Johnson, General Agent: om all remittances are to be made, and fressed, relating to the pecuniary concerns

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L LLOYD GARRISON, Editor. OL. XI .-- NO. 11.

OUR COUNTRY IS THE WORLD-OUR COUNTRYMEN ARE ALL MANKI

BOSTON, FRIDAY, MARCH 12, 1841.

SELECTIONS. George F. White. Innocence shall make a Sanday morning, Nov. 29th, 1840, being present the Rass-streat meeting of Friends in News at the Rass-streat meeting of Friends in News, I heard George F. White denounce temperor, anti-slavery and non-resistance societies, in most opporations terms. Among other things, thost opporations terms. Among other things, the street of a bold to hear the street of a bold to insist, without harded the whole body of abolitionists, without harded the whole body of abolitionists, without harder, that the only hope of the slave was not in the truth, but in themselves. This doct the pronounced 'FLAT BHASPHEMY,' and to he pronounced 'FLAT BHASPHEMY,' and to preceded to speak of the abolitionists, (making to precede to speak of the abolitionists, (making a steecharge of blasphemy had been made in the hearing of perhaps 800 people, I felt it to be my dive doesy its truth, in order that so large an assistive to day its truth, in order that so large an assistive the stream of the preceded to speak the truth of the stream of the preceded to speak the truth of the stream of the stream of the perishing bondman.

I stid, accordingly, in substance, that I had risen for a sense of duty, to make a few remarks; that, and was a number of, the Society of Friends, it is a sense of duty, to make a few remarks; that, and was a number of, the Society of Friends, it is a sense of duty, to make a few remarks; that, and was not he speaker had denounced as 'blashemers;' that it, had been my privilege, for the street of the society of the substance, and the sufficient to the substance, and the sufficient to the substance, and the substance of the

most glorious object—the liberation from their chains of three millions of their fellow-countrymen."

Admitting, for the sake of the argument, (what is not true,) that this resolution is of a blasphemous character, in what language shall I express the monstreus injustice of holding the whole body of abolitionists responsible for its phraseology, and making it the basis whereon to rest a charge of 'rlat blass' against thousands of people who never saw nor heard of it, and whose lives are 'unimpeachable' witnesses of their firm reliance upon that God in obedience to whose requisitions they are 'crying aloud' against the bloody system of oppression, which curses and pollutes our land! If there is any truth, justice, or honesty, in thus accusing the whole body of abolitionists, then it would be equally true, equally just, equally honest, to charge with blasphemy the whole body of Friends; for a very large proportion, perhaps a majority, of those who adopted the resolution, are members, in good standing; of that Society! If the accusers, (for G. F. W. does not stand alone,) really believe their own charge to be true, why do they not proceed against the transgressors agreeably to the discipline? Why, instead of thrusting his charges at some of the most exemplary members of the Society, from behind the entrenchment of the preachers' gallery, where he knows he cannot be contradicted without a breach of order, does not George F. White arraign them before a tribunal where their guilt may be fairly exemplary members of the Society, from behind the entrenchment of the preachers' gallery, where he knows he cannot be contradicted without a breach of order, does not George F. White arraign them before a tribunal where their guilt may be fairly praved, or their innoceance clearly demonstrated? What would be thought of me, if, believing—yea, knowing—these charges to be false, I should assert, before a public assembly, that the whole body of Friends, in every part of the country, are responsible for them? And will it be pretended that the mass of abolitionists are any more responsible for the act of one local society, than are Friends for the statements made by a man whose ministry they sanction? But, I should greatly wrong thousands of Friends, if I were to intimate that these denunciations met with their approval—nay, that they do not meet with their decided condemnation. I am persuaded, that even in this city, the number of Friends is exceedingly small who would openly say that they approve of them, while some of the most active members of the Society, (and those, too, who have never joined anti-slavery associations), are exceedingly tried in their minds in consequence of them. Friends must measure their own responsibility for charges made by a minister who acts under the official approbation of the Society. It is a matter which they must settle with their own consciences, and with 'lim who has said, 'THOU SHALT NOT RAISE A FALSE REPORT.'

The resolution, I admit, is unguarded in its phraseology. It were better if it read—the only hope for the slave is, under God, in the anti-slavery societies.' Such is the only fair and candid construction which can be put upon it, by any person who is acquainted with the character and professions of those who adopted it.† There are some men, however, who, in their anxiety to carry a point, can—Constructionings, after their fashion, as similar to that of many others, and that the tesmonies of the Society against war, oaths, a hirega ministry, and slavery, I now felt it my duty
of privilege to maintain. I observed, that I did
twish the audience to take my testimony as conserve, but to examine the matter for themselves,
and not condemn the abolitionists nntil they had
trea their principles a fair examination, In conlusion, I expressed the hope, that the members of a
cociety whose early founders had often felt themelies called upon to address the religious assemlies of other sects, not only contrary to the rules of
loss sects, but even to the laws of the land, would
to judge me harshly or uncharitably, for speaking

Clean from the purpose of the things themselves.

se sects, but even to the laws of the land, would be independent and the land done on that occasion. This is the substance of what I said, and, so far I recollect, the language I used. Whether my mare was characterized by any impropriety, let we who heart no testife. With such it is in vain to reason; and none others will need argument in a case so plain.

What will the reader say, when he is assured that in the very paper from which the above resolution was taken, and in a Report issued by the same se who heard me testify. Very soon after I sat down, George F. White

tion was taken, and in a Report issued by the same Society, was the following passage, clearly evincing that those who adopted it looked for the blessing of God upon their humble, though faithful labors?

'Act thy part well, then, even though it be lowly. It is not the part, but the manner in which it is filled, that constitutes the merit. Find thy appropriate place, and then battle manfully. Above all, despair not, for despair is not of God, but of the father of lies. Doubt not the wisdom and power of the great Commander, but do his bidding.' Very soon after I sat down, George F. White see and said, in reply, that he had ample vouchers or all that he had stated, which he would exhibit to ray person who might wish to examine them, and that would call at his store or dwelling, (naming treets and numbers.) He added, also, that what I all said about the early founders of the Society of riversh shaving violated the laws of the land, by seaking in the meetings of other sects, was not rove; that such a charge had been made before, by neemes of the society, but never, so far as he knew, except in a single instance, in which George Fox as concerned, had it been substantiated; and harefore, that while I had indecorously charged him with faisehood, in the face of evidence, I should mit difficult to clear my own skirts of the same offence.

In my remarks at the Rose-street meeting, I challenged an examination of the official documents of the abolitionists, in proof of their reliance upon God, to give them strength for the conflict with oppression, and to crown their labors with success. There is not a tract or publication of any sort, which they, have ever issued, that does not abound with evidences of their faith in the DIVINE ARM. To present all the testimony on this point, which their writings afford, would be to reprint nearly all the authorised expositions of their principles and objects. As specimens of what I might offer, if it were necessary, I annex a few passages.

The Convention which formed the American Antic Slavery Society in 1833, issued a Declaration of St. Slavery Society in 1833, issued a Declaration of St. All spake thus amongst them, the officers came, took me away, and put me into a unsty, stinking prisoners the state of the major, all with the content of the meaning of the convention which formed the American Antic Slavery Society in 1833, issued a Declaration of the American Antic Slavery Society in 1833, issued a Declaration of the American Antic Slavery Society in 1833, issued a Declaration of the American Antic Slavery Society in 1833, issued a Declaration of the American Antic Slavery Society in 1833, issued a Declaration of the American Antic Slavery Society in 1833, issued a Declaration of the American Antic Slavery Society in 1833, issued a Declaration of the American Antic Slavery Society in 1833, issued a Declaration of the American Antic Slavery Society in 1833, issued a Declaration of the American Antic Slavery Society in 1833, issued a Declaration of the American Antic Slavery Society in 1833, issued a Declaration of the American Antic Slavery Society in 1833, issued a Declaration of the American Antic Slavery Society in 1833, issued a Declaration of the American Antic Slavery Society in 1833, issued a Declaration of the American Antic Slavery Society in 1833, issued a Declaration of the American Antic Slavery So Sence.

To this I did not deem it my duty to reply, but manediately resolved, that I would accept the invitation, thus publicly given, to call and examine the roachers on which his charge was founded. Actordinly, on the evening of the next day, in company with James S. Gibbons, (who went with me at my request,) I called at his house, intending to ask him, in a respectful manner, to show me his evi-

The Convention which formed the American Anti-Slavery Society in 1833, issued a 'Declaration of Sentiments,' which has been received by abolitionists from that day to the present as an authentic exposition of their principles and purposes. In it is the following language:

cordinly, on the evening of the next day, in company with James S. Gibbons, (who went with me at my request.) I called at his house, intending to ask him, in a respectful manner, to show me his evidence, and, after copying it, to go quietly away, without entering into any conversation, unless he should desire me to do so. Going as I did, in good fath, agreably to his own public invitation, I did not anticipate any other than a respectful reception, and christian treatment. Judge, then, of my surprise, when, on being introduced to him by James S. Gibbons, he stepped back and refused, in a very imperious manner, to receive my Jand, saying, at the same time, as nearly as I can recollect, 'I cannot receive that man, or have any thing to do with him;' and adding, in a tone and mainer corresponding to his wodsr, 'I vish him to go immediately out of any own of the control of the charge which he had publicly made against the achieves which he asked a nad again he replied, in an emphatic tone, 'I shall have nothing to do with thee.' 'You decline furnishing me with the evidence, then?' I asked a nad again he replied, in an emphatic tone, 'I shall have nothing to do with thee.' The only answer I made was, that I was sorry to find him in such a state of mind. Turning to James S. Gibbons, he said—'Wast thou at the Rose-street meeting yesterday morning?' 'I was,' he replied, 'Then I am surprised that thou shouldst inselt me and my family by bringing that man, who has charged me with falsehood in the presence of 800 people, to my house!' J. S. G. explained, that I must regard his introduction now as an insult to my face, or insult my wife and daughters?' I am a non-resistant, and therefore defenc Our Taust for Victory is SOLELY IN GOD. Our TRUST FOR VICTORY IS SOLELY IN GOD.

We may be personally defeated, but our principles
never. . . Submitting this Declaration to the candid
examination of the people of this country, and of the
friends of liberty throughout the world, we hereby affix our signatures to it; pledging ourselves that, under
the graidance, and by the help of Almighty God, we will
do all that in us lies consistently with this declaration
of our principles, to overthrow the most execusible
system of slavery that has ever been witnessed upon
earth. . . . come what may to our persons, our interests, or our reputations—whether we live to witness
the triumph of Liberty, Justice and Humanity, or per-

ests, or our reputations—whether we live to witness the triumph of Liberty, Justice and Humanity, or per
"Iought, perhaps, to state, that G. F. W. also spoke of a similar resolution, or sentiment, which, he said, had been adopted by one of the Anti-Slavery Conventsons of American women, but of which he was unable, then, to furnish a copy, although he said he could do so in a short time, if it was desired. I have since read the proceedings of all those Conventions with great care, but have found nothing of the kind. I die find, however, among a multitude of similar acknowledgments of dependence on divine aid, the following:

Resolved, That we acknowledge, with heartfelt graitinde, the protection afforded us by our Heavenly Pather, during the sittings of this Convention; and that we feel sensible, that it is through the assistance of his Spirit we have been enabled to conduct our deliberations with so much profit and harmony.

"Resolved, That as women professing Christianity, we will, Panocian Carist strakerthesia we, never hide the truth of God in relation to the subject of alavery, though, by maintaining that truth, we should be made partakers in the sufferings of those who, through faith, endured bonds and impriconment, not accepting deliverance.

These resolutions indicate the character of the women whom a minister of the Society of Friends, in the nineteenth century, denounces as 'blaspheniers!' And this, too, notwithstanding a large number, perhaps a majority of them, are members of that Society.

1 It is a coincidence worth mentioning, that a distinguished minister of the Society of Friends, in relation to the Indians,—avoning his belief that their only hope' is in that Society! Of course, he spoke of the Society as in instrumentality in the hands of God, whose blessing upon its efforts is the foundation of the hope alluded to:

In prosecuting the objects, appropriate to our character, as abolitionists, let us desote ourselves to the service, and rely on the resources of Jelovech, as the God of the oppressed. Any reliance merely human, must prove vain and deceptive. . . . We cannot confide in ourselves. . With cunning to seduce; and malignity to threaten; and power to intimidate us, our foes will leave no stratagem or expedient untried, to entangle and overpower us. Woe to the man, who in such a cause as ours, may dare to lean to his own understanding! Something more he will need than a hot head, or stiff neck, or stout will, to bear him honorably through such a conflict as awaits us. The arm of God altone has strength to sustain the shock, to which we are exposed. And while in subserving the cause of freedom, we are for God, we may rest assured, that He will be with us in aupporting a cause so dear and sacred. . And let us prayerfully expect, that the Spirit and providence of God will make our dortrines and our doings efficacious. Thus guided, cheered and sustained, we shall be wise in wisdom, and strong in power, infinitely above our own; the wisdom and the power of God.

If I had space I might quote similar passages from

If I had space I might quote similar passages from the documents of every State Society in the land. But, let us come to the city of New-York, the residence of the man who has charged the abolitionists with blasphemously denying their dependence upon God. In an address issued by the City Society, in 1833, I find the following language:

God. In an address issued by the City Society, in 1833, I find the following language:

'The right, and the God of right, are with us. Relying upon his arm for support and guidance, and imploring his blessing for success, we address ourselves to our work, unangered and unawed, and invite the support and aid of our fellow-citizens, under the firm and settled assurance, that, whatever of labor or obloquy it may cost the friends of abolition, it is the cause of God and our country, and will succeed.'

Having submitted this testimony from the official documents of abolitionists, I leave the reader to judge for himself whether I was not fully justified in repelling, in the manner I did, the charge brought against them. If G. F. W. had simply stated, that the Philadelphia Junior Society had adopted a resolution, which, if taken literally, involved 'blasphemy,' I should not have deemed it my province to contradict him; but I could not, in conscience, listen to a sweeping charge of that kind, against the whole body of abolitionists, without protesting against it as false and cruel.

I am sure that Friends generally will not be less astonished than I was at George F. White's denial of the truth of my statement, that the early founders of the Society often violated the laws of the land by speaking in the meetings of other denominations. Above all they must be sensible of the gross injustice of accusing me of falsehood for incidentally alluding, under the circumstances in which I was placed, to a fact which I had often heard mentioned by leading members of the Society, and which had never, to my knowledge, been denied. The

luding, under the circumstances in which I was placed, to a fact which I had often heard mentioned by leading members of the Society, and which had never, to may knowledge, been denied. The fact that I made, the statement in a public meeting of Friends, who would have it in their power to detect and expose it, if untrue, would be quite sufficient, in the estimation of every, candid mind, to exonerate me from the charge of wilful misrepresentation, even if I had gone further than the truth would bear one out. Friends, well acquainted with the history of the Society, however, assure me that I was right; and now, after an examination of authorities, that which at first was only an impression upon my mind, has given place to a well-settled conviction that I stated nothing more than a simple truth, which it must require great ignorance or presumption to deny.

I have before me the third London edition of the Journal of George Fox, in which I find many facts to corroborate my statement. I will refer to a few of them.

On p. 16, George Fox says—

On p. 16, George Fox says-

'I was moved to go to several courts and steeple-houses, at Mansfield and other places, to warn them to leave off oppression,' &c. [not to denounce as blas-phemers 'and 'hypocrstes' those who were striving, in the fear of God, to put an end to oppression!]

took me away, and put me into a masty, stinking pris-on... At night, they took me before the mayor, al-dermen and sheriffs of the town... After some dis-course between them and me, they sent me back to

Again, p. 26-

Again, p. 26—

While I was at Mansfield Woodhouse, I was moved to go to the steeple-house, and declare the truth to the priest and people. But the people fell upon me in great rage, struck me down, and almost stilled me. I was cruelly beaten an bruised by them, with their hands, bibles, and sticks. Then they hade me out, though I was hardly able to stand, and put me into the stocks. . . After some time, they had me before the magistrares, &c.

Again, p. 28-

Again, p. 28—
I went to Chesterfield, where one Britland was priest... I was moved to speak to him and the people, in the great love of God... But they had me before the mayor, and threatened to send me, with some others, to the house of correction; and kept us in custody till it was late in the night. Then the officers and the watchman put us out of the town, leaving us to shift as we could.

