of his position, drawn by Mr.

Goodell from the cessation of the obligation to pay a promissory note upon the failure of the consideration, we think not to be in point. For that is an engagement to do a thing right in itself, for a certain co ment to do a tining right in utself, for a certain con-sideration, and, the consideration failing, the promise is void. We do not think an argument can be drawn from this case in favor of the morality of promising to do a thing wrong in itself, and then breaking the promise, after the consideration, (i. e. the office,) has been received. We will try to furnish him with a better one: I have a right to bind myself out to service to Mr. Goodell, and to promise to give him my whole time, and to obey him in all things, for a cer-tain equivalent. This promise is similar to the gen-eral obligation of allegiance to government. Now, if he command me to commit, or connive at, murder or theft, or fraud, I am bound, by a higher law, to dis-obey him; and the higher obligation would be recog-nized by the common sense and equity of mankind. But, if, when I offered myself for his service, he were to spread before me a written enumeration of the du-ties he requires of me, among which I find these crimes recited, and he demands of me a promise to seems to me, that I am in a position answering to that of Mr. Goodell when the oath to support the Constitution is proffered to him upon his entrance upon an office under it. If I give the promise he re ufres. I am still as much bound as ever not to com crimes contained in the engagement; bu still, it appears to me that I should be guilty of breach of morality in promising to do those wicked things, and of a breach of faith to him for breaking the

my eyes open.

The amount of Mr. Goodell's argument seems to b this: That a man may innocently promise to do cer-tain improper things, described in a catalogue previously submitted to his inspection, for the benefit of third persons, in a certain office, to the holding of which such promise is requisite, provided he faithfully intends to break it when its performance is de-manded. It does not appear to us that the circumstance upon which he lays great stress, that the third persons understand his intention, (if we can suppose them so little wise in their generation as to appoint a man to do certain things for them which they know, though he has sworn it, he will not do,) can make his violation of his promise any less a lie. This is what we suppose H. C. Wright meant to describe by the term 'mental reservation.' If Mr. Goodell can suggest a more agreeable one, equally descriptive of the thing, we will answer for its adoption by Mr. Wright.

The reasoning of non-resistants, on this subject, who are, for the most part, plain men and women, though less ingenious, perhaps, than Mr. Goodell's, is more simple and more satisfactory, to themselves, at least. They hold that what it is wicked to do, it is wicked to promise to do, though they ever so solemnly resolve to break their promise; and they do not choose to impale themselves on either of the two horns of the dilemma in which it seems to them Mr. G. places himself-a breach of duty to God in keeping their promise, or a breach of faith to man in breaking it Theaefore they refuse to hold offices which can approached only through such an unlawful promise Therefore they refuse to appoint others, by their votes, to do that for them which they may not, innocently, do for themselves .- E. Q.

Mr. Borden.

To the Editor of the Liberator:

Dear Sir,—In some remarks made by you in your last paper but one, in reference to the opposition made to Mr. Borden as a candidate for Congress, by the friends of the Liberty Party, you appear to me to do them great injustice. You assert, that the opposition to that gentleman arises mainly from his being; a Vice-President of the Massachusetts Anti-Slavery. Society, and President of the

from his being a Vice-President of the Massachusetts Anti-Slavery Society, and President of the Fall River Society,—in effect, that it is an attack of the new organization upon the old.

Let me remind you of a few facts which, I think, will convince any unprejudiced mind that your charges are unfounded.

In the first place—The liberty party is composed not solely of members of the new organization, but also, to some extent, of warm supporters of the old society, and others who have taken no part in the quarrels of those bodies.

society, and others who have taken no part in the quarrels of those bodies.

Net!—It is undeniable that the liberty party has nominated and supported for office, friends of the old society, as well as those of the new. I need only mention the names of Thomas Earle, Wendell Phillips, Joshua T. Everett, Edward Earle, James D. Black, Nahum Harwood, Thomas Andros, and Otis Thompson, all friends of the old society, who have been thus supported, and all with their own concurrence, except in the case of Mr. Phillips, whom, being absent from the country, there was no opportunity to consult. In some instances, nominations of friends of the old society were made in opposition to firm friends of the new.

BENARKS.

The relative amount of old to new organization, in the third party movement, is as a grain of wheat to a bushel of chaff. In Massachusetts, third partyism is but another form of new organization-grew of er. Our friend is an exception to the general rule, son, &c. &c. are playing, for the benefit of new orold organization is exceedingly malignant, are not

J .

that they cannot succeed; and hence it is that they are now so silent in regard to the confounded woman question, and other matters, which they formerly made preminent in the controversy. They care nothing for consistency. They have personal, selfais and sectarian motives to be gratified, and with them the end sanctifies the means. As a proof of this mark the language of the Massachusetts Abolitionist. in an article respecting a third party meeting in Taunton, to oppose Mr. Borden's election:—Let old and new society men forget their miserable jealousies, and rally around the standard of freedom. Miserable jealousies, forsouth! The pretence about scruples of conscious about the pathicips and the standard of the stan conscience—about the prohibitions laid down by the apostle Paul—about regaining the lost ' staff of accomplishment '—about relieving the anti-slavery cause o a mill-stone tied about its neck by the old organiza tion-about the introduction of extraneous topics to the injury of the cause—all this was hollow and hypocritical! The confession is now fairly made by the editor of the Abolitionist. *Miserable jealousies against woman-against ourself personally-again the anti-sectarian spirit of our enterprise—these has been the motives that have led to the secession fro the anti-slavery ranks. This we knew and declared at the time, and now the 'Abolitionist' acknowledge it to be true. Old organization has no such confes-sion to make. Its course has been honest, catholic, free. It welcomes all men, all women, all sects, all parties, as equals upon its equal platform. But the Abolitionist ' had an object in view, in talking about miserable jealousies'-and that was, to defeat Mr Borden's election, and give importance to the third party movement; and how could that be done, without the aid of those who no longer wield the staff accomplishment ' !

We said that 'new-organization had mustered as many clerical politicians as possible to harangue the people of the Tenth District, in opposition to the claims of Mr. Borden.' This fact w Was it not true? There were Rev. Messrs. Torrey, Cummings, Lee, Phelps, Dennison, Leavitt,-all in a row! We believe 'the business of a politician' to promise which I had made, however wickedly, with be a very poor and paltry one, and the less a minister my eyes open.

be a very poor and paltry one, and the less a minister of the gospel has to do with it, the better. Is there one man in the United States-in the whole world-who can honestly and truly affirm, before God, that by becoming a politician, he has improved his man ners of morals, his head or his heart, or has elevated the tone of his piety, or felt new emotions of spiritual life If so, we have yet to see that man. there not thousands of good men, who have a far dif-ferent confession to make?

The Anti-Slavery Press.

