of horn addressed, relating to the pecuniary concerns of piets.

25 to present the expiration of six months.

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LLUYD GARRISON, Editor.

vol. XI.--NO. 21.

containing cet, James in Pond-gift of John Society.

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York Cry,
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og hany; — I set Gross; — I, Enterprise Kent, shee Charles Oherin; — Ahnoberin; — Jakon; — Jo

FUGE OF OPPRESSION.

From the New-York Herald. d Anniversary Meeting of the American distrery Society---Practical Amalgama---Speeches of Garrison and others.

inti-Surery of Garrison and others, ins-speeches of Garrison and others, ins-speeches of Garrison and others, ins-speeches of the most amusing, lamendated. It was one of the most amusing, lamendate and the state of the speeches of the state of the speeches of the state of the speeches altered: but display white women crossis, was or larger than even at the Bible meeting. It may ladies came in, however, looked at the ement of the congregation, and cleared out

their abrupt departure was, that on for their adult temperature vas. the con-resembled a chequer-board; the thick-faced, swarthy, woolly-headed, baboon-gro, was placed side by side with these pig-faced, swarthy, woolly-headed, baboonpeero, was placed side by side with these
white women, nearly in every part of the
or. The place, of course, smelt very badly,
include a warm say, it would have been intable. However, the ladies seemed to stand it
bibly web, and seemed to be highly, delighted
one placed in immediate, juxtaposition with
of the negro vagabonds from the Five Points,
aircularly and other places. The yellow girls;
is very black and unusually dirty negroes
placed side by gide with the white women;
any of these young white females had no othe
companion, and seemed to take their seats by
gross from choice.

le companion, and seemed to take their seats by agroes from choice.
ere was a great deal of delay and considerable er was a great deal of delay and considerable ing about among the woolly heads, and the heads; and after some of each sort had been ogether for a little while, a tall, gaunt, silver-thomely man, whom nobody seemed to know, you the platform, and said that if any one dego the platform, and said that it any one de-to open the meeting with prayer, they could down and do so. No one seemed disposed any thing of the kind. Then there was anothr-ful pause; some people rose and went out; very body seemed to wonder what would come

At list, William Lloyd Garrison, with his bald At het, Whinam Lloyd Garrison, with his soud sed, misorable forehead, and comical spectacles, pa as for effect, because he can see as well with-tand with read a portion of scripture: it is very markable that slaveholders who say that the Bible pholds slavery, should refuse to circulate the Bible sangethe slaves. I will read you a portion of the ble, that we may see what it says about oppres-tical.

int.)
He then read the 94th Pslam, and took his seat.
Then there was another awful pause; and the auince began to titter. Then there was another

serve began to titter. Then there was another sating about of swo or three gentlemen blacks, of two or three white negroes at the lower end of it not, and a very respectable looking yellowish, as, with hair not exactly woolly, rose and read the kept of the Executive Committee.

The report said, that when the Executive Committee entered on the duties of their office, a year as the point of the state of the

sthing but the consciousness of right, and the statesance of the fair. Under these auspices, Mr. Roges, (a very honely looking character, and no very much resembles the Albinos, or white nemes) and some one named Child, commenced the standard. There were so many discreting influences at work that they decided to beg more from England, or wherever they could get it. Bey sent a man named Rollins, or Collins, and softer to Europe to beg money; they had done so; the sistance of Harriet Martineau, George England, and other ceninent philanthropists, they aid been perty successful in begging.

The report went on to state that Garrison, and see other women, had been appointed delegates to etwork of convention in England; but on access of the lies and false reports about women's pits, and the hatred, at home shown by a faction, a rewas raised and they were refused admittance the platform in England. And, continued the read; we are sory to say that one of the most forate in spreading these lies abroad was James G. Enre, who endeavored to degrade us as freemen and as Christians in the eyes of the Society there. He conduct of the British and Foreign Anti-Slaty Society was disgraceful, and deserves deep some from all in America.

Soch was the report, and the reading of it was accompanied with loud applause. It was moved that as report should be printed; the same Quaker who

named with loud applause. It was moved that report should be printed; the same Quaker who have in the late U.S. Bank meeting at Phildian of up and said something; then Garrison and moved that the report be laid on the table

nicfaced and very homely man then rose and The reading of the treasurer's report is call-I'll read the whole of it, if any body wishes it have here an abstract, and I guess that'll

gregate money received during the

For, \$6,821 00 regard paid out for journal, clerks, ed. to., talaries, blanks, paper, twine, &c. 6,671 96

This report was accepted. Then there was sader awful pause. No one seemed to know what is coming next. At last some one rose, and said, We hint made any very definite arrangements but spakers, therefore all remarks will be made at the there are the same who has a to address us will speak just as the spirit synthem.

