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ENOTE — Mr. Isaak KNAPP, the late publisher, ENOTE — Mr. Isaak KNAPP, the late publisher, and grandered his interest in the subscription-list sum grandered his interest in the subscription-list sum grandered his interest in the subscription-list sum grander the direction and supervision of a comming some under the direction and supervision of a comming some or experiment of the full wing gentlemen? Financies, constitution, Savell Philarica, Enlist Gray Longitics.

EDWENT QUESCY, WILLIAM BASSETT.

14. LLIYD GARRISON, Editor.

VOL. XI .-- NO. 18.

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REFUGE OF OPPRESSION.

Rev. Mr. Clapp.

of a letter from a New-Orleans correspon-

dest of the Boston Christian Register :

Least of a letter from a register:

dest of the Boston Christian Register:

Ret. Mr. Clapp is a Unitarian in every sense of the worl. I are proud to acknowledge him as such; the worl. I are proud to acknowledge him as such; the shows in his life and preaching, that our system of fath is not 'a dead and lifeless thing,'—but, the fath is not 'a dead and lifeless thing,'—but, the fath is not 'a dead and lifeless thing,'—but, the fath is not 'a dead and lifeless thing,'—but, or seasy and contentions; as seasons in doing so he has not heatisted to them the Unitarians, as well as others, it is eaid he is to literate the fath of the hard of the season, 'or' total deprayity,' or 'infant damnation,' or lotal deprayity,' or 'infant damnation,' claimistic hell-tornests,' it is done incidentally generally, to show the deadening indexes of such views of God has those doctrines suppose, upon the hearts of mear; how their tendensy and the hearts of mear; how their tendensy as the season of the human mind. His preaching is always extrapore, though his method is pre-arranged.

chain the illimitation mind. His preaching is always recorder, though his method is pre-arranged.

There reason to think that these remarks will septise a portion of your readers; Rev. Mr. Clapp having one preached a heterodox discourse on refera in Rer4 Mr. Pierpont's church; having once philabed a delbace, of, slavery; and what is much seen, having hisself owned for some years several erre, I do not propose to defend him against these charges. I would only say, that judging him by his every day life and conversation, by, his fearless integendence, by the place he holds in the affectory of the holds of the history of his ministry, he comes as near to my idea of a Christian paster as any one whom it has been my privilege to two. I have nothing to say in favor of slavery or shreholding; but neither shall I concede that a man is necessarily an infidel and unworthy of reserve because he holds slaves; not at any rate until an stilling to call Washington an infidel and a foe this country; it is that which confines a man is exclusively to one hobby, that whoever does not consent to go all lengths with him, is pronounced the an enemy to freedom. Whether one, who has a subjected himself to a single idea, that it controls every action, warps his judgment, destroys his temperal divides his family, is more worthy of the past than one wnor is always engaged in the 'sweet canner of the,' whose servants, would lay down that life for him, whose family is the centre of the 'lear's best affections,' who is loved by a whole community. Fleave to the impartial reader, I submit to purselves, Messrs. Editors, to judge.

sate condition of things troin suce publications, which was a print they may be written. 'In this tract, particularly, there is seeing that ought to irritate the slaveholder. 'It is stoog and undempronessing, yet a respectable and signessonte appeal to his intelligence and his mordispassion to a present the authority.' But it is a matter of regret'—and we cannot but invite the attention of all writers upon this subject to the judicious remarks that follow:—

of any standing or influence at the North to speak out fully and decidedly against sla-We tell him it is of no use under the circum-The late combined movement must wholly hay, the very odor of it must have time to away, before any thing can be done to ad-Dr. C. says that the societies are going therefore individuals should be stirring. Age. Dr. C. says that the societies are going a had therefore individuals should be stirring. A had therefore individuals should be stirring. I well; when they are gone down, and it is ful-strated throughout the land that they are extensive them something may be done to good purpose, in a legitimate way, by individuals; but not extend the same that time has not arrived. We wish could believe it near. The greatest fault we, to find with our author is, that he does not fully vested and distinctly state the mischiefs that arisea, and that from the anti-slavery combinations, and the first the same states of the men, and their motives, (and no doubt coff the best men living or dead are among that he overlooks and spares the vice of the extension of the men, and their motives, (and no doubt coff the best men living or dead are among that he overlooks and spares the vice of the extension of the men, and their motives, (and no doubt coff the best men living or dead are among that he overlooks and spares the vice of the chief. He warns us abundantly, and how just-state the decides to be warned against algorithms to be a shat he needs to be warned against algorithms to be a shat he needs to be warned against algorithms and the same abolitionists to blind the same and the same are called ground with respect to them has own principles seem to us to require him to the called the same and the same and to us new.

Channing has some striking, and to us new In Cananing has some striking, and to us new, as a the point of political non-interference with assistation of slavery. We know not how they appear to statesmen, but to us they seem sound important. In contrasting the conduct of the bac action in reference to slavery with that of this zary, we believe that he does more than justice believe that he does more than justice to statesment circumstances in the two cases.

e dislition. A vote was lately taken in the of Representatives of Ohio, which shows the of Representatives of Ohio, which shows the the of the abolitionists in that body. It was on the first that the state of the billing the figure taw. In favor of postponement for first whigs and only democrate against it has whigs and ONE democrat! Mr. John Smith, it county. We did not before know that there was me democratic sholitionist in that body. State John Smith be kicked out of the democrating forthwith:—Louiseille Ade.



OUR COUNTRY IS THE WORLD-OUR

SELECTIONS.

. Iniquity and a Meeting.

Iniquity and a Meeting.

A Discourse, delivered in the Congregational Church, Whitesbore, N. Y., January 31, 1841. By Beriah Green, President of Oneida Institute.

[CONCLUDED.]

Isalau, i. 10-17. Hear the word of the Lord, ye rulers of Sodom; give an ear unto the Law of our God, ye people of Gomorrah. To what purpose is the multitude of your sacrifices anto me? saith the Lord: A am full of the burnt offerings of rams and the lat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of be-goats. When ye came to appear before me, who hath required this at your land, to tread my courts? Bring no more vain ablations; incense is an abomination onto me; the new moons and sabbaths, the calling of assemblies, I can not away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them. And when ye spread forth your lands, I will hide mine eyes from you: yes, when ye make many prayers, I will not hear: your hands are full of blood. Wash you, make you clean: pat away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, rolieve the oppressed, judge the fatherless, plead for the widow.

III. The thing, which this discourse aims to ex-III. The thing, which this discourse aims to ex-

III. The thing, which this discourse aims to expose and condeaun, moreover, involves a perversion of the means of human salvation. The arrangements, usages, and institutions, which the prophet charged the Hebrews with profaming, were Heavenappointed—God-given. The end, to which they looked, was sublime and glorious. In the midst of abounding iniquity—of wide-spread and fiery rebellion, they were designed to assort and support the divine authority. At the appointed feast, in the solem meeting, the laws of the spiritual world in their application to the relations of the earth were to be defined, expounded, and insisted on. Here the will of God, enshrined in the active obedience, and commended by the sincere lips of His people, was to be continually held up as the model of character—the standard of action. Here, the prerogatives and requisitions of God—the rights and duties of man were to be presented in a clear and certain light—in beautiful consistency and delightful harmony with each other. Piety God-ward was to animate philanthropy man-ward; and philanthropy was to nourish piety. The church was to be heaven upon earth—transforming earth to heaven. All its influences common and special—all its exertions, ordinary or extraordinary, were to look directly and effectively to the spread of inward purity expressed in outward morality. Such was the design of the positive institutions of Christianity. Where this design has not been overlooked, these institutions have been what heaven intended they should be, a blessing to mankind. They have greatly promoted human improvement and the general welfare. They have been the admitted source of the most substantial benefits. Without them, little has been effected or attempted to make man worthy of his relations and prospects. It is not to be wondered at that they should be revested with an air of sacrodness. Wherever and whenever these institutions are held subservient to their proper ends, this feeling must be healthfull—onesing the way for good results.

was on the control of give the negro-pew a place among their pious frauds. Nor must the church be urged in the name of God and bleeding humanity to abandon its position in support of slavery and to wield its God-given powers in behalf of the oppressed. Abraham it may have slandered by calling him the patriarch of slaveholders; and under this character claiming a place in his bosom. The existence of slavery in the church, it may be affirmed, impairs neither the soundness of its faith nor the integrity of its character, Good intentions, it may be maintained, may convert slaveholding into a christian virtue! So that one may be under sacred obligations to violate the inalienable rights of his fellow-mea! And to injure them at the most vital points for their special benefit! Such poison may have infected the very heart of the church; and quickened and strengthened a deadly hostility to the cause of holy freedom: may have made it a nuisance offensive to heaven and earth. Yet in any effort for its improvement and usefulness, you must not fix its eye upon the mortal sins it refuses to repent of. General confessions, it may, in a general way, be exhorted to make. Thus all-offence will be avoided. The tide of excitement may flow on. The church may be increased, while its old, fondled sins may be piously retained. The stream runs on smoothly. And the painful necessity of laboring to interfere with the eu-

\*'Another absurd attempt to interfere with the eucharist was made at the State Temperance Society last week in Albany. Ground was taken against the use of fermented wine at the communion table, by a minister by the name of Van Buren, at the meeting held in the Baptist chapel in Pearl street, on the evening of the 10th. The next day a resolution was offered, commending those churches that had introduced 'the real juice of the vine,' instead of the fermented compounds. The thing was warmly opposed by Dr. Potter and Dr. Welch, and after a spirited discussion was lost, 72 to 17—showing a great deal of good sense in the body. The temperance cause has before this received a blow by the interference of temperance conventions with the arrangements of churches; and we rejoice in this case there was such an overwhelming amount of good sense to check the folly that would ruin any cause. There is great hope of the healthy progress of the cause under the control of such discreet members.—N. Y. Baptist Register, for Feb. 19.

1\*The relation may still exist, sales fide et sales \* Another absurd attempt to interfere with the eu-

t'The relation may still exist, salva fide et salva celesia—without violating the Christian faith or the hurch."—Prof. Stuart's Reply to Dr. Fisk.

I The dectrine of good intentions—the old Jesuit-leal dogma, asserting that the end justifies the means, is of wide application—covering and sanctifying the whole field where transgression of the divine law shows its face and spits out its venom.

BOSTON, FRIDAY,

church to repentance by preaching abolition lectures is cunningly avoided!\*

Now for what purpose was the mission of the Son of God undertaken? And why was he called Jesus? The object of his mission and the occasion of his name we have in the aim, He vigorously held—in the purpose He lovingly cherished, of 'saving His people from their sins.' The heaven-appointed, heaven-honored means of grace, which in the cause of human salvation are to be employed, look of course in the same direction. A conversion, which leaves men at variance with the fundamental principles of a sound morality, leaves them unsaved. A defective morality is the natural offspring of a corrupt Christianity. If the former is defective at fundamental points, the latter is radically false and fatally corrupt. What must we say of a system of morality, which in the very presence of slaveholding, comives at its enormities and even affects ignorance of its deadly tendencies? Which gives its countenance to the worst form, under which respect of persons and contempt for the poor ever haunted this spectre-ridden world? Are men saved from their sins, who make no scruple of living in them; who ingeniously oxcuse or stoutly defend them? Who curl their lips or gnash their teeth upon every one, who dares honestly attempt to carry out the principles of the gospel to their most natural and significant applications? When a meeting is held to countenance and strengthen such a Christianity, it is held to countenance and strengthen iniquity. An effort is made to convert bread to poison;—to make the means of salvation a lure to desphir.

IV. Such a meeting-holding activity as this discourse is occupied with, involves an attempt to bring Jehovah into the service of Satan. Upon the positive

To the disciples of the Saviour, we shall join ourselves in an everlasting covenant. The communion of saints we shall earnestly seek at the sacramental supper. In our efforts to lead the heavy-laden to the great Source of rest, we shall be instant in season and out of season. On ordinary occasions and occasions extraordinary, we shall not forsake the assembling of ourselves together. Fearing the Lord, we shall often speak to each other;—stirring up each other's minds in the way of a grateful remembrance of what heaven forbids us not to forget. Thus shall we seek light and strength and encouragement in discharging our heaven-appointed duties. The frames and feelings and impulses, which bear us onward in the way of practical obedience, we shall prise for their healthful tendencies and happy effects. Thus the positive in religion will become for us the handmaid of the moral in religion. The excitement, which melts our hearts, will strengthen our hands. Our reverence for the Creator will be necompanied with respect for this creatures. Charitytowards his children will flow from love to the Father. Our regard for His authority will be coupled with respect for their rights. Our delight in his blessedness will be joined with exertions for their welfare. What we approve in preaching we shall embody in practice. A meeting-holding activity will be followed by a duty-doing activity.