There is, undeniably, a criminal neglect on the part of the professed abolitionists of the United States, as to cherishing the anti-slavery press. There are housands who do not take any anti-slavery journal and who allow themselves to remain in all gnorance of the great liberty movements of the day; yet they can patronize sectarian and party papers, which, if they speak at all on the subject of slavery, are disposed to oppose rather than to countenance ou enterprise. This is really criminal conduct. Every bolition family ought to have an anti-slavery news paper. In these times, we are disposed to incorporate this with the self-evident truths of the Declaration of Independence. There are some fifteen journals, almost exclusively devoted to the cause of emancipation in this country. Is this number too large?—Why, there ought to be a public sentiment that would sustain at least one hundred! And yet every one of these fifteen is cking out, as best it may, a miserable do not exceed its income. And this is not owing to pro-slavery opposition, but to anti-slavery covet ness or indifference. The Philanthropist, at Cincin nati, has had to be suspended on various occasions for want of funds. The Friend of Man was recently compelled to suspend its publication for a short time for the same reason; and now it appears that the Pennsylvania Freeman is to be suspended for fou weeks from the 14th inst .- partly on account of po cuniary need, and partly because of the absence of the editor in New-England.

In the last number of the Herald of Freedom. bro Rogers says that, so limited is the circulation of hi Regers says that, so limited is the circulation of his paper, in consequence of the fiery ordeal through which it has been ended to pass, that the present pub-lisher 'can no longer, print it and live,' so that 'the little agitator' will, sie, unless some immediate aid can be obtained; and he asks—'Who will loan the State Society \$350, and take security of the press and property, with some considerable prospect that his ss will be worn out in the service, and his pa tience worn out before he sees his money again?'Then there is the National Standard, likewise under the editorial charge of our bro. Rogers-that, also, i languishing for support Old organized abolitionists come what may, resolve that the Merald of Freedon and the Standard shall float in the breeze until slave ry is extinct! Send in your donations to them fro all quarters at once.

Progress of Non-Resistance.

The friends of non-resistance will be encouraged to coportunity to consult. In some instances, hominations of friends of the old society were made in opposition to firm friends of the new.

Lastly—Seth Sprague, Jr. President of the new society, Gen. Howe, and George T. Davis, and several other officers of its auxiliaries, were vigorously opposed by the liberty party, and candidates run in opposition to them, on the same ground on which the election of Mr. Borden has been resisted, to wit, their intent to support a pro-slavery ticket at the November election.

These facts demonstrate that Mr. Borden has been opposed, not because he is an officer of the old society, but because he is the supporter of General Harrison and a party pledged to uphold slavery. I cannot now spare time to examine the principle of this opposition, but it is manifestly one which the liberty party have carried out fearlessly and consistently. learn that at a Convention held in Concord, N. H. o. any civil officers, had not performed military duty Your sneers against clerical politicians, it is need- had never discharged a gun, not even at a mark, an Your sneers against clerical politicians, it is need-less for me to answer. Believing the business of a politician, to be in the highest degree useful and necessary, I see no reason why a clergyman should refuse to engage in it more than any other man. If the employment has attractions for self-seeking and ambitious minds, the greater the need of having men of higher and purer principles engaged in it.

A Member of the Mass. A. S. Society.

New-York Evangelist.

This paper has been enlarged to a mammoth size yism is but its spirit remains as narrow and bigoted as ever it of it. Its editor pretends to be an abolitionist; but he is on was devised by it, lives upon it, is controlled by it— of those who do more harm to our cause than the and the leaders in the one, are the leaders in the othmost violent opponents. As an antagonist, he acts in a very cowardly manner—as is sufficiently shown in and there are a few others—a very few. We know the fact, that while he lets slip no opportunity to misthat he is a conscientious, highminded, disinterested represent or assail Pres. Mahan, on the subject of and there are a conscientious, highminded, disinterested that he is a conscientious, highminded, disinterested friend of the slave, to whom we (and the whole country) are deeply indebted for his early espousal of anti-slavery, and his firm adherence to it ender all circumstances; and we also know that he has no symmetry whatever for new organization. We marvel, whatever for new organization. We marvel, its shown in conducting it; it has got pretty much its shown in conducting it; it has got pretty much in conducting it it i Rev. Messrs. Phelps, Torrey, Lee, Cummings, Denison, &c. &c. are playing, for the benefit of new orits columns contain a vast amount of valuable matter. ganization. The men who have conspired to destroy

Making some exceptions, we estimate at a very lot
the anti-slavery platform, and whose hostility to the itual freedom of those who patronize the Evangelis tr, in time of danger, to hinder the common defence.

The opinion of John Quincy Adams, (see the Non-Resistant of Nov. 25.), we conceive to be that of the emmant.

Quakers, conscientiously scrupulous of those men, very servicable to new organization. The opinion of John Quincy Adams, (see the Non-Resistant of Nov. 25.), we conceive to be that of the emmant.

The true-hearted friends of the Massachusetts Anti-Slavery Society, in all parts of the Commonwealth, should remember the claims which our cause has upon them, especially at this crisis, and resolve to be present at the angual meeting on the 27th last. We learn, from good althority, that there is a plot on the part of some who love their scetarianism better than they do humanity, to turn out the present Board of Managers, and put the management of the Society into other hands. This plot has been laid in Andover. The specimen number of a new paper, it is said, in opposition to the Liberator, is to be printed in Andover, and circulated at the meeting. Individuals in various towns, who have become disaffected, intend to make a strong rally, and carry their point by stealth. Whether his be true or not, we warn all genuine friends of the Society to be prepared for this and every amergency. Let them rally as in earted friends of the Mosss this and every emergency. Let them rally as in

James C. Jackson.

This indefatigable laborer in the anti-slavery vine This indefatigable laborer in the ami-slavery rine-yard is devoting himself to his work with great assi-duity and success in western New-York. In a letter published in the last number of the Cazenovia Herald, he addresses the following language to our brother My-rick:— Tell all our friends to hold up their heads. The day dawneth. We are fast getting to the hill summit. The mighty Angel of Freedom with his wings is fanning us onward. Remember, the motto is, WAKE UP THE PEOPLE! It is leaping from hip to lip from Albany to Buffalo.' What most he be we can now lie down to slumber on the field of strife?

N. B. Bro. Jackson, don't fail to be present at the annual meeting of our State Society on the 27th inst. Cannot our friend C. C. Burleigh also be present?

A special meeting of the Board of Managers of the chusetts Anti-Slavery Society will be holden tomorrow (Saturday) afternoon, at 3 o'clock, P. M. at the Society's Room, 25, Cornhill. It is desired that every member of the Board should be present on the occasion, and that there should be a punctual attend-

How it stands in Pennsylvania.