Speaking of a visit to Derby, (p. 29,) he says:

Speaking of a visit to Derby, (R. 20), he says.

'There was to be a great lecture there that day, and many officers of the army, priests and preactions were to be there, and a colonel that was a presence. Then was I moved of the Lord to go up to them. When they had done, I spake to them what the Lord commanded me; and they were pretty quiet. But there came an officer, and took me by the hand, and said I must go before the magistrates, and the other two that were with me.

ere with me.'
Again, (p. 63,) speaking of his visit to the steeple-ouse' at Tickhill, where he began to address the

house' at Tickhill, where he began to address the people, he says—

'They immediately fell upon me; the clerk up with his Bible, as I was speaking, 'struck me on the face with it, so that my face gushed out with blood; and I bled axceedingly in the steeple-house. The people cried, 'Let us have him out of the church. When they had got me out, they beat me exceedingly, threw me down, and turned me over a hedge.' Again, p. 75-

'I heard of a great meeting the priests were to have at Ulverston, on a lecture day. I went to it, and, in-to the steeple-house, in the dreed and power of the Lord. When the priest had done, I spoke smong them the word of the Lord.

These are but a few of the cases to which I might refer in the Journal of George Fox, but they

The second second

surd to suppose that they thus acquired a general license to enter and address the meetings of all denominations, in every part of the country, at their pleasure.

George Fox and his associates evidently had very different views of the obligations of Christianity, and the effects produced by its promulgation, from those which too extensively prevail in the Society of Friends at the present day. They did not understand the modern way of 'getting into the quiet.' Their feas of 'excitement' was not an overmatch for their Christian fidelity in proclaiming unpopular truth 'their 'waiting' was not for a time when that truth would cease to agitate and inflame the minds of those who were determined to reject it. Their philosophy of reform was drawn from the teachings and example of Him, who came 'not to send peace on the earth but a sword,' and who was put to death because he would not be 'quiet' while he saw the world lying in wickedness around him. They had not a factitious and honorable reputation, derived from the toils and sacrifices of an ancestry, whose principles they professed, while they had not the self-denial to practice them. They did not make it their highest boest that a selfas and ungolly generation spoke well of them; but they rejoiced when their names were cast out as evil, and that they were counted worthy to suffer persecution for Christ's sake. They were often thrown-into prison as 'blasphemers' and 'disturbers of the peace,' but these devices of the enemy of all righteousness were as oil to the flame of their zeal. And why were they thus persecuted? For the same reason that Christian reformers have been persecuted in every age—they bere a faithful and uncompromising testimony against the popular sins of the time in which they lived. They dealt not with the past, but with rine reasons, and represented to the face, they have a faithful and uncompromising testimony against the popular vices of the present exemption of the Society of Friends, as well as of other religious denominations, from peaceutio

inflexible fee of oppression as it exists at the South, had it not been for the mighty opposition that has been constantly thrown in the way, by the pulpit. It has come to be a mere truism, that the firmest pillars of the bloody Moloch, are the professed ministers of Jesus Christ. And in no part of the northern States have those ministers shown themselves more subservient to the will of southern slave breeding ministers and others, than in Boston and vicinity. With your blood-stained feet on the necks of three millions of your brethren you are deliberately talking of 'censure' and 'resumption of license,' because I have espoused their cause. Recrent to the interests of my Redeemer's kingdom should I be, to recognize such men as the ministers of Christ. Brethren, I know full well how the warning will be received, but still I warn you to Repert. God has a controversy with you in relation to the awful sin of enslaving millions of your own brethren, and compelling them to live in a state of absolute heathenism, concubinage and adultery, robbing them of every thing, wives, (such but in name, children, all the endearing relations of life, and even manhood itself, to gratily the cupidity of an unrighteous masterhood. The Christianity you proless and leach, has less of humanity in it, than has the religion of the Seminole savage. He befriends the slave, and gives him a cheerful welcome to his wigwam, while you and most of those under your pastoral care, are deaf, as the adder to his woos. Search the heathen world, ancient and modern, and you look in vain for a system of abominations so horrible as that of American slavery. And yet you baptize, and damit it to full church communion and church fellowship. The Roman with a heart of steel, had his god of war, and the ferocious Vandal his god of vengeance; but on none of their hills reeked an altar with incense to a slavery-lovin divinity. Did the Nine Sisters ever hold dalliance with the demon of slavery? Was Apollo'slyre ever tuned to his praise? Did ever the wild barp of

Ion which he felied to prove that the whole body of abilitionists were blaspheiners. And what does the reader suppose it was? Surely, he will say, it could not have been garry, in glass than some important official document, containing an authorized and and will be delicated, containing an authorized and and will be delicated, containing an authorized and and will be delicated, containing an authorized and and will be delicated to the containing and authorized and and will be delicated to the containing and the state of the containing and another in the country, are the resolution, with which the declared the war are dependent on the trimphs of a redemption, with which the declared the war are dependent on the trimphs of a redemption, as it may seem, it is novertheless true! Here are the resolution, with which the declared the war are dependent on the trimphs of the reason of the present day must contribute more liberally of their fands, if they expect to accomplish their most plorious object—the liberation from their chairs of these millions of their falls, we contain the prosecuting the body of which already draweth night.

Admitting, for the sake of the argument, (what is not true), that this resolution is of a blasphemous character, in what language shall express the zero war and deceptive. We cannot confident and the condition of their falls, we can be considered as the containing of these millions of their falls, if they expect to accomplish their most plorious object—the liberation from their chairs of these millions of their falls, if they expect to accomplish their most plorious object—the liberation from their chairs of the results of the resolution is of a blasphemous character, in what language shall express the zero and the containing the containin

PARKER PILLSBURY.

Remarks of James C. Jackson

Upon certain resolutions submitted in a letter, by James Cannings Fuller, to the consideration of the Palmyra Convention, held Feb. 2d and 3d, 1841, in respect to certain charges preferred against William Lloyd Garrison, by Nathaniel Colver, to the British while. ish public.

MR. PRESIDENT:

We have arrived at the Thermopylæ of the anti-slavery cause. Whether we live or die, depends upon ourselves. We can conquer, not so much by the power of numbers, as by our unity. Shall we be united? is a serious question. Our friend and brother, J. C. Fuller, has called

self-denial to practice them. They did not make it, their highest boast that as elish and ungodly generation spoke well of them; but they rejoiced when their names were cast out; as evil, and that they were counted worthy to suffer persecution for Christ's sake. They were often throw-altop prisons as blasphemers' and 'disturbers of the peace,' but they develoued the enemy of a mile and and why were sake. They were often throw-altop prisons as blasphemers' and 'disturbers of the peace,' but they develoued the enemy of a mile and why were they thus persecuted? For the same reason that Christian reformers have been prescuted in every age—they bere a faithful and uncompromising lettimony against the popular sins of the time in which, they lired. They dealt not with the past, but with rus pragrams. They did not content, themselves with attacking those iniquities which they could be some that they dealt not with the past, but with rus pragrams. They did not content, themselves with attacking those iniquities which they could be some that they dealt not with the past, they could be some than the past of the content that they could be some with attending the solid properties of the content that they could be some that they dealt not the thing they are they are the solid properties. They did not content, the solid properties of the solid properties of the solid properties of the solid properties of the solid properties. They did not content the solid properties of the solid prop

the character of William Lloyd Garrison, as an abolitionist, by his views upon the 'Sabbath, the church and the ministry,' let us speak it plainly. If not, then let us speak so loud that the world may hear our answer. Abolitionism across the water asks it, it is pertinent, then, for us to speak. What shall be our voice? Shall we say to Mr. Colver and his associates, here and across the Atlantic, 'Gentlemen, and ladies,' (for I will warrant you British abolitionism recognises new organization' as appropriate to woman,' you are right,—go ahead! Slavery is a hydra, and must be killed, should be killed; the man who will not kelp kill her immediately, is to blame—but then he must say his CATE CHISM STRINGLY, or his blows will not tell. Slavery is a giant, and every man should turn himself into a 'giant-killer;' but he must be leve in the Sabarra, or the church, or a 'paid ministry,' or in water baptism, or in the bible, or he must be an Orthodox Quaker, or a Hicksite, or a Methodist, or a Unitarian, or a warrior, or a non-resistant, or an infield, or what is the greatest scare-crow of all to Mr. Colver—A WOMAN!' Sir, what think you British abolitionism would do with herself if she should look in upon this convention of some four or five hundred individuals? Who are we? You, Mr. President, are a Baptist minister; brothers Mandeville and Mason are Methodist ministers; brother Goff a Christian, Unionists, and Nihilists—men, women and children—old, middle-aged, and youth,—all united in an effort to overthrow alsavery; for slavery hates us allhates us for our humanity—strives to rob us, by robbing others of that which we all hold in common, and therefore, for our common defence, we must have a common effort, and must have a common platform. He, sir, must be blessed with but little of the milk of bunan kindness, who will try, secretly, to break up our unity, to pet a firebrand into our midst, to appeal to our passions, our interests, our sectarianism, to break down our strength, and turn our hands against each other.

Now church and the ministry, let us speak it plainly.

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

New-Harrsintz.—Davis Smith, Plymouth;—R. P. Rogers, Concord;—William Wilbur, Dover;—Loonard Chase, Milford.

VERNOUT.—John Bement, Woodstock;—Rowland T. Robinson, Narth Ferrisburg.

Massactiourtrs.—Win. E. Kimball . Topefeld;—Moses Emery, West Newburg;—C. Whipple, Newburgsport;—Isaac Stearnen, Mansfeld;—Luther Boutell Grotan;—B. F. Newhall, Saugus; W. S. Wilder, Fitch burg;—J. T. Everett, Princeton;—J. Clurch, Spring-feld;—W. &. S. B. Ivea, Salem;—Henry Hammond, Dadley;—Daniel G. Holmes, Lowell;—Josish V. Marshall, Dorcketter sad vicinity;—Richard C. French, Fall River;—Wm. Handerson, Hander;—Wm. Carruthers, Amesburg Mills;—Isaac, A. stiin, Nantacket;—Elias Richards, Waymouth;—Edward Earle, Wor satter;—Wm. C. Stone, Weterloven;—A. Bearse, Cer it—Ville;—Isaac Perkins, Lynn:—Elijal, Bind, Taunt m.—N. A. Borden, New Bedferd.—(ET For a continuation of this list, see the last page, last column OLIVER JOHNSON, Printer.

WHOLE NO. 532.

abolitionist? If so, his charges are sheer impertinence. 'Mr. Garrison is an infidel.' Tis false, and he knows it. Garrison is a firm believer in the sacredness of the Holy Scriptures as a revelation from God. But, what if he were an infidel? So was Rushton, who wrote the famons letter to General Washington, at the close of the percolutionary war, rebuking him, in all faithfulness, for his incorasistency in fighting for his own freedom while he kept others from the same blessing. Perhaps this fact caused the General to return Mr. Rushton's letter to him unanswered. If so, British abolitionish have had an illustrious precedent for rejecting fruth.

Now, Mr. President, I am satisfied of Garrison's picty. I think he could transport as many references to England, of his faith in God, deep devotion to Iruth, reverence for the Bible, and respect for the ministry of Jesus Christ, as any abolitionist in the country; for if he has enemies, bitter enemies, who would rise into notoricty upon his blackened reputation, there are those who ploy in his friendship, whose hearts have sympathized richly and tenderly with him in all his trails, which a kind Pather has for vise reasons permitted him to undergo; and who would ask no better opportunity of manifesting their love and regard for him and his, than to undergo; and who would ask no better opportunity of manifesting their man, who artikes in the strain of the inserse of life, and upon whom I am dependent for my soul's salvation, I believe the whole of Nathaniel Colore's charges false; and that he dare not make them publicly, is evident from the secret manner of his attack.

But, Sir, it is not my object to defend Wm. L. Garrison's picty upon an anti-slavery platform. On such a platform, I meet all human beings airk. I know no Jav or Greek, rich or poor, Christian or inflete. I know them as human beings only. whose rights slavery is cyting to crush, and I bid them, in the name of fruth, be united. Why should they be affaired to the man of the man of the man of the man of th

join the 'third party,' that boasts of its 'superior virtue,' that eulogizes its candidates, and whose members have for the last three months preceding the late election spent twice the amount of time in haranguing of each others fitness for office, than they have against slavery. They have coaxed, entreated, and wheedled some, driven, denounced, and scourged others, held them up to scorn and contempt, laughed at the feelings and put aside, as unworthy of consideration, the scruples of those who for years had worked with them; and all this to over-throw slavery! They have been as intolerant as sectarianism could make them, as unscruplous as the political ends they sought demanded, until Western New-York, and I hope the whole country, will 'shake them off'—until they will come back and agree that war is quite as destructive to them as to those they strive to kill, and that peace is desirable. Let them cease their cry of 'woman's rights,' non-resistance,' 'Fanny Wright-ism,' as so much ad captandum capital; let them lead us responsible. By our love for abolitionism we would be judged, and that judgment shall be awarded for or against us, as we walk in consistency with the principles we avow on the subject, which are the 'sinfulness of alavery under all circumstances, and the duty of its immediate abolition.' But, we will not be judged by our politics or our theology, our sound philosophy or our nonscusse on other subjects; and the man who utters a word of complaint, because we do not agree with him on other points, infringes the compact, and is a nullifier of the common agreement.

Most heartily do I rejoice, then, that this question has come up, that the basis upon which we unite may be laid intelligently, that none may hereafter complain. We want the understanding that accrues from full discussion, and not from 'outward pressure.' There will be no trouble then. The cry of William L. Chaplin, and S. R. Ward, and others, about 'woman's rights' and 'no government,' as they peregrinate western New York, will do us

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ken up with such views and determinations. We are armed with gospel weapons, and the misstate-ments of our enemies will come down upon their own heads. We have done nobly for funds, for subscriptions to the Standard, for kindness of spirit, and the unanimity with which all our resolutions have passed. It is the rising of a better day. From this hour, we 'take a living position,' not as the culogizers of Mr. Garrison, or his defamers, not as woman's rights men and women, but as abolitionists; and have no more reason to separate on account of differences of opinion, than we have to quarrel about who is the most popular novel writer at present on the stage. Let us, then, declare, in the language of the resolutions, that it is not competent for British or American abolitionists to sit in judgment upon any man's private character, as evidence for or against his abolitionism, and that it ill comports with fair-handed justice to make William Lloyd Garrison run the gauntlet while the blow falls upon him from a concealed hand. Ungown the arm, unmask the face, and then let him strike who will; and I have no objection that the 'world' eshould judge.

I know it is as much as a man's reputation is

should judge.

I know it is as much as a man's reputation is worth, in some parts of the country, to defend Garrison's abolitionism. But I willingly make the sa crifice, not that I think him free from faults, or be worth, in some parts of the country, to defend Garrison's abolitionism. But I willingly make the sacrifice, not that I think him free from faults, or be lieve him without error; but because I know and am well persuaded, that his slanderers strike at abolitionism through him. If this is not so, why not attack others whose views are the same? Ah sir, while the 'heir liveth, the inheritance cannob be theirs,' and this makes him worthy of death. Carrison has no sectarianism to defend, and he can tell the truth fearlessly. He can speak against succumbing to denominational predilections at the slave's expense; and those who love their sect better than humanity, hote him. He is no politician, and those who love office, and in case that cannot be obtained, the name which is significant of it, aro moving christensom for his overthrow; but his 'how abides in strength,' and the arms of the mighty God of Jacob are about him. Let him be of good cheer, and faint not, for if God is on his side, his influence will increase in proportion to his faithfulness. Eternity will disclose the wicked devices that men have used to kill him. Many in that day, who affect great reverence for truth and the honor of God, who are jealous lest Garrison should 'upturn the Church,' will cry, 'Lord, Lord! have we not cast'out devils in thy name, and in thy name done many wonderful works?' while God will aver that they 'worked injuity,' and he never knew them. 'Upturn the Church!' I tell these men, in the language of Orango Scott before the General Conference of the Methodist Episcopal Church,—if the church is founded on a rock, it cannot be destroyed; and if it is not, it ought to be. If Garrison is a wicked man, his devices will come to nought; if he is a righteous man. God will guide him. Why, then, is Mr. Colver so troubled in spirit? Lest the British public should be deceived? Wonderful kindness! unparalleled philanthropy! unexampled benevolence!! He is so sensitive to the evils which result from imposition, so in love with his 'dear British b

From the Emancipator. The Webster Debate.

