TH. LLOYD GARRISON, Editor. VOL. XI.---NO. 12.

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

MARCH 19, 1841.

BOSTON, FRIDAY,

pinching want; and finally and almost universally to drunkenness, crime, imprisonment—the jail, the penitentiary, and a premature grave! Such is the situation, such the obligations of the slaveholder—such the miserable vicissitudes and wretched fate that await the manumitted, and yet more, the free-born negre. Let it not be said that these cares of the slaveholder are not real—that these obligations are not felt and performed. He who so affirms it without suportunities of personal observation, lies, under a mistake! He who professes to do so, on personal knowledge, REFUGE OF OPPRESSION. From the Baltimore American Farmer.

Slavers.

The evils which appear to us to stand out in bold relef, though there may be others of equal magnitude, the mort contamination of which the cross-roads report to the increasing insecurity of slave properties, the mort contamination of which the cross-roads report of the virues; and the unsound contains of the currency. We will now name a fourth coin of the currency. We will now name a fourth coin of the currency. We will now name a fourth coin of the currency. We will now name a fourth coin of the currency. We will now name a fourth coin of the state and the demands of public opinion, from a view of the cotemporary press, we stand about alone, and have been either laboring in a west thoughter of superrogation; or, if there be est and reason for what we have send; in regard a be dreadful evil arising from the retail of spritters begoen, and the danger that threatens the druce superpositions, it: advance of public opinion, and have been sounding the alarm-bell to a community bard in silvery of the State, and the community bard in silvery, in or have the farmers and plantic of the State indicated, by such evidence of apposition as haight have been expected, their sensitive of the contamination of the danger that the press of the State has not ton to edu support, nor have the farmers and plantics of the State indicated, by such evidence of apposition as haight have been expected, their sensitive of the state indicated, by such evidence of apposition as haight have been expected, their sensitive of the state indicated, by such evidence of apposition as a single have been expected, their sensitive of the state indicated, by such evidence of apposition as a single have been expected, their sensitive of the state indicated, by such evidence of apposition of such that it is paper and encouraged, by the personal expression of vel done, by gentlemen of high character and remained by the such as a From the Baltimore American Farmer. Slavery.

By all my hopes, most falsely doth he lie.'

By all my hopes, most falsely doth he lie.'

An inspression exists, that the condition of the slave is not so comfortable, and that he is less contented, as you go South. In a late number of the American Farmer, we contested the truth of that position, and undertook to show that the reverse is the fact, and reason and the principles of human nature will bear us out in the theory—that as you make the authority of the master and his sense of security in his slave possessions inholotte and complete—as you make the submission of the slave unqualified, and this bondage hopoless, you ensure the confidence and the kindness of the one, and promote the contentment and happiness of the other. Without pursuing that position here, we ask that it may not be rejected, without examining what was there said in its support. But to those who entertain a different opinion, the argument may be addressed—if the fate of the slave is aggravated by removal to the South, why compel the master, by refusal to make him more secure in his property, to choose between the loss of it, and selling it to the South; or, committing, with his eyes open, the heimous crime against his slave and against society. of turning the former. ting, with his eyes open, the heinous crime against his slave and against society, of turning the former loose upon the latter, without any perfect right, without adequate protection, without any solid security for the present, or hope for the future in this life?

But why vainly touch a chord in which there is no sympathetic vibration? Why ask questions to which there will be no response? Why plead for those who, with many more able among them, will neither plead nor act for themselves?

regulation and control of it, is within the State's au-bienty; and why do they not persevere in just and emest demands upon other States, if not to exer-cise all the offices of good neighborhood, at least to aford as the means which we have a right to de-mand for the protection or our constitutional rights? If ever there was a subject which would appear to call for pointed and emphatic instruction to our Del-guin, this assuredly is one; for, has not experience to would proved, that either the Legislature is aware of any nublic wish or sense of grievance

coaclade it best to stand still, and not move at all! being ignobly content with mere parly-success, and decaning all things else but 'leather or prunella'! and so will it ever be, while a corrupt appropriation of the public treasures shall excite a whole people with the desire of office—one half scrambling to seize, the other half to hold on upon the public money—none so ignorant, so vulgar, or so base, as not to hope, that in the corrupt distribution of the public patronage, some crust may be thrown to the meanest cur in the pack. In a state of thing so auspicous to ignorance and profileracy, who can won-The post of honor is the private station, thould become the sentiment and principle of actes with the wise and the good, and that legislative neglect of great public interests and a wide spread depravation of public morals should ensue? Wha, when demagogues contrive to keep a whole consumity thus excited by venal hopes and fears, can expect that purity of public tasts and progressive advancement of all the arts and blessings of civilization, which ought to be the golden fruit of a free government, and of a free press! But here the mavelone question obtrudes itself, is the press free? and my it not be, and is it not, subject to various indecoces, not identified with the general weal—ny, some of them altogether incompatible with it? Why is it that our general press in Maryland es-Why is it that our general press in Maryland eschers the subject of slavery, and the means of bether protection to the slaveholder's property? Why is it that this, almost the only paper in the State, that has gone in advance to proclaim the necessity of energetic measures for its greater security, has met with no support from the farmers and planters theaselves, nor aid from papers in town or country? What is there in the topic that an honest man, with patrotic views, nobed hesitate to take hold of it, and boldly dissect and examine it, in all its "aspects and bearings? Who is the negro slaveholder, that he may not hold up his head and boldly demand to be proceeded by law, in the full enjoyment of his law-

essary.

3. Do women derive, or can they, or you defend their right, duty or privilege of public action from the social state, as it has existed in any age or nation? Can you affirm less than that the usages of the civilized world are against you and them?

Lastly. Do women derive their right, privilege or duty of public life and action from nature? Or, in other words, is it their natural right? Has nature, or nature's God designed, constituted and fitted them for it?

Your correspondent, R. T. Robinson, seems to think that the successful issue of the warfare now waging with the moral darkness of this world, is identified with the elevation of woman to her 'appropriate sphere?' Has civilization, then, in its highest state of perfection, failed there to 'elevate' her? And has Christianity, instead of elevating her to, actually depressed and degraded her below her 'appropriate sphere?' And has no relief been found for her until the A. S. Society arose, and in their superior and superlative wisdom restored it to her? If the Constitution of that Society has raised her to a position which has been withheld from her by the will of God plainly revealed, and the suffrage of the civilized world, even in that case I say, let her use her new privilege until that instrument can be constitutionally amended.

Mr. Robinson insists much on the fact that the Constitution of the A. S. Society solemnly guarantees to woman this right. What if it does? Will Mr. R. reason thus with respect to slavery, because the Constitution of the United States guarantees the right of man to hold property in man, while the whole creation cries out against it? And will he, or your friend Holcomb, plead the 'moral' right, 'propricty' and fitness of the public action of woman? The A. S. Constitution inadvertently, probably, granted this right to her.

As the representative, and for the honor and dignity of her sex, Miss Kelley should have promptly and indignantly rejected the nonination placing her on the business committee with eleven men, in the A. S. Convention at New-York. This briefly is 'mine opinion.'

Rutland, July 30, 1840. Your correspondent, R. T. Robinson, seems to

occasion, to get a simple 'yes, or no,'out of me, before a court, greatly to his own annoyance and chagrin—it being manifest to all that I was under no obligation, under the circumstances, to confine myself to such an answer—exclaimed, on meeting me afterwards, 'You are the worst witness I ever examined before a court' I am not sure, however, that it was the intention of brother C, to confine me to 'yes, or no,' merely. Whether it was or not, it is time for me to be answering his questions, without further preliminaries. I reply, then,

1. 'The Old Testament scriptures' do not pretend or undertake to settle the question put by brother C, any more than they do the question of slavery. And it strikes me as being not a little extraordinary, that one of my brother's discernment and sound common sense—for he certainly is not narrowly limited in either—should not have found out his own lameness on this point, while searching for his proof, in support of his view, from the 'Old Testament scriptures.' What has he produced, from this source, to forbid the public action of females in works of philanthropy and religion? Why, a single passage, which forbids women, not to advocate the cause of Christianity and humanity, but to wear men's clothes' and which passage, in the same sentence, forbids men, too, not to advocate the cause of truth and righteousness, but to tear the clothes of women! Now, whether the passage be construed literally, or figuratively, the prohibition to the men on the one hand, is precisely as strong as to the women'n the other. Whatever it forbids to the one, it forbids to the other. So that, if it prove any thing it proves too much, and therefore, for my brother, purpose, it fails utterly,

I suppose, for myself, that the passage is to be construed literally—that it is simply, and only, just the prohibition which it purports to be—that it forbids, to the Jews, that the women should wear the upparel of the women. By what rule of interpretation my brother separates this command to the Jews from a score

The second of themselves?

RIGHTS OF WOMAN.

From the Vermont Telegraph.

'Rights of Women.'

BROTHER MURRAY:—I did not intend to say one word on the right of women to an equal participation with men in public action. But as your correspondents seem disposed to 'keep the ball rolling,' or rather I might say, to keep the ball rolling,' or rather I might say, to keep the top rehirring, as the question is one so obvious of reply, that even children and babes might be better employed than busying themselves with a subject so unimportant, and so needless of debate, I resolved I would also show 'mine opinion.' I enquire, and hepe you, or your correspondents will answer yes or no.

1. Do women derive their right, privilege or duty (call it which you please,) of public action, from the Old Testament Scriptures? Can you show me when and where any such right was recognized from Moses down to the close of the Jewish dispensation? I will cite you to a single passage only. 'The women shall not wear that which pertaineth unto a man, neither shall a man put on a wounan's garment.'—Deut. 22. 5. Is there any meaning in this, but that which is obvious and literal? Winto a man, neither shall a man put on a wounan's garment.'—Deut. 22. 5. Is there any meaning in this, but that which is obvious and literal? Winto a man, neither shall a man put on a wounan's garment.'—Deut. 22. 5. Is there any meaning in this, but that which is obvious and literal? Winto a man, neither shall a man put on a wounan's garment.'—Deut. 22. 5. Is there any meaning in this, but that which is obvious and literal? Winto a man, neither shall a man put on a wounan's garment.'—Deut. 22. 5. Is there any meaning in this, but that which is obvious and literal? Winto a man, neither shall a man put on a wounan's garment.'—Deut. 22. 5. Is there any meaning in this, but that which pertained the shall a man put on a wound the shall a man put on a I have given it as 'mine opinion,' that the Old

determent babes might be better employed than busying themselves with a subject so unimportant, and so, needless of debate, I recolved I would also show 'mine opinion.' I enquire, and hepe you, or your correspondents will answer yes or no.

1. Do women derive their right, privilege or duty (call it which you please), of public action, from the Old Testament Scriptures? Can you show me when and where any such right was recognized from Moses down to the close of the Jewish dispensation? I will cit you to a single passage only. 'The women shall not wear that which pertaineth unto a mount's garment'—Deut. 22. 5. Is there any meaning in this, but that which is obvious and literal? What is it? Or will you say that this law has also been 'abrogated?' I hold that not one of the laws given by Moses for the regulation of the Jewish law-giver before his mind, when he enquired, 'Doth not even nature itself teach you, that if a woman have long hair, it is a glory to her; for her hair is given her for a covering.'—I. Cor, xi. 14, 15. Comparing this with other scriptures of the Apostles, to numerous to mention, we find clearly taught the retiring and mobituraive sphere in which woman was fitted and destined, ever and forever to move.

2. Do females derive their right, privileger of day of public action from the scriptures of the Apostles, or in their ceptiles to the churches, is he duty of any any specific relies applicable to us. Take they of public action from the scriptures of the charders; for it is not permitted unto them to speak; but they are commanded to be under obedience, as also said the law. And if they will learn anything, let your women keep silence in the church'—I. Cor, xi. 34, 35. What! a shame for a woman to speak in the church, "I cor sile and the church, and the church and the church and the church and the church and ces which appear to have called forth such expressions from the Apostle—if they are equally applicable to all Christian women, under all circumstances, and throughout all time, and without modification of the language used, then not only am I in gross error on the subject, but every church with which I am acquainted, and with which my brother is in fellowship, is carrying on a gross practical violation of the rules laid down by the teacher. Your first work, then, my brother, in the case is, to go about setting right the churches with which you are in union, connection, and communion. Afterwards, you may with more semblance of propriety undertake the application of your now violated church rule, to moral and philanthropic societies.

3. If, instead of 'social state,' my brother had used the words reason and Christianity, my answer

Your correspondent, R. T. Robinson, seems to think that the successful issue of the warfare now waging with the moral darkness of this world, is identified with the elevation of woman to her 'appropriate sphere!' Has civilization, then, in its highest state of perfection, failed there to 'elevator' her? And has Christianity, instead of elevating her to, actually depressed and degraded five below her 'appropriate sphere?' And has no relief been found for her until the A. S. Society arose, and in their superior and superlative wisdom restored it to her? If the Constitution of that Society has raised her to a position which has been withheld from her by the will of God plainly revealed, and the suffrage of the civilized world, even in that case I say, let her use her new privilege until that instrument can be constitutionally amended.

Mr. Robinson insists much on the fact that the Constitution of the A. S. Society, solemnly guarantees the Constitution of the United States guarantees the right of man to hold property in man, while the whole creation cries out against it? And will he, or your friend Holcomb, plead the 'morral' right, 'propriety' and litness of the public action of woman? The A. S. Constitution and the 'morral' right, 'propriety' and litness of the public action of woman? The A. S. Constitution and the morral' right, 'propriety' and litness of the public action of woman? The A. S. Constitution and the morral' right, 'propriety' and litness of the public action of woman? The A. S. Constitution and the morral' right, 'propriety' and litness of the public action of woman? The A. S. Constitution and the morral right, and the propriety and litness of the public action of woman? The A. S. Constitution and the consideration placing her on the business committee with eleven men, irrefler and the propriety and litness of the public action of woman? The A. S. Constitution and the consideration placing her on the business committee with eleven men, irrefler in the proper place with the proper place with the pr

SELECTIONS.

From the Lowell Journal.

ncipation, by William E. Channing We have already published one notice of this lit-book. The remarks which follow are from the an of a highly esteemed correspondent:

the book. The remarks which follow are from the pen of a highly esteemed correspondent:

This tract, as the author says, 'grew almost insensibly out of the strong impressions received from recent accounts of the emancipated British Islands.' It contains copious extracts from the 'Pamiliar Letters' of Joseph J. Gurney to Henry Clay, in which the practicability of immediate emancipation is most satisfactorily and trimphantly proved, and the duty faithfully orged. We rejoice that this tract has been published, not only on account of its intrinsic excellence, but because we believe it will find its way into the hands, and we would fain hope to the hearts of many, who view every thing olse relating to this most interesting and important subject with abhorence or disguest. Coming, as it does, from a gentleman so distinguished for his literary attainments, as well as religious character, no one, however shy he may be of whatever smacks of abolition, need be afraid of compromising his taste or gentility by reading it. There is a vast amount of ignorance prevalent in relation to the subject of emancipation, even among men who are well instructed in other matters. The whole stock of information possessed by a large portion of the community, as to the working of emancipation in the British West Indies, has been derived from the Pro-slavery press, which has a strong interest in withholding the truth, and the whole truth from the American people. It is curious to see with what avidity every fact, supposed to militate against the theory of emancipation, is caught up and magnified, or distorted, to suit the views of the advocate of this most accursed system of slavery. But, thank God, the practicability of emancipation is established beyond cavil or denial. There stands the evidence before the civilized world, and none but the willfully blind can fail to see it, and in the light of its glorious truth to read the downfall of this monstrous fabric of guilt and blood.

ood. We admire the bold and manly, yet kind and We admire the bold and manly, yet kind and coarteous spirit with which Dr. Channing treats his subject. He does nor feel that he is treading on forbidden ground, or that there is any thing so sacred in southern slaverythat it may not be approached, and its enoraities rebuked. He does not yield to that popular, yet servile doctring, that slavery is no concern of ours, and that we have no right to discuss its dements; but, planting himself on the broad platform of humanity, he stands forth the advocate of the indicable rights of his fellow-man, in whatever clime, and under whatever government, and demands that those rights be respected.

