Oliver Johnson, General Agent: TTo whom all remittances are to be made, and lellers addressed, relating to the pecuniary concerns

all lellers addressed, relating to the pecuniary concerns of the paper.

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Letters and communications must be post PAID TANKENSENTENT anking less than a square will be asserted three times for 75 cts.; one square for \$1.00.

INOTE — Mr. ISAAC KAMP, the late publisher, taving transferred his interest in the subscription-list lawing transferred his interest in the subscription of a subscription-list lawing transferred his interest in the subscription-list lawing transferred his interest lawing transfe

WI. LLOYD GARRISON, Editor.

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VOL. XI.---NO. 9.

SELECTIONS.

From the Practical Christian, We defer Section 2, Chapter VI. of our Exposition We defer Section 2, Oranjuer v.1. of our Exposition, in order to make room for the Constitution of the "Fraternal Communion," formed at Mendon, during the late Quarterly Conference. This, with its Exposition, must exclude nearly every thing else from th

CONSTITUTION

OF THE FRATERNAL COMMUNION, With an exposition of the same; including the first proceedings of

Fraternal Community No. 1.

KNOW ALL MEN:

KNOW ALL MEN:

That, in order more effectually to illustrate the virtues, and promote the ends of pure religion, morality and philanthropy; to withstand the vices, and reloan the disorders of the present social state; to seche to our posterity the blessings of a more salustry bayed, intellectual and moral education; to establish a more attractive, economical, and productive system of industry; and to facilitate the honest acquisition of industry; and to facilitate the honest acquisition of industry; and to facilitate the honest acquisition of industry. Association, to be called guite PD ATERNAL COMMUNION.

THE FRATERNAL COMMUNION.

And we do adopt and ordain for our said Associa

. Constitution; to wit.

ARTICLE I.

ARTICLE I.

See I. This Association shall be organized in distinct, independent Communities, unitedly maintaining a general fellowship, but exercising within themselves respectively all the social powers, rights and immunities of christian commonwealths.

See 2. The members of this Communion shall meet in Quarterly and General Conferences, for religious improvement and fraternal counsel, at such times and places as may in the progress of events be found expedient.

be found expedient.

So. 3. These general meetings shall be regulated and conducted according to such rules of order as two-thirds of the members in attendance may for the time being agree to adopt. ARTICLE II.

Sc. 1. Membership of this Association shall be acquired only by admission into some one of its Sc. 2. No person shall be a member of any com-

es not deliberately and cordially asmunity, who does no sent to the annexed

DECLARATION, VIZ.

Ibelieve in the religion of Jesus Christ, as he taught and exemplified it, according to the Scriptures of the New Testament. I acknowledge myself abonden subject of all its moral obligations. Especially do I hold myself bound by its holy requirements, never under any pretext whatsoever, to kill, assail, beat, torture, enslave, rob, oppress, persecute, defraud, corrupt, slander, revile, injure, envey or thate any human being, even my teorst enemy: never in any manner to violate the dictates of pure chastity: never to take or administer an oath: never to manufacmanner to violate the dictates of pure chastity: neter to take or administer an oath: never to manufacture, buy, sell, deal out, or use any intoxicating
liptor as a beerage: never to serve in the army,
navor, militia of any Nation, State or Chieftain:
never to bring an action at law, hold office, vote,
join a legal posse, petition a legislature, or ask
governmental interposition, in any case involving a
faul authorized resort to physical violence: never to
indulge self-will, bigotry, love of pre-eminence,
coverousness, deceit, profamity, idleness, or an unruly tongue: never to participate in lotteries, games

indalge self-will, bigotry, love of pre-eminence, coreoseness, deceit, profanity, idleness, or an unity tongue: never to pritcipate in lotteries, games of chance, betting, or permicious aimusements: never to rarticipate in lotteries, games of chance, betting, or permicious aimusements: never to resent reproof, or justify, myself in a known wrong: never to aid, abet or approve others in any, thing sinful: but, through divine assistance, always to recommend and promote, with my entire influence, the holiness and happiness of all mankind.

See 3. Any person eighteen years of age, thus assesting to the foregoing declaration, may be proposed for membership at any regular meeting of a community, and admitted by vote.

See 4. Any person may cease to be a member by communicating to the Secretary of his or her community awitten notice to that effect.

See 5. Any unworthy member, having proved incorrigible, may be discowned by vote.

See 6. Every Community shall be distinguished by Minaber, according to the date of its formation, and shall be uniformly entitled in all written instruments, records and addresses, 10 Fraternal Community No 1, 2, 3, or as the case may be. And every such community shall keep a Book, containing this Constitution, with a general Register of all its members annexed; which Register shall exhibit in distinct columns the following particulars, viz — their names at full-length, place of nativity, time of birth, date of admission, and general calling, together with blank space sufficient to minute their death, or disconnection, however effected.

A Book shall sho ke kept by every tommunity in which all its births, marriages and deaths shall be carefully recorded.

orthod.

Sec. 7. All members of every Community, shall stand on a footing of personal equality, irrespective of sex, color, occupation, wealth, rank or any other natural or adventitions peculiarity.

ARTICLE III.

ARTICLE III.

Sec. 1. The members of each Community in this Association shall own and manage such and so much Real and Moveable Esate, in Joint Stock Proprietorship, as they may from time to time agree. Sec. 2 This Joint Stock Property shall be created by Subscription in negotiable Shares of Fifty Dollars each, and may be increased by now subscriptions medinitely at the discretion of the community. Sec. 3. All Joint Stock property thus created shall be considered as existing in the two following named distinct funds; viz.—the consolidated fund, and the floating fund. The consolidated fund shall cover all investments in Real Estate of, every description whatsoever. The floating fund shall cover all unexpended cash, moneys due the Community, and moreable property in possession, of every description. And all accounts shall be kept with stirct reference to these two funds.

Sec. 4. No Community shall invest more than fine-sixths of its Joint Stock Property in Real Estate, except for temporary safe keeping under peculiar circumstances. At least one-sixth shall ordinarily remain in the floating fund, and sufficient cash shall always be retained on hand to meet all probable necessities.

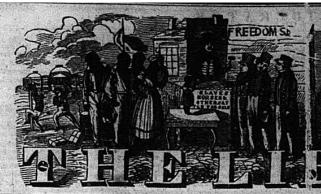
Sec. 5. A regular Subscription Book shall be

cessities.

See 5. A regular Subscription Book shall be opened and kept in every community, which shall exhibit the terms of subscription, the names of all subscribers, the amount subscribed, the number of shares taken, the time when, a record of all certificates of stock at full length, and a minute of every transfer of shares.

Itansfer of shares.

See G. Every person, on payment of his or her subscription to the Joint Stock property of any Commanity, shall receive a Certificate of tille to the humber of shares taken, signed by the presiding executive officer thereof, and countersigned by the Secretary; which Certificate shall be in the form following, to wit:



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

> FEBRUARY 26, 1841. BOSTON, FRIDAY,

rous of converting his or her stock, or any part thereof, into cash, and no purchaser readily appears to take the same, the community shall, if possible, purchase it at the par value thereof, and pay the amount out of the money on hand in the floating

Sec. 8. And no member shall ever sell any share of as Joint Stock, except to fellow member without first offering it for sale to the Community.

ARTICLE IV.

Sec. 1. The members of every Community in this Association shall, if practicable, dwell together, on their own soil, in a compact neighborhood.

Sec. 2. They shall erect in each Community, at their earliest convenience, one or more spacious, well-constructed mansion houses, with such appurtenant barns, granaries, work-shops, mills, manufactories and other buildings as they may be able and deem necessary. These mansion-houses with their appendages, shall be called Habitations, and shall be capable of affording comfortable accoundations to one hundred persons at least, and as many more as may be found expedient.

Sec. 3. All Habitations, with their surrounding lands and buildings, shall be owned and controlled solely by the community within whose limits they are comprised.

Sec. 1. It shall be considered the duty and the privilege of all members of this Association in every Community, and of their family dependants, unless absolutely incapacitated, to perform a reasonable amount of productive labor, either corporeal, mental or mixed, in some department of useful industry.

Sec. 2. To this end each Community shall endeavor to provide suitable employment for every individual connected with it; which various employments shall be adapted, as nearly as the nature of the case will admit, to the genius and taste of the several operatives.

Sec. 3. All operatives of every description, wheth-

the case will admit, to the genius and taste of the several operatives.

Sec. 3. All operatives of every description, whether employed at home or abroad, in manual labor, or as business agents, teachers or missionaries, eighteen years of age and upwards, shall be allowed one uniform rate of wages, not exceeding fifty cents for every eight hours of actual service. All persons sent out on business agencies shall be furnished with the means of defraying their extra expenses.—All literary, philambrople, moral and religious teachers, going out into the surrounding world, with the approbation and under the direction of the Community, shall be considered as serving forty-eight hours per week, and credited accordingly. And for all moneys or other goods received from the people among whom they may exercise their gifts, they shall account to the community—retaining to themselves account to the community—retaining to themselves a sufficient amount to cover their reasonable extra

a sufficient amount to cover their reasonable extra expenses.

Sec. 4. All children and youth under eighteen years of age, connected with any community, shall be allowed wages for all labor performed not exceeding the following rates, viz. from five to seven years of age, half a cent an hour, from seven to nine, one cent an hour, from nine to eleven, two cents an hour. from eleven to fourteen there cents an hour. hour, from eleven to fourteen, three cents an hour, from fourteen to sixteen, four cents an hour, and from

from fourteen to sixteen, four cents an hour, and from sixteen to eighteen, five cents an hour.

Sec. 5. Time shall always be reckoned only for actual employment, excluding the necessary intermissions of rest and refreshment, and shall be accounted for on settlement by the year, or the quarter, or the next longest term practicable. Where wages are agreed on by the year, quarter, month, or week, the average of eight hours to the day, or forty-eight per week, shall be the common measure. All lost time worthy of notice shall be deducted, and all extra time added, each at the allowed rate.

Sec. 6. All work executed by the members of

extra time added, each at the allowed rate.

Sec. 6. All work executed by the members of every Community shall be wrought in a thorough, laithful and neatly finished style, according to its kind; so that it may reflect honor on the Association and command the confidence of the public.

ARTICLE VI.

Sec. 1. All the children and youth connected with any Community in this Association shall be educated in the most approved manner. Their physical education shall commence in a common nursery furnished and attended in the most appropriate and judicious style; into which they may be received, with the consent of their parents, from the earliest age. From the nursery at the age of from two to three years, they shall be introduced into well-ordered infant school classes, and thenceforth advanced from stage to stage of physical, intellectual, and moral improvement, till maturity.

Sec. 2. All education in this Communion shall be conducted on the manual labor principle, and with a view to qualify every youth for the actual business of life, each according to natural genius, taste and passion.

of life, each according to natural genus, taste and passion.

Sec. 3. No charge shall be made by any Community, (except for books and stationary,) on account of education, literary, advantages, or religious instruction. These, and all privileges naturally connected with them, shall be free to the individual members with their respective family dependants; and shall be supported by each Community at large out of its floating fund or ordinary resources.

ARTICLE VII.

Scc. 1. All persons connected with any Communi-yy in this Association except as designated in the 5th Section of this Article, shall be considered regular boarders, and charged a certain price per week for heir accommodations.

their accommodations.

Sec. 2. Board shall include suitable house-room, food, lodging, bathing, light, heat, washing and ironing, medicine and medical attendance, (unless called from abroad) and proper nursing when necessary,—and shall be afforded at prices not exceeding the following named per week; viz.—from birth until seven years of age fifty cents, from seven years till twelve, seventy-free cents, from twelve years and upwards one dollar.

Sec. 3. An area of the second states of the second second seven years and upwards one dollar.

upwards one dollar.

See. 3. An ample fare shall be agreed on, provided and served, by each Community, to all its boarders, either in commons, in select messes, or private families as may have been stipulated.

Sec. 4. Families served with their food in private apartments, or separate tenements, shall furnish their rooms with bedding, chairs, tables, crockery, and every other necessary article of household convenience, at their own expense. In all other respects they shall fare and be treated like those who take their meals in the public eating rooms.

venience, at their own expense. In all other respects they shall fare and be treated like those who take their meals in the public eating rooms.

See. 5. WheneverAmy family belonging to a Community shall anxiously desire to keep house, cook, and board themselves in a separate tenement, they shall be furnished with house-rent, fuel, bread-stuffs and all the staple necessaries and comforts of subsistence at a fair price.

See. 6. Each Community shall endeavor to grow, manufacture, or purchase at wholesale, all articles of necessary consumption; so as to keep in store an adequate supply for the wants of all its members and dependants. And every item sold out of the Community stores, or furnished at a price, to any member of this Communion, or to any family dependant of such member, shall be afforded at cast, as nearly as the same can be ascertained.

See. 7. All labor performed for any Community shall be credited; board and all other articles furnished shall be charged; and a complete settlement shall be made with every individual, at least once a year.

Secretary; which Certificate shall be in the form following, to wit:

For value received, A. B., or order, is hereby entitled to — shares in the Joint Stock Property of Fraternal Community No. —, valued at — dollars, &c. together with such dividends as may from lime to time be declared thereon.

Given under our hands, at —, this — day of —, A. D. — B. C. —, D. E., See'ry.*

D. E., See'ry.*

Sec. I All losses of real estate from any cause whatsoever, exceeding the sum of three hundred idollars in any one year, shall be borne by the stockholders of a community, and repaired by an equitable assessment on their shares. All other losses, whether of real or moveable estate belonging to the Community, shall be borne by such Community out of its floating fund.

Sec. 2. The clear profits of every Community shall be periodically divided among the members thereof, and members only, according to capital invested, and labor performed. The snames of Joint Stock shall receive five-twelfths of such profits, and Langa seven-twelfths. Every member owning shares shall receive a dividend of the profits accruing to capital, according to the number of such shares; and every member shall receive a dividend of the profits accruing to labor, according to the time credited to him or her individually on the Books of the Community.

community.

Sec. 3. Provided, nevertheless, that capital shall never receive profits exceeding an amount equal to six per cent, per annum, simple interest, for the whole time of its investment, in the funds of the Community. Nor shall labor beyond the average of 48 hoors per week, nor that of minors, under eighteen years of ago, nor the services of any other person, ever entitle any member to profit.

ARTICLE IX.

Every Community in this Association shall stand forever pledged to the relief and comfortable maintenance of all its members, who may become destitute of pecuniary resources; and also of their widows and orphans, so long as they shall conform to wholesome rules and regulations.

Sec. 1. Each Community in this Association shall hold an annual meeting for the choice of its official servants, the hearing of reports, and the transaction of other necessary business.

Sec. 2. All official servants shall continue to discharge the proper duties of their officies, till others are chosen and prepared to serve in their stead.

Sec. 3. Special meetings may be called and holden en seven days notice. And such meetings shall be called and holden, whenever seven members request the same in writing.

Sec. 4. The manner of calling, notifying, and conducting meetings, shall be prescribed by vote of

conducting meetings; sent the Community.

Sec. 5. Every member shall have one and but one vote on all questions; and the concurrence of two-thirds of all the members present and acting shall always be necessary to a decision.

Sec. 6. Nine members shall be requisite to constitution of business, but

Sec. 6. Nine members shall be requisite to con-stitute a quorum for the transaction of business, but a less number may adjourn.

ARTICLE XI.

Sec. 1: The official servants, annually chosen by every Community in this Association, shall be a President, Secretary, Auditor, and six Intendants, viz: an Intendant of Finance and Exchange, an Intendant of Agriculture and Animals, an Intendant of Manufactures and Mechanical Industry, an Intendant of Health and Domestic Economy, an Intendant of Education, Arts and Sciences, and an Intendant of Religion, Morals and Missions.

Sec. 2. The President and these six Intendants shall constitute, ex efficio, a Board of Trustees, in whose name the whole property of their Community shall be holden and managed for the common benefit.