At the close of this funny speech, many of them are out into a laugh. In the midst of this, two the ladies came down the centre aisle; piloted by full norm.

Sandstick; et. Barnste is; George Andora; J lement, Jern Saml. I. Es negro. en Garrison rose and said—'I know we have

a accused of using harsh epithets against slave-der, but language is too weak to express their stable characters. I have tried to use proper

second the second to the secon



BOSTON, FRIDAY,

the cause of abolition fails, the world will fall to ruin. Our fathers spared nothing to free this country from British yoke, and the freedom of the black slaves is as holy a cause as that of the revolution! It is the same; and all who oppose it we don't desire to associate with them. Who are they? They are the enemies of God—they are slave-tyrants—they make human beings like four-footed beasts and creeping things—they are thieves, and adulterers, and drunkards and mobocrats—and worse than all, they are iniserable Pharisees and bigots, who are members of the various churches! (Cheers.)

These apport slavery, and they are profane, violent and blood-thirsty; these are egainst us; but the slaves are with us; our colored brethren are with us; no one doubts that. (Laughter and cheers.)

They are prescribed and beaten down; but we make them brethren. (Cheers.) How exalted is the company we are now in; (Applause.) And I stand here the triumphant defender of immediate and everlasting emancipation

It has been said by some that 'were it not for that Garrison' they would advocate abolition; but not while I live. I'm not going to die yet. (Laughter, Ladmit whilst I was alone in this work. I was wild and fanatical; but now the abolition army is increasing all over the world; our banner streams on every hill; we are markabiling on every plain; and we talk of ourselves by thousands and tens of thou.

and fanatical; but now the abolition army is increasing all over the world; our banner streams on every hill; we are marshalling on every plain; and we talk of ourselves by thousands and tens of thousands. We have men with us like Boauerges sons of thunder—and we have sone as mild as angels, some to please sll; but none can please slaveholders; they are liars and hypocrites.

There is James G. Birney; he is no fanatic—but calm and phlegmatic; he is allied to what they call the best blood of the South; and yet his blood didn't save him in Kentucky, and he was hunted like a wild beast from the soil of Ohio. Gerrit Smith is mild; the moment he was an abolitionist, he lost caste, and was put among the off-scourings. In New Haven, the head quarters of the religion of the most religious State in the country, abolitionists are stoned and mobbed. Arthur Tappan never writes or makes speeches, and yet they tried to murder him and burn his property in New-York. (Cheers.)

My friends, it is the use of that little word 'immediate' before the word 'abolition' that makes the slaveholder hate us so. If we drop that, we may do and say almost any thing we please. That's where the shoe pinches. Then let us show these liars and hypocrites up to the scorn and gaze of the world. They are the worst infidels who support slaves; although they may be members of a church, if they do not oppose slavery they are worse than rank Atheists. (Cheers.)

We are all enslaved; we have no free press, nor liberty of speech; we are here to-day on sufferance. If these devils in human forms who support slavery

a bandsome yellow boy, and three or four greasy wenches, big enough to yield half a barrel of oil a-piece. In the body of the charch was a big black booby, towards whom the eyes of many of the ladies were directed, as if wondering what the devil he had to do there. Lewis Tappan was running about, eyeing the colored brethren and sisters, and thinking, apparently, what a fine chance to raise wool. Arthur Tappan, the President of the Society, was in the chair. After a prayer by the Rev. Mr. Workham, Lewis Tappan rose and said—

Workham, Lewis Tappan rose and said—

Some explanation may be expected of the circumstances that caused the meeting of the society at this place, and some may enquire why we had not met at the Tabernacle. We would not interfere wire any other society, either in or out of the house. We could have had the option of any afterneon this week; but all the forenome had been previously engaged, and we concluded to hold the meeting this evening. It had been agreed on Sanday that the meeting should be held at the church corner of Madison and Catharine streets. We had understood that anajority of the trustees had consented that we should occupy the house; but there was some misunderstanding about it, and a majority of the church voted that we should not meet there, and we were constrained to hold our anniversary, here.



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

MAY 21, 1841.

in the same situation.

He spoke with great deliberation and great self-complacency for more than half an hour. The best thing in his speech was the prayer of a slave which be heard at the South:—
O Lord, have mercy on my missus—she's a good missus—bless her, O Lord, and make her a roaring lion, going about seeking whom she may devour.