Neither is the doctor ashaned of the odious name of abolitionist. It carries with it no terrors that on-

in whatever clime, and under whatever government, and demands that those rights be respected.

Neither is the doctor ashamed of the odious name of abolitionist. It carries with it no terrors that operate to seal his lips and fetter his tongue, that he should not use them in favor of the oppressed, and against the monstrous system of injustice and wrong, that enslaves and debases millions of our race. It is very fashionable, at this day, for people to excuse themselves from feeling any interest or sympathy in this good and glerious work, on account of what they call the extravagancies and errors of the abolitionists. But grant that these extravagancies and errors exist; they are far more excusable, and far more ereditable to the heart, than the sullen, frigid indifference that broods over the country, at the North as well as the South. A fever is more to be desired than a palsy, and more readily cures itself.

We should like to make copious extracts from this invaluable tract, did the limits to which we are confined permit, though it is no easy task to select from that which is all equally excellent. We cannot refirain, however, from quoting a single paragraph:

For myself, I do not think it worth my while to inquire into the merits of slavery in this or that region. It is enough for me to know, that one human being holds other human beings as his property, subject to his arbitrary and irresponsible will, and compels them to toll for his luxury and ease. I know enough of men to know what the workings of such a system on a large scale must be; and I hold my understanding insulted when men talk to me of its humanity. If there be one truth of history taught more plainly than any other, it is the tendency of human nature to abuse power. To protect ourselves against power, to keep this in perpetual cheek by dividing it among many hands, by limiting its duration, by defining its action with sharp lines, by watching it jediously, by holding it responsible for abuses, this is the grand sim and benefit of the social inst

Resolutions upon Slavery.

The following resolutions have been recently a opted by the Genesee Presbytery :

The following resolutions have been recently adopted by the Genesee Presbytery:

Whereas the General Assembly has referred the subject of slavery to the judicatories of the church to take such order thereon, as in their judgment will be judicious, and best adapted to remove the evil; and whereas the present state of the public mind on this subject calls for a distinct and firm assertion of the truth in the spirit of love; therefore Resolved, That we consider it as fully demonstrated by the light which is now before the world; especially by the result of West India emancipation, that the only way to elevate the colored race is to emancipate them, and give them mental and moral cultivation just as we do other heather; and that they may be emancipated with perfect safety, and with advantage to the community in which they reside, and therefore that it is the solemn duty of those who hold their brethren in bondage, to give them their liberty, as the only means of averting the indignation of a righteous God.

Resolved, That it is the duty of all church courts, and especially of the General Assembly, as well as of all individuals, to bear testimony against the sin of slavery, and continue to do so, until public opinion shall no longer slumber as it now does over an evil which is as much the curse of the nation as the opprobrium of the church.

Resolved, That we solemnly protest against the resolutions of the last General Assembly, requesting certain Presbyteries to reacind their resolutions excluding glaveholders from their pulpits and their communion, and that we will resist all attempts on the part of the General Assembly to influence the lower courts to tolerate slaveholders in the communion of the church.

Resolved, That we regard those in the church who justify or apologise for slavery, or hush the voice of those who are conscientiously opposed to it, as in a fearful degree responsible for the continuance of slavery, as they quiet the con-ciences of slaveholders and uphold them in their iniquity; and we therefore

By order of Presbytery,

M. N. MILES, Stated Clerk.

Portuguese State Trade. A late French paper say that the 200 slaves and young Arabs found on boar the ship taken by the Prevoyante, and carried int the island of Bourbon, were in a parfect state of an kedness and starvation, so that the magistrates of this land were forced to clothe as well as feed the The Arabs were free men, whom the Portuguese pirate had carried off by force, and reduced to slavery.

From the Vermont Telegraph. Anti-Slavery Meeting.

At a meeting of the Methodist Episcopal Church At a meeting of the Methodist Episcopal Church, holden at Brandon by previous notice, on the 25th day of February last, and address was delivered by Rev. A. C. Hand, setting forth the duty of the church in relation to the abolition of slavery. Whereupon the following resolutions were adopted without objection.

Whereas, The late General Conference at Baltimore declared by resolution that it was inexpedient and unjustifiable for any preachers to permit coforced persons to give testimony against white persons in any State where they are denied that privilege in courts of law:

more declared by resolution that it was inexpedient and onjustifiable for any preachers to permit colored persons to give testimony against white persons to in any State where they are desired that privilege in courts of law:

Therefore, Resolved, As members of the Methodist Episcopal Church, we do express our cordials and unqualified dissent from the above act of the General Conference, as we consider it a violation of the plainest principles of natural justice and of the word of God.

Whereas, southern annual Conferences have declared by resolution that slavery is not a moral evil, and the General Conference by refusing to take exceptions to these resolutions fully endorsed that sentiment:

Therefore, Resolved, That this refusal and consequent endorsement on the part of the General Conference is an alarming encoachment of pro-slavery influence, and directly contrary to the sentiments of the early Methodists as found in the minutes of the Conferences.

Resolved, That we consider the chattelizing of human beings in any or in all circumstances, a grievous wrong to the individuals thus degraded, a sin against the good order of society, and a virtual assumption of one of the prerogatives of heaven.

Resolved, That the anti-slavery onterprise, as now in efficient operation, is the remedy for the great evil of slavery, and that it becomes every philanthropist, patriot and Christian to unite in simultaneous and persevering effort for the rescue of oppressed and degraded humanity.

Resolved, That the time has fully come for the pulpit at the north to be closed against slaveholding professed ministers of the gospe.

Resolved, That the time has fully come for the pulpit at the north to be closed against slaveholding professed ministers of the gospe.

Resolved, That the time has fully come for the oppressed go free, they should he cut off from christian fellowship.

Resolved, That the religious press which enlists in pleading the cause of the oppressors, is unworthy of the confidence or support of a christian community.

of the condence or support of a corrasian community.

Resolved, That in our estimation, the house of God is a proper place and the Sabbath a proper time in which to plead the cause of the slave, Resolved, That the moral improvement and elevation of the colored population is a subject demanding the attention, and calling for the efforts of the friends of suffering humanity.

D, SANDERSON, Sec'ry.

Virginia and New-York.

The following instructive and startling compariso between Virginia and New-York is from a powerful speccii recently delivered in the Legislature of Kentucky by Thomas F. Marshall, Esq.

speech recently delivered in the Legislature of Kentucky by Thomas F. Marshall, Esq.

Let us compare Virginia with New-York, the only State which could challenge a comparison with her. In 1790, Virginia, with 70,000 square miles of territory and internal resources, such as I have described, contained a population of 748,308. New-York, upon a surface of 45,659 square miles, contained a population of 340,120. This statement exhibits in favor of Virginia a difference of 24,342 square miles of territory, and 408,188 in population, which is the double of New-York, and 68,000 more. In 1830, after a race of forty years, Virginia is found to contain 1,211,405 souls, and New-York 1,918,608, which exhibits a difference in favor of New-York of 707,203. The increase upon the part of Virginia will be perceived to be 463,197, starting from a basis more than double as large as that of New-York. The increase of New-York, upon a basis of 340,120, has been 1,578,588. This exhibits a positive difference in increase of 1,115,391, human beings. Virginia has increased in a ratio of 16 per cent, and New-York in that of five hundred and sixty six per cent. What the next census will show we cannot tell. The total amount of property in Virginia, under the assessment of 1838, was \$211,930,108 08 1-2. The aggregate valuation of real and personal property, in New-York, in 1839, was \$654,000,000 exhibiting an access in New-York over Virginia, ocapital, of \$142,069,492. Statesmen may differ about policy, or the means to be employed in the promotion of the public good; but surely they ought to be agreed as to what prosperity means. I think there can be no dispute that New-York is a greater, a richer, a more thriving, prosperous, and powerful State than Virginia. What has occasioned the difference? We have seen that, as to advantages merely physical, as to all the original elements of grandeur, wealth and power, Virginia was unsur-

state than Virginia. What has occasioned use difference? We have seen that, as to advantages merely physical, as to all the original elements of grandeur, wealth and power, Virginia was unsurpassed. Has a ceident or misfortune operated in this case? Has a despotic government bowed the spirit and cramped the efforts of Virginia? Has an observation of the spirit and cramped the efforts of Virginia? Has an observation of the spirit and cramped the efforts of Virginia? Has an observation of the spirit and cramped the efforts of virginia? Has an observation of pestilence? Over this fair land, a balmy atmosphere and purest skies smile health and cheerfulness. Healing fountains of mineral and medicinal waters burst from her mountains. The most delivations baths, the most salubrions springs tempt from every land the pilgrims of affliction and disease. With war she has nothing to do; against its dangers, it is horrors or its burdens, she has no provision to make. Her government and people are not charged with the care or expenses incident to defence. The broad shield of the Union is spread before her. The potent arm of that government which combines the strength and revenues of twenty-six States, and wields the whole for the protection of each, is she strength and revenues of twenty-six States, and wields the whole for the protection of each, is she strength and revenues of twenty-six States, and wields the whole for the protection of each, is she will be strength and revenues of twenty-six States, and wields the whole for the protection of each, is she will be strength and revenues of twenty-six States, and wields the whole for the protection of each, is she strength and revenues of twenty-six States, and wields the whole for the protection of each, is she will be strength and revenues of twenty-six States, and wields the whole for the protection of each, is she strength and revenues of twenty-six States, and wields the whole for the protection of each, is she will be strength and revenues of twenty-six States, and wie merely physical, as to all the original elements o

From the Lynn Record.

From the Lynn Record.

The Clergy,—their Powers—Sectism—Conservatism, and Pharisaical Spirat.

We spoke a few words recently on the power of the clergy. We have a few words more to add on that subject now, before passing to sectism. We repeat here that we have often in substance said, to prevent minunderstanding, that we are not opposed to on order of clergy. We are not opposed to the sacred office of the ministry, nor in favor of having it abolished. Nor do we condemn all ministers. On the contrary we are, as we always have been, in favor of the ministry and the ministers, such as are worthy of the name—such as honor religion—such as carry into practice the holy principles of their profession. Such there are, and many such we could name within our acquaintance, and among

P. Rogers, Concept;—William Wilbur, Dever;—
Leonard Chase, Mifford.

Vernour, John Bement, Woodsteck;—Rowland
T. Robinson, North Ferrisburg.

Mass-seisurers—Wine, E. Kimball Topafield;—
Monse Emery, West Newburg;—C.Whipple, Newburgport;—Isane Stearners, Manafield;—Luther Boutell,
Grodens—B. F. Newhall, Sengres; W. S. Wilder, Fitchburg;—J. T. Everett, Princeton;—J. Church, Springfield;—W. & S. B. Iyos, Salem;—Henry Hommord,
Dudley—Duniel G. Holmes, Lowell;—Josiah V. Marshall, Dorchester send sicinity;—Richard C. French,
Fall River;—Wm. Handerson, Hanoper;—Isan: A.s.
iin, Nantucki;—Elina Richards, Feynouth;—Edward
aris, Nor exter;—Wm. C. Stone, Waterform;—A.
Bearse, Centreville;—Israel Perkins, Lyna;—Elijah
Bird, Tamat m:—N. A. Bordem, New-Bedford—
[IT For a continuation of this list, see the last page,
last column.

AGENTS.

MAINE.—Jas.Clarke, Wayne; —Edward Southwirt, Auguste;—A. Soule, Bath.
New-Hampstree.—Davis Smith, Plymouth;—N. P. Rogers, Concord;—William Wilbur, Dover;—Lennard Chase, Wilford.

OLIVER JOHNSON, Printer. WHOLE NO. 533.

our dearest friends. But alss, the number comparatively are few! The great body of the clergy, it cannot and ought not to be concealed, are deplorably corrupt; worldly-minded, selfish, ambitions, avaricious, and—we will not say what else—it is not fit to be named. Too many of the secred order have said by their gross vertechness which has come to light, of what other sins they have been guilty.

The power and influence of the clergy over their churches, respectively, and the religious community, is something like that off the leaders of a political party, and they are quite us unprincipled in its use. They claim a sort of jurisdiction over the respective parishes, with the right of making rules and regulations for the government of the parishes of their own denominations. They assume the control of their respective houses of worship; that is, they not only claim the right of admitting or rejecting what ministers they please, on the asbath, but to say who may enter the pulpit, and for what purpose, on every day.

When any difficulty arises in the church, and a claurch meeting is called, often where the minister himself is more or leess interested, he preside, instead of having a chairman chosen for the occasion. He also acts as scribe or clerk, and thus suggests such mode of proceeding, pats such votes, and records them in such manner as he sees fit, and keeps the record in his own possession. He generally prepares the cread of his church, and is careful to insert in it his own particular belief.

They claim and exercise the right of saying who shall be ordained, by refusing to ordain, when they see fit; and of determining who has received a cell and who has not; and of silencing any minister who chances to enlarge his belief, or change some periectly satisfied with him. The larger bodies, or divisions of clergymen, the General Assemblies for instance, claim the power of culting off or execution of it; or of believing something different from themselves, although his people or charch are perfectly satisfied with

and mortified that they have indulged prejudices so unmanly, and so opposite to the spirit of the religion which they all profess to believe. The alarm which the Unionists excite is rung from one shepherd to another, till one general terror pervades the whole, and the flocks are hardly permitted to leave the fold for the necessaries of life.

Hence the mortal hatred of the clergy toward all the moral enterprises; but where these moral movements cannot be prevented, it is quite an object to confine them to the several denominations to which the members respectively belong. There must be a Baptist Anti-Slavery Society, snd a Methodist Anti-Slavery Society, see, &c., to prevent 'this heavenly union'. Even then, the lecturers who are employed, and who are sometimes laymen, carry terror into the clerical ranks, by sometimes gaining admittance into the meeting-houses and even pulpits, and thus with profane inps polluting the sanctuary; but more and oftener, by their eloquence and power of reasoning, throwing the poor parson into the back ground, and convincing his hearers, that he is not so great a man as they once thought him.

In the honest little town of Rowley, in that part

as they once thought him.

In the honest little town of Rowley, in that part of it now composing the thrifty and industrious town called Georgelown, father Braman found his flock and that of his Baptist neighbors inclined to unito in some of the moral enterprises of the day. For wherever there is a shoemaking village, independence as well as industry and moral, political and religious reform, is sure to prevail. This inclination to union troubled the venerable father exceedingly, and not less his Baptist neighbor, who both began to mark their straying ones, and to manifest their displeasure. But all this would not answer the purpose. The best of the two flocks loved each other as brethren, and were often found among the missing, till a final separation and union are about to take place in the form of a new religious society, where both can enjoy their freedom and rights of conscience, under a Teacher possessing congenial principles of liberty, independence and equal rights, and where religious pure and undefiled, already begins to flourish.

This is but one out of many cases. The numerous walls of partition between the various denominations of Christians, which have long been kept up by priesteraft, are tottering to their centre, and will soon crumble and fall, in spite of all the interested Demetrian crafts, which have been employed to keep them, standing. As intelligence becomes generally diffused, independence increases, members of churches, as well as of political parties, will break from the trammels in which they were formerly held bound.

This hatred of reform of all kinds, which peras they once thought him.

round.

This hatred of reform of all kinds, which per-This hatred of reform of all kinds, which pervades the clergy generally, has disgusted the better portion of the community, alienated the minds of religious persons of piety and independence from their attachment to the clergy, brought religion into disgrace, and rendered the latter unpopular. In the mean time, those clergymen who have virtue and independence enough to dissent from the brotherhood, and dare to entertain and avow such sentiments, as the voice of the brotherhood will [not] allow and protoct, while they are persecuted by the Scribes and Pharisees, among the clergy of this age and country, are welcomed by real Christians, and by intelligent men, and friends of virtue of all classes.

The logislature of Guadaloupe and Martinique, (French Islands.) is apposed to emancipation of the slaves of those Islands, but the Governor has told them that it will be done notes colons.—N. O. Adv.

The inhabitants of Lowell have instructed the Mayor and Aldermen to grant no licenses for the sale of intoxicating liquors for the year ensuing. The vote stood 830 to 365.

