THE LIBERATOR: PUBLISHED EVERY FRIDAY, ATTI-SLAVERY OFFICE, No. 25 CORNHILL Oliver Johnson, General Agent:

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HELDIED GARRISON, Editor.

YOL. XL.-NO. 19. SELECTIONS.

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DGE. n mind pre-gh the brain, introductory no science of Important Religious Action. CATTARAUGUS MISSION, Feb. 15, 1841.

This Edder of the American Cilizen : Hor of the Intercent Constitutions, on the Sia, The following resolutions, on the states; were unanstated at the meeting of the Congregationation of Western New York, recently

scition of Western Alex Bastl, Chan, Co. ored, Thu we regard the argravated guilt ored, as it exists in the United States, without er, as it exists in the United States, without

er, as it exists in the United States, without it of earth, the only proper exhibition of reconstruction of the South, is the entire and the entracpation of all her slaves, ited. That immediate emancipation, in our preferrity stre, and would result in promotered to strength interests of all the parameter and therefore is the only against, architects and love.

Induceus policy.

Mat, for the present, until they repent;

rel. That, for the present, until they repeat; with leave our christian followship from a leether gloome a slaveholder to our pulsible on administration and the conditions of the present our conditions and use of slave products.

rel. That, we will imprediately present our conditions as all use of slave products.

rel. That we will imprediately present our conditions of slavery throughout the land.

the different weeks of the abolition cause, and therefore will increase our zeal and she good work.

good work. That we recommend the monthly contested. That we recommend the monthly con-tof gaver for the oppressed to the churches con-ed with this body. Isolved, That we request this expression of our

alived. That we request this expression of our to be inserted in the weekly papers of our reference to the cause of abolition. ASHER BLISS, Moderator.

onstrance from the Congregational X.R. A remonstrance from the Congregational lays of Scotland to Christians in the United States and been read, a committee was appointed to re-sel to the same. The following is a copy of the

RAPE WARDLAW, D. D. DISTO RUSSELL, D. D.

BRISE CAMPBELL, A. M.
BRISTO FATHERS AND BRETHREN:—We address you, as the medium of communication between the Congregational Union of Scotland, and feChristians of this land, on the painful subject

Your latitud and Christian Teleprical at a meeting of the Association of West-en New-York, convened at Busti, the undersigned enNew York, convoiced at Busti, the undersigned are appointed a committee to prepare a response. In discharging the responsible duty devolving pars, we cheerfully admit the justness of your aid not fraternal rebucks, while we feel animated in the expression of your sympathy in our behalf. He you we are more than ever satisfied of the reliand urgency of the reasons against the system favor, as it exists in our beloved country, and we had the approaching day, with emotions of joy, what his fold stain shall be wiped from our national exaction.

scatcheon. We confess with shame and mortification the ne-We confess with stame and mortification the ne-seit, on your pirt, of an effort to arouse us from a said apathy, for which we have no sufficient case. We are, however, but just beginning to saile, that, as christians in the non-slaveholding state, we are justly chargeable with no small three of the guilt of perpetuating this great moral int, and bringing down the curse of Almighty lost upon the evits to which you allude, and the guit which evidently lies at our door, we seem to sear the voice of the Lord saying, "Where is Abel,"

sarther values of the Lord saying, 'Where is Abel, it prother?' laided no tongue, can express the awful condition of this slave population of this land of boasted berts and freedom. Some are in cold and loath-wave dangeous—hungry, thirsty, sick and mangled. The lafty, independent, and republican spirits of office, who scorn oppression, are tamed and crushel by inn yokes, manacles and fetters, literally, iskned to the lacerated body, while the poor sufferies are goaded to desperation by the unfeeling tasknucte. Others still, with expiring agony, waste tway in their lonely hatts, having no kind hand to be the sevent from the cold brow of death, or close that agintless eyes when life is gone. Dwelling in the midst of civilization, refinement, and avowed Christanity, they are denied the first principles of Stare. To teach them to read God's holy word, is a time (according to the laws of some States,)

is the (according to the laws of some States,)
presable with fines, imprisonment or death.

Unit quite recently, however, the flagrant enormies of the slave-system have been carefully conceded from the mass of the people in the free States. But high ten on the people in the free States, which is now breaking in upon us from every younce. Weekly papers devoted to the cause of abolton, are in our bands: another of various kinds, in our hands ; pamphlets, of vari te in circulation; many religious and political peace advocate the doctrine of immediate emancipute; ministers, in many instances, fearless of rejeach, open their mouths for the dumb; violent opposition has for the most part ceased. In various way, the subject of abolition is introduced into our has of legislation, and is becoming an agitating tobe, even in the strong fastnesses of alavery itself. Many Christians now feel that they can no longer had their peace, and be innocent; therefore they have the note of remonstrance, and assert their strong carictions of the heinous nature of a system which relates man to a more chattel, and allows homan man to a mere chattel, and allows human sant to a mere chattel, and allows human beings to buy and sell the image of the blessed God, to traffic in the flesh and blood, and souls of meant to crucify the Son of God, afresh in the Press of his poor despised members. This declarities of the views of christian abolitionists is traceage public attention, and alarming many a part conscience, and producing discussion in all the leading denominations of this land. We are unables, therefore, that the time is near at hand, then the churches of the north will clear the skirts of the gaments from any father participation in gaments from any farther participation in at national sin. These things we regard as Not the good.

Marshisanding these cheering prospects, we could be means convey the idea that the work doby no means convey the idea that the work doby no means convey the idea that the work fell, we are just preparing for the conflict. You can sell aware that we, who are on the field of battan well aware that we, who are on the field of battan we exceed the selection of the conflict of the conflict is a may exceed the conflict of the conflict is a may exceed the conflict of the conflict is a may exceed the conflict of th may experience an amount of opposition and serily, from various quarters, which you, at your plun of observation, cannot fully realize. This is todochedly correct.

The current of southern feeling and influence is son and pledged to resist every encroachment on was they claim as their peculiar domestic institution. We are not allowed directly to approach son, either with the living voice, or through the peas, on this agitating subject. With great refuence, they hear, or read, or look at the subject in a tree light and bearings.

Many political man of high reputation, at the

May political men of high reputation, at the math sympathize with the south, and in every manager actions to the math sympathize with the south, and in every manager actions to the manager and the fact, that the trumpets of too many whom the great lead of the Church has placed upon Zion's walls, to vatch for souls, either give an uncertain sound, at atter their blast in favor of the cursed system of sure their blast in favor of the cursed system of sure. Were it an every required the property of the state of the system of sure of sure of system of sure of sure of system of system of sure of system 7. This to us is matter of deep and issuing it. Were it an enemy, we might more cheer-bear it. But when such glaring inconsisten-exhibited by the ministers of the meek and y Jesus, who has taught us to love our neighbor



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

MAY 7, 1841. BOSTON, FRIDAY,

Thus, dear brethren, we have endeavored to discharge our duty, by replying briefly and partially to your affectionate remonstrance. In this reply, together with the resolutions prefixed, you will bereive the views of Congregationalists in Western New York, on whose behalf we address you.

We deem it important to say, that the Association unanimously passed the enclosed resolutions.

In behalf of the Association,

ASHER BLISS, JOS. S. EMERY, HIRAM S. EDDY.

From the Friend of Man.

' Position Defined.'

Bao. House—Will you have the kindness to al-low me a small place in you excellent paper 'where I may stand' beside my much esteemed triend and brother, Asa Rand, and 'define my position.' I have

I may stand 'beside my much esteemed triend and brother, Asa Rand, and 'define my position.' I have yo to touble in finding it.

On the subject of political action I am a 'straight out.' Not of the Tippecanoe order, but after the manner of April 1, 1840. I can find it no where in the range of my judgment or conscience to 'sub-merge my abolitionism under the engulphing waves of pro-slavery political partyism.' No, no: on this point I claim to be 'not a whit behind the chiefest of abolitionists. And I can say also, with bro. Rund, that 'my vocation, as a friend of human rights, has not led nie to give my adhesion to a 'third party' in politics. I know no party political, as such merely. But a moral party, (carrying out their principles at the polls, as well as in the pulpit and at the throne of grace, &c. &c.,) I do know and have known from the day of my first public espousal of human liberty, in connection with the abolition of slavery. I should feel just as seff-approved before God, while professing to be, the friend of the slave, I should employ agents to buy, sell, whip, torture, cut off the ears, dig out the eyes, cliop up the bodies, separate parents and children, husbands and wives, raise mulattoes, sell my mulatto children, and, commit all and singular the ten thousand published and unpublished abominations that grow out of the system of slavery, as, with the same profession, to cast a vote for the election to law-making and law-administering offices, men who do these things, or apologise for their doing in others. To me it appears very plain, that I could not remain a true member of a pro-slavery political party, and maintain unblemished my profession of republicanism, philanthropy, patrifor their doing in others. To me it appears very plain, that I could not remain a true member of a pro-slavery political party, and maintain unblemished my profession of republicanism, philanthropy, patriotism. Nor do I see how I could sustain the relation of a true friend of a pro-slavery, 'degenerate church, and maintain unblemished my profession of humanily, benerolence, purity, or RELIGION. The only difference, to my mind, between these professed abolitionists who go along with their pro-slavery political parties, and those making the same profession, who go along with their religious parties, is, that the former act most consistently. They wisolitical parties, and those making the same profession, who go along with their religious parties, is, that the former act most consistently. They wisolitical waits to see this reformation begin in its appointment of the profession of the United States to set us off a tract of country of the United States to set us off a tract of country of the United States to set us off a tract of country of the United States to set us off a tract of country of the United States to set us off a tract of country of the United States to set us off a tract of country of the United States to set us off a tract of country of the United States to set us off a tract of country of the United States to set us off a tract of country of the United States to set us off a tract of country of the United States to set us off a tract of country of the United States to set us off a tract of country of the United States to set us off a tract of country of the United States to set us off a tract of country about the united States to set us off a tract of country of the United States to set us off a tract of country about the united States to set us off a tract of country about the leads of the United States to set us of the United States to set us off a tract of country about the leads with a large occar, a region of country about the leads which lave whall have a little climbing to do, used down on t

will tell us that they have 'daties to discharge' in the 'degenerate' parties before they 'desert them.' And why not? If the course insisted on by my very dear brother Rand is the right course in the churches, why is it wrong in the parties? Do the 'covenant obligations' to men in church matters sanctify the violation of principle? Bro. Rand will reply, (as in his letter of April 5.) 'I am satisfied, however, that in warring against 'sectarianism,' a new sect will arise more sectarian than any new existing,' an animal with more horns than any beast that has yet (as in his letter of April 5.) 'I am satisfied, however, that in warring against 'sectarianism,' a new sect will arise more sectarian than any new existing,' an animal with more horns than any new existing,' an animal with more horns than any new existing,' an animal with more horns than any new existing,' an animal with more horns than any new existing,' an animal with more horns than any new existing,' an animal with more horns than any new existing,' an animal with more horns than any new existing,' an animal with more horns and the so reasons every whig and democrat in the land—and just on account of that kind of reasoning, were there polled last fall, hundreds and thousands of votes, by abolitionists, for Harrison and Tyler, Van-Buren and Johnson; and these men will rejoice that in the argument of bro. Rand, they have found a sweet emollient for the seared skin of their consciences, caused by the scorching truths that have been heaped, like live coals, upon them from the pems of our Goodells, Leavitts, Smiths, Birneys, &c. &c. Now if the position of bro. R. is correct, then certainly the friends of 'Tyler too,' and Waddy. Thompson too, would be perfectly justifiable in refusing any, support of the 'independent nominations' plan. To remain in fealty to a pro-slavery party, 'degenerate' though it be, is better than 'to come out from among them, for in so doing (i. c. coming out.) a new party would be formed (in their esteen) having many heads to 'push,' &c. 'It is a poor rule that will not work both ways;' and if our friend R. is right, it certainly affords full proof (if no more) of the wisdom and justice of those who act upon the 'scattering plan;' for they (many of them) would nuch dislike the idea of leaving their old parties to form a new one. They think that 'there is a more excellent way' of political action, and they 'have yet to learn that [libey] can better reach and rescue (their) enslaved brother by taking the opposite course.' And they will be very apt to conclude that the partiality of dear bro

SlaveTreatment in Guadaloupe.

faction by the colonists present were frequent and indecorous; but, the president having declared that he would see that the tribunal should be respected

ouncil. When the crowd arrived opposite to the ouse of the advocate of M. Douillard, they set up

'A Choice Relic. The following extract is taken from ' A Sermon

afening shouts of 'Vive Grandpre.'

as ourselves—to do unto others as we would they should do unto us,—and to render unto all their dues—we are confounded. We know not what to answer. That preachers of the gospel, and expounders of the sacred oracles, in churches and seminaries of high standing in a protestant and republican nation, should gravely defend the system of domestic slavery, by reference to God's word, is we believe an anomaly on earth.

Abolitionistals are divided amongst themselves as to the module operandi. This arises from the movelty of the lauge in which we are engaged. The general principles of abolition are yet scarcely so settled that the members of the Society eren understand each other, much less does the community at large. Among the points on which they disagree, is the expediency of political action. Some feel bound in conscience, to vote for none to the high places of honor and trust, except abolitionists, while others feel at liberty to give the elective franchise to the best man who has a reasonable prospect of election. The subject of woman's rights, also, has been another bone of contention, and in fact the rock on which, as a National Society, they have split.

Again, some of those who profess to be true friends to abolition principles, are wanting in zeal and energy, and in vifict do nothing; while others propelled by a blind zeal, bring the cause into disrepute by their indiscretion. These and all other obstacles in our way, we humbly trust time and persecutive from the pollution and guilt of slavery!

Thus, dear brethren, we have endeavored to discharge our duty, by replying briefly and partially to got affect on the resolutions prefixed, you will pervance, with the resolutions prefixed, you will pervance, with the resolutions prefixed, you will pervance, and contains the pollution and guilt of slavery!

Thus, dear brethren, we have endeavored to discharge our duty, by replying briefly and partially to great the pollution and guilt of slavery!

Apalia, April 16, 1841.

Apalia, April 16, 1841.

Feen the Colored Am Stave Treatment in Guadaloupe.

A trial of casiderable interest took place at the assizes of La-Binte-a Pitre, in the island of Guadaloupe, in Octobr last. A colonist, named Douillard Mahaudiere, we charged with having tortured and otherwise crudy treated a female slave, named Lucile. It appeared from the act of accusation, which was born out by a great number of witnesses, that the accused, who had recently lost his wife and several head ofteatile by death, imagined that they had been poisoned; and that Lucile was connected with a gang of negroes, who were reported to be preparers of posons, and were said to hold secret meetings, at which they decided as to their victims, and fixed uporthose who were to administer the poison. Impressed with the idea of the guilt of Lucile, Douillard, without examination or inquiry, had her immured in a dungeon, where she was fastenal to a bar of from, and her left leg and arm were confined in a sort of stocks, sons to prevent all possibility of motion. In this cruel position, with the exception of her having been able to extricate her arm, the wisting of her flesh rendering it possible to withdraw it, she remained an entire year. At length a milleped having during the night been gnawing her flesh, the acuteness of the agony gave her momentary energy, and tearing a stone from the wall, she was enabled to extricate her leg. Her relief was, hewever, of short duration, for on the following day, when the fact was discovered and reported to her maiter by the negro who conveyed to her the miseralle rations of manjoc flour and cod-fish which were allowed her, orders were given for her being again placed in the horrible position of torture from which she had extricated herself. The unfortunate woman remained in this state of confinement altogethir twenty-two nonths, the greater part of which she was allowed only a bottle of water a day, not

Apulia, April 16, 1841.

From the Colored American. A Humbug Indeed.

A Humbug Indeed.

We have received a part of a sheet of paper containing eight resolutions, with a preamble, setting forth a proposition by George W. Scott, of somewhere, a colored man, to the colored people of this country, to emigrate to the Oregon country.

The same ground is set forth in the preamble and resolutions, always having been taken by all our enemies throughout the country, viz: that we cannot become an elevated people in this country. The proposition then proceeds to recommend the formation of an association of thirty persons, to correspond with the colored people throughout the country, with respect to their removal to the Oregon country, beyond the Rocky Mountains, among the Flathead Indians—to petition congress to set us off a tract of country, with institutions similar to those in the States, and subject to the general government.

This now is the veriest humbug that ever disturbed the brains of the author. He had a much better have saved his time, and his labor, his paper and the expense of printing. He certainly sannot expect any thing more, than, like the mountain laboring, to bring forth a mouse. Every effort of this kind, however silly and unreasonable, so stort-sighted are our enemies, is made use of and wielded against us, and for a time has a bad effect. We pity the silliness of such men, and the folly of such efforts, and think it is high time for our people, to settle down upon this soil, as firm as the mountain of the Andes, and seek to become and to actilike men.

Perhaps this is the movement, a glimpse of which

like men. This is the movement, a glimpse of which the Executive Committee of the American Colonization Society seem to have got, and to which the Boston Recorder refers. If so, they ought to have remembered that he equally deprecates the influence of the Liberia Colonization Society, with the influence of the abolitionists, denying either to have done any good. The truth with respect to the former, we admit, but with respect to the latter, we deny.

mer, we admit, but with respect to the latter, we deny.

There is one thing worthy of remark, really funny in this proposition. It proposes to ask the Congress of the United States to set us off a tract of country BEYOND THE ROCKY MOUNTAINS, (he intends we shall have a little climbing te do.) areay down on the Pacific ocean, a region of country about which Congress cares but little, and for whose inhabitants they would be likely to do but little. This good friend must be exceedingly prejudiced to the whites, by his wanting to get so far from them. We really hope wisdom will not die with him.

beauty of purity in practice will greatly enticle men to 'add to their faith' the 'virtue' of practicality, not only in matters of church religion, but of all-consprehending religion, or obedience to God in all things—practically as well as theoretically.

Brother Rand says, 'To my apprehension, we have yet duties to discharge in degenerate churches before we desert them,' &c. Now this is precisely the position or plea of professed abolitionists who tremain in their pro-slavery political parties. They will tell us that they have 'duties to discharge' in the 'degenerate' parties before they 'desert them.' And why not? If the course insisted on by my very dear brother Rand is the right course in the churches, why is it wrong in the parties? Do the 'covenant obligations' to men in church matters sanctify. tions as to refuse aid extended to us from any quar-ter. If left to protect ourselves, we will do it, at the hazard of every consequence; but if our institutions can be maintained by aid from abroad—from other sections of the Union, I mean—when tendered in the fullness of American patriotism, I can see no possible reason for declining it.

Here is a plain avowal that 'aid' has been 'ten-dered' from 'other sections of the Union' to main-tain the 'institution' in the 'fullness of American patriotism,' and that 'the greatest of the Eastern politicians', manifer Market and the Control patriotism, and that 'the greatest of the Eastern politicians, meaning Mr. Webster—is . 'with' the slaveholders on the subject, 'as a political question.' Will some of our whig friends explain?—Emancipator.

