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INOT.—Mr. ISAAC KNAPP, the Late publisher,
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WIL LUTYD GARRISON, Editor.

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VOL. XI .-- NO. 8.

SELECTIONS.

From the Friend of Man.

Letter from Gerrit Smith. Ретеквопо', Jan. 21, 1841.

Ws. Goodelt: - Although disabled by bodily in-

We Goodelt:

MT Dear Sire,—Although disabled by bodily infimities from going abroad to anti-slavery meetings, ten not instentive to the character of those meetings, not to the measures adopted in them.

I have heard of the recent Le Roy Convention, which was got up by my friends Jackson, Hathaway, etc. etc. 'I have heard that its President was a genetic of the property of the highest of frees in the gift of the nation; and I have also heard, that, by means of the presence of many, such, as did, the the convention was enabled to pass a resolution codesantory of the policy of abolitionists herefore many the convention was enabled to pass a resolution endeantory of the policy of abolitionists herefore more proposal times the presence of many, such, as did, the top the convention was enabled to pass a resolution endeantory of the policy of abolitionists' herefore more farce. How little was this wing specimen of abolition adapted to convince the democrate, who with green of abolition alapted to convince the democrate, who with green the call for a great Convention in Central New York, to put down that same right-cost policy, which was condemned in the Le Roy Convention. The first name to this call is that of Lynan A. Spalding of Niagara Co., a gentleman who has been emimently industrious and successful in giving a whigh direction to the abolition excitement; a gentleman who did as much, probably, as any other in his county toward bringing into power

who has been commenty industrious and accession giving a wing direction to the abolition excitement; a gentleman who did as much, probably, as any other in his county toward bringing into power an administration, which, I predict, will surpass all which preceded it, in devotion to slavery. The recent race in the Senate of the United States for sonhern favor is no slight indication of the pro-slaver character of the forthcoming administration. I of course, refer to the vote on Mr. Mangum's monou to cut off colored persons from participating in the privilege of pre-emption; a vote, which goes to rob the poor because he is poor; and which remarkably illustrates the ingredient of meanness in this nation's persecution of our colored brethren. The Call in question is signed by J. C. Jackson also: and whom in Madison county does he summon to be active in getting up the Convention but Jonatian Woodward, the President of the Cazenovia Tippecance Club? I hear, too, of a series of meetnoe Club? I hear, too, of a series of meet-Tippecanoë Club? I hear, too, of a series of meetings in Cazenovia, in which Luther Myrick, whom I
once so greatly esteemed for his consistent advocacr of the cause of the slave, is advocating the doctine, that it is consistent with membership in any
antislavery society to vote for a slaveholder or proslavery mgn. What, my dear brother, does all this
mean? Why should the friends of our sacred cause
the brustriffice with it?—he making it a laughing be thus trifling with it?—be making it a laughing stock before Israel and the sun?'

But, to the other side of the house. Numerous

gat, to the other sade of the house. Numerous county anti-slavery meetings are held, at this time, in this county. Strong ground is taken in them against toting for pro-slavery candidates for law-makers. But, on the question of abolitionists patroning pro-slavery ministers, not a few cry, 'spare the ministery' deal tenderly with ministers.' Even Dr. Rice, the very leader of the 'third party movment' in this county, and ministers also, who are active in this county, and ministers also, who are active friends of that 'movement,' object to abolitionists ta-king the ground that they will not patronize pro-slaministers. Pretty business this-requiring greate purity if the State than in the church! Prety recommendation is this of the plan of independent abolition nominations! I can never join with brothers Garrison, Myrick, Jackson, etc., etc., in condenning that plan, until I have entirely reinquished the belief, that it is right to vote. But I must confess, that such speeches as I have listened to of late from brother Rice and some of our Madison county ministers, give color to the frequent charge that the 'third party movement' takes the place of moral action, and prevents the cleansing of the excessistical Aurean stable. I also read and hear of

that the 'tard party movement' takes the place of moral action, and prevents the cleansing of the ecclesistical Augean stable. I also read and hear of cleans and prevents the cleans that the canot think wise. My correspondent informs me, that, at the late Penn Yan Convention, a regolution was passed, which goes to exclude all slaveholders from christian communion.\* Believing, as I do, that there are Christians amongst slaveholders, and that every Christian is entitled to a place in the visible church, and to a free participation in all its ordinances and privileges, I regret the passage of these resolutions. But I am most of all troubled to see, that a Constitution, recently adopted in your own county, declares it to be the duty of every abolitonist, who possesses the right of suffrage, to vote' for candidates for civil office. I am sorry, that the Convention which adopted the constitution, could not have contented itself with enjoining absinence from pro-slavery voting. Such an injunctions would, it seems to nie, have answered every good purpose; whilst that, which stands in its place, it reseals the Mist that, which stands in its place, it reseals the Mist that, which stands in its place, it remails the Mist that, which stands in its place, it remails the Mist that, which stands in its place, it remails the mist and in its place. uon would, it seems to me, have answered every good purpose, whilst that, which stands in its place, is regarded by Wm. Lloyd Garrison, Edmund Quincy, J. C. Hathaway, and many other of our truest-hearted abolitonists, as intolerant toward their conscientions scruples. It is a spirit of intolerance, which more than any thing also the constitutions. g else, has separated abo-other. My humble advice liton brethren from each other. My humble advice to voting abolitionists is: \*Drive no man to vote; nominate no man to office against his will.' I have not forgotten—I shall not soon forget—the unkind-ness and cruelty of which the Syracuse Convention was guilty, when, after listening to my earnest, heartfelt, conscientious remonstrances against being put in pomination for a civil office, it persisted in the purpose of presenting me to the public as a candidate for Governor.

is an nomination for a civil office, it persisted in the purpose of presenting me to the public as a candidate for Governor.

The intolerance which requires abolitionists to vote, and the heartless ridicule with which our non-resistant brethren have been pursued, have, in my judgment, had no small share in alienating abolitionists from each other, and in driving such mens with the properties of abolition nominations. On what does that policy of abolition nominations. On what does that policy rest? On the duty, the necessity of abolitionists to break off from their national parties—parties which are, and which, whilst American slavery exists, must be pro-slavery—for the South will enter into none but pro-slavery—parties, let but that duty, that necessity be conceded—and even a child can see, that no farther concession is needed to justify abolitionists, provided voting be a right and a duty, in voting in concert. Even a child can see, that the scattering system pre-supposes, that the existing parties, one or both, are reclaimable; and that this system is indefensible, if it be admitted, that these puties, being national, are, and from the nature of the case, must be pro-slavery, whilst American slavery exists. Bat, happily, Mr. Garrison has himself made all the concession in this matter, which is necessary to justify abolitionists in abandoning the scattering system, and in adopting that of concerted voting, at the meeting of the Middlesex County Anti-Slavery Society, 1st instant, he reported the following resolution, which was unanimously adopted:

Reselved, That the time has servived for the friends etclains, the layers of one to the cast, and the defense the layers of one the cast and the defense the layers of one the cast and the firms, the layers of one one the cast and the firms, the layers of one one the cast and the defense the layers of one the cast and the firms, the layers of one the cast and the firms of the declared the layers of one the cast and the concession in this matter, which is necessary to

Resolved, That the time has arrived for the friends (Christ, the lovers of purity, and the advocates of reof Christ, the lovers of purity, and the advocates of re-publication, to demand, that the alliance, which now subsists between the religious sects and political par-ties of the North and South be instantly broken up; as most corrupt and unholy in itself; that the lines be as broadly drawn between these sects and parties, as they are geographically between the North and South; that liberty have no fellowship with slavery; and that

Since writing this letter, I have seen in the Friend of Man the resolution referred to, and am happy to find that it is far less exceptionable than I supposed it to be. Indeed, no just exception can be taken to it, the feithful and affectionate admonition of the slave-holds, which is animal to the slave-holds, which is animal to the slave-holds, which is animal to the slave-holds. enjoins, implies his enjoyment of respect to the nature of his sinful adequate light in



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

BOSTON, FRIDAY, FEBRUARY 19, 1841.

slaveholders be placed beyond the pale of civilization and Christianity, as the enemies of mankind.

And now after this, his distinct admission of the duty of the North to break off from national parties, one naturally wonders what Mr. Garrison can constitute the control of the Morth to break off from national parties, one naturally wonders what Mr. Garrison can constitute the control of the same admission of both sexes to membership in the same And now after this, his distinct admission of the duty of the North to break off from national parties, one naturally wonders what Mr. Garrison can continue to say egainst the policy of independent abolition nomina logs. Nevertheless, in the very number of the Liberator, which contains the proceedings of the Middlesex meeting, is an elaborate argument from his pen against that policy. Who, however, does not see, that the argument is utterly unworthy of Mr. Garrison's fine intellectual powers? But an argument he must make. For, if nothing else could induce him to make one, the intolerance shown toward his no-voting doctrine would goad him to it. The argument lays stress on certain old opinions against the policy in question; and this we should not be surprised at, were it some stickler for prescription, instead of a bold innovator, and human-authority despiser, who makes the argument. All I

slavery, then they will not, in an abolition political party. How strange that Mr. Garrison does not see, that, in their present party connections, they cannot go against slavery! Let them be ever so thoroughly abolitionized, they cannot, in those connections, go against slavery: and the reason why they cannot is, that these parties are essentially, and, by the very terms of their organization, pro-slavery. Hundreds and hundreds of men have with honest abolition hearts contributed to elect Mr. Adams, Mr. Slade and Mr. Gates, to Congress. But Mr. Adams, Mr. Slade and Mr. Gates represent a national, and there-

which have the magic power, not only to neutralize his abolition, but even to assignilate it to and to cause it to strengthen their pro-slavery. I surely need say no more to show the fallacy of this position of Mr. Garrison; and when we recollect, that, in the resolution I have quoted, Mr. Garrison goes for the very thing, which justifies the policy of independent abolition nominations, viz: a geographical division of our national parties, there is, perhaps, no need of my having said as much as I have done.

The other position in Mr. Garrison's argument

The other position in Mr. Garrison's argument, which I admit has plausibility, is this: 'There is as much cause for abolitionists to form themselves into a distinct religious sect, as into a separate political party.' A moment's examination, however, of this position will suffice to strip it of its plausibility. I will not down that there is abundant.

hands, years ago, of all connection with our national ecclesiastical parties. But Mr. Garrison will not

say, that any one of our religious sects is necessarily a national party: nor that, however strong its temptations to be pro-slavery, it is necessarily pro-

ly a national party: nor that however strong its temptations to be pro-slavery, it is necessarily pro-slavery. He will not say, that from its very constitution, its members must act for slavery. On the other hand, he will admit, that the members of the whig and democratic parties, being members of national and therefore pro-slavery parties, are under the necessity of acting, in their political party connections, for slavery. Mr. Garrison will admit, that Bentit helitically are set in union with his re-

the necessity of acting, in their political party connections, for slavery. Mr. Garrison will admit, that
a Baptist abolitionist may act in unison with his religious sect, and yet act against slavery. But he
will not maintain that a whig or democratic abolitionist can in unison with his national party, and yet
act against slavery. In short, he will abandon his
position, 'that there is as much cause' for Baptist,
Mcthodist, and Presbyterian abolitionists to form a
new religious party, as there is for whig and democratic abolitionists to form a new political party.

\*\*Local that a spirit of intolerance has done more

Society is improper.

Will this spirit of intolerance and bigotry never

Will this spirit of What extravagant and luwill this spirit of intolerance and bigotry never depart from our ranks? What extravagant and lu-dicrous demands it makes on our credulity! On the one hand, it requires us to believe, that Wm. Lloyd Garrison is an unprincipled salfet for

dereads it makes on our credulity! On the one hand, it requires us to believe, that Wm. Lloyd Garrison is an unprincipled, selfish fellow; and that Edmund Quincy, Oliver Johnson, etc., are not much better. On the other hand, we are to believe, that the Tappans, and Leavitt, etc., etc., have no heart in the anti-slavery cause;—and the editor of the National Anti-Slavery Standard actually goes so far as to deny that Birney and Brisbane are abolitionists.

Mr. Garrison, Mr. Remond, and Mr. Rogers have been reproached not a little by abolitionists for their refusal to take seats in the London Conference. For my own part, I honor the fidelity to conscience, which that refusal indicates. Believing, as these gentlemen do, that it is a great crime against our common humanity and our common Maker to forbid women to participate in such occasions, and believing as they do, that they would have been guilty of sanctioning this crime, had they taken seats in the Confereace, they did right to go into the gallery. But, they have greatly erred on this point, since. They have required intolerance with intolerance. They have required intolerance with intolerance. They have responded to the claims of their own consciences—but they have forgotten that others had consciences also. Was Mr. Garrison any more conscientious for the admission of woman, than Henry Grow was arginst it? Not a whit. Br. scription, instead of a bold innovator, and human-authority despiser, who makes the argument. All I have to say about these old opinions is, that I am as little disposed to be concluded by them, as Mr. Gar-rison is to be concluded by the opinions he once held in favor of the Colonization Society. The ar-gument regards this policy as a substitution of polit-ical action for moral sussion; and I confess my fear, that some of the advocates of this policy (I hope but few) approve of it in this light. But, as this is not necessarily and inherently its character; and as po-litical action, as well when in concert as scattered. necessarily and inherently its character; and as po-litical action, as well when in concert as scattered, may consist with and carry out, instead of displacing moral sussion; it follows, that this part of Mr. Gar-rison's argument is not against the policy itself, but against the motives and in derogation of the purity of some or all of those who have a opted it. had consciences also. Was Mr. Garrison any more conscientious for the admission of woman, than Henry Grew was against it? Not a whit. Br. Grew believed with all his heart, that he had the very highest authority against it. What my course on this question would have been, had I been a member of the Conference, seems very plain to me. Believing, as I do, that woman is as much entitled as man to take part in every such occasion, I should have voted for the admission of the female delerates. But had only one manher of the Conference. There are, it seems to me, but two positions in Mr. Garrison's argument, that have even plausibility. One of these is—that if the voters will not, in their present political party connections, go against slavery, then they will not, in an abolition political party. How strange that Mr. Garrison does not see, that in their present party connections they cause and Mr. Gates, to Congress. But Mr. Adams, Mr. Slade and Mr. Gates represent a national, and therefore pro-slavery, party, with which party they must act in concert in matters vital to its union and preservation. Hence the suffrages and political power of the abolitionists, who vote for those gentlemen, must take a pro-slavery direction—must go toward electing a slaveholder for Speaker, and toward obeying other behests of slavery. Every vote given for Mr. Borden, at the late congressional election in Massachiusetts, is a vote for slavery. Not that Mr. Borden does not wish well to the slaver but, that he sees, that for him to act, in his official capacity, carnestly and thoroughly against slavery that Mr. Borden does not wish well to the slave: but, that he sees, that for him to act, in his official capacity, carnestly and thoroughly against slavery—to move, for instance, its abolition in the District of Columbia and National Teritories—would be to act, in effect, for the dissolution of his national whig party—and would, therefore, be to perpetuate, in the eyes of his constituents and in his own eyes, deeply dishonorable infidelity—guilty treason.—How much it is to be regretted, that Mr. Garrison should have been led by his feelings against 'new organization,' or by any other feelings, to express the hope, that Mr. Borden might be elected. Not a little abolition power went to promote the election of Mr. Tallmadge to the Senate of the United States. It so went, because it was part and parcel of a national party. Let his recent vote on Mr. Mangum's ameadment admonish abolitionists of the wrong they do their colored brother by identifying themselves with a national party. To tell the abolitionist to cling to his national party and to serve the slave, is to bid him persevere, who is rowing up stream against a mighty current, which is, every moment, carrying him downward, and which no human strength can exist. If he would reach his object, he must quit the stream, and take another route. So too he, who would contribute to the overthrow of slavery; must quit his national parties, which have the magic power, not only to neutralize his abolition, but even to assignilate it to and to cause it to strengthen their pro-slavery. I surely

Believing, as I do, that woman is as much entitled as man to take part in every such occasion, I should have voted for the admission of the female delegates. But had only one member of the Conference voted otherwise; and expressly on the ground, that he had not expected to meet with female delegates, I would, if no one else had done so, have moved a re-consideration of the vote, and advocated their exclusion. My justification for this step would have been, that, taking into view the usages of the world on this point, and especially of that part of it, whence the Call emanated; the expectation of the delegates to the Conference, that it would be composed of men exclusively, and their complaint of the violation of an implied understanding and of the invasion of their rights of conscience had they found, that women were allowed a place in it, would have been perfectly rersonable. Were I to appoint a temperance meeting in Peterboro; and, in the ordinary terus of invitations in such cases, to ask the friends of temperance in the State of New-York to attend it, I should be guilty of a breach of an implied understanding, were I to introduce female speakers, without the unanimous consent of all, who were attending on the strength of my invitation.

I ask again—will the spirit of intolerance and bigoty never depart from the abolition ranks? Whilst spending an evening, some two months ago, at the house of my much esteemed friend, the venerable James Forten of Philadelphia, I stood for a few moments before a portrait of Garrison. Beneath the portenit, and in admirable imitation of Mr. Garrison's hand-writing, were a few of such lines as those, in which, in the early days of his devotion to the anti-slavery cause, his pen was wont to describe the burning indignation of his soul toward the opression of the poor, and his high and holy resolves for their deliverance. I felt emotions of shame at the fremembrance of my having sometimes suffered the frailtes of his temper 1 to check my admiration and love of the man, whose glowi have done and suffered in the cause of human rights—and a tide of shame would rush through their souls also. I should like it better, if bro. Birney would not suffer himself to be frightened out of his propriety by the question of non-resistance, and would not compare the innocent tendencies of non-resistance to the bloody crimes of the German Anabaptists. I should like it better, if bro. Tappan would look more patiently on the mingling of men ann women in our societies; but, nevertheless, these less, these and women in our societies; but, nevertheless, these dear and well-tried friends of the slave live-yes,

which I admit has plausibility, is this: 'There is as much cause for abolitionists to form themselves into a distinct religious sect, as into a separate political party.' A moment's examination, however, of this position will suffice to strip it of its plausibility I will not deny, that there is abundant cause why abolitionists should break off from their national religious parties. I will not deny, that Methodist and Presbyterian abolitionists are bound to quit their General Conferences and General Assemblies. On this point I take the ground of Mr. Garrison's resolution: and I am happy to be able to say on this cocasion, that I regard myself as having washed my hands, years ago, of all connection with our national coloridation.' Conventes a continuous sciences; out, nevertheless, these dear and well-tried friends of the slave live—yes, and ever shall live, in my heart's core. Bro. Garrison, bro. Leavitt, bro. Phelps, etc., etc., what say you to a proposition for peace amongst ourselves? Considering that the slave still lies ourselves? Considering that the slave still lies on the say out to a proposition for peace amongst ourselves? Considering that the slave still lies on the say out to a proposition for peace amongst ourselves? Considering that the slave still lies on the say out to a proposition for peace amongst ourselves? Considering that the slave still lies on the say out to a proposition for peace amongst ourselves? Considering that the slave still lies on the say out to a proposition for peace amongst ourselves? Considering that the slave still lies on the say of the say out to a proposition for peace amongst ourselves? Considering that the slave live in the say of the say out to a proposition for peace amongst ourselves? Considering that the slave live in the say of the say rights' and the good Rogers, e then, brs. Garrison, Rogers, -resistance.' Cor 'non-resistance.' Come then, brs. Garrison, Rogers, etc., etc., and reciprocate this liberality with the pledge, that you will tolerate (nor do we ask more of you than bare toleration) your brother abolitionists in their opposition to these doctrines;—that you will let them form exclusively male anti-slavery societies, and will let them vote as they please, provided only that their voting be for none but abolitionists. Should these mutual concessions be found vided only that their voting be for none but a bolitionists. Should these mutual concessions be found insufficient to effect a perfect peace amongst abolitionists—a perfect union with each other—we may confidently rely on the generosity, which prompted these concessions for whatever others may be lacking. Come, brethren, we have long enough misapprehended each other—long enough provoked each other to do wrong. Let us be magnanimous enough to forget our past dissentions; and to make room for the holy resolution, that, until we or slavery die, we will hate it and love each other. ve will hate it and love each other.