Here there was a great laugh, at which the orator was quite scandalized, and very soon finished his speech.

speech.

Mr. Ward was then called for, but he would not

come.

Mr. Leavitt offered a resolution respecting the Amistad blacks, thanking the Lord that they had been saved from the Spaniards, and abusing all that took part against them. This was adopted. Mr. Alvan Stewart, of Utica, and Mr. Josselyn, of New-Haven, each made a speech, but there was nothing further in the proceedings of interest.

SELECTIONS.

From the Herald of Freedom.

Dr. Channing.

in the second of the little word 'mmeriative before the only of the corn and gazo of the word; and say almost any thing we please. That's where the shoe pinches. Then let us show these liars and hypocrites up to the secora and gazo of the world. They are the worst infidels who support slaves; although they may be members of a church, if his distinguished divine and stately writer holds a singular position towards the anti-slavery enter-hough they may be members of a church, if his distinguished divine and stately writer holds a singular position towards the anti-slavery enter-hough they are worse than rank Athesis. The second of the second of the control of This distinguished divine and stately writer holds

law student under Dr. Gamaliel disposed of himself after God's spirit loosened the scales from his moral eye-balls, from the course of the stately Dr. who professedly is one of his successors. With intellectual superiority that with Paul's spirit would make the land tremble, and make the Reacon Hills

lectual superiority that with Paul's spirit would make the land tremble, and make the Beacon Hills of his proud city, and peradventure the Bunker Hills that lie neighbor to it, Mars Hills, on whose sides to thunder to the multitudes—he is as unfelt by the mass of humanity around him, as Paul is personally at this day. The Dr.'s neighbors probably don't know him. The circles immediately about him don't perceive him. He towers among them out of their sight, and like the great pyramide of huge mountains; is discerned only at a distance, and like those prominences, lonely, untenanted but by the embalmed dead—appalling—gloomy—useless.

We want the people to cease admiring such men. If the Dr. were not admired, his character would have no attractions for himself. He would not admire it, if the people did not. He does not admire it now, as they do, for he knows it better. Yet, probably he cannot but imagine himself great. He sees great works he has written. He would they were greater. At times he thinks they are not great, perhaps, and that his elevation and power are an illusion. He sees a point of mental attainment at a distance, which looks to him as he looks to the distant people, who see him like the Andes among the clouds. We wish to turn away the public gaze from these high objects. They are inaccessible, and terribly cold, if they could be climbed to. Truth is not up there—if does not live there, and can't live there. These summits are high above the limit of moral agriation. The forest trees would grow as quick on the naked peaks of the white mountains—a whole mountains height above the tomost skirt of vegetable life—as truth, which loves the vales of humanity, could flourish at these lifeless elevations. majority of the church voted that we should not meet there, and we were constrained to hold our anniversary, here.

By this time the body of the church had got quite full, and numbers were standing in the aisles. Some dozen or twenty blacks entered with others, and one fellow, as black as a thunder cloud, with unctuous lips an inch thick, marched up and took a seat on the pulpit stairs along side of Lewis Tappan. That gentleman edged off as fast as possible, but he bore the infliction with considerable fortitude.

Mr. Leavitt then road the Annual Report. The circumstances under which the society was formed a year ago, were too well known to require repetition. Three hundred members of the old society were unjustly driven off by the overbearing and intolerant spirit of some of the members of the society. Most of the officers of that society entered into this, and although the meeting was the first in form, in point of fact it was the eighth. They had separated rather than to live in contests.

The report was long and bitter. It contained no statistics, but it was full of abuse of every body but the abolitionists. The World's Convention had struck the slaveholders with deep dismay. The Antistad blacks came in for a larger share of notice, and Mr. Van Buren and all concerned were abused in unmeasured terms.

General Harrison, it was said, was the third President who had assessaied the abolitionists with slander and misrepresentation, but the aim was too much

Freedom in Kentucky.

The dawn increases: the night-shades retire. The hour of freedom! come it must, O hasten it, in mercy, Heaven! When all, who grovel in the dust, Shall stand erecf, their fetters riven.

pursueth. The Dr. was not after the Sooth—he was rescuing their character from reproach, and making a magnificent couch of eider-down for their sleep-less conscience to get quiet upon. His works are an anodyne to the South and to the nation. They soothe and put to sleep, like morphine—or they lead to. Sleep, however, is not to be attained. A voice has cried, 'sleep no more, to all the '—land.