To divorce the positive from the moral in reli-

ing activity will be followed by a duty-doing activity.

To divorce the positive from the moral in religion is to destroy both. The moral will be neglected if the positive is despised; and the positive must be insignificant if the moral is overlooked. If the end is forgotten, the means are worthless; if the means are neglected, the end is lost. Doing without daying is a blind activity; saying without doing is an empty sound. A proper regard for one will lead us to insist upon both. Give them tongues, and with one voice they would exclaim, united we stand, divided we fall.

A meeting-holding activity, accompanied with a

stand, divided we fall.

A meeting-holding activity, accompanied with a disregard for the claims of humanity, we ought to eachew for its hurtfulness and abhor for its wickedness. Just so far as we give it countennace, we persent the right ways of the Lord. We subscribe to the glazing lie, that on ground where humanity withers, religion may flourish; that hearts dead to the claims of man may be alive to the requisitions of God!

God!

How is it that we hear of revivals of religion among
the monuments of alavery? Of successful evangelists, among anti-abolitionists? Of a fervent zeal

\*f.And you would have me commence a protracted meeting by delivering a course of abolition lectures!' To be sure I would, if a pro-slavery church is to be brought to repentance.



COUNTRYMEN ARE ALL MANKIND.

APRIL 30, 1841.

why a mob to suppress inquiry? Ah! If their services and code; the tide rise, swell and ebbs, and leaves worldliness, and respect of persons, and alliance with opperation, and a league with intemperature, and contempt for the poor, and a compromise with popular Ollies, and party spirit, and sector and contempt for the poor, and a compromise with popular Ollies, and party spirit, and sector and the development of the popular ollies, and party spirit, and sector and the new procedytes it leaves where it found them, unrespectively to the popular of the popular of the popular of the popular ollies and party. No discussed the popular ollies and party of the popular ollies and party. No discussed the popular ollies are proceeding to the popular ollies and party. No discussed the popular ollies are proceeding to the popular ollies and party. No discussed the popular ollies are proceeding to the popular ollies and party. No discussed the popular ollies are proceeding to the popular ollies and party of the popular ollies and party. No discussed the party ollies are proceeding to the popular ollies and party of the popular ollies and party of the popular ollies and party of the popular ollies and party o

by political partizans, who wish to obtain or hold power upon the runns of justice, constitutional liberty, and the rights of man, was to be expected; and I have seen the most palpable falsehoods both in the Statesman at Columbus, and the Republican of this city, as it respected the deings of that Convention; but such papers are what it is said Col. Preston described Gen. Jackson to be, 'a toothless tiger,' whose bite can do but little injury. In the Dayton Ohio Transcript, as quoted in the Adgertiser of Saturday last, is a very incorrect statement—that I attempted to lecture in the court-house on the subject of abolition. I made no such attempt, and had I have spoken, it would have been to show, as I before remarked, the effects of slavery upon the morore remarked, the effects of slavery upon the mor-ls, the policy, and finances of the country; but this nistake or wifful misrepresentation, is nothing, com-ared with what follows:

pared with what follows:

From all the indications we can perceive, the agitation of that question, in Dayton, must be attended with serious consequences. There appears to exist a settled determination in the minds of the citizens of this place, to prevent a discussion of that question among them. We do not say that this feeling is universal in Dayton; but from what we have heard of the transactions of Saturday night last, we are persuaded that it is sufficiently general to prohibit entirely the delivery of any public lectures on this exiting subject. And for the sake of the peace and quiet of Dayton, we do sincerely hope, that no further attempt will be made, while there exists the least reaction to support that any such attempt will be attended attempt will be made, while there exists the least reason to suspect that any such attempt will be attended
with consequences so peraicious to the good order and
harmony of the citizens of this place. And when we
take into consideration the fact, that slavery does
not exist among us, and that we have, therefore, no
personal interest in the matter, we do think, that inasmuch as no good could, in consequence, possibly accrue to us from the enlightenment of our minds upon
this subject; and much evil might be its result, that
to refrain entirely from any attempt to create an excitement, would be the preferable, if not a propor
course, for the friends of abolition to pursue—especially, as their labors, in the mean time, might be more
profitably employed in those States where slavery
does exist.

These monstrone destrices exchanged destrict.

wranging and contending by which the ballot-box is beset. His most efficient votates have a religion of this sort; and can on suitable occasions bestir themselves to multiply proselytes. They may be zealous for God at the protracted meeting, provided always, that they are zealous for the devil too, in bargain-making, and negro-bating; in clinging to parties pledged to the support of slavery, and in opposing decisive measures to promote the cause of temperance. Whoever combines inquity with a meeting, may recken on the countenance and coperation of the devil.

But my brether, principles, and lorget your own, and dishoner your Saviour, and trample on your Bis bles, and turn to mockery the sacred things of heaven? Can you thus enter into a league with inquity—a covenant with death? Heaven forbid! Bu not decivedy God is not mocked; for whatso-ever ye sow, that must ye also reap. He is a lempter, why, under religious pretences, would be transpose must be supposed to the suppose of the s

tempt to redeem a nation of men from absolute and unconditional slavery, and secure to them their natural rights, by the force of reason and the power of law. They cannot fail of success, unless lawless violence prevail over natural rights, justice be trodden down beneath the heel of the oppressor, the lights of science be obliterated; the religion of the cross become the scoff of wicked men; and a government be established, not as ours is at present, upon the rights of man, but one founded upon oppression, cruelty and blood. We trust in the Ruler of Nations to avert from our country such a catastrophe.

From the Liberty Bell. The Shame of America !

The Shame of America t

But there is one enormous delinquency, one great national disgrace, which mars her beauty and paralyzes her mosal influence. AMERICA IS THE LAND OF SLAVES! The very soil on which her Capitol stands is moistened with the tears and the blood of the slave. The vailings of the broken-hearted captive, the shricks of the bereaved slave-mother, the clank of the chain, the sounding of the lash, mingled with the curses of the slave-caleer, resound without the walls of that very senate-house, which within is ringing with the loud panegyric of universal freedom. The world stands aghast to hear that every sixth man, woman, and child, in the United States is a slave! that a thriving trade in human flesh and blood is carried on, that fortunes are realized by breeding slaves, and livings obtained by their prostitution:—and this in America, the enlightened, the free, the brave, who crushes beneath her feet in hopeless and bitter bondage, three millions of human beings!

America cannot possibly appreciate the effects of this enormous inconsistency on the freedom and happiness of the world in general. If the expressions 'American liberty' are pronounced in the ears of a despot, with a sardonic grin he replies, 'American slavery!' The enemies of America always select this as a means of depreciating both her and her institutions. There is, say they, more despotism in this boasted land of freedom, than in the unstatespotic government in Europe; the only difference is this, in the arbitrary governments of the

American slavery! The enemies of America always allocs axis.

These monstrous doctrines are beyond description. What! is the liberty of speech to be trampled under foot by a Dayton mob? Is there as settled disposition in the minds of a majority of the citizens, to prevent by force the discussion of the question of slavery, or any other question amongst them? Can the peace and quiet of Dayton be preserved by no other means, than by a prostration of our constitutional rights? Is an examination of the effects of slavery upon the country, permictous to the good order and harmony of the citizens of Dayton? Have they no personal interest in the matter? If so, sworid, the average amount of happiness is greater

OLIVER JOHNSON, Printer. WHOLE NO. 539.

AGENTS.

Maine.—Jus. Clarke, Wagne;—EdwardSouthwick, Auguste;—A. Soule, Bath.
New-Hampshine.—Davis Smith, Plymouth;—P. Rogern, Comcord;—William Wilbur, Dover;—Leonard Chase; Milford.
Vernour.—John Bement, Woodstock :—Rowland T. Robinson, North Ferrisburg.
Massacueserra.—Win. E. Kimball Topsfield;—Massacueserra.—Win. E. Kimball Topsfield;—Massaceuserra.—Win. E. Kimball Topsfield;—Massaceuserra.—Win. E. Kimball Topsfield;—Massaceuserra.—Win. E. Kimball Topsfield;—Massaceuserra.—Win. E. Kochburg.—Church, Spring-field;—W. & S. B. Iven, Sallm.—Henry Hammond, Dudley.—Daniel G. Holmes, Lowell;—Josiah V. Marshall, Dorchester und sienity;—Richard C. French, Fall Ricer,—Win. Hencerson, Hamseri,—Isax, A. 15.

Handler: —Elina Richards, Waymouth;—Edward aric, Wor steir;—Win. C. Stone, Waterown;—A. Boarzee, Centraille;—Israel Perkins, Lynn;—Elijah Bird, Tasatm:—N. A. Boarden, New Englord—[I]; For a continuation of this list, see the last page, last column.

than where so large a proportion of the population are slaves. If we venture to speak of that manly spirit, and the noble independence which the freedom of a republic generates, we are told that is only a selfish and haughty pride, which while glorying in its own liberty, can ruthlessly trample under foot the rights of those who are weak enough, and unfortunate enough to fall within their power.

When the friends of America speak of the active piety, which prevails, and the vitality and power with which Christianity operates in the United States, we. are again reminded of slave-breeding professors, and slaveholding ministers, and elders, deacons, and class leaders, who are equally expert at flogging and praying; we are told that all, or nearly all the religious denominations, who patronise home and foreign missions, and bible societies, are tainted with the crime of buying and selling their fellow-creatures, or retaining in bondage those who have been thus cruelly deprived of their rights—a crime from which the most flagitious among us would start, and to be charged with which the infidel would deem it a deep disgrace. When the generous liberality wilh which America supports every benevolent institution is mentioned, it is again retorted on us, Yes, even the treasury of the Lord is defilled with the price of blood. O America, of all nations of the earth beyond our sea-girt isle, the best beloved, and the dearest to English hearts, how deeply do we mourn the dishonor which slavery entails on the; how bitter is our morification when they inconsistencies shut those mouths which would proclaim thy varied excellencies, and how incessant are our regrets, that the liberty which is thy boast, and the piety which is thy honor, should not only be neutralized in their influence, but that the curse and contamination of slavery should even bring on sacred liberty and christian piety a foul reproach!

There is, however, hope that this plague-spot will disappear. No American of noble mind and humane feelings can approve the s

From the Loco Foce. Liberty and Slavery, as they relate to the Democratic Party.

Liberty and Slavery, as they relate to the Democratic Party.

We advocate democracy upon the broad scale of universal liberty, not like those dough-faced democrats, who in their anxiety to please their southern brethren, have overthrown the party, and incurred the scorn and contempt of those whom they most desired to please. That they have failed to please the democracy of the south is plain from the fact, that the south has descred them. With a few exceptions, the whole slaveholding force of the south has abandoned the party who were loudest in their professions of attachment to their 'domestic institutions,' together with their President, who publicly proclaimed that their wishes should be his guide. And can any one suppose that the advocacy of principles which thirteen of our States have long since condemned and repudiated, and which the majority of citizens even of the slaveholding States condemn, has not been the overthrow of the party? The democracy of the north disdain the nan who has sold their principles to the south,—the south despise him as a 'dough face' who would barter his own principles for southern votes, and the democracy of both north and south despise the President who has done what none before has dared to do—publicly advocated the system of slavery. Neither Washington, Jefferson, Madison, Monnoe, nor Jackson dared to sacrifice the interests of one portion of the Union to the policy of another. They, although citizens of slaveholding States, dared not to sacrifice the interests of one portion of the Union to the policy of another. They, although citizens of slaveholding States, dared not to sacrifice the interests of the States guaranteed to them by the constitution,) would they have dared to interfere with slavery in those States where it exists, to evadicate this curse from our land. Jefferson, who bas been styled 'the aposte of democracy,' (slichough a slaveholder,) advocated the doctrine that 'all men are equal,' and although his regard for State rights forbade him to interfere with negr

From the National A. S. Standard. Letter to C. W. Denison and Ichabod Codding. BOZRAHVILLE, Ct., April 13, 1841.

Letter to C. W. Denison and Ichabod Codding.

Bozrahville, Ct., April 13, 1841.

C. W. Denison and I. Codding:

Brehers,—Having somewhat to say to you which concerns the public, I avail myself of this public mode of communication, and the more readily, as brother Codding might hold me up to contempt, should it speak personally to two married men, as he would if one were unmarried, especially should the place of conversation be a room in the third story of one of our lofty city houses.

The subject of this letter is your position in the Foreign Society, in contrast with your professions. Since you lent your aid, last spring, to break up the anti-slavery phalanx, and to form another corps, for no ostensible reason than opposition to women's untramelled action in the old Society, your conduct has not, in my opinion, harmonized with that act.