Sec. 3. These official servants shall also consti-Sec. 3. These official servants shall also constitute, ex officio, the Executive Council of their Community, with plenary authority to select and appoint all managers, foremen, overseers, directors, and agents necessary to its industrial organization. Also to approve and recommend all teachers, lecturers, ministers of the gospel and missionaries, going out from the Community under its direction, or in its general service. general service.
Sec. 4. It shall be the duty of the Executive

Sec. 4. It shall be the duty of the Executive Council to arrange all the business, interests, and affairs of their Community into six general departments, each having its appropriate branches, in such a manner that every person, thing, and particular matter of concern, may be under the oversight of the Intendant, to whom the same most naturally belongs. And the several Intendants shall be considered responsible for the orderly management; and good condition of their respective departments.

Sec. 5. The Executive Council, through the President, shall make a clear, detailed Report of the standing of their Community in all its departments, at least once a year, and as much oftener as the

at reast once a year, and as much othere as the members may by vote demand.

Sec. 6. It shall be the duty of the Secretary to act as Clerk of the Community, the Board of Trus-tees, and the Executive Council, and to keep full, fair, well-ordered Records of all their proceedings, and of all other matters properly coming within his province.

province.
Sec. 7. It shall be the duty of the Auditor to examine and attest all pecuniary accounts kept by the Community, and to guard its financial statistics, if possible, from error.

possible, from error.

See. 8. The proper duties of Treasurer, as well as of general-Purveyor and Accountant of the Community, shall be performed by the Intendant of Finance and Exchange. He shall receive, safely keep, and justly account for, all moneys accruing to the Community, and pay them out, under such regulations as may from time to time be ordained. He shall keep all his accounts in the most approved method, and in such a form and state, that his books may at all times exhibit the true financial standing of the Community in its several funds and interests.

ests. Sec. 9. No official servant, manager, foreman, everseer, director, or agent of a Community, shall ever receive any salary, or other compensation whatsoever, exceeding the established rate of wages allowed to the members at large.

ARTICLE XII.

Sec. 1. It shall be the settled policy, and a fundamental principle, with every Community in this Association, never to contract any debt or obligation of suretyship out of the pale of its own membership, nor within that pale beyond temporary occasional necessity in the management of its internal affairs. Nor shall the goods or productions of any Community ever be sold on credit to the surrounding world.

Sec. 2. All moneys to be expended for land, stock, goods, or any other object, by the Trustees, Executive Council, or Intendants of any Community, shall first be appropriated by vote thereof at some regular

ARTICLE XIII.

ARTICLE XIII.

All matters of serious controversy, arising in any Community of this Association, shall be tried and determined, in the first instance, by a mutual council, and upon failure thereof, finally, by a Jury of twelve impartial members. ARTICLE XIV.

Every Community in this Association may enact and establish such By-Laws, Rules and Regula-tions, not inconsistent with the general spirit and object of this Constitution, as may be found neces-sary to its good order and general welfare. - ARTICLE XV.

The Constitution of this Communion may be altered, or amended, by a vote of three-fourths of all its members specially convened for that purpose, either in their respective Communities or in general Conference; provided always, that every such alteration or amendment shall be proposed in writing, or publicly announced to the members, at least thirty days preceding the time of its regular consideration.

Now, therefore, in solemn ratification of this Con-stitution in all its Articles and Sections, and for the formation of Fraternal Community No. 1; we have severally caused our names to be hereunto annexed in a general REGISTER.

Names.
Place of Nativity.
Birth.
Admission.
Calling.

spective annext the anal Janual Stock Property, and regulated, majority privation of anch as plantinens, regulated, majority eccording to the provisions and property, strictly according to the provisions and specifications of and Constitution.

Shame.

No. Share.

Voted, That this meeting be now dissolved.

Adin Ballon, Seed. P. R., Lazasov, Pres.

Adin Ballon, Seed. Presistant Committee, and the strength of the constitution of the Constitution of which is a mercial to the strength of the press. And proposed the strength is a mercial to stability with the increasing and proposes. Videot court ing notated, or specific press of the press and promote in the whole cannid public about delearly understand the whole cannid public about the work of the w

FIRST MEETING

At a regular meeting of the members of Fraternal Community No. 1, holden in Mendon, Mass., Jan. 22, 1811. David R. Lamson acting as President, and Adin Ballou as Socreatry, the following votes were young. The property of the members be chosen, which is the choice of our regular official servants be deferred for the present; and that a Provisional Committee of seven members be chosen, with the following special instructions and powers, vizi.

1. To provide suitable Record and Acacunit Books, or so many as may for the present be found by the provident of the provident of the present by the following special instructions and powers, vizi.

2. To receive subscriptions to the Constitution, and to the Joint Stock.

3. To receive and account for any moneys which may be paid into the Traesury.

4. To propare a suitable exposition of the Constitution, and respecting a location for this Community; respecting afform and construction of buildings and large boarding establishments; respecting afform and construction of buildings respecting the form and construction of buildings respecting the property of our enterprise.

7. To purchase such books and treatment of the community and respecting any other matters likely to promote the prosperty of the com

AGENTS.

MAINE.—Jas. Clarke, Wayne; —Edward Southwick Auguste; —A. Soule, Bath.

New-Hameshar.—Davis Smith, Plymouth;—N. P. Rogers, Concord; —William Wilbur, Dover.

Vernont.—John Bement, Woodsteek;—Rowlan T. Robinson, North Ferrisburg.

Massachusetts.—Win. E. Kimball, Topsfeld; —Moose Emery, West Neeburg; —C. Whipple, Neeburgport;—Isnac Stearns, Mansfeld;—Luther Boutell Groton;—B. F. Newhall, Sangus; W. S. Wilder, Fitchburg; —J. T. Everett, Princeton;—J. Church, Springfeld;—W. & S. B. Ives, Salem;—Henry Hammond, Dudley;—Daniel G. Holmes, Locell;—Josiah V. Marshall, Dorchester and vicinity;—Richard C. French, Fall Ricer;—Wm. Hendervon, Hamorer;—Wm. Carruthers, Ameebury Mills;—Isan: A 1stin, Nantuck: —Elias Richards, Waynouth;—Edward Earle, Wortster;—Wm. C. Stone, Watertown;—A. Bearse, Cen reville;—Israel Perkins, Lynn;—Elijah Bird, Tauni m:—N. A. Borden, New-Bedjord;—Alvan Ward, Sishburnham;—Saml. I. Rice, Northborough.—[II] For a continuation of this list, see the last page, last column.

OLIVER JOHNSON, Printer.

WHOLE NO. 530.

ates (or too often, perhaps, on the will of the few who govern that mass) for their food, clothing, and other personal conveniences. We unite our property for certain great purposes, but hold it individually in negotiable shares. The whole of this Joint Stock property is pledged, first, for the comfortable maintenance of all our members, and of their widows and orphans so long as they conform to our general rules and regulations; secondly, for the thorough education of all our children and youth; thirdly, for the relief and proper nursing of all our sick; fourthly, for the sustaining of all necessary literary and religious privilegea among us; fithly, for the promulgation of our principles abroad as may be judged our duty; sixthly, the payment of the public taxes assessed upon us; and, finally, for defraying all incidental expenses, which may be necessary to keep our lands and buildings in a good condition. Beyond this each individual is the absolute disposer of his or her own property. Beyond this all profits are divided among the members, according to capital invested and labor performed, as specified in Article VIII. Each member may honorably leave the Community at any time by communicating a written notice to the Secretary; in which case, he or she is entitled to receive the par value of his or her shares in cash. And all the members may make such a use or disposal of their money, not contrary to express compact, as they severally judge expedient. Their associates may advise, reason with, and admonish them, as to the right use of their pecuniary means—as to the quantity, quality or fashion of their clothing—or as to the amount they shall expend in visiting abroad, or in charity and alms, or for any other object; but further than this they cannot control them. We think this right and possession of individual property indispensable to a due degree of personal independence—and a great safeguard against the stealthy approaches of human despotism. If those who have teast of this property are placed beyond the re

more in detail.

ARTICLE I.

By this it will be perceived that a confederation of distinct, independent Communities is contemplated. The Fraternal Communion, properly so called, is a general association of individuals, adopting and acting under this Constitution. This general association, as such, admits no members, and exercises no powers of government, except for the regulation of its meetings from time to time. It may pass resolutions expressive of its opinions and convictions, or send out advisory epistles, recommending such measures as are deemed salutary; but its authority extends no farther. In every thing besides altering or amending the Constitution, each local Community exercises within itself all the social powers, rights and immunities of a christian Commonwealth.

This local independence under a general confederacy, is believed to combine greater advantages, and to obviate more difficulties than any other arrangement which could have been proposed.

ARTICLE II.

and to obviate more difficulties than any other arrangement which could have been proposed.

ARTICLE II.

This is an important article. It prescribes that membership in the Associations at large shall be acquired only by admission into some one of its local communities. This constitutes all, thus admitted, members of the general Fraternal-Communion, and entitles them to sit, and act in all its general meetings. It prescribes a religious and moral test—a sort of Confession and Covenant, to which all must deliberately and cordially assent who become or remain members. It prescribes the age of eighteen years, as the earliest at which persons can become members. This being three years under the age of majority, as fixed by the civil law, the question may arise whether it is intended to encourage minors to join the Communion, without the consent of their parents or guardinas? Certainly not. We only provide for cases where there is no such impediment, and especially for our own youth, who, if educated as we intend they shall be, will be more competent to act the part and bear the responsibilities of members at eighteen, than persons generally are at twenty-one. The reader will not confound membership with residence or inhabitant. To a Community is one thing; to be a member is another. Persons of every age may be connected with members of a Community, as children or dependants of their families, but cannot act as members without the prescribed qualifications. It will be perceived, also, that this section prescribes the voting in of members. This must be done by the voice of two-thirds of all the members present and acting. Every vote must be passed by this number. See article X. sec.

In section 4th of the present article it is provided that any person may cease to be a member at any time, by sending in a written notice to the Secretary of his or her Community declaring such intention. Thus a person may wish to quit the Community, which has been or is about to be formed. It is nection the total the community shall mak

persevering and affectionate efforts to reclaim and reform the erring, which we are bound to carry to the farthest verge of charity, there may be now and then a case in which we shall be baffled, and obliged to 'put away that wicked person from among us,' by a solemn disowning vote. This will never be done but in cases so decidedly marked and incurable, that it becomes sinful in us to preserve fellowship.

ship.
Section 6th is sufficiently explicit without co ment. Section 7th places all members on a of personal equality. All become members same test of worth, and the same process of sion. Having become members, they have sion. Having become members, they have all the same right to vote, the same eligibility to office, ac-cording to talent and fitness, the same allowance of warcs per host for labor, and the same privileges in all respects. No middle walls of distinction are built up between male and female, white and colored, gentleman and yeomen, professional and unprofessional classes, the rich and poor, the titled and untitled, the high-born and low-born. We hold, with the poet, that

Worth makes the man, and want of it the fellow.

One may excel another in physical strength, in talents, in skill, or in aptitude for particular branches of business, science, art, or official functions. A right heart and good sense in all the members will not only consent, but be anxious, that each should fill the place for which he or she is adapted, whether at the head or the foot of the class, and the more expecially, since with us the greatest next talent. er at the head or the foot of the class, and the more especially, since with us the greatest, most talented, and skilful become the servants and helpers of all, without any pecuniary or other advantages whatsoever over the humblest. The mightiest can compel no obedience by physical violence, and the wisest, though physically weak as a child, is the organ of God, whose counsels have all the force of law. Our government is essentially prinks, administered in part directly by the king of kings, and in part intermediately through human organs. It is therefore one of righteonsness, peace and joy.

THE TEST. THE TEST.

It seems to be necessary that we should not pass over this without a more particular notice of its gen-eral character and details. It may be considered as an epitome of the document known among our friends by the title, 'Standard of Practical Chrisas an epitome of the decement known known our friends by the title, 'Standard of Practical Christianty.' There are those whom we highly respect, who abject entirely to all religious tests and moral pledges whatsoever. We are constrained to dissent from these friends on this point. We do not desire to confine our benevolence, justice, or mercy within any narrower limits than those of our common humanity. We hold ourselves bound to love and do good to all, as we may have opportunity. Neither do we desire to be the final judges of our fellow creatures, to assign them either to heaven or ther do we desire to be the final judges of our fellow creatures, to assign them either to heaven or hell. This is the sole prerogative of the ALL Praffer. Nor yet do we wish to set up as essential mere speculative dogmas, about which the truly enlightened and holy may honestly disagree. Hence our creed has been made comprehensive enough to embrace all who sincerely believe in the religion of Jesus Christ, and acknowledge themselves bounden subjects of its moral obligations. We leave our members to settle the details of christian doctrine for themselves, in the reverence of God, and mutual good will to each other. It may be said that there are good and pure men who reject the christian revelation. We do not undertake to settle this point. But this much we are sure of—that no such good clation. We do not undertake to settle this point. But this much we are sure of—that no such good and pure men, rejecting Christ, can consistently, or will even desire to be united with our Communities. If such approve of Communities, they will form one on their own model of persons who sympathize with them in their religious notions. With all such persons, and all such Communities, we shall live in peace, endeavoring to do them good and not evil for ever. 'But their rock is not as our Rock;' and we cannot honestly, heartily and conscientiously enter into an association with them so intimate as that which binds together the members of this Communion. To us Christianity, however misunderstood for ages by the great mass of its professors, is runtion. To us Christianity, however misunder, stood for ages by the great mass of its professors, is a religion, and the ealy religion, which meets the wants of human nature. No other comes up to it no other can go beyond it. Its spirit and principle No other comes up to it; aim at universal restoration and perfection, pre scribe the process, provide the means, and undevi atingly tend to the consummation. Hence we adop which excludes the deniers and rejecters

But we deem it equally necessary to our peace and welfare, and to the success of our great enterprise, to exclude those who, while they profess the religion of Christ, either deny their obligation to practice his plain precepts, or construct those precepts into a justification or at least into an allowance of notorious inquities, vices, and abnormations. ance of notorious iniquities, vices, and abominations Among these we include all wars and fightings be Among these we include all wars and fightings between mankind, whether as individuals or nations; all slaveholding, man-stealing, selling, buying and imbruting; all fraud, knavery, slander and personal abuse; all fashionable licentiousness, debauchery and pollutions, whereby chastity is undermined and violated; all oath taking, imprecations and cursings; all manufacturing, buying, selling and dealing out of intoxicating liquors as a mere drink—so generally practised to the evident promotion of drunkenness and manifold crimes; all mustering, training, and manœuvreing with deadly weapons, in order to acquire the art of war; all. law-suiting, office-holding, voting, and other participations in the machinery of anti-christian governments, whereby a man is obliged to bind himself to disobey Christ in some things, before he can be allowed to do right in others; all love of domininion, self-will, bigotry, covetousness, hypocrisy, profanity, idleness and unruly use of the tongue; and all lotteries, games of chance, betting, immoral amusements, and corrupting assemblages. These great evils are sanctioned or winked at, and even practised by multitudes, not only of the so called moral and respectable of the world, but by thousands who maintain their standing in the nominal church of Christ. Nay, those gigantic abominations, war and slavery, are upheld by the special pleading, and nameless apologies of many professed ministers of the gospel, even eminant declars and divines. tween mankind, whether as individuals or nations by the special pleading and nameless apologies of many professed ministers of the gospel, even em-inent doctors and divines.

We cannot away with all this; we protest against it; we must do something to remove so great a re-proach upon Christianity. To this end we combine in a Fraternal Communion. Can we then open the

it; we must do something to remove so great a reproach upon Christianity. To this end we combine in a Fraternal Communion. Can we then open the door and invite persons, however honorable or aminable in the opinion of the world, to unite with us in a work for which they have no heart, and which they would not fail to hinder and obstruct both by precept and example? Common sense forbids, and God forbids. How can people walk together in this intimacy without being agreed on fundamentals? And how can they be agreed without an understanding of each other's principles and sentiments? And how can there be a thorough and fair understanding, without a recorded expression of these principles and sentiments? Hence the necessity and propriety of our Declaratory Test.