First Day. Governor Davis, by and with the advice and consent of the Council, has appointed Thursday, the 8th day of April, as a day of fasting, humiliation and prayer, in this Commonwealth.

seaming? Who is the negro slaveholder, that he may not hold up his head and boldly demand to be protected by law, in the full enjoyment of his lawfall of the property? That he should not demand of the law-maker, if there be any thing within the range of Sate legislation and State constitution which can better easure the peaceful and secure enjoyment of that property, that such better security should be provided? While there is no difficulty in getting faces throw around for better guardianship of every other sort of possession, at any hody's suggestion—is hile even our oyster-beds are protected by pechil laws from being plundered by men, white or back, who come from other States, and even from there counties of our own State, our slaves are left exposed to contamination and seduction, by thousaked of free negroes, who exist among us, who come from other States, and go into every bole and corner of the slave States, exciting them to theft, which, if followed by just punishment, leads to escape; the has and means of which, it is now well known, is aggreated and provided by free negroes—instigated sunctimes by the advocate of shoulting the state of the state o OR. ket ;—Wa-rwick ooklyn ;—S. c-Haven ; Hall, Ess blowed by just punishment, leads to escape; the chan and means of which, it is now well known, is segmented and provided by free negroes—instigated enterimes by the advocates of abolition, per fas cut by negro, or, by other devils incarnate. Who, we prest again, is this negro-slaveholder, that his that the contribute not so much as in the public treasure, nor more than he bear is to the public treasure, nor more than he bear is public burdens, he differs in this—that while bey are relieved from the obligation to think and position for any but themselves, their property being apply protected, he has on his mind the care and approximation of the comfort at approximation of the comfort and comparition, the relation or master and slave, whom a consciousness that he cannot dissolve, by cannel pation, the relation or master and slave, whom a moral certainty, und sxisting circumtance, but the subject of his mistaken philamthrow will pass from a condition of protection, comfort and comparative ease and happiness, into one of expanse, anxiety, depression, irregular demand for his above, with a constantly increasing indiaposition to regular exertion—into one of alternate plethers, and as Van Bar , Albany; arker, Pers es Marriell ing : J. B.
Grove : Je
nterprise :
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to wolly proved, that either the Legislature is marane of any public wish or sense of grievance in his matter, or that, from sheer indolence or publishmint, they are a fraid to take it in hand? So it once engrossing and enervating and abject is party sprit, and so debasing the gross love of popularly, that public men appear to be afraid of their own shadows. Not a step can they take without fast eating around and about them to see if there he at in the path some pit-fall dug by a political adversary; and generally, if the question be at all sat of the track of common legislation, such as hoghway, or goose-laws, or a divorce, they generally

laws, or goose-laws, or a divorce, they generally conclude it best to stand still, and not move at all

picious to ignorance and profligacy, who can won-er at vicious legislation, which above all things fosters depraity of morals! Who can wonder that the declaration of the Poet,

The post of honor is the private station,

F 1840. IAM BER

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ti-Slavery aystem is save mode sive mode ion. The the cause ion, raise some one he books, the hands abolition-tem every ct has he four about the use of late them four about or village, has been be induced and ruos-

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ANACS,

From the National Standard.

John A. Collins.

This indefatigable executive of the old Massachusetts Society, has given new organization a blow under the fifth rib in England, which has led to developements that will, we think, stagger the London Committee. We are glad to see it, and we commend friend Sturge to an attentive perusal of the 'vindication' put forth by the Iransferring committee. We are happy to see that 'vindication'. Its admissions need, of course, no proof. We are sorry to see the old, knowed sames of American Anti-Slavery compelled to be put in such a place, on such a charge. They have neted in a high-handed manner. They sold the Society's paper and property to keep the national 'Staff of Acomptishment' is the heroic hands of brother Leavitt, and to raise passage money to send and bar the doors of Freemsnow's Hall, in London, against the tisy form of Lucretia Mott.—They succeeded. They drove that mighty little woman into the gallery; and anno, Garrison, and Remord, and Adams, were by her excluded side,—the complete representation of the World's Asti-Slavery, and the world's enslaved and down-troddes; and had the 'Conference' held another week, O'Connell and Thompson and Bowring and Ashurst would have been up there with them. They would have left friends Colver, Scoble and Hoby to monopolize the honors below, along with the royal, masonic high-nesses who hung in gorgeous picture on the walls. They have got the Emascipator secured to brother Leavitt, too, but it will prove a barres scoptre in his grasp. The facts will out and go to Europe, and complete what the gallery position begun.

We are sorry Collias went to that Committee for funds or countenance; and sorry, too, that he thought it worth while to do any thing like concealing his voyage from the knowledge of new organization. They had no business to know it, and would be sure to send on their mischievous interposition to baffle or delay him of that prove a fact to deneal it from them. The very fact of withholding knowledge of his departure John A. Collins

g else could have done it. This comes, to be, with an ill grace from that quarter. They cancomplain that Cellins had to go by New-York agiand; to get there before their benignant internec could poison the minds of the English pubgainst him. Still, he ought, we think, to have equicity aboard the Boston steamer, and let the my see him sail, and then do their worst. He credentials to all that is ami-slavery in Britain, not which friend Colver's scrapkic epistles could I nothing. To the anti-slavery of Britain, alone, should have gone, and have let the gold of the don Committee gone with the 20,000,000 sterling, compensate the slaveholder. The anti-slavery see don't want it. It can say to it, as the apostle to Simon, who wanted to purchase with money. cause don't want it. It can say to it, as the apostle said to Simon, who wanted to purchase with money gifts that had no eartily price. Old organised antislavery uses no worldly wisdom—takes no worldly procaution. It leaves all this to the other side. Brother Collins should have thrown himself upon God and knowing what new organization would do to defeat him of his expedition, gone confidently on ove the sea, and there stood still and seen what Go would have done to turn their counsels into foolieness, and return their infaulty upon their own nature. would have done to turn their counsels into foolish-ness, and return their iniquity upon their own pates. Poor feverish men! Oh, that they would lay aside their wicked sectarianism, and their politics and pride, and work humbly in the cause of truth and righteousness. Politics and priest-tics are the infest-ing, besetting vermin of the land. They are both the enemies of human liberty. They are the bane of our cause. We are compelled, as abolitionists, to denounce them as the incorrigible enemies of the anti-slavery enterprise. The prevalence of this cn-

of our cause. We are compelled, as abolitionists, to denounce them as the incorrigible enemies of the anti-slavery enterprise. The prevalence of this enterprise will involve their discredit and shame.

The vindication is drawn in brother Birney's best style of attorneyism. It is as good a defence as a plea in abatement, or a demurrer. It is like a demurrer in that it virtually admits the facts. The British people will not be gratified with such a plea from their American and Foreign friends. It will be 'affecting' to them, as Rev. Nathaniel Colver says of the 'infidel Convention,' to see what a defence their grand friends put in. It is a sort of general issue, which amounts to a plea of guilty. Whether brother Collins brings home gold or not, we care personally, very little. For the sake of our dear friends beyond the water, we wish them opportunity to contribute. All they give to any purpose must be spenthere. They can do nothing, comparatively, there. Parliament, and Crown, and Lords, Spiritual and Temporal, stand in the way of the results of reform. All ends in the smoke of an act of 'Parliament, which performs to the ear and cheats the heart. Parliament can always mock the people with a reformatory enactment, which leaves them where it found them. They pacify the people as Columbus did his crew when the compass failed to point them to the pale of Reform's enginery. Our transatlantic friends are with us, and the field is one. The ocean connects, instead of dividing us. We agitate here for the whole. It is their field as well as ours; and what they contribute of money or talent is not foreign aid.'—We hope they will contribute George. for the whole. It is their field as well as ours; and what they contribute of money or talent is not 'foreign aid.'—We hope they will contribute George Thompson next aumner, and were it not for politics, they might send us O'Connell. We will be content with George Thompson as a contribution to the funds of the old Society. Perhaps Collins may bring him along. We should like to hear the cry of his landing on the shores of Boston.

From the Herald of Freedom. Excommunication.

Excommunication.

The time has been, when excision from the nominal church was equal to sentence of death—not of the body only, but the soul. It was the king of terrors—and like death it reached all alike, from the throne to the beggar on the dunghill. Over all the miserable 'christian' world, superstition and idolatry had enthroned a bloody Popery, whose sceptre of gloom shed woe on all the nations—and with dreadful 'fear perplexed' the cowering 'monarche.' But that time has passed away, and men now marvel that it ever existed. The power to kill the body has passed away, but to 'destroy both soul and body in hell,' the ecclesiastical principalities still claim the prerogative. And the ungodly world, and the vassal religious profession which conforms to it.

body in hell, the ecclesiastical principalities still claim the preregative. And the ungodly world, and the vassal religious profession which conforms to it, acknowledge the claim, and bow before it. Nominal Popery is down in New-England. Protestantism has succeeded to its supremacy. It burns down the convent of the powerless Catholic. And, it would burn the heretic as it does the convent, but for the democratic tendency and characteristics of the times. But though it does not burn and put to the rack, it persecutes and defames, and fixes the reproach of publican-and-heathen-ism on its incorrigible offenders. But it can't kill the body. Perhaps abolitionists have occasion to be thankful for that. We trust, however, there are many smong them who would be faithful to incur its displeasure even on pain of stake and gibbet.

But the nominal church will lose all her power. She is growing vile in the eyes of-all the people. The openly ungodly see her corruptions, and rejoice,—though they are glad to use her penal-influence in crushing reform and Christiagity. They despise her pretensions to sanctity. They see war, slavery, intemperance, licentiousness, mammon and all worldly-mindedness, entirely at home in her foul bosom. She is become before their eyes, the 'hold of every foul spirit, and the cage of every unclean and hateful bird.' She professes to be a 'house of prayer,' but the world behold her 'a den of thieves.' We denounce her as such, and come out-from her, and bid defiance to her rotten impotency. She is the enemy of Christ, and the saviour can have but little regard for her Protestant and Catholic distinctions. She has no more faith in Him, as a mass, or of that 'charity' which surpasses 'faith and hope,' than an army, or a navy, or a seet of government. She loves the Court house, and the Sinte house, as well as she dees either of them. A few short years will make all this palpable to all eyes, and make it 'public opinion.' Her clergy are the heatings as excessors of Roum-

the muster-field as well as she does either of them. A few short years will make all this palpable to all eyes, and make it 'public opinion.' Her clergy are the legitimate successors of Rome and Babylon—varying only in outer circumstances and fashion. They are a many-headed Pope, and they will miserably perish in the light of the coming millenium. But we have little space to record our solemn convictions of her here. We mean to speak out more faithfully of her, from time to time, than we have done. We have wielded, hitherto, only defensive weapons against her, as the haughty persecutor of the anti-slavery cause. We draw henceforth, the sword of assault, and mean, by the help of God, to press home upon her as Christian did upon Apollyon in Pilgrim's Progress. She is the grand enemy and barrier in the way of anti-slavery, and it is our professed duty to assail her in her very camp.

He would have them to speak and to act up to the dictates of their conscience, as he would have all others. He would break the bandages which bound them, and set them free.—To this extent, and this extent only, was he an abolitionist.

Whilst sitering these sentiments, his countenance wore a playful smile, but suddenly it assumed a sterner cart, as with increased energy of manner and voice, he inquired:—'But bow could a Virginian, who sees in everything around him, the reministences of his youth, be an abolitionist? How could a Virginian, born and bred on the lower James River, Born in a honse noted for some memorable incidents in our Revolutionary struggle, he an abolitionist?' How could a Virginian, whose sires received many distinguished tokens of confidence and esteem at the hands of this virtuous old Commonwealth, be an abolitionist? How could a Virginian be called an abolitionist? How could a Virginian be called an abolitionist? Could such a Virginian be called an abolitionist by another Virginian, and that other a true-hearted Virginian, and sound to the core? The thing was impossible. The boson could not be free from taint that barbored such a suspicion.

He said he had not given pledges and promises before the election, because such a precedent was calculated to do mischief, and to confer the Presidency upon men of promises, instead of men of performances. But now that he was no more a candidate for the suffrages of the people, and could not be affected by their votes, he had no hesitation in declaring, what had ever been his feelings, his steadfast dovition to the rights and interests of his native State. In this connection, he adverted to the heavy dobt of gratitude which had been imposed upon him by the generous support which he had received from his adopted State, (Ohio) the young giant, Indiana, and noble Kentucky, which had honored him with her citizenship, although he had nover lived within her borders. But all this did not efface from his mind what was due to his venerated mother.

He alluded t

expect den it is do ever become one.

When the General concluded, he was urged to 'go on,' but he begged to be excused, helieving he could better promote the wishes of his friends by 'going on,' this day two weeks, with the principles he had

The address throughout commanded profound si-lence, and has elicited commendations, both for its substance and taste, from all who heard it.

The Africans of the Amistad

Supreme Court. of the U. States. On Tuesday last, Mr. Justice Story delivered the opinion of this Court, affirming the decree of the Circuit Court of the U. States for the District of Connecticut, in the

last, Mr. Justice Story delivered the opinion of this Court, affirming the decree of the Circuit Court of the U. States for the District of Connecticut, in the cause of the United States vs. the schooner Amistad, &c., except that part ordering the negroes to be delivered to the President to be transported, and reversing that part, and remanding the cause to the said Gircuit Court, with directions to dismiss the said negroes from the cautody of the Court, and that they be discharged from the suit, and go thereof quit without delay.

The editor of the New-York Commercial Advertiser has the following remarks upon the above, which every true friend of liberty and the rights of man will heartily subscribe to.

The Apricans of the Amistad. The decision of the highest tribunal in our country—that which summons to its bar not individuals merely, or corporations, but whole States, even in their sovereignty, and whose judgment there is no power in the land to set aside and resist—bestowing life and liberty upon the unfortunate Africans in whose history and fate so lively an interest has been felt for nearly two years, will be hailed with honest and generous delight, not only among us of the North, but as we believe by good men every where. That life and liberty is restored to them will be a subject of rejoicing, we trust, to the kincly hearts that beat under a Southern sun as well as to those which have been taught from childhood to wish that there was no such thing as slavery.

And there seems almost a providential arrangoment of the time at which their return to their homes and families is decreed. At the moment when the way to Africa is declared open before them, we receive intelligence from Africa that the greatest and most notorious slaving establishments on the Western coast have been broken up; one of these, if we remember right, being the very den through which they were passed to the baracoons of Havans. If Blanco and Canot have been effectually and forever driven from their detestable trade, we may hope and bel

lowed by a second capture and a second voyage to the slave establishments of Caba.

What they may do to benefit and enlighten their countrymen—what ability they may possess to introduce among them the knowledge of civilized men, or to guide them into the way of acquiring a portion of that knowledge—we cannot undertake to say. But it is a great and glorious triumph for humanity to know that their freedom is achieved—that they are restored to the possession of the rights which belong to then as men—that they will again embrace their wives and children—and that the universal law of the Creator has been vindicated, in its conflict with the unjust and partial law of man's devising, which would set up power as the argument of right.

LETTER FROM MR. ADAMS. The following is an extract of a letter from the Hon. John Quincy Adams to the committee in New-York who have acted on behalf of the Africans of the Amistad.

WASHINGTON, March 9, 1841. THE CAPTIVES ARE FREE.

The part of the decree of the District Court which placed them at the disposal of the United States to be sent to Africa, is REVERSED. They are to be discharged from the custody of the Marshal—

The rest of the decision of the Courts below, is

irmed.
'Not unto us—not unto us, &c.'
J. Q. ADAMS.

A Slaveholding Baptist Association.