Brother Denison will recollect that last autumn, be joined the Worcester Convention, which was called by the Massachusetts A. S. Society, and expressed much pleasure at the liberal terms of the invitation, (as it was something new,) by which all persons who were in favor of immediate emandipation could take seats; and this while he knew women were on the business committee, and were participating in the discussions and voting.

Again, he will recollect, that in November last, he went to Providence and joined the R. I. Anti-Slavery Society, a Society which has from the first, tolerated in the true Roger Williams spirit, and in which the question of woman's rights or wrongs has never been raised, all having been left to the guidance of their own sense of propriety and christianity. He will remember that he presided at some of the sessions of its last annual meeting, and put to vote nominations of women on the business commit-

with the women in its deliberations; and that he repeacedly Expressed himself as highly gratified in being again in an old fashioned anti-slavery meeting,
where all sous harmony.—It seemed like being corried back to the good times of our cause, when the
bleeding slave was fully before the eyes of all who
look upon themselees the name of abolition. I may
not have given his language precisely, but such was
his oft repeated serdiment.

Notwithstanding he was still an agent of the
Massachusetts Abolitoo Society, some were dispiosel to believe he had seen his former error, in
giving aid and comfort to those who thought to 'divide and conquer,' and that he had come back in
truth. For this reason, there was more joy in the
hearts of many abolitionists over his supposed return, than over the unnety and nine who had never
gone astray. But when a resolution was brought
forward vindicating the old society from the charges
so unjurity and opprobriously brought against it by
the new, for its distracting and hindering influences,
brother Denison felt himself aggrieved, and accused
the Society of breaking up the harmony of the meeting by the introduction of 'foreign topics.' What
a scene was this. A man who prized harmony, and
even Roger Williams' toleration so much as to join
a society, of all others the most burthened with extrancisms, (so the 'come-outers' will have it.) making deleful lamentations because a sharp rebluch has
been pronounced against those who had destroyed
that harmony, divided, and seconted toleration, and
falsely accused the innocent. Those who had been
joyful to give him the right hand of fellowship were
now indignant. They were undeceived—they found
there was no fellowship. He explicitly declared in
that meeting, that he was not opposed to women's
public speaking, voting, and setting on committees,
and he did not leave the American A. S. Society hecause they used these privileges, but because he
was placed on a committee with a woman. (Why
did he not resign his place in the committe

Brethren, I beseech you to come out under your true flag, and not, like the Spanish and Portuguese slavers, put up a false one, thinking to protect yourselves from search while you are stealing men and children, and even women, from the old A. S. Society, and transporting them through the horribly dark middle passage of new organization, into the slough of rank pro-slavery.

Brethren, you are heartily sick of the 'woman question.' So am L. You wish to escape it; but be it known unto you, that when you shift the issue in controversy, it shall not escape the notice of the slave's frieads. We will note it down. If you have been fairly routed from one refuge of lies, and are now seeking refuge in another, be it so—that other shall seek you out—you will hardly find rest, I ween, for the soles of your feet, ent of the old anti-slavery ark, unless you should be swallowed up in the flood of slavery. I would to God yeu wend return, bearing the olive branch. If you have the dove spirit, you will. If that of the raven, you may go to and fro; but beware lest your wing tire, and you fall into the depths below.

More anou, on the new issue.

Yours, traily,

ABBY KELLEY.

## Abolition Goths and Vandals.

Abolition Goths and Vandals.

The 'New Era,' in view of certain political changes, uses the following remarkable language:

'Then will the Goths and Vandals of abolition prevail in their strength on the fertile plains of the South, and the black flag of abolition float in triumph from the capital.

In commenting a little upon this eloquent language, we will first seek the resemblance between the ancient Goths and Vandals and modern abolitionists. The former were among the barbarous hordes inhabiting the interior and northern Europe during the dark ages. They were particularly noted for their ferocious, warlike character, and are well known as the barbarians by which ancient Rome was finally sacked. Such were the Goths and Vandals. What are abslitionists? We think they are at least, not barbarians, unless by refinement barbarism has lest all its coarse, crude hostilities. That abolitionists are bloody men, none will affirm. Instead of using carnal weapons, they disclaim all violent measures. Instead of resisting unto blood, they 'rather fake urong.' Moreover, the object of the Goths and Vandals was to ensave, or at least subjugate, while the object of abolitionists is to set free. The former probably regarded only their earn interest, the latter regard the interests of all,—master as well as slave. And yet, forsooth, the New Era libens the latter to the former.

Goths and Vandals was to enslave, or at least subjugate, while the object of abolitionists is to set free. The former probably regarded only their even interest, the latter regard the interests of all,—master as well as slave. And yet, forsooth, the New Era likens the latter to the former.

But there is one point of resemblance between the 'red armed Goth' and the abolitionist. It is this. The barbarian was not more intent on the destruction of Home, by 'fire and sword,' than the true abolitionist is on the destruction of slavery, by the moral weapons of 'light and love.' Were the former bold and daring—the latter are not easily inhimidated. Were the former a terror to their foes, so are the latter a terror to the foes of freedom. Indeed, the former were not more formidably and daring bloody warriors, than the latter are as moral aniagonists of oppression.' So much for the Goths and Vandals of abolition, who, our writer adds, 'will prevail in their strength on the fertile plants of the South.' As the peculiar strength and bullwark of abolitionism is truth, it must of course prevail,—and as the fimil, decisive, moral action must be in the South, there doubtless, will her glorious triumph be celebrated on plains for the first time rendered fertile,—plains athwart which the jubilece song shall ride as it echoes from hill to hill.

The writer further adds, 'and the black flag of abolitionism? It is anti slavery principles acted out. Not acted out as in the bloody drama of our revolutionary war, but acted out, evinced and enforced by truth, love, and moral suasion. Abolitionism, then, is anti-slavery. Moreover, the spirit of anti-slavery is the spirit of perfect, universal freedom. The flag of abolition is therefore the appropriate flag of freedom. And is the flag of freedom appropriately black! Black is the proper ensign of the reign of terror, and hence the ensign of slavery. Abolitionism does not object to the flag that not floats from the capital; the flag is good enough, did it not misrepresent the national exa

CINCINNATI, March 1st, 1841.

BRETHREN AND FRIENDS: At a recent State Convention of abolitionists held in Columbus, Ohio, the following preamble and res-olution was unanimously adopted, to wit:

olution was unanimously adopted, to wit:

'Whereas, Mrs. Celia Lovejoy, widow of Rev E.
P. Lovejoy, munlered at Alton, Nov. 17th, 1537,
while in defence of human rights and the liberty of
the press, is now in destitute circumstances, and very
poor health on account of her sufferings, having
shared with the husband the persecution of slavery
and pro-elavery mobs; therefore
Resolved, That a committee of three be appointed
to draw up an address, setting forth the facts in the
case, and make an appeal that shall be sent to every
enti-slavery society in the land, asking of them a donation more or less in her behalf—and that said donations be placed in the hands of the Executive Committee of the Ohio Anti-Slavery Society, to be held
by them in trust for her benefit and for that of herorphan boy; said donations to be placed at interest
in such way as shall seem most expedient to said committee. Adopted.

Messers. James C. White, J. Blanchard and T. E.
Thomas, were appointed said committee.

It is in discharge of the duty which this resolu-

It is in discharge of the duty which this resolu It is in discharge of the suty which this resour-tion devolves upon us, that we now address you. You are probably well acquainted with the history of the Alton riots in 1837, which resulted in the death of Mr. I owjoy. We would recur very briefly to the circumstances which led to his martyrdom, that the impressions upon your mind may be renewed.—for it marks an important era both in the history of our cause and of our country.

been able to leave her bed; and is now waiting to recover sufficient strength to he removed to the country where her anti-slavery friends will be under the necessity of providing for her. To be in any way dependent upon, or even connected with her family friends, is painful and injugious on account of their hostility to her anti-slavery sentiments. Besides, she is already indebted to them, and their means of further assistance are also expended.

It is then, in behalf of the heroic wife of the murdered Lovejoy, sick and afflicted, destitute and forsaken, that we make our appeal. She asks it not No, not a murmuring word, no repining, no asking of alms comes from her. We who know her wants and her sorrows ask it for her. And not for her alone. Our appeal is made the more urgent as we look upon her little orphan boy—the son of a moble sire! He is her only child, bearing the lineamnts of him she so much beloved. He may yet be the stay and staff of her declining years. But he must be taken care of and educated. And how? How shall Lovejoy's widow and Lovejoy's by be provided for? We might make our appeal to the nation. For while our revolutionary heroes are supplied from its treasury, and the wives of our great men who spent and were spent in our country's service are remembered in its munificent charities, it surely would not be presumption to file a claim in behalf resist onnession. For that he was honored then— For while our revolutionary heroes are supplied from its treasury, and the wives of our great men who spent and were spent in our country's service are remembered in its munificent charties, it surely would not be presumption to file a claim in behalf of Lovejoy's widow. But the nation is dead to such appeals. It is unmoved at the cry of such suffers. The torpedo touch of slavery has phralyzed its powers and benumbed its sensibilities. We must have a not in the hand of the country men with an undry use knowed them—for the controlling watchmen upon the walls of Zion has fallen in dead to go the claim of the country men with a country men with a country men with a country men with a country men uncertain or feeble sound has been sited to the cross has been cut down. An above she hereof the church, the cross has been cut down. An above she hereof the church, and the reason has been sited to the mouth of the plan to speak the praises of his mouth of the plan to the plan to the plan to the history and the plan to the pl

hy—a subscription to be started immediately—each member to give something, if not more than a fip penny bil immediately. Let the proceeds, more or less, be sont immediately to 'Charles Donaldson, treasurer of the Ohio 'State Anti-Slavery Society, Cincinnati, Ohio '—by check, draft or private hands, and the several sums shall be placed in the hands of the Executive Committee, or to Lewis Tappan, Esq. New-York City, who will be responsible, in connection with the society, for its immediate and perpetual disposition in accordance with the provisions and instructions of the vote of the Convention above quoted. The name of the Society, and the amount contributed, will be announced in the Philanthropist as they are received.

Brethren, our duty is done. The result is with you. May it be said before the assembled Universe, 'Inasmuch as ye have done it unto theze, ye have done it unto the great in the Lord.'

Yours in the bonds of suffering humanity,
JAMES C. WHITE,
J. BLANCHARD,
THOMAS E. THOMAS,

Committee.

We cordially unite in confirmation of the facts thove stated, and heartily approve of the plan to seme for Mrs. Lovejoy the means of permanent relef.

THOMAS MORRIS, GAMAL BALLEY, WM. H. BRISBANE.

### Daniel Webster and Slavery.

U. S. SENATE, Feb. 22, 1841.

the Altonirots in ISST, which resulted up the deather Mr. (Wall, H. DRISANE.)

Mr. Carpelyro, which he his martyrdour, that the impression up you rained may be removedly in the impression up you rained may be removedly as an arrival in the decession of the press. This was inducted at N. Louis, Mr., our brother came out nobly and single-handed in the advectory of human rights, which therefore the history of speech and of the press. This was induced the history of speech and of the press. This was induced the history of speech and of the press. This was induced the history of the history of the history of the press. This was induced the history of the history of the history of the history of the press. This was induced the history of the history of

sing this subject of inquiry? What was his

pressing this subject of any problem. He then repeated the declaration that, when pressing the charge of these opinions of the Senator from Massachusetts, the Senator from Virginia had united with him, and had expressed to the Senator from Massachusetts his strong disapprobation of those

popularity at the North for one opinion, and tell the South that he has changed it, and holds another. I say again that I rejoice that the attentions of the world has been called to this debate. The Senator has been pledged by his friend to answer. If he shall answer and retract the opinion, then his authority, in the degree in which it will now prevail, and that is but a poor degree, will atone for the mischief he has done. If he does all he possibly can to counteract its influence, then he will stand somewhat better before our people than he now does; but if he shall not—we know our enemies.

M. Cuthbert all be regider spikes. It is been as the control of th

seity of Boston, on the subject of slavery, and for a purpose which the South cannot approve, a committee was a machine to the subject of the subject of the subject of an explanation before that I might be sure I was right. It was to the preduced and it was realled on him for an explanation before that I might be sure I was right. It was to be rown that I might be sure I was right. It was to be rown that I might be sure I was right. It was the even of the country, the eyes of the whole world, have been turned to this proceeding, and to the hereical opinion advanced by the Senator from Massachusetts. Two or three years since, that Senator carefully investigated the subject of slavery, and in this document to eclares it as his opinion that Congress has the constitutional authority to revent the transportation of slaves from one State to another. It is a case made out; the proof shall be adduced, and it is of itself sufficient to excite the suspicion of the South. The opinion, has been spread abroad, and it has every where been quoted on his authority.