Recognition of Texas by Great Britain.

waging a war of extermination against the system in America. In reply to this, Mr. Payne of Mason, spoke as follows:—(and we pray the philanthropists of England to note his words—they will learn that the recognition of Texas by their Government is welcomed by the slaveholder as a sanction to the averby the slaveholder as a sanction to the system of slavery.)

to be the ter than 'to come out from among them, for in so doing (i. e. coming out,) a new party would be formed (in their esteem) having many heads to 'push,' &c. 'It is a poor rule that will not work both ways;' and if our friend R. is right, it certainly affords full proof (if no more) of the wisdom and justice of those who act upon the 'scattering plan;' for they (many of them) would much dislike the idea of leaving their old parties to form a new one. They think that there is a more excellent way 'of political action, and they 'have yet to learn that I(liey) can better reach and rescue [their] enslaved brother by taking the opposite course.' And they will be very apt to conclude that the partiality of dear bro-Rand for the 'objects of the Penn Yan Convention which was composed of members of the Presbyterian and Congregational churches,' and which met his 'cordinal approbation,' was more the effect of his heeculiar attachment to them, as favorable to his sect, than to their peculiar effect on abolition; for some of the members of the Convention at Cazenovia, whom bro. Rand accuses, without any proof, of having' 'aimed at the annihilation of the churches, to 'Proof, brother, proof! iBro. R. ought to have presented one argument at least for this assertion.

with rage, sorrow and despair, and curses the au-thors of such horrid cruelty.

Numbers are decoyed, and perfidiously carried off; and by various ways the inhuman savages that are employed in this diabolical business, make up

Numbers are decoyed, and perminously carried off; and by various ways the inhuman savages that are employed in this diabolical business, make up their cargoes.

But the great engine of all is wan. Those who carry on this abouinable trade, endeavor to foment discord among the natives; and by money, strong drink, and various articles of superfluity, (which they would be better without,) set one nation against another, for no other purpose than to get all the prisoners they may take, as slaves.

Now transport yourselves in imagination to Africa, and see the two armies assembled to battle; how they meet with furly they rush like lions and tigers to the prey; both parties fight with great obstinacy, knowing what will be the fate of the conquered they who are taken in the field, with all the families of the conquered party, must be bound upon the spot, and delivesed into the hands of strangers, who wait to receive them at a certain price, and to carry them into a foreign land, as the poor creatures tlink, to be eaten, but, in reality, to suffer miseries worse than death. The hopes of overcoming, and fear of being overcome, cause both parties to fight with such rage as commonly ends in the destruction of nearly half of the men engaged.

But now the carnage is over; victory is declared for one party, though with great loss, perhaps two thirds of the conquered are slain upon the spot, before they will yield. Oh! the dying groans! the crics of the wounded! the shrieks of the women and children, who have lost their friends in the battle, and are now to be seized on and sold!——But the scene is too shocking to describe in this assembly—let imagination conceive the reat if possible!!!

Who can describe the miseries which they experience in the passage from their country to this?

Who can describe the miseries which they experience in the passage from their country to this?

How can describe the miseries which they experience in the passage from their friends in the battle, and are now to be seized on and sold!—But hose that

sgain liaced in the horrible position of torture from which she had extricated herself. The unfortunate woman remained in this state of confinement altogether twenty-two months, the greater part of which she was allowed only a bottle of water a day, notwithstanding the great heat of the atmosphere, and she must have been starved to death, from the irregularity with which even the very small quantity of food albwed to her was supplied, if her daughter had not in bringing her clean linen, occasionally concealed some food in it, and if the daughters of her master had not also from time to time, but unknown to him, taken some nourishment to her. The dungeon in which she was confined was only nine feet long and six feet broad, and not four feet in height, with no other opening for light and air when the door was closed than a small window. The knowledge of this barbarous and illegal treatment having at length reached the law authorities, the prisoner, who was reduced to a skeleton, was at length released by them, and a prosecution was commenced against her owner. The court was excessively crowded, and many of the colonists who were present appeared to take a deep interest in the defence of the prisoner, which was chiefly confined to an assertion that he had only exercised the just right which a colonist has over his slaves, and that he believed the woman Lucile to have poisoned his wife and his cattle. The Procureur du Roi, (M. Marais,) in his address to the court, stated the case against the accused, who it appeared had formally protosted against the recent order which gives the law authorities the power of visiting the slave establishment, in order that the slaves may be protected against ill-treatment, pointed out the violations of the law committed by the accused, and stated that he would perform his duty to the end, notwith standing the excitement amongst the colonists in favor of the accused, and the confident tone in which they predicted his acquittal. During the address of the Procureur du Roi, the munifesta suffered, a last parting embrace—to meet no more—how affecting to those in whom humanity is not entirely extinguished!

But I must proceed to consider the baleful effects of such a shocking commerce; for a little attention may convince us that it is prejudicial to our best interests. That abundance of idlents is introduced through the slave trade, is what no sensible person can deay. They who have slaves to labor for them, rarely ever labor themselves, or bring up their children to labor; and be it remembered that inlines is so one of the sins for which Sodom was destroyed, and is not only a great crime in itself, but lays men open to every temptation, and wholly unfits them for virtue and usefulness. Slavery not only encourages idleness among the higher class of people, but among the lower ranks also; for it is observed, that where it is allowed in any country, the poorer sort of people refuse to labor for the rich, lest they should be put upon a footing with their slaves; so that the influence of this inhuman traffic extends its mischievous effects, in this respect, farther than one might imagine. When industry ceases, farewell to virtue, sobriety and frugality.

Pride is another of the baleful effects of this trade; or whether it is not in some measure a cause. I shall not positively determine; but there is

Pride is another of the baleful effects of this trade; or whether it is not in some measure a cause, I shall not positively determine; but there is not the smallest doubt of their close connection. This is another of the sins of Sodom, and which drew down the vengeance of God upon those cities; and shall we hope to escape?

Haughtiness is another of the sins of Sodom, and is always connected with keeping slaves, as is well known to all that are acquainted with the matter.

It is to be noted, that incleanness prevails in a most horrid manner where slaves are kept; for they being in a state of absolute subjection to their masters, cannot in any instance resist their will, and if they should dare to do so, they would be corrected, till they would submit to whatever their wicked pleasure might be.

factic by the colonists present were frequent and indecrous; but, the president having declared that he would see that the tribunal should be respected, they subsided. All the leading facts were, as we have stated, proved in evidence; and it was also proved that there was no ground for supposing that any cuttle had been poisoned by the natives, there being at the time a contagious malady raging which carried them off; nor was there the slightest ground for supposing that the wife of the accused had been poisoned. Amongst the witnesses called for the prosecution was Lucile, who gave an account of her suifferings, and stated that another female slave had been so inhumanly flegged upon the same absurdings, and stated that another female slave had been so inhumanly flegged upon the same absurdings, and stated that he had written a letter to M. Bouillard, entreating him to release his slave, but that he had refused to do so. On being reproached by the president of the tribunal for not making further efforts in the cause of humanity, the Cure epiced, that he did not feel that he had a right to interprese between master and slave. The mayor of the commune, who was called as a witness, admited that he had been requested to interfere, but the he had not feel that he had a right to prion. The accused was defended by M. Grandpre, and the trial, which lasted se

have children by them, which children they not only keep as slaves, but sometimes will sell them to strangers for ever; and such slaves will frequently bring twice or thrice as much as common negroes: sometimes they will sell mothers and children to-gether and sometimes separate them. Thus the temptation to sin in that awful manner, is increased

The following extract is taken from 'A Sermon on Reigning Abominations, delivered in Fairfield County, Virginia, Dec. 30th, 1774, by Elhanan Winchester.

Blush, O ye Christians, to think that ye are the supporters of a commerce that employs these and many other vices to carry it on! Could you but think seriously of the disgrateful and cruel manner with the subject. One instance I will give, as I had it from the person's own mouth: a man with whom I fell in company at the city of Richmonton them to the street of the result of the company at the city of Richmonton the street of the result of the company at the city of Richmonton the street of the result of the company at the city of Richmonton the street of the result of the street of the person's own mouth: a man with whom I fell in company at the city of Richmonton the street of the person's own mouth: a man with whom I fell in company at the city of Richmonton the street of the person's own mouth: a man with whom I fell in company at the city of Richmonton the person's own mouth: a man with whom I fell in company at the city of Richmonton the person's own mouth: a man with whom I fell in company at the city of Richmonton the person's own mouth: a man with whom I fell in company at the city of Richmonton the person's own mouth: a man with whom I fell in company at the city of Richmonton the person's own mouth: a man with whom I fell in company at the city of Richmonton the person's own mouth: a man with whom I fell in company at the city of Richmonton the person's own mouth: a man with whom I fell in company at the city of Richmonton the person's own mouth: a man with whom I fell in company at the city of Richmonton the person's own mouth: a man with whom I fell in company at the city of Richmonton the person's own mouth: a man with whom I fell in company at the city of Richmonton the person's own mouth: a man with whom I fell in company at the city of Richmonton the person's own mouth: a man with whom I fell in company at the city of Richmonton the person's ow but to drag out a miserable existence in chains, hunger, thirst, cold, nakedness, hard labor and perpettual slavery.

Think, O ye tender mothers, how would you feel, if when you should send your little boys or girls to tech a pitcher or calabash of water from the spring, you should never see them return again! if some harbarous kidnapper should water the opportunity, and seize upon your darlings, as the eagle upon its prey! should gag your sweet prattling babes, and force them away! how would your eyes with tears run down! how would your eyes with tears run down!

OLIVER JOHNSON, Printer.

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

New-Handshier.—Davis Smith, Plymouth;—P. Rogers, Concord;—William Wilbur, Dover;—Leonard Chase, Mérjerd.

VRANSST.—John Bement, Woodsteck:—Rowland T. Robinson, North Ferrisburg.

Massachuseryrs.—Wim. E. Kimball Toppfield;—Massachuseryrs.—Wim. E. Kimball Toppfield;—Massachuseryrs.—Wim. E. Kimball Toppfield;—Massachuseryrs.—Wim. E. Kimball Toppfield;—Moses Emery, West Neneburg.—C. Whipple, Academyrgort;—Isane Stearns, Mansfeld;—Luther Bounell, Groton;—B. E. Nowhill, Sangas; W. S. Wilder, Filchburg;—J. T. Everett, Princeton;—J. Church, Springfield;—W. &. S. B. Ives, Salem;—Henry Hammond, Dudley;—Daniel G. Holmes, Lowell;—Josiah V. Marshall, Dorchester and victuitys—Richard C. French, Fall River;—Wim. C. Stone, Watertown;—A. Bearse, Centroille;—Israel Perkins, Lynn;—Elijah Bird, Taund m.

[AP For a continuation of this list, see the last

Bird, faunt'm.

[[]] For a continuation of this list, see the last page, last column.]

WHOLE NO. 540.

air; but while they were cating, there came up a shower of rain, which obliged them to retire into the house; one of the plates was by accident left out upon a stump, from whence a tree had been cut down, and remained there till the rain was over; a small remnant of meat, &c., was left upon the plate, which the poor slave found, and thinking no harm, ate, as he was very hungry; for doing which, he get the state of the

heard them order the iron to be put into the fire, to burn and torment the poor creatures as is customary. Many greater crucities I have heard of, but could never bear to see them Many masters have boasted, that they have lain awake on purpose to invent unheard of crucities and tortures for their slaves. Volumes might be filled with the accounts of the torments inflicted upon the miserable creatures, and this merely to gratify the inhuman brutality of their unfeeling masters.

From the Friend of Man.

Progress of Abolitionism.

Extracts from the last letter of the correspondent of Gerrit Smith, telo resides in Tennessee.

'An opinion is gaining ground at the South, that slavery cannot continue long.

lavery cannot continue long.

The whole South has been in some degree inflo-

are doing much good.

Some two or three weeks since, I spent a night at my friend _____, in _____ county. I met there with a Mr. _____, the President of the Manumission Society of that part of ______ county. I inquired about the present situation of the society, its members, etc. He stated that the society had over 600 members; that he had a list of their names, which he should be happy to show me. The society has suspended its meetings, owing to oppressive laws of the State.

Mr. ____, (the President aforesaid,) has sold his farm and purchased in Indiana, unwilling to remain longer in a State where freedom was denied him. This excellent man gave me a pressing invitation to visit at his house, which I hope to be able to before he leaves the State. I inquired of him if, during this time of trial, he had kept up an active correspondence at the North. He said, 'no, that little had been done by any of the society.' It is true that these good men have been much discouraged by the mobs of the North and the oppressive laws of the South—I think, too much so. I believe these societies might be openly held without any danger of the South—I think, too much so. I believe these societies might be openly held without any danger of the south at the society. ti-slavery influence is about to arise with redoubled vigor at the South. One of the most effectual means will be, by extensive and active correspondence. Should any Northern friends be willing to undertake the labor, I think I can do something to induce a very extensive correspondence with his part of the South.

South.

I hope to see ______ (a member of Congress of Western New-York,) and shall labor to convince western (New-York,) and shall labor to convince him, that cringing to the South is not the way to gain their respect, or to discharge his duty to the

Abolitionism in Kentucky.

'If the signs of the times do not deceive us, the time is come when the people of Kentucky should call a Convention and change their fundamental law.

time is come when the people of Kentacky should call a Convention and enange their fundamental law. The slaveholder must prepare himself to give up his slaves. We have not read a speech made in the Kentacky Legislature against the repeal of the act of 1833, which does not abound with maledictions upon the evits of slavery. If these gentlemen are representatives of their constituents' teelings, Kentacky is at length ripe for larrest. Let the abolitionists of the North rejoice!

There is but one hope for the slaveholder left. It is either that those who are now clothed with power are ignorant of the reaf feelings and opinions of the people, or that, knoing them, they regard them not if the present members of the General Assembly truly represent the popular feeling upon this subject, it is useless for us, in Payette, to keep up the loopelies and unprofitable struggle. Kentacky would this day abolish slavery, if a Convention will be called. Let not the slaveholder repose in the soft delusion that this Convention will not be called. There are keen minds and ardent spirits is and out of the State, who watch, with sleepless vigilance, these legislative indications. **

Is it not better for the slaveholder to risk the Convention now? Is it not better that he be freed from fauseness? If his property is to be taken from him.

Is it not better for the slaveholder to risk the Convention now? Is it not better that he be freed from suspense? If his property is to be taken from him, is it not better that he should know it, and make his arrangements accordingly? Is it not better that this fierce controversy, in and out of the Legislature, with regard to the moral and political sin of slavery, be brought to an end, either by its final abolition, or by fixing it upon the immoveable basis of constitutional law? These are grave questions, and it becomes us to look well to them. — Danville Rep

It was alleged during the debate on slavery in the Legislature of Kentucky, that Great Britain was

From the Advocate of Freedom. Troubles in Liberia.

Troubles in Liberia.

The New-England Christian Advocate acknowledges the receipt of a pamphlet, published by the M. E. Missionary Society. There is a serious dispute between the Governor of the colony and the Methodist missionaries, (Mr. Seyes especialty,) in relation to paying duties on goods imported for the use of the mission. Here is the Governor's charge; 1st. That he refused to pay a claim made upon him for daties upon goods imported for the mission in the ship Salada, after having promised to pay them, verhally and in writing.

2d. That he and 'all-the missionsries,' except brother Jayne, attended and participated in a townmeeting, at which certain seditions and revolutionary resolutions were passed; said meeting having been notified in all the churches, and held in a school-house belonging to the mission.

3d. That the missionaries are guilty of propogating seditious doctrines, intended to seduce the citizens of the colony from their allegiance to the government: of opposing the laws and contemning the constituted authorities of the colony; and of the design of subjecting the civil authorities of the colony; and of the design of subjecting the civil power to the absolute dominion of the Methodist church.

These three items may be said to embrace all the

Church.

These three items may be said to embrace all the charges of Governor B. against Mr. Seyes and the missionaries; and in communicating them, the Governor demands the immediate 'expulsion of Mr. S. and Dr. Gohen,' as the only alternative of his own resignation and aboindonment of the colony. He assures the Board that he is so implacable and inexorable, that he 'shall neither make nor receive concessions in regard to the missionaries; and adds his purpose to employ 'physical force,' if necessary, even 'THOUGH BLOOD FLOW.'

Here is the other side, as stated in the pamphlet:

purpose to employ 'physical force,' if necessary, even 'THOUGH BLOOD FLOW.'

Here is the other side, as stated in the pamphlet:
The grounds on 'which Mr. Seyes resisted the payment of this claim have been already stated. Not that he denied the authority of the American Colonization Society, of Gov. Buchanan, in the premises, for this he disclaimed at the time. But the act exempting goods and merchandise imported by missionary societies from duties, except 'used in the way of trade,' having passed by the colonial legislature, had been sanctioned by the Board of the American Colonization Society, and thus had become a law. But the Governor obtained from the Board a resolution, passed stobscquently, interpreting the law, a law. But the Governor obtained from the Board a resolution, passed stbsequently, interpreting the law, and after Mr. Seyes had agreed to psy the demand, he learned from members of the legislature, who made the law that the demand was illegia, and the interpretation of the Board at home, not only unconstitutional, but in violation of the true intent and meaning of the colorial council; and they warned him of the consequences of his submission to this unlawful demand, since it would subject him to imprisonment, and confiscation of property,

to this unlawful demand, since it would subject him to imprisonment, and confiscation of property, ns well as burden the mission with an annual tax for license, and a fine of forty dollars for every mission station in the colony. It was under these circumstances that Mr. Seyes resisted the demand as an unlawful one, and the result of the trial confirms the justice of his opinion.

It remains to be seen whereunto this matter will grow. We add a single remark at this time. The colonization scheme has difficulties which its friends seem to have overlooked. Whenever the colony, for any cause, shall come to think itself competent to elect its Governor and manage its own affairs, where is there any power to prevent? The Colonization Society has none, and the United States have none they can exercise there. This period must soon arrive if the colony flourishes at all as its friends represent. Where then is the security that it will not become corrupt and openly engage in the slave trade, as well as other enormities? We are not able to perceive.

. Et tu, Brute?

The following is a circular from the pen of CHARLES STUART, of England, which he has widely distributed in that country. To the friends of primitive aboli-tionism in the U. States its spirit and design will be obvious, and render all comments unnecessary.

In December 1833, an anti-slavery society w formed in the United States of North America. The depiand for it was extreme; for the slave system of the United States was the most desperately corrup and ferocious which existed. The principles are objects of the anti-slavery society thus formed were eminently excellent; and the means which it adopt-ed for the attainment of its glorious object were perfectly in keeping, for the first four years, with its noble principles.

noble principles.