The Alabama Baptist Association holds a minister of the gospel as a slave. Elder John Peck, agent of the American Baptist Home Mission Society, is now in the South, and writes from Monigomery, Alabama, to the New York Baptist Register, as fol-'I saw in this place a ministering brother belong-

'I saw in this place a ministering brether belonging to the Montgomery church—Cazur Blackmoor, who is owned by the Alsbama Association, and is appointed by them a missionary to the colored people, under the direction of three trustees and preachers, within the bounds of the Association, and elsewhere, at their discretion. Bro. Crane informed me that he has been very successful in his labors, and preaches with great acceptance to both white and colored brethren. He baptized last year on his mission, one hundred and ten persons of his own color. As a man, a Christian, and a minister of the gospel, his character is irreproachable. He preached on Lord's day in the afterneon in the same pulpit that I occupied in the morning?

which rises man above the lower animals, as protibited by al' the principles, precepts, injunctions
and examples of Christaniny; and we will never
refrain from our utmost efforts to bring indignation
and contempt upon the heads of its authors. We
do not expect to reform all mankind, and freely admit that we need it in common with many others.
But if we can induce one to think worse of legal
cruelty, we shall have the consoling reflection of
accomplishing some good; and it all other presses
will do likewise, the word will be wiser and better.

The possibility of the consoling reflection of
accomplishing some good; and it all other presses
will do likewise, the word will be wiser and better.

The possibility of the consoling reflection of
accomplishing some fifteed. The other was remitted upon the representation of a physician, who
stated that the sufferer was too much exhausted by
the two first, to survive the third; and he was accordingly killed by hanging, after having been almost beaten to death only like it? Our readers may
imagine up severity of the two fingellations, when
they brought the patient too near to death's door to
render a bird supportable! But why were all these
punishments inflicted? Why did not the sectioned
of death supersede all other punishments, as it would
in this State? We suppose that the punishment of
theft in South Carolina, is whipping, and that of
forgery, hanging, and that of
forgery, hanging, and that of
for the remission of a punishment for one crime,
when the criminal is under sentence to the extremity of human penalties for a higher crime. And
what is proved by this severity of criminal law?
We snawer, a gross neglect of the rights of humanity in punishing crimes against property?

We snawer, a gross neglect of the rights of humanity of human suffering, could not be satisfied with fees
than the full measure of torments which the laws, by
any construction, could authorize, this kunante
and considerate court sentenced a human being
to the court of the suffering th

The gentry of South Carolina, the landed interest, have always controlled the legislation of the State, and like all aristocracies, nor tenscious of their rights and especially of their powers, and not very scrupulous about the rights of others. All such aristocracies are cruel, and those of English growth the especially so; for the habit of feeling and exhibiting superiority over others, indeeds contempt for their rights and feelings, and leads to severity in the criminal code. Aristocrats always legislate against those under them, and not against each other; for they instinctively take for granted that few of their own order will suffer under their own laws. Hence they are not scrupulous about severity.

Mob at Cleveland.

The following paragraphs from the Cleveland Herald, relate the facts of another occurrence, of a similar character to these at Dayton. Should this state of things continue, and in sur-

Should this state of things continue, and in sur-rections happen, the demagogues who, in the Legis-lature as well as out of it, have been engaged in the humane business of denouncing the harmless ne-groes, and ridiculing those who sympathise with them, must bear the responsibility. They are the real cause of whatever ill feeling there is on the subject.

On Saturday evening last, a gang of rowdies made a systematic and outrageous attack upon a house situated upon an alley in the city, in which resides a mulatto man who is said to have a white woman for a wife. The doors were forced, the windows demolished, and the gang filled the fiouse. A hucket of water was thrown upon the head of the white woman, a shovel full of live coals was thrown upon the head of the colored woman, and she was knocked down with the shovel. The man of the house was then caught, and every thing tangible was used by the mob in beating the poor fellow. Pots and kettles, spiders, pails, table, shovels and tongs, and all the furniture of the house was thrown at him, until he was left for dead. The white woman was then forced from the house, and after being knocked down, was left in the alley. At this juncture, the mayor and other officers arrived and put a stop to further violence. Every thing which could be broken, in and about the house, was demolished. 'On Saturday evening last, a gang of rowdie

molished.'

Three of the villains were taken up and punish ed; but the Herald says that mobs are of almos mightly occurrence! It also states, that the mol was organized at, and moved from a groggery!—Cincinnati Chronicle.

Gov. Lincoln has been appointed Collector of Bo

rea lives closer of the product from South
Mile I vould go as far as government to bright
that war is it inseculated closer I shill it important
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the rought it on; the reasons of its are prepared reasonal
and cold insurious, in order that we may be able to
adopt such measures as will manne place at the
edit deflective in one particular; and before I take
my seart, I instead to offer an amendment which, in
Thir war has become a subject of deep interest
to the people of the nation. I than continued to oceapy the stronion of the government and the efforts
and sodders have falles victions to the original texthan all sold in the search of the stronion of the contest. The attention of one proper has often
to the hoalite tribe with whom we have been cotending. Near scale and in the search of the stronion of the original textherapy that the search of the stronion of the search of the search of the stronion of the contest. The stronion of the search of the stronion of the contest of the search of the search of the stronion of the contest of the search of the s

igrate, Gen. Thompson says:

'The principal causes which operate to cherish this feeling hostile to emigration are, first, the fear this feeling hostile to emigration are, first, the fear that their reunion with the Creeks, which will sub-ject them to the government and control of the Creek national council, will be a surrender of a large negro property now held by those people, to the Creeks as an antagonist claimant.

Thus, sir, we have official intelligence principal cause of the war, was the fear of losing this 'negro property.' And we are led to inquire into the history of theas conflicting claims to the 'negro property' between the Creeks and Semi-

noles.

In the letter above quoted, General The speaking further on the subject, says:

'The Creek claim to negroes now in the posses-sion of the Seminole Indians, which is supposed to be the first cause of hostility to the emigration of the lat-ter tribe, grows out of the treaty of 1821 between the United States and the former.'

We have now traced the original and principal cause of this war, as given by the Indian agent, to the treaty of Indian Spring, made on the 8th January, 1821. This is the official report of an accredited officer of government who had long mingled in the councils of the Indians, and who was most familiar with their views, and whose word, I¹ presume, was never doubted. I will now ask the attention of the committee for a moment, while I relate some of the historical facts that brought about this treaty of 1891.

We are all aware that Indians frequently come

the historical facts that brought about this treaty of 1821.

We are all aware that Indians frequently commit trespasses upon the property of their white neighbors. In 1802, Congress passed a law by which the people of Georgia received pay for all such trespasses committed subsequently by the Creek Indians, From the public treasure, and the amount thus paid was retained from the annuities or other moneys due the Indians. By the treaty of 1821, an attempt was made to obtain for the people of Georgia, pay for slaves who had left their masters and taken up their residence with the Indians prior to 1802, and an agreement was obtained from them, consenting that the U. S. should pay to the people of Georgia the amount found due them for such losses prior to 1802, and retain the amount thus paid, out of the money due the Indians for the lands sold to the United States; provided the sum should not exceed \$250,000. The indemnity sought for the slaveholders of Georgia by this treaty was for losses sustained twenty years prior to the treaty, and extending back an indefinite period.

Under this treaty, the Creek Indians were compelled to pay for slaves that had left their masters forty or fifty years prior to the date of the treaty. Nor were they compelled merely to pay for slaves that lived or lad taken up their residence with the Indians; but they were charged with the value of the slave when shown to have left his master, without proof that he was with the Indians, or had any existence in their country. I speak upon the authority of Mr. Wirt, late Attorney General, as expressed in Executive doc. No. 128, first session 20th Congress. Nor were these abuses unaccompanied with others of equally flagrant character. Mr. Wirt, in the same communication, assures the President that the price allowed for a slave was two or three times their real yalue, together with other property taken or destroyed by the Seminoles prior to 1802, it was found that the whole amounted to but \$101,000. leaving in the hands of government \$149,000 be

the South.

I would not use those distinctions of North and South, could I avoid them. Yet I think no apology is due from me on this point, as I have constantly heard them used, and repeated, and reiterated by gentlemen from a certain portion of the Union, during the three years I have had a seat in this Hall.

(To be continued.)

ORGANIZATION OF THE NEW SENATE.

Washington, Thursday, March 4.
The Senate convened in pursuance of notice from the President of the United States.
Mr. Kino, of Alabama, Paving been sworn in upon his appearing upon re-election to a new term, was then elected President pro tem. of the Senate.

sate. Several other of the old members of the Senate were sworn in upon re-election, as were also the new ones, a list of whom we have heretofore published.

The Vice-President having taken the oath of office, and assumed his place as President of the Senate, delivered a very appropriate address.

APPOINTMENTS BY THE PRESIDENT.

By and with the advice and consent of the S

Daniel Webster, of Massachusetts, to be Secre-ary of State.

Thomas Ewing, of Ohio, to be Secretary of the Treasury.

John Bell, of Tennessee, to be Secretary of

War.

George E. Badger, of N. Carolina, to be Secreta-ry of the Navy.

John J. Crittenden, of Kentucky, to be Attorney

ry of the Navy.

John J. Crittenden, of Kentucky, to be Attorney General.

Erancis Granger, of New-York, to be Postmaster. General.

March 9th.—In a highly excited discussion between Mr. Clay and Mr. King of Ala. upon a motion to dismiss Messrs. Blair and Rives as printers to the Senate, Mr. King used severo language towards Mr. C. who replied that the allegations of Mr. K. were 'false, untrue, and cowardly'. After the adjournment, Dr. Linn of Missouri, handed Mr. Clay a challenge from Mr. King, which Mr. Clay accepted. Mr. Clay and Mr. Linn left the Senate chamber together.

Some persons immediately interposed, to prevent the contemplated duel; and Messrs King, Linn, and Clay, were forthwith arrested, brought before the Magistrates, and bound over in the sum of \$5000 each, to keep the peace.

Presbytery of Bath-Slavery.

Messas: Entrons—The Presbytery of Bath, having received a communication from the Presbytery of Ripley, Ohio, on the subject of slavery, adopted the following reply, which I am directed to transmit to you for publication.

To the Presbylery of Ripley, Ohio:

DEAR BRETHER—We cheerfully comply with
the request in your communication in reference to

slavery.

We agree with you that slavery has been a prominent means of dividing the church, and that wought to be on our guard, lest we take part with op-

ought to be on our guard, lest we take pair win oppressors.

We regard slaveholding as one of the grossest violations of the law of God, and in our ecclesiastical relations would treat slaveholders as we do other gross offenders. We hold not only that we ought to withdraw our communion from slaveholders after faithful admonition, in case they do not repent but that in given cases it may be the duty of churches and Presbyteries to exclude them at once from Christian fellowship.

B. FOSTER PRATT, Stated Clerk.

B. FOSTER PRATT, Stated Clerk.

COMMUNICATIONS

Progress of the Cause.

Oxfore, March 15th, 1811. BROTHER GARRISON:

BROTHER GARRISON:
You are, perhaps, owere that the people of town have been made, by our new organ friends, objects of their special care, during teighteen months. Of course, you will under that we are but partially abolitionized. Perhaps are not as tractable as some communities; for withstanding we have stood in the full, blazing new organization, and under the dim and 'un light' of their revolving satellites, we had mu light of their revolving satellites, we had have the friends of the slave, therefore, concluded the to the friends of the slave, therefore, concluded the to to to in a little of the genial and revising of anti-slavery, to enliven a soil rendered ductive by the frigid influences of political she ism.

best to let in a little of the genial and revives het of anti-shavery, to enliven a soil rendered unpeductive by the frigid influences of political abolitics.

Accordingly, that faithful and tried friend of is slave, Dr. Hudson, was invited to lecture us us the subject of slavery. The Dr. appears to be a skilful practitioner, and his prescriptions are faith new organization and pro-slavery; throwing the into terrible contortions and spassus, like the sein of a galvanic battery upon the dead body.

The Dr. was accompanied by a colored broke who had groaned in the prison-house of slavery, at well understood the beauties of the 'peculiar isstion.' The meetings were peculiarly interesting and well attended, notwithstanding the traveling was very unfavorable.

Dr. Hudson's lectures were of high charace sound, logical, and convincing; and had a poverfue effect upon the audience. The marrative of our case of the beauties of the charace sound, logical, and convincing; and had a poverfuence of the convincing in the convincing and excess much sympathy in behalf of his brothren in chian No one, unslave-hardened, could listen to it, via out feeling his whole soul moved with indignatia against the soul-killing institution of slavery, at grief and pity for its poor crusned, instruted victual agrief and pity for its poor crusned, instruted victual agrief and pity for its poor crusned, instruted victual agrief and pity for its poor crusned, instruted victual agrief and pity for its poor crusned, instruted victual agrief and pity for its poor crusned, instruted victual agrief and pity for its poor crusned, instruted victual agrief and pity for its poor crusned, instruted victual agrief and pity for its poor crusned, instruted victual agrief and pity for its poor crusned, instruted victual agrief and pity for its poor crusned, instruted victual agrief and pity for its poor crusned, instruted victual agrief and pity for its poor crusned, instruted victual agrief and pity for its poor crusned, instruted victual agrief and pity for

banner ladies may chant its requiem over its solitant tomb.

We have but to press on, be active in duty, fin

We have out to press on, be active in duty, as, in faith, fervent in prayer, laboring to pour the falblaze of truth upon the people, and the work salbe consumnated, the great citadel of slavery detroyed, and the banners of freedom float triumphaz over its demolished battlements.

Yours for freedom,

JOHN O. BURLEIGH.

JOHN O. BURLEIGH.

the gestion of the control of the co

Pro-Slavery Spirit of Intolerance. To the Editor of the Liberator:

Pro-Slavery Spirit of Intolerance.

To the Editor of the Librator:

Sin—The abolitionists of Dorchester, having that the persons to whom is the persons to whom is affairs were entrusted, to have a lecture in sal Hall on the subject of slavery, engaged the lecture. George Bradden and the subject of slavery, engaged the lecture of the same. But after this arrangment, an excitement was got up among the properture of the same. But after this arrangment, an excitement was got up among the properture of the said Hall, and a majority of them took to business of the Directors out of their hands, and fused to let it be used for the purpose above-means ed; although the town granted the site of Lands said Hall to be built upon, in an eligible situans with the understanding that it was to accompose the inhabitants of the town with a suitable place lectures, free discussion, and such like purposes, it paying a fixed price for the use of it. Therefore, the friends of free discussion and human rights we under the necessity of resorting to the Town like which has never been refused for such purpose. Nevertheless, there was a respectable meeting. Its Selectmen of the town were there, ladies and getomen of high respectability were there, and the which sassembly seemed to listen with great attention to be the doctrines and principles of abolitionists, and evidence of their utility, as set forth in the lecture where the sum of high respectability, as set forth in the lecture where the proposation.

Truly, we had a good meeting. It is believe that the people were generally well satisfied, on the and on a former occasion, that our principles at right, and worth attending to. It seems evident the more we are persectued and obstructed, wis engaged in the cause of humanity, the faster its vances, which ought to encourage us to persess in the great work before us with renewed zeal.

P. S. The lecture by Mr. Bradburn was on Service and the sum of the

P. S. The lecture by Mr. Bradburn was on Suday evening last, February 28th. Dorchester, March 2d, 1841.

Abolitionism not hostile to Revivals.

It has been repeatedly asserted that anti-sirely action in churches is hostile to religious feeling in the conversion of man. Strange indeed, if we so. The Rev. A. Bronson, Pastor of the Bapta church, at Fall River, Massachusetts, in a letter a friend, says:

"The Baptist church, at Fall River, resolved seafive years since, that they could not, with a gaz conscience, tolerate the sin of slavery, by comening at the Lord's table with a slaveholder—ner vite a slaveholding minister into their pulpit, her ing him to be such. I know not of one member a six hundred who would object to this resolution. And yet the Lord in His mercy has bless this church abundantly. She now embodies me more wealth, four times the moral power to do god and nearly three times the number of members, he she did when that resolution was adopted. I have been adventually a greater number than has been added any other church in New-England in the sattime. And yet in the midst of powerful remains we have been abolitionists, and have not forgun to pray (when our hearts have been warmed via the love of God to pray for any thing) for the san I do not say these things boastingly, God ferbind, if possible, to remove this unfounded objects against anti-elavery efforts. The Baptist church, at Fall River, resolve

An Anecdote. A friend of ours has just be turned from Kentucky, and brought with him a law of superior extra eigers (500) worth \$10, asi, beautiful walking came, both which are a present by an emancipated slave to his old master siding at present in this vicinity, and are designed a token of gratitude for the liberty he now eight. The colored man said he always liked to seek it old master something from time to time, as lead opportunity, to show him that he had not forgons his former kindness.