Now, if the Senator has difficult to excite the suspicion of the South. The opinion, and the suspicion of the South was the suspicion of the South what must be refused as an opinion which he now knows to be false and unaound; if he knows, at it is promultational to the suspicion of the same time, that that opinion, as his, has guited the war is carried out against a proposed by the war is carried out against a proposed by the war is carried out against a proposed by the suspicion of the suspic

laying the document before the Senate which had been read, and he had no desire to prolong the discussion respecting the opinions of the Senator from Massachusetts: all personal intercourse between him and that gentleman had ceased for years a way known to many; for the course of that gentleman, was clear to his mind, was hostile to the interests of the South. His (Mr. Webster's) great ability may be come would dispute, but his great ability gave him a more fatal power to work mischief. Great likes were given from on high to be applied to the good of mankind. Intellect I what is it without sympally with mankind, without magnanimity, without a deep sense of what is due to the people? He is a new monster of intellect who does not join to it more qualities. Whence, then, did the Senator from Ketucky derive his topics of praise? Perhaps, however, this was to cease.

Mr. Clay made a rejoinder to Mr. Cuthbert, in the course of which he said.

Well, the third crisis in which the Senator from Massachusetts differed was about abolition. He could only repeat here what he had before & clared, as far as he knew and believed, that the opinions of the Senator from Massachusetts were just as much adverse to abolition as the opinions of the Senator from Massachusetts were just as much adverse to abolition as the opinions of the Senator from Georgia himself were adverse to abolition. That there were dangers impending on this republic, and would continue over it, they may disregard all the lessons of experience and foliator, if they did not believe. But let him tell them was the greatest danger which threatened the country in reference to the delicate subject to shie the one hand—of a small portion of the South on the hand—of a small portion of the South on the one hand—of a small portion of the South on the one hand—of a small portion of the South on the one hand—of a small portion of the South on the or frigittened into an extreme by attacks on the one had or frigittened into extremes on the other.

Universalism and Slavery.

### Universalism and Slavery.

Extracts from an excellent Address delivered before the Universalist Anti-Slavery Convention, at its for session held in Lynn, Nov. 19, 1840, by J. M. Spra, Pastor of the First Universalist Society in New Bel. ford.

Mr. Parsident:—It affords me pleasure which cannot find language adequately to express, duit am permitted to assemble with my Universalist brethren in this Couvention. I trust, sir, that we have all come bither in 'the fulness of the blessing of the gospel of Christ'. Loving our neighbor a ourselves, teaching that all mankind are the children of God—'whether cut in chony, or carred in lver, whether struck from the Egyptian, or chiseded find the Parian marble;'—unavaeringly believing that all men are to be clotted with immortality and incorruption, and ultimately to be made 'equal use the angels of God in heaven,' it especially become us as a religious denomination, to be ever ready tengage in every work which promises to promote the glory of God, and to improve the condition man. This, sir, is the first Universalist Anti-Sirvey Convention ever assembled in the world, is hoped, however, that it will not be the last; but that meetings of this kind will be holden in all parts of our country by our denomination, smilliberty is proclaimed 'throughout all the land; sall the oppressed are set free. Then will our 'light be as the morning, our health will spring for speedily,' and we shall receive the plaudit, 'will done, good and faithful servant, enter thou into he joy of thy Lord.'

1. The counse Pusacue by Universalistic It is now about seventy years since Murra, 'the father of Universalism in America,' commenced his arduous labors in this country. Hundreds of Societies have since been formed to advance or sentiments, and thousands are now rejoicing in the hope of onviersal redemption. What has been or general course?

1. We have advocated free discussion. Our asto has been 'prove all things, and hold fast the which is good.' Virtually we have said, he wis cannot investigate is a logit; he who dare not investigate is alwel, 'Our youthful Davids bave gone forth in the strength of Israel's God, and selecting a few small slave.' Our youthful Davids bave gone forth in the strength of Israel's God, and selecting a few sm

riches the transfer of the tra

tinctly preached, plainly written, and fentesing solved. But there is one great moral evil sheet now attracting the attention of the world, fact destruction of which we have not given our alse enco, and that is AMERICAN SLAVERY. This release me to consider,

lead me to consider,

II. THE COURSE UNIVERSALISTS HAVE FURN
IN MASSACHUSETTS RESPECTING AMERICAS SA

lead me to consider,

11. The course Universalists have person
in Massachusetts respecting Americas Savers.

12. The State Convention. At its annual sessaheld in Boston, in 1837, Br. B. B. Mussey, a just
egato from that city, introduced this subject in
this body, in the form of a resolution. This was
new subject to most of the members, and theris
produced much excitement. It was indefined
postponed, and a vote was also pessed that solve
should be published respecting it.

In 1838 the Convention met in Salem Laseph O. Skinner presented the following resoluis a great moral evil, that we deprecate it or
ence, and earnestly desire its abolition. Er. J.
Folsom moved that it be-referred to a comming
report at the next session of that body. This is
negatived. Br. Walter Ballour proposed the
lowing clause to be added to it as an amendan"Nevertheless, this Convention pledges itself up articular measures of any Abolitionstor Colors
ton Society." This was accepted by the subject whole subject was indefinitely postponed.

The Convention met the next year at linguisundry petitions on the subject of slavery and ries of resolutions were presented on the save is
ject by Brs. S. Brimblecouph and J. M. Uskir, for
were referred to a committee consisting of the particular subject." The present year, the Consent
and I. K. Jucobe, Esch, who subsequently readtion New Bedford, and resolution upon this in the subject." The present year, the Consent
met in New Bedford, and resolution upon the subject. The present was not and the subject. The present year, the Consent
were referred. Br. Elmer Hewitt, when
the Moderation are known in all our chaldence and moderation are known in all our chalsome discussion, were indefinitely postponed.

2. Conference. Br. Elmer Hewitt, when
sin against God and man, and a serious impasidered at the next meeting of the Conference,
that session, the

d by any body of Universalists. This adgust last.

After much deliberation and
descriptions. After much deliberation and
descriptions of the transport of the subject into the 'Old Colony Associaof this subject into the wever, was withdrawn, to
His resolution, however, was withdrawn, to
F. K. Taylor, whose mind had been recenttions. is the feature of the control of the control of the control of the subject, an opportunity of presentation in the subject, an opportunity of presentation of the control of

assistion, and that they be requested to in-their delegates in reference thereto, at the session of the body. According to usual cus-no clerk was instructed to prepare and pub-re some of the Association in the 'Trumpet jersalist Magazine.' Toulineson, the Clerk of the session, and who

is be sainty of the Association of the service of the Session, and who is trained to the discussion of the slavery service of the Session, and who is redigious bodies, informs us in a pursual to arreligious bodies, informs us in a pursual to arreligious bodies, informs us in a pursual to the religious bodies, informs us in a pursual to the property of the Colony Association, that 'the same of the QI Colony Association, that 'the same of the QI Colony Association, that the same of the QI Colony Association, that the same of the QI Colony Association, that the same of the QI Colony and the other portification in the control, and for distinct of the property of the control of the control, and for such as graved to all those who were not present when making the portion which was published, unfortunate that portion which was published, unfortunate the property of the pro had not been concluded previous to the in-n of that resolution—more than this, the situally declares that the deliberations of

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RICAN SLA-

nual session, ey, a lay del-subject into This was a nd therefore indefinitely that nothing

em. Br. Jo-g resolution: this country, ate its exist-' Br. A. A.

selection of that the deliberations of the council, touching that resolution, were irregular. So infinished to the council, touching that resolution, were irregular. So infinished to the test of the weisses Br. Tomlinson,) why the minutes were sphilded as sont by the Clerk of the Associa-? Our Ba answers this inquiry in the following sage: We have been obliged for the want of a greaty to abridge the minutes sent us by Br. almson, the Clerk? Want of room is given as a go why the important portion of the paper sent phication is rejected. With all due deferthe reason assigned by the Br. we certainly use been fed to conclude that two only reason was set assigned. If we judge rightly, the resolution, systing slavery, which was presented to the search and sent with the minutes for publication, reference to our Br. and was the cause of the misses of that and other portions of the same pa-

a perion of the members of the council, than we is soposed it to be to our Br. of the Trumpet they were willing that those to whom it was s interest should be heard, and by that hear lation was disposed of, as the minute her resultant and should, in our judgment, have been ababed without alteration, by one not authorised should nork.

There felt that it was my duty, Mr. President, to

seed this unvariabled statement of facts, in the has laguage of Br. Tomlinson, that this Conven-ion with the made acquainted with the remarkable same pursued by the editor of the Trumpet. While we deeply regret that the editors of our relay extended periodicals have generally mani-cially extended periodicals have generally mani-cially statement of unfairmed craftings that Br. feed agen hostility to the discussion of this sub-set, it is a cause of unleigned gratitude that Br. Cab has felt it to be his duty to commence the salication of the 'Christian Freeman and Family False.' In 'the digmined Freeman,' we can be lead. Let every-Universalist show by his works, that highly values a paper in which he can free-ly express fix views upon all moral and religious subjects. Universalists, above all others, should be the sating enemies of all crime, of all oppression, dilwar, of all slavery; and the unwavering friends of freedom of thought, freedom of speech, freedom freedom of thought, freedom of speech, freedom the press, and freedom of the pulpit. If Univerwhite practically carry out their heavenly doctrine is all its moral bearings, one will be able, to 'chase abbasead, and two can put ten thousand to flight.' The Babe declares that all nations shall call Jesus blased. Though this glorious doctrine is now 'espeed and rejected of men,' yet if we are faithful to God and his cause, it will rapidly prevail morisad. 'It will one day command the hemistry of every human intellect, and will, sway the wanthes of every human heart. The lay of its. uss out commenced. The arm of imperial us been raised to crush it. The shafts of vit and satire have been launched against school has aimed to tear it into fragments, school has aimed to tear it into fragments, school has aimed to tear it into fragments. To fall the school of the state of the school of the sc s of popular commotion, and she mounts the ark upon the summit of its wayes. be dame. She is the brightest of earth's minister-repints, sent to shed upon our faith the light of it and jory; sent to animate and illumine and in-more our soils while in this childlesod of being; a mit guide us safely to the world of light and dissembless. When the grave shall have blighted all the pade of wealth, and talent, and knowledge, our archavity; when earth and heaven shall have lived way the shall have lived the pade of wealth, and talent, and knowledge, when they are the shall have lived the pade of wealth, and talent, and knowledge, away, stand and rise like the Phomix, a tage of Manoah's sacrifice upon the flames see funeral pyre, and ascend to her source, area, her home, the bosom of the holy and evaluations are facilities.

mating Gol!?

The spoken, Mr. President, of the course that the spoken, Mr. President, of the course that the share that the same that a sect in Massachusetts. There remains the very much land yet to be possessible to the second of the seco

# Mr. Bradburn's Speech.

y. This was used the fel-mendment,— itself to not or Colonias. the author of scussion, the number of the Boston Pilot contains the hang speech of our friend GEORGE BRADBURS, of suchet, delivered at the festival of the Charitable Society, in this city, a few weeks since.

Abough Mr. President, I accepted, cheerfully a grateful, where year polite and kind invitation as rateful, was honored, to be present at this angular year of your Society, yet I am obliged to constant, before coming bither, I am so unjust both in the president of the president of the president and to those by whose kindness I am here, he mit taking the least thought of what I should in the possible event of my being called to tak. But the omission was quite unavoidable; occupied have I been, elsewhere. I came of the debates of the House, where I have on of the debates of the House, where I have the last seventy-two consecutive days, save ervening Sundays; a length of time, which, I have to say, no man of only ordinary strength an-however it may be with my legislative who has just sat down—can have passed in place, without finding himself in much the condition as the character in Shakspeare, who, hing partially released from a certain state that

proved him to be no benicitallar, said he zealar properties of the postessoon prompted that the control of the his,] and 'the plunderer of his country.' And they so call him, because, having relinquished a professional income of some \$27,000 per annum, in devoting himself to the cause of the Irish, he consents to receive from the latter the necessary means of supporting himself in Parliament. But every one knows, that all such epithets are less applicable to O'Connell, than they would be to many who have so applied them. Even my friend on the right, and myself, are every way more obnoxious to such char-

knows, that all such epithets are less applicable to O'Connell, than they would be to many who have so applied them. Even my friend on the right, and myself, are every way more obnoxious to such charges than the Irish legislator; for while the latter receives no renuneration for his legislative services, except what is voluntarily bestowed on him by his friends, we have and exercise the power of voting our own pay, and putting into our pockets just such a sum as we see fit, even though it be against the will of both our friends and constituents.