We have called this Test a sort of Confession and Covenant. It is a brief confession of faith in the christian religion, and of personal obligation to obey its requirements—to obey them generally, according to the dictates of truth and a good conscience, but especially to obey them in the particulars explicitly stated. It is a Covenant or promise on the part of those who assent to it that they will earnestly endeavor, by the help of God, to walk in conformity to their acknowledged obligations, and that whenever they fail, they will not justify themselves; but humbly endure reproof, repent, sock divine pardon, and reform. If they do this, their hearts and character will continually improve until the perfect day. If they walk otherwise, and not only do what they acknowledge to be evil, but stubbornly persist therein, they will prove an offence and a scourge both to themselves and their brethren, who in the last resort must disown them. Still it will be said that we are too exclusive—that we demand too much in our test—and that we shall repel many worthy, learned, and honorable persons, who could be of great service to us, and who but for our rigorous notions, would be glad to unite with us. We want them among us; it requires much self-denial to do without them;

Thus a Community, one-tenth of whose members, with the tack approbation of the rest, should take part in politice, go to law, fight in self-defence, engage in military affairs, or enlist in warles expiditions, would stand ten chances to one of ultimately becoming a political clas, a cusile, or a least an

political and warlike violence than those of an opposite character.

Since, therefore, some test of religion and morals
is indispensable to the establishment and permanent
prosperity of our Communities, the only question is,
what shall that test be? We conscientiously believe we have set up a true and safe one; which
though it may retard our increase and success for
a time, will in the end be found health and life to the
Association.

ARTICLE III.

This article is perhaps sufficiently explicit and self-explanatory without comment.

ARTICLE IV.

ARTICLE IV.

This article contemplates Communities in their settled, well established state. It prescribes that they shall approximate that state as fast as may be found practicable. When they have reached it, nearly all their members will dwell together on their respective Community domains. The lands, habitations, and all buildings whatsoever will be owned and controlled solely by the Community within whose limits they are prescribed. This is different from the plan first proposed; i. e. the plan of separate cottages and estates. This plan was abandoned upon reflection—when it was considered what changes would be made by fire and flood, sale and removal, legal interference from without, death and heirship, bad economies, &c. By the present plan many mischiefs and evils are avoided and prevented.

As agriculture is to be the basis of our industrial operations, and as every thing is to be managed in the most orderly manner in fits as well as the other departments, it may be anticipated that the domain of a west bit he in the most orderly manner in fits as well as as the other departments, it may be anticipated that the domain of a well established.

the most orderly manner in this as well as the other departments, it may be anticipated that the domain of a well established Community will not only produce in great abundance the necessaries and comforts of life, but that it will exhibit such neatness and excellency as are now seldom beheld. Well directed efforts will be continually made by a strong force of workmen, under intelligent managers, to carry everything up to a high pitch of perfection.—Order heavy, and fertility can scarcely fail to be carry everything up to a high pitch of perfection.—
Order, beauty, and fertility can scarcely fail to be
the result. While a Community is forming, and
preparing its habitations, things must be managed
according to the necessities of the case. A few
families, and such hands as can be profitably employed, must commence operations. They must be
boarded and paid in such a manner as, for the time
being, circumstances may require. Meantime. boarded and paid in such a manner as, for the time being, circumstances may require. Meantime, others of the Community will pursue their business clsewhere, economising their means and preparing to join their brethren whenever there is room and suitable employment for them. Thus all confusion and disappointment will be avoided, till in process of time the whole company have reached their location. Some have imagined that a Community of two or three hundred must, as a matter of course, locate all at once, and the wonder has been what they were to do with themselves. Such notions arise from a want of consideration, and of explanation, as to the matural and necessary method of establishing a from a want of consideration, and of explanation, as to the natural and necessary method of establishing a Community. No one will settle on the Community domain till he or she is provided with shelter, sustenance and suitable employment. Let this matter be well understood, and there will be neither wonder nor difficulty.

Community. No one will settle on the Community domain till he or she is provided with shelter, sustenance and suitable employment. Let this matter be well understood, and there will be neither wonder nor difficulty.

ARTICLE V.

This article declares that it shall be the duty and the privilege of all members of our Communion, and of their family dependants, unless absolutely incapacitated, to perform a reasonable amount of productive labor, &c. Idleness in those who are able to pursue an honest employment, is not to be encouraged or tolerated among us. The rich and the poor, the learned and the unlearned, the gentleman and the yeoman, the mistress and the maid, are expected to be reasonably industrious in something. To this end, it is made the duty of each Community to provide suitable employment for all—such employment, if possible, as is most agreeable to them. Who in that case would even desire to be idle? It may be asked what employment can be provided for so many? We may mention the various branches of agriculture, orpharding, gardening, common and botanic, perhaps silk growing, and the sugar beet culture; the rearing, attending and managing of all useful kinds of animals and poultry; the construction of buildings, and numerous works of utility; the earrying on of all those nandictaft, mechanical and manufacturing operations which do not require too large a capital, and which would meet our own wants; the instruction of children and youth in all the branches deemed necessary; preaching, lecturing, and teaching abroad, as religious, moral, philanthe branches doemed necessary; preaching, lectur-ing, and teaching abroad, as religious, moral, philan-thropic and literary missionaries; nursing the sick, the branches deemed necessary; preaching, lecturing, and teaching abroad, as religious, moral, philanthropic and literary missionaries; nursing the sick, and attending to the infant children; performing household duties, and necessary services in the kitchen, laundry and dairy establishments. These, and a thousand other cares, will leave little room for any to complain that they have nothing to do. To organize and distribute all this labor in a judicious, profitable and agreeable manner, will require great study, judgment and tact; but it can be done. And when once things have been got into a right train, it will be easy to pursue the familiar routine. Most persons will prefer at least two sorts of occupation, in which to spend different parts of the day. In this, probably all can be accommedated.

It will be perceived that wages are to be of one uniform rate for all persons over eighteen years of age, whether male or female, able-bodied or feeble, expert or awkward, public functionaries or private operatives, overseers or overseen, masters of arts or swine herds, physicians or nurses, ministers or marketers. Likewise all youth and children undereighteen years of age are to receive wages at uniform rates, according to the ages by which they are

setters. Likewise all youth and chindren under eighteen years of age are to receive wages at uniform rates, according to the ages by which they are classed. The reasons for this arrangement are, 1, that where there are so many places to fill, the more feeble and incompetent can nearly all be employed as a dense of convent profit little below that of the able-bodied and skilful; 2, that female labor is

to a degree of common profit little below that of the more able-bodied and skilful; 2, that female labor is unjustly estimated in the current scale, and ought, according to our principles, to be placed on a footing of equality with male labor; 3, that any attempt to determine the precise worth of labor, and to discriminate between that of different persons, would be burdensome, vexatious and mischievous to all concerbed; and, finally, that benevolence, kindness and good feeling will be greatly promoted by the strong bearing the infirmities of the weak, and the inexpert feeling that they are not degraded.

The common or average measure of time for labor, exclusive of rest and refreshment, is eight hours out of the twenty-four, and forty-eight per week. During some scasons of the year, business will require ten to twelve hours of labor a day, at others not more than four or six. The operatives will be abroad on visits sometimes for days together—at other times they will desire to make up for their absence. Some time will be lost in sickness, and by other means. So that, on the whole, any person who averages forty-eight hours per week of labor through the year, will do better than the majority of industrious people in the present social state.

It may be asked whether time-keeping will not be a difficult task in our Communities? Probably not a tenth part as difficult in practice as might at first thought be supposed. Each individual will keep his or her own time, and report at regular intervals to a general time-keeper in the Finance Department. A public clock and bell, kept always in order, will facilitate the matter.

By the 6th Section of this article it is prescribed that all work executed by the members of every Com-

By the 6th Section of this article it is prescribe By the 6th Section of this article it is prescribed that all work executed by the members of every Community shall be wrought in a thorough, faithful, and neatly finished style, according to its kind. This is important, both as it respects moral principle, salatary example, a good reputation, and pecuniary advantage. By this means our fabrics and productions of all sorts will command the admiration, confidence and market of all desirable customers.

There are many points in the remaining articles on which we should be glad to comment and present explanations, but our limits compel us to forbear. After what has been said, it is hoped that the should be given been and the should be s sent explanations, but our limits compel us to forbear. After what has been said, it is hoped that
most of our readers, who are really disposed to understand the nature and particulars of our institution, will, without much difficulty, deduce answers
to their various inquiries from the Constitution itself. If more particular information is desired, we
shall be happy to impart it upon request. It will be
understood that a multitude of details must necessarily remain to be determined and regulated by special rules and by-laws. The organization of the
six general departments and their respective branches will be a work of time and care. But when this

dvaricious corporation. The increase of such Countuities would either awaken the jealoosies, and draw down the vengeance of the surrounding world, or, if successful on a great scale, would end in the most formidable of despotisms. If they perished, the innocent would go down with the guilty into a dishonored grave. But Communities having a uniform consistent moral character, like that required in our Declaration, would be holy, harmless, and salutary among men. They would be light and salt to the world, and their indefinite multiplication would introduce the long predicted era of universal peace and happiness on earth. Such Communities, though exposed to some injuries, depredations and confrages, would be ten times more likely to escape political and warlike violence than those of an opposite character.

Since, therefore, some test of religion and morals its indispensable to the establishment and permanent prosperity of our Communities, the only question is, what shall that test be? We conscientiously beautiful outward scenery, and above all, the happy effect on general society, which we are confident will be wrought by our Communion; we close with though it may retard our increase and success for a time, will in the end be found health and life to the Association.

Organization shall have been completed, the most perfect system, order and propriety will reign throughout. There will be very little composition, on unpleasant posting. Every one will interruption, or unpleasant posting. Every one will interruption, or unpleasant posting. Every intercision, or unpleasant posting. Every one will know tehat to do, when and tehere. The boildings, and especially the mansion-houses, will all be constructed with such accommodations, and furnished with such conveniences, as torenisted, with such accommodations, and furnished with such accommodations, and furnished with such conveniences, as torenished, the mansion-houses, will all be constructed with such accommodations, and furnished with such accommodations, and furnish

Government, and a brief notice of certain objec-tions.

In the first place, we shall be peaceable, inoffen-sive and harmless—committing no great crimes, calling for no special assistance, abstaining from all political intrigues, and commotions, occasioning no particular expense, and troubling neither the polls, the courts nor legislatures with our interference. In the second place, we shall educate our own children and youth, maintain our own poor, do what we can to relieve the distressed around us, and ex-ert all our influence in favor of righteousness, or-der and peace every where,

ert all our influence in favor of righteousness, order and peace every where.

In the third place, we shall quietly pay the taxes
assessed upon us; and thereby help maintain those
whom we never made poor, educate children and
youth who have no special claims upon us, and make
good highways for the people at large.

In the fourth place, we shall steadfastly refuse to
do any thing required of us by government which
we deem anti-christian, and bear an undying uucompromising testimony against all sin, whether in
the State, or the Church.

And finally, if government should not respect our

the State, or the Church.

And finally, if government should not respect our conscientious scruples; but overlooking all our use-folness and good influence on society, should fine, imprison, slay, or in any manner persecute us, we shall endeavor, by the grace of God, to endure it all in the non-resisting, forgiving spirit of Christ, until deliverance come from on high, and we are permitted to rejoice in the triumphs of truth and love.

The objections referred to, which we wish briefly to notice, are often brought against our associating

The objections referred to, which we wish briefly to notice, are often brought against our associating in Fraternal Communities, and may be stated in the following terms,—(1)—You are going to withdraw from the world and seclude yourselves like monks and nuns from the rest of mankind, You are going to extract and bury up the salt of general society, and leave the mass unrestrained and unblest by your personal influence. You are going to fly from temperation, and conflicts without, that you may enjoy ease and quietude in solitary rotreat; you are going to promote your own selfish ends, rather than the reformation and salvation of the human race. Is this right, is it wise, is it christian? All these objections arise from a misapprehension of the design nature and practical operation of our association.—We are not going to retire into mountains, glens, and desolate places of the earth, and there establish our Communities. But we are going to locate them in the midst of the general population, each on a few hundred acres of land, surrounded at a little distance by the estates, dwellings and villages, of our follow men, where we can at all times hold intercourse with our relatives, friends and neighbors for any and every christian purpose. Is this monasticism?

We are going to raise up, and send forth around

retornation and salvation of the human race! We cannot fly from all temptation and conflict with evil We have to meet these, go where we will. But is there any merit in courting temptation—in augmenting temptation—in running into temptation, or need lessly remaining in it? If we pray God not to learning the label, we fail to the sale we have th lessly remaining in it? If we pray God not to lead us into it, shall we falsify our own prayer by taking no pains to avoid it? Whatever of templation and conflict with evil we can escape without deserting the post of duty, we ought to flee from. Than this we propose to do no more. Indeed, we retire a little from the field of public combat, that we may prare ourselves for more vigorous and resistless onsets against the legions of darkness. And as to the selfishness of our ends, let God be our Judge—time the witness, and teachs our vindication.

selfishness of our ends, let God be our Judge—time
the witness, and teorks our vindication.

And here we rest our case. We have laid our
sentiments, principles and purposes open to the public, and commended ourselves to every man's conscience, without fear, favor or flattery. We now invoke the benediction of the Infinite Father on our
Communion, with a reverent hope that it may prove
an instrument in his hand of great and everlasting
cood to the world.

ADIN BALLOU.

Mr. Phelps and the Woman Question. MR. GARRISON: DEAR SIR-Not long since, H. C. Wright ad-

dressed several letters to me, thr in regard to my course on the so called, 'Woman Question,' charging me with sundry inconsistencies, &c. in the case, and calling on me for a defence. Other persons, through the same medium, at different times, have made my course, in the case, the subject of similar remark. Indeed it would seem, by turns, to have been a fruitful theme for the inspiration of the rhymster, the eloquence of the orator, the lash of the editor, the spleen of sub-editors and correspondents, and the official records of Executive Committees—all charging my with sundry deeds, or misdeeds and inconsistencies; of which, alas for the rhyme and the record, I was never guilty. n regard to my course on the so called, 'Woma

alas for the rhyme and the record, I was never guilty.

I have long wished to give the public a statement of the facts in the case, but have deferred it in the hope of being able at the same time to accompany it with a statement and defence of my principles on the main question—which, by the way, have been about as grossly misrepresented, as have the facts. As I see no prospect, however, of being able to command the time requisite for both these purposes at present, I have concluded not to defer any longer the statement in regard to the facts of the case.

purposes at present in regard to the facts of the case.

It is due to myself to say here, that, so far as I have ever countenanced or justified the practice of women's addressing public promiscuous assemblies, by an attendance, as in one or two cases, on their meetings, it has always been as an exception to the general rule. The Bible doctrince, I suppose to be, that, as a general rule, women may not take on themselves, as public teachers or otherwise, the responsibilities and duties of public life. Indeed, the Bible aside, physiological law absolutely forbids her doing so. She cannot, if she would, be the wife and mother, and at the same time, the public man. The very laws of her physical being INCAPACITATE her, in these relations and circumstances, to with sland the EXCITEMENTS, and perform the LABORS of public life. She cannot do it if she would. To attempt it is to rebel against her own and tree, as well as its Author—as some memorable instances have abundantly proved. At the same time, extraordinary occasions or circumstances, twinch are themselses an exception to general law, may authorise a course of action on the part of woman stensels and justified. Of this mature, as to be allowed and justified. Of this mature, as to be allowed and justified. Of this mature, which woman stenged out from her wonted sphere which worms stenged out from her wonted sphere

but as extraordinary events—i. e. as exceptions to the general law, and as such, alone are they justified, so far as they are justified at all. As such, was I ready to justify for a while, the mission of the Grimkes, and the occasional speaking of others in anti-slavery meetings. As such, the circumstances being the same, should I be just as ready to tolerate and justify these things now. But the moment the mission of the Grimkes and the other matters began to be urged involving, and as a test of general law in the case, I resisted and bore my testimony against them, exercising, it is true, all the forbearance in the case I could, and not coming to an open and public rupture with old and cherished friends in relation to tituntil longer silence and forbearance became impossible. And, forsooth, that which was at the time pure forbearance, for the sake of old friendships and the cause is now tortured in, every possible shape into evidence of inconsistency and hypocrisy. This will be apparent from the following statement.