On Monday, just after the Supreme Court had adjourned, I reached the door of the Senate Chamber just in time to hear a most curious, edifying and important debate on the question whether Mr. Webster is to be fully relied on as a 'northern man with southern principles.' It had been the expectation of many, that Mr. W. would take his leave of the Senate on that day in person, but he chose to do it by letter, although he remained in his scat until near three o'clock. As soon as the letter was read, Mr. Cuthbert, of Georgia, a very furious orator, arose to express his regret that the Senator from Massachusetts had taken this method of retiring, as a he wished to address some inquiries to him respectnassachusetts had taken this method of retiring, as he wished to address some inquiries to him respecting certain doctrines he had heretofore put forth, in which the people of the south had a deep and vital interest, and in relation to which it had been said Mr. W. had charged his opinions.

Mr. Clay expressed his profound regret that the Senator from Georgia had chosen to introduce such a subject, at a moment when every member of the

Senator from Georgia had chosen to introduce such a subject, at a moment when every member of the body could not but feel the great void which had just been announced to the Senate, from the absence of that commanding eloquence, and that unsurpassed logic, which had been so long and so often exerted in support of the best interests of the country. He doubted the propriety of such interrogation at any time. The English practice in regard to interrogatories on subjects not under actual discussion, had never been adopted in this country. But if the Senator from Massachusetts had intimated such a change of opinion as was referred to, why should the gentleman from Georgia doubt his sincerity? He concluded by expressing his full and entire conviction that there was no subject in regard to which the South need indulge apprehension, in consequence of the elevation of his distinguished friend to a station of still higher importance, and or still wider influence over the future welfare of this land.

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still wider influence over the lature welfare of the land.

Mr. Cuthbert, after a blasphemous declaration of his fixed determination to maintain the rights of his State, said it could be proved by a document of the very highest authority, though he regretted it was not in his power to produce the authority, the document, at the moment, that the Senator from Massachusetts maintains it as indisputable, that Congress may pass lauss to prevent the transfer of slaves from one State or Territory to another. State or Territory to another.

sachusetts maintains it as indisputable, that Congress may pass laws to present the transfer of slaves from one State or Territory to another.

Mr. Preston, disclaiming any idea of answering for one who was so well able to answer for himself, said he had some participation in a transaction to which he understood the Senator from Georgia to allude. He had been present, [at Alexandria,] when the Senator from Massachusetts made declarations having relation to the interests of the South, which, to his mind, were perfectly satisfactory. The doctrines advanced were such as he, as a southern man, felt authorized to approve, and in some sort to endorse, and he did endorse them, and the many thousands of southern gentlemen before when they were promulgated, were entirely satisfied. Those very same sentiments, in ipsissimis verbig, had since been echoed among the mountains of New Hampshire, and reverberated along the indented shores of Massachusetts, and proclaimed slong the banks of the Hudson; and as a patriot and a southern man, Mr. P. said he had heard them with pleasure. Whether new or old, if they were Mr. Webster's zentiment, Mr. P. neither knew nor cared, but coming from such a man, he hailed them with delight. Whether new or old, if they were Mr. Webster's zentiments now, as he could not doubt they were, he was sure that the Senator from Georgia must rejoice with him, both that they were entertained and that they have been expressed.

Mr. Rives, of Virginia, felt it due to the eminent man who had been thus arraigned, in a manner which, to say the least, is rather ill-timed and unprecedented, to state what had passed in his own hearing on these same questions. If the Senator from Georgia, said Mr. R. had looked as inquisitivery into the evidence of the opinions of the Senator from Georgia, said Mr. R. had looked as inquisitivery into the evidence of the opinions of the Senator from Georgia, said Mr. R. had looked as inquisitivery into the evidence of the opinion of the secretal to the evidence of the opinion of t

a profound impression. These memorable words are on record. They were taken down at the time, and they have been given to the world under the revision of the Senator himself. Here, then, is the and they have been given to the world under the revision of the Senator himself. Here, then, is the and they have been given to the world here to the the should be tred by them. [Amen. So say we dail.] Nothing could be more characteristic, than the language and manner us which the distinguishmed very mind the language and manner us which the distinguishmed very mind the language and manner us which the distinguishmed very mind the language and manner us which the distinguishmed very mind the language and manner us which the distinguishmed very mind the language and manner us which the distinguishmed very mind the language and manner us which the distinguishmed of the freemen's lasveholders and slave-breeders. What was a mere Yankee 'town-meeting in Boston' compared to this awful 'presence?' Mr. Cathbert repeated, that the only reason why he had not brought forward the subject earlier, was that the document on which he relied had been mislaid, but he should recover it. He was glad, however, that the eyes of the whole world had been mislaid, but he should recover it. He was glad, however, that the eyes of the whole world had been most lard to this question, and to the heretical opinions advanced by the Senator from Massachusetts. These opinions had been heretolofore advanced in a way that gave the full sanction of his authority to the doctrine, that Congress has the constitutional authority to prevent the transportation of slaves from one State to another. If the Senator has now changed his opinion, is he not bound to retract this expression of it? He knows that this opinion so the residency after has been done, by the refuses to do justice to the South, what is his moral structure? He knows that this opinion gains authority in his own State, that it has over been made the basis of resolutions hostile to courrights by his

Correspondence of the Journal of Commerce The Captives of the Amistad.

Correspondence of the Journal of Commerce
The Captives of the Amistad.

WASHINGTON, Feb. 25th, 1841.

Gentlemen: The proceedings of the Court in this solemn case have been interrupted by the solemn voice of death. One of the learned and honorable Judges of the Court, who sat yesterday in his place, listening with profound and patient attention to the argument of a counsellor many years older than himself, reasoning cloqently in behalf of justice on earth, has been summoned to his own dread account, at the bar of eternal justice above. Judge Barbour, of Virginia, the seventh in rank on the bench, died last night in his bed,—in his sleep, it is probable, without a groan or a struggle. The servant at his lodgings went at the usual hour this morning to the rooms of the different Judges to call them to broakfast. As the Chief Justice was passing the door of Judge Barbour's room, the man said to him, 'Chief Justice, will you please to come here, sir, I think Judge Barbour is dead.' Judge Taney went to the bed, and there saw his associate, lying on his side, as if in gentle sleep, but dead and cold, with the exception of a slight remaining warmth at the chest. Not a muscle was distorted, nor were the bed-clothes in the slightest degree disturbed, so that, it is probable his heart ceased to beat at an instant, while he was asleep!

At the usual hour for opening the Court this morning, none of the Judges were seen in the court room, which was already filled with persons come to hear the continuation of Mr. Adams's speech. At length the Judges came in together, and their countenances looked pale, distressed, and sorrowful. As soon as they had taken their seats, the crier opened the Court in the usual form, and the Chief Justice addressed the gentlemen of the bar,— Gentlemen, a painful event has occurred; Judge Barbour died suddenly last night, and the Court is therefore adjourned until Monday. The crier them made proclamation to that effect, the Judges all rose, and retired again to their private apartment, and the assem

After having shown the absurdity of the pretext that the treaty afforded any ground for the surrender of the Afticans as merchandise, or as a part of the cargo of the vessel, Mr. Adams proceeded to examine the other arguments urged by M. Calderon de la Barca, upon the American Secretary of State, to induce him to send these unfortunate men to Cuba to meet the justice of the Barracoons; one I was, that if these men were suffered to go unpunished after what they had done, it would greatly endanger the safety of the island of Cuba, where the citizens of the United States have so extensive a trade, and where numbers of them own properties, which in they cultivate by the labor of slaves. I submit to your honors, said Mr. A., that the Spanish minister thas no right to appeal to the Coarts of this country to pass a particular sentence between parties before them, on the consideration of their personal interest, or that of other American citizens, in slave property in Cuba. What will become of the liberties of this country, if our Courts are to pass sentence affecting individual rights, upon a consideration of the effect their decision may have upon the interests of American citizens in all parts of the world where they are scattered? for if it applies in the case of American interests in Cuba, it is equally applicable in regard to interests in China, or Hindostan, or the Pejee islands. It is no proper argument for the Spanish minister to address to the American Secretary of State. It was undoubtedly calculated and designed to appeal strongly to that sympathy, which the Secretary speaks of, and which he says had well nigh become national. It was well calculated to excite and influence the Secretary of State, not only in regard to supposed American interests that might be supposed to be nearer home. But was it JUSTICE? Was if a ground on which Courts will decide causes? I trust not.

The Spanish minister proceeds to say, that the influence of capital punishment inflicted in this country, which the seems not to have ente

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JUSTICE will read them, and will see why I abitatin from doing it.

The Spanish minister concludes with referring to the readiness with which the Spanish authorities would accord to citizens of the United States any fugitive alaves who might be found in the island of Cubs. And was this, said Mr. A., an argument to be addressed to the Secretary of State of the United States? Is it upon these principles that this case is to be decided? Is it by the offer of such an equivalent that our Government is to be persuaded to deliver over these unbappy men? 'If you will deliver these negroes to me, for whose blood all the slave traders of Cuba thirst, any slave from the Southern States who shall take refuge in the island of Cuba will be readily given up.' What is this argument, as addressed to the Secretary of State? It is, that it would be a very easy thing for the Governor General of Cubs to seize a fugitive slave, or pretended slave from the South, and put him on board of a vessel, and send him to one of the Southern States. It may be so, It appears from one of the anthorities read by the learned Attorney General, that this Governor has royal power, that he is in fact equal to the king, and it may be easy for him to do such a thing to any man, black er white, alave or free. Bit is that to be done by the President of the United States, or to be required of him? If it is, I should hope he would wait for some more explicit stipulations than appear in the treaty of 1795. It was quite enough, one would think, to require the President of the United States to keep these men safely, and to send them back speedily, without making this—what shall I call it?—this—offer to send back the slaves of the South if the President will deliver up these Africans to the authorities of Cuba.

Now, may it please your Honors, we are to inquire what was it the duty of the Secretary of State to do on receiving such a demand? Wnat did he do? His first act was to misrepresent the demand?

will deliver up these Africans to the authorities of Coha.

Now, may it please your Honors, we are to inquire what was it the duty of the Secretary of State to do on receiving such a demand? Wnat did he do? His first act was to misrepresent the demand, and write to the District Attorney of the United States for Connecticut, directing him to pursue a claim for these negroes to be delivered up as property, because the Spasish minister had demanded them to be given up under the treaty. That is what he did, when it is apparent that the Spanish minister had ande no such demand, and he ordered the District Court or of any other, should place them beyond the control of the Executive. That is what he did. And the consequence is, the appearance of this case before the Court. The Attorney of the United States pursued his orders. He stated in his libel, that the Spanish minister had demanded the restoration of the negroes as the property of Spanish subjects. And then, as if conscious that this process might not be sufficient to effect the other branch of his instructions, to wit, to prevent the negroes from being placed 'beyond the control of the Executive,' he added another claim, of his own accord, as far as appears, that if the Court should find them not to be slaves, they should be placed at the disposal of the President for a violation of the laws against the slave trade. That was the execution of his order to take are that no Court should place them beyond the control of the Executive, In a subsequent stage of the proceedings, the District Attorney filed another libel, in which he left out this alternative demand. Why was this? I can conceive of no reason but that he had been so instructions do not appear in the printed documents communicated by the Secretary of State. These instructions do not appear in the printed documents communicated by the President to Congress. But it does not follow that no such instructions were given. That document is not a full communication of all the papers in the case as I know, of my

being placed beyond the control of the Executive, and he therefore inserted the other count.

Well, the District Court examined the case, and dissipated every pretension that these negroes could be held as merchandise. The only ladino, concerning whom there was any pretence that he was a slave, the Court decreed should be given up. We do not appeal from that decree, although I confess, had I been of counsel in that stage of the proceedings, I should have been much disposed to appeal, on the ground that there is no article in the treaty which by any possible construction can apply to persons as merchandise, or that had any thing to do with the restoration of this boy, and the decree was not warranted by law or treaty. Indeed, the District Judge seems to have felt the same difficulty, for he inserted in his decree that the boy was cesirous of returning, and as volenti non fit injuria, I reconcile my mind to that part of the decision, for I could certainly have no possible motive to interfere with the wishes of the boy to return. And now, so strange, so singular is every thing that happens in connection with this case, I understand that the boy has not returned, but remains now in the custody of the officers of the court! And I feel bound, as an individual, to protest against his being delivered up to the representatives of his late master, on any grounds arising out of the treaty, which, I maintain, has no application whatever to the case.

And now, what answer ought the Secretary of State to have returned to these demands? It was

addressed the gentlemen of the bar,—Gentlemen, a painful event has occurred; Judge Barbour died suddenly last night, and the Court is therefore adjourned until Monday. The crier then made proclamation to that effect, the Judges all rose, and retired again to their private spartment, and the assembly withdrew. I did not expect an announcement of so overwhelming a Providence in a manner so severely simple and subdued, but it struck me as eminently appropriate for the Supreme Court of this nation. It was in keeping with the strictest propriety and suitableness. It was sublime.

As there will be nothing more for some days, perhaps your readers will be pleased with a little further account of Mr. Adams's masterly analysis of the correspondence of the Spanish minister, which is the ground of the appearance of the United States had authority to try the case.

After having shown the absurdity of the pretext that the treaty afforded any ground for the surrender of the Africans as merchandise, or as a part of the courted their advanced by the Africans as merchandise, or as a part of the case of the again of the president to usurp a control over the judiciary which he could not extend the again of the president to usurp a control over the judiciary which he could not extend the again of the president to usurp a control over the judiciary which he could not extend the again of the president to usurp a control over the judiciary which he could not extend the again of the president to usurp a control over the judiciary which he could not extend the again of the president to usurp a control over the judiciary which he could not extend the again to the president of the preside of the nation and all the rights of the States. And as to the delivering up of the negroes, that was equally inadmissible, for the President has no such power to arrest or deliver up any person whatever. But this demand is insignificant, in comparison with the other, that the President should himself send them beyond the sea for trial. He should have called upon the Spanish Ambassador to name an instance in the history of nations, where such a demand had been made by any government of another and independent nation. To make the President of the United States, not the head of a nation, but a constable, a catchpole—a character not possible to be named in gentlemanly language! Yet, that is what this demand makes of the President of the United States, and the Secretary should have set the Spanish Minister right with regard to the tribunal before which these questions were pending, by showing him that it was not a State Court, but a Court of the United States, sitting in the District of Connecticut. And now, from that day to this, the Secretary of State has never answered one of these demands, nor arrested one of these misapprehensions, nor asserted the rights and the honor of the nation against one of these most extraordinary, inadmissible and insolent demands. He has degraded the country, in the face of the whole civilized world, not only by allowing these demands to remain unanswered, but by proceeding, I am obliged to say, throughout the whole transaction, as if the Executive was earnestly desirous to comply with every one of the demands. In the very misrepresentations of those demands, in his instructions to the District Attorney, under richet his case is brought here, why does he take such a course? The Spanish Minister pension of Spain down to this very month, that a letter of Chev. d'Argaiz officially protests against the jurisdiction of the Courts, before which the Secretary professes to be prosecuting the claim of this very Minister! Willy does the Spanish Minister persist in such inadmissible pretensions? of the nation and all the rights of the States.

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squally inadmissible, for the President has no

IT On a subsequent day, Mr. Adams finished his lishe

After quoting the conclusion of which was as follows:

After quoting the conclusion to which the late Attorney General came, advising that the President should at once issue an order for the delivery of the slaves, (as they were assumed to be,) to the Spanish antherities, he exclaimed—if or the delivery of these. MEN, being at that time in the judicial custody of the Corn of the United States! And that is the opinion which the American Secretary of State told the Spanish Minister the Cabinet had adopted! Why did they not act upon it? Why did not the President send an order at once to the Marshal, to seize these men and ship them beyond seas, or deliver them to the Spanish Minister? I am ashamed, said he, I am ashamed of my country, that such an opinion should have been delivered by any public officer, especially by the legal counselor of the Exceutive. I am ashamed to stand up before the nations of the earth, with such an opinion recorded before us as official, and still more as adopted by the Cabinet—which yet DID NOT DARE TO DO THE DEED. Why did they not do it? If it had been done, it would have ended the question at once, at least so far as relates to my unfortunate clients. They would have been wrested from that protection which was of all things their due after they had been taken into the custody of the Courts of the country. Why was it not done? There was to have been an impression still left, that an order like this would require to be enforced by a body of troops. The people of Connecticut never would, never ought to have suffered it to be executed by main force.