We can hardly say whether this is more creditally to the former master or the emancipated slave. To fact will show at least how much danger they former they are they are connected with emancipation. Pilisburgh Wessel.

to the former master or the emancipated slave. I fact will show at least how much danger these connected with emancipation.—Pilisburgh Wind

The Court-House at Exeter was burnt on feat morning, March 15th, at about 3 o'clock. The Court House was occupied for the Exhibition of the Castron, we understand, was consumed with the building the purpose of the court of the

FRIDAY MORNING, MARCH 19, 1841.

the first Eastern Railroad Company, for A Bil being before the House, a few days si wharves, Mr. Bradhurn, of Nantucke of himself of the occasion to rebuke those pro he for their invidious and unjust treatment lord persons travelling on that road. Mr. Bradburn said he had over done all in his

member of the Legislature, to promote the in the various railroads in the Comm should rote against the Bill now before the eartily in favor of railroads, and sincerely ne, heartily in layer or railroads, and sincerely ages of promoting their prosperity, as he was the woold tell the Hodse why. The proprietor he Eastern railroad, he was told, made an odious an anjust distinction, in their treatment of pas account of mere differences of complex (A laugh-for the House seemed utterly un (A laugh in the credit of the State; a credit, in part, by the credit of the State; a credit, saich was consisted by the labor and capital of the slich was consisted by the labor and capital of the slired, in common with those of the uncolored, citi of the Commonwealth. Yet the former, though ality owners, to a certain extent, of the Road re treated by those proprietors as though they and within the pale of humanity. It was, there , that he could not, and would not, give his vote to that he could not, and would not, give his vot.
confer may additional advantages upon that Corpo
ise, which, by its unjust treatment of a portion o
chizens, has rendered itself utterly unworthy
conf of additional favors, but of those which i

at only of additional Livers, but of those which it al neared, from the Legislature.

M. Rogers, of Salem, remarked, that the gentleman from Nantucket, labored under a mistake. Colsard pope, he said, were treated as well as others are poperators of the Eastern railroad. They the proprietors of the proprietors as any femished with as good accommodations as any see Granden with as good accommodations as an book separate cars were assigned them. Mr. B. rejuined, that he would be glad to listen

Mr. B. rejuined, that he would be glad to listen to sthing calculated to justify the conduct of the pro-one of the Bastern railroad. But the remarks of one to red the properties of the ob-sion. What right had the proprietors of that railito compel persons of color to occupy separate

Sometime since, he was told, a well educated. plented, and gentlemanly person, a minister of the on that road, was seized by a ruffianly condector, and thrust out of the car, as though he wer dog, merely because his skin was somewhat dark hough not much darker either than that of some pers of this House. He thanked heaven, tha sech conduct was not now sanctioned by the proprie nen consider was not now sanctioned by the propri-loss of any other railroad in this Commonwealth, was anworthy of human beings. And it was a man estation of one of the basest of all imaginable forms of hypocrisy. Slaveholders might come among us presence of the latter in our railroad cars, our stage othes, and steamboat cabins. But when a free cit on of Massachusetts, having a colored skin, dares see into one of these vehicles, which slaves may oc upy without offence, why, our nobility turn up thei nees, and talk of odor! While the colored man is saire, our most delicate aristocrats can sit beside him in any of our public conveyances; but make him freeman, and, pak, they cannot sit within three miles of him! Out upon such arrant hypocrisy, and upon all who sunction it. Instead of voting to grant ferther favors to the proprietors of the Eastern rail-rad, he would, if he could, take from them then harter, and send the whole concern to perdition. Judging these proprietors by their treatment of ne grees, he should deem them a set of impersonations

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R. C. on Sun-

of the livens.
A Virginian, who was in the House, when Mr. B mase the above remarks, said to a member, that they were well deserved, and laughed at the affected speamishness of our people in relation to riding, in our public conveyances, with colored persons, on whom, by our constitution and laws, we ferred the same rights and privileges that are secured

Hon. Daniel P. King.

Few among our distinguished men have giver decisive proofs of being thoroughly imbued with the spirit of republicanisms, as have been given by this entleman, who has, for several years, presided, with nuch dignity and excellence of judgment, over the beliberations of the Senate of Massachusetts. 'To Mr ling, the friends of human rights are under deep and seculiar obligations. Many of them, probably, are et aware how much they owe him. It is fitting they

hoold be told of two facts.

The last Legislature, it will be recollected, posses series of strong anti-slavery resolves. The resolutions passed the House by an overwhelming majority On the question of passing them in the Senate, that hely was equally divided, and their passage was setured only by the easting vote of President King. It was a most noble act on the part of the honorable gentleman. Never, perhaps, in the whole history of our abolition enterprise, was so much accomplished for the cause by the throwing of a single vote. It e feeted a glorious termination of a seven vears' war in which the abolitionists of Mussachusetts had been engaged, and which might otherwise have been indefinitely protracted, and gave the moral influence of monwealth to the cause of the perishing bondman.

Mr. King has done himself equal honor, though he has not been so fortunate as to secure a similar triumph to a kindred cause, by his course, recently, is relation to the marriage bill, which was referred in the last Liberator as having been passed to a third reading in the Senate Ly a vote of 17 to 13. On the question of passing it to be engrossed, the Senate was equally divided. Mr. King gone his casting vote for the hill. The next day, Mr. Kinsman, of Newbury-port, vexed that so good a thing should have been done for the cause of chastity and of justice, moved a deration of the vote, by which the Senate had passed the bill. The whole subject was again brought under discussion, and the Newburyport pettifogger's apposition to the bill was as virulent as that manifested by his fellow townsman (Lunt,) when the subject was under discussion in the House. On taking the question, the vote stood 16 to 16; and again the bill The friends of humanity, and the friends of purity

will long remember these acts of Mr. King, with se iments of the deepest gratitude. The best thing the Senate has done this year was electing this clear-headed and warm-hearted republican its President long may the Commonwealth enjoy the benefit o invaluable services.

Messrs. Birney and Stanton.

t is said that instinct is a great matter—that dis-tion is the better part of valor—that coming event tast their shadows before-&c. &c. And it is stated in the last number of the A. and F. A. S. Reporter Manual Distriction of the A. and F. A. and F. A. and B. and B. A. and B. A.

Speech of Mr. Giddings.
We have commenced publishing the bold, brave carding speech of Mr. Giddings, of Ohio, lately de ivered in relation to the Florida war. So importan are its disclosures, that it deserves to find a place in the relathe columns of every newspaper in the free States.—

Mr. Giddings proves from official documents, among other things, that the grand object of this war is to reespture runaway slaves, and that the bloodhound imported from Cuba were purchased by government for the express purpose of hunting these fugitives!

Free Discussion--- To whom it may concern. History of the Church, Ministry and Subbath Some persons notions of the discussion in the reumns of a newspaper are as preposterous, as werthose of a raw son of the Emerald Isle, respecting
American liberty. On his landing at New-York,—
so goes the story,—le went up Wall-street, making a
free use of his fists and shillsleb upon all who happen
ed to come near him, just to demonstrate what,
besutiful free country America was! And great was his astonishment, and for greater his indignation, t Court for such liberty-loving conduct! 'A pretty free country, this, where a man can't do as he pleases! So, if an editor presence to exercise any discretionary power over such articles as are sent to him for publication—if he is unwilling to bore his readers with stapid or worthless lumbrations, or to admit articles which may lead to an interminable and usaless conthen wounded approbativeness, or pompor self-esteem, or rampant combativeness, (to speak pure nologically,) in the individual whose pieces hav been rejected, raises a clumor against the unfortunate been rejected, raises a clamor against the unfortunate editor, and he is denounced as being the enemy of free discussion, and his journal is cried down as un-

worthy of support.

Of one thing we are quite certain—and that is, that the character of the Liberator, after an existence of ten years, is too well-established for liberality, fairattacks of eary individual. If, in any instance, we have refuse to print orticles that have been sent to us, we have done so because, in our judgment, neither justice nor charity required their insertion at or hands.

These remarks will be understood in the quarte where they are intended to be applied.

hourly anticipating the arrival of ou oro. J. A. Collins, in the steamer Caledonia, from Liverpool. His mission has been an arduous an nt one, and we doubt not highly serviceable t the anti-slavery enterprise on both sides of the At-lantic. He has been assailed, both privately and publiely, in the most rancorous manner, since his depart ure from these shores; but he will soon be able to speak for himself, and to confront his accusers face face. The assault made upon him by Nathaniel Col ver, in a letter to Joseph Sturge, combines the ridicu ous and the audacious in the highest degree. Yet i has been officially sanctioned by the Executive mittee of the Massachusetts Abolition Society Thus-'J. A. Collins has, a few weeks since, for England, under suspicious circumstances !!know not; but we fear to practice some imposition upon British sympathy for our cause '!!-Now this is what we call both ridiculous and audacious; and cannot fail to be regarded in this light in England, by all who have been made acquainted with the facts in the case. The 'suspicious circumstances' unde which Mr. Collins ' left for England ' were these :-He was duly authorised, by the Executive Committe of the American Anti-Slavery Society, to act as their representative in behalf of the Society. He carried with him an address from them, to be laid before the abolitionists of Great Britain, both in relation to his mission, and the dissension existing in the anti-slavery Board of Managers of the Mass. A. S. Society ;-and also, a number of letters of introduction from well-known abolitionists here to others equally well-known on the other side of the Atlantic. cious! How gross an imposition! What conclusive proof of the accuracy of Mr. Colver's declarations Surely, this is amusing enough to raise a laugh in Bedlam

The address to British abolitionists, on the part

the Executive Committee of the Parent Society, with which Mr. Collins was entrusred, is a calm, dispassionate statement of facts, sustained by ample evi dence, and entirely unanswerable. It concents nothing, xaggerates nothing. The reply of the Executive Committee of the American and Foreign A. S. Society only proves how impossible it is to argue well and honestly against truth. It virtually admits all that is charged upon them in the address; and nothing more is needed to convince all unprejudiced mine that the old society is in the right, than the publication of the two papers in immediate juxtaposition. Our bro Rogers is mistaken in supposing that Ma

Collins took any special pains to conceal the knowledge of his absence from 'new organization.' He left his case in the hands of the Executive Committee at New-York, and of his friends in Boston; and, while they did not deem it necessary to blazon the fact of his embarkation prematurely to the world, they have always readily answered all questions made in reference to his absence. We agree with our bro. R. in regretting that our bro. Collins applied to the London Committee for funds or countenance, though he has done right in claiming to be hear! before them. He was advised to ask their co-operation by English friends, and aid so, against his better judgment. The result, however, has placed them in a most unenvia-

"As the organ of this Society has sunk the edious title of 'Abolitionist' for that of 'Free American,' we suggest the expediency of calling this body by the name of the 'Massachusetts Free American Society.'

The Marriage Law.

We stated, in our last number, that that portion of the Marriage Law which punishes and degrades our colored fellow-citizens on account of their complexion, had been repealed by the Senate of this State. It surely the fair thing is to state what the common un-House would abandon its foolish and wicked opposi-tion, and concur with the Senate; but, on Tuesday, that body again refused to obliterate the foul and that body again relised to obliterate the four and despotic enactment, by a vote of 134 to 127. On Wednesday, a motion was made to reconsider the vote, but it was lost—130 to 108. As the ayes and gard Mr. Colver and Mr. Phelps as inadels of the very noes were refused to be ordered, we are unable to most mischiovous description. But Mr. C. and Mr. present to the people the names of those who voted P. claim to be Christians, and therefore it would be present to the people the names of those who voted in the affirmative; but we call upon our abolition friends, in every town in the Commonwealth, to make it their special business to ascertain how the representative or representatives from their several towns voted on this question, and govern themselves accordingly at the next election. Men who are conscious But this is an exceedingly small matter. ingly at the next election. Men who are conscious that they are disposed to do a mean or distinguished act, naturally shun the light: hence the refusal, in the present case, to allow the question to be taken by ayes and noes. But if our friends will carry out our suggestion, the outrage may be remedied most effect-

ually.

We have to repeat, that this marriage law question cannot be abandoned by the friends of purity, of jus-tice, and of equal rights, until it be settled on an equi-table basis. No proposition can be more self-evident, than that no legislature, either under the Constitution of Massachusetts, or for any pretext whatever, can rightfully determine in what channel human love and affection shall run, or what shall be the height bulk or complexion of those who wish to unite to-gether in wedlock. To attempt to regulate these matters is an act of usurpation, and as futile as it is

oppressive.

In this State, a colored citizen is eligible to any of fice in the gift of the people. He may be a mayor of Boston, a member of the Senate or House, or Govern or of the Commonwealth; but he has not the right to choose for himself a wife!! This is a specimen of republican legislation in the nineteenth century.

publican legislation in the nineteenth century.

At the next session of the Legislature, we are confident that such a demonstration will be made on the part of the virtuous and high-minded inhabitants of this State, on this subject, in the form of petitions, as with it the only vestige that remains of any legal inequality between the people of the Commonwealth on account of the manner in which is has pleased an all-wise Creator to make them. all-wise Creator to make them.

DEDHAM, March 15, 1841.

kill this lie, or to let it run itself to death—and are more that the game is worth the ammunition. But, perhaps, it may be well to put Truth upon the scent, in the certainty that alse will overtake and destroy the vermin, though it has had the advantage of a long start; for though Fisher Ames' apothegm be true, in an important sense, 'that a lie will travel from Maine in Georgia, while Truth is putting on her boots,' yet the old provers still holds good—'that lies have shortlegs.' It is certainly of very little importance, wheth see the idea of this Convention originated with you, or or the iden of this Convention originated with you, or ome one else; but, as the question has been started t can do no harm to put it to rest.

it can do no harm to put it to rest.

Whatever credit or discredit may attach to the suggestion and inception of that movement, you are certainly not entitled to any portion of it. It was first suggested at Groton, in August fast, at the time of the Union Convention, in that place. A good many persons went to that interesting meeting, in hopes of a more searching examination into the causes of sectarianism than had entered into the plan of the excellent men who had called it. No unvillingness was main men who had called it. No unwillingness was manifested, on the part of those who had the management of that Convention, to admit of as full a discussion of of that Convention, to admit of as full a discussion of these fundamentals of the ecclesinatical State, as we consistent with the purposes of the meeting. Still, it was felt by many, that another meeting was needed to call the public attention more directly to these topics, a right understanding of which seemed to be preliminary to a successful attack on the details of sectarianism. It was pretry generally agreed upon, that such a meeting should be held in the course of the such a meeting should be held in the course of the ensuing autumn, and so it was left at that time. This was during your absence in England. From this time till the non-resistance meeting at the till the non-resistance meeting at the end of Septem ber, nothing was fixed upon, though the subject wa occasionally discussed by the friends of the movemen Between the time of your return and the N. R. Meet ing, I scarcely saw you, and am quite certain that never had any conversation with you on the subject On the last day of the N. R. Meeting, the subject of the Convention was called up at the table of a hospit able friend, by a small party of advocates of the move ment, all of whom, from their residences, I am confi dent, had not seen you since you came from England In consequence of this suggestion, I called the prelim inary meeting, at which the arrangements were mad It is well known to those who were there present, tha ou gave no encouragement to the movement, and de ined serving on the Committee for calling the Cor vention. Your right to do as you pleased in th wention. I am a matter was recognised by all concerned, and I do not know that I have ever inquired, or heard from your self, your reasons for your course. All that I know of our conduct, with regard to the Convention, between that time and its meeting, is, that you wished me t stake out or modify one of the strong passages in th call, which I declined doing. In short, you are as much responsible for the calling of the Convention, as the Editors of the Boston Courier, the Union Herald, or any other paper, in which the call was inserted.