Original Design of the Grimkes' Mission.

original Design of the Misses Grimke has been a fruiful theme of reproach in this unpleasant controversy. The inconsistencies of myself and the Committee at New-York, in this case, have been blazoned everywhere, until one would think the story-tellers would get tired of their vocation.—What now were the facts in that case?

In 1836, I was resident in New York, editor of the Emancipator, and Recording Secretary of the Executive Committee of the American A. S. Society. At a meeting of that Committee, on the 6th of July, Mr. Arthur Tappan proposed the employment of female agents. The thing, he said, had been suggested to his mind by the fact that such agents were employed in the early stages of the missionary enterprise, with great effect. These agents, he said, went from place to place, invited the ladies to meet them at private houses or other convenient places, and labored with great acceptance and success in enlisting the sympathies and co-operation of women in that cause. He thought the same night be done in the anti-slavery cause; that if some intelligent female could be secured as an agent, she might visit New Haven, for example, where his family resided a part of the year; that she might invite the ladies of the place, by private note or otherwise, to meet her at his house; that many moving in the first circles of society might be induced to attend such a meeting, who would never think of going to an ordinary anti-slavery meeting; that, in this way, classes of the community might be effectually reached, who could not be reached in any other way; that at such select meetings, moreover, statements might be made in regard to the havoc slavery makes with female virtue in the families of the master as well as the slave, which could not be made with propriety elsewhere, and which would do more than almost anything else to arouse the women of the land to their duty, &c. &c. The subject was discussed by the committee at length, the members generally concurring in the propriety of the appointment of such agents, fo

Resolved, That the Committee on Agencies (a sub-committee of the general one) be directed to consider the propriety of appointing female agents, with

Attest: A.A. Phelps, Rec. Sec.

The Agency Committee of course took the matter into consideration. The Record of their action is as follows:—

'At a meeting of the Agency Committee, July 13, 1836, Present, Messrs. Tappan, Leavitt, Phelps, Wright and Jocelyn. Opened &c. * The following vote was received from the Executive Committee; Resolved, That the subject of appointing female agents be referred to the Agency Committee, with

power."

Whereupon, voted, That in our view it is expedient to appoint females, and compensate them, to perform SUCH SERVICES AS ARE APPROPRI-

form SUCH SERVICES AS ARE ATTACKATE.

Voted, That Miss Wheelwright be requested to visit some of the principal towns with a view to make communications to THE LADIES on the subject of slavery, the length of time employed, and the compensation to be herafter agreed upon—her expenses to be

Voted, That Mr Lewis Tappan be requested to co

Voted, That Mr Lewis Tappan be requested to confer with Miss Wheelwright on the subject.

Voted, That ASGLINA E. GRINKE, of Philadelphia be requested to perform A SIMILAR SERVICE.

At a meeting of the Agency Committee, Aug 17:—

Letter received from Miss Grimke, saying that she should visit. New England soon to labor in the cause, but declines receiving any compensation so long as her private funds are sufficient to defray her expenses.

At a meeting of the Executive Committee, Oct. 25, 1836:—On motion, Vofed, That Miss A. E. Grimke's sister be associated with her, in her agency, with a reasonable compensation and travelling expenses.

The above is a copy of the records of the Executive and Agency Committees of the American A. S. Society, in reference to the appointment of female agents. They speak for themselves. They show that the original design of their appointment was a mission 'TO THE LADIES,' not to the Communimission '10 THE LADIES, not to the Communi-ty at large, assembled in promiseuous and general meetings. In strict accordance with this design, the meetings of the Grimkes through the fall and winter, in New York, were, as they say below, 'se-lect'—designed only for ladies.

MEETING OF AGENTS.

MEETING OF AGENTS.

In November of this year, a meeting was held in New York of all the agents of the American A. S. Society, for the purpose of examining together the whole questien of slavery and its abolition, with a view to their better preparation for the work before them. The Grimkes being in the city, were invited by E. Wright, jr. to attend it. On the subject of the cruelties of the slave system, especially, they were asked to state the result of their own observation, and did so. The meeting, however, was a private or select, not a public and general one. Accordingly, when certain iudividuals, mistaking its character, came into it, we found ourselves likely, not only to have individuals present whom we did not wish to be there, but to be embarrassed in our investigations by numbers also, the following our investigations by numbers also, the following proceedings were had, as appears from the minutes of the meeting, kept by Rev. Asa Rand, and now in

"Nov. 17. Met at 7, P. M. Prayer by Br. Phelps. A motion was made and debated that the meetings be private. Postponed till tomorrow morning. Friday, Nov. 18. 9 o'clock, A. M. Met according to adjournment; prayer by Br-Sedgwick. Took up the resolution postponed from the last evening. After discussion, Voted, that no person be admitted to the sessions of this body without a special vote of the Convention?

Such was the nature of the meeting. It differed from a public promiscuous assembly, just as a com-pany of sabbath school teachers, met for the exam-nation of their weekly lesson, differs from the pub-lic assembly on the sabbath. It was just such a meeting as I should love to attend again, and could attend, in perfect consistency with all my views on the subject of 'Woman's Rights.'

GRIMKES AT BOSTON.

GRIMKES AT BOSTON.

In the spring, the Grimkes came to Boston.—
Their meetings in this city and vicinity, as at New York, were select—designed only for ladies. True, a few men took the liberty, uninvited, to attend some of them. H. C. Wright has published me as one of them, which is not true. The meetings were called as ladies' meetings, and were for the most part attended only by them. Editor '1''s account of called as ladies' meetings and were for the most part attended only by them. Editor '1''s account of one of them is, (Liberator, June 23, 1837,) that 'the Methodist Chapel in Church-street was crowded to overflowing with an audience composed almost exclu-sively of teomen."

GRIMKES AT LYNN.

*We do not remember that any one but thyself he ever expressed to us, in any way, their dis-approblement to Lynn to attend the annual meeting of the Lynn Female A. S. Society. It was their regular meeting for the choice of officers, &c. and was held in the afternoon, in one of the Methodist churches. As several ladies belonging to the city wished also to attend the meeting, two carriages were provided, and Mr. Fuller drove one of them, and I the other. We dined at the house of a friend, some distance beyond the meeting-house. When the time for meeting came, we brought the company back to the place of meeting, designing to wait there for them. After standing some time at the door in conversation with some friends, we went in with them, and listened awhile to what was said, and, at the close of the meeting, returned with our friends to the city—the Grimkes remaining in Lynn to lecture. Their first lecture, like those in other places up to that time, was notified for ladies only, and was attended mostly by them. At the second or third, however, through the importunity of the men, the doors were thro vin open to all. From that time forward, they continued to lecture to promiscuous assemblies. I very soon learned what they were doing. At first,

mediately addressed them a letter on the subject, dated July 29, 1837, as follows:—

Letter to the Grimkes.

You may, perhaps, be somewhat surprised at the reception of this—especially when you come to peruse its contents. However, as I doem it duty to do so, I know you will liave patience while 'I also show thee mine opinion,' on that most 'delicate' of subjects, 'women's preaching.' Let me say, then, that, after considerable reflection, I am satisfied that you are neither right nor wise in lecturing to promiscuous assemblies. I will explain.

As a question of principle, I do not believe in the propriety of your doing so. I think it contrary to the teaching of inspiration, and, accordingly, on that ground, as well as the others I am about to name, I give you here my 'testimony' against it. Such are my present views But as we differ here, while I hold my mind open to conviction, I waive the discussion of the topic on this ground, and proceed to state some other reasons, which I think should decide you on a different course.

1. Your present course seems to me unwise, because (except among Quakers) it moves a presious question, and sets the community thinking and talking about the propriety or impropriety of 'women's preaching,' and not about that which is your great errand, viz. slavery. In this way, much effect and conviction, that you might otherwise lodge in the mind of the community, is shut out beforehand; and much of what you actually lodge there is picked up, as by the fowls of heaven, or rendered fruitless, by the discession and consideration of the other question.

2. By the present course, you are prevented from testifying to those particular parts of the general subject, to which, it seems to me it ought to be your great aim to testify, and from testifying to which, your errand, to fay mind, derives its chief value and importance—I mean the fearful hazoe which slavery makes to hydre to the make its own to the make its own to the ground that it no subject, which, as women, you can with propriety make

stumbling-block to them that are, (if you please) weak.'
Do you ask, then, what I would have you do? I answer,

1. When among Quakers, do as Quakers do.

2. When among other people, neither give up, nor make a secret of your views on the subject. But,

3. If your conscience does not forbid it, say to the people where you go, that, although you deem it perfectly proper to speak to mixed assemblies, yet, as you wish to say some things on some topics, which you could not with propriety say before such assemblies, you wish, on the whole, to address the women only. Or, if you cannot consistensly say this, then,

4. Throw the responsibility, in each case, on the people where you go. Say to them, that you deem it proper to speak to mixed assemblies; that if they, however, choose it, your conscience will not forbid your speaking to a select audience of women only; and, therefore, that your devolve it on them to say whether the meeting shall be mixed or not. This I think you can do without any violations of your convictions of duty in the case. In this way, if your assemblies are mixed, as in most cases I suppose they would be, the responsibility of them does in no sense rest on you or the anti-slavery cause, but on the people of their respective places.

And now, what I desire particularly is, that you should allow me to say publicly, that I have thus expressed my opinion to you on the main subject; and also that you are perfectly willing to do us suggested above in 3, or 4.

Please write me soon, and let me know your decision.

THE ANSWER.

The answer to this, dated August 3d, was written principally by Sarah M. Grimke, and assigned va-rious reasons for not complying with my suggestions, at the same time expressing a willingness that I should 'say publicly' any thing on the sub-ject I might wish. Angelina added a few lines as follows:—

DEAR BROTHER:

"DEAR BROTHER:

I have asked for a little space in this letter, just to say that, in consequence of the uneasiness I have felt from the fear that I was throwing upon the anti-slated very society, the responsibility of our promiscuous meetings, I intend to write to Elizur Wright, Jr. and give the Executive Committee a full opportunity of throwing off that responsibility. I should also add, that we have thought much of they 2d reason. George Bourne urged it upon us at Newburyport; but we cannot think that such statements are necessary, and the ven whilst our meetings were select, we seldom made them. I thank thee for thy kind admonitions, and remain thy sister in the bonds of woman and the slave,

This letter is important in two respects. I It shows, the Grinkes themselves being witness,) that their meetings were originally 'select.' 2. It shows, that they, as well as others, did not, at that time, once dream that the lecturing of women to such promiscuous assemblies was demanded either by the original design of their agency, on the 'broad platform' of original abolitionism. On the contrary, they were conscious that it was just the reverse, and therefore were about writing to New-York to spive the Executive Committee full liberty to cast off all responsibility in the case. Whether they actually wrote the Committee at New-York, I' do not know, but presume they did. At all events, the Committee, as is well known, did, in the columns of know, but presume they did. At all events, the Committee, as is well known, did, in the columns of the Emancipator, disclaim such responsibility. The article in which it was done was copied into the Liberator, Aug. 18, with these editorial remarks:—

"We publish the following from the Emancipator, with the hope that it will satisfy all those friends of pricase who have been disposed to question the propriety of the course pursued by the Misses Grimke. Those who doubt whether these women ought to address promiseuous assemblies can enjoy their opinion unmolested, since no anti-slavery society is responsible. or their proceedings.'

unmolested, since no anti-slavery society is responsible for their proceedings.

So then, Mr. Garrison himself had not then learned that the 'broad platform' demanded, that the Society should not only sanction such proceedings on the part of its agents, but should even itself, at its annual meetings, become just such a promiscuous assembly, with women, as well as others, for its secretaries, committee-men, speakers, &c. &c., or, if he had learned it, deemed it 'premature,' perhaps, to broach the doctrine'. For myself, so clear was I on the point, that, within two weeks from the receipt of the letter above, I wrote the Misses Grimke again, requesting a copy of my letter to them, with permission to publish it, and their reply together, that my real position on the subject might be known. To this, I received a reply from Augelina, dated Aug. 17th, the substance of which is as follows:

'We do not remember that any one but thyself has

ollows:

We do not remember that any one but thyself has

"We do not remember that any one but thyself has ever expressed to us, in any way, their dis-approbation of our holding promiscuous meetings; so far from it, that, with regard to myself, nothing but the repeated solicitations of our anti-slavery brethren could have induced ms to consent to speak to any but women; for, though my principles were all in favor of doing so, yet, as I never had done it, I felt a timidity about it, similar to that which I suppose our coloral brethren felt when they first began to address while as well as colored persons.

With regard to publishing our correspondence, we have one objection to it, which is this:—In thy letter to us, thou hast entirely waived the discussion of the principle, which is all important. Every intelligant person in Massachusetts knows thy objections to our course, but they are almost entirely ignorant of our reasons for differing from thee. We, therefore, think if the correspondence is to be published, no good end reasons for dinaring from takes. We tuterate, this if the correspondence is to be published, no good end can be answered by it, unless thou will write us another letter, setting forth thy reasons for not thinking our course right, just as thou didst to show us why thou didst not think it was some. If thou will do this they we can vindente ourselves just as thou

no principle on either side will be brought out. On correspondence will merely say to the public Ames. A. Phelpa entirely disapproves of S. M. and A. E. Grounder. It has told them so; and stated to them we son to prove it is not right. We know why he disapproves of their course, because we do also enhanced any one of the property of the provided and the provided and principle, but we do not know at all we so that grounds they sustain that course.

This letter discloses the remarkable fact, that so far from lending my sanction to the Grimkes, after they departed from the original design of their mission, I was the only one, who, at that time, had expressed to them any disapprobation of that come. A very different state of things, from that which the representations of some, who have known better, have given to the public. As a letter of the kind suggested above would have involved me in the very course of conduct from which, as anti-slaver agonts, I was dissuading them, I of course did not write it. After this, I know not that I came in contact with the woman question again until the meeting of the New-England Convention in the ensuing spring. Then, and subsequently, no one, I suspend will doubt that my course on the subject has been all least consistent.

In conclusion, allow me to say, that it has alway given me pain to conflict with the opinions and featings of old and cherished friends on this subject has been no grateful task to seem even to discourse evonur's efforts for the ensure action, which was songht and encouraged at the outset of our enterprise, has ever had and still ha my full approbation and cordial support. The six true of such female agencies as was that of the Grimkes in its original design. Indeed, for men than a year, with my full concurrence and adverse, the Executive Committee of the Massachusets Abolition Society have had such a female agent in the field—nor has she labored unacceptably, or in vinsidel—nor has she labored unacceptably, or in vinside is still in the field, and I trust wil nor will her labors, or those of other women, so load as they are those of original abolitionism, be man highly valued by any than by

Yours for the truth,

Boston, Feb. 17, 1841.

AMOS A. PHELPS

From the Washington Globe.

Case of L'Amistad.

Case of L'Amistad.

In the Senate, on Friday last, a message was neceived from the President of the United States, transmitting copies of correspondence between its State Department and the representatives of foreign Governments relative to the negroes taken on beard L'Amistad, which has occurred since the message of the 21st-March, 1840. Mr. Fox to Mr. Forsyth.

WASHINGTON, Jan. 20, 1840.