But, in the course of 1837, new opinions began to be broached: and one of these gradually assumed the position, that "whatever is morally right for a man to do is morally right for a coman to do;" and, therefore, women ought to be intruded, as delegates, debaters, and managers, into mixed societies of mer This insane innovation, at first, had so dubious

This insane innovation, at first, had so dubious a form, that its real character scarcely appeared; but as soon as this became evident, it was vigorously resisted. Resistance, however, only aggravated the zeal of its advecates; and the new truth, as they call it, quickly assumed such importance in their eyes, and was so offensively intruded by them into all the proceedings of the society, that they who conscientiously resisted it had no alternative but to subsite to it as separate themselses. It was one of mit to it or to separate themselves. I was one of the many who preferred the latter alternative without hesitation. The separation took place early the many who preferred the latter afternative without hesitation. The separation took place early in 1840; that of the leading society in New-York, in May 1840. At the division on the question, the innovators were found the most numerous; and, of course, the original name of 'the, American Anti-Slavery Society' remained with them. But they who rejected the innovation, having fewer, votes present, took a new pame.—'The American and present, took a new name,—The American and Foreign Anti-Slavery Society.'
The abolitionistists in the United States now con

sist of these two parties, to gether with a third, separate from both—which like the other two, please for immediate and thorough emanicipation, but which from various motives, refuses to associate for that

Under these circumstances, the Americantromen-intruding—Anti-Slavery Society sends agents to this country, Messrs. Collins and Remond, to begour money. But let us remember that, what-ever countenance we give to these gentlemen, in ever countenance we give to these gentlemen, in this agency, will go more directly to strengthen a pernicious party in the United States than to aid the general cause of abolition. The errors of the advocates of justice are often more ruinous to right-cousness than all the hostility of open enemies. By such aid Britain would be identified, as far as it goes, with the rhapsodists of the United States; and the mercal and powerful influence exercised so no

such and Britain would be inclinated, as any as in goes, with the rhapsodists of the United States; and the sacred and powerful influence exercised so nobly and so beneficially by the late London Convention, in decidedly and at once rejecting the woman introding delusion, would be paralysed or lost—liberty would be wounded anew by the blunders of her friends,—while they who love her more sanely, and who plead her cause unentangled with the snare, would be [enfeetled by the encouragement given to the dogmatism and delusions—of their adversaries.

They who value the intrusion of women into the debates and management of mixed societies more highly than the cause of liberty and love, will, of course, give their quotas to Mr. Collins. With such I remonstrate not. But I am anxious that others should not be deceived; in giving him their money, they will rather impede than aid the general progress of abolition; because they will contribute to hold up the abolition effort as at war with the most sacred and fundamental of human relations—even with those relations, by which God has given to men and women their respective spheres,

tions—eyen with those relations, by which God has given to men and women their respective spheres and by sacredly regarding which alone, the vas moral power of women, with all its purifying influences, can be preserved to society.

I would say, with all respectfulness and affection if we have any thing to spare for the furtherance of freedom in the United States—and it is a cause to the first of the same of the first of the same state. The same shall be same shall be a cause to the same shall be same the abolitionists in the United States who harmonize with us, who pursue the same holy object on the same peaceful principles and by the same same means as we do, and who, since our General Convention in London, have given us the invaluable services of such men as Biarker and Stanton; and not to those who, after making the most injurious discord in their own country, did their best to distract our meeting in June; who have since been unsparing in grossly slandering us; and who now send an agent to ask our money for the American Anti-Slavery, as if the A. S. Sciety represented the great body of the abolitionists of the United States, instead of a minor and evil part of them, which is fall of dogmatism and contention.

Any money remitted to Mr. Lawis Taprax, Pearl Street, New-York, for abolition purposes, will be sure of direct and powerful application to the sacced cause of holy liberty and love, without partiality and without hypocrisy.

C. STUART.

COMMUNICATIONS.

To A. A. Phelps.

PHILADELPHIA, April 24, 1841. church and clergy a confederacy man-slealers. The Presbyterian

MY BROTHER:

Tested by their own words and acts, the Presbyterian church in the United States, including the elergy and laity, is no less than a confederacy of man-stealers. The Presbyterian church is a mit. covering the whole country, having one Confession of Faith, one common tribunal, the General Assembly, through which the church acts, as a denomination. The General Assembly, composed of delegates, ministers and laymen from Presbyteries, is the supreme judicatory of the denomination; and the position of the church and clergy in respect to slavery, or any other subject, is decided by the action of the General Assembly. By the leading ministers in that church, I am referred to the acts of that body to decide the character of the clergy as a denomination, as a body. If you think best, I wish you would place on record, in the Liberator, the following facts and comments; that whoever may hereafter compile the history of the anti-slavery enterprise, may know how the character of the Presbyterian church and clergy, as one body, in 1841, stood in reference to slavery.

In 1793, the General Assembly 'recommended it

In 1793, the General Assembly 'recommended it to all their people to use the most prudent measures, consident with the interests and the state of civil society in the countries where they live, to procure, exentually, the final abolition of slavery in America.

In 1794, the Assembly say, (in a note on the command, 'Thou shalt not steal,') 'The law was made forman-stealers. This crime, among the Jews, exposed the perpetrators of it to capital punishments; and the apostle classes them with sinners of the FIRST RANK. STEALERS of MEN are all those who bring off slaves or freemen, and KEEP, buy, or sell them. To steal a freeman is the highest kind of theil.'

of theh.'

Thus, 47 years ago, the Presbyterian church and clergy declared all slaveholders to be 'man-stealers.'

Sinners of the first rank,' and guilty of the highest kind of theft. Did they receive such 's inners'—the worst kind of thieves to the communion, and license

worst kind of thieves to the communion, and neense them to preach?

In 1815, (Digest p. 33d) the Assembly say—'They have urged the Presbyteries under their care to adopt such measures as will secure, at least to the rising generation of slaves, within the bounds of the church, a religious education; that they may be prepared for the exercise and enjoyment of liberty, then Ged, in his providence, may open a door for their communication.' their emancipation.

slaves within the bounds of the How came slaves 'within the bounds of the church?' 'Man-stealers,' sinners of the first rank' were there, and by 'the highest kind of theft' they brought them in. Now, the church and clergy very coolly speak of some distant time, 'when God, in his providence, may open a door' for these 'men-stealers,' 'these sinners of the first rank' to repent! 'God in his providence open a door 'for Presbylerian professors and ministers to ston committing the

'God in his providence open a door 'for Presbyterian professors and ministers to stop confiniting 'the highest kind of theft!' God closing the door against the Presbyterian church and clergy ceasing to be 'sinners of the first rank!' So say the General Assembly. BLASPHEMY!!

In the same year, 1815, the question was put to the Assembly—'If a serious and conscientious person, a member of a Presbyterian congregation, who views slavery as a morid evil, highly offenive to God, and injurious to the interests of the gospel, lives under the ministry of a person, or among a society of people who concur with him in sentiment on the subject upon general principles; yet, for Particular Réaple who concur with him in sentiment on the subject, upon general principles; yet, for PARTICULAR REASONS, hold slaves and tolerate the practice in others—ought the former of these persons, under the above circumstances and impressions, to hold christian communion with the latter? That is, ought persons who seriously and conscientiously believe slavery to be what the Presbyterian church and clergy say it is—i. e. the highest kind of theft —and slave-holders 'sinners of the first rank' and 'MEN-STEAL-REAS' to followship them as Christians and christian ERS,' to fellowship them as Christians and christia

ministers?
To which the Assembly reply—
Resolved, That as the same difference of opinion, with respect to slavery, takes place in sundry other parts of the Presbyterian church, notwithstanding which they live in charity and peace, according to the doctrine and practice of the apostles, it is recommended to all conscientious persons to do the same.
Wonder if the apostles lived in christian fellowship, the charity and neace? with two nesteds? and

Wonder if the apostles lived in christian fellow-ship, 'in charity and peace' with 'men-stealers' and 'singers of the first rank?' The plain Euglish is— 'The Presbyterian church and clergy recommend to 'serious and conscientious persons who believe slavery to be highly offensive to God,' to lay asside their consiences and their seriousness, and fellow-ship as good Christians and christian ministers those whom they declare to be guilty of 'the highest kind of their,—the most notorious thieves! Why? Be-cause others do. In 1816, the question came before the Assembly

In 1816, the question came before the Assembly, 'Ought baptism, on the profession and promise of the master, to be administered to the children of slaves?' That is—Ought 'sinners of the highest rank' who, by 'the highest kind of theft' have ob-tained a human being, robbed him of himself, and labelled him as property, to present that being to baptism, and pledge himself to give him christian in-struction? To which question the Assembly an-

'It is the duty of masters (man-stealers) who are 'It is the daty of masters (man-signiers) who are members of the Presbyterian church to present the hildren of parents in servitude, to the ordinance of baptism. It is the duty of Carist's (!) ministers to inaptize all children of this description token presented by their masters.'

Here the Presbyterian church and elergy, in General Assembly, instead of advising these Presbyte-

Here the Presbyterian charch and clergy, in Gen-eral Assembly, instead of advising these Presbyte-rian 'men-stealers' to quit stealing children, at once, urge them to bring those they have stolen and shall steal from their parents, to rear for the market as heasts, to their ministers, and have them baptized. The worst kind of theres, stealing children, and then covenanting with God and the Presbyterian church to train them 'in the nurture and admonition of the Lord!! That is, as they construe it, 'to fetch a good price in the market.' Wonder if They teach

THEM NOT TO STEAL.

In 1816 the Assembly passed the following:

'Resolved, That in printing future editions of the
Confession of this church, the note, in which the na-

'Resolved, That in printing lature editions of the Confession of this church, the note, in which the nature of the crime of man-stealing and slavery is dilated upon, BE OMITTED!' (Digest, p. 120.)

Thus the Presbyterian church and clergy, in 1816, struck from their Confession the declaration made in 1794, that elavery is 'the highest kind of theft'—'slave-holders, slave-buyers, and slave-sellers, 'manstealers,' and 'sinners of the first rank.' Why? Had slavery become less atroctous-during these 22 years? Slaveholders less 'man-stealers?' 'Manstealers' were the same first-rate sinners; but they had greatly increased in number and influence among the members and ministers of the Presbyterian church. So at their dictation, solely, to please them and preserve the peace and unity (not purify) of this brotherhood of first-rate's inners,' the General Assembly, in behalf of the brotherhood, consented to strike it out? The denomination, clergy and lairay, did homsge to slavery, and solemnity sanctioned all the crimes of which it is composed.

For this act, that church and clergy were reproached as time-servers. To save their reputation from merited infamy, the Assembly, in 1818, gave a 'full expression of their views of slavery.' (See Digest, p. 341.) The following description of slavery was adopted:

'A gross violation of the most precious and sacred

'full expression of their vices of slavery.' (See Digest, p. 311.) The following description of slavery was adopted:

'A gross violation of the most precious and sacred rights of human nature; utterly inconsistent with the law of God; totally irreconcilable with the spirit and principles of the gospel of Christ; a paradox in the moral system, exhibiting rational, accountable, and immortal beings in such circumstances as scarcely to leave them the power of moral action; as dependent on the will of others, whether they shall receive religious instruction; whether they shall receive religious instruction; whether they shall know and worship the true God; whether they shall proform the duties and cherish the endearments of husbands and wives, parents and children, neighbors and friends; whether they shall preserve their chastity and purity, or regard the dictates of justice and humanity. Such are some of the consequences of slavery; consequences not imaginary, but which connect themselves will its very existence.

What a calamity to part company with those who take in high the fillowship with those ministers and professors who grow human beings for the mark that, and who trade in slaves and souls of men. Truly an avful calamity! But it must come soon-er or later. May heaven speed the day!

Winchester (Va.) Presbytery in 1835 said—'This Presbytery do hereby declare their disapprobation and abhorrence of the principles and conduct of the advocates of immediate, universal emancipation.'

The testimony of many other Synods and Presbyteries might be cited, but enough has been cited to prove that the Presbyterian church is composed the prove that the Presbyterian church is composed the prove that the Presbyterian church is composed to prove that the Presbyterian church is composed. There are churches, hold slaves, to get money to build meeting-houses, buy plate for the comm

sions to slaveholders, except to extol their rivalry, generosity, hospitality and piety, and flowship them as good Christians and christian nisters. You may belabor slavery in the abstract, and no one is moved; but the moment you touch in the concrete, as it is embodied in a Presbyteriatprofessor, deacon, recerned or D. D., they are 'pried to the heart,' and they cry out, not as the penints in the day of Pentecost,—'Men and brethrer what shall we do; but, as did the mureters of thehon of God—'Away with him! Cauchy him!'

But what did the General Assembly do wh sla-ery after having thus delineated it?

very after having thus delineated it?

'From this view of the consequences resiting from the practice into which division neoplihave most inconsistently Fallen, it is manifestly it duty of all Christians, when the inconsistency if slavery with the dictates of humanity and religion has been demonstrated, to use their honest, earnet, and unwearied endeavors, as specially is possible, to efface this blot on our holy religiol. Weexhort them (slaveholders,) to continue aid to increase their exertions to effect a total aboliton of davery. We exhort them to suffer no greate delay to take place than a regard to the public utilize trily demands. Our country ought to be overned in this matter by no other consideration han an honest and impartial regard to the happines of the injured party.'

party.'
'We warn all who belong to our enomination of Christians against UNDULY externing the plea of necessity.'

'FALLEN' into 'a violation of the most "Fallen" into 'a violation of the most precious and sacred rights of human nature!" 'Fallen' into a violation 'of the law of Gil'—the 'spirit and principles of the gospel!! Fallen' into separating 'husbands and wives, prents and children!! 'Fallen' into violating 'chastity and purity!! 'Fallen' into violating 'chastity and purity!! 'Fallen' into a disregred to 'the dictates of justice and humanity!! Ch yes! 'Fallen' into the 'highest kind of theft!! 'A christian people' too! Aye; deacons, elders, reverends and D. D.s of the Presbyterian church! Surely, it is matter for deep regret that they are so unfortunate! And they are exhorted 'to use their honest, earnest and unwearied endeavors' to cease from this 'highest kind of theft.' as specifly as possible!' As quick as they possibly can any how in the world! Not unduly to extend the plea of necessity—'for violating the' most precious and sacred of human rights! For continuing first rate sinners!

This is clerical logic. Presbyterian General As-

This is clerical logic. Presbytarian General As This is clerical logic. Presbytarian Gentral Assembly logic. Presbyterian ministers and leacons must stop buying and selling men, stop treeding human beings for the market, stop annihilating the marriage institution, stop violating chastity and purity, 'justice and humanity,' as 'soon as 'a regard to public welfare demands,' soon as the 'happinesof the injured party' requires; 'specially as possible.' Heaven preserve the world from such teachers. The religion taught by them has no more affinity to that which Jesus taught, than has the religion of the Hindoo. They are no more ministers of Christ than are the priests of Juggernaut.

In 1835 the following was introduced 'Resolved, That in the opinion of this General Assembly, holding our fellow-men as property is a highly aggravated sin, and ought to be so regarded by all the judicatorics of the church.' Rejected by a vast majority.

majority.

majority.

In 1836 the Assembly had a slaveholding moderator—Witherspoon. Slavery was brought before the Assembly. Dr. Hoge moved—'That the whole subject be indefinitely postponed.' Carried, 150 ts 44. Solely to please the man-stealing ministers, elders and delegates from the south.

In 1839 the New School General Assembly, (the Assembly having here cleft in twain in 1838 the

In 1839 the Aew School General Assembly, thaving been cleft in twain in 1838, the very year Pennsylvania Hall was burnt by a mob.) referred the subject of slavery to the Presbyteries—for fear of offending its man-stealing members.

In 1840 the New School Assembly, having found

In 1840 the New School Assembly, having found that agreeably to the vote of 1839, some of the Presbyteries had acted on slavery, and voted to exclude slaveholders from their communion and pulpits, instructed those Presbyteries to rescind such votes—i. e. to continue to fellowship slaveholders as christians and christian ministers. Then voted not to meet again for three years, so as not to be vexed with anti-slavery. The Old School acted not at all. Both gave efficient support to slavery—all slaveholders asked. They ask only to be let alone as their prototypes did.

laveholders asked. They ask only is their prototypes did. Is not the Presbyterian church with its clergy and ayety, a confederacy of men-stealers—judged by the doings of that church? During the anti-slaveholder of the church of the church, through its the doings of that church? During the anti-slavery movement, thus far, that church, through its national judicatory, have often acted for slavery, but never against it; and have often spoken against anti-slavery—never once for it.

Hear its lower judicatories. The Synon of Philapetria, the largest and most influential in the church in 1835, 250 being present according to the Richmond Luguier, says—

church in 1835, 250 being present according to the Richmond Inquirer, says—
'In these days of public excitement and frantic excess, the Synod feel called upon to warm the charches against the agitators of the public mind, who, reckless of consequences, and desperate in spirit, are endangering the integrity of the Anerican Union, and unity of the Presbylerian church, by the unchristian methods which they adopt to savance the cause of abolition; at the present criss it is earnestly recommended to all our people to discountenance the revolutionary agitations and unrighteous plans and doctrines of the self-styled abolitionists.'

Sund of Virginia in 1835—'Resolved unani-

Synod of Virginia in 1835—'Resolved unanimously, that we consider the dogma flercely pronulgated by anti-slavery associations, that savery, as it exists actually in the slaveholding States is necessarily sinful and ought to be immediately abolished; and the conclusions which naturally follow from that dogma, as directly and palpably contrary to the plainest principles of common sense and common humanity and to the clearest authority of the word of God.

Charlesta Unica Parketonia 1890 (B.) Synod of Virginia in 1835- Resolved unani-

the word of God.

Charleston Union Presbytery, in 1836, 'Resolved,
That in the opinion of this Presbytery, slavery, so
far from being a SIN in the sight of God, is NO
WHERE condenned in his Holy Word, and that
it is in accordance with the precepts of patriarchs,
prophets, and apostles.'

prophets, and apostes.

Hopewell Presbylery, S. C., in 1836, said—'Slavery existed in the United States before our ecclesiastical body was organized. R is not condenned in our confession of faith, and has always existed in in our confession of faith, and has always existed in our church, without reproof or condemnation. That the political institution of domestic slavery, as it exists in the South, is not a lawful or constitutional subject of discussion, much less of action, by the General Assembly.

In this is seen what the slaveholding minister In this is seen what the slaveholding ministers and churches among Prespyterians have thought of the action of the General Assembly on slavery. Since 1818, when 'man-stealers' and 'sinners of the first rank' were stricken out of their creed, they have felt that they have been 'without reproof or condemnation.' At this moment, man-stealing ministers, deacons, elders and members in the Presbyterian church do not feel that they are 'condemned in their confession of faith'! And it is evidently the intention of the General Assembly that they should not be condemned.

Harmony, Presbytery, S. C., in 1836 said—'In case of any direct interference with our rights and our consciences, in the matter of slavery, our presbyteries and synods will present an undivided front of opposition, or separation must be the inevitable consequence.'

consequence?
What a calamity to part company with those who live by the 'highest kind of theft.' To be separated from christian fellowship with those ministers and professors who grow human beings for the market, and who trade in slaves and souls of men. Truly an awful calamity! But it must come sooner or later. May heaven speed the day!

Windowsky Wan Deadwigen in 1823 and J. Chica

illustrate the man-stealing position of that denomination and its clergy. But I forbear.