There is a kindred genius in New-England's capital, of the same religious persuasion with Channing, but of a spirit and temper as different as sunshine from the 'Northern lights'. It is the gallant—the hunted Pierpont; and while he is hunted and at bay, for he does not flee before the hounds—Channing, all the vitally interested with himself in the great question for which he soffers, or rather triumphs—the independency of the pulpit—keeps sanugly aloof from him and quiet, and lets his more generous brother receive on his solitary head the whole storm of the time. Pierpont channed manufacture and sale.—He does it from the pulpit in the very front of the bloat ed distillers, rolling in the wealth of Creaus, heaned

pressed forward to the house and entered it. Had
they not been overtaken, it was manifestly their design to travel all night, for one of them said to the
negro when arrested, 'you don't stop to-night'.
We also learned from another source that this was
their design. Soon after their entering the house,
Bro. A. D. Barber and others came up to the door,
which was soon opened by the constable and his
Kentucky posse. Says the constable—'stand back,
stand back, or I will blow you through: gentlemen,
cock your pistols;' this they did. Their authority
was demanded, and they were assured that if they
had proper legal anthority, they should not be molested—that we would not violate the law, but were
determined to see that the colored people had a fairtrisil. Constable said, 'if you will pledeg me on
your honor that we shall not be injured, I will read
my authority, but if you do interfere, we will shoot
you down.' One of the Kentacky posse said, 'genstemen, we do not blame you, but we have not taken
so much pains without determining to take more if
necessary. Another said, 'we can kill at least ten
of you,' Indeed, they seemed to carry two og three
pistols spiece, besides their bowie knives. Constato the haws of Ohio?' Bro. Barber replied, 'no, we
don't know any such thing. We are law-abiding
citizens, and if you will produce proper legal authority, I pledge my word that these individuals
shall return without molesting you.' The warrant
was then read, which at the time, we supposed legal, but which proved in the result entirely the contarry, We then demanded that some of our number
should go along and see that the colored people
were not abused, and had a fair trial; upon which
the constable commanded C. L. Carrier, one of our
citizens, to assist him. All the others immediately
returned to the village, and the constable and his party removed to a tavern about two miles distunt,
where they put up for the might, fearing leat they
should be pursued if they attempted to proceed farther. Upon returning to Ob den field—or is this fancy? Would they not rather see him come among them silently, calmly—with welcome truly—but without shouting—the enemy not hearing a noise in their camp, as the Philistines did in the camp of the Hebrews, when they brought the ark among them?

The anti-slavery service is to be sought. It does not 'go begging.' It asks not distinguished warriors. It is a nursery of heroes. They sprout in it. They are heroes of peculiar mould. They are not of this age. Other times will be like them, and appreciate them. They are misapprehended and disregarded now. But they heed not this. They have meat to eat that the world knows not of, and while it stares with wonder at their senseless and aimless career, they look down in amazement at the vain show and idle pursuit of the world, and marvel that it can content itself after nothing. The world deems anti-slavery mad—anti-slavery knows the world is mad. We are despised by pulpit, politician and press, and public sentiment at large. It all does not move us. We don't seem to be aware of it. We have lost our sensibility to public estimation. Anti-slavery has cut us off from the public, as the great gulf cuts off Abraham from — the regions that lie beyond it. The division has left us with humanity, the Bible, God, salvation, on the same side with us. The world will find the 'rich man' and his destiny inseparably set off by it to them.

But we close our fanatical article. 0

Shall stand erect; their fetters riven.

A late number of the Lutheran Herald, after mentioning several cheering facts, says:

'Another true index to the anti-slavery feeling in that State will be seen by a letter of a citizen of Kentucky. He was formerly a bitter opposer of the abolitionists, and rejoiced in the death of Lovejoy; but has now espoused the cause of humanity, and wishes to establish a paper, that 'shall give NO QUARTERS, and vindicate at any hazard the interest and future well being of the down-trodden and oppressed.' The following thrilling incident direw this talented gentleman out to battle in the open field of humanity, and may it vibrate the chords of sympathy in the heart of every reader.

'About two weeks since a Southerare, loaded down with pistols and bowie knives, with a negro hand-cuffed and otherwise manacled in the most unfeeling manner, staid all night in this place. The

permath. The Dr. was not after the South—to was a magnificent conch of sinder-dawn for their sleep research the secondary of the secondary of

WHOLE NO. 542.