Your friend and brother,

new religious party, as there is for whig and democratic abolitionisis to form a new political party.

I said, that a spirit of intolerance has done more than any thing else to separate abolition brethren from each other. Not only on the question of political action has it done this—but on the vexed 'woman question' also. Those abolitionists, who believe it right, that women should participate with men in the proceedings of our benevolent and religious societies, are by many of their abolition brethren held up to ridicule and reproach meekly. But, instead of this, many of them retalitate the intolerance, and, to so great an extent, as to stigmatize as pro-slavery those abolitionists, who organize societies on the principle of excluding women from membership. Now, we all know, that persons can take either side of the 'woman question,' and yet be true-hearted abolitionists. Why then, should not the anti-slavery societies, which are composed exclusively of males, and those which are composed exclusively of males, and those which are made up from both sexes, tolerate, and deal kindly with each other? But it is said, that those abolitionists, who deny membership to women, have deserted the 'old platform;' or, in other words, turned their backs on the constitution of the American Anti-Slavery Society. It is far from certain—might I not say, from probable—that the framers of the Constitution intended to assign women a place upon that platform. But what if they did?—and what if some abolitionists have deserted the 'old platform' because woman is upon it? They were bound to desert it, if they had come to believe, that women was not emittled to a place upon it. The pertinent question, however, is: 'have they deserted the salve?' and how shamefully intolerant it is

hard by, the owner of which generously defended him against his cowardly assailants.

Sunday, the monthly concert of prayer for the slave on the following Monday night was announced. Our friends left on Monday morning, but the mob again assembled at Dr. Jewett's in the evening, intending to break up the prayer meeting. An extract of a letter from a respectable citizen of Dayton will tell this part of the story, and show the spirit of abolitionists in this storm of persecution.

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\*\*Our monthly concert of prayer was held last night at Dr. Jewett's, in pursuance of notices read on the Sabbath in two of the largest churches. The mobast of the story were summoning their forces. The will all this part of the story was called to tar down in Dr. Jewett's and y yesterday were summoning their forces. They threatened to tar down in Dr. Jewett's him protected the house and citizens from harm during the continuance of the meeting. And a glorious meeting we had. Our tongues were from harm during the continuance of the meeting, And a glorious meeting we had. Our tongues were loosed; we opened our months wide for the dumb; the spirit of the Lord was evidently upon us. Soon after the close of the meeting the Mayor critica, this committing a signal error. The mob soon returned, Jawett's shop, and broke several medician boths. They then went a short distance to a shop rented by a coford man, owned by Mr. Brown, Fresient of an Anti-Slavery Society, beat in the doors and windows, and broke some of the firmiture within. They then proceeded to a colored settlement in the southeast part of the town, with the intention, as they say, of the colored man were wounded, but not dangerously. They thresten to rease when conditions the same letter he wrote that aboltionists were openly threatened, and one of them had been mobbed in the market place. Law had lost its power. On the following day, he wrote—Last night the Dr. Greater he wrote that aboltionists were openly threatened, and one of them had been mobbed to the colored man, where the fraces

the letter informs us, that 'even the mob do not consider these very guilty.'

One thing must strike every mind as singular; which is, that, while the whites were in every case the assailants, even according to the showing of prejudiced presses, no arrests are made, except of those who were acting on the defensive; no reward is offered, save for one, who attempted to defend his house and family against violence. The Mayor and Council of Dayton are certainly very just, as well as magnanimous men. Why do they not cause the arrest of the white miscreants who commenced the lawless movements?

and we are confident that, had we not stood our ground unflinchingly, never for a moment abandoning the exercise of a single one of our rights, there would not have been a free press in Cincinnati to this day. We repeat, be firm; surrender not one jot or tittle of your sights. Just so soon as the present excitement shall have subsided, appoint a meeting, invite your lecturer, and then, if necessary, demand the protection of the Mayor. And this ought to be done, if for nothing else, to establish in Dayton, on an impregnable basis, the right of free discussion. The whole State demands this at your hands; for just so long as in eny place in the State of Ohio, men may not assemble without molestation, and speak freely on any subject they please, the State is dishonored, its Constitution violated, and a corrupting example set of triumphant disloyalty to the laws.

Since the above was written, we have learned that the man who killed McCleary has been arrested, and together with two or three other colored men, committed to prison to await his trial. The letter containing this information, also furnishes the

following particulars. The truth in regard to the stabling of the white man is simply this. A woman of ill fame, almost white, came a short timn ago to Dayton, and was liv-ing in a colored family in the southeast part of the town. After the mobites had done throwing stones ing in a colored family in the southeast part of the town. After the mobites had done throwing stones at Dr. Iswett's house, a number of them, I know not how many, went to visit this woman, with no other motives than usually actuate such characters in paying such visits. The church of the colored people in that vicinity, during the Sunday night previous, while the congregation was worshipping, had been entered by a mob, the people driven out, and the candles extinguished. It is very reasonable to suppose, that the colored people of the neighborhood would of course after that be prepared to act on the defensive. Under such circumstances the visit was made. I suppose they entered the house without trouble; but soon difficulty ensued, and I understand, the first blow was given by one of the whites. Chairs were seized, and several blows dealt; but an athletic black man, named Price, the only armed person in either party, killed one man with his dirk, and wounded two more. The third might have been wounded in some other way.

We are particular in giving these minute state-ments, that it may be seen that abolitionists stand free from all blame in the matter, from beginning to

SLAVERY DISCUSSION. The following peragraph is from an editorial article in the Charimati Grazile, referring to a public discussion of 'Slavery and the blave trade in the District of Columbia, and the wenty-first rule of the House of Representatives, egter known as the Congressional Gag, which was a be holden in Cincinnati, on the evening of the

The Spirit of Liberty in Kentucky.

The following extracts are from a recent speech of Mr. Craddock, in the Legislature of Kentucky:

great blessing—negro slavery! Sir, let us legislate like men; not as scheming partizans; let us so act as to draw forth the slumbering energies of the peo-ple; then, and not till then, will we be a great and

who were acting on the detensive; no feward is offered, save for one, who attempted to defend his house and family against violence. The Mayor and Council of Dayton are certainly very just, as well as magnanimous men. Why do they not cause the arrest of the white miscreants who commenced the lawless movements?

The letter alluded to, states that a majority of the leading men in the place, particularly in the churches, seem disposed to lay the blame on abolitionists! This is just what might have been anticipated. We know something of the character of the church in Dayton. Heaven help it! Its skirts we fear are not clear in this matter. A pro-slavery church is one of the best nurseries of mobocratic passions.

Let not our Dayton friends fail in this hour of trial. Now is the time to test their principles. Let them not give back,—no, not for a moment. Every right they have hitherto exercised, let them continue to exercise with christian boldness. With firmness, discretion, and a single eye, they may now act so as to-place their sacred enterprise beyond the reach of lawless violence.

We know something of mobbing in Cincinnati; and we are confident that, had we not stood our ground unflinchingly, never for a moment abandoning the exercise of a single one of our rights, there would not have been a free press in Cincinnati; and we are confident that, had we not stood our ground unflinchingly, never for a moment abandoning the exercise of a said to the heart, for when he was married, he put his mark upon his marriage license, and had never one to solve the solve of the lower House was a good sized lad, he was unable to read. If have been told by gentlemen, acquaintances of Mr. C. rica genuine Kentucky orator of the first lawyers in the commonwealth, what he says of himself is literally true, he is emphatically a self-inade man. Mr. C. is a genuine Kentucky orator of the olden school; his thoughts are bold, manly and eloquent, and his language, though he is not a finished school; his thoughts are bold, manly and eloque prosperous people.

What, sir, is the effect slavery has upon the in-

From the Northampton Courier. The Law Prohibiting Intermarriages Between the White and Colored Races.

the White and Colored Races.

It is well known that strong efforts have been made during several years past, in our Legislature, to procure the repeal of this relic of ignorance and prejudice, but without effect. The law is a disgrace to our statute-book. The right of adult persons to contract marriage with whom they please is inalienable; and the laws against the exercise of this right are arbitrary and despotic. So far as the mere color of the skin is concerned, the choice between the white and the colored is a smatter of taste. Other matters may be questions of religion, morality, educaor of the skin is concerned, the choice between the white and the colored is a-matter of laste. Other matters may be questions of religion, morality, education, industrious liabits, a good physical constitution, agreeable manners, cleanliness of person, form of features, pecuniary considerations, and the like, but color is entirely a matter of taste, or perhaps more properly of fancy. The law allows the most refined and virtuous lady to marry an ignorant, vulgar, unprincipled white fellow, but not an intelligent, industrious and virtuous colored gentleman. It allows her to marry a drunken white debauchee, who will be sure to make her wretched, and in all probability, raise up a family of miserable children for the alms-house, and the jails and prisons of the land, but it forbids her to associate with a temperate, industrious colored person. Can any thing be more unjust than the weak and wicked prejudice entertained and fostered by the laws against the color of the skin? Can any thing be more impolitic and foolish? Can any thing be more at war with the general character of our popular institutions? Of all distinctions, that founded upon the color of the skin is the most at war with the institutions of the gospel, the declaration of rights, set forth in the Constitution, and the laws of God in the government of the world, and the most anymentry of person, education, or general intelligence, or position; but the distinctions, some excuse may be found in physical strength, beauty and symmetry of person, education, or general intelligence, or position; but the distinction founded on color is as stated above, wholly arbitrary and despotic. In the catalogue of improper distinctions, it loids the same place that prolane swearing does among the catalogue of crimes, being wholly without excuse.

It agreat evil consists in making a distinction not founded on personal worth. The man who imagines

Sthult:

Of that safe temper of mind, and correct public sentiment, to which we have on several occasions alluded as now existing in this city, a further cvidence is afforded, by the fact that slavery discussions, hitherto estemed so offensive here, are now held among us without causing any particular remark, or creating any excitement. People of all creeds, and all parties, have become convinced that truth stands in no danger from investigation; and as a consequence these discussions are attended by representatives of all classes of our citizens, and conducted with a coolness and a decorum that can give offence to no one at all disposed to sift things for the right.

There has been a riot in Philad-labit.

rice offence to no one at all disposed to sift things for the right.

There has been a riot in Philadelphia. The people were opposed to the passage of a railroad through up the rails, and destroyed all the materials which had been collected.

And acting. Let God and Nature be true, and every and every had any connexion with abolitionists, as such. In taking ground as I do on this question, I am not aware of being influenced by any other motives than truth and justice. Let there be light, and right will follow.

MAINE.—Ins. Clarke, Wayne;—Edward Southwick Auguste;—A. Soute, Uath.
NEW-HAMPSHIRE.—Davis Smith, Plymouth;—N. P. Rogers, Concord;—William Wilbur, Dover.
V. SEGONT.—John Bement, Woodsteck;—Rowlan T. Robinson, North Ferrisburg.
Mass-Gruertre.—Wim. E. Kimball, Topafield;—Moses Emery, West Newbury;—C. Whipple, Newburyport;—hang: Stearne, Mansfield;—Luther Boutell Groton;—B. F. Newhall, Sargues; W. S. Wilder, Filchurg;—J. T. Everett, Princeton;—J. Church, Springfield;—W. &. S. B. Ives, Salem;—Henry Hammond, Dudley;—Daniel G. Holmes, Lowell;—Josiah V. Marshall, Dorchester cha vicinity;—Richard C. French, Fell River;—Wm. Henderson, Hanever;—Wm. Carruthers, Americand, Vicination, Vicinatio

OLIVER JOHNSON, Printer.

WHOLE NO. 529.

Garrison.

This disorganizer has a wonderful tact at splitting hairs, when it suits his purpose. He forced the woman and no-government fantasies into the antislavery ranks, and then gravely strokes his face, puts on a sober visage, and says it was none of his doings; wonders, in feigned astonishment, that any body can think so, and undertakes by argument as strong as cob-webs, to prove that the question got into the society without his aid! So in other things. He mixes all his whims together, puts abolition in the centre, so that no body can get at that without taking the whole, and then, if any body complains of his conduct, he wheels round, throws out a volley of abuse, a lash of malignity equal to the 'lash to the slave's back,' and protests his own innocence. Recently, Rev. Nathaniel Colver wrote to some English correspondents respecting Garrison's connections with the anti-sabbath, anti-church Convention held in Boston last November, and remarked that his influence was waning in consequence of it. Garrison, at this, lets out a full flood of denunciations against Mr. Colver, declaring that he is a hypocrite and a villain. He protests that his views on the Sabbath, the Church and the Ministry, had nothing to do with abolition. Well, abstractly they are not abolition, but practically they have a great influence over certain minds, in whose conceptions there is nothing perfect but Garrison; and this he knows. To say, therefore, that his views on these influence over certain minds, in whose conceptions there is nothing perfect but Garrison; and this he knows. To say, therefore, that his views on these subjects have no connection with abolition, when he makes that subject the medium through which he tinctures others with his most extravagant nonsense, is altogether too fanciful for truth—he asserts his anti-slavery sympathics, a postiferous influence on other things, and is it not wonderful that staid, discrete the state of the st creet, sober, anti-slavery men should wish to shake him off from the cause? They think that the free-dom of the slave purchased at the expense of the overthrow of the Sabbath, and of the sacred institutions of our holy religion, would be at too dear price.—Greenfield Gazette.

> From the Pittsburgh Christian Witness. Short and Easy Lessons.

Question. What is the unpardonable sin? Answer. To attack and expose the sins of the

lergy.
Q. Should we not try them by the Bible stand-

A. By no means. They are themselves the

tandard.

Q. What is the greatest injury to religion?

A. To oppose and expose the errors and sins of its professors and teachers.

Q. Is not the peace of the church of infinitely nore importance than its purity?

A. Yes. Hence what a world of mischief reform-

Property age.

Q. Is innovation always wrong?

A. Yes. Hence the introduction of the gospel

A. Yes, Hence the introduction of the gospel was a sore evil.

Q. What is the true doctrine of consistency?

A. 'Modern' consistency is to profess to be an abolition, and at the same time oppose abolition. Say that slavery is a dreadful evil, and at the same time carefully abstain, and use your most vigorous exertions to make others abstain, from every attempt to destroy it.

rous exertions to make others abstain, from every attempt to destroy it.

Q. What is the object of the church?

A. To prevent the improvement of society, and to retard the amelioration of the condition of man.

Q. What is the object of the ministry?

A. To please the people. See Gal. 1: 10.

Q. What are the best means of overthrowing popular vices?

Q. What are the best means of overthrowing popular vices?

A. Letting them all alone.
Q. Who are the true friends of the Gospel?
A. Those who take care not to extend its principles and blessings impartially to all men.
Q. Is God a respecter of persons?
A. Yes, he loves the white man, and the rich man, and the honorable man, far above the black man, and the poor man, and the obscure man—and so ought we.

aught we.
Q. Is truth mighty, and will it prevail?
A. Yes; in respect to every thing but slavery; tatistics will overthrow il.

Congress--Debate--Wise, Adams--Duelling.

Congress-Debate-Wise, Adams-Duelling.

Mr. Wise, according to the papers, has been trying more of his imitations of John Randolph-pretends to have thrown off all allegisnee to party, or set up for himself; and to have struck out a new course. He is one of those restless aspirants, who are dangerous to a republic, whose motives are selfish, and need watching. Fortunately for this country, we have a watchman there, who will be sufe to detect and expose the machinations of the unprincipled. It seems that in a discussion for laying high duties on wines, silks, and articles of luxury, Wise had opposed such a measure; and in his erratic course had denounced the tariff and all such measures, as Southern nabobs find it fashionable to denounce. The tone and manner of Mr. Wise had made the impression, that he was to be the leader in Congress, of what party we did not learn, but his object seemed to be to bring every thing as usual to bow to Southern policy.

Mr. Adams, on the other hand, was very severe in his strictures upon Mr. Wise, and in the course

Mir. Adams, on the other hand, was very severe in his strictures upon Mr. Wise, and in the course of his remarks, took notice of the new position assumed by Mr. W., and observed that if Mr. W. was to be the leader, he would not be one of his followers. Mr. A. alluded particularly, among other things, to the boasting of Mr. W. a short time before, relating to the duelling law, that he, W., would pay no regard to it whatever, and that the fallure of the duelling law, that he, W., would pay no regard to it whatever, and that the fallure of the duelling law, that he fallure of the duelling law, that he fallure of the duelling law, that he, we would have the fallure of the duelling law, that he fallure of the duelling law, that he fallure of the duelling law, that he fallure of the duelling law that he duellin ers. Mr. A. alluded particularly, among other things, to the boasting of Mr. W. a short time before, relating to the duelling law, that he, W., would pay no regard to it whatever, and that the failure of a duel between W. C. Johnson and Duncan had been depounced by W. as the offspring of restraint. This called up Mr. W. C. Johnson, who denounced the course taken in debate by Mr. A. with great vehemence. Mr. A., however, continued in the same tone of righteous rebuke, and took occasion to remark that Southern members had been in the habit of taking advantage of public sentiment at the North against duelling, and browbeating and insulting Northern members for the purpose of driving them from their just rights and lessening their influence. Every honest and patriotic man will commend Mr. A. for this well-timed and well-merited rebuke. Southern insolence is proverbial, and has been quite too long indulged with impunity. The occasion called for public censure; and we rejoice that there was one man at the North, who had the will and the firmness to administer it.

Wise evidently felt the force of the rebuke. Forsaking his usual haughty insolence, and putting on the mask of great modesty, he artfully replied in a

saking his usual haughty insolence, and putting on the mask of great modesty, he artfully replied in a subdued tone of complaint, that age, the former of-fices, and the high standing of Mr. A. prevented his answering in such a manner as he otherwise should have done.—Lynn Record.

We trust that this appeal of Mr. Adams will be cordially sustained by all the anti-duellifg States; for unless they do sustain it, they must not expect to be faithfully represented in Congress. Men who have the most animal courage, a quality which they share in common with bull dogs, are not always the best qualified for legislators, either intellectually or morally. And men thoroughly qualified, and both morally and physically brave, may still be too delicate, too refined, too sensitive in feeling, to encounter willingly the brailities of those whose organization is coarser. Hence if force is to be tolerated in legislative bodies, those best qualified by talent, knowledge, and feeling combined, to make laws for a free, enlightened, civilized people, will yield the stage to those of opposite character, and we shall go back to the barbarisms of the middle ages. To prevent this, public opinion in the anti-duelling States must not only sustain the cause, but it must brand all who attempt to violate it, or give occasion for the violation.—Boston Times.