What constitutes a confederacy of man-stealers? A combination of horam beings composed in part, of man-stealers, and the influence of the combination wielded to countenance and upbold them in man-stealing. The Presbyterian denomination is composed of man-stealers, in part. The influence of the denomination, for the last 25 years, has been wielded to countenance and support man-stealing. There are many, ministers and laymen, in that church, that are, in spirit and principle, anti-slavery. But, while they retain their standing, as a component part of the denomination, fellowshipping man-stealing churches we christian ministers, man-stealing churches we christian ministers, man-stealing denomination as a christian denomination, they are in a man-stealing position. The denomination, cherishing in its bosom a system of man-stealing and lending its influence to sustain that system, is in a pagition which will bear me out in the assertion that—

The Presbyterian churches, and a man-stealing singular to their penalty of disobedience, as did Christ, the apostles, and of disobedience, as did Christ, the apostles, and primitive christians.

The speaker furthermore said, God gave our fathers a Constitution and laws. If so, then, surely, he is right in keeping silence about slavery. Gos ordain and establish this Constitution. Subsequently he said, 'God, in his providence, likewise as truly gave them prefaning chemistry of the denomination, they are in a man-stealing position. The denomination, they are in a man-stealing position of man-stealing and lending its influence to sustain that system, is in a pagition which will be are me out in the assertion which will be a substant the present form of governmen

that—
The Presbyterian church in the United States, with its letergy and laity, is—A CONFEDERACY OF MAN-STEALERS. All who hold christian fellowship with the denomination and profess to be a part of it—are members of a CONFEDERACY OF MAN-STEALERS.

H. C. WRIGHT.

Dissembled Picty. Stage-Playing Religion ! The extravagant respect which the church of Rome pays to the memory of their Popes, Cardinals and Bishops, when deceased, in enshrining the relies in religious celebrations, pompcus displays of the habiliments of mourning, in long prayers, de the nabiliments of mourning, in long prayers, de-mure countenances, religious phrases, chanting canticles and eulogies, while it makes itself drunk with the blood of God's children, appears to have found its counterpart in this boasted land of protes-tantism and republicanism of exalted abstract pro-

found its counterpart in this boasted land of protestantism and republicanism of exalted abstract professions.

When a great man, because a good man, (one who loves God and all men as himself, and becomes the servant of all,) departs this life, it is truly an occasion of mourning. But was this the fact with General Harrison? Let his works testify—his Tippacauoe battles, his defence of the execrable and impious sin of slavery, while in Virginia, and in his inaugural address! He has gone to his Judge, and to sit in judgment upon him is not my design, but to expose the pharisaical conduct of the pro-slavery ministers and churches generally in our land, which, on this occasion, unite in the popular funeral celebrations, while their hands and garments are stained and gory with the blood of millions of God's children, for which, brick judgments have long been brooding over our land, and its religious institutions, and for which, peradventure, the people are made to mourn the loss of their political idol, and a reverse of their selfish, aristocratic, expectations. Ministers on this popular occasion, can open their mouths, (not for the dumb.) in religious phrases—men of property and standing can deliver eulogies—choirs sing requiums—bands of music play dirges—meeting-houses, legislative halls, grog-taverns and theatres, make their display of crape and festooned flags—infidels and ministers, saints and sinners, all unite in their tithing of 'mint, anise, and cummin ;' while the repentance of sins, sufficient to sink the nation and the weighter matters of the law, judgment, mercy and faith —are entirely omitted, frowned at and excluded, so far as possible from the nation, and from the professed churches of Christ.

What exposures will Christ make of all such dissemblings in the great day of account? Then let the light of truth reveal them now, and cropse them on the honse-tops.

On Sunday, the 18th ult., I attended one of these

semblings in the great day of account? Intent et it the light of truth reveal them now, and croose them on the honse-tops.

On Sunday, the 18th ult., I attended one of these selebrations, in Wolcottville, in the meeting-house of the Congregational charch; and a more hostile so one to the cause of our countrymen, in bondage and heathenism, cannot be found. The meeting-house was dressed in mourning for the loss of the chief magistrate, and made a display of military flags, of estooned with crape, and hung half mast in the altar; while the United States flag, with its stars and stripes, 'all stained and gory with the hoarded guilt of years,' was hung up over the pulpit. The choir sung their eulogies, composed for the occasion, and the minister delivered the following strange fieldey, from the 147th Psalm. 'He hath not dealt so with any nation,—to wit: the language referred to the Israelites—their bondage—Moses and Aaron being raised up to plead their cause, and lead them out God's dealing with their enemies, and appearance for them. He their front and rereward, their passage ythrough the Red sea, into the wilderness—their battles—their hard given unto them at Mt. Sinai—battle with Amalek and triumph—their rebellions and judgments—their leaders taken away, and buried in the wilderness—their passage over Jordan, and unkind returns to God, &c. The language, also, is apwith Amalek and triumph—their rebellions and judgments—their leaders taken away, and buried in the wilderness—their passage over Jordan, and unkind returns to God, &c. The language, also, is applicable to this nation—the counterpart of Israel. The oppression of our fathers in England—they fled across the ocean for liberty, into the wilderness—the pursuit of their enemies, and attempt to re-enslave them—their passage through the red sea of the revolution. God raised up leaders for them—a Moses and Aaron in Washington and La Fayette—their battle with Amalek seven years, during which the Aarons and H.2s sustained the arms of their Moses—their triumph, and possession of this country.

Aarons and H: s sustained the arms of their Moses
—their triumph, and possession of this country.

God gave them a Constitution and Lauss—and they
became a free, happy and prosperous people—
&c.

But, like Israel, their returns were ungrateful
and rebellious—the nation guilty—a cloud of crime
hangs over the land.

1. The land is full of profanity, licentionsness
sud crime

And not mess manuous sins, you man puisases the nation with the choicer scorings, peculiarly members are streaments, and with troubles with the Indians, which it has required one thousand Americans to chase one Indian—and with the death of our chief magnitarite.

Then followed an extravagant eulogy of Gen-Harrison—his 'great services' to our country'—this Indian fights and 'Treackson sarvar.' !)—his respect for religion '—(for God and all ann, slaves excepted, they being chattels), 'and falcity to our government' in securing justice to all the for the slave, '—domestic tranquility—(for all the for the slave, '—domestic tranquility—(for all the for the slave, '—domestic tranquility—(for all the down the down't the slave is t

powers that be, meekly submit to their penalty of disobedience, as did Christ, the apostles, and primitive christians.

The speaker furthermore said, God gave our fathers a Constitution and laws. If so, then, surely, he is right in keeping silence about slavery. God give us a slaveholding, and kidaapping Constitution and laws. Impious! Our fathers declared, 'We THE PEOPLE, do ordain and establish this Constitution' Subsequently he said, 'God, in his providence, gave them to this people!' Then God, in his providence, gave them to this people! Then God, in his providence, likewise as truly gave them profanity, licentiousness, duelling, wars, theft, robbery, man-stealing, slave-trading, as a slaveholding, slave-trading, and slaventrading, mat-killing Constitution and laws.

He enumerated the opinions of Owen and Fanny Wright respecting marriage, among the national sins—that they were for abrogating marriage, &c. in which he also condemned himself and others, who sustain the present form of government; for, one of its fundamental principles is, that the marriage institution is a civil or social one, and the legislative and judicial powers may annul the relation when they please; and this they do in Massachusetts and Connecticut, in 50 or 100 cases every year;—also slaveholding ministers claiming and doing the same—when God hath said, 'Whom He list hyone to marry again. Who are the Owenites and Fanny Wright men, but those who thus virtually deny the diventity and account of color—the slaveholders for profit sake and convenience—others on account of domestic brawls, as in the Jarvis case—others for intempe-

credness of the institution? Massachusetts divorces on account of color—the slaveholders for profit sake and convenience—others on account of domestic brawls, as in the Jarvis case—others for intemperance—and others because the husband or wife have subjected themselves to be shut up in prison.

The excerable sin of slavery—the bloody traffic of this nation in husbands and wives, parents and children—the idolatrous love of money, or gambling speculations—the most dark and damning sins of our land—were untouched, or merely adverted to.

Our oppression of the aborigines was a sin he dwelt upon, truly, at some length, and then closed by a culogy on Gen. Harrison's zervices! Let the whig party tell what they have been—the famous hattle of Tippecance?!—his Indian slaughters—his Virginia address in defence of slavery, and inaugural address to the same effect.

The audience were delighted with the discourse, and undoubtedly the expose of such solemn mockaries will be descared timfold?

and undoubtedly the expose of such solemn neries will be deemed 'infidel.' Let truth be spoken.

Reform in Human Society.

Reform in Human Society.

Scattered over a considerable extent in this State, (Ohio.) are individuals, who, despairing of entire reform in any adult population, have long had their attention turned to the right-training of the rising generation. It has appeared to them a more hopeful undertaking to train the young mind, that is, to store it with knowledge, than to enlighten ignorance after it has adopted error, whether in natural, mathematical or moral science. With these persons, the subject of education is of the highest import. They are thoroughly convinced that any system of education that does not contemplate the simultaneous and harmonious development of the physical, mental and moral faculties of man, is intrinsically and radically defective. Such simultaneous development can scarcely be said to have been attempted, even partially. True, there have been professed attempts at it, but, in fashion with the times, they have been only abstractions. The individuals referred to prefer the concrete: they are practical men and women, personally and respectively does not abstractions. The individuals referred to prefer the concrete: they are practical men and women, persons whom 'Be ye fed, and be ye clothed,' does not satisfy. They have no doubt that manual labor institutions, free from sectatianism, would constitute the desideratum so indispensable to reform. What they mean by manual labor schools is, in the first place, that the labor of each and every pupil shall defray the entire expense of his or her education. Secondly, that he or she shall be instructed at least in the elementary principles of all science, which has direct influence on the conduct and happiness of life: and thus the moral precepts being inculcathas direct influence on the conduct and happiness of life; and thus the moral precepts being inculcated and habitually acted out, shall make it as easy as it is happiness-producing for them to 'do unto others as they wish to be done unto.' Some are prone to think such hopes visionary. The persons alluded to have what to them is sufficient evidence that greatly more can be effected than has ever yet been altempted. Nothing has been wanting for years but available funds to commence the experiment. Students are not wanting—students whose ment. Students are not wanting-students whos native talent and habitual energy, if the facilitie ment. Students are not wanting-students whose mative talent and habitual energy, if the facilities at were afforded, would convince the most sceptical, it that privileged institutions are not necessary for the expansion of intellect to most ample dimensions. Disinterested in such a world as ours,) who are distilling to place their means at the disposal of a well-ordered institution, from motives of justice and philanthropy, and from a strong conviction that they cannot serve the cause of improvement equally in any other way. Competent instructors will volunt teer for a mere support. Nothing is wanting but funds; and these could be had, were the possessions of those who are most sanguine of the success. To the success to the enterprise contiguous; but this they are not. They have thought it well nigh impracticable to accomplish that which to them seems so desirable, without a co-operation which approximates to a community of interests in more than school are rangements.

To execute the arguments for and against such

To examine the arguments for and against such hangs over the land.

1. The land is full of profanity, licentionsness and crime.

2. Infidelity and abrogation of the marriage institution by Owen and Fanny Wright, &c.

3. Discarding family government.

4. No-government faction, trying to abolish all laws and good order.

5. The transportation of the U. S. mail on the Sabbath.

6. Legislative bodies not recognizing God, and excluding prayer from their sessions.

7. National laws of servitude.

8. Oppressions and exterminations of the defenceless Indians, &c.

9. Attacks upon ministers and churches to destroy them.

And for these national sins, God hath punished the nation with the cholera scourge, pecuniary embarrasyments, and with troubles with the Indians, in which it has required one thousand Americans to chase one Indian—and with the death of our chief magistrate.

Then followed an extravagant eulogy of Gen.

publication in the Liberator. It was concluded hold further meetings for the consideration of the solicet, and the fourth day of July next was fixed was for a general meeting, to be held at the Oaksa school-house, Clinton county, to commence the o'clock, A. M. to which all persons, who may so interest in our meeting.

o'clock, A. M. to which all persons, who may be an interest in our proceedings, are inwired. We be licit correspondence by letter from any of se friends, affording practical hints likely to Prove se ful to us, or staing objections profitable for us consider—addressed to any of us at Oakland P. O. Clinton county, Ohio.

Thomas Whiney, Jr. Abraham Allen, Ames G. bert, Joseph Lukens, Edward Brooke, Hamal, Brooke, Mary L. Gilbert, Barclay C. Gilbert, Einstell Lukens, Samuel Brooke, Sarah Brooke, Cata Alie Lukens, Samuel Brooke, Sarah Brooke, Cata Alie Lukens, Samuel Brooke, Sarah Brooke, William Brooke, David B. Allen, James B. Brooke, William Brooke, C. West, David B. Allen, James B. Brooke, William Brooke.

Brooke. Oakland, February 26, 1841.

WM. LLOYD GARRISON :

you the latter part of February. As it bas not be ublished, nor any acknowledgment of its re have been requested to write you, and, in deep thought best to forward another copy, under the pression the first must have miscarried. By lishing it, with this note, you will oblige many On the 26th of March, a meeting was held to con on the 20th of March, at Green Plain meeting has near Cortsville, Clark county, at which a comm was appointed to prepare a constitution for a co nity for the jwithin-mentioned objects, and press at the meeting advertised for the 4th of July, at 0 Yours respectfully,
A. BROOKE land.

At the Court of Common Pleas, for Warre

ty, on Monday, the 12th instant, the following in persons, to wit, Wm. S. Bedford, John Potts, Lied Potts, John T. Bateman, Ezekiel McCoy, Nicks Archdencon, Cyrus T. Farr, Frederick Wilson, J Wilson, Peter Low, A. Brooke, Edward Bo James B. Brooke, and Joseph Lukens, were sent to the dungeon of the county for five days, to be on bread and water, and to pay fines from \$20 to g for the crime of advising and assisting two wan and two children to leave a man, who was to them into bondage in Missouri, in November, I Through the instrumentality of gross perjuty of part of the witnesses, and prejudice (in part gro out of negro hatred, and in part from the the falsehoods retailed through community before trial,) in the minds of Court and jury, they were victed of a riot, after being arraigned and tried e the different charges of grand larceny, abduction negroes under the 'black net,' assault and bar and riot. The Supreme Court granted a writofe and released the prisoners after two days ince tion. The final result is not yet known. Your sae an account of the affair, shortly, I expect, in & columns of the Philanthropist.

Yours for freedom, A. BROOKS

Rev. Dr. Sharp.

I think that the position of Dr. Sharp is so clearly defined in relation to slavery, in his letter to be Smith of the South, that no one who is not villed blind, need to misunderstand it. The question that is not between Dr. Sharp and slaveholders, or this tionists, but between him and his God. The subject, I conceive, is brought within the compa a nut-shell. The abolitionists have proved, by a nut-shell. The abolitionists have proved, be a reasonable doubt, that the whole system of his at the South is destitute of one redeeming quithat it is evil, only evil, and that continually; as such, it stands condemned by the holy series Dr. Sharp comes forward, on the other hand. Dr. Sharp comes forward, on the other land, gospel minister, and, without attempting to day the charges brought by the abolitionists as slavery, boldly attempts to screen the guilty with the admits that slavery is a great end spreading over them the shiold of the gospet their protection. This we see that he has, it is also to support slavery, shifted the issue from head of the slaveholder, and fixed the sin of soft slavery directly upon the head of Christ and apostles; he says

There were, undoubtedly, both slavehole slaves in the primitive churches. I, therefore one, do not feel myself at liberty to make con of communion, which neither Christ nor the a made.

Thus he pres gospel slavery and southern slavery; and hes to imply, with much humility, that it is enoughf disciple that he be as his Lord, when he addsdisciple that he be as his Lord, when he adds-inot consider myself where or better than they as But Dr. Sharp is not quite satisfied with meely dicating southern slavery from the Bible: he approve his fidelity by 'denying the right of feet cussion against slavery, while he takes the lik (without evidence) to charge the abolitionists a bad spirit and temper for donouncing sharp telling the truth, which he does in the followance:

manner: 'I now say that I have no sympathy with the and measures of those who claim for themselve clusively, the name of abolitionists. I entirely prove of their unmeasured censures and their diction: these I consider both unwire and mattan.'

But he seems to betray some fears of his Bit doctrine, by vainly attempting to throw of sponsiblity, in the following words:

They, with their fellow-citizens, must sequestions. On them, not on us at the North, responsibility.

responsibility. What responsibility, pray, does he think for A divine institution, on which he has present lay the sins of the South, as a scape-goat, which has rebuked the innocent and let the guilty perform the expect (after all his sideway thress a covert action against the true friends of the copied, for which he has been so notorious,) now that has been compelled to leave his jungle at the ing of the South, to secure their friendship, and at the field in favor of slavery; Does Dr. Shary his to escape responsibility here, or the judgment. to escape responsibility here, or the judgment of God hereafter, by attempting, with Pilate, tog the responsibility upon others; while he has seen the candor of that cruel tyrant, but has an even Christ himself partaker with man

Free Products.

Mr. Epitor:—It is under a most solemans of duty and the love of God, that one, who has seed through great personal and family trials is pleading the cause of the slave, and who may satill greater ones in store, now addresseryor, on a style desiring to strike one blow more, (mr family desiring to strike one blow more, (mr family make it effectual!) to subserve the altimoracause of crushed and bleeding humanity. For me serious and prayerful, consideration, I shill make the following inquiries or suggestions.

1. If sugar, molasses, rice, cotton, and them were produced by free or compensated laboration these United States, (or, if you choose, to see the support of the sugar, the states, or, if you choose, to see the support of the sugar, the sugar, in the sugar, the sugar of th

in these United States, (or, if you choose, mate throughout the world,) what would be have been, for the last 10, 20, or 50 years New-England States, the prices in market

New-England States, the prices in mark for commodities?

2. As it has been, and is now, in point of far, a specified time, what is and has been to see the productions to New Englanders, on a new 1.

3. Will not the result show conclusively much, if any, we are actually in debt to the far who have used these articles made chesper by and blood, than they would otherwise have been and the second of the secon

The foregoing was written some with the expectation of sending it then to the of the Liberator; but, since that time, I has several accounts of attempts being made to a free labor system among the anti-slaver from the National Anti-Slavery Standard

e mo deafe to purchase or use only the of free labor, so far as I cas know or obsersafer; and, at the present, I am not that size freduce can be obtained at a fan free labor produce, under the same these items may ne words reviewing the reader may discover nothing new o to his own mind; and he is at liberty to us be sees fit. Yours for universal liberty,

THELIBERATOR

BOSTON: PRIDAY MORNING, MAY 7, 1841.

Editorial Absence. absent on a visit to Philadelphia. The first is absent on a visit to Philadelphia. He may be see at New York, on Tuesday next, a host is not friends of old organized anti-slavery, from any of the country. Let, Massachusetts fail not not more than her proportion of all who may be not for midre is expected of her than of any oth-

less in New York, but they unitedly desire to street an array from this State at the annual

Third Party Couvention.