The order of the President, which was given to cousing them over to slavery and death, was not signed by him in his official capacity, and Mr. A. intimated a strong suspicion that the blunder in the first order, of substituting Circuit for District Court, was corrected in the State Department without the knowledge of the President. It was this sympathy, he said, prevailing every where to such a degree, as to pervert the understanding of all p

individuals severally, guided by such a vague and uncertain directory, were forcibly presented. In closing, he said,

May it please your Honors:—On the 7th of February, 1804, now more than 37 years ago, my name was recorded on the rolls of this Court, as one of its Attorneys and Couasellors,—and five years afterwards, I appeared before this Court in an important cause. Since that time, I have never appeared before this Court in an important cause. Since that time, I have never appeared before this Court until the present occasion, and now I stand before this Court again. It is this same Court, but not these same Judges. At that time, these scats were filled by honored men indeed, but not the same. They are all changed. Then there was Chief Justice Marshall, and Judges Cushing, and Chase, and Washington, and Johnson, and Livingston, and Wild. Where are they? Where is that able statesman and learned lawyer, who was my associate counsel in the cause, Robert Goodloe Harper? Where is the eloquent counsellor, so long the pride of Maryland and of the American Bar, who was the opposing counsel, Luther Martin?

of pleasure designing to pull about the river and then return on board. But soon the nearing of the boats directly towards the factories, told the whole tale. In a moment all was affright and consternation. Not the least resistance was offered—not a musket fired. The slavers had just time enough, and but that, to secure their papers, and taking the slaves they had on hand, made their escape to the bush, where they remained concealed. The British officers and men landed, took possession of the establishment, destroyed a quantity of property, but had not burned the buildings when captain——left. It was supposed that they would pursue them, and leave a small force to occupy the premises. return on board. But soon the nearing of the boats directly towards the factories, told the whole take. In a momentall was affright and consternation. Not the least resistance was offered—not a musket fired. The slavers had just time enough, and but that, to secure their papers, and taking the slaves they had on hand, made their escape to the bush, where they remained concealed. The British officers and mentally evidence they bave adduced with respect to troyed a quantity of property, but had not burned the buildings when captain — left. It was supposed that they would pursue them, and leave a small force to occupy the premises.

ANOTHER SLAVE FACTORY GIVEN UP.

New Cess is a river some twelve or fifteen miles below Bassa. Cove, and has long been known as a principal slave mat. New Cess is in the territory claimed by the colony of Liberia, but has never been formally perchassed; therefore the proprietors of that place leased it out to Canot for a slave estab-

lishment. Canot has long been known on this coast as a veteran slaver, who has periled life and liberty for the prosecution of his favorite employment. It appeared that on hearing the fate of Gallenas, he wisely concluded to compromise; and when H. R. M. mensof-war visited him, they found him favorably disposed to negotiate on the following terms. He agreed to give up to the men-of-war all his stock of slaves; to discontinue the slave trade; to enter limo a legitimate trade, say in ivory, palmed, campino a legitimate trade, campino a le into a legitimate trade, say in ivory, palm-oil, cam-mood, gold dust. &c. Upon these conditions it is said he was spared, and left to repent for former mis-doings. It is also farther reported that he has ap-plied for, and is to receive the protection of a Brit-sh whites?

ENGLAND.

From the Durham Chronicle. American Slavery .-- Meeting at Darlington.

On Friday evening, January 29, the large assembly room in the Sun Inn, was, at an early hour crowded to hear addresses from Messrs. Collins and Remond, delegates from the American Anti-Slavery Society, with respect to the progress of the cause in the U. States.

The chairman, Edward Oxley, Esq., after a few prefatory remarks, said it became his duty to introduce to that large and respectable assembly, the gentlemen from America, about to address them. They had credentials from the original American A.S. Society, which for the last eight years had, through the greatest opposition and persecution, boldly advocated the freedom of the slave; and also from many of the most influential American ab-

A.S. Society, which for the last eight years had, through the greatest opposition and persecution, boldly advocated the freedom of the slave; and also from many of the most influential American abolitionists, testifying as to their tried integrity, zeal and efficiency, in this great enterprise. He made these remarks that the audience might know that these gentlemen were entitled to their confidence.

Mr. Collins then came forward, and spoke at great length on the rise and progress of the emancipation cause in the United States, and of the various attempts which had been made by the pro-slavery party, to destroy or get possession of that cause. The free as well as the slave States, were completely under the influence and control of a slaveholding policy. Slavery would not yield her grasp without a mighty struggle. This would account for all the opposition, the mobs, &c. the cause had encountered. That great country might on this question be divided into two parties,—the friends and enemies of slavery; the former of which comprised nearly all the professed piety and influence, and the wealth of the republic. Several efforts had been made from time to time to form societies taking a middle ground, to avoid the odium consequent upon a bold, uncompromising advocacy of the slave's rights. But these associations, one after another, had disappeared. They did not embrace sufficient of truth to retain their hold on the interest and affections of the people. They had done great injury to the abolition cause, by diverting the mind from the duty of immediate emancipation, to gradualism, colonization, and other extraneous topics. Mr. Collins spoke of an attempt, in 1837, on the part of some anti-slavery clergymen, who had been bold, zealous, and able advocates for the freedom of the negro, but who were unable longer to endure the odium following their fidelity, to compromise the anti-slavery cause with its enemies. This threw the abolition ranks into great confusion and disorder for a long time. The friends of the slave were

in the third statesman and learned lavye, who was in the third statesman and learned lavye, who was in the cause of modern consellor, so long the price of the proposing counsel in the cause, Robert Goodloo Harpher? Where is the cloquent counsellor, so long the price of the division, shewing, and the price of the division of the price of the division of the price of the division on less than the present counsellor, and the price of the division of the price of the division in 1837, and now the least report from the Rev. Charles the cause of mantphan and modern of the state of the division in 1837, and mow the last report from the Rev. Charles the cause of the third that day, whose an amount of his abhorence of the African slave who are the crief of the Gont? Where is the Marshall? Where is the Carden and the country, to appear before a tribunal where are the crief of the Gont? Where is the body-grount answer for all the deeds done in the body-grount answer for all the deeds done in the body-grount answer for all the deeds done in the body-grount answer for all the deeds done in the body-grount answer for all the deeds done in the body-grount answer for all the deeds done in the body-grount answer for all the deeds done in the body-grount answer for all the deeds done in the body-grount answer for all the deeds done in the body-grount answer for all the deeds done in the body-grount and the deed of the deeds done in the body-grount and the deed of the deeds done in the body-grount and the deed of the deeds done in the body-grount and the deed of the deeds done in the body-grount and the deed of the deed of the deeds of the proper deed that th of the buildings and property of that notorious slaves mart at Gallenas, which for years has been carrying on a horrible traffic in human beings. The particulars of the affair we have from the lips of the master of an American brig now in our roadstead, who was at Gallenas at the fime, on shore himself, and thus became acquainted with the whole transaction.

It appears that a pre-concerted plan of arrangements had been entered into between the commanders of Gallenas bur, and began to man their boats of for an attack on the establishment on shore. The Rolla, fearing that she could not arrive in time, had early in the day sent her qoots of men and boats to join the Wanderer, so that although she did not get to anchor until there or four P. M., her boats were all manned, prepared with the others for the attack. As soon as all things were ready, 11 boats, carrying 120 mea, pushed off from the sides of the Wanderer and Saracen, and steered directly for the bar, passing through which they entered the river, and began to near the field of action.

It appears that Don Pedro Blanco's establishment is situated on a handsome little island a short distance up the river, and so surrounded by trees as to prevent their seeing very distinctly the approach of any boats, unless from a kind of observatory, which is free from this most unnatural and inhuman feeling. It is carried to such an extent as even to follow them into the grave-yeard.

John Kipling, Esq. moved the following resolution, which was seconded by the Rev. Mr. Edwired the river, and began to oncard. But soon the rearrang of the boats directly towards the factories, told the whole the in a moment all was affright and consternation. Not the least resistance was officially and construction, which was seconded by the Rev. Mr. Edwired the following resolution, which was seconded by the Rev. Mr. Edwired the second was officially towards the factories, told the whole the in a moment all was affright and consternation. Not the least resistance was officially and construct

the important relations Great Britain susty in his own country, he really hoped that the 1 in the division would be fully canvassed. Here, ted that the philanthropists of this country has mitted themselves on this division, in favorable heart deserved their, sympatific considered it most unjust to desert that society, eet known and most faithfully tried in the far, et al. The society of the suffering and proscription, and white for the last eight years stood storm-proof active strength of the suffering and proscription, and white for the last eight years stood storm-proof active species of opposition. He felt that the glish friends had committed themselves to who called new organization, prematurely, and the from expart estatements. He felt free to detail the suffering strength of the suffering sufferin

and to vote accordingly.

The resolution was carried unanimously, by show of hands.

The chairman them addressed the meeting as flows:—

I congratulate this large and bighly respension and influential meeting on the unanimity with the resolutions already proposed have been say—a unanimity that is fully merited by the gas men who have given us the pleasure of there apany this evening, as well as by the society in represent. I hold it to be the indispensable day, every philanthropist in this country to units he and hand with all societies in the United Standard America, or elsewhere, whose object is the library of the slave from the greivous oppression of hists master; but it is due to the American Ami-Stare Society, in particular, to wish them God-sea This society, based like the Bible Society of every sect or party, as members, who were that to the interests of the slave, and who were will to the interests of the slave, and who were will to the interests of the slave, and who were will to the interests of the slave, and who were will to the interests of the slave, and who were will to the interests of the slave, and who were will to the interests of the slave, and who were will to the interests of the slave, and who were will to the interests of the slave, and who were will to the interests of the slave, and who were will to the interests of the slave, and who were will to the interests of the slave, and who were will to the interests of the slave, and who were will to the interests of the slave, and who were will to the interests of the special proposed slave individual sanctioned by the scriptures of truth, no longer stempt a defence of this accursed institution. Its lieve it to be quite impossible for persons of the country to form any adequate conception of the dastempt a defence of this accursed institution. Its lieve it to be quite impossible for persons of the country to form any adequate conception of the dastempt a defence of the saccities which those who cariy feet the battle of the opposed slave in t

Further Correspondence between J. A. Collins and J. H. Tredgold.

6, Queen Street Place, Southwark Bridge, London, January 5th, 1841.

and J. H. Tredgold.

6, Queen Street Place, Southwart Bridg., London, January 5th, 184. }

To the Committee of the British and Foreign Anti-Stavery Society.

Gentlemen: I beg to acknowledge the recent of your favor, of the 2nd inst., which reached me shot 3 o'clock? P. M. yesterday, by which I was seg to learn from the Committee, 'that whatever he amount of their funds may be, they could not essider themselves entitled to dispose of them in the way you desire.'

Permit me to remark, gentlem en, that the Committee of the British and Foreign Anti-Slavery Society declared in their Annual Report of June, 184, that 'wherever there is a human being subjett be slavery, or the victim of the slave trade, think should their eyes be turned, their sympathies dired, and their help afforded.' This declarated have understood as holding out the offer of coeration and assistance to those who labor for their olition of slavery in every part of the globe. I su therefore surprised when I read in your letter that you are not 'entitled' to give the American Ambiliary Society, [if the state of your funds well permit.] that aid which its situation and circumstaves require. I shall, therefore, be obliged to it Committee to explain their meaning, when they sy 'that whatever the amount of their funds shary', they do not consider themselves entitled to dispose of them in the way you desire;' which desire with the total their forces and the states of the American Anti-Slavery Society, by a money grant, to carry on the world soft 1840 have been misunderstood by me, and as the deputed agent of the American Anti-Slavery Society, is an to understand that the Committee of the British and Foreign Anti-Slavery Society, is an 'entitled' (or at liberty) at any time or to any Society, to render assistance in the form of a most grant.

The Committee inform me in their committee.

ety, to render assistance in the form or a mergerant.

The Committee inform me in their communication, that they 'have heard something indirectly dyour wishing an interview with them, but they at before saying any thing on this point, until they shall understand from you that this is your dean. It must be, gentlemen, the carnest desire of every sincere and upright minded inan, or of every associated body of men, or of men and women laboring for the overthrow of slavery, to gain the countenant and good wishes of all others working in the sast cause of righteousness, whoever they may be a wherever situated. You may, therefore, conclust that the American Anti-Slavery Society will be somewhat confused and anxious to ascertain sist its 'course recently pursued' has been to 'aliented your 'confidence' to that degree as to refuse to wish it God speed.

This 'alienation' arises, no doubt, from a mission of the American Anti-Slavery Society. It

This 'alienation' arises, no doubt, from a missederstanding on the part of the Committee of the religions of the American Anti-Slavery Society. It should be our endeavor, therefore, to remove every thing which separates brother from brother, and, is this end, I trust you will favor me with the charge implied in the 'course recently pursued by la American Anti-Slavery Society,' which has 'alienated' your 'confidence,' that I may be prepared to pear before you, and to use my humble endeaven a remove from your minds those impressions empeously entertained against the American Anti-Savery Society, and injurious to the cause of the segre.

gro.

Trusting that the Committee will let me best from them with as little delay as possible,
I remain, gentlemen,
Your obedient servant, very respectfully,
J. A. COLLINS,

Representative of the American A. S. Society. To J. H. Tredgold, Esq., &c.

To J. H. Tredgold, Esq., &c.

6, Queen Street Place, Southwark Bridge, London, January 8th, 1841.

To the Secretary of the British and
Foreign Anti-Slavery Society.

Sirs: On Tuesday last, I transmitted to you a letter requesting to be made acquainted with all these circumstances which have 'alienated' the America Anti-Slavery Society from the 'confidence' of the Committee of the British and Foreign Anti-Slavery Society, and which, I learned, by a letter of the second instant, bearing your signature as Secretary of that Society, are of so important a nature at a prevent the Committee from expressing their condial concurrence with the American Anti-Slaver Society. As its accredited agent, I leave you form an idea of the trying situation in which I sa

aced, at thus learning that any cause exists which sold produce a separation between bodies, both of high I am bound to believe, are diligently laboring to deliver their fellow men from cruel bondage of bodies. To me, in these circumstances, it additionally trying, because I am confident there no jest cause for this separation.

Painfully placed as I am, and feeling deeply the usice done to the Society I represent, the injury the cause of emancipation, and also to myself instally,—a stranger in the country, appointed to for this Society—my way blocked up until I a obtain an opportunity of disabusing the minds the Committee of the British and Foreign Anti-sery Society of the wrong impressions entertainof the Committee of the British and Foreign Anti-Sirrery Society of the wrong impressions entertain ed by them against the American Anti-Slavery So-ciety, and thus living here, comparatively idle, as originalerable expease, you will, I am confident, see the propriety of making an early acknowledgment of the receipt of my letter. I beg the further assu-sate from you that a special Committee will be needily called to reply to my letter, and relieve me one spainful a state of suspense.

on so paintul a state of suspense.

I am, dear Sir, yours, very respectfully,

J. A. COLLINS,

Representative of the American A. S. Society. H. Tredgold, Esq., Secretary to the British and Foreign A. S. Society.

British and Fireign Anti-Slavery Society. 27, New Broad St. 8th Jan. 1841.

Po J. A. Collins, Esq., &c. To J. A. Calliss, Esq., &c.

Six: I beg to acknowledge the receipt of your
camunications of the 5th and 8th inst, and to acquant you in reply that there will, in all probability,
be a special meeting convened for Priday, the 15th
inst, at 4 o'clock, of the Committee of the British
and Foreign Anti-Slavery. Society, to dispose of
some matters of business which require their attention, when your letters shall be submitted for consistention. I am, dear Sig. I am, dear Sig, Yours respectfully,

J. H. TREDGOLD, (Sec.)

British and Foreign Anti-Slavery Society, for the ab-oldion of slavery and the slave trade throughout the 27, New Broad Street, London, Jan. 16th, 1841.