OLIVER JOHNSON, Printer.

to the Franklin house, (which we mention that the friends of freedom may shun it, because it has open arms for oppression,) and for about four hours guarded them so strictly that when a Baptist clergyman went to talk with them about religion, one of the kidnappers, who was also a professed Baptist, drew his pistol and commanded him to desist. They did this too, after they had ascertained that they held them by authority of a warrant perfectly lilegal, until they procured another warrant which they produced in court, Before starting for Elyris, our counsel discovered the illegality of this warrant, and hoping their lawyer, Mr. Benedict, would not discover it, had designed to quash the whole proceeding immediately after bringing it into court, when the colored people would of course be free. When the colored people would of course be free. When the colored people would of course be free. When the colored people would of course be free. When the colored people would of course be free. When the colored people would of course be free. When the colored people would of course be free. When the colored people would of course be free. When the colored people would of course be free. When the colored people would of course be free with the produce a shred of evidence to substantiate their claims other than their affidavit, that they verily believed them to be slaves of J. M. McNease, in Kentucky, and that they could in due time produce testimony sofficient. The poor colored man and his wife were accordingly lodged in jail, guiltless of crime, to await the decision of the court in April.

But the affair was not thus ended. A warrant had been obtained to arrest the three kidnappers for install, after the grave an excellent be Justice's office, as an hour before they had led their unfortunate victims. The next day, the case having been adjourned, the trial came on before Heman Birch, Esq., at 9 o'clock, A. M. E. S. Hamlin was counsel for the State, and Mr. Benedict for the kidnappers. Mr. Birch gave an excellent decision, d

AGENTS.

Mayre.—Jas. Clarke, Wayne;—EdwardSouthwick, Augusta;—A. Soule, Batk.

New-Hayrsattar.—Davis Smith, Plymouth;—P. Rogers, Concord;—William Wilbur, Dever;—Leonard Clusse, Milford.

Vernor.—John Bement, Woodsteek:—Bowland T. Robinson, North Ferrisburg.

Massichusers.—Win. E. Kimball Topefield;—Moses Emery, West Neeburg;—C. Whipple, Neeburgyport;—Isanac Stourns, Mansfeld;—Univer Boutell, Grotan;—B. F. Newhall, Sungus; W. S. Wilder, Fitchburg;—J. T. Everen, Princeton;—J. Church, Sprin; Sid;—W. & S. B. Ives, Salem;—Henry Hammond, Dudley:—Doniel G. Holmes, Lonell;—Josiah V. Marshall, Dorchester and vicinity;—Richard C. French, Fall River;—Wm. Henderson, Hancer;—Isanac Azetin, Nontackt:—Elias Richards, Weymouth;—Edward arla, Wor sater;—Wm. C. Stone, Watertown;—A. Bearse, Centerille;—Israel Porkins, Lynn;—Elijah Bird, Tauat m.

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

AGENTS.

will be tested soon. We understand they design to take Mr. Page and others of this place, for harporing and employing fugitive slaves. We hope they will. It will be the death knell of that infathey will. It will be the death knell of that infamous and diabolical statute. We understand that
several versions of this affair are afloat already, perfectly wide of the truth. We could at any time, for
eight hours together, have rescued them by force.
Nothing but our determination to appeal to law,
and be governed by it, prevented us. To this determination we have most inviolably adhered.

There is reason to believe that these kidnappers
are not Kentuckians, as they profess to be, but actually citizens of Ohio, and in reality kidnappers by

ally citizens of Ohio, and in reality kidnappers by trade. They have been skulking around frequently since last September. The friends of man ought to since last September. The friends of man ought to ferret out, and brand with perpetual infamy, all such

erret out, and brane.

In conclusion, permit me to subscribe myself your prother in the cause of universal freedom.

SAMUEL D. COCHRAN.

Dr. Balley:—Fearing that false statements might be made respecting this affair, we take the privilege of giving our testimony to the correctness of the above account. Most of us were in attendance from the time the alarm was given until the kidnappers procured bail.

idnappers procured bail.

GEO. WHIPPLE,
R. E. GILLETT,
A. D. BARBER,
H. E. TAYLOR,
L. HOLTSLANDER.

Cincinnati, March, 1841.

The Philanthropist of March 31st, adds :

The colored persons, who, according to the ac-count of Mr. Cochran in last week's paper were im-prisoned, have broken juil, and are now in Canada. The Ohio Statesman publishes a paragraph from the Cleveland Advertiser, stating that a gang of aboli-tionists, &c. with axes broke open the juil, and res-cued the prisoners. This is false. The following statement by Mr. Barber doubtless gives the truth.