There is to be a national third party convention in York next week-and we are sorry to state the less next necessarily to state the larger of those who larger to be present, as to the position assumed positive abolitionism in respect to political acs, we make the following extract from anti-siathe part of the Executive Committee of the

That WE DEPRECATE THE OR-Qualcold, That W. D. D. ABOLITION POLITI-NIZATION OF ANY ABOLITION POLITI-ty PARTY but that we recommend to abolition-symphosis the country to interrogate candidates be with reference to their opinions on subjects with refreence to their opinions on singlects d with the abadition of slavery; and to vote, we of party for those only who will advocate uples of universal liberty.

graciples of universal liberty.

Residues embodying the same idea have been seed by the New-England Anti-Slavery Convensed by the New-England Anti-Slavery Conventy and, we believe, by scarly all, if not all the
articlescery Societies.

The addressment of think the time has come, when

andersigned think the time has come, when ends of the slave, throughout the Free States, art fully up to the LETTER and SPIRIT of

CCE ANI, SULH ATLEMENT, or gite our interests with any-existing par-ness would surely neutralize our influ-our produce distraction and ruin. Our our invincibility will be found to con-rificing our partizan predilections on manity, and then holding ourestyes enamains, to the political parties. Our mot-form alliances with no political party, par principles upon all. Thus acting ying, as one man, to their support, we

either no prefession of our principles ought to be bode, when it is unattended with a good moral tenest. In that case, abolitionists should gither got at all, or scatter their votes as circumstances trader advisable. Where a majority of all the six required to an election, the latter course may see wise. In the language of one of the most grained statesman of the country, Such a party suscrelly enuscited if to be respected.

JAMES G. BIRNEY.

E. AVRIGHT, Jn.,

KENRY B. STANTON,

Scerttaries.

That he STATUS, 1 is not intended to organice a third political par-That would be SUICIDAL to our cause.— a of Alanson St. Clair in Penn. Half in 1833.] fir as the auti-slavery societies are concerned. spaces to soar elever the strikes of party politics, be appead to [separate] political organization, its budderained to give their suffrages irrespectifully, and from moral considerations.—[Adsented Broadway Tabernacle Soc. 1838]. The shiftierstic have not and will not organize a separate political party.—[Appeal of Orange

ties Methodist E. Church, 1838.]
spinciples, our objects, and our measures, are secontaminated by considerations of party Whatever may be our respective optimions as of men and measures, as abolitionists we pressed no political preferences, and are purprity seds.—[Address of the Ex. Com: of at 85c, to Pres. Jackson, 1835.]
childian of rucra, in christian faithfulness, to as the great instrument by which we are as. Should political auti-slavery ever be subfer religious sati-slavery, the consequences

thould political anti-slavery ever be sub-oligious anti-slavery, the consequences by he diractrous to the cause of human the diractrous to the cause of human the wifare of our common country, elitionists seek only the removal of sla-ates, through the voluntary action of the will, in my opinion, he no danger of a the Union; butishould they become a the Union; butishould they become a ty-striving for office and power, they need by a corrupt and selfish herd, and, seral feeling and moral influence, might as to the peace and stability of our re-tay Jay's Letter to Joel Doolittle, Esq. [1,1326, 1]

erstood that, so far as we act p is a say to earry a political measure, and that, in say to earry a political measure, and that, in say the, see have no preference to employ the mentionine beautiful and in the moral stayle with the people. These man, be it known to be well, bare not faced all manner of obloquy and policies for any reward of honor or office, which the people have to give.—[Fourth Annual Report of the AAS Sec.]

The Anti-Slavery Society is not a new sect of coming forward to mingle in the stripe of poli-ber of the controversion of religion. It is intended stripe the friends of justice in every party; and it study composed of men of almost all the differ-religions and political denominations in our coun-tripess and political denominations in our coun-tripess and political denominations in our coun-cident of the N. E. Convention to the peo-set he U. S. 1834—Prof. Follen.]

On pairiest motto should be Reform all parties contact alliances with none. Distrust political size, place to confidence in great names. [Speech II. B. Statton at the N. E. Con, 1837.]

We have no candidates to recommend to your fa-fee-ne esk not your support for any political party; which is a deak you to give your suffrages hereafter the such men as you have reason to believe will be such men as you have reason to believe will be supported by the support of the support Am. A. S. Soc. to the people of the U. S .-

As a question of politics and national economy, has passed it with scarce a look or word, believing starts because of abolitionists is with the heart of the nation, rather than with its purse-strings.—

M. A. S. ... there is the Cor. Sec. of the New-York Y.

Petricat, Across. The question is frequently sked-Doss the American Anti-Slavery Society in-tal solid schild action. The answer must depend on that a mass hy political action. If it is kennt that sket with the service of the servic standings, and measure its success by theirs, it inly does not intend any such action. IT WILL I MAKE A PARTY IN POLITICS, nor join of those aready made. Nother will it assume the group political function whatever. It will as you all properties to the control of the control o

Whatever [men] enght to be, Garrisons and Tap-tage and be, so long as slavery exists; and the more increase, the more glowing will become their zeal, at the more unbounded their-liberality."—Eman. be, 1835.

In acticing the defection of Rev. Chester Wright,

rator, respecting the Rev. R. W. Bailey, '(a wholesale apologist of slavery,) 'and also the sentiments quoted from the Liberator respecting civil government,' A. A Phelps, as editor of the Emancipator, Feb. 1836, said-

Phelps, as editor of the Emancipator, Feb. 1836, said—

'If the members of anti-slavery societies were responsible for Mr. Garrison's sentiments, there might be some propriety in their disclaiming those 'respecting civil government. But avoe to the patrons of the Chronicle, and to its subscription list too, if patrons are responsible for the language of their editor, and are bound to disclaim them, &c.

'Mr. Garrison is patronized by the anti-slavery societies, just as any other man is, not because he is faultless, but because his labore do, and are honestly designed to de good.'—[Feb. 1836.]

designed to do good."—[Feb. 1836.]

At the Fourth Annual meeting of the American Anti-Slavery Society, in 1837, the following resolution, reported by the committee on political action, was adopted:

'Resolved, As the sense of this Society, that while ABOLIPIONISTS OUGHT NEITHER TO ORGANIZE A DISTINCT POLITICAL PARTY, nor as abolitionists to attack themselves to any existing party, the people of all parties are solemnly bound, by the principles of our civil and religious institutions, to refuse to support any man for office, whe will not sustain the freedom of speech, freedom of the press, the right of petition, and the abolition of slavery and the slave trade in the District of Columbia and the Territories, and who will not oppose the introduction of any new slave State into the Union.'

At the Fifth Annual meeting of the Parent Society At the Fifth Annual meeting of the Parent Society

it was

Resolved. That WE SHALL DEPRECATI
THE ORGANIZATION OF ANY ABOLITION
POLITICAL PARTY; but that we recommend to
abolitionists throughout the country to interrogate
candidates for office, with reference to their opinion
on subjects connected with the abolition of slavery
and to vote irrespective of party, for those only whe
will advocate the principles of universal liberty.

The following it has becomes of the Fourth Annu.

The following is the language of the Fourth An al Report of the Executive Committee of the Par

Society.

'It is to be expected that some political wolves will put on the clothing of abolitionism, and seek to elevate themselves, and manage the anti-slavery organization to serve their own purposes. But, they uught to be met on the threshold, and stripped of their disguise. The best safeguard against their entrance is for abolitionists, while they firmly refuse to vote for a man who will not support abolition measures, to AVOID SETTING UP CANDIDATES OF THEIR OWN.

In their Fifth Annual Report, the Executive Com

mittee say:

"Molitionisis have resolved, from the first, to act
upon slavery politically, NOT BY ORGANIZING
A NEW POLITICAL PARTY, but by making it the
interest of the parties already existing, to act upon abolition principles."

lition principles.*

And to show that this policy has been not less successful than prudent, the Committee add:

Abolitionists are to be found belonging to all parties and seets; but in one thing they agree, that their ties and seets; but twone thing they agree, that their suffrage shall not go to elevate a man to office, who refuses to use the legitimate power of that office in favor of emancipation. During the year, this principle has produced the happiest result. The candidates of the opposing parties have been questioned, and their answers published, and, in cases too numerous to mention, the election has resulted in favor of those who most decidedly piedged themselves to anti-slavery measures.'

And they further add, compliatically-

'The principle of using our suffrage in favor of emancipation, WHILE WE NEITHER ORGANIZE A DISTINCT PARTY, nor attach ourselves to any already existing, is vital to our cause.'

Resolved, That while abolitionists are called upon arefully to avoid a course which might identify then with either of the political parties of the country—and white their policy equally requires them to abstain from organizing a political party of their own, &c.

from organizing a political party of their our, &c.

Gentlemen in favor of the resolution explained.
They were opposed to the formation of a distinct political party—UTERLY AND SINCERELY.—[Penn. A. S.
Convention, Feb. 1, 1841.]

'For the Anti-Slavery Society to identify itself with any existing party in politics, or to adopt the ways and means of party politicians, would, in our view, be no less absurd than wicked; but a failure to urge men of all parties to use their political power for the overmeans of party politicians, would, in our view, be no less absurd than wicked; but a failure to urge men of all parties to use their political power for the overthrow of slavery, would be a relinquishment of its object.

For off be the day when this Society shall come down from its high and haly ground, to minister to the ambition of any man.

Our battle is not to be fought at the polls—it never will be; but our rictory will show itself there, and in all the offices which a regenerated people have to give. We ceam no champions in Congress, nor any where else, but before the profix. There our battle is to be fought. The people are to be carried, and they will take care of their servants in Congress. We have no sclicitude about the matter. Give us the inearts of our fellow-citizens, and we care not a rush by what parties they please to accomplish our object—whether by federalists or democrats, whigs or tories. There is not, IF nor will there be till the whole country is abolitionized, In a single agent or lecturer in the service of this Society, that can be spared to take a seat in Congress—no matter that political power might thereby be gained. [An. Rep. Mass. A. S. Soc.

A. A. Phelps in 1836.

We copy the following article from the Emancipa-tor of Aug. 18, 1836. It was written by Amos A. Phelps, then editor of that paper. He is another man in spirit in the year 1841.

New-Hampshire Observer and Mr. Garrison The editor of this paper has found out that Mr. Garrison is rather Quakerish in his notions about the Sabbath, and he sounds the alarm most lustily:—

'Mr. Garrison appears to adopt the Quaker notion about the Sabbath. Wa'are led to think that he would leave it to people to do as they choose about keeping it. He thinks that a Sabbath was necessary for the Jews, because they had rites and ceremonia to sustain; and that it was chiefly for the Jews, rather than for us. He adopts Paley's notions on the subject.'

And the editor thinks that the effect of Mr. G's remarks on the subject, in his review of Dr. Beecher, is 'direct to the destruction of the holy day of the Lord.' Vastly more 'direct,' probably, than that system of slavery which annihilates Bible, Sabbath and all, to one-sixth of our entire population! The editor accordingly deals out the following to those who agree with and sustain Mr. Garrison, in his views on abolition:—

his views on abolition:—

'Our-brethren, who have sustained Mr. Garrsion in all his course, will undoubtedly pause a long while before they conclude to sustain him here, in the prostration of that sacred day, which has ever been, and which ever must be, the protecting shield of religion Mr. Garrison does not belong to the church of Christ. He entertains the notion, that he is not required to 'Do this in remembrance of me.'

It is not safe to follow any leader who bends the entire energies of his mind to one main topic. He sees things through a disordered medium. This is the case with Mr. G. He keeps his eyes fixed intently on one object; and when he occasionally looks off, he sees 'men as trees walking.'

Now we trust that we love the Sabbath, and dis Now we trust that we love the Sabbath, and dissent from Mr. G's views on the subject as much as the editor of that paper—but what then? Nay, what if he were throughout a thorough Quaker? Must I therefore abjure his sentiments on the subject of abolition, or temperance, or any similar question, AND REFUSE TO CO-OFERATE WITH AND SUSTAIN HIM IN THERE PROMULGATION? NONSENSE. Such views and feelings are the quintlessence of mem, NAREOW-MINDED, SECTARIAN BIGOTHY, and from our immost soul we louthe them, and say of every man who cherishes them, [[]] he, emphatically, sees things through a disordered medium, and is one whom 'it is not safe to follow' one inch.

one whom 'it is not said to follow one them.
We regret that Mr. G. should weaken the force of his rebuke of Dr. Beecher, by turning aside to the discussion of the Sabbath question. We think it was a mistake, and we regret that he did it. But as it is, we now say that when the editor of the Observer will ablust a bullets which about 1981er. as it is, we now say that when the entire of the observer will abjure all colleges, which adopt Palley as a text-book, and depose all ministers who teach 'Paley's notions' on certain other equally important topics, we will then perhaps, reconsider the question of abjuring Mr. Garrison.

A Fatal Duel at New Orleans. The New Orleans Advertiser of 21st says: *Last ovening at 3 o'clock* a duel was fought between Leroque 'Torgeau, eldest on of Mr. Turgeau, notary public, and a Mr. Talary. Curgeau fell in the condict. Talary is an accomplished swordsman.

Vi., who, in the Vermont Chronicle, declared his

We are glad to receive the following explanatory letter from the pen of our bro. Rogers, in regard to an editerial article in the National Anti-Slavery Stand ard of April 1, which, at the time, we meant to con-down, and from the opinions of which we entirely dissent. The old organization stands now, on the subject of political action, and must necessarily con-tinue to stand as an organization, just where it did a the time of its formation, and before the division took place in the abolition ranks. For the article in the Standard, bru, R. properly exonerates the Nation al Society from all responsibility. Bosros, May 5, 1841.

very anniversaries, that some of our friends are appre-bensive, that, in a recent editorial in the National Standard, (April 1,) I have committed the Society, whose organ it is, to the doctrines of non-resistance,— or, at least, given the enemy occasion to say so. I had to say, apprehension that the enemy would take the occasion. I certainly did not intend to give it to them, — and don't think I have, to take it fairly. I was ontrasting the positions of the two organizations that of the New which was first degenerating into nere physical force enterprise, via politics, with tha of the Old, which is eminently, as was intended, and believed, and professed from the first, a moral enter-

believed, and professed from the first, a moral enter-prise—not to be carried or aided by carnal weapons, whether legally or illegally wielded.

By old organization, as I speak of it in the article, I mean rather the genius of the movement, than the Saciety itself,—when I say it deals only in moral in-fluences. And speaking of the Society, I go no far-ther, I think, than to say that it is learning to regard politics as a species of physical force—not that the learning to do so. I at least imply strongly, that it learning individually. I no where say, or intend to that the American Society repudiates politics as an an ti-slavery instrumentality,—much less that it repudi ates politics altogether as sinful, which non-resistance

occasion, and the friends no apprehension; and so fa I have, I regret it, and take this earliest opportun ty of caplanation. The American Society, I have no doubt, regards political action as a legitimate anti-slavery means. Individually, I do not so regard it. have not sufficiently distinguished, I fear, my ow opinions from theirs, in the article alluded to, or bee ufficiently explicit as to the doctrines I was advance ing. It was necessarily written with a rapid pen, an n the midst of much anti-slavery employment.

I should send this to the Standard, but cannot set

nably before the anniversary.

Yours, in our great cause,

To the Abolitionists of New-England.

The Board of Managers of the Massachusetts An Slavery Saciety respectfully remind you, that the reg-ular period for holding your annual convention in the city of Boston, for the purpose of hasten-tening the overthrow of American slavery, occurs on the 25th of the present month; and they would earnestly beseech you to rally on that important occa sion, without distinction of sex, complexion, party o denomination, in numbers beyond all precedent. The New-England Anti-Slavery Society has generally, if not invariably, surpassed every other anti-slavery neeting in point of zeal and interest; and it is b lieved that the approaching convention will be worthy of a large attendance from all parts of our beloved New-England. No pains will be spared to secure the presence of able speakers on the occasion. The convention will probably remain in session three

In behalf of the Board, FRANCIS JACKSON, Pres. WM. L. GARRISON, Cor. Sec.

American A. S. Society --- James C. Jackson.

Boston, April 22, 1841. At a special meeting of the Board of Managers of the Massachusetts Anti-Slavery Society, held at the Society's Room, 25 Cornhill, this day, the following preamble and resolutions were unanimously adopt

Corresponding Secretary of the American Anti-Sla very Society, is now on a visit to this Commonwealth for the purpose of soliciting funds for said Society, and inducing a large attendance of the abolitionists of this State at the approaching annual meeting in New-

York; And whereas, the Parent Society is in pressing need of immediate pecuniary relief to sustain its op erations, and ought not to make its appeals for aid i

And whereas, it is deemed highly important by this Board that Massachusets should be strongly repre-sented at the annual meeting above alluded to, in or der to give greater efficiency to the American Society and to infuse new strength into its auxiliaries; there

our brother James C. Jackson to the friendship, confidence, and liberality of all in this State, who sympa thize with our enslaved countrymen at the South and earnestly hope that this mission among us will be crowned with complete success-that he to obtain liberal assistance for the American Anti and succeed in inducing many of the true and faithful friends of the anti-slavery cause to give their personal attendance at the meeting in New York, on the 11th of May ensuing.

FRANCIS JACKSON, President. WM. LLOYD GARRISON, Cor. Sec.

National Anti-Slavery Standard. At a special meeting of the Board of Managers

the Massachusetts Anti-Slavery Society, April 27 1841, on motion of Ellis Gray Loring, it was Resolved, That this Board has received with th highest satisfaction the intelligence of the engagemen

of David L. and L. Maria Child as editors of the Na tional Anti-Slavery Standard. They hall in the clo ser connexion of these tried and beloved friends, with the anti-slavery movement, a bright omen of fres triumphs for the good cause, and are sure that new an imation and hope will be hereby infused into the breasts of all the friends of freedom and humanity.

Resolved. That we hold, as we have ever held, that the people of this country are under the highes obligation to use their influence, political, social an religious, for the abolition of slavery, and that their religious and moral sense should speak out loudly and constantly on this subject in the private circle, in the church meeting, and at the ballot-box'

Friends' Yearly Meeting.

The yearly meeting of (Orthodox) Friends is now in session at their meeting-house, in Arch-Street. On second day afternoon, we clearn, an excellent epistle, from the London yearly meeting, on the subject of slavery, was read, and gave occasion for many romarks. The subject of abstinence from slave produce was also introduced, and the duty was urged of giving more attention to it than has heretofore been done. The tone of feeling in regard to slavery is said to evince an improvement upon that of former years, and it is hoped that a testimony will go forth from the meeting which will tend to revive and quicken to increased activity, the slumbering antislavery feeling of this highly respectable and influential Society.

ential Society.

We are pleased to hear that Joseph Sturge of England, and John Chandler of Jamaica, known as active friends of the anti-slavery cause, are attending the meeting.—Pennsylvania Freeman.

Lectures by James C. Jackson Lyss, 5th mo. 3d. 1841.