I have said, that I had the good fortane to meet father Mathew, also. On arriving in Dublin, I found he was about to visit a place in the vicinity for the purpose of delivering a lecture on his favorite subject, and administering the tee-total pledge. That I might see and hear him, I gave up a visit I had contemplated to the delightful scenery of the Lake of Killarney; a sacrifice which any one, though having but an ordinary love of outward beauty, must have felt to be by no means inconsiderable. It was an occasion of thrilling interest. Some twenty thousand, it was said, were present, and many hundred received the pledge, after listening to a powerful address—though not sufficiently bespangled with dew-drops, and interwover with dandelions, to be called eloquent among us—from the great temperance spostle himself. By his polite invitation, I followed father Mathew, at a wful distance, of course, in a brief speech to the multitude. Such a revolution as the good man has effected in the habits of millions of Irishmen, it is startling almost to think of. At that time he had ad ainistered the rectotal pledge to 3,000,000; the number has now swelled to four and a half millions. On seeing what father Mathew had done, and was doing, I confess I was not much surprised when told, that some of the Irish had come to regard him as possessing a wonder-working power; for the mighty reform he has accomplished is litself little less than a stupendous miracle. With the exception of O'Co

my brethren now do honestly, have denied the charge nd sparned it with indignation; calling it sounds in the faith. Such soundness in the faith now seems to me, to use a homely figure, very like the soundness of a frozen apple. I pray God it may soon thaw uni versally. But, to return from this wandering to th subject of the union in Georgetown, and my connex with it. I would say, that, my enemies them selves being judges, I think I may claim no small share of the honor, and no ordinary kind of an honor do I call it—although it sent me from the pulpit of th Baptist church in Georgetown,-of bearing a con spicuous part in producing that state of feeling among those dear brethren and sisters, which has led then to throw off the shackles of sect and party, and stand forth before the world in all the moral sublimity of God's free men and women. Those brethren sisters are dear to my heart. I never see them with out having my spirits refreshed. I regard them a my own kindred, -as embodying no small share of pure practical Christianity of Georgetown-s bristinnity as James describes in his Episile, I chap 97th verse. I have confidence in them, that to dow rodden, crushed and bleeding humanity, find it whe and in whom they may, they will be true to the last and that the friends of such will find a ready admi tance to their homes, hearts and purses. May Go speed them in the right, keep them purc, holy-heart ed, humble and faithful to the last, and the leas This is and shall be the prayer of their and your ow

### and nothing but the truth, JOHN BURDEN. Salisbury, N. H. April 20, 1841

We have no doubt that the editor of the Lyn Secord will make the amende honorable to our broth er Burden, who is a faithful soldier in the cause of

incere friend and brother for truth, the whole truth

An address on slavery will be delivered this (Fri day) evening, April 30, by Wm. L. Garrison, in th Baptist meeting house in Fuxbore', at palf-past o'clock.

Our present number is occupied with long art cles, but they are worthy of an attentive perusal.

PRIDAY MORNING, APRIL 30, 1841.

Norlolk County A. S. Society. This Society held a quarterly meeting at the yillage (Mr. Butler's) church, on Thursday, April 22d.
The inclemency of the weather did not prevent the attendance of a staunch body of lap water abolistic many. The attendance of a stanneh body of lap water about tionists from distant portions of the contary. The following resolutions, after being discussed by Messrs. E. Quince, and I. Messenger of Dedham, W. Allen and J. R. Eugly, of Walpole, A. W. Weston and E. Richards of Woymouth, John Rand of Milton ; were Richards of Weymouth, John Rank of adopted unanimously.

Resolved, That the two main pillars

the South are the State and the Church at the North; and that every one partakes of the guilt of personally sustaining the system, who is not, wherever he may be, in the church or at the polls, by the fireside, in the field, or on the exchange, an outspoken and un

compromising abolitionist.

Resolved, That as every church in the Unite States must of necessity be either an anti-slavery or a pro-slavery body, we are compelled, however relucpro-slavery body, we are compelled, nowever teluc-tantly, to denounce the great majority of churches in this country as pro-slavery bodies—not only from their individual acts of opposition to the cause of the slave, but also from the self-evident truth, that if the professed churches had been the real churches of Jesus Christ, their influence would have long since abol ished the system of American slavery—to deny which is to deny the virtue and efficacy of our holy reli-Resolved, That the great change in public

en the subject of slavery, of which we hail with joy the signs in many portions of our country, confirm our faith in the efficacy of associated action, to which inder God, we affirm this change to be attributable and that we do not believe that anti-slavery organiza tions will have done their work till the last slave i in the general mind, we would still remember that a mere change of opinion on the subject of slavery, or an awakened sympathy for the condition of the slave,

is not sufficient to constitute one an abolitonist, un-less that opinion and that sympathy be evinced and

proclaimed by a consistent testimony of words and Resolved, That the accession of a SLAVEHOLD-ER to the Presidential office, through the death Wm. H. Harrison, should instruct those of our breth-ren, who felt themselves free to elevate him by their ron, was let intendered to be soon and by the votes to the station he now fills, that general principles of truth are the only guides of action which can never lead astray, while the nicest calculations of chances may be defeated even at the moment of im-

aginary success.

Resolved, That while we rejoice in the relesse of the Amistad captives by the decree of the Supreme Court, we recognize in this result, and the circumstances which have led to it, a new proof of the pow er of the anti-slavery movement, to which, under God, we attribute their blessed deliverance from their

oppressors.

Resolved, that we highly appreciate the noble conduct of Jons Quincy Adams, in volunteering his services in behalf of those injured men ; and that we regard his position as the champion of human rights on that memorable occasion, as one of more true and enduring glory than any which he has occupied dur-

ing his eventful life.

Resolved, That we regard the ensuing anniversary of the American A. S. Society as a meeting of great interest and importance, and that we would urge as many of our number, as may have opportunity, to attend it as delegates of this Society.

Resolved, That the thanks of this Society be pre-

sented to the proprietors of this house for its use on this occasion; and that this resolution be communicated by the Secretary to the Committee of the Parish.

### EDMUND QUINCY, President. JOSIAH V. MARSHALL, Secretary.

## Middlesex County Society.

The Middlesex County Anti-Slavery Society held its regular quarterly meeting in Holliston, on Tues day, 27th inst. Owing to the protracted inclement of the weather, the number of persons in attendance was not large, but the spirit that was exhibited on the occasion was extremely animating, and it is believed that a deep and salutary impression was made upo the minds of those who were present.

In the absence of the President and Secretary, Jo-In the absence of the President and Secretary, Joseph O. Skinner, of Framingham, was chosen President pro tem. and J. Daniels, of Holliston, Sec. pro tem. In the forenoon, the meeting was opened with prayer by the President, and in the afternoon by bro. H. E. Jones.

H. E. Jones.

The following persons were appointed a business committee—Wm. Lloyd Garrison, Cyrus Houghton, and Henry E. Jones. The following resolutions were subsequently reported to the meeting by the chairman of the committee; and, having been advocated at some length and with much earnestness by Mr. Gar-rison, and also by the President, and by Messrs. Houghton, Morse, Jones, and Sawin, were adopted

more to be reconciled than Christ and Belial, and must in their nature be eternally hostile to each other, then those who array themselves against the im-mediate extirpation of slavery are warring upon

and so impious the pretensions of American slavery no one who is fully enlightened as to its real char ter, and yet is hostile to its immediate overthrow, has a just claim to be regarded as a frieud to his count a lover of his race, or a disciple of Jesus Christ.

Resolved. That if they who trade in slaves an souls of men, kidnap their fellow beings, or reduction to chains and slavery, can be christians, ar ought not to be excluded from christian fellowship o denied the christian name; then those who co burglary, highway robbery, arson, or murder, instead of being denounced and punished as criminals, should se recognized as upright men and true christians received to the embrace of the christian church.

Resolved. That it is righteensness alone, whi times ' can be remedied only by the abolition of sla-

anti-slavery organization, in operating upon a corrup public sentiment, in awakening the nation from it guilty slumber, and in rallying together upon a com mon platform all those who truly sympathize wit enslaved and bleeding humanity, irrespective of par-ty or sectarian variances, demonstrates the import-ance and practicability of that organization, and should commend it to the patronage and support of every friend of liberty and religion. Resolved, That, so long as slave

Resolved, That, so long as slavery continues in this land, in an organized form, so long are we per-sonded that an organized opposition to it will be es-ceptial r. it. sential to its overthrow. Resolved, That if 'new organization' be in di

metrical opposition to the genius of the anti-slavery enterprise; no organization (as now advocates in certain quarters) would, in our opinion, be still more unphilosophical and pernicious in its tendencies. Resolved, That we should regard the extinction of

the American Anti-Slavery Society as calamitous to the cause of human liberty, and as precursive of the speedy dissolution of all auxiliary societies; and, therefore, that, in the prosperity of the Parent Soci-

nutry should feel a deep interest.

proceding annual meeting of the National Society, in New-York, should be attended by a strong anti-ela-very delegation; and, especially, that Massachusetts should be well represented on that important occa-

sion.
In the evening, Mr. Garrison gave an address in the Methodist meeting-house to a large and an apparently deeply interested audience; at the close of which, it having been voted that the proceedings be ublished in the Liberator, the Society adjourned

ine die. JOSEPH O. SKINNER, Pres. pro tem J. DANIELS, Sec. pro tem.

# Universalist A. S. Convention.

We owe an apology to our Universalist anti-slave-ry friends for not having sooner noticed the spirited proceedings of the Convention which was held by them in Lynn, in November last, for the express pur-pose of bearing a faithful testimony against slavery and all its abottors. Those proceedings we did not receive until recently. They were first sublished in and all its abettors. These proceedings we did not receive until recently. They were first published in the Christian Freeman, and then printed in pamphlet form, in connection with an excellent address of J. M. Spear, from which we have made a long extract on the preceding page. The unchristian manner in which the anti-slavery cause has been treated by the great body of Universalists in Massachusetts, as faithfully portrayed in his instructive marrative by Mr. Spear, its extremely discreptiful to them in view of Spear, is extremely disgraceful to them, in view of their superior religious pretensions; for they have a great deal to say about love and good will to all man-kind—is the abstract! Let them be admonished that it is not by their talking, but by their fruits, they that it is not by their talking, but by their fruits, they are known. It is pleasing to perceive, however, that there are among them, (as among every other sect,) some who are neither ashamed nor afraid to arow themselves uncompromising abolitionists, and who blush for the degeneracy of their denomination. Few as they are in numbers, we trust they will not faint by the way; but, throwing themselves upon the right-eousness of the cause, and the certainty of its ultimate triumals must have be valient for Gold and his coffee.

triumph, may they be valiant for God and his suffer-ing poor to the end of this glorious conflict. The following are all the resolutions that were

"Whereas, The doctrine of Universalism recognizes God as the common Father of all mankind—and
all men as members of a common brotherhood, and
makes the whole sum of social duty to consist in
doing to others as we would have others do to us,
therefore,
Resolved, That he who holds his fellow-man in
bondage, ampropriates to himself that which rightful-

Resolved, That he who holds his fellow-man in bondage, appropriates to himself that which rightfully belongs to another, and is in the sight of God guilty of theft and robbery.

Whereas, It has been urged by our brethren in the South, that we are bound by the national compact to countenance, or at least, not to act in opposition to slavery, which has the support of law in a portion of the States in the Union, therefore Resolved, That the law-making and law-reforming christian people of the United States, have never ceded away their right and duty to seek knowledge, enlighten the public, and reform error in practice and in law.

Resolved, That as slavery concerns man as man, as to all his rights and privilege as man, it concerns us as men, and especially as disciples of Him who tasted death for every man.

Resolved, That as members of the Christian Church which extends itself, and would more universally extend itself, throughout all the States of our Union, we are deeply concerned in the subject of Slavery, which seriously obstructs the diffusion of the gospel, and threatens the liberty of the church und of God's free spirit in it.

Resolved, That we have great confidence, and as free spirit in it.
Resolved, That we have great confidence, and as

Resolved, That we have great confidence, and as Universalists we must have great confidence in the power of truth to overcome error, and that we should therefore improve every suitable means to prepare the public mind by the developement of truth, to remove that enormous and barbacous error; which enslaves millions of our brethren

Resolved, That our conventional labors on this subject, tend not to divisions in our religious denomination, but to sattle the question of our rights and duties as Christians in regard to the freedom of speech, for righteousness sake, so as to promote harmony of spirit, even where there is difference of opinion.