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From the New-York American. Renwick's Life of John Jay.

It will not, it is hoped, be thought obtrusive in the son and biographer of John Jax, thus publicly to expose the gross injustice done to his character, in the memoir of his life recently published in the 137th volume of Harpers' District School Library. If it be important to make the youth of our country acquainted with his acts and opinions, it is equally important that those acts and opinions be truly and of falsely represented and more expecially in re-

acquainted with his acts and opinions, it is equally important that those acts and opinions be truly and not falsely represented, and more especially in relation to a subject indissolubly connected with the rights of humanity, and the destinies of the republic. To those who are observant of passing events, it is well known that one of the modes adopted by the people of the South for securing the permanency of slavery, is by appealing to the cupidity of northern publishers, to restrain the American press from giving currency to any description of literature in the least degree adverse to human bondage. Various instances to this effect might be adduced, but the following are sufficient to explain the very peculiar character of Mr. Renwick's book.

In 1835, 'Harper and Brothers' published the narrative of two English clergymen who had visited us on a deputation to a portion of the American church. These intelligent travellers of course noticed, and with disapprobation, but in guariled and temperate language, 'the peculiar institution' of our cutnry. The publication of such a book in New-York, was deemed an insult to the South, and a Carolina Journal took occasion to lecture the publishers upon their true interests, and it had shortly after the satisfaction of parading in its columns the following from the 'Brothers.' faction of parading in its columns the following from the Brothers.

To the Editor of the Columbian Telescepe:
Sir, we noticed in your paper of the 13th inst., (December 1835.) some remarks upon a book published by us, (Read and Mathersen's Narrative.) in which you give us a word of caution respecting the publication of books containing offensive sentiments and statements on the subject of slavery.

They then go on to declare that they had previously ascertained that Messrs. Read and Matherson wore highly esteemed as gentlemen and Christians, and, therefore, they had no suspicion of it whatever. You have, no doubt, heard of Mr. Abdy's books which was represented to us as othey written, and which was represented to us as ably written, and likely to be profitable, but we were also told that Mr. Abdy was an abolitionist; and we would have nothing to do with him.

The character of the journal to which this humble apology was offered, may be gathered from the following extract from its columns:

lowing extract from its columns:

'Let us declare, through the public journals of our country, that the question of slaverysis not, and shall not be, open to discussion—that the system is deeply rooted among us, and must remain rong the—that the very moment any private individual attempts to lecture us upon its evils and immorality, and the necessity of putting means in operation to secure us from them, in the same moment his tongue shall be cut out, and cast upon the dung-hill.

them, in the same moment his tongueshall be cut out, and cast upon the dung-hill.

But this amiable gentleman was not the only confessor of our enterprising publishers. The very next year they reprinted an English novel, without knowing that in one of its chapters were some offensive sentiments on the subject of slavery. Again were they rebused, and again did they confess and bewail their involuntary offence in a letter published in the Charleston Mercury.

'We were,' say they, 'entirely ignorant of the fact that the 'Woods and Fields' contained the objectionable matter referred to in your letter of the 2d inst., until after the work was published. By this time it must be pretty generally understood in your section, as well as elsewhere, that we uniformly decline publishing works calculated to interfere, in any seay, with Southern rights and Southern institutions. Our interest, not less than our opinions, would dictate this course, if there were no other less selfish considerations. Since the receipt of your letter, recharge printed an edition of the 'Woods and Fields,' in which the offensive matter has been omitted.

But merely to omit offensive matter, would have

which the offensive-matter has been omitted.

But merely to omit offensive matter, would have been negative merit. Hence, it was thought expedient by the Messrs. Harpers, to publish a yolume containing a formal vindication of slavery from the Scriptures, and abounding with panegyrics on slaveholders, and vulgar abuse of abolitionists.

These are the men who have established a vast manufactory of books for the special use of the Common School children of the Ueited States—books from which, as we have seen, they are pledged to exclude whatever may interfere in any way, not only with Southern rights, but also with 'Southern institutions.' In this manufactory, Mr. Janes Renwick, Professor of Chemistry in Columbia College, is one of the operatives, and to him was assigned the task of fabricating a life of Joux Jay, of course, 's witable for the Southern market.'

of fabricating a life of John Jan, of course, 'suitable for the Southern market.'

Mr. Renwick having no materials for his work, except-such as were furnished in the biography of my father, written by me, and published in 1833 by the Harpers, before the South had acquired the control of their press, asked my assent, which he admits in his preface was 'liberally granted.' In giving this assent, I did not at the time recollect the use which would necessarily be made of it.

At page 140 of his memoir, Mr. R. thus expresses himself:

At page 140 is the measure of the provision of the exertions of Jay in the cause of abolition. Enough has, perhaps, been said, to show the position he maintained in relation to this question. Yet, so much excitement has recently prevailed on this subject, that his course, perhaps, calls for a full explanation. While Jay, as hus been stated, was favorable to, and instrumental in obtaining a law for gradual emancipation in the State of New-York, it is obvious that he was not prepared to go the lengths of the modern abolitionists. He did not deny the abstract right of holding slaves, or stigmatise those who did, as offenders against the code of morals and religion; for he made use of the services of slaves, both received by inheritance, and obtained by purchase. With a sound view of the provisions of the Constitution, and of the rights of the States, his efforts at emancipation were limited to the State in which he lived; and his very position as an owner of slaves, and a sharer in the probable loss by abolition, rendered his efforts more disinterested. If he forbore to apply to the General Government for the exertion of autherity e probable loss by abolition, rendered us disinterested. If he forbore to apply to t Government for the exertion of authority ser by grant nor implication does it pos-sully avoided any attempt at agination in a where the condition of society had not prepared them for the measure. His views, in fine, were those of a sound statesman and enlightened politician, not those of a fauatic and disorganizer.

prepared them for the measure. His views, in fine, were those of a sound statesman and enlightened politician, not those of a fauatic and disorganizer.

Had John Jay been represented as an abolitionist, the Harpers of course would have had nothing to do with him; but if he can be made to justify 'the abstract right of helding slaves'—to declare that the federal government is restrained from exerting any authority in relation to Slavery; and lastly, if he can be made to rebuke his son as a 'fanatic and disorganizer' for being an abolitionist, the publishers will, in the language of the trade, have made a good hil, and the book will self-at the South. Mr. Renwick has a perfect right to sit in judgment on my father's cenduct and sopinions, but he has no right to misrepresent them.

His 'full explanation' of my father's course is avowedly given in consequence of the recent abolition excitement, and obviously for the purpose of contrasting his conduct and opinions with those of 'modern abolitionists.' And here let it be observed that it has not been deemed expedient to suffer Mr. Jay to explain for himself. Not one single word, written by him on the subject of Slavery, is permitted to appear in the District School Library. That he 'was not prepared to go the lengths of the modern abolitionists,' is true only to a certain extent.—At the time he was in active life, it was the almost universal opinion, in which he concurred, that a compulsory immediate emancipation. Experience has since shown that Slavery may be immediately abolished without permanent injury to either party, and greatly to the eventual benefit of both master and slave. On the other points of the 'full explanation,' I will give my father the privilege denied him by Mr R.—of speaking for himself; and I will give only so much of his language as is contained in the very book which Mr R. has a bridged. He did not deny, we are told, 'the abstract right of holding slaves.' In a deed of manumission, drawn and signed by himself, he says:—Whereas the children of

Mr R. says he did? This assertion I regard as a strange mistake. If he ever had in his possession for one moment a slave received by inheritance, I am ignorant of the fact.

But he made use 'of the services of slaves obtained by prechase.' It did not suit the purpose of the book to include in the 'full explantion' Mr Jay'sone explanation of this part of his conduct, viz: 'I purchase shaden anatumit them at proper ages, when their faithful services shall have afforded me a reasonable retribution.' In other words, he purchased their freedom, and for the money thus advanced, the servant paid him in labor. In this arrangement of course the servant poid lim in labor. In this arrangement of course the servant poid lim in labor. In this arrangement of course of his life, Mr Jay never sold a slave. Yet with the knowledge that he inaquamited every slave he purchased, Mr R. affects to praise him selisinterestedness in promoting abolition at the hazard of losing his property!

We are next taught, that 'with sound views of the constitution and the rights of the States, his efforts to the state in which the laborate in the laborate states of the states of the States, his efforts the stream of the laborate states of the Massachusetts Anti-Slavery Society, January 27th, 1841, in the Representatives' Hall, Boston.

siave he purchased, Mr K. attects to praise his disinterestedness in pronoting abolition at the hazard
of losing his property!

We are next taught, that 'with sound views of the
constitution and the rights of the States, his efforts
at emancipation were limited to the State in which
he lived.' Of course his example condemns every
abolitionist in the free States.

At the formation of the New York Manumission
Society, he was placed at its head and retained
the situation for five years. One of the first measures of the Society was to print an edition of 2,000
copies of an Anti-Slavery tract, dedicated 'to the
honorable members of the Continental Congress,
and the Society voted that 'each member of Congress,
and the Society voted that 'each member of Congress,
and if the Senate and Assembly of this State, be
furm shed with one of the pamphlets.' To this
tract was prefixed the constitution of the Society,
with a certified copy of the vote ordering its distribution. The preamble of the Constitution declared that 'the benevolent Creator and Father of
men, having given them all an equal right to life,
liberty and property, no swereign power on earth can
justly deprive them of either, but in conformity
to impartial government and laws, to which they
have expressly or tacitly consented.' The contents
of the tract and its distribution to members of Congress, form a very awkward commentary on the Professor's averment that Mr. Jay limited his efforts at
emancipation to the State in which he lived. The
tract combatting the alleged necessity for slaves at
the South on account of the climite, says "There is
not the lenst evidence of this, but much to the coatrary. Whites are healthy and do the labor in the
East Indies which blacks do in the West, in the
same climate. The truth is, most of the whites
which are born in the Southern States are not educated to labor, but the greater part of them in idemess and intemperance. The blacks are introduced
to do the work, and it is thought a disgrace for a
white person So far from confining his efforts to the State in

which he lived, Mr Jay entered into correspondence with an Anti-Slavery Society in England and another in France, and remarked in his letter to the former, We will cheerfully co-operate with you in endeavoring to procure advocates for the same cause in other countries.

ther in France, and remarked in inserted to the former, 'We will cheerfully co-operate with you in endeavoring to procure advocates for the same cause in other countries.

Before taking leave of the New-York Society, it may be interesting to offer the following instances of the fanaticism of our forefathers. In 1756, the Society offered a gold medal to the person who shall deliver the best oration at the next annual commencement of the College in New-York (Professor Renwick's College,) exposing in the best manner the injustice and cruelty of the slave trade, and the oppression and impolicy of holding negroes in slavery.' The next year, a competitor for the prize appeared, and on motion of the Mayor of the city, a committee was appointed to wait on the abolition student for a copy of his oration. The committee consisted of the Mayor, Alexander Hamilton, and Melancthon Smith. A committee was also appointed (Mr. Jay being still President) to wait on the printers of newspapers to persuade them 'to refrath from publishing advertisements for the sale of slaves, or for runaway slaves.'

To return to Mr. Renwick. He assures us Mr. Jay 'forbore to apply to the general government for the exertion of authority, which neither by grant nor by implication does it possess.' Small praise this, that Mr. Jay, who, it seems to us, was deemed competent for the office of Chief Justice of the U. States, forborne to ask Congress to do what he must have known it had no right to do! And is this intended for enlugy? By no means: it is only a sort of half-concealed, irresponsible charge, that the son of John Jay, and those who act with him, are doing what his father forebore to do. There is as little truth as there is manliness in the insinuation.

If Mr. R. only wishes to be understood, that Congress has no power to abolish slavery in the States, the following extract from an address by the officers of the American Anti-Slavery Society in Sass, will show him, that 'modern abolitionists' need no constitutional law from the Chemistry Prof

general government to exert its authority for three objects, viz:

1. The abolition of slavery in the national Territories;
2. The suppression of the slave trade between

the States;
3. The exclusion, in future, from the Union, of any new slave State.

Does Mr. R. mean to imply that neither by gran Does Mr. R. mean to imply that netture by start nor by implication, has Congress authority to effect these objects? If so, he differs from DANIEL WEBSTER, who, on such subjects, is at least of equal authority with the Professor. JOHN JAY, also, in a letter which Mr. R. has read, says that slavery ought

ety, January 27th, 1841, in the Repres Hall, Boston.

MR. PRESIDENT:

I have often asked myself, what posterity would think of the strange contest in which the abolitionists are engaged. Here we meet, time after time, newspapers are printed and speeches delivered, to prove—what? Why, that a man is a man, and that he is the only human possessor of himself. But these propositions are self-evident; and self-evident propositions, we all know, though the most difficult to be proved, are the most easily understood, because they need no proof. The mind sees their truth intuitively, without the aid of reasoning. The attempt to prove them, therefore, would be 'ridiculous, were it not for the consideration of the amazing state of delusion and vassalage to which prejudice reduces the mind when unenlightened by reason. MR. PRESIDENT:

sons, were it not for the consideration of the analyzing state of delusion and vassalage to which prejudice reduces the mind when unenlightened by reason.

The history of every age shows the truth of this assertion. At one time, we see Galileo thrown into prison by the Inquisition, because he had made some discoveries tending to confirm the Copernican system, and forced to purchase his liberty by retracting his opinions. Again, before the sacred page was punctuated, some of the Alexandrian fathers placed a punctuation mark in one of the chapters of St. John's Gospel. Chrysostom, alarmed at this terrible innovation, denounced it as a heresy; and Epiphanius declared it blasphemous, and the sin against the Holy Ghost. When, therefore, we see the control which prejudice, aided by circumstances and encouraged by self-interest, has in times past exercised over the human mind, and the tonacity with which it has held its deluded victims, stopping up the avenues of improvement, clipping the wings of genius, and retarding the progress of truth—when we see the minds whose energies have been cirpled, and whose spheres of action have been curtailed by its influence—when we see the remendous power which reformers have brought to bear against the prevailing sins of the ages in which they lived, the firm opposition they encountered, and the long and arduous struggles which preceded a better state of things—we are led, by analogical reasoning, to believe, that the contest in which we are engaged is not an unnatural one—that it is not so dissimilar in its character and measures to others which have been carried triumphantly through—that the modern champions of freedom do not savor so much of quixotism as their traducers have represented—and that the unfortunate men, whose cause they have espoused, have as just a claim to humanity as their oppressors, and like them have been created a little lower than the angels.

In all moral reforms, too, there is a striking similarity in the various passions, qualities and traits of character

In all moral reforms, too, there is a striking similarity in the various passions, qualities and traits of character called forth. The same zeal and boldness of the reformer—the same caution, distrust and timidity of the conservative, wincing at this phrase, trembling at that expression, and whining about ultraism—the same headlong fury of the rabble, who, for want of something better, would fain

Prove their doctrines orthodox
By mobucratic blows and knocks'—

the same rapid speed of truth when once elicited by reason and argument—and the same general results. How was it five years ago in regard to the question of slavery? A gloom hung over the moral atmosphere, which nothing seemingly could dissipate, save a miracle from God himself. All saw it, but no one durst expose his own breast to the pitiless peltings of the gathering storm. The pulpit and the press, instead of being faithful to their trust, were the panders to the general lust. But mind, like matter, must have its legitimate scope. How absurd was the attempt of the ancient king to chain the Hellespont! And yet not more so than the attempt of modern republicans to bridle the human mind. There are always some spirits who will resist such unnatural domination. And such a spirit was found in the father of American anti-slavery. In that dark hour, he arose to cheer us on our gloomy pathway. The shafts of criticism, and sarcasm, and denuncistion, which rang against his buckler, told only where he stood up unscathed, in his moral and intellectual might, and bearing down all opposition. The result is well known, nor does Mr. Garanson need any culogy from me. the same rapid speed of truth when once elicited by

opposition. The result is well known, nor does Mr. Garanson need any culogy from me.

The task of a reformer is far from being an agreeable one. The hidden springs which are to be touched by him, and set into motion, are not discernible to common eyes; and, if they were, few would know how to approach or dare to meddle with them. He scatters his truths among the body politic, and the effect is electrical. He is greeted at once with smiles and froms, with blessing and cursing, with culogy and abuse. Now he is almost stifled with the caresses of devoted friends, and anon he is exposed to the fury of a blood-thirsty mob. But, if it is melancholy to see some run mad, we have the gratification to behold others restored to their reason. Much may depend upon accidental circumstances for the success of the reformer, but more depends upon himself. In him are found the great qualities of the head and heart. For the burcen of proof is upon him, and he is to answer cavils, refute sophistry, and prove his propositions, while slanderers are crucifying his reputation, and assassins are aiming deadly daggers at his heart. All moral reformations have been attended with more or less persecution; but the American abolitionists stand pre-eminently distinguished in this respect. Not that those of their ranks, who have been imprisoned and murdered, can bear comparison numerically with other reformers. But the light of religious tolerators are contracted and murdered, can bear comparison numerically with other reformers. when we have been impressed and the those of their ranks, who have been impressed at the which Mr. R. has read, says that slavery ought not to be permitted in any new State; and that the arthority of Congress to prohibit the migration and importation of slaves in any of the States, does not appear to him to be even 'questionable'. Did Mr. R. mean to contradict these doctrines of Jav and importation of slaves in any of the States, does not appear to him to be even 'questionable'. Did Mr. R. mean to contradict these doctrines of Jav and Wensters. I In each what did he mean?

Mr. Jay's views were those of an 'enlightened politician' Indeed! And does the Professor mean to condemn those politicians who measure out political rights to our citizens according to the time tore of their skin? In his 'full explanation! he of course avoids the most distant infination of Mr. Jay's views in relation to the rights of colored pool. The doctrine of media about the state of the result of the short of the present does not have the professor mean to condemn those politicians' who measure out political rights to our citizens according to the time tore of their skin? In his 'full explanation! he of course avoids the most distant infination of Mr. Jay's views in relation to the rights of colored pool. The doctrine of media about the state of the result of the state of the result of the re and murdered, can bear comparison numerically with

and stalk into the midst of this assembly recking with the tears and blood of her victims, well might she exclaim, as she lifted the veil from her horris features, well might she exclaim in the language of the veiled prophet of Khorassan—

'Here, judge if hell, with all its power to daum, Can'add one curse to the fout thing I am.'

But, sir, the great characteristic of American alsvery, and that which distinguishes it from all other species of oppress due, is that hatred of the free colored man which galaxes his condition little superior to that of servitude itself. The slave escapes from the southern to the northern States, and just begins to congratulate himself upon his good fortuine as he beholds the same dreaded form, though dressed in different habiliments, baffling all his schemes and enterprises. Though his flesh is not bared to receive the lash, and his limbs are unfettered, yet he feels his idmortal mind dragged to the dust by a weight far more galling than chains, and more to turing then fetters. The grates that lead to intemperance, licentiousness and death are unbound, and his and the pressed of the destination of the southern to the northern States, and just begins to congratulate himself gath and this schemes that the control of the southern to the northern states, and in site of the receive the lash, and his limbs are unfettered, yet there are men, who, with the full knowledge of the disabilities under which some of their fellow control insane! But where is fellow cannot make they do not, with a suggist of the organic of the dast by a fend, where the same than the professed of the dast by a fend, where they do not, with a suggest of the dost by a fend, where they do not, with a suggest of the dost by a fend, where they do not, with a suggest of the same drawn which and they are the fellow control insane! But where is fellow cannot mind the professed of the dast by a fend, where they do not, with a suggest of the dast by a fend, where they do not with the difference? If you cannot raise mortals t Here, judge if hell, with all its power to damn, Can add one curse to the foul thing I am.