I saw the alleged fugitives after they broke jail. As they are now safe, I will give a statement of what they said respecting breaking jail. They were put in with three white men. One of the white said to them, in the evening they were put in, we will help you out. They were altuwed to have basket stuff in jail for making baskets, and they also chopped their own wood. One would split basket stuff or chop wood, while the others worked at the window, so as

wood, while the others worked at the window, so as to drown their noise. They said they had no help from individuals without. The grates were broken before dark, so that whee night came, they had nothing to do but crawl out. This was done between 10 and 11 o'clock, P. M. and without any noise.

They said they were not over half of an hour in getting out. They go tinto the jail yard, and without much difficulty dug under the fence and escaped. Two white men got out first and then helped them out. They there man was too large for the aperture. They were afraid to increase its size leat they should awaken the jailor. So 'the only was left alone to tell' the news. The colored man end his wife came here about two o'clock in the morning, got some things which they had left, and immediately started off.

We were expecting to take them out by law. We have ascertained that they were illegally put in jail, even on the supposition that the 'Black Law' is a constitutional law. We appointed a committee on the very evening they escaped, to attend to this matter. Our Kentucky neighbors need not moorn because they broke, jail, for in all probability they would have been in Canada before they returned, had this not been the case. We preferred to have them remain in jail until followed by law, as no doubt they would have been."

A. D. BARBER.

From the Friend of Man. North Carolina.

John M. Morehend was innugurated and entereupon the duties of Governor of North Carolins of Friday last. The following is an extract from his in aggural address:

A rough saddress:

Nothing so surely indicates the happiness and previty of a people, as numerous school-houses we filled during the week; and obserbes well crows on the Sabbath, and the latter is sure to follow former. If we desire to perpetuate our glorious litical institutions, we must give to all our permonal and intellectual cultivation—that mass we proves his intellect for six days in the sweek, and the seventh endeavors to give it the proper direct from the processes of our holy religion, who learned to outlo others as he would they should do units that mean self mere become a tyrant, and he were

with christian instruction, they could not be held as slaves!

All this the Governor must mean, if he means any thing. If not, he only amuses his constituents with mere 'flourish of rhetoric.' At any rate, the Governor's address is a severe satire upon the people of North Carolina. 'School-houses and well-crowded charches!' Who does not know that one-half the white people of North Carolina can neither read nor write, and that they are almost as completely heathens as the slaves themselves? According to Gov. Morehead, 'our glorious political institutions' have little support from the State over which he presides.

Wh.

That a majority of the ministry and member.

The knavery of anti-abolition churches—whatever professions they may make, and whoever may office auxiliaries and of the anti-slavery association. She adhered by the old friends, and 'old organization'—sunded in her own mind that 'the old is he was a member of the Non-Resistant Socie voted friends, peace, and a correspondent of the lamented William Ladd, its most advocate. Her constitution, naturally from the State over which he presides.

Rev. S. Hose of Ithica, who knows whereof he fiftings, offers to substantiate the following characteristics and the continuous characteristics and one of the most efficient auxiliaries and of the anti-slavery association. She adhered by an application of the nost efficient auxiliaries and of the anti-slavery association. She adhered was a member of the Non-Resistant Socie voted friends, peace, and a correspondent of the lamented will an under the constitution, maturally for the lamented will be supported to the pressure of the nost efficient auxiliaries and of the anti-slavery association. She adhered was an member of the Non-Resistant Socie was a member of the Non-Resistant Socie w which he presides.

From the Friend of Man. To Elizar Wright, Jr.

MY DEAR BROTHER—Do you read the Free American? Or have you altogether forgotten the paper which once bore the impress of your hand? Oh, that no other change had been wrought in it, than a change of sums.

American? Or have you altogether forgotten the paper which once bore the impress of, your hand? Oh, that no other change had been wrought in it, than a change of name?

In a late number appears an editorial article on 'the duty of abolition church members.' It is altogether note wordny. If the friends of freedom in Massachusetts can endure the doctrines there taught, then ought they with trumpet-tongué to be warned. They must be on the brink of apostacy.

In the article under hand, the admission is distinctly made, that an 'anti-abolition church' may 'be spiritual in practice?' So spiritual as to make it 'the duty of any friends of freedom, who may be members, to maintain their connection with it? Indeed, we are warned to beware of 'laying violent hands upon rite ministry, or the church,' as we would keep clear of the guit of 'an offence of no tribing magnitude in the eye of God.' And so the whole question, which in reply to Alpha should have been thoroughly discussed and fairly answered, is with all solemnity and gravity begged! 'The church,' wherever it appears—the ministry, wherever it may be found, we cannot but regard with confidence and veneration. And wherever 'pure doctrines' are received, and a 'spiritual practice' is maintained, there, we gratefully admit, Christianity lives and flourishes. But an anti-abolition church! Quite another affair! Its character with many is at beat suspicious—with not a few, radically defective. Here is the point of controversy, which in the article before us is overlooked.