But, then, these new ideas were first started by yo and therefore you are accountable for this develope ment of them! My dear friend, they who say this do you honor overmuch. You have but obeyed, you have not created the spirit of the age, which is bus with old ideas, and will in due time change them, a with them, the institutions which are their outward manifestations. As for myself, I had attained the views I now hold on the church, ministry, and sab bath, before I knew of your existence, I believe; cer tainly several years before I had any acquaintance wit you, or knew any thing of your opinions on any subject, except slavery. My error and sin (which I cor fess and repont) consisted in giving my countenance to them for a time, from a mistaken idea that the view I held were dangerous to be known by the comm-people, who needed a little jugglery and legerdema o keep them in order. I am not conscious of an assistance in arriving at the conclusions which I now hold. who entertain similar sentiments, have reached then in a similar manner, assisted in many cases by the pre-

sure of spiritual tyranny.

The letter of Mr. Phelps, to prove the infidel char acter of the Convention, is a most melancholy performance. It shows what a disorganization of the moral nature New Organization works. Who would have believed, in 1835, that such a change could have com over his spirit? But then, who could have believed the thousand other marvels that the last six years have brought forth? We can hardly be surprised at any thing now. The old Executive Committee at New York, who seemed to be fixed forever in the love and confidence of abolitionists, is fallen; John G. Whittier has become a scoffer at moral power and old anti slavery measures; and Theodore D. Weld, an alma nack maker! Orange Scott and Edward T. Taylo have met together, Auros A. Phelps and Hubbard Winslow have kissed each other! Surely, this letter ought not to cause us special wonder.

The important question, surely, is not, whether it

vas an infidel convention which discussed certain Truth is truth, whether it cames from the lips of professes himself to be such? If the Convention is to be called infidel, because Mr. Phelps and Mr. Colver think certain persons, who claim to be Christians, ar

The more serious matter for Mr. P. to settle with God and his conscience is, the loathsome imputation he casts out upon the character of certain members with regard to their opinions on the marriage institu tion, and the opinion insinuated, that you and the Convention were responsible for their opinions, if they held them It is hard to conceive of any honest reason for his fithy quotations, applied to persons of whom he has only heard a rumor, that they enter-tain these abominable sentiments. As to Mr. Dyer, I have no knowledge of his sentiments on that sub ject, having never thought of asking them; but from what I do know of his character, I believe these re ports to be false and slanderous. As to the Cape Goo ume-outers, a similar charge was made last summe

by P. R. Russell, in a pear be conducted at Lynn-which he afterwards, on inquiry, recanted.

But, supposing persons holding such sentiments to have been present, what injustice could be grossed than to make a Convention, which invited all to com tian to make a Corvention, which invited an in-in, responsible for their opinions or practices! It is remembered, doubtless, by many, that Mr. Colver was preceded to this city by a slanderous report, that he had been guilty of immorality of the same description, which Mr. Phelps inform ed me at the tim scription, which mr. rates informed an act and was found, upon examination, to have been a mali-cious fabrication. What would Mr. Phelps have thought of a member of the Convention, who should his character, if they did not partake it? Or if any of the unhappy clergymen, who have been detected

Mr. P's letter. This crafty engine may do its intend-ed work for a time, but it must sconer or later, like all canning devices of wickedness, return to plague the inventor. May it find him prefected against the pain it will bring with it has penitant spirit and a re-nawed heart!

I am, as ever, my dear Garrison,

Cordially and affectionately yours,

EDMUND QUINCY.

Wm. Lloyd Garrison.

Legislative Report.

Ma. Garrison:

I send you, for publication in the Liberator, a copy of the Report, which I made to the House, in the early part of the present session of our Legislature, relative to certain petitions. A scurrilous notice of it appeared in the Free American, which was afterwards copied, somewhat exultingly, into the Friend of Man. Those prints would fain have their readers believe that the Record was made in vite subsection. believe, that the Report was made in vile subservien-cy to the spirit of whiggiess. But I shall undertake no defence of myself from this imputation of party servility. Those who know me, and my course, both in and out of the Legislature—whether whige, locoin and out of the Lagislature—whether whigs, loco-focos or abolitionists—would laugh to see me engaged in such a work of supererogation. You, and all oth-ers at all acquainted with the circumstances of the case, know that I was governed by the same motives. resolutions of last year. Nor was the Report made unadvisedly. I was advised to make such a Report by the most prominent abolitionists in the Common-wealth, including the most distinguished member, in this State, of the third party, so called. It is laments ble, that leaders of this third political party, who prate so much of political and legislative action, should think to promote the cause of emancipation by slan-dering men, who have done well nigh all that has been done by such modes of action, in this country, been done by such money.

for the promotion of that cause.

G. BRADBURN.

Commonwealth of Massachusetts. IN THE HOUSE OF REPRESENTATIVES.

January 19, 1841. January 19, 1841.

The Special Committee, to whom were referred the settion of William F. Channing and forty-three others, of Boston, and other petitions of the same nature, praying the Legislature to protest against the admission of the whole or a part of Florida, as a siave State, into the Union; and also the petition of the same person and forty-three others, of the same place, and other petitions of the same nature, praying the Legislature to protest against the standing rule of the National House of Representatives, by which all petitions praying for the abolition of slavery in the District of Columbia or in any of the national territories, or for the suppression of the inter-state traffic in slaves, are excluded from being received by the House, or entertained in any way received by the House, or entertained in any way whatever; have considered the same, and present the following REPORT.

The subjects of both classes of the petitions re ferred to your Committee, were acted on by the last Legislature. By votes almost unanimous, in both branches, that Legislature passed the following re-

solutions:

'Resolved, That no new State ought to be admitted into the Union, whose Constitution shall tolerate domestic slavery.

'Resolved, That the resolution which was adopted by the House of Representatives of the United States, on the twenty-eighth of January, eighteen hundred and forty,—namely, that no petition, memorial, resolution, or other paper praying for the abolition of slavery in the District of Columbia, or any State or Territory, or the slave trade between the State or Territory, or the slave trade between the States or Territories of the United States in which it now exists, shall be received by this House, or entertained. it now exists, shall be received by this House, or entertained in any way whatever,"—is regarded by this Legislature as a palpable violation of the Constitution of the Utitted States, a bold denial of inalienable rights, and a stretch of power which can never be quietly submitted to by a free people.

'Resolved, That, in the name of the people of this Commonwealth, this Legislature enters its solemn protest against the said standing rule, as being void in its inception, and of no binding force upon the people, or their representatives.

'Resolved, That our Senstors and Representatives in Congress be requested to use their utmost efforts to give effect to the foregoing resolves.'

Your Committee are not aware of the becurrence

Your Committee are not aware of the occurren Your Committee are not aware of the occurrence of any thing, since the passage of these resolves, that calls for a repetition of the opinions they so strongly, yet so justly express. It is possible, that the weight and influence of opinions expressed by a grave Legislature, like those of opinions uttered by individuals, may be diminished, rather than increased, by the frequent repetition of such opinions. In the judgment of your Committee, any reasons that might be alleged for repeating, at this time, the opinions in question, would be equally applicable to the case of those which the last Legislature announced, in relation to slavery and the slave trade in the District of Columbia, and the traffic in slaves between the several States; a reiteration of which, in the District of Columbia, and the traffic in slaves between the several States; a reiteration of which, it would seem, no person has ever thought of soliciting. Should the new Congress, which will have assembled only a short time prior to the meeting of the next Legislature of this Commonwealth, so far forget their allegiance to the Constitution as to refuse to receive and consider the petitions of American can citizens, undoubtedly the voice of Massachu-setts, speaking through her Legislature, will sgain be heard in tones of loud and indignant reprobation be heard in tones of foud and indignant reprobation of so atroctous an outrage upon the natural and constitutional rights of the people.

Your Committee are of opinion, that it is inexpe-

dient for this Legislature.
in relation to the petitions.

For the Committee:

GEORGE BRADBURN, Chairman

Letter from Richard Allen.

Duntin, 2d of 2d mo. 1841. My DEAR FRIEND : Thou wilt have observed, by the newspaper

sent thee, that we have been in danger of slavery home,—that the foul monster has shown himself even at our very doors. The Jamaica planters,—those sons of oppression,—finding they could no longer tyrannise over the colored man, cast their eyes on the suffering

myriads of Irish peasantry, (those who were being ejectof their ancestors, in order that our landed aristocracy might carry a favorite theory, of large farms being better than small, into operation)-and thought that they would be fitting objects, poor, suffering, and unpretected as they were, for their tyranny; and, accord ingly, they sent out their emissaries, silently, and stealthily, to go amongst our people, and tell them that Jamaica was a land full of health and promise, and that Jamaica was a land full of health and promise, and that they could exchange their present state of misery and suffering for one of plenty and comparative re-pose. But they told them nothing of who the plant pose. But they told them nothing of who the plan-ers were, her of how the former emigrants from amongst those who went out, had toiled for a short space under the scorching rays of a tropical sun, and then sickened and died. Our poor people listen-ed to the wily deceivers, and, ere the news reached us, one vessel had fitted, and 326 emigrants bade farewell to their country forever-and, doubtless, a few short months will see most of them in the silent grave. But, ere another vessel, which was stationed at Lim erick, was ready to start, the soar-cry was raised—the press nobly took up the cause of trust the slave ships are affrighted altogether from the hores of Ireland-ny, and England and Scotland too. -for the British and Foreign Society also at length came into the field. The lieu of Darrynane, too, (O'Connell,) roused in his lair, and anathematized, with all his withering, scorching eloquence, 'the slave ship at Limerick,' and she shrunk, as slavers shrink, from public observation, down the river, with
scarcely 20 on board, which were afterwards increased to 190 by the off-courings of the lanes and alleys, the Chardon-street Convention on the 30th instant:

the resorts of vice and crime, in Limorick-and then

the spread her sails, and vanished away.

But, when speaking of Texas, I torget to tell thee
that O Connell has already moved in Parliament for
the production of the papers connected with her recognition; and there will be, at least, a further expoof this iniquitous transaction to the public gaze, or wilt have observed a portion of the Irish press been zealous on the subject, and they have, I

Thou wilt have observed a portion of the Irish press
has been Zealous on the subject, and they have, I
trust, still more to say on it.

And I passed from the subject of temperance, too,
without naming the great spoatle—the noble, the anfiring, the simple-hearted * Father Mathew.* He toil
as ever, but his horentean labors seem only to increase
his strength: his flame burns brighter than ever—
while humility and heavylence seem increasingly to while humility and benevolence seem increasingly t light his path. Noble deliverer of thy country! Ur One of his latest triumphs was the adding -totallersto his numbers at Kills Co. Monti

-but this is only an almost every day triumph.

Thou wilt be glad to observe, that the crusade against capital punishments is going forward. I trust the time is nearly come for their entire abolition. Sure I am, that Christianity called for it, from the me she first heralded her approach to earth. But here I am at the end of my latter, with

But here I am at the end of any latter, with scarce-ity a word on that deeply interesting subject, non-re-sistance—that loved, that misrepresented, that, as I understand it, purely christian theory. Need I tell thee, that we have again and again talked over it, and sifted it, and defended it, and come off triumphant: Often, very often, has it been assailed; but what have Often, very often, has it been assailed; but what have its opponents had to do, but at last to acknowledge that the principles are truly gospel, but too pure for the present state of the world? I have thought over it again and again, and I only come more and more clearly to the conclusion, that the Christian—be whose kingdom is not of this world—cannot use carnal weapons—that whether he be assailed by the highway robber, the midnight essassain, or the burglar, he can only use christian weapons; and under a deep an only use christian weapons; and, under a deep celing of sorrow for his erring brother, and under a feeling that he is sinning deeply against his own soul, and as such is deserving of his tenderest compassion, seek to awaken him to a sense of his dangerous posion. And where this plan has been tried, has it no Have not the disciples of minently succeeded? peace been eminently preserved from harm by Him in whom they have trusted? But, convinced I am doctrine, have little idea of all it would cost them to carry it into operation. We could bear much of a certain kind of suffering, particularly if the eyes of even a few were approvingly fixed upon us; but to bear hard suffering amidst general ignominy, for our principles, would, I believe, only be endured by expe riencing that regeneration which is acquired through that state in which to love God is our highest enjoy ment and only desire. I could tell thee something of George Fox's non-resistance views—and of how he

overcame robbers—but room does not permit.

Farewell, my valued friend! May the pure flam of liberty burn brighter and brighter! May we mor and more place ourselves, in thought, in the position of the poor down-trodden slave; for, in feeling his stripes, and bearing his sufferings mentally, our hand will be strengther ed to war, and our fingers to Egh

more and more for him.

And now thou wilt say, I have not said a word of old or new organization. If I have not, it is not be cause I am not a lover of the old. We hope daily see and warmly salute Collins and Remond. They

will find warm Irish hearts to greet them.

I have not been frightened by the ery of ' Infidel Co. ention. Sincerely thine, RICHARD ALLEN.

To the Christian Churches in Newport, R. I.

The spirit of this world is the spirit of Anti-Christ, and it is that spirit which prevents the full pouring out of the Holy Ghost upon you. Pray ye that the humble, colf-denying spirit of Jesus may cast out this evil spirit. Then will there be not only a real, but wisible equality in the house of worship. Rich and poor, black and white, would meet as one before the common Father and Saviour. The negro pew would no more be seen—all would be simple, loving, equal From our hearts, and our assemblies, we should shou out worldly conformity, and full down before the Lord our Maker. Then should we know 'His go ing forth is prepared as the morning.' This testion ny is affectionately commended to your hearts an consciences, earnestly desiring you to remember the words of the Lord Jesus, 'He that receiveth you, re-ceiveth me, and he that receiveth me, receiveth Him that sent me."

During a recent revival in a town in New-England here was a meeting held in one of the largest mee ing-houses, yet the negro pew was unusually small.

One evening, I was told there were so many color ed people present, and so few seats for them, that they were compelled to stand, or sit in each other's laps during the service, while there were many vaant seats among the white worshippers. Was thi right, when they were seeking the pouring out of the Spirit of Him who is no respecter of persons?

A FRIEND TO REVIVALS.

Another Good Thing.

The following Resolutions, respecting the natural zation laws of this country, were recently adopted by the House of Representatives of Massachusetts The equality of mankind is onward.

COMMONWEALTH OF MASSACHUSETTS.

In the House of Representatives, Feb. 1841.
The committee, to whom was referred the petition of Elisha Huntington, and one hundred and ninety others, of Lowell, praying the Legislature to memorialize the Congress of the United States upon the existing state of the naturalization laws, saking for such alterations therein as would allow of free colored foreigners becoming citizons of the United States, report the following resolves.

Resolved, That there is no reason why a Chinese, an African, a Malay, an American Iudian, or any other free culored foreigner, possessing the intellectual and moral endowments necessary in a citizen, should not have the same privileges as an Englishman, as Irishman, a German, a Spaniard, or any other white foreigner.

Resolved, That the Congress of the United States be requested so to modify its laws providing for the maturalization of foreigners, as to permit free colored foreigners to be naturalized, on the same favorable conditions as other foreigners.

Resolved, That his Excellency, the Governor, be requested to forward copies of these resolutions to the Senatura and Representatives from this State in Congress, with a request to lay them before that body.

GEORGE BRADBURN, Chairman. COMMONWEALTH OF MASSACHUSETTS.

Cinquez.

A faithful and beautiful mezzo tint engraving this remarkable man, by Sartain, from a painting b ladelphia. He is represented in the costume of hi country, and in his looks and features gives the worl assurance of a man '-worthy to be associated with Tell, and Hamder, and the heroes of 1776, in his love of liberty. Those who wish to obtain copie may be supplied on application at J. T. Hilton's, 3 Brattle-street. Price \$1.00 a copy.

Lectures by the Editor.

An address on slavery will be delivered in North Attleborough, by William Lloyd Garrison, this (Fri-day) evening, March 19th, at 7 o'clock.

Mr. Garrison is also engaged to lecture on the same subject, in Stoneham, on Sabbath evening next, March 24st. Lecture in the Town Hall—services to commence at half past 6 o'clock.