Sin: I am instructed to represent to you that the attention of Her Majesty's Government has been riously directed to the case of certain African egroes, found on board the Spanish schooner' Anis.

attention of Her Majesty's Government has been reviously directed to the case of certain African acgross, found on board the Spanish schooner' Amistad, the same persons whose cause has been broggist before the courts of law of the United States, and for whom a powerful and humane interest appear to be felt in this country as well as in Fngland.

It is known to her Majesty's Government, that these negroes were imported into Cuba direct from the coast of Africa, in a Portuguese slave vessel, called the Tecora, in the summer of 1829, and that shortly after their arrival, they were purchased slaves at the Havana by two Spaniards of the name of Jose Ruiz and Pedro Montez. Ruiz and Montez then placed the negroes on board the schoser Amistad, intending to convey them to another pet in Cuba. It appears, that during the voyage, the negroes, with a view of recovering their theirt, seized possession of the vessel, put the master to death, and ordered the remaining whites to navigate the vessel to the coast of Africa. The whites, how ever, directed their course towards North America, until they were fallen in with by the United States brig of war, Washington, when the Amistad was brig of war, Washington, when the Amistad was finally brought into the port of New-London, in Connecticut. The proceedings which have take place subsequently to the arrival of the negroes in the United States are sufficiently well known to you.

Now, her Majesty's Government have to obserts,

Now, her Majesty's Government have to obserta Now, her Majesty's Government have to obsers, that, since the year 1820, it has become unlawful, according to the law of Spain, to import negres from Africa as slaves into the Spanish dominions, and that, as the negroes here referred to had been newly imported from Africa into Cuba, and could not by law be imported as slaves, they must in the eye of the law be considered as free persons.

And Great Britain is also bound to remember that the law of Spain which finally prohibited the shir trade throughout the Spanish dominions, from the date of the 30th of May, 1820, (the provisions of which law are contained in the King of Spain's Royal Cedula of the 19th of December, 1817,) was passed in compliance with a treaty obligation to the

which law are contained in the King of Spain's Real Cedula of the 19th of December, 1817, was
passed in compliance with a treaty obligation to the
effect, by which the crown of Spain had board;
self to the crown of Great Britain, and for which a
valuable compensation, in return, was given by
Great Britain to Spain, as may be seen by refeence to the 2d, 3d, and 4tharticles of a public treity
concluded between Great Britain and Spain en the
23d of Sept., 1817.

Her Majesty's Government, therefore, are movel
by special and poculiar reasons to take an interist
in the fate of these unfortunate Africans, who us
known to have been illegally and feloniously reduced
to slavery by subjects of Spain.

It is next to be observed, that Great Britain and
the United States have mutually engaged themselves
to each other, by the 10th article of the treaty of
Ghent, to use their best endeavors for the entire aolition of the African slave trade. And there can
be no doubt of the firm intention of both patter
religiously to fulfil the terms of that engagement.

Now the unfortunate Africans, whose case is be
subject of the present representation, have been
thrown by accidental circumstances into the hazis
of the authorities of the United States; and it may
probably depend upon the action of the United
States Government, whether these persons shall
whether they shall be reduced to slavery, in violation
of known laws and contracts publicly passed, prehibiting the continuance of the African siave trade
of known laws and contracts publicly passed, prehibiting the continuance of the African siave trade of known laws and contracts publicly passed, pro-hibiting the continuance of the African slave trade

by Spanish subjects. It is under these circumstances that her Majesty. Government anxiously hope that the President of the United States will find himself empowered to take such measures in behalf of the aforesaid Africans as shall secure to them the possession of their liberty, to which, without doubt, they are by

I avail myself of this occasion to renew to you the assurances of my distinguished consideration.
II. S. FOX.
The Hon. John Forsyth, &c. &c. &c.

> Mr. Forsyth to Mr. Fox. DEPARTMENT OF STATE, Washington, Feb. 1, 1840.

Sin: I have the honor to acknowledge the receipt of your letter of the 20th ultimo, in which you state that you are instructed to represent to me that the attention of her Majesty's Government has been seriously directed to the case of the negroes of the Spanish schooner 'Amistad,' with the anxious hope that the President of the United States will be himself genomerate to the such measures in their himself empowered to take such measures in their behalf as will secure to them the possession of their

Viewing this communication as an evidence of the benevolence of her Majesty's Government under which aspect alone it could be entertained by the Government of the United States,—I proceed by the direction of the President, to make, in reply, a few observations suggested by the topics of your letter. The narrative presented therein, of the crumstances which brought these negroes to our shores, is satisfactory evidence that her Majesty's Government is aware that their introduction did not preceed from the wishes or directions of the Government of the United States. A formal demand having been made by the Spanish Minister for the delivery of the vessel and property, including the negroes on board, the grounds upon which it is based have become the subject of investigation before the judicial tribunals of the country, which have not yet pronounced their final decision thereupon. You must be aware, sir, that the Executive has neither the power nor the disposition to control the proceedings of the legal tribunals when acting within their appropriate jurisdiction.

With regard to the other considerations presented by you in behalf of the negroes of the 'Amistad,' I have to remark, that it is not understood that the facts upon which they are founded are admitted by the Minister of her Catholic Majesty; and this Government would, with great reluctance, erect it self into a tribunal to investigate such questions between two friendly sovereigns. If, however, these facts are established, they cannot be without their force and effect in the proper time and place. You liberty.

Viewing this communication as an evidence of

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JOHN FORSYTH. JOHN FORS

THE LIBERATOR

BOSTON:

FRIDAY MORNING, FEB. 26, 1841.

All hall, Scotland! We have received the Sixth Annual Report of the Glascow Emancipation Society, which, with the Appendix, &c., makes a spamphlet of 56 octavo pages. The Society, some time ago, did us the honor to make and traly gratified are we to perceive that it remains true to the anti-slavery cause and to the broad plat-form of humanity, giving the right hand of fellowship to all who abbor slavery, without reference to sex party, denomination, or caste. The world is deeply party, denomination, or case. The world is deeply, indebted to this Society for what it has done in behalf of aniversal emancipation, and the liberated bondmen of the British West, Indies have special cause to be grainful to Heaven for its existence. We look over the list of officers with delight. The names of Gra-hams, Wardlaw, Hengh, Wigham, Murray, Smeal, hame, waturate, M. Tear, and many other faithful laborers in our sacred enterprise, fill us with joy and the as they meet our sight. O, for another op hity to see them face to face !

primary
The appendix to the Report contains an interesting
later from the French Society for the abelition of slavery, of which Odillon Barrot is President, and Isamsert Secretary :- Another from the British minister s Madrid to the Spanish minister, respecting the Amis-tal optives:—A valuable Report of the Directors to aspecial general meeting of the Chamber of Comnece and Manufactures at Manchester, on the growth of Cotton in India ;—The unmutilated speech of the renerable Clarkson, as originally prepared by hun in writing, and intended to have been delivered at the pening of the London Anti-Slavery Convention, bu ortion of which was suppressed at the pertinacious ation of members of the famous London Com nities:-The names of the American delegates who re excluded from the London Convention by the esolution declaring females inadmissible, and also the names of those delegates who, in consequence of the aforestid resolution, refused to take seats in the examina .- The proceedings of various anti-slave. societies in this country, rebuking the Convention he its prescriptive conduct, and approving the course of the delegates who refused to join that body:—The Seremondence between Lucretia Mott and Daniel ell, respecting the exclusion of the female del gates from the Convention :- And, finally, the last equent and impressive Report of the Boston Female Ann-Slavery Society, from the pen of Mrs. Chapman, which is prefaced as follows—' The following Report entains sentiments in themselves so excellent, and spirit which it displays is so thoroughly that of virenal Freedom, that it is carnestly recommended all to be read with attention '

from the Glasgow Report, we select the following

'While we rejoice that the spirit of abolitionism is gone forth successfully last year as formerly, not is working a glorious transformation on the mids of the American people, which must, with the sid of external circumstances, soon, we trust, work the destruction of slavery in the United States; re cannot but lament the division in the rapks of s cannot but lament the division in the ranks of ecombatants — we cannot but regret that they have matted their differences of opinion, on other sub-its, to devide their efforts on this.

o devide their efforts on this, odice against color, sex, sect and party, have, er avowed or not, exercised a pernicious in-ein dis-uniting those who, while the tender is of luminant in their is of luminant in their s, should, as kindred drops, have been mingled

Whilst the foregoing distinctions should, upon Waist the foregoing distinctions should, upon ansistan principles, have been regarded as matters findifference, and as no proof whatever, either of the times or unitness of any one to be enlisted in his warfare against cruelty and oppression, the most deadly and destructive to a large portion of as human race—the only test required should have year sufficient proof of a bosom glowing with humanity to man—the test of discipleship required your common Saviour—' By this shall all men sow that ye are my disciples, if ye have love one ovard another.'

to one another, love to our brother in bonds, the to one another, love to our brother in bonds, of the faculty of giving utterance to that love so to affect the hearts of others, should be the only affection required for the advocacy of the cause our down-trodden brothers and sisters. What m, if his house were on fire, would, before he had receive their proflered aid, first inquire of so bringing buckets of water to extinguish it—what color, sex, sect or narty the anvillainment. , sex, sect, or party, the auxiliaries

Such as above, are the principles of the 'AMER-Nach, as above, are the principles of the 'AMER-AN ANTI-SLAVERY SOCIETY;' and upon each there is established a platform broad enough all the advocates of the cause. We heartily leare that the 'American and Foreign Anti-Sla-ery Saciety,' which has separated from the Nation-1' Society, may vet unite with it on this broad Society, may yet unite with it on this broad ratina principle;—but, if this cannot be brought out, that, although separated, they may both be used by God, cordially and harmoniously to work the entire destruction of the monster, slavery, an their otherwise happy and interesting country.

ral of the early measures of the Convention of the early measures of the Convention is Managing Committee, gave considerable to the minds of some of your Representatives, rell at to the minds of many others, with whom were called to associate. The suppression of get and important portion of the introductory who of the venerable President, Thomas Chark-Leu, and the exclusion of certain of the Deless from America, may be mantiqued as from America, may be mentioned as acts an the opinion of these gentlemen, were of iberal, unauthorised, and overbearing charac-

ARRESTOR FORT. A new organization having bee ted in the anti-slavery society of this town, the port Anti-Slavery Society, auxiliary to the Mus assetts A.S. Society. The following is a list of officers: - President, William Farwell; Vice President s, Stephen T. Farwell, Sarah Snow; Secretar orer, Hannah E. Moore ; Librarian, Emil well; Counsellors, Josiah W. Cook, David Mack, well; Counsellors, Josiah W. Cook, David Mack, J. Merriam, P. Maleom Howard, Sylvia A. Ammi-Nathaniel Snow, Emily James. A social meet of these who are friendly to the Society will be at the social. t the residence of Mr. Garrison, corner of Broadand Elm streets, on Saturday (to-morrow) eveg: Feb. 27th, at 7 o'clock.

DIALPPOINTMENT. We left this city, on Wedne last week, in the afternoon train of cars fo ster, expecting to arrive there in season to b avened to hear a lecture from us on slavery runately, the engine, tender, and severa un off the track, and delayed us so long that we tot reach Holden until near 9 o'clock. We re the disappointment, exceedingly, as many had from a long distance to hear what might be said cause of emancipation.

D' An account of our trip to Princeton, Ashburn de. next week.

N. Colver --- The Abolitionist.

The following extract of a letter from a well-ke advocate of emancipation in Pennsylvania has been communicated to us for publication in the Liberator, by a friend in this city to whom it was addressed:

"I should have been truly glad to be with you at your late annual meeting, but my arrangements were so made that I could not be there. You served Nathaniel Colver right. What a vile, contemptible, wicked transaction that was of his—basely striking, in the dark, at the reputation of men whose very shorter and the large of the wine! If there is an unlossely soles he is not fit to wipe! If there is an unlovely man in the circle of my acquaintance, Colver is that man; and I cannot say that I am much surprised at this slanderous attack upon our friends—for I have long known that he is bitterly hostile to the man whom desired. A first land to the man whom desired the state of the state whom clerical dignity cannot overawe, nor sectariar shackles bind to silence, when humanity says spea out. He, has been nursing his venom long enough to bring it to the state in which those extracts exhibit

What a vile sheet that Abolitionist has be If I was displeased with it formerly, I am most thor oughly disgusted with it these few weeks past. The number noticing your annual meeting—what a pre cious specimen of scurrility it is! I marvel at decen that can patronise such a paper.'

More Folly.

We learn, by the Hartford Observer, that at a political anti-slavery convention which was recently held in that city, for the purpose of nominating candidates for State officers, only nine persons were present! These went through the farce which they had assembled to perform, and nominated Den George Reed, of Deep River, for Governor-a very deep ricer it will prove, we think, in the sequel—a bottomless deep for third partyism. The Observer adds—4 We understand that the Charter Oak declined publishing the proceedings, in as much as the State Society is opposed to an independent political organ-

-A State Convention of those who are in favor of the third party movement was held in this city on Wednesday, but we can give no account of it in consequence of absence from the city. We presume however 'the mountain in labor brought forth a

We are amused to see from what sources our third party friends obtain consolation, in view of their in significant array. They claim that, at the late Presidential election, several thousand men were found who would not bow the knee to Baal'-i. c. who went for the third party ticket. Query-were the anti-Baalites of old, politicians, and did they finally overcome all opposition at the ballot-box? If so there is, perhaps, some chance of success for the third

mont, for the purpose of nominating third party can didates. In the call it is said, for the encouragement of those who may be drooping in spirit—
In Vermont, THREE HUNDRED and NINE

'In Vermont, THREE HUNDRED and NINE-TEEN have refused to bow the knee to the image that slavery has set up. The number is ominous. Three-hundred and eighteen was the whole of Abra-ham's armed servants with which he defeated kings who had joined hands in battle. Three hundred was the number with which Gideon overthrew the armed hosts of Midian, contemptible in the sight of their ene-mies as a 'barley-cake,' but powerful in the name of the Lord to best down the almost numberless hosts en-camped against them.'

This, to say the least, is a very novel application of holy writ, and seems to us to border pretty closely upon the ridiculous, if not upon the profane. Three hundred and nineteen ' ruffian slaveholders have precisely as much (or, rather, as a matter of fact, more) political power at the polls than the same number of freemen in Vermont. They can wield the sword of political action, if not 'the sword of the Lord and of Gideon,' as effectually as our third party friends. So much for the 'barley cake '!

J. A. Collins.

We have received, by the Britannia, letters from our friends J. A. Collins, Elizabeth Pease, Richard Allen, William Smeal, &c., all containing interesting intelligence. In regard to his health, our browrites encouragingly, as follows:—'I am happy to say that my general health is improved. I think that I was never in better health than at the present moment. My cough has disappeared almost altogethe To-morrow I start for Newcastle to attend a tempe rance meeting; from thence I shall go to Glasgow rance meeting; from thence I shail go to Giasgow, and from thence across the channel over to 'great-hearted Ireland.' He is prosecuting his anti-slavery mission with his characteristic zeal and energy, though he has had to contend with many obstacles which have been thrown into his path by the 'lying spirit of new organization. He will return in the next steamer, and may therefore be expected to arrive home by the 20th of next month.

Elizabeth Pease writes- We have felt extremely Edizabeth rease writes— We have felt extremely for J. A. C. in the most trying position in which he has been placed, and for the anxiety and perplexity which he has undergone in coming to a decision respecting his return to America. We have feared to advise in the matter, knowing how greatly his services are needed at home. Yet we do not see how he could honorably quit the field at the present crisis. He fully anticipates, however, being with you by the 15th or 20th of March.

Extracts from the deeply interesting letters of our beloved coadjutors Richard Allen of Dublin, and William Smeal of Dublin, we shall lay before our readers in another number.