To J. A. COLLINS, Esq., &c. Six: Agreeably to your request, your letters the 5th and 4th instant have been submitted to Six: Arreadly to your request, your letters of the 5th and sh instant have been submitted to the consideration of a Meeting of the Committee of the B. and F. Anti-Slavery Society, held this evening, and I am instructed to Inform you that the Committee have brought no charges. What has been 'aliented' from the American Anti-Slavery Society is the confidence of the Committee in the salutary induce of that Society on the anti-slavery cause, since the division which took place in May last; since the division which took place in May last; since the division which took place in May last; and a cause in the United States the Committee now consider as more truly represented by the American and Foreign Anti-Slavery Society.

I am, sir, yours respectfully,

J. H. TREDGOLD, Secretary.

From the Boston Olive Branch. simultananeous Temperance Anniver

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Old Fancuil Hall never was appropriated to a bet-ter serice, than that which was held there last Tues-day evening,—the celebration of the eighth simulta-sess againgternary of the trie advantagements. as stening,—the celebration of the eighth simultaness anaircrary of the friends of temperance throughsouthe world. The spacious room was well lighted,
samed, and provided with settees, and densely filled with both sexes of almost every age, condition,
and denomination. It was one grand union meeting
of the friends of the cause, who came up en masse to
congratable each other on the indications of a sure
and steady progress of tee-total principles, manifestel is every part of the State, and we may say of the
ation, and of the world. In this city, an unusual
integer has for some time been felt on this topic.
Diring the last two months, the subject has been
discussed, we believe, every successive Sabbath eve-Dring the last two months, the subject has been shearesed, we believe, every successive Sabbath eve-ning, besides at numerous ward meetings at other times. We learn also, that in the neighboring towns, thoroughgoing temperance men are putting forth their hest efforts to sweep the ground clear of the entire posse of alcoholic drinks. This fact is

forth their best efforts to sweep the ground clear of the entire posse of alcoholic drinks. This fact is elservable from the desire to circulate freely, numerous excellent temperance publications. We learn that the State Society have distributed about 40,000 temperance almanaes for 1841, and that the Mosthly Temperance Journal' now has a subscriptus arrying from 16 to 17,000.

The meeting at Fancuil Hall was one of thrilling interest. It was addressed by Mr. Washburn, of Worcester, who remarked that we would carry on the case in spite of legislation. Dr. Green, of this city, adverted to the efforts made among the Catholics. There had been impediments, he said, tholics. There had been impediments, he said prevent them from acting in concert with other rejoiced that those impediments were now d, and the Catholics were now in the field Robert Rantoul, Jr., who always speaks to the purpose on temperance, made some happy remarks, and expressed great confidence in the onward march of temperance, because it was a great moral enterprise that commended itself to the good judgment of Americans. He paid Father Mathew a handsome compliment, for the wonders he had performed in lecland. Rev. Mr. Porter spoke of the unjust operation of the law as it now stands in relation to the granting of licenses. Rev. Mr. Rogers said he was glad the law was repealed: he regarded it only as the scaffolding of the great edifice, whose foundation was eternal truth. The whole subject of the making, vending, and drinking of ardent spirits, was tow between the individual and his conscience. We might now approach the distiller or vender, and pply truth to the conscience without being met with a state the law. He was glad the whole subject was taken from the political arena. It was a light and labe extension. can't about the law. He was glad the whole sub-cet was taken from the political arena. It was a high and holy enterprise, and he would place it by he side of the baptismal fount, and appeal to men, as the name of Almighty God, to desist from their naholy work. Let us not forget that these men having the was clear caten out of that shell of a man, he drunkard—there was enough of humanity left to satile him to the appellation of man, and as man he would address him. Our cause will advance; it would address him. Our cause will advance; it rests on eternal truth, and must ultimately triumph. Dr. Charles Jewett made the last address. He was the law of 1838 was passed, and he was glad it pealed. It had drawn out investigation and a repeated. It had drawn out investigation and cossion, and it was much easier now to get a aring on the subject of temperance, than while law was in force. Temperance men were now ake on the subject. 'The hook had been just in-the very nestrils of the beast, and caused him to under until he was lashed into a perpetual foam.' e argument of moral suasion could never be ought with greater force than at the present time, e have the valance-ground in every respect. A the vantage-ground in every respect. A ospect was before us—we also have a rewho have never yet been brought into was the boys now 16 or 17, years o

corps who have never yet been brought to corps who have never yet been brought to the had grown up anid this temperance exhaut, seven-eighths of whom had never tasted of spirit. When they should take the reins of ament, the law would be set right.

I meeting was one of peculiar interest, and, ar limits permit, we would gladly have given a cattended account of it. We have not attemptished the more than one or two leading ideas of speaker. Some of them were truly cloquent hear addresses; and, from appearances, they r addresses; and, from appearances, they have continued to speak for hours without pro-turessiness in the attentive audience. The ance of the ladies added much to the interest ace of the ladies added much to the inter-ceasion; they were frequently compliment exertions in behalf of the cause.

Markage or Blacks and Whites. There is an in this State forbidding this kind of unionif people would, without this restraint, form such ancetions! The law is an insult to the whole that and the propagatation with accounty role. sections: The law is an insult to the whole and the representatives who recently voted and the representatives who recently voted ast its repeal, have insulted every decent man be Commonwealth. Why not enact a lew present the marriage of whites with monkeys and cons? Not that the colored population are either ones? Not that the colored population are either ones? In the thing the some unnatural, or more likely to obtain. Half laws of Massachusetts are fit only to be ridiated as every man will perceive by a mooment's manation; which shows conclusively that but yiew laws are necessary. The common sense the people is a better safeguard than the statute it, but this will never be acknowledged while islators are selected from among the rich and arceratic.—Boston Investigator.

The 'infidelity' of the Investigator appears a par with the 'christianity' of the Commonat against 'aristocracy,' and then says that a tal as between whites and monkeys!

THE LIBERATOR. BOSTON:

FRIDAY MORNING, MARCH 12, 1841.

Infidelity ! If Amos A. Phelps is determined to pit, and to ensure for himself an ignominious burial, he can blame no one but himself; and if Nathanie Colver chooses to make Mr Phelps his champion, to eve him from utter condemnation for his unprinci-alad conduct, I shall be among the last to complain. Chey are both perfectly conscious that they have lost be respect and confidence of the great body of abose respect and commonwealth; and hence it is that tionists in this Commonwealth; and hence it is that hey act like men who are desperate in apirit. I vars them not to persist in their insane course—to ook well to their footsteps—to cease acting the part of schismatics in the anti-slavery ranks-to count the against the reformatory spirit of the times. Let them beware how they make the priest distinct from and superior to the man. Let them be assured that, superior to the man. Let them be assured that, though cuaning, and tact, and jesuitism, may succeed for a time, trutt must be victor in the end, and innocence shall be vindicated in the eyes of the universe. In the New-England Christian Advocate of Feb.

—, (edied by Luther Lee, and published at Low-ell,) Mr. Phelps has undertaken to prove, in an article occupying nearly a page of that paper, that the late Sabbatical Convention in Boston was an 4 infidel one; that all who joined it as members were 'infi dels'; that, among those who acted a conspicuous part as 'infidels,' on that occasion, were Rev. Mr. Pierpont of Boston, and Rev. Mr. Parker of Roxbury and Messrs. Alcott, Dyer, Whiting, Brown, and oth ers; and that the slanderous charges brought against me in Mr. Colver's letters to Joseph Sturge are all true to the letter!!! I would here state, that I have regularly received every number of the Advocate, ex Eept the one containing the attack upon me by Mr. Phelps; nor have I now a copy of it in my possession, but it is solely owing to the kindness of a friend that I am indebted for a perusal of it. Whether there has been any design in this omission, I cannot tell but I will thank Mr. Lee, or any one else, to send me a copy without delay-for I wish to make a reply to it through the columns of the Advocate; and if in that reply, I fail to prove that Mr. Phelps has acted the part of a slanderer and jesuit, then let me be sub jected to derision, and covered with infamy. In all my readings, I have never seen any thing more un sy. The argument itself is ludicrous, but the spirit is obviously malignant, and the whole article remarka-ble for its bold effrontery. I shall take it for granted me to be heard in the Adva that Mr. Lee will allow cate, to the extent of the space that has been occu pied by Mr. Phelps.

In my reply to the charges of Nathaniel Colver, l

said—' I am as strongly opposed to infidelity, as that term is commonly understood, as I am to priesteraft and slavery.' Was it possible for me to have been more explicit? I further said—'My religious senti ments are as rigid and uncompromising as those pro-mulgated by Christ himself. The standard that he has erected is one that I reverence and advocate. In true estimate of the divine authority of the scriptures no one can go beyond me. They are my text-book and worth all other books in the universe. My trust is in God, my aim to walk in the footsteps of his Son;

All this, says Mr. Phelps, looks very fair-but wha does it mean? I do not marvel that one, whom I am constrained to regard as ignorant of the light, and life. and spirit of the gospel of Christ, and who is dispose to cling to that old covenant 'which gendereth to bondage,' is unable to perceive or understand the meaning of these declarations; but, what I marvel at is this—that, whether I mean precisely by them wha he does, or not, he should be so rash and foolish as to attempt to identify them as infidel sentiments! his apostacy from the anti-slavery ranks, has he lost his reason? Do 'infidels' affect to reverence and advocate Christianity? Do they place the Bible in value above all other books in the world? Do they talk of trusting in God, and of glorying in the cross of

Christ? Strange 'infidelity' this!!

The outrageous injustice of Mr. Phelps consists first, in giving detached passages from the speeches of several individuals who addressed the Conventionand, secondly, in making me responsible for those passages. Now, I protest against this course as being devoid of candor, and such as no honest-minded man would pursue. I choose to hold myself responsible only for the sentiments that I may utter or endorse neither uttered nor endorsed in the Convention. He knows, too, and is forced to confess, that I made the Bible my standard, and nothing else; that all my arguments were based upon the Bible; and that I expressly said, that I did not see how those, who reject ed the Bible, could enterinto the Sabbatical question, because nothing is definitely known of a Sabbath, except from the Bible. And yet I am an 'infidel,' and in harmonious effort with Transcendentalists, the wildest of the no-marriage Perfectionists, &c. &c. against the Bible as our standard of faith '!!

But this is not the worst of the story. With almost

Satanic malice, (so it seems to me,) Mr. Phelps pre

ing marriage, and represents them as being in favor of the abrogation of the marriage institution; and then he leads the reader to infer that I sympathize with such abominable sentiments!! True, he does not far; but it must be apparent to the dullest vision, that it was the design of Mr. Phelps to have the inference drawn by the reader, that, because I happen to agree with those individuals on a particular topic, therefo I must necessarily agree with them in all their other sentiments! If he did not mean all this, why did he take the pains to travel so far out of the record? What a beautiful specimen of priestly candor and magnanimity ! . In this manner, how easily one can stab the moral character of another! Yet who, but an assa sin in spirit, would be guilty of such base conduct. Believing that my views of the Sabbath are scriptural—that they are essential to the progress of a pure gospel—that they cannot be successfully controverted, will ultimately become universal, to the utte overthrow of all priestcraft, superstition and false woror who against me. Whoever receives my views, on that subject, I believe will receive what the Bible teaches, and what the Holy Spirit bears witness to, in that particular; and so far he will be right, however amongst us, on this subject, were short-lived. They loose or heretical he may be on other subjects. Is Mr. Phelps prepared to be judged by his own stand-ard—that, because a good and a bad man may accord in opinion on a given point, therefore they must har monize in all other things?. Now, if I am to be asso ciated, nolens rolens, with those who would abrogate marriage, because they and I reject the dogma, that one day is more holy than another; then, as I agree in this matter with Luther, with Calvin, with Paley with Priestly, with Barclay, and a host of other men who were supposed (at least by the various sects to which they belonged) to have stood within the pale of Christianity, let us bear no more about their mo rality or piety, but let them be ranked with the wildest of the no-marriage Perfectionists'-with the

Mr. Phelps may pretend to believe that my reli--for this is the artful form in which his profligate in sinuations are made. So it is said that the ser of abolitionists tend to insurrection and murder—and those of non-resistants to anarchy and jacobinism But such sayings are more worthy of an Bedlam, then of a rational and sound mind. The it was, and utterly unworthy of a British

and I am sure that its overthrow would make our and am sure that its overfirow would make our earth a hell; and in my lectures upon alwery, if there be one topic that I have dwelt upon more particularly than another, it is the awful fact that, by that impium system, millions of our race are denied the rights of marriage, and are compelled to herd together like mere animals. That the marriage institution is

like mere animals. That the marriage institution is most shockingly perverted, no one can doubt. I am for its preservation, its purification, its perpetuity. Whoever reports that the late Sabbath Convention was composed of infidels, is guilty of attering false-lood. Its members were Methodists, Baptists, Congregationalists, Friends, Unitarians, &c. &c.; and pearly all of them abiditionists. All persons were invited to it, and, of course, the assembly miscuous as an auti-slavery or a temperance gatherng. I have asserted that no infidel spoke in th ecting, using the term in its usual acceptation -i. e no one, avowing himself to be an infidel of the 'Fan ny Wright school.' This statement is perfectly ac-curate; yet, to disprove it, Mr. Phelps undertakes to show that the Rev. Mr. Parker, and others, uttered sentiments which he regards us infidel-ergo, it was an 'infidel Convention'! Then, because Mr. Phelps addressed it, it was an 'orthodox Convention'—and when Mr. Colver spoke, it was a 'Baptist Conven-tion'—and when Mr. Taylor spoke, it was a 'Methodist Convention !!! But the Convention, as such, endorsed no man's sentiments, and took no action upon the Sabbath question, pro or con.

N. B I have just received the following note from Mr. Colver. How reasonable, modest, moderate is his request! If, however, I can be heard, in reply, in the Advocate, perhaps I may give the attack and defence in the same number of the Liberator. I have not felt 'called upon' to say any 'unkind things' of Mr. Colver, but only faithfully to rebuke him before all, that others like him might fear. If he wishes to be heard, he can have the use of my columns.

MR. GARRISON :

DEAR Six—As you have dealt, both with me and my letter to England, with great severity, and as many of your readers have not the means of judging for themselves in the premises, will you have the goodness to copy the article in the New-England Christian Advecate, from Mr. Phelps, in reply, into the columns of the Liberator?

columns of the Liberator?

I trust you will do this as an act of justice to my self, and that you will do it the more readily, self, and that you will do just my reply it the unany unkind things you have felt yourself called upon to say of me.

Yours, respectfully,

NATHANIEL COLVER. Boston, March 8, 1841.

The following is only a portion of a very interest ng and affectionate letter we have received from our beloved friend RICHARD ALLEN, of Dublin, one of he rare spirits of the earth, and distinguished particularly for his efforts in the temperance reformation. We shall give the remainder of it in our next number. O, the dear Irish friends! There are none surpass them in the wide world!