A special meeting of the Eastern Pennsylvania Au-ti-Slavery Society was lately held in Philadelphia, at which the subject of political action was very thor-oughly discussed. The third party movement appears to find very few supporters in that State. In giving an account of the discussion at the meeting, our friend C C. Burleigh says-

an account of the discussion at the meeting, our friend C C. Burleigh says—

'Enough appeared to deepen our regret that the third party scheme ever had an existence. The principal effect produced on our own mind by the discussion, was a confirmation of our belief that much more of evil than good has resulted and is likely to result from it, and that it would be bad policy for anti-slavery societies, and the friends of the anti-slavery cause, to give it their countenance. The action of the meeting has strengthened also our conviction, that a very large majority of the abolitionists in this District are of the same opinion. Beyond the limits of Philadelphia city and county, the third party has few adherents. Among it sopposers are nearly all the well-known, tried and efficient friends of our cause in the county, as well as some of its oldest, most active and useful advocates in the city. Against the organization of a mere abolition political party, and all measures designed or tending to promote it, the feeling is almost unanimous, if we mistook not its expression. On the questinn of organizing on abolition and other grounds, with proper precautions against implicating the societies as co-operating in, or approving such organization, there is a less approach to unanimity, while a general willingness exists, to omit any epression of opinion upon it by the society. We think, however, that a decided majority regard even this with rather unfriendly eyes, fearing its tendency, if not itself.'

Doing ur THE WORK. It appears, by the proceedings of numerous churches, copied into the preceding page from the British and Foreign A. S. Reporter, hat the religions public of Great Britain are resolving to exclude from christian fellowship and communion all who hold human beings in slavery. This example cannot fail to have a potent effect in this country and it is only for our northern churches of all denominations to go and do likewise, and the work of emancipation will have been accomplished—the bulward of American slavery will then have fallen to the earth

C. T. Torrer. This unhappy individual is now the editor pro tem. of the Abolitionist. In the last umber is another malignant and atrocious attack,

trine of holiness affords pretty strong presumptive ev idence of its soundness.

Norfolk County abolitionists! see to it that you make a strong rally at your county meeting, to be holden in Dedham on Wednesday next. We mean to be present, and report progress.

SOUTH SCITUATE, Jan. 9, 1841.

In a letter just received from Rev. Charles Brooks lately of Hingham, who is now residing in Paris for the benefit of the Scientific Lectures delivered there, he says-

DEAR FRIEND:

It is taside of negroes in our lecture-rooms, and see them taking notes. They appear as much like gentlemen as any in the house, and behave so. It is not a strange sight to see a negro and a white person walking arm-in-orm through the boulevardes and churches. A negro lately took the first prize in one of the colleges, where the King's sen took the 2d. The King afterwards invited the conqueror to dine with him, and he did so. This was right and just in the King. I hope the time will soon come, when our country (republican, democratic country) will be likewise just to colored men.' I sit aside of negroes in pur lecture-rooms, and see them taking notes. They appear as much like gentlemen as any in the house, and behave so. It is not a strange sight to see a negro and a white person walking arm-in-arm through the boulevardes and churches. A negro lately took the first prize in one of the colleges, where the King's son took the 2d. That the Tariff, integration and describe the king afterwards invited the conqueror to dine with him, and he did so. This was right and just in the King. I hope the time will soon come, when our country (republican, democratic country) will be likewise just to colored men.

I am reading the Letters of Mrs. Adams, wife of the elder President Adams. They are quite entertaining, and throw light upon some points of the early

the elder President Adams. They are quite enter-taining, and throw light upon some points of the early history of our Republic. In a letter to her husband,

the elder President Adams. They are quite entertaining, and throw light upon some points of the early
history of our Republic. In a letter to her husband,
dated Sept. 22d, 1774, she writes:

'There has been in town a conspiracy of the negroes. At present, it is kept pretty private, and was
discovered by one who endeavored to dissuade them
from it. He being threatened with his life, applied
to Justice Quincy for protection. They conducted in
this way—got an Irishman to draw—up a petition to
the Governor, telling him they would fight for him,
provided he would arm them, and engage to hiserate
them if he conquered. And it is said bath he attended
so much to it, as to consult Percy upon it; and one
Lieutenant. Small has been very busy and active.
There is but little said, and what steps they will
take in consequence of it, I know not. I wish most
sincerely there was not a slare in the province. It always appeared to me a most iniquitous scheme to fail
ourselves for what we are daily robbing and plundering
from those who have as good a right to facedom as we
have. You know my mind upon this subject.' page
24th.

The above extracts are not unworthy a place in the
Liberator. Yours, truly,

B. J. M.

Missisc Boy. By an advertisement in another column, it will be seen that a colored lad, recently from the eagest of Africa, is missing from the city, and that the distressed father is anxious to obtain intelligence of him. The lad, on returning home, may be assured of receiving a kind welcome; and he ought to be apprised that he cannot wander abroad, without in danger of being carried to the south, and sole

· Dr The communication of 'A Colored Man,' respecting 'New-Organization,' shall be given nexweek.

2nd Trial.

	Borden,	Williams,	Scattering,	Rorden,	Williams,	Scattering,	
annion,	644	542		678	596	1	
wanzey.	108	123	2	126	135	1	
ehoboth,	147	213	discourse in	176	222	1	
awtucket,	154	37		159	48		
artmonth,	228	143	11	322	320	S. Fred	P
Vestport,	115	189	8	122	325	7	
rectown,	74	124	17	85	201	9	
eekonk,	* 96	173	6	129	226	1	á
orton,	108	173	6	125	195	200	Ä
lighton,	120	92	17	138	125		ä
all River,	506	275	13	485	425	2 2 7	ĕ
laynham,	100	141	6	119	150	2	ä
lerkley,	46	. 55	27	66	94		8
fansfield,	50	132	27	66	176	15	Ŕ
omerset,	83	73	96.894	97	87		g
aston,	190	129	20	192	199	8	ı
ttleborough,	307	150	4	414	223	3	ŀ
Liddleborough,	355	486	更多。	440	625		١
ridgewater,	210	158	1	255	204	100	l
. Bridgewater,	166	147	. 9	215	178	10	t
V. Bridgewater,	144	42	11	169	62	4	١
N. Bridgewater,	360	133	13	413	170	3	l
	4320	3730	202	4991	4995	73	١

Negroes of the Amistad.

Mr. Adams, from the select committee appointed a examine and report whether the documents pre-ented to the House on this subject have been falsi-ed in the translation from the Spanish, made the

sented to the House on this subject have been falsified in the translation from the Spanish, made the following report:

The select committee appointed on the 10th inst. with liberty to send for persons and popers, to ascertain and report to the House whether the printed House document of the last session, No. 185, has been falsefied, materially differing from the manuscript document transmitted by the Presideat of the United States, and if so, by whom he said falsification was made, respectfully report—

That a material alteration has been made from the manuscript transmitted by the President of the House, by the substitution in the printed document of the word sound fer the word ladines, in the manuscript, in the translation, at page 48 of the printed document, of a paper perporting to be a passport for 49 slaves, belonging to J. Ruiz, and by the substitution of the same word sound for the word ladines, in the translation at the 49th page of the printed document, of a paper purporting to be a passport for three slaves belonging to P. Montez.