But, sir, the great characteristic of American slavery, and that which distinguishes it from all other species of oppressed, its that hatred of the free colored man which gakes his condition little superior to that of servitude itself. The slave escapes from the southern to the northern States, and just begins to congratulate himself upon his good fortune as hebeholds the same dreaded form, though dressed in different habiliments, baffling all his schemes and enterprises. Though his flesh is not bared to receive the lash, and his limbs are unfettered, yet he feels his immortal mind dragged to the dust by a weight far more galling than chains, and more torturing thap fetters. The gates that lead to intemperance, licentiousness and death are unbound, and he is permitted to enter them and die; but the road to the hill of science is guarded by a fiend, who sits at the entrance, hissing and gnashing his teeth upon him. The distant view is all that blesses his longing sight. The fragrance of the enamelled fields comes floating to him on every breeze, and he has the mortification to behold others plucking the flowers, and revelling in the sunny pastures. All the motives that excite in the citizen enterprise, virtue and patriotism, lie dormant in his breast. These inestimable qualities are to him mere words 'full of sound and fury, signifying nothing'—the theoretical emanations of minds with whose emotions he knows not how to sympathise. As if he was a mere beast, his animal powers alone are strengthened and indulged; but when he has once tasted the proffered cup of intemperance, licentiousness and, crime, like other rational and accountable beings, he becomes responsible for his acts, and dearly pays the penalty of violated law. Is it strange, then, that he does not stand out in the dignity of his nature, when so many of the attributes of humanity and the springs of human action are enfeebled by disease, and passied by neglect?

als of the south—that is too well known—but the dispositions of the slaveholders are spoiled by it. Accustomed to the implicit obedience of their slaves, they cannot bear contradiction from freemen; and the signal vengeance which they take upon the abolitionists caught within the precincts of their States shows how little restraint they exercise over their passions. See how they burnt a free man of color by a slow fire in St. Louis, merely because, in a paroxyam of rage, he stabbed a white man to facilitate the escape of a runaway slave! In their fiendish exultation, they mocked the dying man's agonies while the hot blood was boiling out of his mouth! And because—Lovejoy called this a cruel act, they destroyed his press; and when he sought protection from the laws of a non-slaveholding State, they pursued him, and deliberately shot him down, to show in what contempt they hold the laws and liberties of the free States. And they may tell us of their happiness and security, and that the slaves do not want their freedom; but we know nothing of the hours when they are visited by the most horrible spectres that the imagination of a guilty man can conjure up. They dare not tell us how, in the silent hour of midnight, their fitful slumbers are broken by the forms of their murdered victims, as they glide by their aching vision, and every murmur of the wind is the cry of the wronged slave cheering on his fellows to revenge and slaughter!

It is, then, to stay this torrent of vice that is rushing over us, and threatening to sweep away every vestige of that edifice the revolutionary fathers constructed with so much care and art, that we have formed the anti-slavery society. It is to lift up our perishing countrymen from the horrible state into which they are plunged by a despotism unparalleled in the history of nations. It is to give opportunity for the developement of the moral and intellectual powers of man, to save woman from the bloody lash that is raised above her shrinking form, and to restore the babe to its bereave

Nor need we be despondent. A voice comes on every wind of heaven encouraging to us, but full of terrible warning to the oppressor. The genius of British liberty, with a consciousness of being ever foremost in the cause of the slave, shows us the broken chains which fell from eight hundred thousand human beings, and tells us to go and do likewise. The voices of our revolutionary fathers, who fought long and hard for the freedom of their country, are heard repeating the same words that startled their armies of yore, 'Give us liberty, or give us death.' The free Haytien's voice is heard above the roar of the Atlantic, telling us, if we would avoid the horrors of a servile war, we must let the oppressed go free. The ancient as well as modern nations tell us of the impossibility of always holding men in bondage. Greece, though dead, yet speaketh. Though the vile herd have long since mangled her carcass, and 'strewed her ashes on the wind,' yet still her 'spirit walks abroad,' and points to Thermopylæ, and Marathon, and Salamis, as beaconfires to light the oppressed to freedom.

But, abolition is dying meany, cry the assassins of Lovejoy, and the incendiaries of Pennsylvania Hall.

fires to light the oppressed to freedom.

But, abolition is dying areay, cry the assassins of Lovejoy, and the incendiaries of Pennsylvania Hall. Dying away? As is the torrent, when swollen by rains and increased by tributary streams, it sweeps on with greater strength against the barriers that are opposed to its impetuous course. Dying away? As is the sun, when new risen it "looks through the horizontal misty air, shorn of its beams," but soon to dissipate the gloom, and smile unclouded upon the glad earth. Dying away? Impossible! Truth never dies. Her course is always onward. Though obstacles may present themselves before her, she rides triumphantly over them; and the more formidable the enemy, the more terrible the encounter, and the more glorious the victory. No—though abolition is covered with scara, and bleeds at every pore, and has been often thrown to the ground, yet, like the fabled giant, she always wakes with renewed strength and vigor to the attack; and while her infatuated enomies are singing her funeral dirge, she will rise before their scared visages, and make them cry out with Macbeth—

\* The times have been
That when the brains were out, the man would die,
And there an end: but now they rise again
With twenty mortal murders on their crowns,
And push us from our stools.\*

I am aware, sir, that many of the suggestions and arguments that have been used this evening, have been repeated again and again by others who are better able than myself to explain and defend the doctrines of the abolitionists. But I plead the necessity of the case. New truths, though as clear as the light of the sun, must be repeated often, and enforced and illustrated in a thousand different ways. But this only shows the difficulty of proving self-evident propositions when obscured by prejudice and preconceived opinions. Again, the nice discriminations and hair-splitting distinctions, in which this controversy is involved, serve to confuse the mind and obscure the truth. Some philosophers have attempted to prove the non-existence of the world and all within it. But, if we cannot prove by mathematical demonstration the absurdity of this theory, we can tell them we feel conscious of our own existence, and this is all the refutation such rhspooles deserve. Some men have also endeavored to prove the inferiority of one race of men to another upon no better grounds than a dissimilarity in their outward conformation. But this, I apprehend, is as difficult a task as the other, and merits as little notice—though it is always amusing to see the ingenuity of some abstract reasoners. And both these theories would be equally amusing, were they equally harmless. Suppose we should see a dog, or I am aware, sir, that many of the suggestions and

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### Political Action.

WM. LLOYD GARRISON:

Wr. LLOYD GARRISON:

In the Liberator of Jan. 8th, you have an editorial upon the subject of a third party, with the reasoning in which I am so little satisfied, that I have determined also to 'shew mine opinion,' in the hope that if I have not arrived at the truth in the matter, I may yet do so.

You are termed a 'no-government man.' If by this be meant one who condemns all existing hunary governments as wrong, both in theory and practice, I am with you; but it it is intended to express, and is true, that you believe human society now or ever could exist better without than with a form of government, we there must differ. So long as the human being comes into existence immature, and requires protection and instruction to enable him to become a full man—so long as the human mind is subject to disease and decay, which may at any period of life give to the propensities of his nature, the control of his moral and intellectual faculties—I believe a government will be necessary among subject to disease and decay, which may at any period of life give to the propensities of his nature, the control of his moral and intellectual faculties—I believe a government will be necessary among men; but at no time do I believe human government may be rightfully instituted, in contravention of the laws of God. Its object should be to benefit all those subject to it—to effect this benefit, an abridgement of personal liberty might at times be necessary in certain cases, were the morals of mankind at a great advance from their present condition, just as the personal liberty of a man with a diseased limb is abridged by a surgeon when the natural motions of the part interfere with its cure. Upon the principle, that the exercise of its functions being permitted, an eye seriously diseased camnot be cured, and therefore a patient thus circumstanced must be placed in a situation where the enjoyment of vision is impracticable; so must he whose organ of acquisitiveness is diseased, until it refuses obedience to his moral sentiments, and renders the man dishonest, or a thief, be placed in circumstances where that organ cannot operate, if it be desired to reform him; and so with regard to the diseased action of other organ cannot operate, if it be desired to reform him; and so with regard to the diseased action of other organs, leading to crime. Punishment is unjustifiable; we have no right to inflict it. Reform is necessary—it is our duty to attempt it, both in ourselves and our neighbor. Thus I satisfy myself of the necessity for human government, and the objects for which it should be instituted. Against all existing governments, so far as known to me, it is to be objected that they attempt to protect community by the punishment instead of reform of criminals, and thereby transcend the laws of God. Our own is the nearest right in theory, but in theory too, very distant from what it should be. Admitting this, we still must be satisfied that in practice, it differs as much from the theory or principles upon which it termine whether, in seeking to procure the abolitie of slavery in our country, it may not more speedily
be effected by the formation of a third political party than without it. You suppose it cannot—but
your reasoning upon this subject does not strike my
mind with the force you employ upon other occasions.

mind with the force you employ upon other occasions.

One great objection used by many opposed to the formation of a third party is, that it will introduce among abolitionists the corruptions of the present parties. This I do not believe. Abolitionists generally are not of such corruptible materials; had they been, they never would have become abolitionists, but would have stuck by the mass of pro-slavery feeling and action in the country, and by this course have secured the accomplishment of those selfish wishes and views, which they must necessarily abandon all hope of attaining, when they come out in favor of so unpopulaf a cause. I think such suspicion should come, if at all, from those who have charged us with being incendiaries—fanatics who would not scruple to urge the slave on to cut his master's throat.

master's throat.

You object that if moral suasion is not effectual
in accomplishing our wish, a political party cannot
be more so, and aver that it is as useless in carrying
forward our enterprise, as would be a fifth wheel to
a coach. This you have failed to make apparent to
me. I have no wish to derogate from the value and forward our enterprise, as would be a fifth wheel to a coach. This you have failed to make apparent to me. I have no wish to derogate from the value and importance of moral suasion in such a cause: the more of it that is used, the faster shall we speed; but it does not follow that political action may not profitably be added—nor that a union of the two are incompatible. There are large numbers in our country so deplorably ignorant as to suppose that the abolition of slavery would affect them injuriously in a pecuniary point of view. Hence, though opposed to slavery in the abstract, as they say, they are too selfish to aid in obtaining justice for others, through fear of pecuniary loss to themselves. The arguments and the action of an anti-slavery political party would demonstrate to hosts of these their error, and then that self-interest too,—expediency, the Deity they worship, demands a change. Disarmed of their prejudices by this means, they would not only vote right, but be prepared to receive the trrubs which moral suasion has to offer them. But this is not all, Slavery exists only through the will of the whole people of the U.S. as a community, expressed by our Constitution, and enforced by the physical power of the nation. It is not the wickedness of the hearts of those who buy, sell, and use human flesh, which alone establishes and perpetuates it. It is the wickedness of the whole people, who have united in governmental institutions, and are pledged while adhering to them in their present form, to sustain the power of these robbers, to plunder their oppressed vassals; for suppose the slaveholder had only his own physical power to support his authority over 5, 10, 100 slaves, how long would they continue in servitude? Not an hour! Here the third party possesses an argument of great efficacy, in bringing politically to our assistance the large numbers who admit slavery to be wrong, but see no reason soly they should interfere, or how they can interfere. While we endeavor to convert the slaveholder's heart,

this means, whom moral suasion alone would be

this means, whom moral suasion alone would as reach.

Again, by the exhibition of the inconsistencial those who profess to believe the truths of the American Declaration of Independence, but she practice or upbold in others the practice of the season mittees of American slavery, and by offering a diagonal content of the season of the season of the example in itself, a third party may do need. The teacher of gymnastics does not place the better than the season of the season of the season of the teacher of gymnastics does not place the better than the season of the season of the season of the which his pupil is to surmount at the first tends to the accomplishment of lesser feats, and is learner soon has confidence to attempt, and is learner soon has confidence to attempt, and is learner soon has confidence to attempt, and he would have relinquished all hope of progress, in deeps, as they actually were, impracticable, and he would have relinquished all hope of progress, in deeps, so may the third political party offer to the deeps. So may the third political party offer to the she is a proposed to him at the outset, would have relinquished all hope of progress, in deeps, so may the third political party offer to the she progress be onward.

The whole system of slavery exists as the cature of law, and that law directly, at variance in the principles upon which it is founded, and is an only because it is opposed to the will of Gol, be because it operates injuriously upon all the parts concerned, and is so gross a violation of the presence of the season of the presence of the summator of slavery, who would not be benefits intended to be cured by the adoption of this law. It is within a province of a third party, then, to appeal to the schish feelings of individuals, and by this means to take the intended of large numbers in withdrawing the support which government gives to the continues of slavery, who would not be wrought upon by considerations of justice and benevolence alone.

Moral sussion sims to convert the hea

of statery, who would not be wrought upon by one siderations of justice and benevolence alone.

Moral suasion aims to convert the heart of the slaveholder, and his pro-slavery supporter. An ast ti-slavery political party bids it God speed, and tempts meantime to erect out of the political pore of both converted and unconverted, a battering not knock down the walls behind which share fine entrenched. The reason men adhere so tensorally to existing porties is because each believe to existing porties is because each believe to existing porties is because each believe that a third party may more readily that the mass to act politically against slavery by powing the incompatibility of its existence with a interests of individuals, than for moral suason a convert it to act from disinterested motives alone. The first seems to me to be the work needed for the emancipation of the slave—the latter for the of the master and his abettors.

In your editorial which called my attentions.

of the master and his abettors.

In your editorial which called my attention in this subject, you say the leaders in this Quinze crusade, when calling conventions, are careful non strict the terms of their invitation to those who are in favor of a third political party. This may be to so fair as I am informed at the East, but the charge is erroneous as applied to Western abolitionists. We know no leaders here. A convention was accently assembled at out State capitol to discuss the question among others. The call in the Philathrophst which convened this meeting expressly is vited those opposed to attend. The first resolute which passed that body was the following:

Resalved. That all persons who hold to the dec

Resolved, That all persons who hold to the ductrines of immediate emancipation as advocated by the litionists generally are invited to take scats in the convention.

Neither is with us any attempt to drag indults als to the polls, whose consciences would not also them to use the elective franchise. Differences opinion exist among us, but no man, (or part) is tempts to lord it over the conscience of another. opinion exist among us, but no man, (or party a tempts to lord it over the conscience of another-Our convention was a most interesting and imparant one. On a test question in reference to a policy of forming a third party, the vote wood is to 16. Some who will never vote again, as he lieve, for a pro-slavery candidate, are still opposed though few in number; and there are few, this who would not willingly drop the third party, if a undoubted assurance could be given that exists parties would offer us unexceptionable candidate. That demagones and ambitious men will stress take advantage of the formation of a third part, and to pollute it by obtaining the falsification of principles to secure individual aggrandizental believe. This being an abuse, is no arguest against the use of such means. As well might a abstain from agitating the anti-slavery question is cause men might introduce themselves as lecture merely to obtain a pecuniary compensation for the services, or to pervert the use of funds intendeds the cause to their own private ennolument. It his subject, it is evident that differences of one exist, and are likely to continue, among Amera abolitionists,—honest differences among honest me who are equally zealous for the attainment of a versal liberty to man. Let us pull together view can, and pull amicably when we separate, it take hold of the different points which the chade to be removed presents to our grasp. The use cast for the Birney ticket' is no criterion-by vint to judge of the strength of the third party in 0s. Some to my own knowledge, how many I cans cast for the Birney ticket's no criterior winto judge of the strength of the third party in 0s.
Some to my own knowledge, how many I cans
say, withheld their support from that tickt cat;
dissatisfaction with his course as a member of 2s.
Executive Committee at New York, and 60 st
vote at all. Many who voted for the other catdates will never cast a pro-slavery vote sgin.

Yours respectfully,

Oakland, O. Jan. 28, 1841.

Hampshire County. No. 2.

NORTHAMPTON, Feb. 8, 180

DEAR BRO. GARRISON:

On the 27th ult. was held the annual meeting the Hampshire County Abolition Society. A set account of its proceedings may not be uninterest to your readers.

The attendance was very small. The Execute Committee (who, as you learned from my last less have been doing little more than retarting the cause during the past year,) were permitted to see without even presenting a report of their dors and some of them were reappointed.

There were no resolutions respecting the days the church, no rebuking of the pro-slaver day of this County, and no efforts made to increase funds of the Society. The great object of the ciety, as it appeared in the meeting, was to sparthise with that class of men who have acted dury
the past year with the pro-slavery parties and clast
es; and to denounce those abolitionists, who list
yourself, tell the truth plainly. The Society is of
der the direct influence of the whig party and is
Congregational churches; and will not advance is
farther than will secure their approbation. But
the following resolution was rejected by the tes
ness committee, and afterwards by the Society.

\*Resolved, That the base subserviency of he regreat political parties in the Union to the slave meats at the south, is disgusting to the philasthesis and patriot, and deserving the unqualified condensation of every Christian and friend of human rights a New-England.\*

and patrios, and desarving the unquant ribus New-England.

The only objections urged against the passivithis resolution were, that the language of a harsh, and that it censured our brethren wish longed to those parties.

I ought in justice to say, that a respectable nority opposed the cringing policy of the New Every reader of the Licherator, so far as lar squainted, was found in the minority.

So far as new organization sympathies with slave, it has my sympathy; but I am compaisant that me new organization of Hampshire Conjudging from its proceeding for the past year, it is a state of the cause of abolition. The evident daily coming before me are fast convincing and new organization never will do any thing the new organization never will do any thing the unholy harmony of the Congression of the Cong

In some instances, they (the lecturer) layer ed to occupy the Subbath—often, and indeed monly, on Subbath evenings. In one or two interests we have been obliged to suspend our stated in meetings for them; and in other instances have done so, if a good deal of importantly between the carry the point with us.

The instances in which he broke over the gener-

orie fact. One of the churches, before whom that sermon One of the churches, before whom that sermon res preached, has been accustomed annually for its Sabath evening before election to suspend maleconce and prayer-meeting, and make year for a discrease, and leading and influential members of, contest, and leading and influential members of courches have attended, and taken part in those these Indoor instance, if not more, a celebrat-nesses of the first church presided in the medi-ation of the first church presided in the medi-al first against Sabbath evening whig caucuses; as information of the thought of adjourning frence meeting for the accommodation of a of the slave!

of the slave! Your brother in Christ,

ABEL BROWN. P.S. The editor of the Massachusetts Abolition P.S. The editor of the Massachusetts Abolition-is mistaken if, in his reply to or notice of my let-be intends to say that more than half of the legisle from the Hampshire-County Abolition city to the Albany Convention, were in favor of third party. My statement was correct. I was

Correspondence of the Journal of Commerce. WASHINGTON, Tuesday, February 6th.

MASSINGTON, Lucsday, reordary 6th.

Mr. Coope, of Georgia, continued his speech, bean vesterday, on the subject of negro stealing, as
pied 89 Mr. Giddings, of Ohio.
The question pending was on a motion of Mr.
The question pending was on a motion of Mr.
The question pending was on a motion of Mr.
The question pending was on a motion of Mr.
The question pending was no a motion of Mr.
The question pending was not maked to the Seminoles, by General Armi-

end. Mr. Giddings had asserted and proved, as he said.