DUBLIN, 2d of 2d month, 1841. My DEAR FRIEND:

The approach of the 4th-the day on which the Boston steamer sails—reminds me that if we have any thing to say to our valued abolition friends, we must take up our pens; and most cordially do I re-sume mine, to tell thee that I cherish, if possible, with more delight than ever, the recollection of the three days that thou and dear N. P. Rogers spent amongst

Well, now, having thus brought thee back to the three days amongst us, I want to tell thee a little of how matters fare amongst us since. First, as regards favorite home work of mine,-the total abst cause,—I am glad to tell, every day produces new tri umplis. The people have not only taken the pledge but keep it manfully—and, if I might coin the word womanfully too. Never was there, I believe, since the early days of Christianity, such a mighty work wrought. Only think of four or five millions of Irish-the whiskey-loving, roaring, noisy, turbulen Irish, becoming tee-totallers-firm as a rock to the pledge-giving up all their loved whiskey associa tions-transformed, ay, even the greatest drunkards in thousands, from being pests, to being blessings of society. Think of all this, my friend, and say thankfulness should not cover our hearts to our heavenly Father for the mighty change. The Irish christening—the Irish wake—the Irish festival—so lately the scenes of riot, dissipation, and gross drunk enness, now become the very models of order. The gatherings to follow the companion, the acquaintance to the grave, are still large, because the poor Irish think a 'good berrin' is a very desirable thing—that it is only a proper mark of respect for a large number to follow their deceased acquaintance to the grave; but then, these things are the very reverse of what they fore yesterday-all of the poorer classes, but all large-and more order, more decorum, I never wit-nessed. Long files of walkers, with insignias of mourning—but not a bloated face, not a glazed eye, did I see in the whole throng. And then, if we walk into our prisons, how deserted they are! In one section of our largest penitentiary, but about twenty in mates now, where there used to be 130 or 140-ano ther prison entirely closed—the police, walking gen-tlemen—the Savings Bank extremely busy. Such is the state of things among us. Not but that there is a great deal of misery, and poverty, and destitution, still-av, enough for even the tithe of it to make the heart that has any feeling, bleed; but then it is borne dare to make any direct charge; nay, he is so chari-table as to presume that I am not yet prepared to go so ... How increasingly evident does it become, in there countries, that the few rich only wallow in their wealth, at the grievous suffering of the many poor; that our iniquitous food taxes ware as ruinous drag chains on the community; that the supporting all the paraphernalia and pomp of aristocracy is eating into the very vitals of the people; that the upholding of an immense system of war and bloodshed is bringing with it its own attendants of evil. Will these things

e seen in time, ere it be too late? But thou wilt query—How proceeds the war agains that Moloch of evil—that especial sin of America— SLAVERY? Has the flame spread far and wide among ou? Will your honest indignation against republica America, for her shameful prostitution of the sacre ause of liberty, rise higher and higher; or will i spend itself in a short-lived excitement? I answer, I is, that the agitation against slavery will come no more, until the fell monster is scouted from the earth. object was attained, repose and inaction followed.— The deep chords of principle were not reached - the prerogative, was not clearly seen, except by a few, till of later days—but now the right feeling has been awakened, and I believe it will go on increasing, till even the Southern planters shall cower and retreat British India is fairly awake !- and Dr. Lushington is I understand, to move early in the session, that wherever and whenever a slave treads any territo ry of Britain, he shall be free .- But I pau insult to the cause of the oppressed has been inflicted. Texas has been acknowledged by the British Shame—shame upon this deed!
Thou wilt have observed, that the London Se

have protested against it—that we have protest against it—and that Lord Palmerston has answere against it—and that Lord Palmeraton has answered a both in the same strain. But we have felt the sacre strain—and amongst other things we have told him, that 'to talk of the amelioration of slavery, as he did, is unworthy of the character of a British statesman.' their country's honor providuted for a buying and selling and getting gain. Sincerely thine,
RICHARD ALLEN.

Letter from Scotland.

devoted abolitionists in Scotland. He is a much es-teemed member of the Society of Friends, and Secre-tary of the Glasgyw Emancipation Society.

GLASCOW, 1st of 2d month, 1841. My DEAR FRIEND, Ww. LLOYD GARRISON :

I embrace this opportunity of sending thee a line of two, by our friend John McTear, to express my affect tionate regard for thee, and to say that I often rever with pleasure to thy visit here, brief as it was; and with pleasure to thy visit here, brief as it was; and also to the interesting time we spent together, when, slong with our dear friends, Thompson, Murray, Lethem and Blyth, I accompanied N. P. Rogers and thyself to Greeneck, on your way to Dublin. That time, and the conversation we had, will not, I believe, be effaced from my memory, whilst recollection ar I receive the Liberator and the Non-Resistant, pret

I receive the Liberator and the Non-Resistant, pret-ty regularly. The details they contain, interest me deeply; and I trust that thou and thy estcemed co-adjutors will be enabled, through divine help,—with-out which nothing can be availingly performed,—to make war, in righteousness, against the menstrous system of oppression and wrong, which is such a con-spicuous blot upon your otherwise favored and happy

against thy character, I hope the profession of thy faith, as given in the Liberator of the 11th of 12th mo. (Dec.) last, will be sufficient, with unprejudiced minds, entirely to dispel the slander, that thou are either an infidel, or a denier of the divine authority

In the principles of the Non-Resistance Society, see nothing but what appears thoroughly consistent with the Christian spirit, as exhibited in the New Testsment; and they harmonise remarkably, with the views of the Society of which I am a member. Such being my conviction, I cannot but wish their universa dissemination; and I hope that thou and all who pro fess these principles, may be so imbued with the spiri of meekness, that you may, both in word and deed commend them to the world; remembering, that the Christian is not warranted to render 'railing for railing ; but contrariwise, blessing '-and that even thos who oppose themselves to you are to be instructed

Thou wilt receive, with this, a few copies of the Sixth Annual Report of the Glasgow Emancipation Society—also some of the pamphlets giving the pro ceedings at the Great Meeting held here on of the reception of thyself, and our friends Rogers Remond and Adam. In the Appendix, there is give en, for the information of the anti-slavery public, number of the resolutions passed at meetings on you side the water, after the arrival of the delegates of the AMERICAN Anti-Slavery Society from this country Very sincerely and affectionately thine,

WILLIAM SMEAL

Musical Reporter for March.

The number for March, displays much spirit ar talent, and increases its claims to public patronage It thinks that if Mr. Braham, the distinguished vocal ist, had come to this country entirely unknown, his reception would have been vastly different, and his singing viewed in a different light; though it concedes reception would have been that, in former times, he has been among the greatest vocalists that the world has ever produced. now, at times, ' when the inspiration of his subject i him, he surpasses all power of description For our own part, we think it is by no means just to 1841-and then to complain of him because he is no now all that he was twenty or thirty years ago. Th wonder, the miracle is, that one, who is fast verging called for nearly half a century to task his powers to the utmost, should now be able to sing with so mucl grace, spirit, delicacy of intonation, and majesty of Take him for all in all, be is still unrivalled -and when the world shall ' look upon his like again, remains for time and destiny to determine.

In the 'chapter of errors,' the Reporter correct several amusing blunders made by the editor of the Hartford Observer, in a letter which he wrote during his recent visit to Boston, respecting certain musica

The present year, according to the Reporter, is th centennial of Handel's famous work, the Messiah. According to Handel's own manuscript, it was begun on the 224 of August, finished the 12th and performed on the 14th of September 1741

The contents of the present number are—Auber; anguage of Music; Ancedote; Heaven; Choir Mu-c; The Free Chamois; Elementary Musical Instruction; Properties of Music; Turkish Musical Gusto Concerts; Anthony Philip Heinrich, &c. &c.; and several pieces of music.

Walpole A. S. Society.

Pursuant to a notice for this purpose, a meeting of the Walpole Anti Slavery Society was held at the house of Ephraim Shephard, on Tuesday evening, Feb. 2, which resulted in the adoption of the follow

Resolved, That slavery is a system of unrighteou ness and oppression, and is sustained by selfishness

Christ, and a good understanding of its principles, will manifest it by decided action in favor of emannination, and against all that stands in the way of this bject, in church or elsewhere.

Resolved, That those persons who profess to preach the gospel of Christ, and oppose the men who have perilled their lives in the anti-slavery cause, manifest to all discerning minds that they have the spirit of m, or some other spirit, and not the spirit

Whereas, we have read in the Liberator of Jan. 28, 1841, certain extracts from a letter written by Nathaniel Colver, of Boston, to some individual in England, having a tendency to injure the character of our fellow-laborer in the cause of human rights, John A. Collins : therefore,

anti-christian, and calculated to injure the anti-slated, That the foregoing resolves be forwarded to

the Liberator for publication.

JAMES B. ROGERS, Pres. pro. tem. JOHF R. MORSE, Cor. Sec.

NOTICE.

An address on slavery will be delivered in the Me-chanic Hall, Salem, on Sunday evening next, (March 14.) by William Lloyd Garrison. To commence at a

same subject, in North Attleborough, on Friday evening next, (March 19,) at 7 o'clock.

President's Message,

not ventured to mention the word slavery or abolition.

The address, as a piece of composition, is sophomorical, and of no value. The following paragraphs contain all that relates to the District of Columbia, and

cal, and of no valee. The following paragraphs contain all that relates to the District of Columbia, and to the anti-slavery 'excitement.' Our readers must make their own comments, for the present.

The people of the District of Columbia are not the mbjects of the people of the States, but frue American citizens. Being in the latter condition when the Constitution, was formed, to words used in that instrument could have been intended to deprive them of that character. If there is any thing in the great principles of inalienable rights, so emphatically insisted upon in our Declaration of Independence, they could neither make, nor the United States accept, a surrender of their liberties, and become the subjects, in other words the slaves, of their former fellow-citizens. If this be true, and it will scarcely be denied by any one who has a correct idea of six own rights as an American citizen, the grant to Congress of exclusive jurisdiction in the District of Columbia, can be interpreted, so far as respects the aggregate people of the U. States, as meaning nothing more than to allow to Congress the controlling power necessary to afford a free and safe exercise of the functions assigned to the General Government by the Constitution. In all other respects, the legislation of Congress should be adepted to their peculiar position and wants, and he conformable with their deliberate opinions of their own interests.

conformable with their deliberate opinions of their own interests.

The attempt of those of one State to control the domestic institutions of another, can only result in feelings of distrust and jealousy, the certain harbingers of disunion, violence, civil war, and the ultimate destruction of our free institutions. Our confederacy is perfectly illustrated by the terms and principles governing a common copartnership. There, a fund of power is to be exercised under the direction of the joint councils of the afflied members, but that which has been reserved by the individual members is intangible by the common government, or the individual members composing it. To attempt it finds no support in the principles of our Constitution. It should be our constant and earnest endeavor mutually to caltivate a spirit of concord among lie various parts of our confederacy. Experience has abundantly taught as that the agitation by citizens of one part of the Union of a subject not confided to the General Government, but exclusively under the guardianship of the local authorities, is productive of no other consequences than bitterness, alienation, discord, and injury to the very cause which is intended to be advanced. Of all the great interests which appertain to our country, that of union, cordial, confiding, fraternal union, is by far the most important, since it is the only true and sure guaranty of all others.

The following paragraph is somewhat 'incendiary is its language :

We admit of no government by Divine right—be-lieving that, so far as power is concerned, the benefi-cent Creater has made no distinction amongst men, that all are upon an equality, and that the only legin mate right to govern is an express grant of power from the governed. The Constitution of the U. States is the instrument containing this grant of power to the several departments composing the government. On an examination of that instrument, it will be found to contain declarations of power granted and of coveran examination of that instrument, it will be found to contain declarations of power granted, and of power withheld. The latter is also susceptible of division, into power which the majority had the right to grant, but which they did not think it proper to intrust to their agents, and that which they could not have granted, not being possessed by themselves. In other words, there are certain rights possessed by each individual American clitzen, which, in his compact with the others, he has never surrendered. Some of them, indeed, he is unable to surrender, being, in the language of our system, inalienable.

The Managers of the Massachusetts Anti-Slavery Fair of 1840, would state, that in some instances, sums of money paid to the Treasurer of the Fair, by socie ndividuals furnishing tables, were not added to the amount credited to the different tables, but eckoned with the general receipts of the sale.

The following is an account of such sums : Dighton Female Anti-Slavery Society, ladies of Lexington, alne of articles sold byfriends at Nantucket, Value of articles Hair, Concord Female Anti-Slavery Society, Value of articles disposed of at Kingston, From Ladies in Warren, Worsester Co.

In the plan of the Hall, the names of Hingham and Duxbury were transposed. The amount on the Hing-ham table, (Mrs. Smith,) was \$104.

The Rochester (N. Y.) Democrat contains the in-telligence of the death of this eminent citizen, acomplished scholar, and noble man,' at his residence on John street, in that city, at the age of 62. Mr. ti-musonic cause, and subsequently gave his hearty upport to the anti-slavery enterprise. As a writer no had few superiors in any country; and he always conducted his controversies with dignity and cand The worst and only injurious thing he did, as an abolitionist, was in being among the foremost to advo-cate a third political party. 'His public services, says the Democrat, are engraved upon the State, in lines as enduring as Lake Eric and the Hudson, while his private virtues and benevolence will live in the bearts of his friends and acquaintance, until they ease to beat."

Pictorial Illustrations.

We can give our most cordial approval of the ele gant and valuable volume, which is for sale by Sax ton & Pierce, 133 1-2, Washington-street, and also at 25, Cornhill, containing 200 Pictorial Illustrations of the Bible, and Views in the Holy Land. The fact that eight thousand copies have been sold in a few weeks shows how it is appreciated by the public.

ARRIVAL OF THE PRESIDENT. The steam-ship President, Capt. Roberts, has arrived at New-York in twenty days and 12 hours passage from Liverpool, having left that port on the afterneon of the 10th of February. She experienced a constant succession of westerly gales nearly the whole passage. The President brings about fifty passengers, and a cargo valued at £500,000.

The London papers mention that Sir Astley Cooper, the celebrated surgeon, is laboring under a severe attack of illness, which excites the most scrious apprehensions of his friends.

The British still retained Chusan which proved very sixtly—nearly two thousand of the troops landed there being on the sixt list.

Commissioner Linn had been deprived of all authority, but petitions the Emperor for mercy, and advises him not to give way to the English but tire them out by delay.

The intelligence from India brings farther accounts of the success of the British arms. A brilliant victory had been obtained on the Scinde, over 4000 natives, by Lieut. Col. Marshall, with a force of only a thousand, mostly Sepoys. Five hundred of the enemy were killed.

A fearful avalanche or land-slide occurred in the ommune of Gragnano, Italy, Feb. 22d, by which 113 ersons lost their lives.

persons lost their lives.

Scott, the American liver, came to an untimely end on the 12th alt. He advertised an exhibition on Waterloo bridge, where he was to go through with mock execution, from the top of a pole erected for that purpose. On the third performance of the trick the noose slipped, and the poor fellow was hanged in

First at Mayagurs, Porto Rico. An arrival at New-York, brings intelligence of a great fire at Mayaguez, P. R., which destroyed nearly the whole of the town, about 600 buildings. An immense deal of property was destroyed—judeed hardly any was saved excepting by the craws of the American vessels is port, who exerted themselves in a gallant manner. The loss of property is variously estimated at from two to four millions of dollars.

L'ARISTAD. Gentlemen who have recently let Washington, and who are deeply interested in the liberation of the negroes of the Amistad, express themselves with the fullest confidence that the decision of the Supreme Court will set them at liberty.

ning next, (March 19.) at 7 o'clock.

[IT William Carrushers, of Amerbury, is informed that his same has been retained in our list of Agents purely by an oversight. It shall be omitted bereafter, according to his request.

The Marriage Law.

This subject has been introduced into the Senate, and a Bill, like the one reported by the House some weeks since, was passed to a third reading by that body, on Wednesday less, by a vote of 17 to 13. The Bill was advocated by Messrs. Howe, of Norfolk, The debate was one of unusual interest. The speech of Mr. Davis was one of that gifted young senator's happiest efforts, and did honor alike to his noble head and to his noble heart. That of Mr. Lawrence displayed an ignorance of facts, an inveteracy of pre-judice, and a recklessness of fundamental principles lying at the basis of our republican government, hich proved him worthier the post of a slave-driver, han of a seat in the Senate of Whether the House will now concur with the Senate of the passage of this Bill, and thus rescue the Com-annwealth from the foul disgrace of perpetuating a om the foul disgrace of perpetuating a tatute, which authorizes an indiscriminate inte ws and orphans of their rightful inheritance, re-

We recommend to all our friends to purchase opies of the little tract containing the correspondence etween George F. White, a Hicksite priest, and Olier Johnson, respecting Anti-Slavery and Non-Resis ance. See a long extract on our first page.

Our bro. J. A. Collins is now, we presume, on is homeward passage. Absence from the State, and il-health since our return, have prevented our giving te promised review of the Address of the Executive nittee of the American and Foreign A. S. Soc.

P For a specimen of religious intolerance at the Vest, worthy of the palmy days of the Inquisition, se our last page.

MARRIED-In this city, March 9, by Rev. Geo. I. Black, Mr. James Martin to Miss Mary Moody.