That this substitution was in both cases made by John H. Trenbohn, the proof reader at the office of Messrs. Blair and Kives, the printers of the House.

The committee submit herewith the testimony taken by them in performance of the duty assigned to them by the House, and in which will be seen the reasons adduced by Mr. Trenbohn for making these alterations. And they have instructed their chairman to move that they be discharged from the further consideration of the subject.

The report was laid on the table, and, with the accommanying maners, ordered to be printed.

The report was laid on the table, and, with the accompanying papers, ordered to be printed.

Later from France. The packet ship Duchess d'Orleans, Capt. Richardson, from Havre, brings papers to Dec. 6th. She had very fine passages out and home, the running time both ways-amounting to little over forty-two days.

She brings us intolligence of the capture of the city and island of Chusan, on the Eastern coast of China, by the British fleet; the adjustment of the Syrian question, by the submission of the Pachn of Egypt to the terms of the Allios; and the defeat of Dost Mahomed: by the British forces in Affghanistan. The remains of Napoleon, having been placed, at Cherbourg, on board a steamboat, the soleum train passed by Havre at day break on the morning of the 9th. The steamer with the remains was painted black, with torches burning on the bow and stern, and around the tomb. A long retinue of steamers followed. The shore was lined for a mile with National Guards. In Parisa hundred thousand men-were under arms. The excitement was very great among the

der arms. The excitement was very great among the people, but the strong military arrangements left mapprehensions of disorder.

number is another malignant and atrocious attack, from his pen, upon our absent coadjutor John A. Collins, in which the latter is called 'a knave,' and an attempt made to blast his character. The only reply that we now deem it necessary to make is, to say, that the assailant is — Charles T. Torrey! This attempt to assassinate the reputation of one who is now absent on the other side of the Atlantic betrays a dastardly and an almost fiendish spirit.

Charrie of Emarcipation. Extracts from this pamphlet are finding their way into very many of the newspapers, and they are such as cannot fail to make a very salutary impression upon minds hitherto strongly prejudiced against our enterprise. The Pennsylvania Freeman says that such is the demand for the pamphlet, that it has been deemed expedient to publish a new edition in Philadelphia, in a style suitable to the merits of the work.

Dr. Beecher is out against those who advocate when the Dr. intends to come against those who are for making merchandize of the image of God. Dr. Woods, of Andover, is also out in a review on the same side. The opposition of such men to the doctrine of holiness affords pretty strong presumptive events.

The Legislature of this State met on Wednesday.

L. S. Cushing was re-elected Clerk of the House, and Mr. Ashmun of Springfield was chosen Speaker on the second ballot, by a majority of two votes. On the first ballot, Mr. Ashmun had 132—Mr. Kinnicutt of Worcester had 120—Mr. Tarbell of Pepperell had 109—Scattering 10. On the second ballot, Mr. Ashmun had 189—Mr. Kinnicutt 74—and Mr. Tarbell 109. Daniel P. King was obosen President of the Senate, and Charles Calhoun Clork. The usual steps were taken towards the organization of the government; committees appointed, &c.

South Carolina. The day before the adjournment f the South Carolina Legislature, resolutions to the ollowing effect were adopted: 1st. That a United States Bank was unconstitution-

Extensive fire. On the lathult, the sugar house of Mrs. St. Marc Darby, near New Iberia, in the parish of Attakapas, (La) was destroyed by fire, and with it one hundred hbds. sugar. The Gazette estimates the loss at twenty-five thousand dollars, and no insurance. The only property of consequence saved was the ateam engine.

Considerable excitement has been caused in Ala-bama in consequence of the rumor of an attempted in-surrection by the staves. The leader was an Indian Chief. He with several blacks was arrested.

A negro slave, who was accidentally left in the Na-onal Theatre, at Washington, asleep, on Friday nigh-ast, was found dead the next morning.

Horrid Deeth. A colored woman by the name of Tobey, a widow, who lived in Browster in this State, one day last week was bornt to death, together with her house and its contents. Sufficiated with Charcoal. The mate of the ship Fairfield (a New-Orleans packet, now lying at New-York,) and a boy, were found dead in their berlis, on board the ship on Monday morning. They went to bed leaving a kettle of charcoal burning in the cabin.

The Richmond Enquirer states that Mr. Stevenson, American minister at the Court of St. James, has re-uested to be recalled.

Reader, do you enjoy the comforts of a bright blazing fire, at your pleasure? Would not these long winter nights be chooriess without it? There are those whose nights are thus cheerless. Do you know them?—Detroit Adv.

In the lower House of the Alabama Legislature a provision has been adopted in the Penal Code, which makes death by dashing a crime of murder in the first degree.

Good. A hatter in New-York gives a definition of the common phrase over head and ears in debt.' He says in his advertisement, it means a man has not paid for his hat.

Working on the Sabbath. A Jew, named Isaac Isaacs, together with his journayman, John Roswell, dyers and tailors, were arrested on Sanday last by the High Constables, charged with violating the Sabbath, by pursuing their avocations on that day. They were taken before Jastice Gorauch for camination, who read to them that section of the statute of Maryland which imposes a penalty of \$5,33 for violating the Sabbath. The parties then gave secantly for their appearance, and the trial was ruled for this morning—but, in consequence of the absence of defendant's counsel, it was postponed autil tomorrow at 10 o'clock. Isaacs, we learn, has directed that the publishers of the several morning papers he summoned in lishers of the several morning papers be summoned in the case, with the view, probably, of showing that he is no more culpable in laboring on the Christian Sab-bath than they are.—Balt. Patriot:

DIED,

In Providence, on Monday, Hon. Samuel W. Bridg-ham. Gen. Bridgham was elected Mayor, upon the organization of the City Government, and has been annually re-elected without any serious orposition. He was one of the oldest members of the Bar of R. Island, and throughout hislong life maintained a char-acter for integrity and probity.

NOTICES

Ninth Annual Meeting of the Mass. A. S. Sc-

The pinth annual medical field 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 threugh that and the subsequent day. If is kepes 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, not to appoint strong delegations. "Come, as the waves come!"

FRANCIS JACKSON, Pres.

FRANCIS JACKSON, Pres.
Wm. LLOYD GARBASON, Sec. ry.

Deditors friendly to the cause of equal and importial liberty are respectfully requested to copy the above Notice into their columns.

ANNUAL MEETING OF THE NORFOLK COUN-

ANNUAL MEETING OF THE NORFOLK COUNTY A. S. SOCIETY.

The annual meeting of the Norfolk Co. Anti-Slavery Society, for chrice 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 societies are requested to send full delegations. Friends everywhere are cordially invited to be with us. Mr. Garrison and other friends are expected to be present.

be present.

JOSIAH V. MARSHALL, Rec. Sec.

NOTICE.

ACTICE.

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

Boston, Jan. 5th, 1841.