Mr. Gildings had asserted and proved, as he said, by public documents, that the Florida war was circly kept up by the Georgians, who were always on the watch to steal Florida negroes.

Mr. Cooper, in the course of his reply, had said that cursus of Maine had stolen negroes from

Georgia.

Mr. Kvars, denying this, declared that persons allow themselves citizens of Georgia, had kid-

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a littlestir nd I hope it have suff-months for as are sp

Mr. brans, denying tims, declared that persons calling beaselves citizens of Georgia, had kidnapped negroes in Maine.

This gave use to some long and unimportant explanations to-lay. Mr. Evans insisted that no citizen of Maine had been guilty of stealing negroes from Georgia—there were no facts to prove it, and no one acquainted with the circumstances believed

Mr. Cooper also charged that citizens of Ohio had

Mr. Coper also charged that citizens of Ohio had solen negroes belonging to Kentucky, not for the purpose of emancipating them, but to get a reward fees their inasters for their restoration.

Mr. Cooper made many remarks, as did Mr. Giddings yesterlay, similar to the old abolition delates. The House found to-day that they were sliding into a regular abolition discussion. Mr. John Q. Adams was on the watch for topics and opportu-

may to reply.

Many attempts were made to break in upon the range of discussion and put down those who tool part on the score of irrelevancy. But they amount Mr. Wise, while Mr. Cooper was speaking, rose

Mr. Wes, wine are Cooper was speaking rose and said it was evident that this discussion would lead to impleasant results, and he proposed its post-posement—but without its effect.

Mr. Black, of Georgia, obtained the floor, and Mr. Black, of Georgia, obtained the floor, and

Mr. Black, of Georgia, obtained the floor, and task erea a more extensive range of remark. Mr. Rayner of N. C., begred him to desist, saying that many members would be provoked to reply, and that the South would be abused by many members on that floor. It was plain to every one that, if debates of fair sort could be tolerated, the House had effected no good purpose by the famous abolition gagnetics.

ing to break out into a blaze. Mr. Bynum declared that it was a most important discussion,—one that was necessary to show where the South stood, and, therefore, if Mr. Black dropped it, he would take it

Mr. Black was proceeding to show how free blacks Mr. Black was proceeding to show how free blacks were treated in the Northern States; he read varieus laws of the Northern States, showing that the free blacks there were not enrolled in the militia, were not elligible to office, were not allowed the elective franchise, and, in short, possessed not even an applogy for freedom. He went on to recite the various and continued outrages perpetrated in the North on the free persons of color, and on those who befriended them,—told the story of the Camaan school, &c. &c. Mr. Wise interposed and earnestly protested, as a

thern man, against this course of remark ut, says he, must Southern members abuse the theor not placing free negroes on an equality

had enough to do at home, in their own States, if their design was to clevate the negro race to an equality of civil and social rank with the white race.

lawing brief account of this discussion;

lawing brief account of this discussion;

The house then went into committee of the whole, and Mr. Cooper, of Georgia, concluded his remarks on the subject of slavery and abolition, in reply to Mr. Gidding. There was a slight passage at arms between Mr. Evans and Mr. Cooper, in relation to the difficulty between Maine and Georgia, growing out of the escape of a slave. The facts in the case are variously stated, and, I know not where the blane rests; but, in a controversy of any sort, Mr. Cooper is a mere child in the hands of Mr. Evans. Mr. C. spoke for two hours, and was succeeded by Mr. Black is one of this colleagues. Mr. Black is one of these frantic declaimers who mistake opprobrious epithets for wit, indecent abuse for severity, and basistrous nonesne, delivered with the gesticulation

ose epithets for wit, indecent abuse for severity, and bestrous nonsense, delivered with the gesticulation of a maniac, for impassioned eloquence. Mr. Gidding's speech vesterday, was ill timed, injudicious, abounding in false representations, and unredeemed by a particle of good sense or good taste. But it was wisdom itself compared with the insane balderdash uttered by Mr. Black to-day. Clenching his fix, and turning to Mr. Giddings, with his face inflamed with rage he said—

Let the member from Ohio come to Georgia and avow such sentiments. Let him come to my county and talk in this strain, and we will show him the mercies of Lynch law. We will give him an elevation such as he never dreamed of. We will give him

The House could not stand this sublime climax, and the Hall resounded with roars of laughter. He spoke for more than two hours, and no other man could have uttered the same quantity of nonsense and benches it is not some could be the could be compared to the country of nonsense and benches it is not some country. and bombast in any equal space of time. I have merer seen a person with a mind so perverted, and a head so thick. He sees every thing indistinctly, and through a false medium. But this is his last session in Cougress, and I trust he has made his last speech is that body.

### Dayton Rioters.

King Mob still reigns triumphant in Dayton. A few mights since, the residences of several colored families, and a meeting-house which they have lately erected, at considerable expense, were burnt. Yesterday about 20 of the sufferers passed through this place, seeking shelter. Where they will find it we know not. An examination of the persons concerned in the

An examination of the persons concerned in the rot of last week, wherein one of their number was killed, has shown that the attack upon the abolition meeting at 0r. Jewett's and that upon the colored persons had no counexion with each other. The Dayton papers certify to the respectability of the persons who visited the colored family, as they say, for the purpose of seeing a white woman of ill fame. They must have a low standard of respectability in Dayton. No wonder their town is cursed with mobs.

mobs.

Is it not time that our Legislature should provide some protection to our claims—to the whites at least, who are as liable as others to suffer? Such a law as that introduced by Mr. Foote, some years since, making towns and cities liable for property destroyed by mobs, is loudly called for at the present time. Will not the people see the necessity, and petition the Legislature for the passage of such a law?—Xenia Free Press.

dati-Slavery. Abby Kelley lectured on Sunday evening lest, to a full house in this town, on the sin statery. Abby always speaks to the purpose, and is always and with attention by the friends of freedom and amanity.—Lynn Record.

# THE LIBERATOR.

FRIDAY MORNING, FEB. 19, 1841.

Bunker Hill-Concord-Lexington-the watch-words of Liberty! the pride and boast of America! They were true to the cause of freedom in the revo lutionary struggle,-foremost in seeking to rid the in which so little interest is felf in the emancipation of our enslaved countrymen, as these! But there is another fact, connected with the state of things in Lexington, which is equally disgraceful and monliberality, be it remembered,-have onthoritatively decided that the subject of slavery shall not be disaffection had they for the memory of Dr. Foller, that when it was proposed to them that our Unitarian broiber, Samuel J. Mar, should deliver his admirable Eulogy upon the Life and Character of Dr FoL LEX in their house, they scornfully refused even to enteriain the proposition, because Mr. May was en ab-olitionist, and they knew that he would do ample justice to the anti-slavery sentiments and labors of their deceased poster! What degradation of mind! wha: inhumanity of spirit! what rank injustice to the illustrious deed! One thing is certain. Had Dr. FOLLEN lived, and had they behaved in this manner toward the great moral enterprises of the age, be would sooner have cut off his right hand, or pleeked out his right eye, than to have remained with such a people; and we marvel that any man, who calls timself a christian minister, can be found to occupy the pulpit under such circumstances-for he must s ferance, not as the Lord's freeman, but as a spiritual slave, to do the bidding and suit the depraved taste of

There are, however, a few choice anti-slavery spir its in Lexington, and the number we hope will in crease till a higher and holier enthusiasm in the caus of liberty shall prevail throughout the place than the which characterized it in time times that tried men's souls.' We have recently given one lecture in the Baptist meeting-house in that town, which has increased the desire among many to hear still further on the subject:

It was our privilege to lecture at Danvers, New Mills, on Sabbath evening last, to a densely crowded audience, in the Universalist meeting-house—a house, to the praise of its proprietors be it told, that has never been shut against the advocacy of the anti-sla very cause, not even in the troublous times of mob acy in this Commonwealth. A few years since the Daptist meeting-house in that place could be readily obtained for this purpose; but its doors are now closed by the evil spirit of pro-slavery, and Liberty and Humanity knock at them in vain for admittance We understand that this is owing to the bad influ ence of two or three individuals connected with the church or parish, which influence ought to be made powerless at once by the free and humane action of the members. To close any house to the anti-slavery cause is to open it to slavery—for there is no neutrality in the matter—and is an act alike anti-christian and anti-republican.

AT Since the above was in type, we have receiv d the following letter from a friend in Danvers, by which we are happy to learn that our lecture made a favorable impression upon the minds of those who listened to it. We pant for the arrival of that time when all the people of Massachusetts shall proudly rally, as one man, under the stainless banner of mode the dupes of southern taskmasters. If they mean to be freemen, and to have their rights acd lil erties protected, and their interests as freemen promoted, they must make no compromise with slavery, which is their deadliest enemy.

DANVERS, (New Mills,) Feb. 15, 1841.

I rejoice that you have been permitted to deliver to the people of this place your very excellent address on the subject of slavery; and I am happy to inform you that it met with a most admirable reception.

Many of those who composed your immense suddence
went away with altogether a better opinion of yourself than they had proviously entertained. I have conversed with many of your hearers, who had al-beyond her constitutional boundary, her orbit by and ways been impressed with the idea that you were an in which she moves, that his statements will return infidel, and they seem now to be perfecily satisfied, that you are as far from being such, as light is from

themselves very conspicuous in dealing out epithets

My soul is moved to a high pitch of indignation at
egainst your moral character, were very much pleased,
the base stabs upon your character, and at the idiocy with your lecture, and they now lonestly believe Mr. of a public, calling itself intelligent and refined, Garrison is a Christian. I have seen but one man that could work itself to that pitch of credality newhich has spoken discrepetfully of your lecture, and he, by the way, cares but very little about any thing, except it is to get money.

I cannot help mentioning one thing, which shows

jecis. Now this same person, a few years ego, vio-lated the chastity of a respectable young lady, in consequence of which she became the mother of an ille-gitimate child. Brother —— observed—if brother Garrison has no better opposers than whoremongers and adulterers, he has not much to fear. Brother — informs me that your lecture has had an exrellent effect. A certain man, a member of the Bap-tist church in this place, (and who has intherto stood aloof from the anti-slavery enterprise,) was so struck with your reasoning and with your appearance, that he has come out a decided abolitionist; and now very much regreis that the Beptist meeting-house wa

closed against you.

You have certainly lessened much of that bitte rejudice, and allayed much of that unboly feeling, the anti-slavery platform entertained by both parties which has been exercised toward you and our cause. It must be gratifying to you, and it is no less gratifying to us, to know that your labors here have

May the Lord bless all your efforts, and sustain you in all your undertakings in behalf of the oppressed ! Yours for the slave,

We desire to call attention to the series of so cial anti-slavery meetings that are in course in this city. Seven have already been held. The next will be at the lecture room of the Chardon-Street Chap el, on the 22d.

el, on the 22d.

These meetings have been deeply interesting, a ought to be more numerously attended.

In Russia, if a carriage is driven over any person and hurts him, whatever may be the merits of the case, the horses are forfeited to the Crown, and the driver, if a Russian peasant, is sentented to be a soldier.

Essex County Convention.

Verily, another Anti-Slavery Conventi

Georgetown, the theatre of many a hard, yet near a Georgeson, the state of the second anti-slavery fortress in the county, and from its high tower the flag of Liberty has proudly waved from the first commencement of the way. About online of Old Essex '—the neble remnant of the old organization, tried and true -all hall! Bound to you by the strong ties that bind the hearts of friends land from the oppressive rule of the mother country,
—but what or where are they now in our second
great struggle to obtain just and equal rights for all
who dwell on the American soil? It is a curious

Questions. Questions, vital to the interests and integand humiliating fact, (and how will the demon of sla-very exalt at the announcement!) that there can scarcely be found three towns in the Commonwealth of Massachusetts which are so little abolitionised, or in which so little interest is felf in the emancipation wheels of reformation will be found too tardy, and Cod, taking the work into his own hands, will strike down the fell monster at a single blaw; yet you we ever-to-be lamented Foller expected to preach, which was consecrated to the cause of religion and liberty, is boiled and barred as effectually against the anti-slavery enterprise, (and we believe are the same of the same o of temperance also,) as any in Savannah or New-Orleans! The 'worshippers' (!) in that house,—making the highest pretensions to christian Caraits dauger, and clear our own garments from the blood of souls. But, come emancipation in whatever way it may, come it must. Slavery must be done The decree les gone forth, and cannot be an ste immortal beings, crowning them with majesty in his own dominion, stamping upon them the impres of Deity, and suffer man, the moment he has con pleted his work, to transform them into things? The idea is absurd. Yes, liberty will soon be proclaimed The prison-doors will soon be opened—the captive will soon go free. Although clouds, awfully portentous, seem at present to hang around our horizon the dawn of a brighter day is at hand; but I welcom the convulsion that shall sweep the heavens, and usl er it in. Once more I say, let there be a mighty universal rallying on the 25th. Farmers, mechanic tredesmen, come from the woodland, the workshop and the counting-room. Come from every town and village. Come, not by scores, but by hundreds, and show to our opponents that abolitionism is indeed go ing down-down east-down west-down ever where into the breesis and consciences of the people

Ceorgotown, Jan. 15, 1841.

# We hear from all quarters that the defamatory le

ters which were sent to Joseph Sturge, of England by this individual, excite unmingled disgust, if not in all cases absolute amozement, wherever the extracts from them have been read. It is a declaration of ho ly writ, that the cunning shall be caught in their own rafliness, and the counsel of the froward carried headlong; and we have never seen it more strikingly con d than in the present instance. The following extract of a leiter from an ective and influential ablitionist in western New-York shows how Mr. Colver's conduct is viewed by some in that section of the country. The writer speaks in severe terms of our transatlantic friends, who can allow themselves to be duped by Mr. C's misrepresentations. We trust they will all get their eyes open in due serson.

My DEAR GARRISON:

How rages the battle with you in Massachusetts Are you strong of heart? Amid all your trials, I hope your heart does not falter, nor your faith grow dim. It is true now, as in the days of the Savious that he that ' liveth godly in Christ Jesus shall suffe persecution.' There seems to be no doubt about it ven in our day. Men will shrink from living as they ought, and, consequently, shun reproach; but h that takes up his cross, and follows Jesus, determined to be his disciple at all hazards, will find himself sar ounded by influences not altogether the most holy o loving. I had prided myself that I could read human char

acter preity well; but I have yielded the point since the Colver developement. I am now convinced that I was an ignoramus, instead of a sage. To be sure, I did not doubt the virulence of your enemies, no their skill in affixing it to the shaft they designed t shoot. I had long ago made up my mind in respect to Mr. Colver. I looked upon him as you had long looked upon him, as a man not any too scrupulous in the use of means to accomplish the overthrow of any one that crossed his path, or who, in his estimation suppose that he would be guilty of wholesale false-hood to accomplish his ends. Truth has a substanthey conclude to dispense with the substance, calcu-late upon keeping the shadow for their convenience. A man must be but little above stultification who acts as Mr. Colver has done. He has so far leaped upon his own head. It must be so, or else the 'dear British public' are a 'Bull'-nec'ted set. Such nts will open the eyes of your former friends arkness. movements will open the e

public,' that can entertain such nonsensical and wicked stuff as Colver has doled out for the gratific how exceedingly conscientious some folks are at certion of their taste for gossip. No! I am ashamed of
tent itimes. Two pews were neited or secured, so that
no one should occupy them. The young man who
secured the pews made this observation: that 'Garrison was too immoral a man to lecture on moral subto charge you with being an infidel? It'so, let them go-your enemies can make capital out of such friendship. I would I stood before a British audience, with a chance to expose all this fulsehood and foggery.'

## Letter of Gerrit Smith.

We intended to accompany the letter of Mr. Smith addressed to the editor of the Friend of Man, (see first page,) with some comments of our own, but are hurried off to attend sundry meetings in a distan part of the State. The spirit of the letter is excellent but it seems to us that the reasoning is loose and in consistent, and that the proposition for a reconcilia-tion of the friends of the old and new organization not any more feasible, with the present views

## In a recent debate in the House of Representatives

(Congress,) Mr. Black of Georgia, with clanched fist, and free inflamed, threatened Mr. Giddings of Ohio with the mercies of Lynch law, if he would show simself in Georgia! It is said that the House reounded with roars of laughter at this ebullition of malignant fury. Under other circumstances, a smile or a laugh might be tolerated; but when such language is uttered, not sportively but in earnest, on the floor of Congress, by a member from Georgia, in con-nection with the subject of slavery, it means all that it says, and there is no bluster about it. The House old have listened to it with indignation and hor or. But they seem to regard it as a very funny affair that no man may exercise freedom of thought and speech at the South, in opposition to slavery, except at the peril of being lynched instanter!

Letter of Judge Jay.

The Letter of Judge Jay, which we have inserted in the preceding page, is a nobly indignant and eloquent vindication of the anti-slavery character of his venerated father, and is deserving of the highest commendation. How indescribably mean and despicable appears the conduct of Professor Reuwick! The editor of the American just seemarks, that, to proprinte the living, nay, more, to gender pleable the fell spirit of slavery, the truth of hisiory, and the beauty, purity and unity of such a character of Jons Jax, is to be sacrificed. Of the part taken in this immolation by Professor Renwick, we do not permit ourselves to speak. The indignant feelings of a son defending an honored father's name, forbid any interposition on our part. position on our part,"

From the Advocate of Freedom. The Annual Meeting of the Maine A. S. Socie-

The Annual Meeting of the Maine A. S. Society and the Maine Ma leave it to be decided and carried into execution in a conventional capacity. This leaves all, of what-ever views on this subject, vigorously to prosecute the objects of the Society without the least embar-

the objects of the Society without the least embarressment with this question.

The Society is considered as standing upon the
same ground on this subject as that on which it stood
last year. It asserts the duty of voting for the slave,
but leaves the manner of doing it to be settled elsewhere. On this ground all true abolitionists, it
would seem, might harmonize, and we have no doubt
they will.

they will.

On the question of our foreign relation, it was undoubtedly the very general wish to become auxiliary to the American and Foreign Anti-Slavery Society, but out of respect to the feelings of several individuals, it was unanimously agreed to remain independent the present year.

## From the Pennsylvania Freeman.

Massachusetts Annual Meeting.

The old pioneer Society held its ninth annual meeting on the 27th and 28th ult., at the Marlboro' Chapel in Boston. The last Liberator gives the details of its proceedings, and copious extracts from the Report of the Manngers. As was to be anticipated, it appears have been a highly interesting meeting; and its the Managers. As was to be anticipated, it appears to have been a highly interesting meeting; and its resolutions, and the whole tenor of its proceedings, speak in the clear and fearless and uncompromising tones which we expect from the tried and true-hearted veterans who rally around the first standard of immediate emancipation ever planted in full view of this slavery-cherishing nation.