Resolved. That while show is

speech, for rigileousness sake, so as to promote harmony of spirit, even where there is difference of opinion.

Resolved, That while there is among us an acknowledged moral evil, we must not adopt the saying, 'Let it alone,' but unust labor in the moral vineyard for the uproculog of the evil.

Resolved, That in laboring to move the public mind to put away the sin of oppression, we act as the friends alike of the oppressor and the oppressed.

Resolved, That as Christians and lovers of truth and righteousness, we have to lament the course taken by the raligious journals of our denomination, in relation to the subject of American slavery, being silent, or hostile to any attempts on the part of Christians and freemen to deliver our brethren in bondage.

Resolved, That as a free press is indisputably necessary to the spread of truth, and the promotion of pure and undefiled religion, and as we have no periodical that is free to solvecte openly the cause of universal freedom except the 'Christian Freeman, by Rev. S. Cobb, 'we cordially commend that publication to the maintenance and support of our brethren.

Resolved, That those professed Universalists who refuse to aid the cause of the down-trodden slave, or who neglect to throw the weight of their influence against the atrocious sin of American Slavery, not only act inconsistently as Christians, but manifest a want of knowledge on the subject truly to be lamented.

ed.

Resolved, That our religious societies, if they would consult the advancement of truth and righteousness, should never refuse the uso of their houses of worship to the promulgators of new views on any subject connected with the moral and spiritual welfare of man, so long as discussion is left free for truth to combat error.

Accoved, 1 and this Convention hold annual meetings in the month of October, (2nd Wednesday and following Thursday,) until American slavery is abolished, and the Secretary of the preceding Convention issue a call, in as many of our religious publications in our State, as will freely publish the same, for the succeeding Convention, a few weeks previous to the

Those who addressed the Convention were Messrs C. and J. Spear, Cobb, Thompson, Skinner, Allen, Davis, Willis, Usher, Perry and Norwood. The number of delegates present was thirty-four.

It is worthy of remark that the . Trumpet ' has no leigned to notice the Lynn Convention, or any of its proceedings. On the subject of slavery, it has long blown an uncertain sound; or, rather, it has refused to blow at all. We understand that that paper has large circulation at the south; but we hope this fact has nothing to do with its silence as to the abomina-tions of slavesy. Why is it silent?

TARE Notice. The New-England Anti-Slavery Convention will be holden in Boston on the last Tues-day in May. It has always proved a very interesting meeting, and we hope will bring together a very large collection of the sterling friends of abolitionism. As official notice will be given in our next number.

MINISTRY CONVENTION. As we did in selation to the Sabhath Convention, so we shall do respecting the late Ministry Convention—publish all that we find in the newspapers about it, pro or con. For th Rev. Joseph Tracy's account of it, see the article or our last page from the New-York Observer. DAVIEL WEBSTER. We have copied from th

Washington Globe, a portion of the discussion which arose in the U. S. Senate, on the resignation by Mr. Webster of his seat in that body, touching his views of Southern slavery. It will be seen that Prestor and Clay eulogize him as the staunch friend of sla very, from whom the South has nothing to fear Webster is a degraded and fallen man.

Mits. Lovezov. The appeal in behalf of this esti-mable and afflicted woman, which we have given in another column, should be liberally and promptly re-spunded to by the abolitionists of the whole country

TRead the resolutions adopted recently by the Norfolk and Middleses Societies, if you would learn how abolitionism is "going down," and whether it is becoming less decisive in its tone."

The steam-ship Great Western, Capt. Hosken, arrived at New-York on Saturday, 35 days from Egand, having left Bristol on the 8th inst. The Rev. Dr. Wayland was sainong the passengers.

The Great Western, encountered vory severe weather, and fell in with large stands of fee. On the 18th from 8,15 passed several small pieces—blowed weather, and fell in with large islands of ice. On the ISth from \$1.5 passed aspectal small pieces—blowed the engines, and at 9.30 run into a field of ice extending as far as the eye could reach; at 10,15 succeeded in getting the slape head to the eastward, and at 11 gut clear of the field.—On the 18th and 20th was completely surrounded by ice.

The intelligence by this arrival is only 4 days later, and presents nothing of prominent interest. The everland India mail had not arrived, but was due and hourly expected.

There was another romor, by way of Russis, on the 6th, that the Chins, dispute had been adjusted, but it was not credited.

oth, that the Unine, depute has seen a spaces, but was not credited.

Public opinion seemed to have settled down into the belief that peace with this country will continue uninterrupted, and the papers are chiefly discussing other subjects.

uninterrupted, and the papers are chiefy discussing other subjects.

Up to the closing of the mail from Liverpool to London on the 7th inst., this steamer President had not arrived, and the most painful anxiety prevailed concerning her fate.

A rumer prevailed in London on the 7th, that the President had been seen making for the Western Islands—but it proved to be unfounded.

There is no doubt that the President experienced the same harricane which the Galsdonia encountered on the 13th and 14th ult., which is described by some old captains on board as one of the most severe they ever witnessed.

The Liverpool Albicos says, the prevalent opinion is, that she must have run to the Western Isles, and might be duily expected. The steamer Liverpool, in 1830 was 27 days from New-York to Liverpool, via Fayal.

The President had been out 32 days.

in 1830 was 37 days from New-Kork to Liverpovin Fayal.

The President had been out 28 days when it Westerd sailed—25 per cent had been paid on he and it was sapposed that not less than 30 would accepted at Lloyd's. Sha was first insured at 5 p

An adjoorned meeting of the Samaritan Asylum, for the benefit of insignut enforced children, will be held at No. 25, Cornhill, (up stairs,) on Saturday next, (1st May,) at 3 o'clock, P. M. Ladies interested are particularly invited to attend.

Buston, April 30, 1842.

SAMARITAN ASYLUM.

NOTICE.

'The Old Colony Association of Universalists' will-hold its annual session in Canton on the first Wednesday and Thursday in May. At the last session of this body, the following sentiment as an amendment to a resolution was presented by heo. T. K. Taylor:
'Whereas we believe the system of Southern American slavery to be morally wrong, we, do carnestly desire its abolition, so far as it can be accomplished by moral sussion.' On motion of heo. B. Tomlinson, it was voted that the above resolution 'be referred to the respective societies of this Association, and that they be requested to instruct their delegates in reference thereto, at the next session of this hody.' Earnestly is it hoped that a goodly number of delegates will be sent to this meeting, clothed with the spirit of that gospel which 'proclaims liberty to the captives, and the opening of the prison to them shat are boand.' Pac order:

J. M. SPEAR, Standing Clerk.
New-Bedlord, April 30, 1831.

New-Bedford, April 30, 1841.

FAIR FOR THE BENEFUE OF THE AMERICAN ANTI-SLAVERY SOCIETY.

In accordance with the recommendation of the Manhattan Anti-Shavery Society, there will be a Fair held in the city of New-York during the week of the anniversaries, in May next. The friends of the anti-slavery cause are solicited for contributions, either in money or goods. Articles of clothing—such as hats, shoes, stockings, Rerchiefs, gloves, children's frocks, aprons, shirts, fancy articles, toys, &c. &c., will be gratefully acknowledged. A more particular list will be made out, of the most desirable articles, and it is hoped that the anti-slivery womer of the country will be prompt in forwarding such as they cau, and in promoting the most liberal contributions.

Almira Van Renseslear, Dydia Maria Child:
Rachel Ruby, Anna Bodie,
Mercy Powell, Jane Davis,
New-York, March 4, 1841.

FIGHTH ANNILM. MEETING OF THE AMER-

EIGHTH ANNUAL MEETING OF THE AMER-

The eighth annual meeting of the Americas A. S. Society will be held in the city of New York, beginning on Tuesday, the 18th of May, and continuing, by adjournment, until the business be concluded. Members of Anti-Slavery Societies, and the friends of the cause throughout the country, are invited to attend. The

ANNOVERSARY MESTING

Will be held in the Broadscay Tubernacle, on Tuesday forenoon, at 10 o clock. Delegates are requested, immediately on their arrival in the city, to call at the Anti-Slavery Office, 143 Nasson-street, and to enroll their name. Cards of references. Cards of reference will be furnished directing them where accommodations can be obtained, at a reasonable cost, during their stay in the city

T. VAN RENSSELAER, JAMES. S. GIBBONS. Cammiltee of Arrangements. New York, March 4, 1841.

## FAIR.

At a monthly meeting of the Lynn Women's Anti Slavery Society, it was
Voted, That the time of halding the Fair in this town, be altered from the first week in May to the first week in June, the proceeds of which will be devoted to the Massachusetts Anti-Slavery Society. Societies and individuals are earnestly invited to assist as by their contributions
Donations may be directed to Missian B. Johnson, Union street.

ABBY A. BENNETT, Rec. Sec.

FAIR AT MILLBURY.

An anti-slavery Fair will be held in Millbury, on the fifth 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

Per order of the Society,
MARGARETTA L. KELLEY, Rec. See
Millbury, March 15, 1841.

Millbury, March 15, 1841.

DIED—In Gardner, March 17, Laura, daughter of the Rev. S. Lincoln, aged 8 years. In her life she was good and lovely. In her death resigned and cheerful. She early manifested a deep interest in the great and simple truths of the bible; by the power of which she gave evidence of being santified—in the light of which she looked with the aye of faish and hope on a better world. With this light beaming on her pathway, she was not affaid) but willing to leave this world. To chase away her mather's tears, called forth, in view of her approaching dissolution, she would smile and say, 'don't cry—it is wicked to cry.' In the Memoir of Mary Lathreng of Beston, a good little girl, she felt a deep interest, as she saw and felt that in her she found a kindred spirit. A few days before her death as it was read to her, she noticed the isteresting points of resemblance. She said Mary was not afraid to die, because she was good. She had a great thirst for knowledge, which her parents labored to grafify. On this account her knowledge on many subjects was correct, and extensive. She became so familiar with bible sentiments, that she woulds conceitues awaken her friends in the morning with singing them over in her own language, with a current espression, and a manifest interest. Prayer and painse were to her rich sources of enjoyment. She felt a deep sympathy for the poor, the enslaved and afflicted. The cause of temperance and tine to a younger sister. One of her last acts was to request her mother to send some cakes made for herself to a family of poor children in the neighborhood. For, says she, I pity poor children in the neighborhood. For, says she, I pity poor children in the right and shun lie wrong. Her friends cannot but hope, therefore, that she less found a home in that blessed world, where the right is always known, loved, chosen and pursued.—Com.

Wild Flowers, .

CULLED from early youth. By a Lady. For sole at 133 1-2 Washington street, by SAXTON & PEIRCE.

A NARRATIVE. By the author of 'Tales the might be true.' For sale at 133 1-2 Washingto April 30.

THE MONK.

BY Mrs. Sherwood, author of 'The Nun.' For Sale at 133 1-2 Washington street, by SAXTON & PEIRCE.

the unitarian scussion, its of the same subusher which sting of Capi. Asher Moore, suly reported further action to Convenient ponthis sub,, which, aler poned.

### POETRY ...

THE BLIND BOY. The day was bright and beautiful-The boys to play had gone—"
Save one, who sat beside the door,
Dejected and alone; And as the tone of merry sport Came faintly to his ear, He sighed, and from his swelling lids He brushed the falling tear.

His little heart was rent with pain He could not join their play; He could not run about the fields, And by the brook-side stray;
The rolling hoop—the bounding ball—
The kite borne by the wind—
The acron hunt were naught to him, For he, alas! was blind.

He could not see the setting sun, Nor watch the glowing skies, The beauty of the moon and stars Fell not upon his eyes. The rainbow, when it spanned the clouds, Was lost unto his sight-And waving woods, and sparkling strea For all to him was night!

These truths came fresh into his mind, While sitting thus apart: No wonder that the tear-drop fell, And heavy was his heart. Ah! little did the youthful throng,

Whose hearts were full of joy, Reflect upon the lonely state Of that poor sightless boy !

Think not because the eyes are bright, And smiles are laughing there, The heart that beats within is light, Is free from pain and care.

A blush may trage the darkest cloud, Ere Sol's last rays depart; And underneath the sunniest smile May lurk the saddest heart.

Mirth's sudden gleam may light the cheek, Though joy be far away, As blossoms of adorn the tree That's hastening to decay: Alas! 'tis but the varying hue Of April's wayward-hours-A sunbeam bursting brightly through, When all beneath are showers:—

For there are pangs the sorrowing heart Will oft in darkness shroud, That lurk within the lonely depths, Like lightning in the cloud! As falls the shadow on the path, When bright the sunbeams glare, Which ever way our thoughts are turned, That darksome shape is there!