From the Cazenovia Herald. A CALL,

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

The undersigned, deeming a proper understanding of these subjects to be vitally essential in accelerating or retarding the kingdern off God'on eards; and beliaving that, as a people, we are too little inclined to investigate for ourselves, but ans in the extremely dangerous habit of taking fongranted what custom-and tradition have handed down to us; take this mode of inviting all lovers of truth, irrespective of party, sect or sex, to meet at Port Byron, Cayuga 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 therefose invite all who feel interested in these vital topics, to 'search the scriptures diligently,' and if possible secretain how 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.; Henry Brewster, Le Roy, Genesea Co., and sixteen others, male and female, of other counties.]

PAIR:

The Lynn Women's Anti-Shavery 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.

SOCIAL ANTI-SLAVERY MEETING.

The third of the series of meetings for conversation on the subject of slavery will be holden at H. B. Louge's, No. 2, Madison street, on Monday evening, January 18th. All persons destring to partiag, January 18th. All persons destring to partiage therein are invited to attend. Subject—The most effectual means for the North to influence slavery. Jan. 15.

W. M. C.

ADELPHIC UNION.

The lecture on Tuesday evening, January 19th, at the Smith school room, will be delivered by Wm. M. Chace. Subject—Character of Toussaint L'Ouver-ture. To commence at 7 o'clock. JOEL W. LEWIS, President. Wm. C. Nell, Sec. pro tem.

THOMAS O. TAYLOR.

A COLORED BOY named THOMAS O. TAYLOR, sged about 14 years, left the shop of Mr.
Taliaferro, in Boston, on Monday morning last, and
has not been since heard of. He is a very bright colored mulatto boy, with short brownish hair. He has
a scar on his upper lip, occasioned by a recent fall.
He is about four feet in height. The boy is an entire stranger in the country, having arrived at Salem
in the brig Malaga, from Africa, about three months
since.

Any information respecting the boy, will be most thankfully received by his anxious father.

BENJAMIN TAYLOR.

BENJABILY INCLUDE:

107 Any letters may be addressed by mail to Benjamin Taylor, care of Ellis Gray Loring, Esq. Boston, or to Wm. Lloyd Garrison.

108 Any letters may be addressed by mail to Benjamin Taylor. WANTED.

A COLORED BOY 12 or 14 years of age to live with a family, in the country, one who can come well recommended. Please apply at 25 Cornhill.

Jan. 15

WILLIAM BASSETF.

PROCEEDINGS of the Society of Friends, in the case of William Bassett. Just published, and for sale at 25, Cornhill, and by J. N. BUFFUM, Lyan.

THOMAS JINNINGS.

Practical Surgeon Dentist, 16 Sunner St., (at Dr. Mann's office.)

POETRY.

The following descriptive lines were written in playful mood by a friend who resides in Philadelphia and are certainly very excellent hits: JAMES FORTEN. James Forten, right well I love to hear tell

Of thy aid in our much boasted war; And mark with what scorn Does thy noble heart spurn The friends of Liberia's shore, James Forten. The friends of Liberia's shore. DANIEL NEALL.

Daniel Neall, Daniel Neall, 'Twill be pleasant to feel, When covered with feathers and tar, Our feet have, like thine, Kept close to the line, And faithfully followed truth's star, Daniel Neal!!
And faithfully followed truth's star.

LUCRETIA MOTT. Like the surpent and dove, Thou hast wisdom and love; Thy faith by thy deeds is shown forth.
Thy liberal mind
Chains of sect cannot bind;— Thy sect is the righteous of earth, Lucretia ! Thy sect is the righteous of earth.

ABBY KELLEY Miss Kelley, of Lynn, Some esteem it a sin And a shame that thou darest to speak; Quite forgetting that mind Is to sex unconfined, That in Christ is nor Gentile nor Greek, Abby K. !

That in Christ is nor Gentile nor Greek! ICHABOD CODDING. Brother Codding, I fear Thou art 'out of thy sphere Far more than 'Miss Kelley of Lynn,' When attempting to bind The God-given mind, And denouncing free action as sin Ichabod

And denouncing free action as sin. LEWIS TAPPAN. Pray, how does it happen, That thou, Lewis Tappan, The warm and true-hearted, of Would woman exclude From where long she has stood, And successfully plead for God's poor,

And successfully plead for God's poor. ALANSON ST. CLAIR. Alanson St. Clair, Last spring was a year, Woman's rights' were by thee well defended; Did conscience then lie, Or are 'all in my eye' The scruples she now has pretended, St. Clair !

The scruples she now has pretended? DANIEL WISE. Thy name, Daniel Wise, Thy conduct belies, u hast most grievously erred : Thy pen and thy tongue Have been much in the wrong, If one-half be true I have heard, Daniel Wise!

If one-half be true I have heard. AMOS A. PHELPS. Amos Phelps, is it true, When the Grimkes passed through New-England, the truth to all preaching; That thou didst approve Their labors of lo And bid them 'God speed' in their teaching,

And bid them ' God speed ' in their teaching a A. E. AND S. M. GRIMKE.

The Grimkes I sought, But, alas! they were not: Hus the light from their spirits departed? Rise ! gird ye anew, To dare, suffer, and do ! Waver not! but be firm and true-hearted,

Once again! Waver not! but be firm and true-hearted. JAMES S. GIBBONS. When others had strayed, And their trust had betrayed,

Thy ' Protest' sprang forth into light; And tried hearts and true Quickly rallied thereto, For justice, for truth, and for right, James Gibbons! For justice, for truth, and for right. THOMAS EARLE.

Oh, cast not the pearl Of our cause in the partisan's trough; When the people discern The truth clearly, they'll turn From political slops and such stuff, Thomas Earle!

SAMUEL J. MAY. Samuel May, Samuel May, Where the green pastures lay, And the bright waters peacefully move;

Thou ever art found, With thy brow circled round With a halo of kindness and love, Samuel J. With a halo of kindess and love.

SETH SPRAGUE. Father Sprague, age and youth Lay claim to thee both,— In years thou art aged as many ; While a vigor and zeal The old rarely feel, Make thee seem to be youthful as any,

Father Sprague! Make thee seem to be youthful as any. FRANCIS JACKSON.

Ah, Francis, hadst thou Been contented to bow To the Baal, 'New Organization,' The clerical corps
Would have honored thee more, And voted their warm approbation Francis J.

And voted their warm approbation. ELLIS GRAY LORING. Thy eloquence, Loring, Seeks not to be soaring On pinions of 'mystical lore; In thy disciplined mind There is logic, combined

With judgment, clear-nighted and sure, Ellis Gray; With judgment, clear-sighted and sure. EDMUND QUINCY.

Edmund Quincy, thy name Is encircled with fame, More resplendent than warrior glory ; And round it for aye Shall a bright halo play On the pages of Truth's thrilling story, Friend Quincy ! On the pages of Truth's thrilling story.