Old Massachusetts yet Retains her earliest fires,'

Retains her earliest fires,
nor are they likely to go out while that faithful band
survives, which is now watching and feeding them.
Nearly four hundred names are recorded on the still
imperfect roll of the meeting, nor need we add that
among them are some of those most prominent on the
list of American abolitionism. Garrison was there,
and Francis Jackson, and May, and Loring, and Sevall, and Quincy; and there was 'Father Sprague'
with youthful feelings still warm under the gray
locks of age, and ardent zeal tempered and guided,
but not quenched by the cool wisdom of years; and
Abby Kelley was there; the Westons and Chace,
and the bold 'Reformers,' Wall and Bassett; and
there was young Paul, dark-hued, but endowed with
mental and moral 'qualities that 'give the world assurance of a man'—new as yet to public activity, but
no novice in the cause; and with these, numbers
more, no less worthy to receive the blessings of them
that are ready to perish.

Seventh Annual Meeting of the Vermont A. S. Society.
This meeting was held at Brandon on the 13th and

This meeting was held at Brandon on the 20th and 14th ult.

The attendance was much larger than had been expected; indeed, considering the state of the roads and bridges so soon after the sweeping flood of the preceding week, it was very large. From points near and remote—up from the deluged vallies, and down from torrent-ploughed mountains; through mud and half-melted snow-drifts and inundated and deep-gulinders on wheels and on runners and on foot, half-melted snow-drifts and inundated and deep-gui-lied roads; on wheels, and on runners and on foot, came in the friends of the slave, and the gathering which they formed was cheering to behold. They held three sessions on the 13th, and on the 14th only two, owing to the fact, that the deep interest felt in the discussion which was going on, prevented any ad-journment for dinner, and carried on the session as near to sunset that an hour's, intermission brought us to the evening.

### Capital Punishment. EXTRACT FROM DR. ELKINTON'S LECTURE

'It appears to me to be a monstrous stretch of hu-man power on the one hand, and an evidence of our imbecility on the other, to destroy life as is now the fashion, within the walls of a prison, where no effect is anticipated from the dreadful example on others. "It appears to me to be a monstrous stretch of human power on the one hand, and an evidence of our imbecility on the other, to destroy life as is now the fashion, within the walls of a prison, where no effect is anticipated from the dreadful example on others. While, however, I hail this change in our laws as one step towards the total abolition of capital punishment, is it not, abstractly considered, essentially a vindictive act, an act of personal revenge on the criminal? It is shard, my lord, that I should die for stealing a horse, said a criminal in England to one of his Judges. 'You do not die for stealing a horse,' said a criminal in England to one of his fudges. 'You do not die for stealing a horse,' said a criminal in England to one of his fudges. 'You do not die for stealing a horse,' said a criminal in England to one of his fudges. 'You do not die for stealing a horse,' said a criminal in England to one of his fudges. 'You do not die for stealing a horse,' said a criminal in England to one of his fudges. 'You do not die for stealing a horse,' said a criminal in England to one of his fudges. 'You do not die for stealing a horse,' said a criminal in England to one of his fudges. 'You do not die for stealing and horse,' said a criminal in England to one of his fudges. 'You do not die for stealing and horse,' said a criminal in England to one of his fudges. 'You do not die for stealing and horse,' said a criminal in England to one of his fudges.' You do not die for stealing and horse,' said a criminal in England to one of his fudges.' You do not die for stealing and horse,' said a criminal in England to one of his fudges.' You do not die for stealing and horse,' said a criminal in England to one of his fudges.' You do not die for stealing and horse,' said a criminal in England to one of the wide of the wide of a bull and prompt attendance. The cause of should the fudges of the wide of the wide of a bull and prompt attendance. The large of a bull and prompt attendance. The large of a bull and prompt attend

CAPITAL PUNISHMENT is undergoing its annual discussion in our legislature, and will sconer or later have to yield to uncrisonment for life. We are fully convinced, after long deliberation, that capital punishment is impolitic, and in the present state of public sentiment, impracticable. It is already impossible, in many cases, to get a jury to convict, where death is the punishment; but in which conviction could be readily obtained, if the punishment were imprisonment for life. A law to be useful must be practicable.—Lynn Record.

Horriste The ball last night, at the St. Dennis Street Assembly Room, had just terminated, the when a most bloody scene took place. Mr. Jean Beptiste Faure was on his way home from the ball, which was given under his superintendence, which he was attacked with a cowhide by one Sammel P. Sackett. Mr. Faure took shelter in an office under the ball-room, whither he was followed by Sackett, who again attacked him, and inflicted several wounds with a dirk upon his breast and head, of which he died in a few minutes. It is not known that the slightest provocation had been given by the deceased. Sacket fied almost immediately, and has not yet been taken.

The Sheriff offers a reward of \$1,000 for the apprehension of Sackett.—Natchilothes Herald, Jan 9.

The U. S. schooner Flying fish, G. Sinclair, commender, arrived on Saturday last, 35 days from the Fijii Islands, amongst which the squadron have been cruising for the last three months. The remainder of the squadron sailed four days before her, for this place, and may be hourly expected. Captain Sinclair informs us of the distressing intelligence of the morder of Lieut. J. A. Underwood, and Midshipman Wilkes Henry, a nephew of Capt. Wilkes, in a most treacherons manner, by the natives of Maiolo, one of the Fijii group. These unfortunate officers having gone aslore with but a few men, were attacked and killed almost instantly, but not until they had shat four of their assailants, who were the very men that but a few minutes before they had employed in tracking boats over the reef. The men with them were wounded, but escaped.

The squadrour's boats being near, immediately pulled in and commenced a well-directed fire upon the savages, under cover of which Lieut. Alden and brought off the bodies, which were entirely stript. Had not the natives been fully occupied in carrying off their own dead, their bodies would have been taken away and devoured. This occurred on the 25th of July. Capt. W. immediately made preparations for attacking their town and fort, which the savages considered impregnable. The seamen were landed, and a fire was opened upon it, but without much effect, until a rocket, or 'flying spirit,' as they called it, set fire to their town and created great consternation. It was finally carried by assault.—The natives fought well, and even stood a charge of bayonet, but were finally beaten at all points, seventy or more killed, the fort and town burnt, their plantations destroyed, and the island laid waste. The natives of these islands have always been moted for their ferocity and treachery, and cannibalism, characteristics which it seems they fully retain.

Gen. Harrison. The President elect arrived at Baltimors on Saturday last and has been received on

racteristics which it seems they fully retain.

Gen. Harrison. The President elect arrived at Baltimore on Saturday last and has been received on the whole route from Cincinanti, with unanimous testimonials of respect. Along the Ohio thousands turned out to welcome and cheer him, and flags and banners were displayed from every village on the passage. Upwards of forty thousands people assembled on the banks of the river at Pittsburg when he arrived there, and the next day he met the citizens at Concert Hall, where he replied to addresses 3000 ladies paid their respects to the old hero, whom he met at the Hall and among them a lady with whom he had exchanged a lock of hair in 1794. At Brown-ville, where he arrived at 11 o'clack at night he was met by 2000 of the citizens. He was enthusiastically received by the Pennsylvanians. At Uniontown 1500 old sodiers met him, and the greeting was most user by 2500 of the citizons. He was enthesistically received by the Pennsylvaniaus. At Uniontow, 1500 old soldiers met him, and the greeting was most cordial. Here, as in other places, he addressed the multitude in appropriate remarks. At Baltimore and Washington he was received with great demonstrations of joy.

tions of joy.

Painful Report. We find the following paragraph in the St. Louis New Era, of the 28th ult.

A report was in circulation yesterday, brought by a traveller, of a tragical occurrence at Litte Rock, Arkansas, which we hope may prove erroneous. It is stated that in a rencentre between Wharton, and Elias Rector, and C. F. M. Noland, the latter was killed, and under circumstances of aggravation which created much feeling against the surviving parties.

Mr. Noland has been a conspicuous member of the whig party, and was universally respected as a high-toned, honorable gentleman. The Messrs. Rectors were conspicuous members of the Van Buren party, filling offices of trust under the Government, and exercising much influence in the State. We still hope there may be some mistake about it.

Orange Scott has been compelled from ill health, to eave his pastoral charge in the city of Lowell, and has retired to Newburg, Vt.; where he wishes all lewspapers and letters intended for him, directed.

There have been two thousand six hundred and eighty-eight applicants for the benefit of the insolvent laws in Baltinore within the last four years, making on average of 672 per year!

A boy was so squeezed by the crowd at the Phila-delphia Bank on Friday, that his life is in danger.

Tea from London. The Sampson, from London as on board one thousand and ninety-two chests of

DIED-In this city, on Thursday, Feb. 11, of con-sumption, Catherine, wife of Simpson H. Lewis, aged 25 years. Furewell, worthy and deer friend! for thou has

Farewell, worthy and deer friend! for thou hast gone to that celestial city, from whence no traveller has yet returned. Deeply we feel thy loss, but yet we mourn thee not; for blessed are the dead that die in the Lord. Possessing that faith in the Lord Jesus Christ—that true and undefiled religion, that fadeth not away, and leaves not a vestige of doubt remaining—thy spirit has winged its way to the paradise of joy, where sorrow shall not meet thy eye, nor affliction ever enter. Peace and happiness attend thee, and angels lead thy way! Thou was antiable in disposition, affectionate in friendship, and an ornament in the society of Christians; but, as the flower fadeth, and withereth away by the winter's blast, so wasted away thy life, by the lingering blight of disease, to its mother each; and as pain racked thy form, not a murmur escaped thy lips, but patiently awaited thy Master's call, bade adieu to all around thee, welcomed death, and crossed over safe to that happy shore, and death, and crossed over safe to that happy shore, and thy good works shall follow thee. Although gone, yet ever shall thy memory rest with us who hope to meet thee in the paradise of God,

Where the wicked cease from troubling, Where the weary are at rest, Where the good repose in quiet With the faithful, ever blest.

## NOTICES.

ESSEX COUNTY A. S. SOCIETY.

A QUARTERLY MEETING of the Essex County Anti-Slavery Society will be held at GEORGE-TOWN, on Taursday the 25th inst. at 10 o'clock, A. M. in the Baptist meeting-house. Let the friends of freedom, ONE AND ALL, rally is in times of old.

W. L. Garrison, and other advocates of the couse

may be expected to be present.

JAMES D. BLACK, Rec. Sec.

DANVERS, Feb. 8, 1841.

ANTI-SLAVERY CONVENTION IN ROCKING-HAM COUNTY.

## STATE LIBERTY CONVENTION.

STATE LIBERTY CONVENTION.

This important meeting, to nominate State officers, a Central Committee, Delegates to the National Convention to nominate candidates for the Presidency and Vice Presidency, to issue a declaration of principles, and take necessary measures to promote the cause in this State, will be held in Boston, Feb. 24th, Weddesday, at ten o'clock, A. M., and will continue two days and evenings. A preliminary meeting of delegates will be held in the Reading Room, 32 Washington street, at 7 o'clock, Tuesday evening. The friends of impartial liberty in every town in the State, are invited to send all persons as delegates who will pledge the send of the send o ig, (probably the annual in behalf of the Committee, BAMUEL E. SEWALL, Chairman, Boston, Jan. 26, 1841.

Anti-Slavery Convention for Eastern Connec-

The Executive Committee of the Windham Counresolved to invite the abolitionists of that part of the State lying cast of Connecticut river, without distinction of sect, party or sex, to assemble in Convention at Williamsuic on the third and fourth of March next, for mutual interchange of opinions relative to the aspects of the anti-slavery cause, and the measures necessary for its advancement at the present crisis.

The undersigned have been appointed to prepare and issue, in behalf of the committee, a call for this pur-

To all true friends of our enterprise, then, within the above prescribed limits, we send the invitation; carnestly requesting them to come up to our solemn gathering, with minds intent on the great work before us, and hearts resolved for its prosecution by such means as their united wisdom may suggest. We need not particularly allude, brothren and sisters

to the peculiar circumstances which render this a time of trial to our principles,—of peril to our cause. We need not enumerate the peculiar obstacles which the current of events has, within the past year or two cast upon our path, nor urge on you the importance of putting forth well-devised and vigorous efforts for their removal. With these circumstances you are familiar; of the urgency of the demand for prudent and energetic action, you cannot be insensible. Come hen, one and all,-leaving awhile the various employments in which your well remunerated toil is providing you with the comforts and conveniences of life, to devote a brief portion of your time to the forming of such plans as, faithfully executed, shall give remuneration to the now unpaid labor, and life's comforts and conveniences to the millions now destitute

Come up, and give us the benefit of your counsels, your words of cheer, your pledges of active exertion.
Let no light occasion deter any one from attending
the convention, attending early, and attending to the

us enlightened zeal, activity and self-denying devo-tion to its interests, than at the present moment. Fail not, we entreat you, fail not to prove yourselves equal to the emergency. Show to those enemies, our cause, that your courage is not diminished, your zeal slackened, your love of truth and humanity grown cold, nor the resolution abated, with which, in times past, you have pressed on toward the glorious consummation which lies yet before us. Cheer the hearts of your conditions elsewhere, by the example you set, of perseverance, fidelity and warmth of in-terest in the common enterprise. Strengthen each other by mutual aid and counsel, and the tokens you exhibit of unwavering confidence in each other, in the holy principles you have embraced, and in their ultimate triumph over oppression, violence and wrong in all our borders. Once more up to the breach, dear friends, once more b' and bear the banner of freedom yet farther within the hostile entrenchments; for advance or retreat must be the order of the day We cannot stand still.

In the name of the bleeding captive, then, sighing for deliverance; in the name of all the innocent blood which from our southern land is crying to Jehovah for vengeance on the guilty nation; in the name of our country, beset with peril, and darkened with the tempest-clouds of righteons retribution which hangs heavy and black above us, ready to burst in a hail-storm of wrath, and dash its glory to the dust; in the name of humanity outraged, and justice tram-pled down, and the law of God contemued and violated; in the name of all that can move the heart of the patriot, the Christian, the man; we call on you to come up, and renewing your self-consecration to this noble enterprise, take hence, with fresh strength and increasing courage, and new awakened zeal, another onward impulse whose power shall not cease to be felt while a chain remains unbroken, or a badge of oppression unconsumed within our land.

The meeting will convene at 10 o'clock in the The meeting was some morning of the 3d of March.
PHILIP PEARL, Pres.

GEO. W. BENSON, Cor. Sec'ry. Brooklyn, Ct. February 1st, 1841.

ADELPHIC UNION.

The lecture at the Smith School Room on Tuesday evening, Feb. 23rd, will be delivered by Mr. Adam Oswell.

swell.
Subject—Geology.
To commence at 7 o'clock.
JOEL W. LEWIS, President.
WM. C. Nell, Sec. pro tem.

UNION MONTHLY CONCERT.

The Anti Slavery Concert will be holden at the lecture-room of the Chardon Street chapel, next Monday evening, the 22d instant.
All interested are invited to attend.
Hour of meeting, 7 o'clock.

CHURCH, MINISTRY AND SABBATH CON-VENTION. The adjourned meeting of the Convention will be adden in this city, on TUESDAY, March 30, 1841

It was voted by the meeting, that the next topic to be discussed be the Ministra.

All who are interested in the discussion are cordially invited to attend.

EDMUND QUINCY, President. WILLIAM M. CHACE, SYDNEY SOUTHWORTH, Secretaries.

AN IMPORTANT MEETING PROPOSED.

Boston, Feb. 12, 1841.

## NOTICE.

We carnestly and affectionately invite all who feel interested in the following subjects, ministers and people, to assemble at the Universalist meeting-house at Hyannis, southeast part of Barnstable, on Thursday, the 25th day of February, at 10 o'clock, A. M. to take into consideration the present meeting-house and Lord's-day worship—to inquire into it, and examine it as it is now practised, whether it is rational, scriptural, and according to Christian experience, or whether the house of God, the worship of God, and the Lord's-day, are appropriate terms, when applied to present existing meeting-houses, and the worship in them, on what is called the Lord's day, as it is now practically carried out in our land: whether we speak the truth before God, or whether we lie to him, when we thus express ourselves. The meeting to continue as long as the assembly think proper.

ELKANAH NICKERSON, Harvich, JOSHUA DAVIS, Breester,

JOSHUA DAVIS, Brewster, EZEKIEL THATCHER, Barnstable, AUSTIN BEARSE, Centreville.

LESS THAN COST.

I HAVE above 50 MUFFS, of various kinds, at prices from 50 cents to \$5,00 each.

Also, a large lot of FUR CAPS, GLOVES, and other winter goods, which I will sell at prices that cannet fail to suit all those in want. Please call and see.

Y. M. SHUTE, Agent, Feb. 19.

173 Washington Street.

COMMONWEALTH OF MASSACHUSETTS.
SUPPOLE, '55. At a Probate Court, held at Boston, in
said County, on Monday the fifteenth day of February in the year one thousand eight hundred and
forty-one.

ruary in the year one thousand eight hundred and Jordy-one.

WHEREAS Samuel E. Sewall, Administrator, with the will annexed, of the goods and easte of AMY JACKSON, late of said Boston, widow, deceased, testate, has this day presented for allowance, the first account of his administration upon said estate, with a list of the claims against the same;
Ordered, that the said Sewall give notice to all persons interested therein, to appear at a Probate Court, to be held at said Boston, on Monday, the first day of March next, at him of clock before noon, by publishing this order two weeks successively in the mewspaper called the Liberator, printed in said Boston, that they may then and there appear, and shew cause, if may they have, either for or against the allowance thereof.

A true copy: Attest—OLIVER W. B. PEABODY, Register.

### A PARENT'S PRAYER. BY REV. LEGNARD WITHINGTON

At this hushed hour, when all my children sleep, Here, in thy presence, gracious God, I kneel;
And, while the tears of gratitude I weep,
Would pour the prayer which gratitude must feel: Parental love! O set thy holy seal
On these soft hearts which thou to me hast sent; Repel temptation, guard their better weal: Be thy pure spirit to their frailty lent, And lend them in the path their infant Saviour wer

II.

I ask not for them, eminence or wealth-For these, in wisdom's view, are trifling toys; But occupation, competence and health, Thy love, thy presence, and the lasting joys That flow therefrom; the passion which employs
The breasts of holy men; and thus to be
From all that taints, or darkens, or destroys The strength of principle forever free;
This is the better boon, O God, I ask of thee.

-III.

If these soft feet, which now these feathers press Are doom'd the path of ruin soon to tread; If vice, concealed in her unspotted dress, Is soon to lure to her polluted bed;—
If thy foreseeing eye discerns a thread
Of sable guilt, impelling on their doom, O spare them not-in mercy strike them dead; Prepare for them an early, welcome tomb, Nor for eternal blight let my false blossoms IV.

And teach me, Power Supreme, in their green days With meekest skill, thy lessons to impart,-To shun the harlot, and to show the maze

Thro' which her honeyed accents reach the hear Help them to learn, without the bitter smart Of bad experience, vices to decline; From treachery, falsehood, knavery, may the

As from a hidden snake; from lust and wine-From all the guilty pangs with which low scene combine.

Though Persecution's archers o'er them spread, Or sickness undermine, consuming slow; Though they should lead the life their Saviour led, And his deep poverty be doomed to know; Wherever thou shalt order, let them go; I give them up to thee-they are not mine And I could call the swiftest winds to blow To bear them from me to the Pole or Line, To distant lands to plant the Gospel's bleeding shrine

From the Vermont Telegraph AMERICAN SLAVERY. Give me some island of the Sea, Encircled by the sounding waves, Where I like them can sing as free-Unmocked by groans of slaves : I cannot breathe the air that brings Such tales of human sufferings, They are my countrymen, who sigh,

My brothren, and their rights I claim-Nay, I demand them-by the high And everlasting name
Of Him who calls to earth and sea,

In thunder- Let the oppressed go free. Will ye not heed the claim ?-then wait

And home and hearth are desolate, And wailings fill the world ! And ye are called away to meet Your victims at the judgment seat.