DIED—In Lynn, on the 5th of February, Content keen, aged 40; for years an active member of the ynn Women's Anti-Slavery Society, and a devoted and unwayering friend of the slave. Her acquaintnee will never forget the alacrity with which she enaged in the cause of the oppressed, nor the gratification which she always manifested on hearing of its rogress; but many will be stimulated by the remember of the regamble to increased diliberate and faith. aged in the cause of the oppressed, nor the gratification which she always manifested on bearing of its rogress; but many will be stimulated by the remembrance of her example to increased diligence and faithiness. She also took a lively interest in the other forms of the day, and in any thing which she deem-dealulated to elevate and redeem humanity from its egeneracy and thraldom. During an illness of exceme suffering, she exhibited a delightful example of natience and resignation, calmly and confidently reosing on H1s goodness whom she had endeavored to erve, in the best of all possible ways, that of serving his suffering children. She expressed much satisfaction on account of her labors in the anti-slavery cause, and the remembrance comforted her in her approach owards the confines of 'the dark valley.' The petitions lately presented to the National and State Legislatures on behalf of that cause, being presented to are, notwithstanding her extreme suffering and weakness, she insisted in placing her name once more on paper with her own hand, thus emphatically bearing her dying testimony to the truth which had been so dear to her. Although she was incapacitated by physical disability from engaging to a great extent in active labors, yet to few can with greater truthfulness be applied that, than which no higher encommon can be uttered—'She hard door the stimulation of the country of the country of the country of the country of the structure of t

WORCESTER COUNTY SOUTH DIVISION A. S. SOCIETY.

S. SOCIETY.

A quarterly meeting of this Society will be held at Worcester, in the hall in Paine's block, over Boyden & Fenno's store, on Tuesday the 16th day of March, at 10 o'clock, A. M. Friends of the cause in the district and elsewhere are earnestly requested to attend.

JOS, S. WALL, See ry.

To the Executive Committee of the Worcester County North Division Anti-Slavery Society.

The subscriber, one of a committee to appoint the time and place for a joint meeting of the Executive Committee of the Worcester North, and Worcester South Division Anti-Slavery Societies being ignorant of the names of those who compose your committee, the this method to inform your that the strikes the method to inform you that the of the names of those who compose your committee, takes this method to inform you that the meeting of the South Division Society notified above, to be held at Worcester on the 16th of March, current, is considered as the most suitable time and place for the proposed joint meeting of the two committees, you are therefore individually and collectively requested as attend punctually. therefore individually and collectively requested to attend punctually at the time and place notified above WILLIAM B. EARLE.

The Salem Femalo 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 ty. e object of each table will be clearly designated,

articles, which may be forwarded to 403, Essex Street, 8 High Street, or to W. and S. B. Ives, 232, Essex 8 High Street, or to Street, previous to April 1st. ELIZA J. KENNEY, Rec. Sec.

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

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

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

It was yoted by the meeting, that the next topic to be discursed be the Ministray.

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

WILLIAM M. CHACK, SYDNEY SOUTHWORTH, Secretaries.

Boston, Feb. 12, 1841. Printers are respectfully requested to copy of otice the above,

INFORMATION WANTED. Intelligence has been received that Alexander Pot-

Orients for raise. He is a tree man and probably has been taken up for want of free papers. He sailed from this city in 1837 in the employ of R. G. Shaw, Esq. Information in reference to him is desired immediately, that papers may be forwarded necessary for his release. Please call at 25 Cornbill.

EXECUTOR'S NOTICE.

EXECUTOR'S NOTICE.

NOTICE is hereby given, that the subscriber has been duly appointed Executor of the last Will and Testament of HENRY WYMAN, late of Boston, in the county of Suffolk, yeoman, deceased, and has taken upon himself that truit, by giving bonds as the law directs. And all persons having demands upon the estate of said deceased are requested to exhibit the same; and all persons indebted to said estate to make payment to

RUFUS WYMAN, Ext.

Boston, March 8, 1841. make payment to Boston, March 8, 1841.

HATS-Spring Style.

W. M. SHUTE, Agent, HATS, CAPS, GLOVES AND UMBRELLAS.

THE French style Moleskin, Beaver, superior Nutria, Silk and other kinds of HATS, at all prices from 2 to \$6; all of which are werranted; and those who call will find the ptices as low as at any establishment in Boston.

March 12

OLIVER JOHNSON AND G. F. WHITE. CORRESPONDENCE between O. Johnson and George F. White, a minister of the Society of Friends. With an appendix. For sale at 25 Corn-hill; and at Philadelphia, New-York and Providence. March 12

March 12

BARNES'S NOTES—Uniform Edition.

NOTES ON THE GOSPELS, Acts. tomas
I. and II. Corinthians, &c. For sale by
SAXTON & FEIRCE,
123 1-2 Washington street.

From a late English paper. 'In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not wheth-er shall prosper, either this or that, or whether they shall be alike good—*Ecclesiastes zi*. 6.

In the morning sow thy seed, Nor at eve withhold thy hand: Who can tell which may succeed, Or if both alike shall stand,

In the morning sow thy seed, In the morning of thy youth; Prompt to every generous deed, Scatter wide the seeds of truth; He whose sun may set at noon Never can begin too soon!

Nor withhold thy willing hand In the eventide of age, E'en to life's last lingering sand, In thy closing pilgrimage, Seed may yet be sown by theenortality !

By all waters,' be it sown-Every where enrich the ground. ill the soil, with thorns o'ergrown, Shall with fruits and flowers abound Pregnant with a sweet perfume, Decked in Eden's leveliest bloom

Sow it in the youthful mind; Can you have a fairer field? Be it but in faith consigned, Harvest, doubtless, it shall yield-Fruits of early piety, All that God delights to see

Sow it on the waterswide, Where the seaman ploughs the deep; Then, with every flowing tide, You the blessed fruit shall reap, and the thoughtless sailor prove Crophy to the cause you love.

Sow it 'mid the crowded street-Lanes and alleys, dark and foul-Where the teeming masses meet, Each with an immortal soul Sunk in deepest moral gloom, Reckless of the coming doom. Sow it 'mid the haunts of vice-

Scenes of infamy and crime; * Suddenly, may Paradise Burst, as, in the northern clime, Spring, with all her verdant race, Starts from Winter's cold embrace

'Tis the kingdom's precious seed;
'Tis the Master's great command, And his grace shall crown the deed; He hath said, the precious grain Never shall be sown in vain!

Long, indeed, beneath the clod, It may lie, forgot, unseen-Noxious weeds may clothe the sod, Changing seasons intervene, mmer's heat and Winter's frost-Yet that seed shall ne'er be lost.

But at length it shall appear, Rising up o'er all the plain · First the blade, and then the ear, Then the ripe, the golden grain ; Joyous reapers gladly come, Angels shout the harvest home

Edge-Hill, Jan. 1, 1841.

GO FORTH INTO THE FIELDS. Go forth into the fields,

Ye denizens of the pent city's mart; Go forth, and know the gladness nature yields To the care-wearied heart.

Leave ye the feverish strife, The jostling, eager, self-devoted throng: Ten thousand voices waked anew to life, Call you with sweetest song.

Hark ! from each fresh-clad bough, Or blissful soaring in the golden air, Bright birds with joyous music, bid you now To Spring's loved haunts repair.

The silvery gleaming rills, Lure with soft murmurs from the grassy lay; Or gaily dancing down the suriny hills, Call loudly in their glee!

And the young wanton breeze, With breath all odorous from her blossomy chase, In voice low whispering, mong the embowering trees.

Woos you to her embrace.

Go breathe the air of heaven, Where violets meekly smile upon your way; Or on some pine-crowned summit, tempest-driven, Your wandering footsteps stray.

Seek ye the solemn wood, Whose giant trunks a verdure roof uprear, And listen, while the roar of some far flood Thrills the young leaves with fear!

Stand by the tranquil lake, Save when the wild bird's wings its surface break, Chequering the mirrored sky-

And if within your breast, Hallowed nature's touch one chord remains : If aught save worldly honors find you blest, Or hope of sordid gain ;

A strange delight shall thrill, A quiet joy brood o'er you like a dove; Earth's placid beauty shall your bosom fill, Stirring its depths with love.

O, in the calm, still hours. The holy Sabbath hours, when sleeps the air, And heaven and earth dock'd with her beautice

Lie hushed in breathless prayer; Pass ye the proud fane by, The vaulted aisles, by flaunting folly trod, And 'neath the temple of uplifted sky,

Go forth and worship God.

WE HAVE LIVED AND LOVED TOGETHER We have lived and loved together,

Through many changing years; We have shared each other's gladness. And wept each other's tears-I have never known a sorrow That was long unsoothed by thee; For thy smile can make a summ

Vhere darkness else would be. Like the leaves that fall around us, In Autumn's fading hours, And the traitor-smiles that darken

When the cloud of sorrow lowers : And though many such were known, love, Too prone, alas! to range, We both can speak of one, love, Whom time could never change.

We have lived and loved together, Through many changing years; We have shared each other's gladness, And wept each other's tears ; And let us hope the future

As the past has been, will be : I will share with thee thy sorrows, And thou thy smiles with me.

MISCELLANY.

From the Christian Register. Intolerance at Cincinnati.

Intolerance at Cincinnati.

The occasion is one that demands the strongest language of reproof; for one of the grossest of outrages has been committed. That fifteen clergymen — Presbyterian, Episcopelian, Baptist, and Methodist—should unite in censuring a Young Men's Bible Society, for allowing a Unitarian to be among its officers and speakers, and in threatening to withhold their patronage from it in case it shall persist in so doing, is, so far as we are informed, a new phenomenon in the annals of bigotry amongst us, and one which should receive the stern rebuke of all the friends of Christian freedom, union, and charity, in our land. in our land.

In the autumn of the year just closed, (1840.) the Executive Committee of the Young Men's Bible Society, one member of which is, and always has been, since the formation of the Society, a Unitarian, determined to make a direct appeal to such of their fellow citizens as were friendly to the objects of the Society, for the purpose of increasing its funds; and for this object the city was divided into fifty-two districts, two of which were explored by one who is usually classed with our denomination. At the anniversary meeting of the Society, this gentleman was invited to be one of the speakers, and offered the following resolution:

*Resolved. That no wealth can enable a man to

Resolved, That no wealth can enable a man to spense with the Bible, and that no poverty can fail to be enlightened by it; that through that only can a man be kept pure from the world, true to conscience, just and kind in all his dealings, as a Christian in mind, heart, conversation and life.

Efforts to distribute the Bible, and by word and example to recommend it to universal respect, can be productive only of good, one would think, when made by members of any denomination; and it would be difficult to imagine any evil that could follow from the union of all sects of Christians to do honor to that book, which is their common standard of faith and duty. You may conceive then our surprise, when we learned that this occasion had been used by six ministers of the gospel in our city, to send a letter of remonstrance to the Young Men's Bible-Society, announcing that they could give them neither countenance nor support, as long as they allowed Unitarians to be officers of their Society, and speakers at their meetings. Place yourselves in sur situation, and you will understand the feelings of just indignation, excited by the news of such an unparalleled and unauthorized attempt to shut out from a most important work of christian charity, a body of men, who, however erring and imperfect, are still desirous to advance the reign of truth and love, and who, as faithful according to our light, would claim from our brethren of all denomi-Efforts to distribute the Bible, and by word and charity, a body of men, who, however erring and imperfect, are still desirous to advance the reign of truth and love, and who, as faithful according to our light, would claim from our brethren of all denominations that respect and sympathy which we rejoice to reciprocate. But we took no action upon the subject; for we were also informed that the Young Men's Bible Society were resolved to abide by the grand principle of Christian Union, which the parent Society has always followed, and had taken steps to induce these six gentlemen to abandon the unworthy position they had assumed. We were willing to abide the result of this effort to produce peace. Our reasonable hope, however, that a more just and conciliatory spirit would be awakened in their minds, was disappointed; and at the end of December we were pained to learn that a second letter, reiterating the remonstrance against the admission of Unitarians to all active aid of the Bible Society, except perhaps by subscribing to its funds, letter, reiterating the remonstrance against the admission of Unitarians to all active aid of the Bible Society, except perhaps by subscribing to its funds, had been sent, signed by nine other ministers besides the six who had signed the first remonstrance. A meeting for consultation was at once held by the Unitarian Society, who, after full consideration, appointed a Committee to correspond with the fifteen ministers, with the view of bringing them if possible into a more just, kind and wise position in relation to the union of all who profess and seek to be Christians; a more just, kind and vise position in relation to us, as professing Christians, we say, because we could look upon this remonstrance only as the first step in a new course of action. We could regard this letter in no other light than as a declaration of a determination, on the part of the ministers, to cut off all whom they considered heretics, from all participation, except as before said, by pecuniary aid, in the great christian reforms of the day. The writing of this letter was to our minds raising the banner of exclusion. For where a majority, and a large-majority, demand that a minority shall be shut out from all active aid in enterprises of associated christian effort, under the penalty of withholding from them their support and influence, are not that minority vitrually and actually excluded? Our letter was as follows, addressed to each of the fifteen ministers, who had signed the second letter.

' Cincinnati, Jan. 1, 1841.

*Cincinnati, Jan. 1, 1841.

Rev. and Dear Sir:—The undersigned, a committee of the Unitarian Society, have been informed that, in connection with other ministers of the gospel, you have signed a letter to the Young Men's Bible Society of this city, announcing that you can give them neither countenance nor assistance, so long as they allow Unitarians to be officers of their body and speakers at their meetings. We regret that, from reasons which we presume seemed strong and right, you should have felt yourself called upon to take this step; for we are sure that in so doing, you have given a precedent for such proceedings as would inevitably disturb the peace of this religious community, and retard its progress in benevolent reforms; and at the same time have treated your brethren of our denomination, individually and collectively, with great injustice. We request you therefore candidly to reflect upon some considerations, which we think you must have overlooked before detailed annother of the considerations, which we think you must have overlooked. tions, which we thick you must have overlooked, before deciding upon this course.

First, then, we ask, whether the same view which ed you to require the dismission of Unitarians from all prominent aid of the Young Men's Bible Society, all prominent aid of the Young Men's Bible Society, would not necessarily lead you to require their dismission from all enterprises in which members of other denominations might unite for the rescue of men from vice, ignorance and misery? Are you ready to take the ground that Unitarians should be expelled from all associated plans of benevolent action? Do you think it just to exile us from all those research and selligings progenits, which are tion? Do you think it just to exile us from all those grand moral and religious movements, which are the glory and promise of our age?! Again: If evil will follow from your associating with Unitarians in philanthropic undertakings, the same evil must attend all social intercourse with them. If we are unfit to meet you in the church, the lecture-room, or hall, where men are assembled to benefit their fellow beings, we are equally unworthy to be received into the same private circle with yourself. In a word, if the rule of exclusion, which you have sanctioned by signing the letter to the Young Men's Bible Society, should be consistently followed out, it would at once banish us from all religious, moral and social union with our brethren of other denominations, and place us beneath the ban of universal and social union with our brethren of other denominations, and place us beneath the ban of universal excommunication. We cannot believe, except upon your admission, that in a land and age sacred to spiritual freedom, in this liberal community, and yourself a member of a denomination which has protested against ecclesiastical tyranny, you can desire to introduce persecution. Surely you cannot have considered the position in which this exclusive system would place Unitarians. You cannot have contemplated the consequences which must attend its application. We carnestly request you to survey again, from this point of view, the ground which you lave assumed.

Secondly, we wish to inform you of what we must presume you to be ignorant, that the faith and principles which we have adopted, from a conscientious study of God's revealed truth, lead us to regard efforts for the elevation of man as a peculiarly urgent duty. The first commandment of love to God, necessarily, we think, involves the second, which is like unto it, of love to man. Piety, it appears to us, like unto it, of love to man. Piety, it appears to us, letter just received, and to express to them an earnest hope, that the action of the Parent Society, whose views they seem to mistake, will be regarded by treating and regarding all human beings as brethren; we cannot faithfully manifest the love we feel for our Lord and Saviour Jesus Christ, excepting by observing in our conduct towards our fellow men, his new commandment, 'Love one another,' In a word, we can be true to our own consciences, only by earnest, varied, and persevering labors for the denomination fundamental maxim of the Society, to circulate the Scriptures without note or comment, ought not to be now departed from.

2. Resolved, That a committee of three, of whom the President shall be one, be appointed, with instructions to communicate the foregoing resolution to the respected gentlemen, who have signed the letter just received, and to express to them an earnest hope, that the action of the Parent Society, whose views they seem to mistake, will be regarded by them as sufficient warrant for our course, and that they will continue to extend to us their cordial and important co-operation, both as Honorary members of the Board of Managers and as Pastors of Churches, in the great work of circulating God's Holy Word.