Now I deny that an anti-abolition church and a spiritual practice are compatible with each other. For to tehat is such a church opposed? It is anti-Abolition church and an appritual practice are compatible with each other. For to tehat is such a church opposed? It is anti-Abolition church and an appritual practice are compatible with each other. For to tehat is such a church opposed? It is anti-Abolition church and an adjury, are their portion, meted out by such a church opposed? It will not join with t

is mest nerceit; if a 'spiritual practice' is consistent with such cowardice, sloth and treachery, then may Belial fairly claim a place in the bosom of the Saviour!

But then the 'mad projects and infidel doctrines of certain real fanatics'! These infidel doctrines, whatever they may be, have a strange effect upon our anti-abolition church, so spiritual in practice. Its aversion to infidelity is so strong as to prevent its opposition to an institution in which infidelity in its worst form and most deadly tendencies is embodied! Satan, it alleges, has gone out to war with Satan; and so it has become an anti-destroy-the works-of-the-devil church! And so, all the prince of darkness need attempt, to extend the limits of his usurped dominion, is to throw up around his favorite institutions a bulwark of infidel doctrines. The sacramental host, according to the Free American, may then stand aloof from the battles of their Lord, without forfeiting their christian character! Infidel doctrines! What have the 'people of the living God' to do with them but to expose and counteract them, under whatever form they may appear—however they may exert an influence, whether creedwise or deed-wise? It is a poor, pitful pretence, fit only for the lips of a knave, that the godly can do nothing to abolish slavery, because the ungoully are enlisted in the warfare. Has not Christ a standard, as well as Beelzebub, under which we may do battle upon the dark spirit of slavery?

'Real fanatics'! And so all realities are not swept away. It is refreshing to know that shams and shadows have not swallowed up every thing; that our spectro-ridden country is not utterly lost in the abyes of nothingism.

But how came these fanatics to set up such claims? to usurp the place of 'leaders and dictators' in the cause of emancipation? Why were not 'the ministry and the church,' whose character the Free American undertakes to vindicate, beforehand with the 'fanatics' in occupying the high places of freedom? Let Alpha insist upon an answer to some such que

broadcast. The institution of slavery is a system of no-governmentism; and the slave code is from beginning to end a record of the ravings and ravages of atheism. Every apology for slavery justly interpreted and well understood, is resolvable into the cry of the fool, shouting, There is, no God. Let those who have sown the seed come forward and claim the harvest. Baptised infidelity is the prolife mother of unbaptised infidelity. And no-governmentism in the form of apologies of slavery is the hateful, hideous monster, from whose bowels speculative no-governmentism proceeded. Why should the parent open its mouth to devour its own offspring?

The Free American 'has not yet embraced the

the parent open its mouth to devour its own oil-spring?

The Free American 'has not yet embraced the dogma, that a belief in abolition doctrines is the "one thing needful.") I wonder if, in the view of the editor, common honesty is requisite to salvation. Or does he think 'that an anti-common-honesty church may be 'pure in doctrine' and 'spiritual in practice'? That may be conditional of sound character, which does not comprehend all its elements. 'No drunkard,' the Bible assures us, 'shall inherit the kingdom of Heaven.' To drunkenness all good men are opposed. They labor, both by precept and example, to set the world free from its deadly influence. Anti-temperance churches they regard as unworthy of confidence and fellowship. What then? Are they to be reproached as holding the dogma, that a belief in temperance doctrines is the 'one thing needful'? What say you, Free American? Temperance clearly is essential to Christian character, though other elements also enter into it. The thing needful? What say you, Free American? Temperance clearly is essential to Christian character, though other elements also enter into it. The absence of a quality may be a radical defect in character, even though its presence should not certainly involve every element requisite to moral excellence. Without veracity, a sound character cannot be formed; is veracity then the 'one thing needful'? That such a cordial regard for the poor as would lead him to exert himself for the abolition of American slavery is in this country essential to christian character, the Bible clearly teaches. How then can an anti-abolition church be 'spiritual in practice'? Whatever they may have, they lack humanity;—and despising their brother, they are knavish in professing to love God.