Think ye the cities of the plain Were deeper dyed in guilt of man, When sulphurous streams of fiery rain Through all their dwellings ran? One wild farewell to life-and then. Silence and darkness reigned again

Think ye the lords of Egypt flung Think ye their lash-strokes louder rung, o'er your guilty plain? And will ye dare the arm that gave Chieftain and warrior to the wave?

The very ground ye till is red
With life-blood from the bursting vein; And the rank grass, that waves, is fed By tears, like summer rain,—
No wonder that, from burial ground, Come voices of unearthly sound

Dark day for thee !- The fox looks out From windows twined with ivy-wreath, And howls from all the hills about, Barren as desert heath,—
And bleak winds moan thro' shrubby pines Where bright flowers bloomed and garden

vines." A darker day for thee !- The child Shall hasten from his father's grave, To seek a refuge mid the wild,

From the uprising slave,—
When, rushing with the gleaming brand,
Death, like a whirlwind, sweeps the land. Age, bending with the weight of years, Youth with the fiery heart and eye,

And woman, kneeling in her tears, Alike, shall shrick-and die! Hark ! there are voices in the air-Hark ! there are thunders muttering there. Feb 2, 1841.

\* In the South, where cotton and tobacco once re and tobacco once rewarded the husbandman, can now be seen sterile pine groves, clay banks, and naked rocks; the crab tree and mullen now struggle into life, where once luxuriantly grew the walnut and the vine. On almost every farm you will find many a house as good as that in which the proprietor lives, untensuted, and falling into untimely decay.—C. M. Clay, Member of Legislature of Kentucky.

FAREWELL TO THE CUP. Parewell to the cup—we have tarried too long
Where the juice of the grape adds its witch'ry to song And the thoughts that flow'd freely are sombre and

And our brains become heavy-farewell to the bow No longer the eye beams with intellect's fires, No longer the tongue fancy's power inspires; But flushed is the brow and degraded the soul,

Oh, tarry no longer where joy flies away, And the heart and the soul lose their richest array. Where eye mocketh eye, as unmeaning they roll, And the tongue whispers folly-farewell to the bowl Oh, think if the maiden who smiles in thine eyes,

And our minds have departed-farewell to the bowl

Once saw thy proud mind in this shameful di eart would reject thee, how sadly her soul Would pity and leave thee -oh flee from the bowl. Oh, think, ere the moment of thinking is past,

And the chains of the mighty upon thee are cast!
Return—ere the iron shall enter thy soul,
And thy whole life beside be—a curse on the bowl.

TEST OF CHARACTES.

Can you claim the Christian title, While you mock the bondman's plaint? If you be a true disciple,
Satan too may be a saint:
He believes as well as you!
Both have cause to tremble too!

COMMUNICATIONS.

Duty of Abolitionists to Pro-slavery Ministers and Churches. New-Irswich, N. H. Jan. 23, 1841.

DEAR BROTMER: I have excommunicated the church organizati which I belonged, on account of its position in rela-tion to slavery; in other words—I have rejused lon-ger to regard it is a christian church. I could no longer hold christian fellowship, directly or indirectly, with men-stealers. The following is the substance of my letter.

TO THE FIRST CHURCH IN WEST NEWBURY, MASS

my letter.

TO THE FIRST CHURCH IN WEST NEWBURY, MASS.

Dear Brettree and Sisters:

I feel bound, in duty to God and the oppressed, to make you the following communication.

American slevery is composed of the following crimes, as essential elements of existence—i.e. robbery, concubinage, man-stealing and murder. Three millions of our brethren and sisters are now living in our midst under the following circumstances:—Husbands and wives, parents and children, are torn assunder to pamper the lust of pleasure and of gain. Eighty thousand children are annually stolen before your eyes, labelled as goods and reared for the market. One sixth of the parents of this nation are counted as felons, and punished with stripes, imprisonment or death for teaching their children to read the Bible. One sixth of our population are compelled to live in ignorance or heathenism in this land of schools, bibles, churches and ministers. Husbands are compelled to see their wives, and wives their husbands, parents their children, and children their parents, placed on the auctioneer's bench, and sold to the lighest bidder. The family institution is abrogated—the strongest ties of nature are broken—the dearest affections of the heart are crushed—and millions are living in open adultery and concubinage in your presence. You see it, and you know it. By your government and laws, and by your commission are living in open adultery and concubinage in your presence. You see it, and you know it. By your government and laws, and by your commission, for change their condition. SLAYES THEY ARE BONN, AND SLAYES THEY MUST DIE—and that by the behests of a government of which you profess to be a part. The right of personal ownership is denied to them. Their bodies and souls are claimed and used as the property of others. The image of the Deity is bought and sold at your doors. Human beings, for whon Jesus died, are reared for your markets like cattle, and made staple articles of trade. Fathers sell their own children. All these abominations are constantl aboninations are constantly and systematically committed before your eyes. You see them, and know them, and have long seen and known them. Yet as a church, you have never said one word against them. You have never opened your mouth to speak for the a clurch, you have never said one word against them. You have never opened your mouth to speak for the dumb, to plead the cause of the heart-stricken slave, and to rebuke the oppressor. On the contrary, as a church, you have, by refusing to hear and aid those who plead the cause of the slave—by your opposition to abolition, and by silence respecting the wrongs of the oppressed and the guilt of the oppressor—taken sides with men-stealers. You have shown a willingness to receive to your pulpit and communion, as Christians, and christian ministers, those who live by robbery, and to persevere in holding christian fellowship with slaveholders, who are guilty of the foulest crimes that ever polluted humanity. Thus you have given the most efficient support to slavery, and to all the crimes of which it is composed.

s composed.

Duty to God, to the christian church, to the slave Duty to God, to the christian church, to the slave, to yourselves, and to mankind, demands of me that I should cease to do any thing that tends to throw the sanctions of 'Christianity around slavery. By recognizing and supporting any man or woman, or any body of men and women, as a christian minister, or a christian church, that followships menstealers as Christians, I do say to slaveholders—'Your crimes are consistent with christian character'—and I do encourage robbery, concubinage and murder.

nurder.

I am deeply and sorrowfully impressed with the belief that, by your opposition to the anti-slavery enterprise, and by your silence in regard to the wrongs of the slave and the guilt of the slaveholder, you, as a church, are doing more to make our holy religion the score and execration of mankind, than all that leave or besther or infeld, even this transfer. all that Jew, or heathen, or infidel, ever did or can do. While you thus continue, by your silence, or otherwise, to sustain this system of wrong and out rage, I cannot regard you as a christian church and I DO HEREBY RENOUNCE YOU AS A rage, I cannot regard you as a christian church: and I DO HEREBY RENOUNCE YOU AS A CHRISTIAN CHURCH. This resolution is formed in view of that day when I am to meet the imbruted slave and his guilty oppressors and their abettors before Heaven's tribunal. It is deliberately formed, and never will be retracted till, as a church, you have humbled yourselves before God and the slave, repented, and made restitution by bearing an open and consistent testimony against slavery. I am pained to be obliged to take this step, and can but weep over the necessity that forces me to take it. But I am determined to clear myself from all known participation in the wrongs inflicted on my brothers and sisters in bonds. The God of the oppressed calls me to do it, and I dare not disobey. At his bidding I have done it—not counting my reputation or my warmest earthly friends dear to me, that I may please my heavenly Father, and remember those in bonds as bound with them. I feel no solicitude about consequences to myself. Duty is that a may please my heavenly Father, and remember those in bonds as bound with them. I feel no solicitude about consequences to myself. Duty is mine, consequences God's. I believe God is with me in thus refusing to regard you as a christian church, while, by silence or otherwise, you countenance slavery. I leave myself and my reputation in His hands, praying that I may be found faithful in every good word and work, and always bearing about in my body the dying of the Lord Jesus, 'that the life of Jesus may be made manifest in my mortal body,' Yours for God and the oppressed,

H. C. WRIGHT.

H. C. WRIGHT. Boston, Sept. 25, 1840

The same in substance I sent to the Association to which I belonged-The Essex North-refusing longer to recognize them as a christian association, for their participation in slavery and war.

From the church I have received the following:

Whereas, brother Henry C. Wright has, in a letter addressed to the Essex North Ass addressed to the Essex North Association, as also in a letter addressed to this church, charged upon the association in general, and this church in particular, together with our pastor, the sin of apologizing for and countenancing 'Slavery and War;'—and whereas, he defines such apology and countenance to consist simply in the silence of the church upon these subcharacter of a christian church for such silence as a church, and seithdraws his fellouship from us for this cause: therefore.

Resolved, That the withdrawal of brother Henry D. Wright be confirmed by the church; and that so ong as he shall sustain these charges upon this ground clone, and maintain his present views of church felowship with us, so long his connexion with us nust be suspended.

Passed in the affirmative. In behalf of the church:
A true copy,

EZRA HALE, Clerk.

A true copy, From the Association I received the following:

'Voted, That this association withdraw from Rev. H. C. Wright as a member walking controry to our rules. D. T. KIMBALL.'

It is the right and duty of an individual to excor municate the church, as much as it is the right and duty of the church to excommunicate an individual. Suppose the first church in West Newbury to consist e hundred members. Had I accorde fellowship to thieves and robbers, it would have been the right and duty of the ninety nine to excommuni cate me. So, if the ninety and nine countenance rob bery and concubinage by holding christian fellowship with men-stealers, it is my right and duty to excom-municate them. Christianity goes not by majorities, but by purity and truth. One may deny to thousands the name of christian as well as thousands to one. Abolitionists owe it as a duty to God and man to act on this principle, and forthwith cease to recognize that organization as a christian church, that opposed he anti-slavery enterprise, and countenances slavery. For taking this step with regard to the ministerial

ociation and the church to which I belonged-for refusing to sustain a PRO-SLAVERY church and ministry as a christian church and ministry—the orthodox clergy of New-England are determined to thrust me from their pulpits. They are determined to compel abolitionists to support men and women as christian ministers and churches, who hold christian fellowship with men-stealers and kidnappers—or brand them with infamy for their refusal. The issue is made up.

Ministers have settled it in solemn conclave, that libel, the Judge gave no opinion, remarking simply, pro-slavery ministers and churches shall be sustained, that he should not at present dismiss the libel on

and that those who refuse to sustain them shall be

ice and humanity, and existing clerical and

organizations, is growing warmer and hotter. It is not just begun. It will be a desperate struggle. For these organizations will hold on to their dominion over the individual with a death-grasp. They claim o control the conscience, reason, speech and actions heir individual members, especially of the wone The individual members dare not speak and act for crushed humanity, till they learn the course to pursued by the organization; and the organization invariably directed by a few that have riches or polit cal influence—never by the poor, m.sk, whole hearted self-sacrificing disciples of Jesus that may happen to belong to it. It is certain that these clerical and church organizations, as such, are now the deadlies enemies to the cause of human rights, to abolition and to all moral reforms. They are hostile to Chris-tianity, as organizations—the very hiding-place of slavery, war and sectarianism—and a mill-stone about the neck of our holy religion. The humanity of the Seminole savage would sooner abolish slavery, and do more to soothe and comfort the scarred and bruised heart of the slave, than the religion of our ministeria and church organizations. To escape the wrongs and outrages heaped upon him by the ministers and churches of this country, the slave flies to the swamps and everglades of Florida, and seeks protection fro the injustice and scourges of professed christian ministers and churches under the humanity of savages. Simply and solely for refusing to recognize such ninisters and churches as christian ministers and churches, I have already been excluded from about fifty pulpits in New-England, within eighteen months and hundreds of ministers have determined that shall not enter their pulpits if they can help it, till go and make confession to the pro-slavery Association and church that I have presumed to disown or excommunicate. I have the names of about one hundred men and women who were members of Congregation al and Presbyterian churches, who have been excommunicated solely because they refused to pay one conto support ministers who hold christian fellowship with men-stealors. Thus the terrors of ezcommunica ion, the spiritual thunderbolts of pro-slavery minis

ters and churches, are held over the heads of aboli tionists, to compel them into christian fellowship with hieves and robbers But humanity and conscience in the hearts of thou sands have gained the victory over the terrors of ex-communication from men-stealing and men-selling churches. They are determined to lay their all or he altar of humanity and say, ' Where the slave goes, we go; his portion shall be our portion—his sorrows tears and stripes, shall be ours—his God, our God. This is now the great test question among all true-hearted abolitionists—WILL YOU DISOWN, AS CHRISTIAN MINISTERS AND CHURCHES, THOSE WHO OPPOSE ABOLITION, OR WHO COUNTENANCE SLAVERY BY VIOLENCE OR OTHERWISE? Abolitionists are now in this fiery ordeal, but there are thousands that will stand the est, and come forth from the furnace untouched line flames.

H. C. WRIGHT. the flames.

## MISCELLANY.

The Farmers of New-England.

Mr. Colman, in one of his addresses, last year, before an agricultural society in Connecticut, thus lescribes the happy condition of an industrious New-logland farmer:

'The farmers of New-England have on to thank God for the condition in which they tre placed. They need not sigh for more genial limes nor more fertile soils; these they cannot have without dreadful abatements of health and comfort. Of all the conditions on earth, which it has been my lot to see or to read of, I am bold to aver that I my lot to see or to read of, I am bold to aver that I know of none more favorable to health, competence, enjoyment, and intellectual and moral improvement, than that enjoyed by the rural population of New-England. I despise the contempt with which some pretend to look down upon us, and the opprobrium which they have the impudence to cast upon our habits of thrift and frugality. I deem it my highest boast, that I am a New-England man and a yankee. I do not ask to have a living without labor; this would be asking for a curse instead of a blessing, and a boon for which I have no claim. I only ask that a living shall be secure to me with only ask that a living shall be secure to me with reasonable labor; and this, New-England, in her various departments of industry, promises to all her children.

various departments of industry, promises to all her children.

Better than all this, more than any other community in our country, New-England is one common brotherhood, linked together by a common sympathy, a common origin, and the interchange of good offices. In our civil and religious blessings, where is a community more favored? Where are the means of education more extended, the institutions of religion better maintained, the public peace more quiet, the standard of morals higher, the course of justice more established, and the courtesies of fife more freely rendered? Where is the spirit of inquiry and improvement more prompt and diffusive?

From the beautiful prairies of the great Western valley, fertile as the banks of the Nile, and magnificent beyond description, I yet return to my na-

valley, fertile as the banks of the Nile, and mag-nificent beyond description, I yet return to my na-tive home in New-England with all the warmth of a first love. Her secluded valleys, her verdant mead-ows, her rounded summits, her dense forests, her rocky mountains, her crystal lakes, her ocean-bound shores, her silves streams, her gushing springs—are all charming to me. Here, too, my friends and brethren dwell. I am satisfied to live under her stromy skirst to encounter her healther temperate. stormy skies, to encounter her bristling temp dig in her hard soil—for the mind, as well body, is braced by the exposure and the toil. In the midst of what others deem evils, I see innumer-able compensations for which I look in vain to othable compensations for which I look in vain to other countries and climes apparently more favored. In whatever direction I turn my eyes, there is every where such an exuberance of blessings to those who will perform their duty, that it would be the height of ingratitude to complain, and the height of folly to abandon a certain good for that which is at least uncertain and doubtful. I cling to her with the warmest affection of a child—and, having been so long sheltered and nourished by her never failing care and kindness, I ask only that I may find my last resting-place in the lap which gave me birth.

### From the Salem Register. The Tigris.

The case of the Tigris came up on Tuesday last, for decision on some of the preliminary points made and argued before the U.S. District Court, a short

and argued score the U.S. District Court, a short time ago.

The main point made and argued, was left undecided by the Court.

On the question of the right to search and seize our vessels on the coast of Africa, the Judge was clear that no such right existed. He remarked that the exercise of this right was confined to cases of war, and against pirates. It was a subject on which the exercise of this right was confined to cases of war, and against pirates. It was a subject on which American citizens had always been very sensitive. A negociation had been attempted between England and America, in order that we might mingle our efforts with hers to effect a suppression of the slave trade. But to accomplish this object, the concession of a limited right of search, on each side, was supposed to be necessary. Upon this the parties could not agree, and the treaty on that account was not entered into.

Great difficulties were out of the automatical countries of the same of the countries of the

ties could not agree, and the treaty on that account was not entered into.

Great difficulties arise out of the endeavor to extend and regulate this right of search. The Judge lamented that we could not enter into some treaty by which we might unite our efforts with those of other countries, in order to break up the slave trade. But we had not made any treaty of the kind—and the right of search did not exist without such treaty. Lieut. Matson had taken into his own hands the excreise of a right which statesmen had not agreed to concede. Although in some cases this right of search might be exercised in a manner which would not do great injury, yet the exercise of it was, in all cases of this kind, unlawful, and would in general be extremely hazardous—leading to all the tragical results mentioned by Sir William Scott, in the case of the Le Louis.

that account—but that the owners of the Tigris might avail themselvss of that point hereafter. The Judge concluded that he would allow the libel to proceed, on condition that the British officer should give security to abide the event of the decision of the case, and obey all intermediate orders and decrees of the Court.

Security for one thousand dollars must be given to the towners of the Tigris, before Admiralty process of issue at all, and that sum may be increased from time to time, in the discretion of the Court, according to the circumstances of the case, as they may arise in proof.

Third National Temperance Convention.

Five years having classed since the meeting of the second National Temperance Convention, during which many important changes in the temperance reformation have taken place, both at home and abroad; and as several interesting subjects now demand the attention of the friends of temperance throughout the country and the world, the Executive Committee of the American Temperance Union, at the request of several State societies, have united in calling a third National Temperance Convention, to meet at Saratoga Springs, State of New-York, on the last Tuesday of July. They cordially invite all State, county, and local temperance societies throughout the Union and in the Canadas, to appoint, at an early period, delegates to attend the Convention. They extend the same invitation to their brethren and friends in foreign countries, and hope it will be an occasion which will knit together all the friends of this great enterprise, and secure much of the presence and blessing of heaven.

JOHN MARSH, Cor. Sec. P. S. Editors of papers throughout the United States are requested to insert the above in their col-

### ITEMS.

Of two hundred and fourteen Calvanistic Baptist ministers in Maine, more than one hundred and eighty are abolitionists. So says a committee of the late Baptist Anti-Slavery Convention of that State, after a careful examination. The same committee says, the largest additions were made the past year to those churches whose pastors are most zealously devoted to the abolition cause. From this it does not appear that the ministry, so far as the Baptist ministers in Maine are concerned, is opposed to abolition, or that abolition is a hindrance to revivals.

or that abolition is a hindrance to revivals.

Slave-trade sanctioned by the King of Greece.—The Malta Times, of the 5th inst., in giving the details of a case of transporting slaves on board a Greek vessel, speak of the fact of Greek vessels being employed in the slave-trade as of an every-day occurrence, of which no one could be ignorant. This has led to inquiries here; and it appears certain that King Otho has been fully aware of it for about two years, and that he has been, and still remains deaf to the remonstrances of his Ministers, and that he positively will not do any thing to put a stop to it, or allow the law to be carried into effect against the offenders, who land their cargoes under the winthe offenders, who land their cargoes under the windows of his consuls in Turkey, who never fail to report the circumstances. Nothing but publicity will have the effect of putting an end to this infamous traffic, carried on under the flag of regenerated Geece.