Het: Appropriate Sphere

ving extracts are taken for received from a much e

*I must leave room to tell thee, that our dear Lucre-tia Mott has been making visits to the capitals of our own and neighboring States. Her first visit was to Delaware. She lind two meetings appointed at Dovar, to which the members of the Legislature were invited most, if not all of them attended. At Smyrna, where last year Daniel Neall was tarred and feathered, Lyuch last year Daniel Neall was tarred and feathered, Lynch law was satisfied with removing, the linch pine from the carriage. Fortunately, no harm ensued, as two men came running to inform them of their danger, having just heard the perpetrator beasting of the deed. At our own capital, she held two meetings—the last one so crowded, that the Speaker of the House, coming in late, was obliged to stand—giving her, however, fixed attention—not taking his eyes from her during a discourse of two hours. The next week, she visited Trentoni all the members, four excepted, were in attendance. How mitful appears the conduct of those tendance. How pitiful appears the conduct of those Englishmen, who were so fearful of the ridicule of the morning papers, that they suffered not such a woconduct on that occasion, now that we have had time for calm reflection on the subject, seems only more grossly outrageous."

Hold-Enough! We are indebted to Mr. Phelps, and to other friends, for copies of the New-England Christian Advocate, containing Mr. P's attack upon the late Subbath Convention and ourself. N. B. Au infidel' is one who says that he is bound to rec the truth, even if it come from the devil. [See Mr. P' definition, in the Advocate.]

For an article, full of remarkable and m portant confessions, copied from the American Farm er, see the 'Refuge of Oppression.'

Another Steamboat Lost. Last evening about eight o'clock, the steamboat John Randolph, while enveloped in a dense fog, ran into the bank of the river, few miles above Carrollion, and immediately sunk. The passengers barely escaped with their lives to the The passengers barely expect with their fives of baggage. The steamer West Tennessee, Capt. Brooks, came promptly to their relief, and brought them back to the city. The J. Randolph contained a very valuable cargo, estimated to be worth from 4 to 500,000 which is totally lost.—N. O. Pic.

ANTI-SLAVERY MEETING FOR CONVERSA

The twelfth of the series will be holden at 25 Cornhill, (un stairs) next Monday evening the 22d inst. Hour of meeting 7 o'clock. W. M. C. MEETING IN BELKNAP-STREET.

An adjourned meeting will be holden at the Smith School Room next Friday evening at 7 o'clock. Subject—the best means of subduing prejudice. Blarch 19. W. M. C.

NOTICE. Those indebted to the Depository 25 Cornhill, for ublications, are respectfully invited to settle their FAIR AT MILLBURY.

An anti-slavery Fair will be held in Millbury, on the fillt and sixth of July, the proceeds to be given to the Massachusetts and American Societies. The friends of the slave in other places are carnestly so-licited to saist via

licited to assist us.

Per order of the Society,

MARGARETTA L. KELLEY, Rec. Sec.

Millbury, March 15, 1841.

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

The object of each table will be clearly designated

that it may be intelligently patronized.
Societies and individuals are invited to contribute
articles, which may be forwarded to 403, Essex Street,
8 High Street, or to W. and S. B. Ives, 232, Essex Street, previous to April 1st. ELIZA J. KENNEY, Rec. Sec. Salem, Feb. 9th, 1841.

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.

CHURCH, MINISTRY AND SABBATH CON

VENTION.

VENTION.

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

It was voted by the meeting, that the next topic to be discursed be the Mixistry.

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

EDMUND QUINCY, President.

WILLIAM M. CHACE, SYDNEY SOUTHWORTH, } Secretaries. Boston, Feb. 12, 1841. Printers are respectfully requested to copy

INFORMATION WANTED.

Intelligence has been received that Alexander Pot-ter, formerly of Boston, has been lodged in juil in New-Orleans for sale. He is a free 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, from this city in 1837 in the employ of R. G. Shaw, Esq. Information in reference to him is desired im-mediately, that papers may be forwarded necessary for his release. Please call at 25 Cornhill.

CINQUEZ.

EXCELLENT likenesses of this remarkable personage has been taken, to the order of Mr. Robert Purvis, of Philadelphia. J. T. HILTON has been appointed sole agent for the sale of them in Boston. Any persons wishing to procure one or more copies, can do so by leaving their orders at his place of business, No. 36, Brattle-street. Price \$1.

HOUR AND THE MAN. BY Harriet Martineau, in 2 vols. For sale at 1331-2 Washington-street, by Saxton & Peirce.

8000 COPIES

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Six copies Ten Dollars. Liberal discount to agents and others who have large quantities.

Agents wanted to circulate the work.

SAXTON & PERRCE, Publishers,

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

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SONG OF EARTH'S TRAVELLERS.

BY R. H. SAUNDERSON. We are passing away, we are passing away, To a visionless sleep and a couch of clay; Like the light of the stars before the sun, We are fading and vanishing one by one; Like twilight hues of a summer's day, We are passing away, we are passing away.

We are passing away from a world ofcare. Like flowers which bloom on the desert air; Like bubbles which swell on the running street Like the shadowy visions of fancy's dream, Like the transient flash of the meteor's ray, We are passing away, we are passing away.

We are passing away, while hope's sweet smile, And visious of bliss the light hours beguile; While our young hearts best in their careless mirth Like first blown flowers on an April day, We are passing away, we are passing away.

We are passing away, and returning again To the clod of the vale and the dust of the plain: Like storm-driven barks to some desolate shore, We are hastening on to be seen no more; We are hastening away, we are hastening away.

We are passing away with the spring's bright flow We are passing away in the summer hours : With the Autumn leaf and the Winter snow We are passing on to our last repose; In the silence of night and the bustle of day, We are passing away, we are passing away.

We are passing away with the kings of the earth With the mighty in power and proud of birth; With the maiden in youthful beauty bright, With her eigh of love, and hereye of light; And Age with his time-thinned locks of grey; We are passing away, we are passing away. The minstrel forsakes his ivy crown,

And goes to the mansion of silence down The warrier lays down his bleed-stained wreath, And proudly retires to his couch of death; the great and the brave, the fair and the gay We are passing away, we are passing away. There blooms not a flower when the sur

which the dead do not repose; There is not a spot on hill nor in dale, Which in days gone by asth not had its tale Of one who in beauty's bright array, ed like a dream of the heart away. There peers not a star through the evening's gloon

For which our fair earth could not number a tomb; There is not a breeze which flies over the heath, And kingdoms and cities have passed away, Where the coral beds and billows play. We are passing away, but let us not grieve

The changeable scenes of this world to leave; But oh! let us cherish that hope whose light Will guide us in safety through death's dark night To the regions of changeless and fadeless bloom, Beyond the sky and beyond the tomb.

The author and date of this composition are no known; but it is quoted by an author in 1599, as well known production.

MY MIND TO ME A KINGDOM IS.

My mind to me a kingdom is; Such perfect joy therein I find, As far exceeds all earthly bliss, That God or nature hath assigned! Though much I want, that most would have, Yet still my mind forbids to crave.

Content I live, this is my stay; I seek no more than may suffice; I press to bear no haughty sway; Look, what I lack my mind supplies. Lo! thus I triumph, like a king, Content with what my mind doth bring

I see how plenty surfeits of, And hasty climbers soonest fall see that such as sit aloft, Mishap doth threaten most of all :

These get with toil, and keep with fear; Such cares my mind could never bear. No princely pomp, no wealthy store,

No force to win the victory, No wily wit to salve a sore, No shape to win a lover's eye; To none of these I yield as thrall; For why? my mind despiseth all.

ne have too much, yet still they crave : I little have, yet seek no more : They are but poor, though much they have, And I am rich with little store; They poor, I rich; they beg, I give; They lack, I lend; they pine, I live. I laugh not at another's loss,

I grudge not at another's gain o worldly care my mind can toss, I brook what is another's bane; I fear no foe, nor fawn on friend; I loathe not life, nor dread mine en

I joy not in no earthly bliss, For care, I care not what it is; I fear not fortune's fatal law: My mind is such as may not move

I wish but what I have at will, I wander not to seek for more, I like the plain, I climb the hill; In greatest storms I sit on shore, And laugh at them that toil in vain, To get what must be lost again.

I kiss not where I wish to kill; I feign not love where most I hate; I lack no sleep to win my will; I wait not at the mighty's gate! I scorn no poor, I fear no rich; I feel no want, nor have too much

The court nor eart I like nor loathe; Extremes are counted worst of all; The golden mean betwixt them both Doth surest sit, and fears no fall;

This is my choice; for why? Cfind No wealth is like a quiet mind. My wealth is health and perfect case;

My conscience clear, my chief defence; I never seek by bribes to please, Nor by desert to give offence. Thus do I live, thus will I die; Would all did so, as well as I.

From the Yankee Farmer AGRICULTURE. Hail, Agriculture ! man's first, best employ;

None but the dandy sprat of thee is coy. Both Presidents and Senators are proud To own they in thy healthy fields have plough'd, Have swung the are, have drive the attrdy crow, And oft have laid thy wavy meadows low. Pleasing the thought, that through the land we see Our country now is all alive to thee ! Our county new last number of the County of Devotedness to thee, where 'er we go. Our cheese and butter, knitting work, and sewing, Exhibit what our wives and girls are doing; All, all engaged, competing for the bounty. The prize awarded by the State or County. Is it not then a truth, as some one cries,
Our farmers' daughters are the greatest prize?

NON-RESISTANCE.

From the Non-Resi

cussing with Q. A. Brownson, in this town. I have seidom met a man who seems to estimate human life at a cheaper rate, and whose opinions of armed defence are more bloody. His views are, indeed, in perfect harmony with the views of the ministers and churches generally; only he advocates them out more consistently. He said—

'If my wife and children were attacked, and there were no other way to save them, it would thrust a dagger into the assainan's heart that for purposes of protection, it was the duty of the nation to prepare for war and destroy all invaders, if need be; that military power was the glory and defence of the nation. We should not look at men, in great international contests, butchering each other, but at principles that were making headway on every field of blood. Humanity and religion had made progress mainly on that field where brother met brother in deadly conflict; that the blood and carnage of battle-fields, instead of making us shudder, should be regarded as the sure tokens of the progress of humanity and civilization: and Thermopylis, Marathon, Borodino, Waterloo, Bunker Hill and Saratoga, instead of being regarded with horror, ought to be hailed as the brightest spots on the record of time. Of these fields, where brother sheathed his sword in the heart of his brother, Liberty and Slavery, Right and Wrong, Justice and Injustice, Jumanity and Inhumanity, Religion and Irreligion, contended for the mastery, and the right and true always came off victorious; that, when attacked, men, as individuals and communities, may defend themselves by arms and blood; and afterwords inquire whether they had done right or wrong; that in the matter of armed defence, ma might take a lesson of the brutes. The brute shamed man when he refused to kill the assailant in defence of wife and children, if need be. I am shocked at hearing such sentiments advocated in view of Bunker Hill—that field of glory, where Liberty and Slavery, once met in the death-struggle. We need not that a stranger should come here to tell in the death-strugges, should come here to tell us that the heroes and particle of '76 did wrong in resisting oppression by arms and blood. We spurn the thought. They have left us a legacy, and we will defend it, if need be, at the expense of the heart's blood of all who be, at the expense of the heart's blood of all who would wrest it from us.'

Thus he assumed DISCRETIONARY POWER OVER

would wrest it from us.'

Thus he assumed discretionary fower over thus in life—that man might kill—annihilate man as man, at discretion—when he thought he ought to die. In this he agrees with all miniaters who advocate the right and duty of human government. Yet O. A. Brownson concluded by saying—'I hope non-resistance will prevail—that men will embrace it and act it out. I have no fear that it will do hurt. IT will endanger none but those who established in the learn to fight with pens and tongues.'

In answer, I assured brother Brownson that he must have gone to the brutes to learn such views

EMBACE IT. But men will fight with, swords till they learn to fight with pens and tongues.

In answer, I assured brother Brownson that he must have gone to the brutes to learn such views as he had thrown out; for he never could have learned them of God or man. None but wolves and hyenns could teach him such sentiments. I admitted his position, that when camp duty and butchering men are to be done, the ministers and christians ought to go and do them, if any body; that the ministers ought to be the captains, the deacons the corporals, and the churches the companies to do the fighting. But I hoped he and they would do their fighting in leve; that they would put away all anger, wrath, revenge and bitterness, and be kindly affectioned, tender-hearted and forgiving to each other while they thrust their swords and bayonets into cach other's hearts; that they would blow out each other's brains and tear out each other's hearts in love—in the spirit of Christ!!! He took the ground of A. A. Pholps, J. Leavitt, Daniel Sharp, D. D., N. Colver, and most all the ministers of this land—that the spirit of Christ in the hearts of men would lead them to thrust the dagger and sword into each other's hearts in self-defence. In opposing non-resistance, they are driven to this position, that the spirit of the meek, forgiving, long-suffering Jesus, in the hearts of men, would lead them, in self-defence, to tear each other to pieces with cannon shot, bullets and bombshells! Thus making the Prince of Peace the commander-in-chief of all the military power of this world! Frour is Love!!! NEVER.

O. A. Brownson has been much identified with the political discussions of our country. His views of democracy have rendered him odious and unpopular among the dominant party. The ministers, who in every country are most invariably found siding with the aristocracy of wealth, and who are opposed to non-resistance, have done all they could un may be attached to O. A. Brownson and his political views. I would that O. A. Brownson figures saddled with saddled with whatever odium might then be justly attached to him. But while O. A. Brownson figures as he now does, as a voter and office-holder in this as he now does, as a voter and office-holder in this blood-stained government, and while he advocates sentiments so ferocious and bloody, and so abhorrent to non-resistants, the enemies of non-resistance must have him all their own. All those ministers who maintain that Christ was an armed resistant, and that his spirit leads men to deeds of blood and slaughter, in defence, or as a penalty, (as most all do,) should give the right hand of Christian fellowdo, should give the right hand of Unrisuan femus-ship to O. A. Brownson, When they and he repent of their bloody sentiments and practices, (heaven grant it soon!) then will non-resistants welcome them, however unpopular, to their fellowship of lov-ing hearts as co-workers in their dear and heroic enterprise.

Triumph over Prejudice.

The following sketch of a recent debate in the New York Legislature will interest our readers:

Mr. Culver introduced a resolution rescinding the order of this House, heretofore adopted, causing a pecial place to be set apart in the gallery, for colored persons.

Mr. French had been surprised at the passage of the original resolution, and to expedite its recision,

hir Frence called for the dyes and pays, which he adoption of the resolution: 58 to 42.

Mr. L. S. Chatfield offered a resolution that the clerk be directed to invite the colored clergymen in this city to attend in their turn, and officiate at the opening of the daily sessions of the House with

Mr. McMurray deemed this resolution entirely unnecessary, as the general resolution inviting clergy-men (adopted at the commencement of the session, included all the clergymen of the city without dis-

inction.

Mr. French stated that the clerk had invited the only colored minister now in the city, as he had the other clergymen, which invitation had been declined.

Mr. Duer thought that, in the present state of feeling in the community, no good would arise from the officiating of a colored clergyman; on the contrary, it will only give occasion for ridicule. He said this not out of disrespect to these men, but out of a belief that the real object of the prayer daily offered in this House would not be promoted by the course suggested by the resolution.

Mr. French moved to amend by striking out all after the word resolved, and insert as follows: 'that if the clerk has not already carried out the resolution of this House, directing him to invite the several clergymen in this city, having charge of christian congregations, he be instructed to do so.'

Mr. Wier moved the previous question, but the House refused to second the call—31 only rising in favor. Me French stated that the clerk had invited the

Mr. Wier moved the previous question, but the House refused to second the call—31 only rising in favor.

Mr. McMurray argued the whole question of the propriety of the officiating of colored clergymen, at considerable length. He believed that the Supreme Ruler of the universe regarded much more the aprit of the man who offered prayer, than his complexion or race; but he felt compelled to oppose the resolution as unnecessary and uncalled for.

Mr. Wier rose to deny that the constituents of the gentleman last up (Mr. McMurray) were truly represented by the remarks which he had just uttered. He (Mr. W.) must interpose his dissent to the doctrines advanced by Mr. McM.

Mr. McMurray believed that his constituents would be more likely to approve the remarks he had uttered, than those which the gentleman from New-York (Mr. Wier) had put forth. The people of New York were in rayer of human rights, in their widest and most liberal sense.