Though brightly o'er the hollow check The smile, the laugh may break, Like bubbles bursting on the broast Of Acheron's dark lake : They are but outward signs to hide The deadly pangs we feel, As o'er the lone and mouldering tower The rose is taught to steal.

### WHERE ARE THEY?

The Spring returns; but where are they Who welcomed in the last bright season? Where are the happy, where the gay, The light of heart, and light of reason? The sky is just as bright, the air as free, The blossoms hang as fresh on bush and tree, And nature is as lovely as was wont to be.

The Spring returns; but where are they Whose hearts beat high with joy and gladness? Whose smiles begulied each coming day, And kept afar each thought of sadness? Where are the young, the beautiful, the gay, Those on whom fair hope had shed its ray, And those by love made happy—where are they Feelings have changed, as time has fled!

Hearts have been crushed and smiles been banish And joy, by Time's destructive tread, Has, like a dream, forever vanished! Hopes have been blighted; and the grave Has seized its victims. Wherefore rave Nor prayers, nor sighs, nor tours availed to save.

The Spring returns ; but some are far Wand'ing upon a trackless sea;
And some are not; but some there are
Have changed their friendships—such there be. The Spring will pass, but memory's eye Will sadly rest on things gone by, "Till hope, and thought, and feeling die.

From the Dublin Register.

A PARODY ON 'THE MINSTREL BOY.' The temp'rance boy to the hall is gone, In the ranks of truth explore him; A chaste white scarf he has girded on, .
And his medal strung before him. Land of griefs, said the generous boy, Though great ones still neglect thee, Thy humble sons shall give thee joy, Their faithful hearts respect the

The temp rance boy shall ne'er fall again, The saintly Mathew broke his chain, And his trammels burst asunder-And said, no more shall Erin weep Her sons now stand unbound and free, Her genius shall no longer sleep, But wake to light and minstrelsy. Tuam, March 9th, 1841.

### From the Pennsylvania Freeman. MUSIC.

On human tongues, the soul of music dwells; But oh! most sweet on Nature's harp-string a Enrapturing harmony. The breathing spring Is full of music; as each living thing, In willing songs, its new-born gladness tells And the hourse tempest wakes it, as it yells Thro' the thich forest trees. The great clouds bring Their voiceful choristers—the storm—the hail, And the deep thunder with its organ peal; The leaping torrent and the rushing gale
Are not less joyous than the notes which steal ings o'er the vested sod; In softest whisperings o'er the vested sod;
All pour alike, untaught, their names to Nature
God.

From Graham's Magazine. AN APRIL DAY. The Spring has com , the low south wind

Is breathing sweat, -Like fairy feet. Hark! in you silent grove, a bird

Pours out its lay,-Such strains, I ween, have not been heard For many a day.

The feathery clouds scud o'er the sky, The sun batween,— thousand rain-drops glisten bright, Upon the green.

And such is life-an April morn, A changing aky,—
To mingled joy and griof we're born,
—And born to die.

## COMMUNICATIONS.

Tabernacle Church, Salem.

Believing it the duty of every lover or recoom and truth, to come out and be separate from every time-serving, corrupt association, claiming to be a church of Christ; and hoping that some may be stirred up to the performance of this duty, by having the subject presented before them; I send you herewith a copy of the proceedings in my own case, with a few notes for insertion in the Liberator, if, in your judgment the cause of truth may be thereby promoted.
Yours for the liberty of the gespel,
H. W. WILLIAMS.

Bosron, Sept. 17, 1840.
To the members of the Tabernacle Church, Salem.

BELOVED FRIENDS:

Beloved Fairnes:

At the time I removed to this city, I considered it my duty and privilege to remain in connexion with some evangelical church; and I should immediately have requested a transfer of my relation with you, to some church in this city, had I not thought it uncertain how long I should reside here.

Since that period, my views of church organizations, as they at present exist, have become materially altered. I now feel convinced that the existing church, in general, is a serious hindrance to the progress of the gospel of our Saviour; that it is a mere work of man's invention, not a church of Christ; and that the overthrow of existing church torganizations must take place, before the establishment of Christ's kingdom on earth.

The church, as a body, disregarding the command of Christ, Be not conformed to this world, gives constant occasion for the world to say, truly, with regard to her members, 'What do ye more than others?' She has refused to condemn the popular vices of the community, but has, on the contrary, been the bitter opponent of those who have boldly exposed the prevailing sins of the age.

Being fully convinced that by continuing my connexion with you, I uphold a system which I believe to be full of inconsistency and hypocrisy; but actuated, as I hope, by the true spirit of the gospel, and retaining affection for you all; I now withdraw from all connexion with you as a church.

Yours for truth and holiness,

# HENRY W. WILLIAMS.

SALEM, March 19, 1841. My DEAR YOUNG FRIEND:

My Dear Young Friend:

It devolves upon me, agreeably to the usage of our church, to communicate to you the following vote, which was passed on the 17th inst:

'Whereas, it appears that our brother Henry W. Williams, after an extended, faithful and affectionate labor with him, by two successive Committees of this church, as well as an admonitory letter addressed to him by the paster, still continues obstinately to maintain the same position and views which he took in his communication to the church, Sept. 17, 1840, viz:—

1st. Renouncing his covenant with this church, and professedly withdrawing from all connexion with it, in violation of the order and principles of the gospel (1)—

with it, in violation of the order and principles the gospel (1)—
2d. Denying this church, and all other churches within his knowledge, to be a branch or branches of the true church of Christ (2)—
3d. Disavowing a recognition of the sabbath, and the sacraments of the New Testament, as christian and divine institutions (3)—
That, in the opinion of this church, entertaining and maintaining views and sentiments heretical in

tian and divine institutions (3)—

That, in the opinion of this church, entertaining and maintaining views and sentiments heretical in their nature, and contrary to the word of God (4)—

Therefore, be it resolved, that the said Henry W. Williams be, and he hereby is, rejected and cut off from this church. (5)

After all that has been done in relation to your case, I can have no expectation of changing your mind by any appeal that I might address to you. You have grieved us exceedingly. We had hoped for 'better things'(6) of you, 'and things that accompany salvation.' So tenderly have we felt for you, and for your friends here, who are in communion with us according to the covenant which you have so violated. (7) that we have delayed a final action upon the case as long as we consistently could. We have endeavored faithfully to admonish you of the alarming errors into which you have been beguiled, and have most earnestly sought to bring you back again to the path of truth, of duty, and of wisdom, in which it was once our privilege to trust that you were walking humbly with God. Our efforts have all been in vain. We have nothing new to offer. We must now leave you to abide the consequences of your own chosen way.

You are now separated from the visible church, 'the body of Christ. (8) If you had any just sense of the condition in which you are placed, you could not have peace for a single moment, until you had confessed your errors and your sins, and had received some tokens of forgiveness from the Great Head of the Church, (9) whose ordinances you have trampled under foot, and whose friends you have denounced as 'upholding a system, full of inconsistency and hypocrisy. (10) It is a most solemn and perilous responsibility which you have dared to assume. 'Be not deceived: God is not mocked. (11) Your sentiments in regard to the institutions of the gospel are in their tendency so destructive to the interests of

not deceived: God is not mocked. (11) Your sentiments in regard to the institutions of the gospel are in their tendency so destructive to the interests of truth and holiness, that we cannot contemplate them without the decepest solicitude. That the dissemination of them will lead to the ruin, the perdition of many souls, we cannot have a doubt. And although we do not presume to say, that no one can hold them and 'be saved, yet so as by fire,'—we do cherish a fearful apprehension, lest they, who so confidently hold them, will 'not stand in the judgment,' (12) unless they 'repent, and be converted.'

Fervently praying, therefore, that you may yet consider your ways, and be brought to true repentance. (13)

consider your ways, and be ance. (13)

I subscribe myself, on behalf of the church, Your sincere friend,

SAMUEL M. WORCEST

# SAMUEL M. WORCESTER.

(1) Withdrawal from a pro-slavery, war-supporting

corporation, is not a violation either of the order or the principles of the gospel of peace. (2) Christ has a true church on earth, but th no ovidence that the present corrupt organizations

constitute part of it. (3) No allusion was made to these two subjects in

my communication of 17th Sept. 1840, upon which hese charges are based. (4) There is no warrant for the first or third of the we allegations; and although I do repudiate the

existing corrupt associations, claiming to be churches of Christ, yet it remains to be proved that such denial is 'heretical,' or 'contrary to the word of God.' (5) This resolve is certainly superfluous, after ommunication to the church of 17th Sept. 1840.

(6) Better things, &c., viz. continuing to supp church and a clergy, who are utterly opposed to the greatest principles of the gospel.

(7) Having never withdrawn from the true church I have not violated my covenant obligations. (8) I have been for six months separated from the Tabernacle Church; but it does not follow that I am no longer in connexion with 'the body of Christ.' (9) I am conscious of the support and approbation of the Head of the Church, in the course I have pur

(10) I have denounced no one for supporting a sys tem which I believe to be full of inconsistency and

(11) God will not be mocked by organizations, pre-tending to serve Him, but in reality supporting every oppression and every vice which is popular in the community where they happen to be located.

(12) Similar language was used by the papists, respecting the victims of their persecutions. (13) I do most fervently pray that the members human family, may be this church, and of the w rought into that true and glorious liberty, wherewith

Christ makes free.

The city of New-Orleans has been the scene of great axcitement in consequence of the seduction of an orphan girl under circumstances of peculiar aggravation. A Dr. Hough has also been arrested, examined, and held to bail in the sum of \$6000, on a charge of having perpetrated a brutal assault on the person of a girl eleven years of age. This case was one of the most horrible alrecity, and added to the intense excitement caused throughout the city by the occurrence first mentioned. The city of New-Orleans has been the scene

# MISCELLANY.

From the New-York Obser

Abolition of the Ministry.

Boston, April 3, 1841.

Mesers. Edilors,—The adjourned meeting of the Convention on the Sabbath the Ministry, and the Church, was held at Chardon-street Chapel, on Tuesday, Wednesday and Thursday of this week. At the first meeting, of which I gave you some account, you may remember, the Sabbath was discussed. This week, the discussion was on the Ministry. If what I saw of it was a fair specimen of the whole, it was as acrimonious and unmannerly as the other, but showed less ability, and was comparatively dull. I saw nothing in it so solemn as some parts of its first meeting, or so ladierous as others.

After Mr. Quincy had taken the chair, the Rev. N. Colver, a Baptist, proposed to read a letter from the venerable Thomas Clarkson, addressed through him to the Convention, with a request that it might be published, should the Convention refuse to receive it. The letter was read. It was merely a very good presentation of the ordinary arguments in favor of the Sabbath. On motion of Oliver Johnson, a committee was appointed to answer it. W. L. Garrison, C. K. Whipple and Wm. Bassett were the committee. This was a grand oversight, as it would bring Garrison into controversy with Clarkson. Mr. Garrison was absent at the time; but in the aftermoon he suggested that the Convention could not be expected to answer the letters addressed it; on which Mr. Johnson moved to reconsider the appointment of the committee, which was done. Mr. Colver is one of the 'political action' abolitionists. Some weeks since, he wrote a letter to England, which was published there and has been republished here, in which he said that Garrison had 'headed an infidel Convention, to call in question the validity of the Sabbath, the Church and his Ministry. Garrison replied 'Every word, every syllable, in this sentence, is untrue. No such Convention has been held.' And again: 'I had just as much to do with it as Nathaniel Colver, and no more.' The Rev. A. A. Phelpa published an article of nearly a page in the N. E. Chris

commenced.

After the reading of Clarkson's letter and the ap-pointment of a committee to answer it, the Rev. Mr. St. Clair, a Methodist I believe, offered the follow-

Resolved, That this Convention, in the discussion of the question now before it, receives the scriptures of the Old and New Testaments as the paramount and only authoritative sule of religious faith and duty. mount and and duty. This resolution was offered for the

This resolution was offered for the avowed purpose of testing the character of the Convention, as Christian or infidel. The remainder of the forenced was spent in debating it, in no very soothing terms. When the question was taken, the chairman invited all to vote who were members of the Convention at its former meeting, and all who intended to become members. The vote was, ayes 6, noes 30. So the resolution was rejected, and the number of members, make and female, then present and acting, was found to be 36, besides the chairman. This number was afterwards increased, but probably never rose so high as 50.

In the afternoon, the Convention took up the following resolution:

lowing resolution:

Resolved, That the order of the ministry, as a present existing, is anti-scriptural and of human ori

. 'Resolved, That the order of the ministry, as at present existing, is anti-scriptural and of human origin.'