Mexico. Advices from Matamoras to the 24th ult.
make no mention of the raising of troops or the invasion of Texas.
The southern coast of Mexico had been visited by a
tremendous lurricane, destroving an immense

It is southern coast of Mexico had been visited by a tremendous furrieane, destroying an immense amount of property. Upwards of two hundred houses were flown down at Acapulco, and at Coyuca three hundred and fifty were destroyed. The damage to the corn, sugar cane, and fruit trees, for a long distance on the coast, was immense, and the inhabitants were in great consternation, fearing a scarcity of provisions.

in great consternation, fearing a scarcity of provisions. A drunken sailor in riding through the streets recently, found himself seized with an irresistible propensity to pitch forward, much to his annoyance, and to the complete sacrifice of all horsemanship. Not being able to discover his centre of gravity, and far from suspecting that the cause was in any way connected with himself, he swore that the fore legs of his steed must be shorter than the hind, and actually stopped and measured them.

Shocking! A Irish carman and his wife, attended the wake, on Friday night, over the body of John Hand, whom Cliff killed. To do so, they left two twin infants, 14 months old, in the cradle at home; but, becoming intoxicated, they did not return home until morning, when they found their infants dead! The decision of the coroner's jury was, we understand, that they came to their death by cold and starvation!—Detroit D. Adv.

Mr. Delavan's Resignation. We are informed that Mr. Delatan's Resignation. We are informed that considerations of health, necessary attention to his private concerns, and deep anxiety for a beloved son, with whom he is obliged to spend the remainder of the winter in Cuba, have led Mr. Delavan to resign his place as member and chairman of the Executive Committee of the American Temperance Union. Since he engaged in the Temperance cause, he has expended about \$50,000 besides his time for its advancement. It is hoped that other friends will be raised up for its support.

The annual report of the city Inspector of New-York, states the whole number of interments for 184h, to be, 8474; of which 4357 were white males; 3617 white females; 606 still born infants and 500 colored York, states the whole number of interments for 1841 to be, 8474; of which 4357 were white males; 3617 white famales; 606 still born infants and 500 colored persons. The interments exceed in number those of the previous year by 251, which increase is attributed to small pox, scarlet fever, &c. The deaths by consumption amounted to 1296

Lynching in New-Jersey. A resident of the lower part of Salem county, Jersey, named Jona, D. Ayres, who had made himself odious in the neighborhood by his bad conduct towards his wife, was waited upon one day last week by a number of the neighborhood and the state of the lower factors and the same of the neighborhood by his bad conduct towards his wife, was waited upon one day last week by a number of the neighborhood by his bad conduct towards his wife, was waited upon one day last week by a number of the neighborhood by his bad conduct towards his wife, was waited upon one day last week by a number of the neighborhood by his bad conduct towards his wife, was waited upon one day last week by a number of the neighborhood by his bad conduct towards his wife, was waited upon one day last week by a number of the neighborhood by his bad conduct towards his wife, was waited upon one day last week by a number of the neighborhood by his bad conduct towards his wife, was waited upon one day last week by a number of the neighborhood by his bad conduct towards his wife, was waited upon one day last week by a number of the neighborhood by his bad conduct towards his wife, was waited upon one day last week by a number of the neighborhood by his bad conduct towards his wife, was waited upon the neighborhood by his bad conduct towards his wife, was waited upon the neighborhood by his bad conduct towards his wife, was waited upon the neighborhood by his bad conduct towards his wife, was waited upon the neighborhood by his bad conduct towards his wife, was waited upon the neighborhood by his bad conduct towards his wife, was waited upon the neighborhood by his bad conduct towards his wife, was

bynching in New-Jersey. A resident of the lower part of Salem county, Jersey, named Jona. D. Ayres, who had made himself oddious in the neighborhood by his bad conduct towards his wife, was waited upon one day last week by a number of the neighbors, who, after divesting him of his clothing, gave, him a suit of tar and feathers, and then ordered him to leave the place, or they would visit him the next day. He obeyed their order, and has not been seen since.—

Phil. Ledger.

Ben. 2

since, a case of assault and battery was called up. The plaintiff's counsel was present—the defendant and his counsel were absent. The plaintiff's lawyer, however, proceeded to open the case, and had it all his own way. When he lind done, the jury returned a verdict for the defendant, plaintiff to pay costs.

Cold in the West. A letter to a gentleman now in Boston states that on Saturday, Sunday and Monday, the 16th, 17th, and 18th ultime, the thermometer stood at twenty degrees below zero, at Fayette, Mis-

Profession vs Trade. Two advertisements were recently published in a newspaper; one for a clerk to a store, the other for an apprentice to learn the blacksmith's trade. The number of applicants in one day for the former place, was FIFT; for the lat-

Lead. The Galena (Illinois) Gazette, states that the exports of lead from that place during the past year were about twenty millions of pounds, the cost of which, at Galena, was \$700,000.

Shocking Colomity. The Kalamazoo Gazette says, on Tuesday evening last while Elder Mack and his wife, of Prairie Ronde, were absent, their house, with five persons in it, was entirely consumed by fire.

The schooner Phebe and Margaret, from Wilmington, N. C. arrived at Charleston on the 25th ultimo, spoke two days previous, ten miles cast of Cape Romain, the brig Havra from Savannah for Boston, and took from on board of her a fugitive slave who had secreted himself on board the vessel at Savannah.

Mr. Hawkins, the former Cushier of the Baltimore Franklin Bank for nearly 20 years, is now ascertained to be a defaulter, or abstracter, to the amount of one undered thousand dollars! His wife was so shocked on hearing the news, that she took to her bed, and was taken from thence a corpse!

Books, Pamphlets, Prints, etc. the Depository of the Mass. ti-Slavery Society, 25 Cornhill.

Single. Hand \$0 50 40 00 25 20 00 Archy Moore, \$50 Anti-Slavery Manual, 18mo. Alten Riots, by Pres. Beecher, of Illinois College, Alten Trials, 12mo College,
Alton Trials, 12mo
American Liberties and Amer. Slavery, 1
Anti-Slavery Record, 12mo.
Appeal by Mrs. Child, 12mo
Anti Slavery Manual,
Ball, Charles, 12mo.
1 Bourne's Picture of Slavery, 18mo.
Buxton on Slave Trade,
British India. Lectures by Geo. Thompson.
Burman Slave Girl,
Chilos Spear, 18mo.
Cabinet of Freedom, 3vols. 12mo. per vol.
Clandler, E. M. 12mo.
Clanning on Slavery, 12mo.
Clandler, E. M. 12mo.
Clandler, E. M. 2mo.
Despotism in America,
Dissertation on Servitude, 12mo. by Rev.
L. A. Sawyer,
Emsncipation in W. I., by Thome and
Kimball, 12mo.
1
Enemies of the Constitution Discovered, 50 33 00 62 50 00 50 25 45 00 25 23 00 Enemies of the Constitution Discovered, 12mo.
Envoy from Free hearts to the Free, Fountain, 64mo. 1 00 75 00 40 00 37 50 12 50 Freedom's Lyre, 33 00 Freedom's Gift, Freedom's Gift, Grimke's (A. E.) Letters to Miss Beccher Grimke, (S. M.) on the equality of the 25 0 25 20 00 sexes, Godwin on Slavery, 12mo. Inquiry, 12mo. 62 Light and Love, 18mo. Light and Truth, 18mo. Law of Slavery, 8vo. Memoir of Rev. L. P. Lovejo Memoir of Rev. Lemuel Hay Memoir of Phillis Wheatley, Right and Wrong in Boston, 18mo. Songs of the Free, Slave's Friend, 32mo. Star of Freedor . 32mo.

Slavery As it Is, Slavery Illustrated in its effects on Woman, Thompson's Lectures, Thompson in America, 12mo. Testimony of God against Slavery, 18mo.

Tracts, miniature series, The Abolitionist, a periodical, the Abolitionist, a periodical, Whittier's Poems, Wheatley, Phillis, 18mo. Wesley's Thoughts, Wilberforce, Memoir of Williams, James, View of Slavery by E. P. Barrows,

Bible against Slavery, Bible against Slavery, Birney's Letter to Mills, Channing's Letters to C Crandall, Reuben Trial of

Phil. Ledger.

British Navy. The number of seamen serving on board the different vessels of the British Navy in 1839, was 20,079—marines 9,015—boys 4,152—total, 54,137. The whole number, of seamen serving in British vessels of all kinds was 202,160, besides a large number of boys.

A Decision. In a New-York Court, a few days since, a case of assault and battery was called up. The plaintiff's counsel was present—the defendant and his counsel were absent. The plaintiff's law-however, proceeded to a control of the seamen serving in British vessels of all kinds was 202,160, besides a large number of boys.

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Slavery in Kentucky. The Louisville Public Advertiser quotes the Lexington Observer and Reporter as anying that 'Kentucky would this day abolish elevery if n Convention were called to re-model her Constitution,' and 'concurs' in the opinion. The two papers represent, in part, the two political parties in the State.

There is not a person confined in the Boston jail for debt. The accident does credit to the Bostonians. If the law of the state prohibited imprisonment for debt, it would be creditable to the Legislature of the Com-monwalls.

BOUND VOLUMES.

33 1 00 75

PAMPHLETS. American Anti-Slavery Almanac, \$30 for 1000 6 3 50 Appeal to the Women of the nominally Free States. 12

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An Address to the People of the United States, States, Anti-Slavery Catechism, by Mrs. Child, Adams's John Quincy, Letters to his Constituents, Adams's J. Q. Oration at Newburyport, Adams's J. Q. Speech on the Texas question, dams's J. Q. Speech on the State of the

Adams's J. Q. Speech on the State of the Nation,
Nation,
Appology for Abolitionists,
Appeal to the Christian Women of the South,
Allen's Report,
Appeal of Forty Thousand Citizens of Pennsylvania,
Ane colores of American Slavery,
Africans taken in the Amistad,
Auctient Landmark,
Bassett's Wm. Letter to the Friends,
Bible against Slavery,
Birney's Letter to Mills,

ciay, James G. Birney Crancall, Keuben Trial of Cineinnsti Riots, Chattel Principle, Debate on Modern Abolitionism, Dec. of Sentiments and Const. of the A. A. S. Society, Discussion between Thompson and Brec-Discussion between Thompson and Bre-kinbridge, District of Columbia, Examiner No 1,

Freedom's Detence, Father Ward's Letter, Garrison's 4th July Address, 1838 & 9 Grimke's (S. M.) Letter to Southern Cl

Mary a Discourse on Follen, Narrative of Riot at Cincinnsti, Negro Pew, Narrative Life of Thos. Cooper. Power of Congress over the District of Ower of Congress over the Columbia, Pennsylvania Convention, Products of Slave Labor, by Charles Mar

riott,
Roper, Moses Narrative of a Fugitive Slave,
Rights of Colored Men,
Reports of Am. Mass., N. Y. and Pa. A.
S. Societies.

Smith's Gerrit Letter to James Chryn,

" " to Henry Clay,
Simmon's Sermons,
Things for Northern Men to do,
Twenty Millions thrown away,
Views of Colonization, by James A.
Nourse,
Views of Slavery and Emancipation, by
Miss Marinneyu,
Valuable Documents,
Wesley's Thoughts on Slavery,
War in Texas, by Benj, Lundy,
West India Questions, by Charles Stawart,

TRACTS. St. Domingo,

Colonization, Moral Condition of the Slaves, What is Abolition? PRINTS. &c. Likeness of E. P. Lovejoy,

There is not a person confined in the Boston jail for debt. The accident does credit to the Bostonians. If the law of the state prohibited imprisonment for debt, it would be creditable to the Legislature of the Commonwealth.

The Louisville Journal says:—In Kentucky, the non-slaveholders out-number the slaveholders aix or seven to one.

Nine hundred Catholies in Providence have pledged themselves to abstain from ardent spirits altogether.

Slave Market det America, Southern Ideas of Liberty, Ut it was of Slavery, Our country men in Chains, The Negro's Complaint, Letter Paper's, 2 cts. sheet, 50 cts. qr. \$9 a ream. Anti-Slavery Cards, Our country men in Chains, The Negro's Complaint, Letter Paper's, 2 cts. sheet, 50 cts. qr. \$9 a ream. Anti-Slavery Cards, Anti-Slavery Cards, Anti-Slavery Cards, Printer's Picture Gallery, Thompson's Portrait,

Garden and Farm Seeds.

WARRANTED THE GROWTH OF 1840 FOR SALE AT THE SEED STORE NO. 45 NORTH MAL.

THE subscriber has just completed his assentant of Seeds for the coning season, and is ready samply orders to any amount for Farm, Garda. Flower Seeds, both to THABERS and to TARRERS. The Seeds offered are selected with great Care, ed by experienced seed growers in the vicinity of B ton, New-Hampshire, and in Mainten and every caution has been used to obtain pure and perfect of its confident that satisfaction will be given to chasers.

GARDEN SEEDS.

The assortment of Garden Seeds comprises every variety of seeds that is worthy of cultivation. Seeds by the quantity, assorted to suit the different Seeds by the quantity asserted to suit the different markets.

Boxes of seeds for retailing, nearly prepared, us cents per paper, with printed directions for the cents per paper, with printed sirections for the culture, variously assorted, from \$10 per box and except per paper.

FARM SEEDS.

FARM SEEDS.

An excellent and very select assortment of impeaced field seeds, comprising the best assortment of Wheat,
Wheat,
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Barley,
Corn,
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cation.

Orders by wholesale and retail are respectfully to

CHARLES P. BOSSON, Seedsman, No. 45 North Market Street, Boston, February 12, 1841. 6 times.

A. S. JORDAN.

Sign of the Original Golden Comb, No. 2 Mill, tes doors from Washington St., Boston.

Cheap Wholesale and Retail Comb, Pecks. Book, Fancy Goods and Perfumery

Book, Fancy Goods and Perfumery tore.

SHELL COMBS, Lace, Wrought and plais of the latest and most fashionable patterns and size. Horn Combs, of every variety; English Dressay Combs, Pocket Combs, Shell, Ivory, Horn, Mesla, and Wood; Fine Ivory Combs; Fancy Torious Shell Work; Pocket Books and Wallets, a large triety; Dressing Cases; Jewelry Boxes; Memers, Jum Books; Waste and Bank do; Sheep and Cal Wallets and Pocket Books; Spectacle Cases; Brostes of all kinds, Fancy Sonap forthe Toile; Articles, of every description; Card Cases—Stell, Pearl and Ivory, 75 different patterns; Napkin Eng; Parse Clasps; Razors and Straps; Shaving Boas; Hand and Glass Mirrors; Pen and Pocket Kairs; Silk Purses; Games and Toys; Fancy Staionar; Perfumery of all kinds; Fine Cosmeics; Hsir Restorative; Church's Tooth Powder; Peruvian & La Combs and Pocket Books made to order, or realized. Combs and Pocket Books ma

Practical Sargeon Deutist, 16 Sunmer St., (at Dr. Mann's office.)

This action of the want thereof, other beautiful for the want the same of the want the same of the want thereof, other Dentits are

saved, which, for the wall, compelled to extract.

Mineral Teeth inserted with pixet or on gold play,

Mineral Teeth inserted with pixet or on gold play, Mineral Teeth inserted with pivot or on goldplut, form one to an entire set, in the most perfect and the rable manner. Terms low and all operations an united. Mr. J. respectfully invites his friends and the public to call and examine his practical specimens of plate work and mineral Teeth.

21. \*\*Perparation\*\*

\*\*Teeparation\*\*

RICHT AND WRONG IN THE AN-TI-SLAVERY SOCIETIES. Only, the nations shall be great and free!

Wordswo

Worksworm.
THE Seventh Annual Report of the Bostan Frmale Anti-Slavery Society, presented Oct. II, 1840. For sale at the Anti-Slavery office, 25 Corabill. Price, 12 1-2 cents single.
This work ought to be in the hands of every abilitionist.

Itionist.

The following selection from it is the purest gold, and beautifully wrought out: and beautifully wrought out:

4 The unit-slavery societies have not yet done their work. When, in the heat of political excitement, amid which the farorers of the cause, a few years hence, will be engaged—when, in the conflict of a northern and southern party, yet to spring out of this question, compensation—partial emancipation—interaction distance arrangements—delay, become the rallying word of the opposition—then let the slave rejoice if the suit-slavery societies exist, to urge up to the neark a partially regenerated people, who, though farorry of the cause of freedom, will not deserve to be called in friends; for they will need constant and perseving rebuke, entreaty, warning, to prevent their making shipwreak of the cause. Not by numbers, but by laborious and energetic fidelity, will the work le wrought out. 'Not by might or by power, but by NY SPIRIT, saith the Lord of hosts!'

NOV. 13.

COMFORTABLE PRESENTS. LL THOSE who wish to make a real comfortable present to their friends on Christmas and we'Year's days, are reminded that the largest assert of MUFFS may be found at the 'Ladies' far re, —Prices from 50 cents to 15 dollars each. Last and gentlemen please remember 123 Waking. ment of MUFF'S may be touted a state of the state of the

Boarding School for Young Ladies, AT CAMBRIDGE, WASS.

BY MR. AND MRS. MACK.

THE Academical Year commences the second Meaday in September, and consists of four quarters eleven weeks each. The vacation at the close of the year is five weeks; the others one week each.

Mr. and Mrs. Mack have been engaged in teaching several years and deviate thereof several years, and devote themselves to the paramedecation of their pupils. They have a house build expressly for the accommodation of about rwsstr pupils, in a pleasant and healthy situation. They are assisted by the best teachers of Music, Drawing, and modern languages, and by assistant teachers who reside in the family.

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BOARD—(Due in advance.) for one year, \$150. For one quarter—summer or fall, \$45—winter or sping, \$50.

TUTTION, (per quarter) English or Classical branch es, \$15; Instrumental Music, with use of instrument \$20; cultivation of the voice and singing, (tescher Miss Youse, who boards in the family, \$6; Drawing, \$8; painting in water colors, \$15; teacher, Mr YAUTIN, from England. Teacher of Italian and French Mr. LANKA, from Italy. Miss CUSHING, Assistat Principal. Miss SANGER, Assistant Pupil.

D. MACK, Principal. D. MACK, Principal Cambridge, March 10, 1840. 11eptf.

AGENTS OF THE LIBERATOR.

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Freeman, Breester;—Exchiel Thatcher, Barastable
and Yarmouth;—R. F. Wolleut, Dannis;—Gonge O,
Harmon, Harerhill;—Joseph Brown, Indoore;—Issoph L. Noyes, Georgetown;—John Clement, Townend.

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CONNECTICUT.—George W. Benson, Drockiyn;—S. Cowles, Hartiford;—Peter Osborn, Nex-Haes;—Thomas Kenney, Jr. Norucick;—John S. Hall, Est Hampton,
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—Thomas McClintock, Waterloo;—Charles Marrielt,

Hudson.

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Remitteness by Mail.—'A Postmaster may encloss money in a letter to the publisher of a newspaper, to pay the subscription of a third person, and frank the etter if written by himself.' PRON THE POST MASTER GENERAL

Agents who remit money should always designate thepersons to whom it is to be creditede