I have just returned from a three days four in Essex county, with brother James C. Jackson. Our object was to stir up the abolitionists, and callect some money for the American Society. Our first visit was to Nowburyport. We found all our friends in good spirits, and, notwithstanding the weather was unfavorable, we had a meeting of 6 or 700. It was theld in one of the largest churches in the place.
They listened to (as I thought a very logical and eloquent discourse from brother dackson. Before the meeting commenced, some fears were expressed that there might be a disturbance in the gallery, but noth ing of the kind occurred. The audience gave the ut most attention; but one person left the house during his remarks. Our friends seem to be awake in the

The heat morning, we started in one of the moviolent storms I ever experienced, for West Newbury. Here we had an excellent meeting, and, although the minister of the parish is opposed to us, and it rained all the evening, we had a house full. Brother Jackson spoke one hour and a half; after which, I made a few remarks on funds. They then gave us

cause. At the closes they contributed \$40. Genu ine abolition is evidently on the increase in tha

\$18. The next morning, we went to Haverhill. In the afternoon, I visited our friends, accompanied by a true friend of the cause, George O. Harmon, and collected \$43. In the evening, brother Jackson spoke one hour and a half in the Baptist meeting-house t n goodly number.

The next morning, we rode to Andover: had be

a thin meeting. It rained prodigiously, and there did not appear to be life enough in the people to face a storm. This may be accounted for from the fact, that the house brother I. spoke in was almost under the shudow of a Theological Seminary, whose Professors, (one at least) justify slavery from the Bible; but we me devoted men and women-yet the air wants purifying: you can feel its cramping influence as soon as you inhale it. After meeting, we rode about 4 miles to Wm. Jenkins's, where we could take a long breath again. He has recently out loose pro-slavery character; and he seems like a now man. His soul seems to have full play, and his sympathics gush out pure and fresh to all mankind, without regard to geographical boundaries or sectarian limits He has paid \$30, or more, a year, heretofore, to support a gospel that was so limited in its love that the an could not come into its embrace. Tha money, in future, will go to our cause. If all our abolitionists would take as firm a stand as this, in two years there would not be a pro-slavery minister in New-England. . This short journey, and other indications, has

convinced me that our cause is onward, and the time is not far distant when it will from its goodness find a place in the hearts of all true lovers of their race. We collected in this tour while passing rapidly from place to place, in small sums, for the American Society, \$240. When we can do thus, I cannot believe cause is going down any where, but into the cor sciences and understandings of the people.

Thine in the cause of universal freedom,

Boston Fair.

At the recent quarterly meeting of the Weym and Braintree Female A. S. Society, the following resolution was adopted, and ordered for insertion in

Whereas, our confidence in the Massachusetts A i-Slavery Society remains undiminished, Resolved, That we will endeavor to furnish a table

at the Fair for the benefit of said society, to be held at Beston during Christmas week.

MARY WESTON, Rec. Sec.

Salem Fair.

Pursuant to notice, the 'Salem Female Anti-Slavery Society ' held its fourth annual Fair, on the 14th, 15th and 16th ult., in the basement hall of the Me-chanic building. The hall was adorned with antislavery mottoes, banners which designated the object of the several tables, the portraits of Garrison and O'Connell-all of which were tastefully surroun ded

by evergreens.

At the entrance, upon the left, were arranged the articles for the benefit of the colored youth and children of this city. A barge, splendidly carved by a nathe inscription, 'We are free,' upon its pennant, ocatch-cases, aprons, caps, &c. neatly executed by the colored children, won them much applause. Next in order were the useful and very beautiful articles forwarded by the anti-slavery societies of Bos-tos, Nantucket, and Lynn, for the Massachusetts Sotos, Nantucket, and Lynn, for the stassachusetts oc-citty; shellsf lamp-mats, bonnets, shoes, plain and ornamental needlework, composing a portion of them. Next in succession, were furnished a diversity of ar-ticles by the members of the Salem and Danvers Socicties; among which were some splendid knit bead work-bags, rich silk aprons, toilette cushions, wrought needlebooks, with and without anti-slavery
The confectionary and refreshment tables devices. ecupied the remainder of the hall, and were well

sapplied with numerous delicacies.

Taking into consideration the unfavorable state of the walking, we never have had a more prosperous sale—the proceeds amounting to \$325. The thanks of this Society use hereby presented to the Societies of Roston, Nantucket, Lynn and Danvers, for ticles contributed by them to our late Fair.

In behalf of the 'Salem Female A. S. Society,

MARY P. KENNY, Cor. Sec. Salem, May 1st, 1841.

Meeting of Colored Citizens At a meeting of the colored citizens of the various wards of this city, held in the Infant School Room, April 27th, 1841, the following preamble and resolu-

lion were unanimously adopted :-Whereas all citizens of Boston were invited to par-ticipate in the funeral solemnities in relation to the late President of the United States, on Tuesday, April

20th, 1841—and
Whereas the colored citizens were desirous of awarding their tribute of respect to their late Chief
Magiatrate, in common with their fellow citizens—

and Whereas the opposition manifested by portions of the citizens of the various wards prevented our uniting with them, without subjecting ourselves to an indignity not to be tolerated by a republican citizen—therefore

Resolved, That the unkind treatment we received on that occasion, we deem unworthy the head and heart of citizens of this enlightened metropolis. Voted, That the foregoing preamble and resolution published

e published

ELI CEASAR, Chairman.
FRANCIS P. CLARY, Secretary.

Liberto. -

To the Editors of the Christian Advocate and Jour

nal:

It is rumored that there is 'trouble in the camp' at Liberia, between Rev. John Seyes, superintendent of the Methodist Mission, and Dr. Goheen, their physician, and Gov. Buchanan. Will Dr. Bond be segood as to enlighten his readers on the subject? As the Advocate has been very punctual in publishing exparte evidence in favor of colonization, and the glowing representations of prosperity of the colonyas given by Dr. Golieen and others, I would hop that it will have regard enough for consistency to publish something that may be said on the other side, that the friends of Missions in the M. E. Chuch may judge whether they can consistently support the Mission.

A LOCAL PREACHER.

Sunday evening, May 9th
N. Y. City Bible Society, Broadway Taberna
7 1-2 P. M. Address by Rev. Dr. Sprague, of

71-2 P. M.

Tussday 11th.

Am. Anti-Slavery Soc. Tabernacle, 10 A. M.

Am. Temperance Union, Murray street church, 10 A. M.

N. Y. and American Sunday School Union, Proression, 3 P. M. Tabernacle, 71-2 P. M.

Young Men's Nat. Temp. Convention, Pearl street church, 3. P. M.

Tareign Eugagelical Suc. Mercer street church, 1-2 P. M.

Am. and Pro-

7 1-2 P. M.

Am. and Foreign Anti-Slavery Soc. church corner of Catharine and Madison streets, 7 1-2 P. M.

Am. Feasale Moral Reform Soc. Dr. Patton's church, Spring street, 7 P. M.

Wednesday 12th.

Am. Tract Soc. Tabernade, 10 A. M.

Meeting of liberated Africans, Tabernacle, 3 P. M.

Am. Home Mis. Soc. Tabernade, 7 1-2 P. M.

N. Y. Colonization Society, Middle Dutch church 71-2 P. M.

71-2 P. M.

Thursday, 13th.

Am. Bible Soc. Tabernacle, 10 A. M.

Am. Education Soc. Tabernacle, 7 1-2 P. M.

Friday 14th.

N. Y. Acadamy of Sacred Music, Tabernacle, 7 1-2

P. M. Rev. E. N. Kirk will deliver an Eulogy on the death of the late President Harrison.

Saturday, 15th.

Am. B. C. F. M. Tabernacle, 10. A. M.

TREASURER'S ACCOUNT, of receipts into the Treasury of the Massachu Anti-Slavery Society, from April 1st to Ma

Amount of receipts into the Treasury of the Massachusetts Anti-Slavery Society, from April 1st to May 1st, 1841.

April 1. Worwester weekly con. B. P. Rice, \$0.45.

Greenfield weekly con. B. W. Stearns, 0.41.

10. Wrentlam sales of articles by Miss Cowell, 6.50.

Boston—weekly con. M. G. Chapman, 1.37.

East Foxboro—weekly con. Dos. Winslow 3.00.

Abington—weekly con. Elizabeth Niles, 1.89.

do. Anti-Slavery Soo. S. Reed Tr. 40.00.

19. Topsfield—Richard Phillips, 1.00.

20. Salom—A. S. Society, L. Dean, Tr. 15.00.

24. Townsend—weekly con. Lucy Gates, 1.00.

"Lynn—weekly con. Wm. Bassett, Treas.

Susannah Bassett, 1252; Sarah Alley, 7.04; Meroy T. Buffum, 7.01; Ruth Anne Estes 3.05; M. C. Hollowell, 2.57; Eliza Boyce, 2.47.

Weymouth-weekly con. Elias Richards,

Boston—sales from Fair, by C. Weston, 7. do. weekly con. Mrs. Meriam, 6 75; Mrs. Southwick, 7 35; Taunton—Sale articles from Fair,

Total, \$133 S. PHILBRICK, Treas. pro tem.

Correspondence of the Janual of Commerce

Correspondence of the Janual of Commerce

London, April 3, 1841.

Captain Taylor, of New-York, has just had awarded to faim the sum of \$5000 sterling, by the Germanic Diet, for his discoveries in electro-magnetism, whereby he proposes to supersede steam on railroads, and for propelling machinery. This gentleman, some mouths back, exhibited a very b-autiful model of this electro-magnetic ongine at the Coloseum here, which drew forth the approbation and astonishment of men of the highest practical knowledge and scientific attainments. On that occasion, the engine was devoted to the turning of a lathe, and most admirably did it perform its functions. The inventor has now constructing a machine of considerable power, which he expects to be enabled to get ready for service within the present year. So sanguine is the Capt, that he emphatically declares he does not intend to return to America until he can go back by lightning! But this is not the only wonder which Capt. Taylor has been exhibiting to the astounded gaze of the natives of Cockneyshire; for he has a patent for steaming wood, and then, when in a soft sate, slicing it like soap, and forming the same forthwith into shingles, staves, garden paling, &c. &c. He has fitted up some extensive premises for this purpose, and also for making casks by machinery, and to such perfection has he brought the latter, that his lady visitors can manufacture a cask in less than five minutes, without soling their gloves. At the present moment the worthy Capt, is all the rage in town, and he is also, as might be imagined, playing the very deuce among the coopers in England.

From the Philanthopist.

Mob at Sharon.

The good people af Sharon, a little village about 13 miles from this place, have suffered themselves to be sadly disgraced by a mob. Two or three weeks nince, Mr. Boyle, in attempting to deliver an antislavery lecture there, was egged by a gang of rowdies, who had taken possession of the house. He had proceeded about half an hour, when the disturbance commenced. About nins dozen eggs were discharged on his outer man, which created vast amusement for the black-guards. Mr. Boyle bore up unmoved against this severe attack, until they had no more shot in the locker, when he commenced, and kept up for about an hour, a raking fire upon them, until they were compelled to haul off and repair damages at a liquor harbor hard by. In other words, in return for their soft eggs, he gave them hard arguments, which discomforted them utterly. The next day, Mr. Boyle delivered a lecture to a large audience in the same place, without being molested.

Among the worthies who participated directly or indirectly in the affair, we mention the following on the authority of a citizen of the place.

John Floyd, the upper tavern keeper, contributed 25 cents towards the expenses of the mob.

Hercules Hardgraves, a member of the Methodist Protestant church, was one of the chief of the eggocracy; if as dexterous in robbing a hen's next as throwing the eggs, he must be a great inconvenience in a neighborhood of chickens.

Samuel Vail, a Justice of the Peace, and an elder of the Presbyterian church, whose office is within sight of the house where the egg-mob performed their horoic deeds, received in his office a little while before the attack the patriotic band, and was apprized of their intentions, yet did nothing to keep the peace. He could easily have crushed the thing in the bud.

An attempt was made on Tuesday last by an ind girl belonging to Major Flournay, off with him to New-York, where we believe he belongs. It appears he visited the plantation of Major F. on Monday night last and took the girl away in a boat and brought her to town, and secreted her on board the brig Wilson Faller. Maj. F. missing the girl on Tuesday morning, hurried into town and gave notice to some of our constables of the fact, whon they immediately started on the alert. One of them, Mr. Lane, having suspicious that the fugitive was on board the Wilson Fuller, repaired to that vessel, just as she was about to leave the whurf, where he found the girl snugly stowed away in the forecastle. The miscreant concerned in this kidnapping business, we are sorry to say, made his escape by running to the lower end of the town, where he jumped into a boat, and succeeded in getting on board the brig as she passed down the river, and is now on his way to New-York.—Szeannah Republican. nah Republican.

Murder and Robbery We learn by a correspondent of the New York Commercial Advertiser, that on the night of the 17th inst the store of Messrs. Munns, Simmons & Robinson, at St. Louis, was entered by robbers, who murdered two clerks, (one named Baker and the other Weaver, both from New-York,) after which they took what they could find, and then set fire to the building, which was destroyed, together with the banking house of Collier & Pettis. The body of Baker was found near the door, being shot through the head, and having one hand cut off. That of Weaver was found with his face much cut by a bowie knife, and a pistol shot over the eye. Another man was killed by the falling of the walls of the building. The Mayor of St. Louis has offered a reward of \$5000 for the apprehension of the perpetrators of the acts.

From Havana.—The steam-ship Natchez, Capt.

tors of the acts.

From Hawana.—The steam-ship Natchez, Capt.
Swiler, nrived yeaterday from Havana with dates to
the 15th inst. She brought over 70 passengers.

By the Courier of last evening, we learn that a few
hours previous to the departure of the Natchez, intelligence reached Havana, that 62 negroes from Jamaica, believed to be abolitionist emissaries, had effected a landing on the south side of Coba. Thirty
of those black subjects of Queen Victoria had bean
arrested and ordered to be shot. The Spanish authortities were in pursait of the others. Otherwise every
lying was tranquil on the Island.—N. O. Picayane,
20th inst.

onyas given by Dr. Golicen and others, I would hop) that it will have regard enough for consistent by by publish something that may be said on the other side, that the friends of Missions in the M. E. Chuch may judge whether they can consistently support the Mission.

A LOCAL PREACHER.

Dulley, Mass. April 13th, 1841.

(17 Will Zion's Watchman please to copy, &c.

In firing the jeanuon yesterday morning, at Alton, John Adams had one of his arms shot off, and oth erwise badly injured. The firing continued, but another like catastrophe was the consequence. William Sheets was the other victim. His right arm was shot off above the silow—bis left hand also shot off.—St. Louis Republican.

Harrid Deeth. We learn by the Morgantown (Pa.)
Republican, that a young man by the name of James
Weerman, by impressorily trying to jump from one
side of a machine to the other, in a Rolling Mill, on
Cheat river, was caught between the rollers and drawa
through in the twinkling of an eye, and mashed to a

the colored persons of Boston, very many of whom voted the whig ticket at the late election, to join the Harrison funcral procession, was rejected by the marshals of the day; while multitudes who were not even entitled to vote, were admitted to the ranks. It this christian? Is it in accordance with the self-evident truth of the Declaration of Independence?—Quincy Patriot.

Fire at Antigua. Capt. Adams, who came passenger in the schr. Baltimore, at New-Haven, from Antigua, informs Messrs. Topliff that nearly one quarter part of the town of Antigua, including the Custom House, was destroyed by fire on the 5th ult. Damage estimated at about 300,000 dollars.

We learn from Springfield, that a man by the name of Nicholls, yesterday put an end to his existence by shooting himself through the head with a musket, which he placed on an arbor in his garden, about three feet high, then standing in front. He called his little son, about Gyears old, to winess the last time he should shoot at a mark; then with the ramrod and a match, he touched it off, and immediately expired.

—Northampton (Muss.) Democrat, 27th.

The large span of the viaduct of the Edinburg and Glasgow railway, that crosses the Union canal near Tanfourhili had the Keystone pat into it on the 4th ult. This is said to be the largest stone arch in Great Britain, of so low an elevation. The length of the span is 130 feet, the height from the springers is twenty-four feet six inches, and the height from the ground underneath thirty-five feet.

We saw a hog lying in the gutter the other day, and in the opposite one was a well dressed (man?) The first had a ring in his nose—the latter a ring on his finger. The man was druck—the hog was sober 'A hog is known by the company he keeps, thought we—so thought Mr. —, and off he went.

**Tazztion in Boston—By a list of names, published in the Boston Journal, we learn that 135 individuals in that city are assessed over \$500 of taxes annually—41 paying upwards of \$1000 each—22, \$1,500—10, \$2000—6, \$2,500—2, \$5000—and 1, \$7000

Hard Times .- The N. O. Picayund of the 18th ult., states that 'some of the tickets to see the charm-ing Elssler,' sold on the previous evening as high as twelve dollars and a half.

A good price for bones.—The St. Louis Pennant states that Mr. Koch, of that city, has sold the bones of the animal which he calls Missouriam, for the summer case of of \$50,000. The Measles are quite prevalent in this city at the present time. We see by the obituary report, that 47 deaths occurred in this city last week, 19 of which were occasioned by this disease.—Boston paper.

Aucful. Mr. Hoadley, a Justice of the Peace at Cleveland, Ohio, and fortherly President of the Eaglo Bank at New Haven, has, it is said, in nine years, en-tered judgments in his docket, upon seventeen thous-and suits. Joshua Leavitt has been appointed Corresponding Secretary of the American and Foreign Anti-Slavery Society, in place of J. G. Birney, resigned. His sala-ry is to be \$1500 a year.

The Royal Cheese.—There is a 'royal cheese,' now on exhibition in London, composed of curds formed from licenty hogsheads of milk.

It is said that Mr. Phipps, the first person inocula-ted by Dr. Jenner, for the cow-pock, is still living— and employed as gardener, by the Doctor's descend-

It is said that two horses abreast, will plough with more-case a given quantity of land than three, wher placed before each other.

The Mayor of Salem, in his recent inaugural address states that no fire, nor even an alarm of fire, has occurred in that city, since October, 1809. The New Orleans Picayone says that musquitoes are like doctors—they never 'let blood' without 'running up a bill.'

The silk factory, farm and building at Northar which cost \$125,000, was sold last week for 000:11

NOTICES

FAIR FOR THE BENEFIT'S OF THE AMERI CAN ANTI-SLAVERY SOCIETY. CAN ANTI-SLAVERY SOCIETY.

In accordance with the recommendation of the Manhattan Anti-Slavery Society, there will be a Pair 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 hate, shoes, stockings, 'kerchiefs, gloves, children's frocks, sprons, 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-slavery women of the country will

be made out, of the most desirable articles, and it hoped that the anti-slavery women of the country who prompt in forwarding such as they can, and in primiting the most liberal contributions.

Almira Van Rensselaer, Lydia Maria Child.

Rachel Ruby,
A. H. Gibbons,
Anna Bodie,
Mercy Powell,
M. A. W. Johnson,
Sarah H. Southwick.