The debate was continued by Mr. Richmond and by Mr. Eldredge, who moved the previous question. The House sustained the call, and the question being on the resolution as offered by Mr. L. Chatfield, it was lost—ayes 3, Mesars, Aiken, Gillett and Scott; hoes 94.

From the Mother's Mag

lovely withers and dies under its influence. It separates Christians and churches; arrays one in lostility against the other; attacks with deadly weapons christian character; misconstrues each other's sentiments; impurgs each other's motives; resorts to means the most base and unchristian, to destroy each other's reputation; gives currency to the bases falsehood; produces discord, contention, broils, schisms and animosity among brethren; and as far as its influence is exerted, greatly binders, and in many cases prevents the salvation of undying souls. How often is it the case that we see men so cutrageously wedded to their own creed or system, that they peremptorily refuse the hand of christian fellowship to those whose piety is unquestionable, though perhaps cannot agree with them in every non-essential particular; and is if not to be feared that persons of this description would, in some instances, rather let the impenitent sink to ruin, than suffer those who differ from them to become the instruments, under God, of their salvation? And even the good that is done, they either suspect or deny, because those who are the instruments of it do not, in every respect, follows after them. The influence of this spirit upon children and youth, must be apparent to all. Is this Christianity? Is this the spirit of the blessed gospel? Is this carrying out the new commandment, love one another? Let mothers think of this when they censure others before their children; especially when they speak of the faults and errors of Christians.

But such is not the spirit of our holy religion. This leads us to love one another,—and even those who, in some minor points, differ from us. It extends the hand of christian fellowship to all bearing the image of Christ. It knows no names, parties, denominational distinctions, or popular opinions; but throws its arms of christian affection around every follower of the Lamb. Such as possess this spirit will never suffer the burning infamy of sectarian cellowship to all wearing the image of Chri

able riches of heavenly glory, than for all use names, titles and forms, which sectarian bigotry has ever invented. Their affections have settled on a more enduring substance. In the noise, cleamer and contention about titles and forms, they pursue their even course, amid the tranquilities of a heart cherishing a better prospect, and reposing on the sure anticipation of a happier and more enduring home. We close with the following sensible lines on the subject from Dr. Styles: 'Of all the detextable svils that disgrace the christian world, this is certainly the most pernicious, the most to be dreaded. It is fashionable to declaim against the evils of enthasiasm and fanaticism, and perhaps with some reason; where they exist, they are deeply to be deplored; we do not defend or palliate them. But what are these, compared with the dark, malignant spirit of bigotry? Enthusiasm has the glory of the sun to kindle up its mists and clouds with beauty. Fanaticism has thunder, and lightning, and meteors in its gloom; and the tempest which it threatens may soon be dispersed. But bigotry is the palpable obscure, the solid temperament of darkness, mixed with drizzling rain; its pestilential vapors blast the lovely fruit of picty; while all noxious, all prodigious things, crawl forth, and increase the horror of the night. This is especially the case when bigotry obtains a complete ascendency; those who yield to its authority, possess no common sympathies. Man, as man, has no place in their hearts; he must belong to their sect, imbibe their prejudices, feel their antipathies, believe every tittle of their creed, or be unto them no better than a heathen man or a publican. Religion, with all its glorious and extensive interests, humanity, with all its social qualities and endearing charities, must all be trussed up in the mary oble institutions must languish, how many thousands of immortal souls perish, and what mighty engines of good would be in an instant paralyzed, if the voice of bigotry could be universally heard and obeyed

From the Nantucket Islander. Charles Follen.

Charles Follen.

On our first page will be found a letter written by Edmund Quincy to Dr. Channing, near a year since, on the occasion of the church in which the latter officiates having been refused to the friends of the latter officiates having been refused to the friends of the late Professor Follen, who intended that from its pulpit should have been pronounced an oration setting farth the numerous good qualities of their departed friend. Charles Follen, as all know, was, in every sense of the term, a good man—a nobleman of nature's own creation—ardently attached to liberty in its most enlarged meaning, and as pure in heart as he was lofty in intellect. Persecution, in his case, had reversed its usual course, for instead of souring his mind, and rendering him intolerant, it had made him a yet more ardent lover of that charity which 'hopeth and endureth all things.' Yet it was not permitted, by a body of people calling themselves liberal Christians, that a tribute should be paid to the memory of such a man in a house in which they professed to worship a God whose greatest attribute is love! We are accustomed, in this age, to sneer at the intolerance and bigotry of past days—to talk of the sufferings of Galileo, and of other of those men who were the victims of either secular or ecclesiastical tyranny; but in what are we superior to those very persecutors, if we permit to pass unrebuked, in the strongest language, an act of such gross intolerance as that, the history of which Mr. Quincy has so eloquently set forth? Charles Follen, was not less a man of intellect than was Galileo. The doctrines which he taught are to the full as important as those taught by the Italian philosopher, and no American can say that they are untrue, without giving the lie direct to the Declaration of Independence. The contemplation of an act of such flagrant intolerance as that perpetrated by the Boston Unitarians, cannot fail to be at moved the previous question.

The House sustained the call. Ayes 48, noes 37.

The House sustained the call. Ayes 48, noes 37.

an act of such flagrant intolerance as that perpetrate the call to be a such as a control of the call to be a control of the call. tended with good results to the minds of all such persons as have not steeped themselves in prejudic so deeply as to be past the hope of redemption. I will teach them to avoid any act which bears to i will teach them to avoid any act which bears to it the most distant resemblance, and to do their best to admit ALL to the full enjoyment of those social and political rights which belong to every member of the human race, as being the children of one com-mon Parent, who, we are taught to believe, regards us as standing on a perfect equality.

ANOTHER SHOCKING CATASTROPHE. We learn from the New-Orleans Bulletin, of the 25th ult., that the steamer Creole, on her passage from Nachstoches to New-Orleans, with a cargo of 1000 bales of cotton, boxes of specie, bundles of bank-notes, merchandise, &c., took fire early in the morning, soon after leaving Red River, while the passengers (sixty in number, men, women and children,) were asleep in their berths. The fire commenced in the after part of the boat, the tiller ropes were immediately severed, and the consternation and panic which ensued, defies description. Amid the raging of the flames, the engine continued working, and drove the boat directly against the shore. Here four persons jumped off, and escaped. Rebounding, she altered her course, and running nearly a mile and a haff, she brought up against the bank on the opposite side of the river. Meantime, many of the passengers, and some of the crew, threw over bales of cotton, on which they attempted to save their lives—several of whom were drowned. Many remained off—most of whom were saved. It is estimated that about 12 lives were lost—there are 20 or 30 unaccounted for, as yet, but it is hoped most of them floated off on the cotton, or were picked up by steamboats or other craft. Scarcely an article on board was saved. Great credit is given to the captain, who was the last to leave the boat. The cause of the catastrophe is unknown. ANOTHER SHOCKING CATASTROPHE. We lear the catastrophe is unknown.

The St. Louis New Era says.— The Legislature of Missouri adjourned just in time; for it is literally truthat there was not money enough in the Treasury thave paid the members for a single day longer.

Death in a Ball Room. At the ball in Portland, on the evening of the 4th of March, one of the company, William Parker, feel to the floor dead, just as he had led his partner to the floor.

Catharine Hobbs, a famale of bad character, per-ished lately in the atreets of Kingston, (U. C.) no person in the neighborhood being willing to admit her late their house. Horrid barbarity!

fellow struck him a violent blow with his hast which stunned him, and he hen deliberately spatched bim. Having concealed the dead bod the leaves, he went to the house and told his silver that his muster had sent him for his horse and poc book, intending to go to a neighboring store. Tweer succerdingly sont hat the little son of the cessed accompanied the negro, as bearer of the poc book. On the way to the scene of murder, the gro felled the child to the earth with a club, and a posing he was dead, made off with his booty—thild, however, came to, gave the alarm, and the gro was arrested at Hillsboro', with the horse money in his possession. He was committed to and will, doubtless, expiate his atrocities on the lows—Raleigh Rejister.

The Learned Blacksmith.—Mr. Burritt, the leat blacksmith, has recently delivered a lecture belief the Lyceum at Springfield, which, for literary het and performance, astonished all who heard him. It the Republican, of that place, 'his subject glossed sparkled on his sarel.' Mr. Burritt is shout 35 y of age, of modest, propossessing manners and apparence. He still continues his manual labor daily, the study of fireign languages. He has already come master of more than fifty different language.

Bible Societies.—In 1740 there was not in Christendom a single institution which had for its design the distribution of the word of Gad. In one century, how great the contrast! England and Wales have \$2541 societies devoted to this work; in Ireland there are \$611; in Scotland, 132; on the Continent, 1265; in America, 2200; and in the West Indies, 879. In France, where the Bible was a few years since practiced as a forgery by act of legislature, and sied to an ass and carried to one of the public squares and burned, there are now 236 societies, and 121 colpurtuers employed in its distribution, and the circulation last year was 92,000.

Railroads.—About 1100 miles of railroads are now in operation in England and Iroland, and about the same number in progress, making 2200, principally in England. Amount invested, about \$228,000,000

There were in the United States in 1839, completed and in operation, 3332 miles, and 1707 graced and ready for the superstructure. The amount of capital invested, \$67,630,449—less than one-third the cost per mile of the English roads. It is probable that there are now 3500 miles of railroad in operation in the States, which will be increased to 5000 within two years.

the States, which will be increased to 5000 within two years:

Palaces in Europe.—The largest palace in Europe was that of the Emperor of Russia, in St. Petersburg, which was burnt down in 1837. It was finished in 1762, and measured 707 feet in length, and 559 in breadth. It covered an area of 654,237 square feet; while the Vatican in Rome, together with the Belvishile the Vatican in Rome, together with the Rome State of Vierna only 432,000; the castle at Caserta, in the kingdom of Naples, only 400,480; the royal palace of Rome are larger than all; they cover an area of 1,365,000 square feet.

Newly discovered Locomotive Power.—M. Kalkenkeimer, of Prussia, has invented a new kind of carriage for railways, which may be moved at the rate of six French leagues, or about eighteen miles in an hour, without steam or horse power. It is stated that a carriage for railways, which may be moved with the force of a single man. The carriage and apparatus costs about \$200.

The immigrants from America are, it is said, astonishing the natives, and showing what free men can and ought to do.—The woods are rapidly falling around them, and instead of being left to ancumber the ground, will soon be sawn up into boards, scanling, and shingles. Such valuable timber for building will, we apprehend, soon find a ready market at remunerating prices. So much for enterprise and industry.—Kingston (Jamaica) Journal.

The Free Labor Advocate, is the title of the Friend's new anti-slavery maper, edited by H. H. Way, and

The Free Labor Advocate, is the title of the Friend's new anti-slavery paper, edited by H. H. Way, and published semi-monthly, 16, pp. 8 vo. at New Garden, Wayne Co. Indiana. To advocate the duty of entire abstinence from all the products of slave labor, and to give information concerning free labor goods, are the prominent objects of this paper, as its title indicates. Terms, \$1 per annum.

There were presented to President Harrison, on the day of his inauguration, a fatted calf, weighing 384 lbs., from Isaac Newton, of Springfield, Del. Co.; a splendid caach, from the Whigs of Baltimore; and a walking cane, made of part of the coach of General Washington, richly mounted, and bearing an apprepriate inscription, from Bishop Meade, of Virginia.

Mrs. Hamilton, the reliet of Alexander Hamilton, Mrs. Hamilton, the rollet of Alexander Hamilton, says the New-York Signal, is near her dissolution. She has lived a long and excellent life; her charity and benevolence have randered her an example deserving all imitation. She was a wife worthy of the distinguished patriot and true friend of his country, the great Alexander Hamilton.

Ship Building in Maine. The tonnage of new vessels built in Maine last year, was 27,705 tons, being more than in any other State in the Union—consisting of 25 thips, 48 brigs, 63 schooners, and 3 steamboats.

bouts.

Maine, in navigation, stands the third in the country, and with her 500,000, people has a larger fleet than the united tomage of New-Jersey, Pennsylvania and Maryland.

and Maryland.

Loss of a Steamboat. The Tallahasse, Florida Star, of the 23d ult., mentions the supposed loss of the steamboat Lamplighter, Capt. Wood, bound for Tampa Bay. The probability is, that sie went to pieces. There were 35 persons on board the Lamplighter, all of whom must have perished.

An English paper mentions that one of the American ships at Calcutts, recently landed 400 tons of ice, which sold at the wholesale rate of one penny per pound, notting a profit, exclusive of port duties, of upwards of £3,700 sterling.

Mr. Cassy, of Illinois, is said to be the most attentive member of Congress—more faithful in attendance to his legislative duties even than Mr. Adams. During the S years that he has been a member of the House, he has been abroad only a day and a half, and has voted on every question (!) taken, with that exception.

Distressing Accident. On Thursday last, while firing a salute at Pencedale, (South Kingstown,) Elias
Crom of Westerly aged 29 was instantly killed, and
George Potter of South Kingston had his hands and
one arm blown off, and was so saverely injured that
no hopes are entertained of his recovery. The accident was occasioned by the premature discharge of
the gun.—Newport Mercury.

The treaty of commerce recently concluded between Great Britain and the Republic of Texas, is based upon the principle of strict reciprocity. It is to continue in force eight years, and for twelve months after one of the contracting parties shall have notified the other of an intention to terminate its duration.

Mr. Kalkenhomer, of Prussia, has invented a new Arr. Asisememor, or Frussia, has invented a new kind of carriage for railways, which may be moved at the rate of six French leagues, or about eightoer miles as hour, without steam or horse power.

The Legislature of Kentucky have passed a resolu-tion offering a reward of \$3000 for the discovery of the cause of the milk sickness in cows, at any time within five years. Hon, Richard H. Menefee, formerly a Representa-tive in Congress from the 11th district in Kentucky, and one of the candidates for the U. S. Sonate, at the recent election in Frankfort, died at Lexington on Saturday the 21st ult.

Wiskonson. Congress has officially settled the orthography of the fine Territory lying between the Mississippi river and Lake Michigan, to be Wiskonsonson-in conformity with the pronunciation that prevails in the Territory, the accent being on the second syllable.

New York and Virginia. The bill in the Virginia Legislature to prevent citizens of New York from carrying slaves out of that Commonwealth, and to prevent the escape of persons charged with the com-mission of any crime, has been for the present laid on the table.

The remains of a large city or village have been found in Sabine county, in Texas, about 17 miles east of San Augustine. The ruins consist chiefly of the stone foundations of houses, arranged along a street more than a mile in length.

The Duke of Newcastle has an estate twenty miles in length. Has castle cost \$309,000, the chimney piece alone having cost \$72,000. How many wretches starve that this one man may live in magnificence?

Judge James D. Westcott, Secretary of State of New Jersey, died at his residence at Trenton on Tuesday evening last. The number of buildings destroyed by the recent configuration at Washington, Geo, was 55. Revolution Unfinished. Slaveholding Weighed in the Balance.

EXECUTOR'S NOTICE

CE is hereby given, that the subscriber has duly appointed Executor of the last Will use to I HENRY WYMAN, late of Boston, it yes fivefolds, yooman, deceased, and has a time of the last trust, by giving bonds as the is. And all persons having demands upon of said deceased are requested to exhibit and all persons indebted to said estate to ment to RUFIN WYMAN. Buston, March 8, 1841. RUFUS WYMAN, Ex's

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Adams's J. Q. Speech on the biate of the Nation,
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Appeal to the Christian Women of the South,
Allen's Report,
Appeal of Forty Thousand Citizens of Pennsylvania,
Ancedotes of American Slavery,
Africans taken in the Amistad,
Ancient Landmark.

Bassett's Wm Let Bassatt's Wm. Letter to the Friends,
Bible against Slavery,
Birney's Letter to Mills,
Chauning's Letters to Clay,
" " to James G. Birney
Crandall, Reuben Trial of

Cracinatily and Cincinnati Riots,
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Enther Ward's Letter,
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Grimke's (S. M.) Letter to Southern Clergymen.

gymen, unnison's Sermon, Franger's do. Jenerous Planter, mmediate, not Gradual Abolition, lay on Condition of Free People of Color,

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