PILLAR FALLEN. The last Charter Oak contri the painful intelligence of the sudden demise of Hon ACE Cowles, of Farmington, Ct., aged 58 years—wh has long been among the most faithful and intrepid of the abolitionists of that State. His loss will be se verely felt in that quarter. 'What shadows we are

DANVERS. We understand that the letter which we published in our last number, from Danvers, re specting our visit to that place, has made no little sti-in the place, in consequence of its allusion to a parti-cular individual. It is due to the author of the letter to say, that he wrote it for our private information, and not for the public eye; though we supposed he submitted it to be used by us at our discretion. If any assertion or charge in it be unfounded or erroned we will gladly make any correction.

The Fraternal Communion.

We are not sure that our readers will pardon us (though we think they will, and thank us too,) for having occupied so large a portion of our present num ber with an elaborate exposition of the principles and objects of a 'Fraternal Communion,' which is now i mbryo in this Commonwealth. We commend this exposition to the attentive perusal of all who feel any interest in the progress of peace on earth, and goo will to man. Hereafter we shall refer to this subject

It will be seen, by a notice in another column that our friend GEORGE BRADBURS, of the House of Representatives, is to deliver an a-idress on alayery, in the Lyceum Hall, Dorchester, on Sunday evening next. We bespeak for him a crowded audience.

REV. J. BLANCHARD.' By turning to the letter of our bro. H. C. Wright, on the last page, it will be seen that Mr. Blanchard has durnished a preceden for N. Colver, in attempting to ruin our character b private correspondence; but 'murder will out.'

ERRATA. In the speech printed in the last Liber tor occurred several typographical errors, the most im-portant of which were, 'entrusted' for 'interested, 'unbound' for 'unbarred,' 'disense ' for 'disuse, &c., which the intelligen

Lynn Society.

At a meeting of the Lynn Anti-Slavery Society held Feb. 20, 1841, the following resolutions, after

full and free discussion, were examinously adopted:
Resolved, That in the course recently taken by the
trustees of the First Methodist Society in this town, in refusing to open their house for our devoted sister A nar K k L k r to plead the cause of 3,000,000 of our enslaved brethren and sistors, who cannot plead for them-selves, we discover a base bowing of the knee to 'the dark spirit of slavery,' and additional evidence of the face, which is becoming more and more apparent, that that spirit which cares for sect more than for our suf-fering humanity, is one of the greatest obstacles to the progress of our cause.

Resolved, That we learn with grief and surprise

that the minister of that Society, the 'Rev.' Charles Adams, has refused to read notices of anti-slavery eetings-a course of conduct utterly irreconcilable with his profession as an abolitionist, and, as we con ceive, identifying himself with the open opposers o

our enterprise.

Resolved, That those professing Christians, who are thus indifferent to the cries of the oppressed, are unfaithful to the cause of Him whom they profess to follow, agreeably to his emphatic declaration—' fnas-much as ye did it not unto one of the least of these,

my brethren, ye did it not unto me."

Resolved, That the magnanimity of the Universalist Society in this town, in granting the gra-tuitous use of their house for an address by our below ed sister, furnishes a striking and gratifying contrast to the servility of their Methodist brethren; and we do therefore gratefully acknowledge their christian liberality, and tender them our thanks on behalf of the crushes and bleeding slave.

Resolved, That the acknowledgment, of the friends f freedom are also due to the First Universalist and the Christian Societies for opening their houses for Resolved. That the above resolutions be signed by

he President and Secretary, and published in the Liberator, Lynn Record, and Lynn Freeman. WM. BASSETT, Pres.

WM. B. OLIVER, Sec.

A.A. PHELES. We have not time to accompany the Letter of Mr. Phelps with any comments of

Another Outrage at Dayton.

We copy the following particulars of a disgracular and fiend-like outrage, from the Dayton Journal f the 5th inst.

DASTARDLY OUTRAGE. About two o'clock yes-tarday morning, the houses of several blacks, in the outskirts of the town, were fired, and burnt to the ground with their contents. The houses were three in number, and were the property of the occupi-

ers. We have heard a variety of details of this sham We have heard a variety of details of this shameful outrage, some of which we can hardly credit.

It is stated, that those who were engaged in it
actually refused to permit one poor fellow to return
to his burning dwelling for a pair of shoes to put on!
Others who had money were prevented from getting
it. They were only allowed clothing sufficient to
cover their nakedness, although the night was extremely cold.

Another man went into the house for his money,
which he had left in his coat packet the door was

which he had left in his cost pocket, the door was fastened after him, and he was compelled to make his escape from a window to avoid being burnt to

The blacks were threatened with death, if they gave any alarm, and we believe but few persons knew of the outrage till after daylight. new of the outrage till after daylight.

Of the three houses burnt, two were occupie

Of the three houses burnt, two were occupied and one vacant. The incendiaries were kind enough to wake the sleeping blacks, and while they were getting up, the houses were fired—they being for bidden, as before stated, to take even clothing to cover them, from their blazing homes.

What sort of hearts can beat in the bosoms of men who thus wreak their vengeance upon such poor helpless creatures as the blacks in our midst, it is hard to conceive.

An Outrage upon the Indians.

A volume has been published, which details a most infamous outrage recently practised by a Land Company in New-York, upon the Seneca Indians. The bribery of several prominent chiefs was effected, in order to induce them to part with land worth \$2,000,000, for little more than \$200,000. All sorts of tricks and devices were resorted to, the demon of intemperance was invoked, and such of the patriotic and independent chiefs as still resisted, were offered considerable sums of money, should they yield to the infamous schemes of the Land Company. The treaty framed under these circumstances, was snuggled through Congress, and thus the red men were cruelly and wantonly plundered. The pamphlet detailing all the facts, has been published by the Society of Friends; and it is to be hoped that the matter will be agitated by the press, and thus excite a due degree of attention—that the rights of the Indian will be vindicated, and the plunderers compelled to yield up their fraudulently acquired

compelled to yield up their fraudulently acquired booty.—Pa. Inquirer.

From the Attakapos Gazette, Jan 30.

From the Attakepes Gazette, Jan 30.

On Saturday last, whilst two persons of this Parish, (father and son) were hunting on a small island, near prairie Maronne, a place but little frequented, they came suddenly upon a negro man named John, a runaway, belonging to Mr. Voorhis, who had been absent from his master for the last two years. One of the party attempted to seize him, but he ran to a cabin built there by himself, and brought a gun, with which he attempted to defend himself, but fortunately it missed fire, and the young man immediately soized him, a shuffle ensued, which would have probably terminated fatally to the young man, had not his father, who was yet at some distance from the spot, ran to his assistance and despatched the negro by firing at him, within almost touching distance, a gun loaded with shot, which pierced his neck, and killed him on th shot, which pierced his neck, and killed him with shot, which pierced his neck, and killed him on the spot. This negro was implicated in the Lafayette insurrection, had once before been shot at in the woods of that Parish, but effected his escape, as it was supposed at the time, without injury; it now appears the shot had entered his back, and that the wounds were not yet healed when he was killed. This fellow had a very good cabin, plenty of provisions, a gun, powder, shot, and a horse, the whole of which he had stolen from different individuals.

CAPITAL PUNISHMENT is undergoing its annual discussion in our legislature, and will sooner or later have to yield to morisonment 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.

Cansus of Kentucky. The Kentucky Gazette state Total population. Of this number there are slaves, 777,353 163,040 7,302 587,017 26,953 38,733 Free blacks, Whites Scholars in schools, Over 20, who cannot read,

Boston and Worcester Rail-Road Company. By the abstract of the superintendent's weekly report, it ap-pears that the receipts for freight and passengers, were for-\$175,200 78



Outroge. A colored man, named Olney, is under arrest in New-Yorks for aving threwn a quantity of oil of vitriel upon the person of a colored girl, named Hagar Cingsland. She opened her climber door in answer to a knock, and received the vitrie thrown by the villain in her breast. Her life is despuired of

V. S. Town

d in Boston barber on the morning of an clock-bringing 25 days later news from On the day after leaving England at 0, stove her bulwarks and broke, her iro off. She has had a very rough phasage or having huge height phasage in the extreme-

the weather having been bointernus in the extreme—
She has made her pagege in 17 1-4 days.
It is confidently sting that the names selected for
the Princess Royal small delaide Victoria Louise.
The Cambridge Advertiser says that rumors were
prevalent in that neighl or hood, that upwards of a hundred lives had been lost by breaking in of the iee.
The Moniteur of Monday officially announces Mehemet Ali's unconditional surrender of the Turkish
fleet to Admiral Walker on the 14th alt.
DEATH OF BUE ANERICAS COSSUL IN PRASE.—
Diod on Sunday evening, Jan. 31, in Paris, in the 68th
year of his age, of typhoid exhaustion after gout,—
Daniel Brent, Exq., Consul of the United States of
America for Paris, and agent of American claims.

By the dreadful shipwreck of the Thames steamer,
on her voyage from Dublin to London, on the 3d alt,
it is ascertained that out of sixty-five passengers only
four were saved.

it is accertained that out of sixty-ive parents.

A report was current in London on the third inst. that Chuson had been retaken by the Chinese, and that two British ships had been burned.

Force of Hebit. Mr. Hazard, of West Greenwich, has been in the habit, for a number of years, of uniformly voting against Mr. Simmons. At the close of the session, Mr. Simmons sent in his resignation as a member of the House; and, upon the question of accepting the same, which was put as a matter of form, Mr. Hazard could not resist the temptation to give one more vote against his old opponent, and accordingly audibly responded no.—Providence Journal.

Indiana Abolition Movements. The correspondent of the New-Albany Gazette, writing from Indianapolis, under date of the 19th ult., stated that there was then a bill before the Senate (which had passed the House of Representatives by a large majority,) securing the right of trial by jury to fugitive slaves. In the Senate, on the 29th ult., the bill was indefinitely postponed by a vote of 22 to 18—only 4 majority!—Louisville (Ky.) Adv. From the Coast of Africa. We learn from a New

Orients paper, that the two great slave factories of Don Pedro Blanco and Don Pedro Martmez had been broken up by the crew of a British man-of-war. Goods to the amount of half amilion of dollars had been destroyed, and 1500 negroes set at liberty. These figures are no doubt exaggerated.

More Steamers. The Boston Post states that Mr. Cunard has determined to establish a weekly line of steamers to ply between the two continents. The new slips will be better calculated for the conveyance of freight than the present ones. Firam Wilson says that about one thousand color-ed Americans have emigrated to Canada the past year! being a loss to the slaveholders of at least seven hundred thousand dollars. There is a prospect that the Government will soon give lands to the emigrants.

At the late Northampton (Eng.) Assizes, John Prid-more was found guilty of flinging his aged father, with whom he had quarrelled, into a horse-pond, with in-tent to drown him. The dutiful youth had previous-ly sold his wife, and threatened the life of his mother.

The New-Haven Register says : Perhaps it is no generally known, that any citizen intending to trave in Europe, can procure a passport free of charge, from Washington. He has but to leave the necessary di rections with a Collector of Postmaster, and it is their duty to precure the document.

The Knox Presbytery, Ill., have renewed their sentence of exclusion of slaveholders from the communion and pulpit, and remonstrated warmly against the time-serving course pursued by the (constitution al) General Assembly of their church.

On Sunday night, as a train of cars was running be-tween Bull's Bridge and Hanwell, it actually passed over thirty-five sheep, the whole of which were de-stroyed. The train was not materially interrupted.

Escape. Four prisoners committed to jail for muder, recently escaped from the jail at Napoleon, Henry county. They were committed for the atrocious murder of a party of Wyandot Indians hunting in the county.—Cleveland Herald.

In pursuance of a recommendation of Gov. Seward, the cell of each prisoner in the State Penitentiary of New York, has been supplied, during the past year, with a volume of the Common School Library. Mr. William Hegg, of Brownsville, (Pa.) died at his residence, on Friday last, leaving an estate of \$1,100,000 to collateral heirs.

Two men by the name of Gooding, brothers, have been arrested in Baltimore, charged with kidnapping and selling a colored girl, the property of their own sister, for \$250.

Mr. Augustus W. Hanson, of Africa, who has resided in Hartford for some time, was to deliver a lecture in Rev. Dr. Tyng's church Philadelphia, on the evening of the 16th inst.

The amount paid for tuition at the public schools of Boston and Chelsea, during the year 1839, '40, assording to Mr. Mann's reports, is \$100,000.

NOTICES.

NOTICE.

A lecture will be delivered in Lyceum Hall, at Durchester on Sunday evening next, Feb. 28th, by George Bradens, Esq. of Nantucket, on the subject of Slavery. To commence at 7 o'clock.

Ladies and gentlemen are respectfully invited to

ADELPHIC UNION. The lecture at the Smith School Room on Tuesday evening, March 2d, will be delivered by Wm. C. Nell. Subject—Knowledge the foundation of a peo-

ple's prosperity.

To commence at 7 o'clock.

JOEL W. LEWIS, President.

Ws. C. Nell, Sec. pro tem.

FAIR.

The Salem Female Anti-Slavery Society propose holding a Fair on the 14th and 15th of April ensuing. The proceeds of the Fair will be appropriated as follows, viz: to the Massachusetts Anti-Slavery Society; for the benefit of the colored youth and children of this city; and to sustain the ordinary operations of the

Society.

The object of each table will be clearly designated, alsa it may be intelligently patronized.

Societies and individuals are invited to contribute articles, which may be forwarded to 403, Essex Street, 8 High Street, or to W. and S. B. Ives, 232, Essex Street, previous to April lat.

ELIZA J. KENNEY, Rec. Sec. Salem, Feb. 9th, 1841.

FAIR.

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

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

CHURCH, MINISTRY AND SABEATH CON

VENTION.

The adjourned meeting of the Convention will be holden in this city, on TUESDAY, March 30, 1841, in the Chardon-street Chapel.

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

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

EDMUND QUINCY, President. EDMUN WILLIAM M. CHACE, SYDNEY SOUTHWORTH, Boston, Feb. 12, 1841. } Secretaries.

> NOTICE AN IMPORTANT NEETING PROPOSED.

AN IMPORTANT MENTING PROPOSED.

We carnestly and affectionately juvite all who feel interested in the following subjects, ministers and people, to assemble at the Universalist meeting-house at Hyannis, southeast part of Barnatable, on Thursday, the 25th day of Pebruary, 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 practiced, whether it is rational, serpetural, 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 JEKERSON, Harseich,

JOSHUA DAVIS, Breaster,

JOSHUA DAVIS, Brewster, EZEKOL THATCHER, Barnstable, AUGUN, BEARSE, Centretilles

Massachusetts Anti-Slavery Fair.

Anti-Slavery women of Boston would again ir Committee, call the attention of their friend their Committe in Massachusetts, and throughout the country, to the increased prospect of aiding the cause, by means of the Massachusetts Arti-Slaveny Fain, already notified to be held at Boston during Christmas week 1841. The receipts of the sale of last year, far ex 1841. The receipts of the sale of last year, far exceeding those of any previous year, afford ample testimony to the faithfulness with which the women of Massachusetts have discharged, amid much 'evil report, the responsibilities they had assumed, and encourage us again to summon them to unite with us for a still more streamous effort in the slave's behalf. An appreciable impression has been made upon this community. Many among us, who have hitherto regarded the subject of human freedom with indifference, will venture to do so no longer. We trust that

ence, will venture to do so no longer. We trust the happier influences than we have yet known, ma-lighten our coming labors. We ask for reinforce ments, that we may be better enabled to contin ne our conflict with slavery, as well as to defend the erritory we have gained from it. Strengthened by much profitable experience, by

reased knowledge and resources, we hope to make this year, a more valuable contribution than ever be fore, to the Treasury of the State Society. It would be unnecessary to state here the objects of the Masse chusetts Anti-Slavery Society, or to enter into any de tail respecting its operations. With these, our friends are familiar. But as our appeal may each individuals not so informed, we would say t reach individuals not so informed, we would say to such, that, having deliberately and carnestly bound ourselves to the anti-slavery cause, see, as much as any others should be indisposed to spend our strength for nought; and we have carefully sought for the best mode of advancing its interests. A long and intimate acquaintance with the Massachnsetts Anti-Slavery Society a begoning very Society, a knowledge of the strength of princi ple, integrity of character, efficiency, zeal and disin erestedness of its members, has assured us that in co operating with them, we shall most effectually pro mote our object. The anti-slavery feeling in Bostor is steadily increasing; how long a time may clapse be fore the cause so dear to ourselves shall be honored and advocated of all, we may not predict. We can only repeat our assurances to all, who have resolve slave's redemption, that we will spare no exertion which may promote the success of our common en

We entreat our friends to encourage us by their presence at the time of the sale as well as by their dopresence at the time of the sale as not a solution.