NON-RESSITANCE

From the Philadelphia Daily Standard.

priest Panishment. The altempt to do away cap-unishment is sustained as yet is a very singular. A penalty which mankind is all ages have es-ed a suitable one, at least for the aurderer, and inspiration has clearly pointed out, is to be away with as much indifference and as little ugh investigation as a trivial affair of custom or on would be set aside. Sentiment is well enough place; but there are subjects in regard to which a must be employed; and if we are not too sense so, we shall occasionally look to revelation for ince.

We cut the above senseless paragraph a few days ago from the North American. It was with real regret that we read it in that paper, for we had supposed its conductors men of sterling sense and liberal opinions. We have neither space nor time today to go into elaborate investigation of the subject of the punishment of death, but we will endeavor to show the North American, and all beside who hold a cantrary opinion from our own, that the advocates of the abolition of this brutal and impolitic vestige of ancient barbarism havesome regard to reason and justice, and that, though they want not in the market places of their respect for revelation, they are not quite forgetful even of religious considerations.

The fearful and rapid progress of crime among us is not an accident. It is a disease in the body politic, which can be cured, and must be if the advance of civilization be not stayed. The period has arriv-

In the rearth, and rapin progress of crime among as is not an accident. It is a disease in the body politic, which can be cured, and must be if the advance of civilization be not stayed. The period has arrived when the great experiment of replacing by moderate penalties the exterminating enactments of force mer times, must be made. Abroad it has been tried with the most triumphant success, as every man of common intelligence well knows; and they who deprecate with us the wished for and needed reform can only for a while find listeners, though they will reap, as all opposers of the right do reap, a full harvest of popular and deserved odium.

We presume the North American will not consider it unreasonable if we allude to the influence of public executions as examples. We will be brief on the subject to-day, but if our cotemporary chooses to question the correctness of any of our statements, or to deny the justice of our deductions, we will hereafter give some more extended remarks.

Of all nuisances, an execution was ever the worst. When it is known that the sentence of the exterminating law is about to be carried into effect upon some criminal, what reputable person, poor or rich, does not endeavor to avoid the vicinity on the morning devoted to the revolting spectacle! With the exception of the ministers of the law and of religion, whose duty it is to assist, the witnesses of the scene present a band of congregated ruffianism expressing a ferocious delight at the 'exciting preparations' for the judicial tragedy, which even a prizefight, a horse race, or any other of those manly, eleigant, and pleasurable amusements which the patrons of brutal passions and senseless cruelty—vulgar and aristocratic—flock together to enjoy, can hardly ielicit. At the foot of the gallows, theves assemble of orutal passions and senseless crueity—wigar and aristocratic—flock together to enjoy, can hardly elicit. At the foot of the gallows, thieves assemble to practise their vocation and pick the pockets of the well-dressed ruffians who are carnest in their curiosity, and who derive a horrible satisfaction from

the well-dressed ruffians who are carnest in their curiosity, and who derive a horrible satisfaction from witnessing the dying agonics of their fellow-creatures. Levity the most disgusting, obseene jests, drunkenness, violence, and every species of brutal conduct that a licentious mob loves to revel in, attest the moral influence of the spectacle. Let the legislators, who think that when the executioner is performing his work of blood on the scaffold, the schoolmaster is abroad, take but a passing glance at an execution, and see how beneficially the law works, which, as they themselves say, does 'not take life for revenge, but for example? What an example! How humanising to the multitude and example! How humanising to the multitude are those 'lessons of morality' which the public executioner teaches to the people!

Nor will it be deemed unirasonable if we refer to the experience of other nations where the punishments diminishing them. The statistics on this subject are perfectly conclusive. In the year 1821, there were 114 executions in England and Wales. In 1828, the number was reduced to 59; in 1836, to 17; and in 1828, it was only G. That this change has been effected without diminishing, even in the slightest degree, the security of the persons and property of the people, is a matter of the clearest evidence, the evidence of actual experience, which cannot be disputed or falsified. The government returns prove that there have been fewer acts of burglary and house-breaking in the last six years, with fire executions; that there have been fewer acts of burglary and house-breaking in the last six years, with for executions; that there have been fewer acts of burglary and house-breaking in the last six years, with fire executions; that there have been fewer acts of burglary and house-breaking in the last six years, with for the people. It is not the last six years, with the executions; that there have been fewer acts of burglary and house-breaking in the last six years, with fire executions. How the proper is t than in the preceding live years, with that yeare executions; that there have been fewer acts of burglary and house-breaking in the last six years, with only three executions, than in the six preceding years, when fifty-six persons suffered death for those crimes; that there has been less horse-stealing in the last nine years, without any execution, than in the preceding nine years, during which, for that offence alone, forty-six convicts were sent to the scaffold. Whatever experience has been acquired by this unexampled reform in the administration of public justice, has, at least, been safely and innocently gained. Some hundreds of offenders, had they committed their crimes a few years before, would have died by the hand of the executioner. They have been allowed to live. Life, the only season of repentance, with all its opportunities of regaining the favor of an offended Deity, has been continued to them; and from this lenity, society has derived no injury, no loss.

them; and from this lenity, society has derived no injury, no loss.

For murder no less than other crimes, the penalty of death, as an example, is momentary, and of no beneficial effect. It disgusts the good, and brutalizes the bad, who witness the spectacle. As an act of extreme violence, it teaches violence to the people; as an act of deliberate homicide, it diminishes the regard due to the sanctity of life, and renders murder less revolting to the uninstructed mind. the regard due to the sanctity of life, and renders murder less revolting to the uninstructed mind. For murder, as well as other crimes, it too often leads to impunity through the suppression of evidence by the associates or acquaintances of the criminal, who recoil at the thought of becoming accessary to the death of one with whom they had formerly lived on terms of familiar intercourse; and by the constitutional unwillingness of iurors to renby the constitutional unwillingness of jurors to ren-der verdicts of guilt, where no shadow of doubt can remain that such verdict is required. Of this, Phil-

adelphia has furnished some examples.

It uppears from a recent parliamentary report, that there have been in England fewer commitments for murder in the last three years, while the executions for that crime were twenty-one, or seven annually, than in the three years preceding, when the executions were thirty, or thirteen annually. Similar results have followed the partial disuse of the punishment of death for murder in France and Prusian and the punishment of the the discontinuance of the can

lar results have followed the partial disuse of the punishment of death for murder in France and Prussia; and in Belgium, the discontinuance of the capital penalty, during five successive years, ending with 1834, was accompanied by a greater diminution in the number of murders. Thus experience proves, that in order to render the laws against crime reformatory, they must cease to be revengeful. We write too hastily to round our periods with great care, and if in style and arrangement we fail to approach the 'best models of antiquity,' we trust the classical editors of the North American will not refuse a proper consideration to our facts. These are in all controversy the essentials, and we have such a store of them at command, bearing upon all the phases of this question, that we venture without hesitation to encounter the more able logicians from whom we have borrowed the text of this article. We could, were we so minded, however, proele. We could, were we so minded, however, pro-duce some very fine specimens of 'sentiment,' and polish our sentences so that by the casual observer poish our sentences so that by the casual observer they would be mistaken for extracts from the sixpenny dailies. Our 'reasoning,' we suspect, might be made to pass currently among the 'common people,' and in the theologic portion of the controversy, we should only fear to engage our cotemporaries of the press—we think we could put the doctors to

From the N. Y. Journal of Commerce.