Mercy Powell, Jane M. A. W. Johnson, Sara New-York, March 4, 1841. EIGHTH ANNUAL MEETING OF THE AMERICAN A. S. SOCIETY.

The eighth annual meeting of the American A. S. Society will be held in the city of Now York, beginning on Tuesday, the 11th 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

ANNIVERSARY MEETING Will be held in the Broadway Tabernacle, on day forenoon, at 10 o'clock. Dalegates are req immediately on their arrival in the city, to call

Anti-Slavery Office, 143 Nassau-street, and to saroll their names. Cards of reference will be furnished directing them where accommodations can be obtain ed, at a reasonable cost, during their stay in the city

T. VAN RENSELAER,
JAMES. S. GIBBONS.

Cammittee of Arrangements.

New York, March 4, 1841. FAIR.

FAIR.

At a monthly meeting of the Lynn Women's Anti Slavery Society, it was
Voted, That the time of holding 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 us by their contributions.

Donations may be directed to Miriam B. Johnson, Union street.

ABBY A. BENNETT. Res. Sec.

ABBY A. BENNETT, Rec. Sec. PAIR 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

licited to assist us.
Per order of the Society,
MARGARETTA L. KELLEY, Rec. Sec
Millbury, March 15, 1841.

DIED—In Albany, on the 23d of April, of consump-tion, after an illness of three months, Wm. Lloyd Garrison, son of Michael and Susan L. Douge, aged six years and twenty-one days. No more the pleasent plant is seen,
To please ins parents eye,
The tender plant, so fresh and green,
Is in eternity.

ANTHON'S CLASSICAL DICTIONARY.

ANTHON'S CLASSICAL DICTIONARY.

A CLASSICAL Dictionary: containing an account of the principal proper names mentioned in ancient anthors, and intended to clucidate all the important points connected with the Geography, History, Biography, Mythology and the Fine Arts of the Greeks and Romans. Together with an account of Coins, Weights and Measures, with tabular values of the same. By Charles Anthou, Ld. D., Professor ef the Greek and Laini Languages in Columbia College, New York, and Rector of the Grammer School, I vol. royal 8vo. pp. 1423. Just published. For sale wholesale and retail at 133 1-2 Washington Street, by

SAXTON & PEIRCE.

May 7.

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BROOKE

Gen Otter do,
Sea Otter do,
Vegetable Indian do,
Hart's Vegetable Indian do,
Also, Balm of Columbia and Balm of America, fe
the hair, with a large assortment of Perfumer; a
JORDAN'S, 2 Milk, second door from Washington
April 23.

CLAY'S LIKENESS. FROM THE ORIGINAL

A FULL length portrait by Linen, executed is the best style of Mezotint of Steel; equalling see of the best specimens of English Engravings. Length of the best specimens of English Engravings. Length of the best specimens of the intimate fineds to be shown, approving in the strongest terms the lances. Received and for sale by A. S. JORDAN, Milk, st., 2d door from Washington street.

April 23. April 23.

COUNTRY MERCHANTS—In want of Coals Pocket Books, Fancy Goods and Perfumers, racibitain a good assortment and at low prices a 100 DAN'S No. 2 Milk 2d door from Washington Street.

A VERY eligible COTTAGE LOT, coshing A bout 3-4 of an acre, on Burroughs-street, Ian en Plain, between the meeting house and the Peaced elightful situation; it being the generous gift of the C. Gore to the Mussachusets Auti-Slavery Scriety.

FRANCIS JACKSON, or ELLIS GRAY LURING, 27 State-strat

wives—fathers for their daughters, and brokers their sisters.—Broker Jonathan.

ID Trans or this Publication The presence one single copy (handsomely bound, 400 press, 8 m with more than two hundred beautiful engrained fixed at the extremely low price of only two dolls.

IT GREAT INDUCKMENT TO COMBINE TOSTIBLE. Companies in the country, who unite in substrate for the work, shall receive six copies for ten tollar the business of supplying the company to be created the business of supplying the company to be created by one person, who is to remit the money, mu or rostage, and the package to be forwarded win

April 23

COMB'S PHRENOLOGICAL

TOUR,
NOTES on the United States of North Anga,
during a Phrenological Visit in 1838-9-40. Je
published and for sale at the Phrenological beg
133 1-2 Washington Street by
April 9. SAXTON & PERCE

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

Garden and Farm Seeds. WARRANTED THE GROWTH OF 1840. FOR SALE AT THE SEED STORE NO. 45 NORTH MAR

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

Seeds by the quantity, assorted to suit the different markets.

Boxes of seeds for retailing, nearly prepared, at 6 cents per paper, with printed directions for their culture, variously assorted, from \$10 per box and up-wards: a liberal discount will be made to dealers.

Darrey, &c. &c. &c. &c.

Farmers who intend to change their seed, are invited to call and examine

FLOWER SEEDS, ROOTS, SHRUES, VINKS and
TREES of all kinds furnished to order.

Catalogues of the whole may be obtained on application.

Orders by wholesale and retail are respectfully so

Fashions for 1841,

OLIVER JOHNSON AND G. F. WHITE

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

Leonard's Arithmetic.

Leonard's Arithmetic.

TEACHERS, School Committees, and the public generally, are invited to examine this superior Arithmetic, which is regarded as possessing unequalled merits in the many towns and academies where it is introduced. In this work a regular gradation is observed, from the plain and obvious principles, to those which are more abstrace, so that the student can readily understand and solve very difficult questions to the taken up in their order. Every principle and rule is explained with simplicity and exactness, and the whole furms a complete system of Arithmetic in one nook. It is believed that no other treatise furnishes so great facilities for becoming expert and thorough Arithmeticians as this. The work is intended for a practical business arithmetic, suitable for the merchant, mechanic or farmer; It is also admirably adapted to self-instruction, for which it is much used. Second edition, stereotyped. For sale at 1331-2 Washington-street, by SAXTON & PEIRCE.

HATS-Spring Style.

W. M. SHUTE, Agent,

Now in STORE,

Now in STORE,

THE French style Moleskin, Beaver, superior Nutria, Silk and other kinds of HATS, at all prices
from 2 to 26; all of which are wyrranted; and those
who call will find the prices as low as at any establichnesis in Boston. in Boston.

Wild Flowers,
CULLED from early youth. By a Lady. For sale at 133 1.2 Washington street, by SAXTON & PEIRCE. A NARRATIVE. By the author of 'Tales that might be true. For sale at 133 1.2 Washington April 30.

THE MONK.

Matters set Right. We wish the public to under stand it distinctly, that the venerable Thomas Clorkson, in common with the great body of British abolitonists, has no sympathy and no fellowship with the unti-subbath and kindred notions of the Garrisor chool in this country. We have a letter from him our possession, dated March, 1841, which shall appear in the Herald very soon. The anti-sabbath Contention is now in session in Boston, Edmund Quincy in the chair. Same want discussions have takes place, and the many-headed Garrison has had himouth closed. The following stricks are from the same number of

The following articles are from the same num the Herald:

The New-York Herald.

Just as we Predicted three Months Ago. The Pres-bytery of Angelica has formally deposed from the ministry Angustus Littlejohn. That's right; we wish none in the, ministry whose skirts are not clean, and whose robes have not been washed in the blood of Jesus. We need a pure ministry—not deceivers. True religion will plant upon the brow a laurel more bright and enduring, than ever decked the brow of an earlier consumpt.

Public Acknowledgment of Religion. A friend has just informed us that Chief Justice Hornblower, when retired from the notoriety of the Court room, bears the felons, Robinson and Cisco, upon his heart. In a social prayer meeting, he was hear I to intercede fervently in their behalf. God grant that all our officers, from the President of the Union, down to the superfrom the Fresident of the Collon, was to the appropriate intendents of the public squares, may be praying met. The Chief Justice, in his sentences of the murdere above named, has evinced a high degree of evangel cal feeling. And has our pious sheet had no influence in bringing about so godly a reform?

graded from the Five Fonts and Coracis floor, and united—also some are expected from Wall-street Bless the Lord for his wonderful works to the children of men. Will not our children rise up and call us blessed, who are doing so much for the happiness of society, and for the promotion of the sacred gospel. We feel thrice blessed already for the mite we have contributed toward the coming of the millenial glory.

contributed toward the coming of the milienial glory.

Revival Intelligence. A letter from Prairie Village,
Wisconsin, apprises of a revival in that place, the result of a protracted meeting which had just been closed. Fifty had been added to the churches in these
diggins, besides several under way. At Circleville,
Ohio, a revival is in progress, at which upwards of
sixty have expressed religious hope. Bless the Lord,
O, our souls, and forget not all his benefits. Ride or
prosperously in thy majesty and glory on account of
thy righteousness and meekness, O thou Saviour of
supers. The great sleep of eternity is coming right.

Appointment. The Rev. John Newland Maffit (Methodist) has been elected by the Board of Curators of St. Charles' College, professor of elecution and belles lettres of that institution. Success to him who has raised himself up from the seat, the last, the wax, and the stirrup, to so high a seat in literature. Broden a faithful preacher and an exhorter, especially among the beautiful fair.

Apropos. We hope that Mrs. M. still holds on to where she had attained some menths ago. For many years we fear she was living without hope and without God. Lord, keep us steadfast in the faith.

The Sacred Sabbath. The hotel keepersat Burlington, N. J. a place of much resort to the Philadelphians, have unanimously resolved to close their hotels on the sabbath. This is by no means singular, when it is recollected that the New-York Herald is habitually read there—its sacred principles are thoroughly inculcated. Here is more evidence of our success in reforming society.

New York, March 11th, in the steamer President, for Liverpool:
P. C. Piessel, of New-York; A. R. Warburg, New York; Lieut. F. Leuox, and Mr. Courtney, British army; Tyrone Power and servant, England; C. A. D. Meisegnes, Philadelphin; S. Mails, New York; C. S. Cadet, Buenos Ayres; T. Palmer, Baltimore; Dr. M. Torner, Cuba; T. Blanchor, Cuba; John Fraser, New York; A. Van Lone, Jr. Amsterdam; A. L. Byrne, London; Thorndyke, New York; W. W. Martin, England; E. B. Howell and friend, New York, A. Livingston, New York; Rv. G. G. Cookman, Washington City; D. Duchar, Scotland; B. Morris and child; E. Berry; J. C. Roberts, New York; J. Leo Wolfe, wife and child; Master Mohring.—Total 27 and two children.

Distressing Accident. On Monday morning last, Julia, the only child of Stephen Dickerman, of this town, was so badly burned by falling into the fire, that she died in a few minutes. She was fiften months old. This is the third of his children that months old. This is the third of his children that have been burnt to death within nine months. Last August a house was burnt in Easton, and two of his children consumed in it, one of them aged two and the other four years. He had previously buried his two oldest children. In addition to these afflictions, Mr. Dickerman has himself, as we understand, had one of his hands badly blown to pieces by an explosion of guapowder. The sympathies of our kindhearted citizens ought to be extended to Mr. and Mrs. Dickerman, in their present bereaved condition.—Dedham paper.

Dedham paper.

Extraordinary Escape. As a truck was passing up Pitts street on Monday afternoon, loaded with from two to three tons of stone, a child of Mr. Johnson, sexton of Pitts-street chapel, only four years old, ran before the wheel, which knocked it down, and passed across its body between the hips and short ribs. It alpeared so incredible that it was not crushed immediately to death, that doubts were entertained whether the wheel actually passed over it. The truckman picked up the child within two feet of the wheel, supposing it to be killed, and other persons saw the occurrence. The marks of the wheel are now distinctly visible around its bowels, and other circumstances conclusively prove the fact. The child, although it appeared greatly injured, is now quite cheerful—has borne its weight upon its feet, and to all appearance is doing well. No blame is attributed to the truckman, who has been very much distressed since the accident occurred.—Boston Jour.

The party who was suspected of having perpetrated

dent occurred.—Boston Jeur.

The party who was suspected of having perpetrated the late extensive robbery at Windsor Castle has surendered himself into the custody of the police. His name is Lovegrove, and though he held but a very subordinate office in the Palace, yet his friends are of the highest respectability. It is not known to what extent the Royal plate has been plundered, but it is quite true that several rare silver articles of antiquity, munificent monarchical presents, and spoils of Indian conquest, have either been partially or wholly carried away. In many instances, the most superb and historically rich productions have been lancked to pieces, for the purpose of being carried away a bit at a time. The system must have been going on for some months, and tends to show how very carelessly this very valuable depot of public property has been guarded.

Terrible. We learn from a credible source, this

guarded.

Terrible. We learn from a credible source, this morning, that a terrible tragedy of blood occurred his Wednesday, in Sumner, Oxford county, where Mr Butterfield, hitherto a highly respectable citizen or that town, murdered his wife and two youngest children, while two others of the family only saved them

selves by flight.

Mr. B. had previously, we are told, had fits of insanity, and this last fatal attack took the form, it is said, of religious phrensy, and his alleged reason for murdering his family was to save them from eternal rain, at the approaching end of the world!

He has been committed to jail in Paris.—Portland

More Scizure of Slazers. Capt. A. Ward, of Salem, who came passenger from Manilla, in the ship Grotius, bound to this port, which vessel was off Gay Head yesterday afternoon, informed Mr. Hatch, of the Express, that when the ship left St. Helena, there were seven vessels, with seven hundred slavers, at that place, prizes to her Britannic Majesty's cruisers. The last of the seven arrived on the 2d of March, and hat hrown overboard sixty dead slaves in sight of St. Helena.—Bay State Dem.

Helena.—Boy State Dem.

A Railroad at Auction. The Raleigh (N. C.) Regis for las a marshal's advertisement exposing for sale to the highest bidder, the property of the Portsmouth and Roanoke Railroad Company; embracing the interest of the said Company in the bridge across the Roanoke at the town of Welden, certain warehouses and their fixtures, &c. &c. The whole of the debt for which this sale is made, amounts only to \$1300!

which this sale is made, amounts only to \$1300!

The Death of a Clergyman.—A Baptist clergyman, named King Griswell, was recently killed at Cincinnati by violence. The Chronicle of that city says—the was we understand a Baptist clergyman, laboring in the western part of the city, and was killed in consequence of offence taken at some of his remarks. We have thought it proper to suppress names, and to give no farther particulars until an official examination is had. The violence was committed, we understand, last friday, and the unfortunate sufferer expired yesterday.

BY Mrs. Sherwood, author of 'The Nun.' For sale at 133 1-2 Washington street, by SAXTON April 30. BOOKS, PAMPHLETS, TRACTS, & PRINTS.

BOOKS, PAMPHLETS, TRACTS, & PRINTS.

THERE are now so many excellent Anti-Slavery publications, that the circulating library system is probably the most effectual and least expensive mode of spreading the whole subject before the nation. The plan is simply this:—Let the friends of the cause in each school district start a subscription, raise what they can, purchase a library, appoint some one to act as librarian, and then draw out the books, read them themselves, and put them into the hands of their friends and neighbors who are not abolitionists (who will read them.) exchanging them every two weeks, until every person in the district has had an opportunity to read them. Those who help pay for the library will be entitled, not only to the use of the books for themselves, but also to circulate them among their friends. In this way, three or four abolitionists may abolitionize almost any town or village, without the aid of a single lecture. This has been done in many instances. Those who can be induced to READ, will most assuredly be converted, and THONOURLY converted.

Reader! 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.

The Aliberal discount will be made to societies

to twenty-five dollars.

The dollars to twenty-five dollars, to twenty-five dollars, to twenty-five dollars, and individuals, who purchase to sell again, or for distribution.

CINQUEZ.

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

THE Temptation; or Henry Thornton. 'Lead us not into temptation' This day published by axion & Peirce, 133 1-2 Washington-street. Boarding School for Young Ladies, AT CAMBRIDGE, MASS.

BY MR. AND MRS. MACK. THE Academical Year commences the second Mo day in September, and consists of four quarters seleven weeks each. The vacation at the close of the year is five weeks; the others one wock each. Mr. and Mrs. Mack have been engaged in teaching

education of their pupils. They make a sexpressly for the accommodation of about TWENT FUFILS, in a pleasant and healthy situation. The are assisted by the best teachers of Music, Drawing are assisted by the Best teachers and modern languages, and by assistant teachers reside in the family.

es, \$15; Instrumental Music, with use of instrument \$20; cultivation of the voice and singing, (teacher Miss Young, who boards in the family,) \$5; Drawing, \$8, painting in water colors, \$15; teacher, Mr Vautus, from England. Teacher of Italian and French Mr. Lanza, from Italy. Miss Cushing, Assistan Principal. Miss Sanger, Assistant Popil.

Cambridge, March 10, 1840. 11eptf.

FOR SALE AT THE SEED STORE NO. 45 NORTH MARKET STREET, BOSTON.

THE subscriber has just completed his assortment of Seeds for the coming season, and is ready to supply orders to any amount for Farm, Garden, and Flower Seeds, both to Thaders and to Tarbers.

The Seeds offered are selected with great care, raised by experienced seed growers in the vicinity of Boston, New-Hampshire, and in Maine, and every precaution has been used to obtain pure and perfect seeds. It is confident that satisfaction will be given to purchasers.

GARDEN SEEDS.

FARM SEEDS.

An excellent and very solect assortment of improved field seeds, comprising the best assortment of Wheat, Outs,
Rye, Grass Seeds,
Barley, Root Seeds,
Corn, &c. &c.

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

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 a charge of Manslaughter in the third degree, for the death of Andrew J. Davis, late of Northboro, Mass., in the city of St. Louis, on the first day of June, 1840. By Thomas S. Nelson, a member of the St. Louis

Bur, second edition.

The Trade supplied.

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POETRY.

NEW-ENGLAND ABOLITIONIETIES. William Lloyd, William Lloyd, if thou'd wish to avoid The bitter of tongue and of pen,
Thou must give up the strife
For Freedom and Life, And never speak truly again, Wm. Lloyd-

For the Liberator.

And never speak truly again. But hold on thy way, for there cometh a day Where the faithful shall resp their reward, In the home of the blest, Where the weary shall rest In mansions prepared by the Lord,

Brother Garrison

In mansions prepared by the Lord. Amos A., Amos A., in an earlier day Of our cause, clad in buckler and shield, Thou stood facing the foe : But where art thou now?
Scared by women away from the field,

Amos Phelps-Maria, Maria, though in circles called higher, Thy name with contempt may be spoken;

There's a holier part In the grateful heart Of the bondman whose chain has been broken, Maria Chapman-

Of the bondman whose chain has been broken. Mary Ann, Mary Ann, with the heart in they hand, Where there's work to be done, thou art there;

And thy labor goes free,
Whatever it be
Petition, collection, or Fair,
Mary Johnson—

Petition, collection, or Fair. William B., William B., the down-trodden in thee An unfaltering defender have found;
Though firm as the rock,
'Neath-the tempest's wild shock,

Yet with meckness and gentleness crowned,
William Bassett—
Yet with meckness and gentleness crowned.