Arrangements will be made for the accommodation of all who come up to our help, and no en deavors omitted to make the occasion one of enjoy ment and festivity, as well as of toil and responsibili-

lar description of articles that might be profitably pro-vided is unnecessary. Information will be furnished upon application to any member of our Committee. We ask anti-slavery societies to take early action

with respect to the Fair, and communicate their de termination to us. In towns where no society exists or where having a name to live they are dead, let in dividuals, who remain true to the cause, unite their efforts in this behalf. Permit us to say here, to any who, in view of our protracted struggle and unanticipated perplexities, may be preparing to abandon the cause— The numbers of the enslaved, their sufferings and despair, the crime and danger of the slave older, the guilt of his northern confederate, are no ess than when they first awoke your conscience, and enlisted your sympathy. Remember the declaration of our Saviour, 'No man having put his hand to the plough, and looking back, is fit for the kingdom o

In many places, one laborer bears alon and burden of the day. To such we would say, be resolute and self-sustained. You do but seem to be alone. Within your call are true and faithful hearts

hearts glowing with a flame,
Kindled like yours for purposes the same,
To cheer the watch, to daunt a common foe.' Help shall arise by your side soon, and at the eleventh hour the ranks will be full.

We shall address to you, from time to time, durin he year, such information respecting our plans and arrangements, as may facilitate yours. Mennwhile, asking earnestly for your correspondence, co-operation and advice, we are affectionately your friends and o-laborers for the slave,

Maria W. Chapman, Mary A. W. Johnson, Thankful Southwick, Louisa Loring, Eliza F. Meriam, Ann T. G. Phillips Ann T. G. Phillips, Mary Young, Caroline Weston, Abby Soulucick, Lavinia Hilton, Mary F. Rogers, Emily A. Winslow, Hannah Tufts, Catharine Sargent,

Lydia Maria Child, Mary G. Chopman, Eliza Lee Follen, Henrietta Sargent, Susan Paul, Eliza Philbrick, Anne Warren Weston Anne Warren Weston, Helen E. Garrison, Louisa Sewall, Cecilia Howard, Caroline F. Williams, Hannah S. Adams, Mary Willey.

Anti-Slavery Convention for Eastern Connec ticut.

The Executive Committee of the Windham Cour y Anti-Slavery Society, on mature deliberation, and onsultation with other true friends of the cause have esolved to invite the abolitionists of that part of the State lying east of Connecticut river, without distinc-tion of sect, party or sex, to assemble in Convention at Willimantic on the third and fourth of March next for mutual interchange of opinions relative to the aspects of the anti-slavery cause, and the mean essary 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 he above prescribed limits, we send the invitation earnestly requesting them to come up to our solemn gathering, with minds intenton 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, br

to the peculiar circumstances which render this stime 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 east upon our path, nor urge on you the importance of putting forth well-devised and vigorous efforts for heir removal. With these circumstances you are faniliar; of the urgency of the demand for prudent and energetic action, you cannot be insensible. Come up, then, one and all,—leaving awhile the various employments in which your well remunerated toil is providing you with the comforts and conveniences of provious you win the comports and conveniences or life, to devote a brief portion of your time to the form-ing of such plans as, faithfully executed, shall give remuneration to the now unpaid labor, and life's com-forts and conveniences to the millions now destitute

Come up, and give us the benefit of your counsel 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

Never has our enterprise more loudly demanded o Never has our enterprise more loudly demanded of us enlightened zeal, activity and self-denying devotion to its interests, than at the present moment Fail not, we entreat you, fail not to prove yourselves equal to the enterpassy. Show to those enemies, who are ready to exolt in the anticipated downfall of 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 bearts of your coadjutors elsewhere, by this example you set, of perseverance, fidelity and warmth of interest in the common enterprise. Elrengthen 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!' and bear the banner of freedom yet farther within the hostile entrenchments; for advance or refreat must be the order of the day. We cannot stand still.

We cannot stand still.

In the stame of the bleeding captive, then, sighing for deliverance; in the name of all the innocent blood which from our southern land is crying to Jehovab for vengeance on the guilty nation; in the name of our country, beset with peril, and darkened with the tempest-clouds of righteous 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 trampled down, and the law of God contenned and virulated; in the name of all that can move the heart of lated; in the name of all that can move the heart of lated; in the name of all that can move the heart of come up, and renewing your self-consecration to this noble enterprise, take hence, with fresh strength and increasing courage, and new awakened zeal, another 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

morning of the 3d of March.
PHILIP PEARL, Pres.

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

CLOTHER GIFFORD. PRACTICAL PHRENOLOGIST,

Teacher of Natural, Mental, Moral and Physi-

MAY be found from 3 to 5 o'clock, P. M., at the office of the Friend of Virtue. Evening generally at No. 8, Mason Street, where he will make Phrenological examinations, and give correct Charts of the mental powers of such as may favor him with their custom.

their custom.

Those who wish him to call at their houses will the show places or No. Those who wish him to call at their houses will please leave their address at the above places, or No. 52 Hanover Street, 221 Washington Street, 276 do., 310 do., 25 Cornhill, or the Smith School Room, Belknap Street, which will be attended to on the most reasonable terms.

He can make the following references, viz; Francis Jackson, E. G. Loring, Geo. A. Curlis, Dr. Jewett, Dr. Watson, Frederic Combe, Dr. Appleton, Miss A. E. Man, 13 Summer Street, Mrs. Dilliway, No. 8 Mason Street.

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SOLD IN A FEW WEEKS!! The Every man, roomen and child in the United States, who possess a Bible, will surely furnish them-selves with the following beautiful series of Scripturol Illustrations. 200 Pictorial Illustrations of the Bible, and Views in the Holy Land.

Views in the Holy Land.

NEW, CHEAP AND VALUABLE PUBLICATION. Four Hundred Pages, Seo., Fine Paper, handsomely Bound, Price only TWO DOLLARS.

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VIEWS IN THE HOLY LAND. VIEWS IN THE HOLY LAND,
Together with many of the most remarkable objects
mentioned in the Old and New Testaments, representing Sacred Historical evants, copied from celebrated
Pictures, principally by the old masters; the landscape scenes, taken from original sketches made on
the spot, with full and interesting letter-press descriptions, devoted to an explanation of the objects mentioned in the sacred text.
Six copies Ten Dollars. Liberal discount to agents
and others who have large quantities.
Agents wanted to circulate the work.
SAXTON & PERRCE. Publishers.

Feb. 26. SAXTON & PEIRCE, Publishers, 133 1-2 Washington Street

WANTED IMMEDIATELY, IN a small family a few miles from the city, a color-ed woman as cook. 2 or 3 boys can obtain good situations,-apply at No. 25 Cornhill.

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

February in the year one thousand eight numerous and forty-one.

WHEREAS a certain instrument purporting to be the last will and testament of HENRY WY-MAN, late of said Boston, yeoman, deceased, has been presented to said Court for probate, by Rufus Wyman of Salem, in the County of Essex, yeoman, the Executor therein named.

Ordered, that the said Executor give notice to all persons interested therein, to appear at a Probate Court to be held at said Boston, on Mouday, the eighth day of March next, at nine o clock before noon, by publishing this order two weeks successively in the newspaper called the Liberator, printed in said Boston, the last publication to be two days at least before said Court, that they may then and there appear, and shew cause, if any they have, either for or against the probate thereof.

WILLARD PHILLIPS, Judge of Probate.

A true copy: Attest— *

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

COMMONWEALTH OF MASSACHUSETTS. SUFFOLK, ss. At a Probate Court, held at Boston, in said County, on Monday the fifteenth day of Feb-ruary in the year one thousand eight hundred and ruary in the year was formed to forty-one.

WHEREAS Samuel E. Sewall, Administrator, with the will annexed, of the goods and estate of AMY JACKSON, late of said Boston, widow, deceased, testate, has this day presented for allowance

on Anti JACSON, 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 nine o'clock before noon, by
publishing this order two weeks successively in the
newspaper called the Liberator, printed in said Boston, that they may then and there appear, and shew
causa, if any they have, either for or against the sllowance thereof.
WILLARD PHILLIPS, Judge of Probate.
A true copy: Attest—

A true copy : Attest-OLIVER W. B. PERBODY, Register.

LESS THAN COST.

THAVE 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 cannot fail to suit all those in want. Please call and sec.

W. M. SHUTE, Agent,
Feb. 19. 173 Washington Street.

NEW WORK.

THE HOUR AND THE MAN; or, Toussaint L'Overture, by Harriet Martineau. For sale at 25 Cornhill. Jan. 22

GERMAN ANTI-SLAVERY ALMANACS, FOR 1841, for sale at No. 25 Cornhill. Oct. 23.

A. S. JORDAN,
No. 2 Milk Street—1st Store from Washington St.
EVERY VARIETY OF SHELL COMBS—HORN
COMES—POCKET-BOOKS—FANCY GOODS
AND PERFUMERY. Combs of every pattern made to order and repaired

DOW and JACKSON.

BOOK, CARD, and PARCY JOB PRINTERS,

12 14 Deconshire Street,

W OULD respectfully inform their friends and the
Deconshire Street,

W public, that they have materials for doing all
kinds of work in their line in the best manner, and
can do it on the most reasonable terms. They have
just added to their establishment one of the LATEST

IMPROVED IRON POWER PRESSES, which are
well known to ture off work in a better manner, and
with greater rapidity, than any press now in use.

Circulars, Reports, Addresses, &c. executed at short
notice. Anti-slavery friends are particularly invited
to call

Boston, 1240.—15if.

ed by occed reply, your recirron our cesty's d not Governand r the rities it is a be-which here-utive cting

Last mess opposite the same opposite the same opposite of the opposite of the

POETRY.

AN EVENING REVERIE. BY WILLIAM CULLEN BRYANT. The summer day has clesed, the sun is set, Well have they done their office, those bright hour The latest of whose train goes softly out In the red west. The green blade of the ground Has risen, and herds have cropped it; the young twi ad its plaited tissues to the sun; Flowers of the garden and the waste have blown And withered; seeds have fallen upon the soil From bursting cells, and in their graves await Their resurrection. Insects from the pools Have filled the air awhile with humming wings, That now are still ferover; painted moths Have wandered the blue sky, and died again; The mother-bird hath broken, for her brood, Their prison-shells, or shoved them from the nest, Plumed for their earliest flight. In bright alcoves, In woodland cottages with barky walls, In noisome cells of the tumultuous town,
Mothers have clasped with joy the new-born babe. Graves by the lonely forest, by the shore Of rivers and of ocean, by the ways Of the thronged city, have been hollowed out And filled and closed. This day hath parted friends That ne'er before were parted ; it hath knit New friendships ; it hath seen the maiden plight Her faith, and trust her peace to him who long Had wooed, and it hath heard, from lips which late

Were eloquent of love, the first harsh word That told the wedded one her peace was flown. Farewell to the sweet sunshine ! One glad day ded now to childhood's merry days, And one calm day to those of quiet age. Still the fleet hours run on ; and as I lean Amid the thickening darkness, lamps are lit By those who watch the dead, and those who twine Flowers for the bride. The mother from the eyes Of her sick infant shades the painful light,
And sadly listens to his quick drawn breath.

Oh thou great Movement of the Universe, On thou great savement in the order one:
Or Change, or Flight of Time, for ye are one:
That bearest, stently, this visible scene
Into night's shadow and the streaming rays Of starlight, whither art thou bearing me? Yet know not whither. Man foretells afar The courses of the stars; the very hour. He knows, when they shall darken or grow bright: Yet doth the eclipse of sorrow and of death Come unforewarned. Who next of those I love Shall pass from life, or sadder yet, shall fall From virtue? Strife with fees, or bitter strife With friends, or shame and general scorn of men-Which who can bear ?-or the fierce rack of pain, Lie they within my path? Or shall the years
Push me, with soft and inoffensive pace, Into the stilly twilight of my age? Or do the portals of another life Even now, while I am glorying in my strength, Impend around me? Oh! beyond that bourne, In the vast cycle of being which begins At that dread threshhold, with what fairer forms Shall the great law of changing and progress clothe Its workings? Gently—so have good men taught-Gently, and without grief, the old shall glide Into the new; the eternal flow of things, Like a bright river of the fields of heaven, Shall journey onward in perpetual peace.

> THE GIN-SHOP. BY HANNAH MORE.

We say the times are grievous hard, hard they are 'tis true; But, drunkards, to your wives and babes, They're harder made by you.

The drunkard's tax is self-imposed, Like every other sin; The taxes altogether lay No weight so great as gin.

The State compels no man to drink, Compels no man to game ; Tis gin and gambling sink him down To rags, and want, and shame.

The kindest husband, changed by gin, Is for a tyrant known; The tenderest heart that nature made Becomes a heart of stone.

In many a house the harmless babes Are poorly clothed and fed, Because the craving gin-shop takes
The children's daily bread.

Look down those steps, and view below You cellar under ground; There every want, and every woe, And every sin is found.

Those little wretches, trembling there With hunger and with cold, Were, by their parent's love of gin, To sin and misery sold. Blessed be those friends to human kind

Who take these wretches up, Ere they have drunk the bitter dregs Of their sad parent's cup.

O! when the future lot is fixed Of darkness, fire and chains, How can the drunkard hope to 'scape Those everlasting pains?

As holy writ declares, The drunkard with self-murderers That dreadful portion shares.

WHO ARE THE HAPPY? It is not he with coffers filled With silver and with gold-Spurning the child whose limbs are chilled With winter's piercing cold. Not be who climbs the giddy height

Who as he urges on his flight, The voice of grief disdains. Not he whose cold and selfish breast Ne'er felt for others' wo Who never has the orphan blest,

Nor wiped the tears that flow Not he who when his neighbor falls, Extends no friendly hands-And when his suffering brother calls,

At a proud distance stands. Not he who labors to destroy His brother's worthy nan

Whose hours base calumnies employ, His neighbors to defame. These are not happy. They alone Who live to bless mankind-

Who others' sorrows make their own, True bappiness will find.

LINES Written in remembrance of three sons, the only male off spring of their bereaved parents, who died in childhood

Though lost to earth and loved ones here. Translated to a purer sphere, Ye shall forever shine above, The sons of God's eternal love. Bright buds of time, but flowers of heaven, Ye were to us as moments given, To make us know how much we love, And long to be with you above. So fare ye well, ye happy three; To scraphs brightening may ye be, Till we shail join you round the throne Till we shail join you round the threw With joy complete, till then unknown.

COMMUNICATIONS.

Reverend J. Blanchard-Non-Resistance.

DEAR BROTHER: into my hands by the person to whom it was as ed. It is an extraordinary effusion. The writer is a minister and a Presbyterian. The letter is but a specimen of communications that have often been put into my hands, written to hasten the death of the Liberator, and bring odium on the dear and holy cause of non-resistance. I wish you would publish it with my H. C. WRIGHT.

Peterboro', N H., Jan. 22, 1841. CINCINNATI, Ohio, 1840.