The Richmond prison, in Dublin, has one hundred cells vacant, there having been a diminution of 1184 commitments for the last year, and the Smithfield prison is shut up, not being needed. The increase of depositors in one Savings Bank in 1840 beyond '39, is 1520.

Baptist Church in the United States. Associations, depositors in one Savings Bank in 1840 beyond '39, is 1520.

MISCELLANY

tochingly told than the one which follows, from real life. The scene occurred in New-York a week or two since, before the Police Court, and is from the New-York Tattler—a paper remarkable for the vividness and power of its Police Reports. We never saw a mother's all-absorbing love of her children better described. If one can read the following without feeling queer about the heart, he may depend he has none.

without feeling queer about the heart, he may depend he has none.

Genuine Wretchedness.—A tall, haggard looking woman, very neatly clad, but with an air of worn out gentility about her, was charged with stealing a brass candlestick worth about two shillings. She sat apart from the other prisoners, and appeared to be deeply stricken with poverty and sorrow. It was evident, however, that she took no interest in her present position, nor cared for the diagrace or inconvenience she might be subjected to, but that her present position, nor cared for the diagrace or inconvenience she might be subjected to, but that her seconds as if she did not wish them to be overheard; and her eyes were red and hard with weeping, and she would have wept still, but that she had no tears to shed. She was beyond that. The poor creature's hair was loose and ragged; her paroxysm, her wrinkled brow and her haggard eye gave evidence of much mental suffering, and her punched-un, attenuated nose and chin, and hollow skinny cheek, told but too plainly that stark famine had almost done its worst upon her, for she was so much wasted, that there could be but little further effected by the grave and the worms. Her dress consisted of an old tattered gown, and that was all; for the rents here and there made it to oe vident that she had no inner garment, and she was also deficient in

an old tattered gown, and that was all; for the rents here and there made it but too evident that she had no inner garment, and she was also deficient in shoes and stockings. God help her! much as we are used to scenes of poverty and misery; we did not think there was so forlorn a being in existence, or even that a being could exist and be so forlorn. Her name was Ellen Barclay.

The Court having disposed of three or four trifling cases, called Ellen Barclay, but received no answer. 'Don't you hear his worship call?' said a watchman. Still no answer.

'Get up,' added the watchman with an oath, and he was about to lay rude hands on her, when he looked in her face, but was at once subdued and almost terrified by its expression of abstract misery. It was evident the wrotched woman was wrapt in her own agonizing reflections, and that she was not aware of what was passing around her.

Being at length aroused to a knowledge of her position, however, her fit of abstraction forsook her, and she became keenly sensitive, her countenance relaxing from its expression of contemplative suffering, and assuming a mingled air of eagerness, distrust and solicitation.

'Do you know what you are confined for, Ellen?' inquired the Court.

trust and solicitation.

'Do you know what you are confined for, Ellen?'
inquired the Court.

'I do, sir, I do,' exclaimed the prisoner, clasping
her hands together, and looking as nothing but deep
misery and want can look, 'I do, sir, I do. It is for
stealing a little brass candlestick; and, oh God! oh
God! I wish! I had stolen and got off with it, for I
fear that my little Dicky is dead, and that my poor
little Ellen and Mary are crying themselves to death
over him.'

to lose at hand. They are in a long dark-hall, under a pair of stairs, where we have lived for a fortnight. For the sake of the Father of mercies, your worship per the sake of the Father of mercies, your worship per the sake of the Father of mercies, your worship per the sake of the Father of mercies, you worship per the poor creature three herself on her knees to implore his worship for liberty to go and look for the children, and an officer had been desired to attend, her for that purpose, when the door opened, and a watchman entered with an infant in his arms, and two half-naked, trembling little girls, the one about four and the other six years old, holding on by his coat. Instantly the prisoner sprung to her feet and rushed towards the watchman, shricking, 'Is Dick alive?' and on finding that he was alive, she laughed hysterically, clasped the infant wildly to her bosom, and danced about the office; and at throwing herself upon the form exhausted, she took her two half famished infants in her lap, when they all commenced laughing and weeping together.

Meanwhile the watchman had told his worship that the eldest girl had called his attention to the children, and that he found them huddled together under the stairs, evidently in a state of starvation, and with nothing to cover them other than the rags

under the stairs, evidently in a state of starvation and with nothing to cover them other than the rag

and with nothing to cover them other than the rags they had on.

Court—Now, Mrs. Barclay, since you have got your children, will you answer me a few questions, and I'll have you and them properly taken care of.

Prisoner—I will, sir. I'll do any thing now; but O! whatever you do, don't part us again.

Court—Never fear. How long have you been in this city?

Prisoner—About two storders sir.

Prisoner—About two months, sir.

Court—How have you supported yourself all that

time?

Prisoner—I hardly know, sir, but we cat very little—I tried to get work, but no one would employ me because I looked so shabby. I then went to beg, but some people told me they would have me taken up, and others that I was drunk; though, God knows, at the time I was almost wild with starvation and with hearing my poor infants crying for food. And so, sir, I was driven on by sheer necessity until I did the thing that brought me here. Court—What brought you to New-York, when you had no friend here?

Prisoner—I came to seek my husband, sir, who

you had no friend here? Prisoner—I came to seek my husband, sir, who deserted me six months ago for another woman, but when I found him, he only beat me; and when I told him that I and my children were starving, he said he wished we were dead; and God knows, so did I

Poor Ellen then stated, that for seven years, her husband and she lived very comfortably together in Albany, where they had kept a little store, but that a servant girl whom she had hired to take care of the children, while she herself attended the store, a servant girl whom she had hired to take care of the children, while she herself attended the store, had induced him to go off with her, and to take ev-ery thing of value that he possessed along with them. From that time she did nothing but pine away, until necessity compelled her to go in search of her husband, whom she knew to be in New-York. And we have heard the result. The com-plaint of the larceny having been withdrawn, the unfortunate family were ordered to be taken care of, and will probably be handed over to the Com-missioner of the Alms House this moraing.

JAMES B. COVEY, THE AFRICAN INTERPRETER This deserving young man, a native of Africa, wh has been so long at New Haven, with his country men taken in the Amistad—who has conducted as well and rendered such important service to then and to the cause of humanity, has addressed letter to one of the committee, of which the following is a conv. ing is a copy:

NEW HAVEN, Nov. 5, 1840. From the N. Y. Journal of Commerce.

TEMPERANCE.