Natty P., Natty P., as soon shall we see Thy own granite hills leave their station, To kiss the wild wave, As thou'lt give up the slave

To the hands of new organization,

N. P. Rogers-To the hands of new organization. Thankful S., Thankful S., if I rightly can guess, Thy hands are not slow to perform The laborious part, With a cheerful heart,

And a love for the slave ever warm, Thankful Southwick And a love for the slave ever warm. William Chace, William Chace, we've not yet y

the race, We have not converted the nation; Oh, say not so soon, That the labor is done, Designed for our Organization, William M .-

Designed for our Organization.

4th mo., 1841.

John A. C., John A. C., the blow nimed at thee, Savored naught of true love for a neighbor; But it hit the right mark, Although sent in the dark, For it shewed thee the field of thy labor, John A. Collins-

For it shewed thee the field of thy labor.

From Graham's Magazine THE VOICE OF THE SPRING TIME. BY MARTIN THAVER, JR. I come! I come! from the flowery South, With the voice of song and the shout of mirth; I have wandered far, I have wandered long,

The valleys and hills of the South among;

On woodland and glen, on mountain and moor,

I have smiled as I smiled in days of yore; In emerald green I have decked them forth, And I turn again to my home in the North. I have roved afar through the storied East, And held on her hills my solemn feast; Through her cypress graves my voice was heard, In the music sweet of my fav'rite bird; Each plain I have clothed in sunlight warm, And slumbered in peace 'neath the desert palm;

A garment of light to the sea I gave, And melody soft to each rushing wave. O'er the Isles that gem the Ægean sea, O'er the Isies that gem the Again see,
I sported and flew with frolicome glee;
Round the ruins grey of the olden time,
Bright garlands I hung of the creeping vine;
Ah, little they thought, who slumber beneath,
That the warrior's plume, and the victor's wreath,
Would fade like the blossoms that spring-time flings,

Round the cotter's grave, and the tombs of kings. O'er Marathon grey I walked in my pride, And smiled o'er the plain where the brave had died On the field of Platza I laid me down, Neath the shadows deep of old Citheron's frown Full soundly I ween doth the Persian sleep, When the fir-trees mourn, and the wild flowers creep

om ent I enne as I lav.

And dreamed of the glory won on that day

O'er Italia's hills soft sunlight I poured, And her olive groves gloomed wherever I trod; A coronet green to the mountains I gave, And a robe of blue to each laughing wave With verdure I clothed each mouldering pile, And laughed at the glory of man the while For I thought how old Time had trampled in scorn, O'er the monuments proud of yesterday's morn. I come! I come! with the song of the thrush,

wake with its sweetness the morning's blush;

To hang on the hawthorn my blossoms fair,

And strew o'er each field my flowrets rare; The lark, he is up, on his heavenward flight And the leaves are all gemm'd with diame The hills are all bathed in purple and gold, And the bleating of flocks is heard from the fold. Go forth! go forth! for the spring-time is come, And makes in the North his bright sunny home; The sky is his banner—the hills his throne— Where in sunshine robed, he sits all alone; In the depths of the woods his footsteps are seen By each moss-covered rock and tell-tale stream;

And his voice is heard through each leaf-clad tree, In the plaint of the dove and the hum of the bee. IT IS NOT ALWAYS MAY. BY PROFESSOR H. W. LONGFELLOW. The sun is bright, the air is clear, The darting swallows soar and sing, And from the stately elms I hear The blue-bird prophesying Spring.

So blue you winding river flows, It seems an outlet from the sky, Where waiting till the West wind blows, The freighted clouds at anchor lie. All things are new -- the buds, the leaves,

And even the nest beneath the caves; There are no birds in last year's nest. All things rejoice in youth and love, The fulness of their first delight; And learn from the soft heavens above, The melting tenderness of night.

That gild the elm-trees' nodding crest,

Maiden! that read'st this simple ryhme, Enjoy thy youth-it will not stay; Enjoy the fragrance of thy prime, For oh! it is not always May!

Enjoy the Spring of love and youth, To some good angel leave the rest, For time will teach thee soon the truth-There are no birds in last year's nest.

MISCELLANY.

From the Unitarian Monthly Miscellany.

Church, Ministry, and Sabbath Convention Church, Ministry, and Sabbata Convention.

This Convention, of which we gave some account in our last volume (Miscellany, III. 296, 357.) resumed its sessions on the 30th of March, in the Chardon-street Chapel in this city, Edmund Quincy presiding. From all we have seen and heard of the proceedings, we are confirmed in the belief that no good, and some harm, will come from these meetings. The manner in which the discussion is conducted is not suited to the serious nature of the subjects ander examination, and evidently produces more inirth The manner in which the discussion is conducted is not suited to the serious nature of the subjects under examination, and evidently produces more mirth than conviction on the part of the audience. We should suppose that they who were instrumental in calling the Convention must be satisfied that an assembly of this sort is not the place for a calm and profitable discussion of grave questions, affecting the habits of the community and the interest of religion. Still they are by no means chargeable with all the improprieties or mischiefs that have accrued. Their opponents, we fear, have shown an equal want of decorum, and no less violent prejudice. Nothing could have been more unfair, as well as irrelevant, than the attempt to fix upon those with whom the Convention originated, the stigma of infidelity. To call them infidels, because they are dissatisfied with existing institutions, or ascribe to them a human origin, and to repeat this accusation in the face of their own retierated professions of belief in the divine origin and authority of Christianity, is grossly unjust, and only exposes the cause whose advocates resort to such means of defence—by raising prejudices, instead of meeting arguments—to the distrust of lookers on.

The subject for discussion at the present meeting,

dices, instead of meeting arguments—to the distrust of lookers on.

The subject for discussion at the present meeting, was the Ministry. A resolution was offered by a person unfriendly to the object of the Convention, that in the discussion of this question the scriptures be received 'as the parament and only authoritative rule of religious faith and duty.' The first evening was spent in debate upon this resolution, which was finally rejected by a vote of 30 to 6. We do not conceive that this vote gives any countenance to the imputation of infidelity. The resolution was opposed, on the ground that the course of argument should be left free, since the design of the Convention was to obtain an unrestricted discussion; but they by whom it was opposed expressed their entire they by whom it was opposed expressed their entire faith in the Bible. The avowed object of its sup they by whom it was opposed expressed their entifaith in the Bible. The avowed object of its supporters was to obtain, if it should be rejected, a
ground for the charge of infidelity; this we have no
hesitation in pronouncing an unworthy proceeding.

In the course of the debate, much personality was
allowed. After the resolution had been rejected,
another was offered, as a means of bringing the Convention immediately to the object for which it was
called, in terms to this effect,—that the order of the
Ministry, as nois existing, is anti-scriptural and of
human origin. We understand that emphasis is
laid upon the clause in italies, and that the design
of those by whom this resolution was sustained, was
not to secure a formal expression of opinion, so
much as a general discussion. The Convention continued its sessions, morning, afternoon and evening,
for three days, and then adjourned without taking
any vote on the subject that had been before them.

We trust none of our readers will regard the
meetings of this Convention with axiacty. It has
acquired a factitious inportance from the novelty of

equired a factitious importance from the novelty he case. The vote of which we have made me the case. The vote of which we have made mention, shows how few persons actually took part in the proceedings. The debates were confined to a still smaller number. Many persons attended from curiosity, and many also, it was unhapfily evident, for the sake of annusement. The Convention we have regarded from the first as a foolish and mischievous thing, but the folly far exceeds the mischievous thing, but the friends of institutions which we value, if they saw fit to enter upon the arena to which they were invited, did not carry thither better tempers and sounder arguments.

Church, Ministry and Sabbath Convention.

This convention met in the Chardon-Street Chapel, Boston, the 30th ult., for the purpose of discussing the question, whether the Christian iministry is an institution of divine appointment—Edmand Quiney in the chair. A resolution was rejected, declaring that the convention 'receives the scriptures of the Old and New Testaments as the paramount and only authoritative rule of religious faith and duty. Perceiving that this denial of the great principle of protestantism placed the body in an awkward position before the country, they afterwards passed a series of resolutions, explanatory of their motives, assorting that 'while the convention cannot properly claim to be, in the technical sense, a christian body, it declares those who apply to it the term 'infidel,' to be guilty of gross defamation.' Alas! how unconscious they are of their true position! Having set aside the scriptures, the only possible authority for determining whether the ministry is ordained of God, and what are its legitimate powers, they must have been well prepared for discussing its claims! They adjourned without coming to a decision.—Conn. Observer. Church, Ministry and Sabbath Convention.

Sabbath, Ministry, and Church Convention.

Our readers may expect that we shall give some account of this Convention, which met last week in the Chardon-street Chapel. There is no occasion for our saying more of it, than that it continued its sessions three days, meeting morning, afternoon, and evening; that few persons allowed their names to be entered as members, or took part in the proceedings, and most of these were from the country; that three fourths or more of those who were seen in the chapel at different times, seemed to have gone there from curiosity, remained but a short time, and left with feelings of disgust; that very little interest and less sympathy were awakened in the city in behalf either of the convention itself or of their professed objects; that the debates, with few exceptions, were unworthy of the topics discussed, and discredible to the works are as a second of the convention of the conventio Sabbath, Ministry, and Church Convention.

THE BALTIMORE DELEGATION IN BOSTON. Some time since, a delegation of five reformed drunkards of Baltimore, volunteered to visit the city of New-York to labor for a season in the cause of temperance. It is altogether a new idea; but we have no doubt that the results will be highly gratifying. It will be recoilected that there is in Baltimore, an association of no less than turble hundred who have recently been saved from the miseries of drunkenness, and restored to the bosom of virtuous society. So large a number may well furnish a delegation of efficient laborers in the cause. They were on a visit to Boston last week. A paper from that, city says of them, 'they have delivered several public addresses to large and deeply interested assemblies. The meeting in the Odeon of Wednesday evening last, was of a thrilling and effective character. Several drunkards and drinking men came forward and signed the pledge of total abstinence.'

Sadden Death—William T. Towne, Esq., of Spring-field, formerly of Worcester, was seen on Wednesday at some distance from the former town, riding in his waggon—the horse apparently having ne guidance. On reaching the stable, Mr. T. was found to be dead, still sitting in the carriage. He died of apoplexy.

One assertion I will venture to make, as suggested by my own experience, that there exist folios on the liuman understanding, and the nature of man, which would have a far juster claim on their high rank and celebrity, if, in the whole huge volume, there could be found as much fullness of leart and intellect, as bursts forth in many a simple page of Gronor Fox—Coleridge's Biographia Literaria. This paper, notorious for its profane wit and vulgar profligacy, notices the late Chardon-street Convention in the following style: Cotering's Biographia Literaria.

The above passage contains a most extraordinary testimony to the greatness of one of the most extraordinary characters, that ever appeared on the theater of human events. It is the more remarkable, as it is made by a man distinguished for the depth of his metaphysical researches; for his high estimate of the philosophy of intellectual life; for his poetcal enthusiasm; and, in his later years, for his high church and State prejudices; and, therefore, apparently, one of the most unlikely persons to to appreciate duly a simple, uneducated man,—a sectarian, and, what is more, a bold and successful advocate for every species of civil and religious liberty; a despiser of factitious ranks; a contemner of personal homage; a stubborn assertor of the full rights of man. But the greatness of George Fox is of so striking and unequivocal a character, that whosover has greatness in himself, cannot fail at once to discover and acknowledge it in him. For my own part, as a member of that religious society which was founded through his instrumentality, I may be considered as a partial judge; but I do not besitate to avow, and they who know me will testify to the truth of the assertion, that I am, by no means an admirer of any sect, as such. I am disposed

which was founded through his instrumentairty, I may be considered as a partial judge; but I do not hesitate to avow, and they who know me will testify to the truth of the assertion, that I am, by no means, an admirer of any sect, as such. I am disposed rather to believe, that we carry our attachment to particular parties in the christian church, to an extent injurious to the interests of that universal church, and thus become habitually prouder of our particular badges and opinions, than zealous for the simple truth of Christ. I, for one, should rejoice to see the day when all sects should be merged in one wide and tolerant church, which should demand of its members no test, no title to admission, but an honest acoval of their belief in God, and in Jesus Christ, as his son, and the Saviour of the world; leaving to every one the same liberty of skaping his opinions on the doctrines of the New Testament, by the light of his own judgment, and by that of the Universal Spirit which dictated the sacred writings, as we claim in all other matters. This is my idea of the liberty of the Gospel. The christian world once arrived at this temper, we should see all sects and parties fade into nothing, and the cause of a thousand dissensions and heart-burnings annilated for ever. With these views, I pride myself in the principles of Christianty. I desire not to be called by the name of Christi, yet having thus stated my individual views, I cannot look upon a man who has been instrumental in bringing back any portion of his fellow-men to a clearer perception of christianity, without honoring and esteeming him as a benefactor of his race. I do not, therefore, hesitate to declare, that I regard the name of George Fox, as one of the greatest that can be found in the records of the pat.

George Fox appeared as a reformer. If we turn to other reformers in the christian world, we shall immediately see between every one of them, and him, some striking differences. They—Huss, Je-

George Fox appeared as a reformer. If we turn to other reformers in the christian world, we shall immediately see between every one of them, and him, some striking differences. They—Huss, Jerrome of Prague, Wychiffe, Luther, Calvin, Wesley, or whoever else they be, were men of considerable learning;—Fox had none. They were men whose social station gave them considerable facilities of calling the respectful attention of their fellow-men toward their opinions;—Fox was a poor shoemaker; an illiterate man; a dweller in the obscurity of the country. They, with difficulty, by slow degrees only, cast off the prejudices and errors of their times; nay, as in the case of Luther, were entangled for years, and to the very last, in webs of falley so frail, and to our eyes so ludicrous, that we cannot now behold them without wonder. Fox, on the other hand, seemed to cast off his ignorance as Sampson cast off his withes, and rose up as a giant in intellectual strength and speed, outstripping at one bound the religious knowledge of his age, to an extent and in a manner that has no parallel. Here, then, without any invidious comparison, he claims a striking superiority in point of greatness of original character, and it may now be as well to ask, what was that character?

In the first place, an admirable sagacity; in the second, an integrity of principale, inferior to that of

as that character? In the first place, an admirable sagacity; in the In the first place, an admirable sagacity; in the second, an integrity of principle, inferior to that of no other man that ever lived; and thirdly, a courage and fortitude that nothing could subdue. These, combined with no ordinary share of benevolence, form a character of the highest order. That, which, at the first view, seemed to be a disadvantage of Fox,—his want of learning, and his obscurity of station, was rendered, by his natural greatness, eminently advantageous: he had not to struggle with the bondage of creeds; he had not to lean on the delusive staff of classical knowledge; nor to grope his way by the glimmerings of school philosophy. the bondage of creeds; he had not to lean a the delusive staff of classical knowledge; nor to grope his way by the glimmerings of school philosophy. He was thrown, by his absolute want of ordinary education, on his Bible: he was compelled to drink, not at distant streams, turbid with the tramplings of many strange animals, and half exhausted by many drinkings, but at the fountain-head; and the rative strength and superiority of his mind, shone forth as by the aspiration of one draught of the Divine Spring. With a wonderful clearness and singleness of eye, he at once comprehended the pure and simple system of the christian faith: casting tway all the notions of the times, as so many cobwebs that ignorance and interest had thrown about it. Having once discerned the beauty and simple nobility of the christian principles, in the singleness of his soul he embraced them at once, heartily and for ever: no bias of selfishness, no hope of honor or gain, weighed with him for a moment: he embraced the pure laith of Christ for itself alone; and, with a fortitude and boldness worthy of a christian warrior, he set forth to proclaim and to defend it in the face of the world.—Howells.

Longevity of the O'Connells. A gathering of the 'Irishmen in London' took place on Sunday evening at the Assembly Room, Theobald's road, in furtherance of repeal. Mr O'Connell attended, and the place was crowded Theobatt's road, in internance or repeats
O'Connell attended, and the place was crowded
He gave, in the course of his address, the following
account of the longevity of his family, drawing from
it a deduction highly disagreeable to the tories:

professed objects; that the debates, with few exceptions, were unworthy of the topics discussed, and discreditable to those who engaged in them, whether regard be had to the temper manifested or the arguments urged; and that, finally, not only was no vote taken on the question at issue, but, so far as we could see, no results, of any sort, were produced, of much interest or importance to the community.—

Christian Reviser.

The Convention for Discussino the Ministry, whether of divine or human authority, its relation to christianity, &c., was well attended throughout, and its proceedings interesting. We attended only at intervals, but heard and saw enough to form a tolerable opinion of the subjects, arguments, and manner of proceeding. The advocates, pro and con, were religious persons, chiefly ministers. One infidel, acknowledging himself such, and we believe only one, said a few words of a general nature, the first day. We did not hear of him afterwards. The resolution adopted for discussion, which occupied nearly all the time of the convention, was substantially 'that the ministry, as now existing, is an intervision, which occupied nearly all the time of the convention, was substantially 'that the ministry, as now existing, is an intervision, which occupied nearly all the time of the convention and discussion being, as we are informed, merely to elicit discussion and examination of the subject.—Lynn Record.

"In reading Blackwood's Magazine the other wheth the tory prospects were nicely calculated, and the tory prospects were nicely calculated. What do you think they ly upon as one of these chances chey by some of the counted, for manical scale. What do you think they ly upon as one of 'In reading Blackwood's Magazine the other eve

Steamboat Accident.—The steamboats Telegraph and Diamond, which left New-York on Saturday af-ternoon for Albany, in consequence of the dense fog, came in contact, and both boats were considerably

ternoon for Andany, in consequence of the acade in contact, and both boats were considerably damaged.

On the same night, as the steamboat South America, Capt. Brainard, with 97 passengers, was on her passage up the river, when about ten miles above Poughkeepsie, the shall broke, and, the connecting machinery giving way, the piston was forced through the cylinder, both in its downward and upward notion, scattering the fragments of machinery in different directions, and with great force, and discharging steam into the gangways and cabins.

The passengers, in consequence of the accident, jumped from their berths with only their night closes on, and nine of them were scaleded as was also one of the hands belonging to the boat. The steamboat Diamond fortunately coming up soon afterwards, the sufferers, together with the other passengers, were taken on board of her, and arrived at Albany between 9 and 10 o clock on Sunday morning.

The machinery of the South America is said to be literally a week, and the amount of damage from \$20,000 to \$33,000.

A new marble building, intended for the General Post Office, is in progress at Washington, the tost of which will exceed half a million of dollars.

Reformed Drunkards. A Society of reformed drunkards, similar to the one formed at Baltimore, has just been commenced in this city, under the most encouraging prospect. Some of the most degraded from the Five Points and Corlaers Hook have united—also some are expected from Wall-street.

M. L

ople, it ation, it and in, it is a control of the Bi see out the man, beil in of the man, beil in of the man, beil in of the man, beil of the bose as eir gro on the eir Des very of the see if pro it the eir Des very of the see if gro on the eir gro on the eir Des very of the see if provided in the eir of the provided in the eight of the eigh

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