DEAR BROTHER:

DEAR BROTHER:

You know, perhaps, I have been somewhat extensively engaged in the cause of abolition, and have lectured against slavery more or less since 1836. Of course, I have seen much violent opposition, much sickening and sciked subserviency to slavery in the church and out of it; yet I must candidly confess, that I have met with nothing more offensive to me (!) than the general course of those abolitionists who are immediately connected with Mr. Garrison in Boston. It is on that account that I write you—that I may say that I regret that you are compelled, from a sense of duty, to patronize heir paper, and subject yourself and family to the influence of them. I do not wonder that you are driven to it by the inconsistent and blameable conduct of ministers and churches around you; yet I regret it on account of your own peace and the good of mankind. (!!)

On the woman question, I think much as you do. Women have a right to take part in abolition meetings—to be lawyers and judges in criminal courts—to set as members of the Legislature, Congress, &c. &c. &c. If a law was about to be passed, forbidding these several things, I would vote against it. The question is not, have they the right, but is it proper and best? Will it make them more modest, and better wives, and daughters, and sisters? I say no: and doubt not but you will say the same.

But the thing which has split the abolitionists is not the woman question, though that was made the occasion of the division. It is the 'no-government' doctrine, perfectionism, anti-sabbath-ism, and a whole cluster of similar things. The grand fundamental error of Garrison, and those who think with him, arises from their want of that change of heart which fits for heaven. (!) Having never seen the wickedness of their own hearts, they reason as if all which men needed was to be left loose from external restraints, in order to reach the perfection of their nature. This is what the French atheists

nal restraints, in order to reach the perfection of nal restraints, in order to reach the perfection of their nature. This is what the French atheists taught, and you know the result of their experiment. Men are so imbruted by sin, that lust always draws them away from reason till they experience the grace of God. And you might just as well argue with a tiger, after unbarring his cage, as to take away all the restraints of human law, and then attempt to persuade a ruffian to let your daughter alone. Yet this is what Garrison, H.C. Wright and

ted to the support of slavery, with all its crimes and horrors. This destroyer of the Indians and advocate J. BLANCHARD elects to the offic of President of the United States-the office of military chieftain and common hangman of the nationffice which no man can fill without taking a sol emn oath to sustain and perpetuate slavery till the nation shall see fit to abolish it; to kill men for defending themselves in the last extremity which the nation acknowledge it is their right and duty to do; and to commit what all say is MURDER in cases specified by the constitution. After having elected such men to such offices, it is no wonder that J. Blanchard stigmatizes non-resistance, the no-fighting kingdom of beaven, as a 'no-government doctrine.'

The only principle at issue in non-resistance is that it is a sin, under all circumstances, for mon a individuals or nations to claim and exercise a discretionary penal power over human life—i. e. power to define crimes, annex penalties of death at discretion, and execute them. This principle, embraced and carried out, and applied to all systems of armed defence, is non-resistance,—the whole of it. Yet J. Blandhard says, this opens the door to universal any archy and blood! Non-resistants believe that the Lord is King, and that to be a Christian is to come under the divine government; and that no person ought to be regarded as a Christian is to come of God is in a man's heart, he can need no outward restraints of violence and blood. To be a Christian is to have that kingdom within us—to have the spirit of Christ—to suffer and die, rather than cause suffering and death to our enemies. This is all of non-resistance. Yet the Rev. J. Bland and says this is the doctrine of the French atheists, and of Abner Kneeland, and advises those who advocate it to avow openly their atheism!!!

Slavety, and governments of human will and brute force, all assume that marriage is a civil institution, to be put up and put down at human will and brute force, all assume that marriage is a civil institution, to be put up and put down at human will and pleasure—to be annulled at the discration of individuals and the legislatures. Non-resistants assume that it is a divine institution, and that God alone has a right to a divine institution, and that God alone has a right to a divine institution, and that God alone has a right to a number of the received and the complainant had due notice of the reg-thed that it was when returning, the difficulty occurred; and consideration the fact of the complainant had individuals or nations to claim and exercise a discre tionary penal power over human life-i. e. power t

J. Blanchard, vote for concubinage and adultery at the polls, and who; like him, are identified with govmments for defence by arms and blood, to accuse on-resistants of annulling the marriage institution because they will not identify themselves with these

because they will not identify themselves with these systems of concubinage as voters and office-helders. Slavery, and governments for protection by swords and guns, are systems of robbery and murder. Rev. J. Blanchard votes for robbery and murder at the pells, and identifies himself as a voter and office-holder with governments, whose basis of existence is robbery and murder, and thus makes himself accessory to a virtual demolition of the divine government; and because non-resistants will not go with him, he was they throw loose the reins to lust and ambition! o be identified with governmental systems of armed-esistance, whose existence is based on the principle of discretionary power over property, liberty and life, may, in the view of Rev. J. Blanchard, be to have 'that change of heart which fite for heaven,' and to see the wickedness of his own heart,' but to us it avors of any thing else than the true child of God-

savors of any thing else than the true child of Godthe fruit of the spirit of Christ.'
No wonder that a man, who can elevate manstealing, in the person of John Tyler to the second
office in the nation, and identify himself with a government that licenses and protects the slave trade,
and is pledged to the support and perpetuity of slavery, can see, in slavery, and in those churches and
ministers that hold christian fellowship with it, 'nothing more offensive to him than the general course of
those abolitionists who are immediately connected with
Mr. Garrison in Boston.' I wonder not that such a
man should 'negger that any one should feel comman should ' REGRET that any one should feel comman should 'arear that any one should jet com-pelled, from a sense of duty, to patronize the Liberator. Had the Liberator advocated voting for a slave-breed-er to the office of Vica President, and his spolugist to the office of President, and also the divinity of a governmental system of armed defence which claims right to exist only on the principle that men may outcher each other at pleasure-J. Blanchard would ave seen in it nothing to disturb 'the peace and good of mankind '-no danger to individuals, families or

For women to be 'lawyers, judges, and me Legislatures and Congress, would not 'make them more modest, better wives, daughters or sisters.' Will J. Blanchard tell us whether it makes men more nodest, and better husbands, sons and brothers, to stare-breeder to be his Vice President and ruler, sodfill these stations? But to a man who can cho esty would not be of much account in men; nor would it be important that they should be good husbands,

ons and brothers.

New organizationists will doubtless thank J

Men are so imbrited by sin, that list always draw them away from reason till they experience series would not be of much account in man; nor would them are series of God. And you might just as well argue with a tiger, after unbarring his cage, as to the important that they should be god husbands, when a substantial the proposed of the control of the series of the

lations must therefore be proper and consistent wit the convenience of travellers. In order to be so, a regarded the present case it must be shown the such due notice had been given of the regulatio that those interested in it could have known, ar such due notice had been given of the regulation, that those interested in it could have known, and might conform to it. And it must also appear that the defendants had used no greater force than was necessary to carry the regulation into effect. As to the regulation being proper, in the abstract, counsel at both sides had conceded that it was so, and therefore the court felt it unnecessary to make any remarks on that part of the subject. It appeared that such a notice had been publicly given by the Company, and continued to be given for so considerable a time, as they thought sufficient to apprize the public. The jury were at liberty to draw inferences, as to whether their notice was known to the complainant, from the fact of those regulations having been last spring enforced against part of Mr. Downing's family, at which time his son told his mother of the occurrence, but did not tell it to his father.

father.
From this circumstance the Jury were at libert

From the Haverhill Gazette.

Plotida War

We are sorry to see the total insensibility to the sufferings of the Indians, which seems to be prevalent in our country. We have an army in the Indian country, for the express purpose of driving them away forever, from their native land, or dearnying them; and if our soldiers succeed in killing or capturing any of these Indians, it is spread over the country as a glorious victory. But if the Indians succeed in killing any of their invaders, it is a horrid murder? It is but a short time since there was a rejoicing over the country for the success of an expedition which succeeded in killing an Indian and an Indian woman, and captured two or three women and children. Another expedition captured several Indians, and hung them on the spot.

Theleast exploit we have noticed, which was very recent, was a party who followed the track of some Indians, and finally shot a poor Indian so as to disable him 'from running away, but instead of taking him prisoner, and binding up his wounds according to the custom of all civilized nations, the gallant captain dismounted and dispatched him with a 17-Bo-wie Knife. In No cruelty! no murder! in all this! We have no recollection of seeing, even in the whig papers, any of those indignant remarks which such a scandal on our national character is calculated to excite. Do our soldiers go there anthorised to hang their prisoners without judge or jury? Are our officers, once the pride and defence of our name and honor, authorised to commit the horrid barbarity of butchering a disabled enemy—a bleeding and soffering prisoner, with a knife?

But it will be said the Indians attack private houses, and murder men, women and children without mercy. Yes, perhaps they do, and the whole business of our army among the Indians, is to hunt out their dwellings, and their own accounts show that they do the same, that is, nurder without distinction of age or sex. When our own story tells of equal barbarity on our side, to that of which we relate of the matives,

prisoner dispatched with a bowie knife! by a white savage, bearing our national uniform and a captain's commission, under the authority of the United

From a late London paper Sam Scott, the American Diver-

From a late London paper.

Sam Scott, the American Diver.

This extraordinay man, on Monday afternoon, gave a flying leap from the topgallant yard of the coal brig Wakefield, of Blythe, lying off Rotherhithe, in the presence of an immense concourse of spectators, who lined the shores on both sides of the Thames. He astonished the spectators for upwards of an hour on the topgallant yard by bis feats, although it was blowing a gale at the time. On mounting aloft, he fixed himself on the topgallantmast head, and with his feet kicking in the air, and his head on the top of the mast, remained in that position for some time. He then descended to the yard, which was braced taut, and, although the ship was any thing but steady, ran from one end of the yard to the other, without holding on by any rope, occasionally haranguing the people. He made a slip-noose, which he placed round his neck, and threw himself off the yard. He remained suspended for a few seconds, with the rope under his chin, and raisad himself with great dexterity on to the yard, when he exclaimed, 'come to-morrow, and you will see me hang myself again.' He then hung to the yard by one foot, with his head downwards, and exhibited many other antics. All this was done with the greatest apparent indifference, and indeed he appeared the only unconcerned person present. He stated that he had jumped off a place below the falls of Niagara, a height of 197 feet from the water, and amongst his other exploits he had leaped from a cliff at Port Isaac, in Cornwall, 347 feet high, into the sea; from Bangor bridge, the highest in GreaBritain, 210 feet high, and repeatedly from the top gallant masts of English and American line of battle ships. At last he prepared for his leap, first making fast a handkerchief round his head, and securing one of his hands with a rope, which he twisted about his wrist and fingers. After doing this, he held up his arm, and exclaiming the people that it was erroneous to suppose that a man's breath was taken away by falling from a great h

We make the following extract, pertinent to the cultivation of Flowers, from an Agricultural Address, recently delivered in Connecticut, by Mr.

dress, recently delivered in Connecticut, by Mr.

Colman:

'In the two great floral kingdoms of nature, the botanical and the human, if we must yield the palm to that which is alike transcendant in the beauty of form and motion, and in the higher attributes of intelligence, innocence, and rural perfection, yet it can be no derogation to admire, with a rapture bordering upon enthusiasm, the splendid products of the garden; and especially when their beauties are combined and arranged, as on this occasion with an exquisite and refined taste. What is the heart made of which can find no sentiment in flowers! In some of the most striking displays of this occasion, in the dahlias, for example, we see what can be done by human skill and art in educating and training a simple and despised plant scarcely thought worthy of cultivation to the highest rank of gaiety and glory in the aristocracy of flowers. We may learn from such success a lesson of encouragement in the education and training of flowers of an infinitely higher value. and perfection.

The vast creation of God, the centre and source of good, is every where radiant with beauty. From the shell that lies buried at the depths of the ocean, to the twinkling star that floats in the more profound depths of the firmament, through all the forms of material and animated existence, beauty, beauty prevails. In the floral kingdom it appears in an infinite variety, in an unstinted and even a richer profusion than in other departments of nature. While these contributions are thrown out so lavishly at our feet, and a taste for flowers seems almost an instinct of nature, and is one of the most innocent and refined sentiments which we can cultivate, let us indulge and gratify it to the utmost extent, whenever leisure, opportunity, and fortunes sive us the means. There is no danger of a thread and and the centre of the pears the ever?

means. There is no danger of a those reasonable restrictions who ments demand.

But, says some cynical object only to please the eye. And win yey be pleased? What sense may controlly gratified? They are amon imple and cheapest luxuries in which.

The taste for flowers every who acrossing among us, is an omen for good. Let us adorn our parlors, door-ways, yards, and road-sides, with trees, and shrubs, and flowers. What a delight do they give to the passer by What favorable impressions do they at once excite towards those who cultivate them for their own gratification, and find after all their chief pleasure in the gratification which they afford to others? What a unflequed charm, associated as it is with some of the best sentiments of our nature, do they give to the sad dwelling places of the departed and beloved.

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February 12, 1841.

6 times.

A. S. JORDAN.

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CHELL COMBS, Lace, Wrought and plain, if the latest and most fashionable patterns and sire. Horn Combs, of every variety; English Dressq Combs, Pocket Combs, Shell, Ivory, Horn, Media, and Wood; Fine Ivory Combs; Fancy Toriss Shell Work; Pocket Books and Wallets, a large nriety; Dressing Cases; Jewelry Boxes; Memens dum Books; Waste and Bank do; Sheep and Gl Wallets and Pocket Books; Spectacle Cases; Brases of all kinds, Fancy Soaps for the Toilet; fast Articles, of every description; Card Cases—Shell, Pearl and Ivory, 75 different patterns; Naphin Ring, Pearl and Ivory, 75 different patterns; Naphin Ring, Pearl and Ivory, 75 different patterns; Naphin Ring, Perfumery of all kinds; Fine Cosmetics; Hai Estorative; Church; Tooth Powder; Perusia & Dr. Combs and Pocket Books made to order, sespaired.

BICHT AND WRONG IN THE AN

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

Workswortz
THE Seventh Annual Report of the Bostes In
male Anti-Slavery Society, presented Oct. §
1840. For sale at the Anti-Slavery office, 25 Cerhill. Price, 12 1.2 cents single.
This work ought to be in the hands of every so

This work ought to be in the hands of every abilitionist.

The following selection from it is the puret pland beautifully wrought out:

'The anti-slavery societies have not yet done the work. When, in the heat of political excitence, amid which the farerersof the cause, a few years lend, will be engaged—when, in the conflict of a notern and southern party, yet to spring out of his question, compensation—partial conscipution—slaver distriction, compensation—partial conscipution—slaver distriction, compensation—partial conscipution—slaver distriction of the opposition—then let the slave rejoice if the ut-slavery societies exist, to urge up to the nark aptitually regenerated people, who, though forement the cause of freedom, will not deserve to be called friends; for they will need constant and peneral rebuke, entreaty, warning, to prevent their adjust shipwreck of the cause. Not by numbers, but he borious and energetic fieldity, will the work is wrought out. 'Not by might or by power, but my syster, saith the Lord of hosts!'

Nov. 13.

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Boarding School for Young Ladies AT CAMBRIDGE, MASS.

THE Academical Year commences the accord has the constraint of the

expressly for the accommodation of numbers, in a pleasant and healthy situation. To rupuls, in a pleasant and healthy situation. To are assisted by the best teachers of Music, Days, and modern languages, and by assistant teachers is reside in the family.

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Terrior, (per quarter) English or Classical brank es, \$15; Instrumental Music, with use of instrust \$20; cultivation of the voice and singing, (testi Miss Youws, who boards in the family, \$5; Drawing, \$8; painting in water colors, \$15; tecket, by Vaurins, from England. Teacher of Italian and First Mr. Lanza, from Italy. Miss Cessuse, assembly Cambridge, March 10, 1840.

Cambridge, March 10, 1840.

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[SEE FIRST FACE.]

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seph L. Noyes, Georgetoun; —Joim Ciemeal, vand.

RHODE-ISLAND.—Wm. Adams, Pautucki —Wa
Aplin, Providence; — George S. Gould, Warnel.
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—Thomas McClintock, Waterloo; —Charles Man

Hudson.

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