Messrs. Hale & Hallock: I have received the following items of intelligence by the Acadia, which I should be well pleased to see inserted in your paper.

J. MARSH.

Father Mathew has paid a third visit to Ireland, and administered the pledge to 40,000 persons; numbers of them from the higher classes. He says he was first excited to his work by some from the Society of Friends. A member of that Society in England had offered him one thousand pounds to sid him in his work, which he has declined accepting.

The Richmond prison, in Dublin, has one hundred the Richmond Prison Richmond Prison, in Richmond Prison Richmond Prison, in Richmond Prison, in Richmond Richmon

Ludierous Occurrence. Yesterday morning, while the Superior Court was being opened, and just as the crier had finished the words 'hear you, hear you, all you who have any business in this Court, come forward, and you shall be heard,' an interesting looking gid, about twelve years old, nepped into Court with a busket of: auts in her hand, and said aloud, as if in answer to the crier's invitation,' I want to sell my, nots? So unusual a motion set the audience in a rour of laughter, which was still further increased by the dittle girl's stepping up to the bench, and asking Judge Talmadge, 'you must go into the hell with them. 'Ah! but do buy some on them, said she—see how good they are, and so chesp.' 'Come, come, 'snid one of the bystanders, 'you must leave the Court—no person is allowed to sell outs here.' 'Not sell nuts here?'—said the little child with seeming suprise—'Why, I thought the market laws were all repealed.' Her last remark, which she made in a tone of honest earneatness, called forth another laugh; and she left the Court, much mortified that she could not sell her nuts there.—Nese York Jour, of Com.

St. John, N. B. The population of the city of St.

St. John, N. B. The population of the city of St. John, N. B., it appears from a census recently taken, is nearly 27,000. It is rapidly increasing in population and wealth, and will undoubtedly in a few years, in these respects, rank with some of the largest cities in the United States. As extensive a commercial business is carried on there, probably, taking into consideration the size of the place, as any of our cities can boast of. Ship-building is extensively prosecuted. In 1834, the population was about 15,000 or 16,000.—
Eastport Sentinet.

ligancer states that, since 1824, there have been 112 vessels wrecked for the want of an Inlet at Nag's Head, which, averaging 50 tons each, would make, together with the cargoes, a loss not short of \$350,000, and with these vessels 224 souls have found a watery grave. The cost of opening an inlet is estimated by Maj. Gwyn at \$935,770.

Melanchely Accident. On Saturday evening last, Andrew Henniberry, pilot, residing on Devil's Island with his wife and son, were unfortunately drowned near their home on their way from town. It is supposed the boat must have been upset by the surf, as she was found next morning upon the beach, bottom up, and the body of Mrs. Henniberry near.—Halifaz (N. S.) Journal.

Melancholy Accident. The following melancholy occurrence is stated to have taken place at Lawrence Town, on Sunday evening last. Two boys named McKenna, had gone on the ice to catch some smelts, which, not being strong enough to support them, they fell through. Their cries brought their father to their assistance, who endeavoring to save them fell in himself, and melancholy to relate, all three were drowned.—Halifax Times.

Terrible Calamity—a whole family burnt to death.—
The Oswego Advertiser says that the house of Mr. Jesse Smith, a respectable citizen of Berkshire, N.Y. Jesse Smith, a respectable citizen of Berkshire, N.Y. Jesse Instant, and was burnt to the ground, together with all its immates, Mr. Smith, his wife, and three children, the youngest eight years old. It is remarkable that the fire was not discovered by the neighbors until they arose in the morning, when the building was nearly burned down.

Melancholy. Lewis T. Kirk, the Recorder of Otta-wa county, and a Mr. Steele, were drowned at Port Clinton à few days ago. Mr. Steele, and the father and brother of Mr. Kirk were upact in a canoe, in at-tempting to cross the Portage river, and Mr. K. plung-ed in to their rescue. The father and brother were saved, but the noble fellow who perilled his life to save theirs, was lost.

Murder. The Nashville Banner states that a foul Murder. The Nashville Banner states that a foul murder was committed on the 14th ult. near Hendersonville, Sumner county, Tenn. on the body of Mr. Lindsay, a respectable elergyman of the Methodist church, of near thirty years standing, and 55 years old. He was shot to obtain the money he had about him, \$300, as is supposed, by a man by the name of Carroll; and thrown into the Cumberland river, where the body was found on the 20th, by dragging with a net.

Another Violent Death. A friend at Mobile, unde

Another Violent Death. A friend at Mobile, under date of December 21st, gives us the following particulars of another deed of violence:

A Mr. Emerson went into the office of Dr. J. H. Woodcock, and there attacked him. The Doctor had one arm in a sling—he warned Emerson to keep away from him. He continued, however, to advance, upon seeing which, the Doctor drew a pistol from his pocket, and shot the other, who died a few hours afterwards.

The Eastport Sentinel says: We learn that two men of the name of McDonald, brothers, were drowned at the narrows, Lubec, on Sunday night of last week. They were both intoxicated.

A young lady residing in the family of Gen. Fes-senden, of Portland, Me, was so dreadfully burned a few days since, by her dress taking fire, that no hopes are entertained of her recovery.

David Bailey, a seaman, belonging to Boston, about 35 years of age, was killed Thursday morning last, on board the barque B. Meziek, bound to New-Orleans, by the breaking of a block, in consequence of which, the hawser slipped and struck him behind the ear, fracturing his skull and breaking his neck, causing his death instantly.—Philad. Gazette.

A man at Quebee, the other day, in attempting to drown a dog in the river, slipped in himself and was, drowned. His body went under the floating ice and could not be recovered.

Matthias Varina, who was arrested on a charge of assaulting Capt. Brown, was taken to the Hospital yesterday, and was at once identified by Capt. B. as the one who committed the assault. He confessed himself guity of the assault, but said that it arose from a quarrel about politics. He was committed in default of bonds to the amount of \$1000.

A. W. Crane, of Newark, N. J. has taken out a patent for an improved clock. It runs 378 days with one winding, and is said to be a most ingenious piece of mechanism.

Mr. Richard Hildreth, formerly of this city, and now resident in British Guiana, is the editor of a pa-

It is a somewhat curious historical fact that Victoria

New-Hampshire. Two new counties have just been created in this State, by the names of Belknap and Carroll.

Hon. Joseph W. Chinn, formerly M. C. from the Northern Neck District, Va., died at his residence, in Richmond county, Dec. 5th.

Books, Pamphlets, Prints, etc.

nti Slavery Manual, 18mo. In Riots, by Pres. Beecher, of Illinois

ollege, on Trials, 12mo crican Liberties

son.

Burman Slave Girl,
Chlos Spear, 18mo.

Cabinet of Freedom, 3vols. 12mo. per vol.

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is the first of five Queen Regents of England who has beught an heir to the throne, although Elizabeth was the only unmarried Queen Regent who preceded her. —Boston Transcript.

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