Having been appointed the committee of three, of whom the President shall be one, be appointed, with instructions to communicate the foregoing resolution to the respected gentlemen, who have signed the letter just re ing by observing in our conduct towards our fellow men, his new commandment, 'Love one another.' In a word, we can be true to our own consciences, only by earnest, varied, and persevering labors for the recovery of men from sin, temptation and all degrading influences. Sarely you cannot deliberately wish to restrain us in rendering obedience to the christian law of love! And yet the inevitable consequence of the exclusive system which you have encouraged, would be to shut us out from many important and interesting fields of Christian philanthropy. We request you sincerely to determine whether you are ready thus to hinder us in the discharge of our duties of charity.

Thirdly, we think you must have misunderstood the ground on which Unitarians are willing and despired to the provided the committee referred to the last resolution, we beg leave to submit both to your consideration. If you will consult the last resolution, we beg leave to submit both to your consideration. If you will consult the last resolution, we beg leave to submit both to your consideration. If you will consult the last resolution, we beg leave to submit both to your consideration. If you will consult the last resolution, we beg leave to submit both to your consideration. If you will consult the last resolution, we beg leave to submit both to your consideration. If you will consult the last resolution, we beg leave to submit both to your consideration. If you will consult the last resolution, we beg leave to submit both to have resolution, we beg leave to submit both to have resolution, we beg leave to submit both to your consideration. If you will consult the last resolution, we beg leave to submit both to your consideration. If you will consult the last resolution, we beg leave to submit both to your consideration. If you will consult the last resolution, we beg leave to submit both to your consideration. If you will consult the last resolution, we beg leave to submit both to your consideration. If you will consult the last resolution, we be

nations. We regard them as fellow-Christians, although we do and must believe that some of them are in great error, as to the doctrines of the goapel. We are perfectly willing that they in turn should think, as indeed if sincere, they must think, us to be in great error. We are painfully conscious of fallibility in ourselves; we presume all others to be equally fallible, and therefore would we use and demand tolerance. We claim as a trust from Heaven, which no man may violate, the right of following our own consciences in interpreting God's word; and, we cheerfully accord to others an equal right—giving and claiming respect and sympathy for every manifestation of desire to seek the truth. But it is not on the ground of opinions that we wish to unite giving and claiming respect and sympathy for every manifestation of desire to seek the truth. But it is not on the ground of opinions that we wish to unite with others, or ask them to unite with us. The test of discipleship which we adopt is contained in these words of our Master: By this shall all men know that you are my disciples, if ye have love one to another. Charity, not creeds, duty, not doctrines, is the ground on which we ask and offer union. Is it not a christian ground? In this spirit we shall now and ever cordially rejoice to co-operate with you, and invite your aid in the subline work of laboring to advance the kingdom of heaven. We consider ourselves and you, responsible to God alone, for the exercise of that liberty of conscience, which he alone can give or take away. And we will cheerfully recognize as christian brethren, all who in character and life manifest the spirit of Christ.

And now, with the hope that you may be induced, by these considerations, to withdraw from a position, which, if maintained, must necessarily produce strile and unkindness among the christian denominations of our city, and with the request that we may receive from you a full and frank expression of the principles by which you intend to be governed, we are respectfully

Your friends and brethren,

W. H. Channing, E. Phelps,

John R. Chilld, E. P. Cranch,

Thos. Maylin, Nathan Guilford,

William Greene, George Carlisle,

Chas. Fisher, Jos. S. Samsoen,

W. H. Channing,
John-R. Child,
Thos. Maylin,
William Greene,
Chas. Fisher,
Jno. C. Vanghan,
T. Walker,
John B. Russell,
John Lea,
Thomas Bakewell,
W. T. Jones.
Chas. D. Dana,
Calvin Fletcher Nathan Guilford,
George Carlisle,
Jos. S. Sampson,
Wm. Goodman,
Geo. S. Stearns,
Robert Hogue,
E. Greene,
Roland Ellis,
Jno. W. Hartwell,
E. Channing,
E. Allen,
Wm. P. Rice,
S. R. Coolidge,
S. R. Coolidge, Calvin Fletcher, Lewis Hunt, T. Newell, To this letter we received the following reply,

'Cincinnati, Jan. 12, 1841. To Messrs, W. H. Channing, and others: To Messrs, W. H. Channing, and others:

Gentlemen: Our reasons for declining to associate officially in the Young Men's Bible Society of this city, with those who deny the Supreme Divisity of our Lord Jesus Christ, are briefly set forth in our correspondence with that Society. To that correspondence we respectfully refer you. The same reasons which operate in reference to the Bible Society, would of course prevent us from holding public official association, in any strictly religious enterprise, with those who openly snd professedly deny any fundamental doctrine of the gospel.

In common with yourselves 'we claim as a trust from heaven, which no man may violate, the right of following our own consciences in interpreting God's word;' and, according to our interpretation of that word, it forbids us to recognise or countenance, directly or indirectly, by religious association or otherwise, any essential doctrinal error.

Allow us to assure you, that towards yourselves as gentlemen and fellow-citizens, we entertain no unfriendly feeling, and are disposed to treat each of you with all due courtesy and respect.

We remain yours, &c.

J. L. Wilson,

J. L. Brooke,

J. L. Brooke,

Henry V. D. Johns,

Samuel W. Lynd,

John Burtt, Maxwell P. Gaddis J. T. Brooke, Isaac Ebbert, Henry V. D. Johns, E. W. Sehon, L. L. Hamline, Charles Ellicit Wm. Herr, Charles Ellion Thornton A. Mills, Leroy Sworms Charles Elliott.

Wm. Herr,
Thornton A. Mills,
John C. Steele.

As we wish the public to be as fully apprized, as we are ourselves, of the ground which these ministers have seen fit to assume; and as, after repeated applications, we have succeeded in obtaining copies of the letters referred to, we give them below, with the intention of allowing our friends to define their own position.

own position.

'To S. P. Chase, Esq., President of the Young Men's Bible Society.

Dear Sir: We, whose names are subjoined, beg leave through you to present to the Young Men's Bible Society of Cincinnati, our respectful remonstrance against the practice of admitting as your anniversary speakers and officers, those who deny that cardinal doctrine of all evangelical Christians, the Supreme Divinity of our Lord and Saviour, Jesus Christ; a doctrine so dear to us, that we dare not directly or indirectly, consent to any association, which may bring it under any liability to be injured or undervalued.

In entering this remonstrance, we beg to be distinctly understood as not desirous of questioning the motives of those who differ with us on this fundamental truth, or as being wanting in kindness and courtesy towards them: or as claiming any right to interfere with the great principles of religious freedom; but as obliged by a sense of duty to our Lord and Master to take the ground contemplated by this communication.

And in so doing, we wish you to be informed that

and Master to take the ground contemplated by this communication.

And in so doing, we wish you to be informed that we are acting on what we believe to be the usages of the American Bible Society, who have never, so far as we know, allowed any who deny the Supreme Divinity of our Lord, to act as their officers or speakers; usages in our opinion necessary to be observed, and vital to the continued prosperity of the Bible cause.

served, and vital to the School Bible cause.

And we beg leave to ground this remonstrance solely and entirely, not on any disposition to interfere with the arrangements of the Young Men's Bible Society, but on our past patronage of it before our several congregations, and on our wish to be enabled to do so hereafter.'

(Signed by)

ed to do so hereatter.

(Signed by)

J. L. Wilson, Pastor First Pres. Church
J. T. Brooke, Rector Christ
do.
Henry D. V. Johns, Rector St. Paul's do.
E. W. Sehon, Pastor M. E.
do.
S. W. Lynd,
do. Ninth St. Bap. do.
John Burtt,
do. Pres.
do. do. Ninth St. Bap. do. do. Pres. do. John Burtt,

' Cincinnati, Nov. 30th, 1840.

Rev. and Dear Sir: At a meeting of the Young Men's Bible Society of this city, held at the Bible Rooms on Thursday, the 26th inst., a letter wa read, addressed to the President, and signed by you read, addressed to the President, and a sined by year and five other respectable elergymen, expressing disapprobation of the course of the Society in selecting a portion of its officers and speakers from the Unitarian denomination, which letter, having been fully discussed, the following resolutions were, or motion of Mr. N. Sawyer, unanimously adopted.

1. Resolved, That the course hitherto purs 1. Resolved, That the course musers purposed by the Society in the particulars animadverted upon having the sanction, and being recommended by the example and authority of the Parent Society, some complete and authority of the Parent Society example and authority of the rarent society, some of whose principal auxiliaries are represented and officered in part by Unitarians, and some of whose members having the right to meet and vote with its Board of Managers, are also of that denomination, and being in our judgment in full harmony with the fundamental maxim of the Society, to circulate the Scriptures without note or comment, ought not to be some denasted from.

bers of the Board, and give us the benefit of your counsel, your influence, and your prayers, in the great work in which we are all commanded by our Lord to engage.

Very respectfully and truly your friends,
S. P. Chase,
Jno. S. Merrill,
F. A. Waldo.

'To S. P. Chase, Esq., and others, Committee of Young Men's Bible Society of Cincinnati:

Brethren: To our letter of the 12th ultime to your Society, to peeting the practice of appointing as your officers and speakers those who deny the Supreme Divinity of our Lord Jesus Christ, the principal grounds of objection stated were the following:

Ist, That such a practice exposed a cardinal doc-trine of our common faith to a liability to be in-jured orundervalued; and

2d, That, so far as we knew or believed, it was contrary to the usages of the American Bible So-ciety.

As the resolutions of your Society and the re-marks of your committee in reply, bear chiefly up-on the second ground, allow us to state it more ful-

marks of your committee in reply, bear chiefly upon the second ground, allow us to state it more fully.

In intimating that your practice was contrary to the usages of the American Bible Society, we meant to say, that so far as we could learn, the Parent Society, though obviously careful to recognize every body of Christians, had not thought fit, during an existence of twenty years, to elect into her Board, or to invite to her anniversary rostrums, individuals who openly and profesedly denied the Supreme Divinity of our Lord Jesus Christ. This very significant course of the Parent Society, we deemed decidedly favorable to our position; nor do the facts and reasoning of your reply, in our judgment, affect the essential force of the precedent.

The mere non-interference of the Parent Society with the practice of the Massachusetts Society, to which you refer, we cannot think materially relevant to the point at issue. The example of the Parent Society surely is certainly against the Massachusetts Society; and her example in such a case is the most that we should expect.

You also refer to a provision in the American Bible Society's Constitution, which admits to the office of a life member, or life director, any individual who contributes a specified amount. This we believe to be a common feature of our religions and benevolent associations; and we cannot consider the casual admission of a few individuals under such provision, as a fair indication of the sentiment of the American Bible Society on the present question.

The essential point, so far as respects the praction.

tion.

The essential point, so far as respects the practice of the American Bible Society, we conceive to be this: why has she never elected into her Board, nor invited to her speakers' stand, those who deny the fundamental doctrine referred to? We know of no probable answer which can be given to this question save one, and that defines the very position which we have taken, viz: because those who have been at the helm of the Parent institution, have felt that by giving post and prominence in a great relibeen at the helm of the Parent institution, have felt that by giving post and prominence in a great religious enterprise, to those who openly and professedly denied the Supreme Divinity of our Lord Jesus Christ, they would be aiding an influence adverse to essential Christianity.

That the general course of the Parent Society is with us we have no reason to doubt; and even if it were not, we should find it hard to rid ourselves of the conviction that the practice against which we

were not, we should find it hard to rid ourselves of the conviction that the practice against which we have remonstrated, has a plain tendency to injure the cause of evangelical religion in this community. Nothing but such a conviction, deeply rooted, would have induced us to place ourselves in our present attitude.

With respect and Christian affection, Yours in the bonds of the Gospel, Joshua L. Wilson, Pas. First Pres. Church. Joshua L. Wilson, Pas. First Pres. C. J. T. Brooke, Rector Christ H. V. D. Johns, do. St. Paul's S. W. Lynd, Pas. Ninth St. Baptist E. W. Sehon, do. M. E. John Burtt, do. Fifth Pres.

The undersigned, having examined the remonstrance to the Young Men's Bible Society of this city, referred to in the foregoing correspondence, would respectfully express our entire acquiescence in the sentiments it contains.

n the sentiments it contains.

Thornton A. Mills, Pastor Third Pres. Church.
Join C. Steele, Pastor First S. C. do.
Isanc Ebbert, M. E. do.
Charles Elliott, Sen. Editor, M. Book Concern.
L. L. Hamline, Junior Editor, &c.
Wm. Herr, Pastor M. E. Church.
J. L. Grover, do. do.
Leroy Swormstedt, Ass. Agent M. B. Concern.
Maxwell Pierson Gaddis, Pastor M. E. Church.
With these letters so far as they were intended.

Maxwell Pierson Gaddis, Pastor M. E. Church.
With these letters, so far as they were intended
to influence the operations of the Young Men's Bible Society, we have, of course, no concern. That
Society is composed of men, competent to decide
upon a just and wise course of conduct, in the light
of their own consciences. We can only express a
hope, that they will not allow a sectarian character
to be communicated to that cause, in which, all
friends of the Bible may, and should unite hand in
hand. We are interested in these letters, only in so
far, as they throw light upon the principle by which far, as they throw light upon the principle by the ministers intend to be guided.

From the Washington Correspondent of the Congregationalist.

WASHINGTON, Feb. 20, 1841. It is worthy of notice, that, while in either Hous It is worthy of notice, that, while in either House of Congress, every allusion to slavery is so carefully and studiously excluded, it becomes in another part of the Capital the topic of almost every day's discussion. In proof of this I might mention, that a cause has been argued the past week before the Supreme Court, in which many matters and things connected with this peculiar institution of the South, has been fully and freely handled. I refer to a suit originally brought by the endorsee against the endorsers of a promissory note for \$7875 before the Circuit Court of the United States for East Louisians. It appears that the note was given in part payna. It appears that the note was given in part payment of the price of certain slaves, sold by an inhabitant of Virginia to an inhabitant of Mississippi habitant of Virginia to an inhabitant of Mississippi, sometime in the year 1836. The defense was based upon the fact, that the Constitution of the latter State expressly prohibits the introduction of slaves there, subsequently to 1st May, 1833, although they might be brought in by an immigrant coming with an intention of permanent settlement. Such being the fact in the present that the contract in question. an intention of perintial settlements the fact, it was urged that the contract in question was null and void, as being in direct violation of the fundamental laws of the State of Mississippi. Al was null and void, as being in direct violation of the fundamental laws of the State of Mississippi. All this, you will perceive, might naturally, as: it in truth did, open the door for many remarks touching the domestic slave trade, and the policy of the laws for its prevention, and their conflict with certain provisions in the Constitution of the United States. Mr. Walker of the Senate and the Attorney General, were against, and Webster and Clay were for the validity of the note. The trial lasted nearly a week, and created some sensation among those who are interested in and so sensative to every thing which relates to slavery. It is said there are several millions of dollars depending upon principles involved in this case. There was in this trial to previous question nor arbitrary rule of order, to cut off all allusion to this institution, so peculiar and so dear to certain portions of the country. The high tribunal before which the suitors had brought the controversy, sat from day to day and listened to the extended arguments of counsel, with all that dignified composure and calm deliberation and patient attention which have so long been its praiseworthy and characteristic attributes. I confess I cannot but regard it as ominous of the ultimate fate of slavery, that, while to avoid its discussion in one place the sacred and constitutional right of potition must be trampled under foot, providence leads its very advocates from necessity to descant, upon and talk about it openly and boldly in another. Debate upon a subject like slavery, connecting itself in a thousand forms with momentous interests, can not for a long period be stifled, while there are freemen to hear or freemen to speak. It is like subterrance an fire, which although for a moment you may smother by piling mountains upon it, will nevertheless in some other place and at some other time, break out with renewed force and redoubled fury, and upheave both the ocean and the land. Many waters cannot quench it nor floods drown.

We learn from Zion's He

We learn from Zion's Herald, that a number of Methodists in Utica have left the Methodist church there, and sought to obtain possession of the meetinghouse. Thus have organized a church by themselves, and commenced publishing a paper, in which they aver that 'The government of the Methodist Episcopal Church, from its highest judicatory downwards, is essentially and radically despotic!'

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