This, with sundry episodes and digressions, was the subject of all the remaining discussions. I cannot give you a report of the debates; nor would they be worth publishing, if I could. You may find the substance of the arguments against the ministry, in any professed or virtually infidel newspaper. They were about the priesthood—persecution—tithes and taxes—hanging Quakers—D. D.—fat salaries—hirelings—wolves in sheep's clothing—sectarian mills to grind out ministers to order—and whatever other slang is apt to accompany them. It was answered by the Rev. Messrs. Torrey, Phelps, St. Clair, Colver, Lee, and some others, ministers and laymen, who were not members of the Convention, but were allowed to speak, and who spoke with various degrees of ability.

One curious passage deserves to be noticed. H. C. Wright, who, Mr. Torrey said, was once any angel' of one of our churches, but has fallen, and become an 'accuser of our brethren,' was giving a list of perogatives, which the ministers could not claim by divine right; among others, he mentioned 'marrying and burying people.' And here, as he had been accused of denying the institution of marriage, he would tell what his views were on that subject. He thought that the practice of the Friends was the right one; and when people wished to be married, they should marry themselves. Then, first looking down at Mr. Phelps, who sat near him, and then at the chairman, he said that Mr. Phelps has asked him a question, which that was not the time to answer. Mr. Phelps rose and said, 'I asked him if people are to marry themselves, how they are to get unmarried?' Mr. Wright said he could not answer that question, without ripping up the whole subject of civil government, which could not be done in thi Convention. Mr. Phelps.—Very well. I only wished this assemply to know,—as Mr. Wright had professed to tell them his views on the subject,—that he has not told them the whole

Wright is well known as the general agent of the 'Non-Resistance Society,' and foremost promulgator of the 'No-human government theory.' It is plain that, if human government, the churches and the ministry were all annihilated, as he maintains they ought to be, people must be left to marry and unmarry themselves at their own discretion.

On the forenoon of the third day, the chairman, Mr. Edmund Quincy, made a speech, which I did not hear, but which the reporter of the Morning Post calls 'really a logical and cloquent production.' According to the report in the Post, he maintained that the ministry had its origin, not in any divine appointment, but in men's sense of their need of it, and would cease to exist when that sense of need should cease. This, however, was translated into the language of the transcendental philosophy, and thus made to show large in sight of those to whom that language is not familiar.

Mr. Garrison, who had said but little during the meetings, spoke in the evening, and in a strain of remarks which seemed to claim for himself the honor of originating this Convention; an honor which he disclaimed, when rebuking Mr. Colver for his letter to England. He said that the Convention had answered well the purpose for which it was called. He did not expect that much progress would

he disclaimed, when rebuking Mr. Cover for his letter to England. He said that the Convention had answered well title purpose for which it was called. He did not expect that much progress would be made in convincing men, and he did expect that some disorderly conduct might attend it. He valued it chiefly as a precedent. Now, for the first time, the people had dared to meet, and discuss such topics for themselves, without fear. The example would be followed, and the work would go on, till truth and righteousness should fill the world. Perhaps I have not given you his exact phraseology; put the amount of it was, that the influence of the Convention would bring on the millennium.

Before adjourning, the Convention resolved onanimously, that those who call it an infidet Convention are guilty of gross defamation.

They adjourned to meet at the call of the committee. The church is, of course, the next subject of discussion. The 'political abolitionists' have given notice that, as the Convention, by rejecting the paramount authority of the scriptures, has distinctly and deliberately taken infidel ground, they probably shall not attend. Euough of such matters.

Yours, truly,

J. T.

Consul Dead. Henry D. Gale, of this city, Americal Consul to Volusco, Texas, was drowned on the assage out.

Restacky. The New-York Observer says, that Mr. Simpson, the agent of the Lexington, (Ky.) Bible Society, found in some places, nineteen twentieths of the families, including professors of religion, without Bibles; and nearly nine tenths of all the families he visited were without them. Some who had lived forty or fifty years in the church, had never had a Bible in their hands. He gave Bibles to several preeders who never owned one. Their preeahers are generally very ignorant men. A great majority of the population is ignorant and creduous—unacquainted with the nature of Bible Societies, and the extent of Christian obligations.

The Right Seat. The is some good sense, says the Mercannile Journal, in the following extract from the Montreal Rieraid. We recommend it to all church going people. Who has not experienced the annoyance referred to?

ance referred to?

'It strikes us as something exceedingly improper to see three or four gentlemen having to leave a por inclurch, in order to give a lady a sent farthest re moved from the door. We see this frequently done even after the services of the church have commenced. This ceremony on the part of the gentlemen may be gallantry, but appears to us exceedingly ill-timed an out of place. Its exhibition is productive of inconvenience, and disturbs others who are engaged in dute far more important than any which relate to fushions ble etiquette. Oh, reform it altogether; it is a customore hunored in the breach than the observance.'

more hunored in the breach than the observance.

Pepular applause and vulgar opinion may blow up and mount upward the bubble of a vain-glorious mind, till it burst in the air, and vanish; but a wise man builds his glory on the strong foundation of virtue, without expecting or respecting the slender props of vulgar opinion I will not neglect what every one thinks of me; for that were impudent dissoluteness. I will not make it my common fars to hearken how I am cared for of the oommon sort, and be over solicitous what every one speaks of me; for that were a toilsome vanity. I may do well and hear ill, and that's a kingly happiness; I may do ill and hear well, and that's a hypocrite's best folicity. My actions shall make me harmony in my heart's inner chamber; I will not borrow the voices of the vulgar to sweeten my music.

Great Britain in 1841, untrammelled by foreign engagements, and unexhausted by the wasting wants of a general war of twenty years duration, would speedily prove to her rebellious and unworthy scion, the difference between her present power, and her scattered force of 1812. How long might it be before the British Guards did duty in New-York—ere our noble may rode triumpliant in every Yankee port;—or though last not least, before a million of slaves chained to the soil of spurious liberty, burst their bondage, and, under the banner of true freedom, reasserted their rights as men?—London paper.

their rights as men?—London paper.

Peter Robinson, the murderer of Mr. Suydam, was hung at New-Brunswick, (N. J.) Friday morning at 10 o'clock. He maintained a hardened indifference, till he saw the gallows, the sight of which caused him to tremble a little. When he was awung off, the rope broke, and he fell to the ground Immediately afterwards he got upon his knees, and appeared to be in the act of prayer for a few minutes. The rope was then put around his neck again, and he was hauled up, and the knot being at the back of his neck, he was thus cloaked to death, his neck not being broken. After hanging fifty minutes, he was taken down. Two military companies were out to preserve order, and no disturbance occurred.

The First North Rend — We are hanny to find

order, and no disturbance occurred.

The Fire at North Bend.— We are happy to find that the account first received of the entire destruction of the Mansion House, at North Bend, was not correct. The Baltimore correspondent of the Atlas writes, 'we have the gratifying intelligence this mansion House at North Bend, which we received yearday, was greatly exaggarated, and that only the upper story and roof of the west wing were materially injured. The fire broke out in the upper story of the west wing, (stated to be purely by accident) but by taking away the hall, which united this wing with the main building, the connection was cut off, and a strong wind blowing East, the flames were kept from the main building. The Cincinnati Gazette states that there was no loss of furniture nor any serious inconvenience suffered by the afflicted family.

Lie remarkable that John Tyler, who has now be

It is remarkable that John Tyler, who has now be come President of the United States, should for the third time step into high office by the death of the incumbent. He became Governor of Virginia by the death of the Governor, he being Vice. He was made a Senator in consequence of the death of one before his term expired, and he now becomes President by the death of one through whose popularity he was elected Vice President.

A Singular Case. The Pittsburg American state that a man in Lewiston was supposed to have dier from over eating and drinking, and from some awk wardness in putting him in the coffin, which lade by procured, he was suffered to fall on the floor. The shock had the effect to knock life into him, for he im anoux mad the effect to knock life into him, for he im-mediately rose to inquire what they were about. He has refused to pay the funeral expenses, and the coffin maker and others have brought suits against him for their bills.

Old Subscribers. The Hartford Courant states that a gentleman called at that office a few days ago, and paid his subscription to the paper, and he remarked that he had taken it 49 years, that his father took it 27 years before him, making the whole timo of its existence, 76 years. The Courant adds that it is a very common occurrence to hear persons speak of having taken the paper 30 or 40 years.

A large quantity of silver plate and silver ornaments, the value of which is not certainly known, was stolen from Windsor Castle, by a porter employed about the Palace. Among the articles taken was a large and valuable portion of the splendid marques, well known as 'Tippoo Saib's tent,' which was captured at the storming of Seringabatam, and presented to the then sovereign of England, by the Marquis of Cornwallis. This wastaken on account of its mas sive silver ornaments. The porter had absconded,

Singular. One of the workmen attached to the Baltimore Shot Tower, while passing through Howard's Park, at an early hour yesterday morning, heard a flock of wild geese passing over him, and looking up, saw something white descending towards the ground. He took off his hat centaining his handkerchief, and was thus enabled to catch, unbroken, a large goose egg, which had been sent down by one of the aerial party referred to.—Balt. American.

The ship St. Petersburg, Capt. Trask, cleared the port of Moble on the 8th inst. for Liverpool, has on board 2961 bales of cotton, the total weight of which is 1431,000 pounds—the heaviest cargo, it is said, ever shipped from any port in the United States.

Webster's Dictionary. Professor Jamieson, of E-inburgh, in a letter recently published, remarked the the American Dictionary of Dr. Webster is as gre an improvement on Johnson's Dictionary, as the la-ter was on those of his predecessors.

The Rev. George Storrs has published a pamphlet against the doctrine of the eternity of future punish-ment. He believes that the souls of the wicked are aunithilated at or after the judgment. It is not a little remarkable, that not only were Har-ison and Tyler natives of the same county, but the athers of each were in turn Governors of the State of

Rapid Travelling. The steamboat Queen of the West arrived at New-Orleans on the 9th from Louis ville, after a passage of three days and twenty-three and a half hours—distance about fourteen hundred

John Tyler, father of President Tyter, succeeded Benjamin Harrison, father of the late President Har-rison, in 1751, as Speaker of the Virginia House of Delegates. At the Ladies' Anti-Slavery Pair, which last week at the Mechanic Hall, in Salem, a the amount of \$318 were sold.

Garden and Farm Seeds-

WARRANTED THE GROWTH OF 1840.

WARKANTED THE GROWTH OF 1840.

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THE subscriber has just completed his assortment of Seeds for the coming season, and is ready to upply orders to any amount for Farm, Garden, and Flower Seeds, both to Traders and to rare free. The Seeds offered are eslected with great care, raised by experienced seed growers in the vicinity of Boston, New-Hampshire, and in Maine, and every present on the second desired that satisfaction will be given to purchasers. GARDEN SEEDS.

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FARM SEEDS.

An excellent and very select assortment of improved field seeds, comprising the best assortment of Wheat,
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Farmers who intend to change their seed, are invited to call and examine.
Flowers Seeds, Roots, Shruds, Vires and Trans of all kinds furnished to order.
Catalogues of the whole may be obtained on application.

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

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

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TRIAL OF DARNES.

TRIAL OF DARNES.

A FULL and accurate report of the Trial of W. P.
Darnes, on an indictment found by the Grand
July of St. Louis County, at the September Term
1840, of the Criminal Court, of said County, on it
charge of Manslaughter in the third degree, for the
death of Andrew J. Davis, late of Northboro', Mass,
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NOTICE, is hereby given, that the subscriber has been duly appointed Executor of the last Will and Testament of HERRY WYMAN, late of Boston, the county of Suffolk, yeoman, deceased, and has taken apon himself that trust, by giving bonds as the law directs. And all persons having demands upon the estate of said deceased are requested to exhibit the same; and all persons indebted to said estate to make payment to RUFUS WYMAN, Ex. 8.

Boston, March 8, 1841.

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March 12

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lone in many instances. Those who can be induce o READ, will most assuredly be converted, and THOS to READ, will most assuredly on converted, and Thoseocutive converted.

Render! will you see that an Anti-Slavery Library is established and put into circulation in your district, without delay?

Libraries will be made up varying in price from five to twenty-five dollars.

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us not into temptation. This day publish
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Pictorial Bible Illustrations.

So puch has already been said about the measure of the property of this book; that but little new to said in its praise. If the sale of a work be that of its merits, then must these 'fillustrations', be to best and most popular work ever issued from the American press. We have taken up papers, from the four quarters of the globe, and all unite in commenting it. When the three volumes are completed, it will be a work which will never cesse to be shaling in. When the three volumes extant better of the globe, and all unite in commenting it. When the three volumes extant better of the globe, and all unite the test of the shall be a work which will never cesse to be shaling in the said of t

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