Deer Brother, what are you at? Has La Fon-

* /

and despising their brother, they are knaves fessing to love God.

Dear Brother, what are you at? Has La Fontaine led you off altogether from the field of battle? What say you of the doctrines at which I have hinted in this letter? Can you winness their prevalence ed in this letter? Can you winness their prevalence with the latter of the same of God and bleeding humanity, I ask—where art thou? That pen of yours—God gave it to you, and holds you responsible for it. Unless your poverty is deeper and more distressing than that of John Bunyan in Bedford jail, you are heaven-cummoned to expose the hypocrisy and counteract

I. 'That a majority of the ministry and member-ship of the Southern church are voluntarity involved in practical slavery; and that the Methodist Episco-pal Church is as guilty, and more so, than any other branch in the South, because more extensive than any

other.

2. That they do not liesitate, as a general thing, to buy and self human beings; and, indeed, their brethren and sisters in Christ Jesus, when it will sait their convenience and promote their secular in-

terests.

3. That in many instances, they separate hus-bands and wives, parents and children, for conve-nience and gain, with as little reluctance as infi-dels.

4. That they allow them, in many cases, to live in adultery and promisenous intercourse, when they

nience and gain, with as little reluctance as inniedels.

4. That they allow them, in many cases, to live in adultery and promiscuous intercourse, when they knew their condition on the plantations, and in their cabins with single rooms, tends to this as naturally as the condition of their cattle and sheep; and capecially is this true in a more general sense of the "field lands," as they are called.

5. That they work them without compensation, other than such as they give their mules and oxen.

en.

6. That, in many instances, they whip them a cruelly, and give them less to eat than wicked per

cruelly, and give them less to eat than wicked people do.

7. That the male and female children of color are allowed to mingle naked, or nearly so, in many instances with the pigs, dogs, and calves of the yards.

8. That they are, in many instances, allowed to work, or visit, or fiddle and dance, or stroll about the plantations, woods, or towns on the Lord's day, while their masters or mistresses are in God's temple in the attitude of worshippers.

9. That, in some cases, ministers of the gospel at the request of masters, perform the solemn service of matrimony between slaves, when the master and minister both know that the woman has other husbands, and the man other wives, living.

10. That many members and ministers do not allow their slaves, whether wicked or professedly pious, for even members of their own church, to read God's hely word.

Here is a fine nicture for infidely to look at.

Here is a fine picture for infidels to look at. If the charges are not true, they may and only to be refuted. If they are true, what must infidels think of our churches? What must heathens think of ithem? Are these the salt of our land? then putrefaction must soon follow. Are these the light of the South? no wonder then that they put darkness for tlight, and light for darkness. The ministers and churches are generally alaveholders, as ready to buy and sell their brethren as indels, and more cruel to their slaves than wicked men; and as ready to wink at all the abominations of slavery, and to keep from their slaves then word of God, as their ungodly neighbors. What could Satan wish for more? By what agency could his kingdom be more effectually supported? Surely he must rejoice to have such ministers and churches multiplied. Yet these are the ministers and churches with which Northern churches are, in general, in full communion. Should one of their brethren steal a sheep, they would deal with him, and if hie did not repent, they would easie they south steal men by hundreds, oppress their brethren, live by dishonest gain, and give their sanction to all the polluting views of slavery, they will not rebuke them, or even try to reclaim them. Nay, they hail them as brethren, and put them into their pulpits. Is it then a greater sin to steal a sheep than a man; or does sin change its nature, as you travel South? Is there no partiality shown in such cases? The Bible says, 'Be not partakers in other men's sins.' Northern churches say, by their practice, we must be excussed, you must allow us to careas our Southern bethren, shough sin has full dominion over them, Would they so treat a black man, from the same region, if he had twice the purity? Is it then love to Christ, or love to something else, that makes the difference? 'My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect to persons,' Christian, will you obey or cast God's command behind your back? Here is a fine picture for infidels to look at.

From the Herald of Freedom. Death of Mary Clark.

Died in this town, on Sunday last, MARY CLARK, aged 49,—daughter of the late Mr. Daniel Clark.

The destroyer of the outward tabernatie has, in our particular anti-slavery circle, within a few years, struck down several kindred spirits—and the hames of COFFIN, KENT, KIMBALL and FARMER, will successfully severate the mind in ready and mountful

struck down several kindred spirits—and the tames of Coffin, Kenri, Kinsall and Farmera, will successively recur to the mind, in ready and mournful reality. Death has again been busy in our midst—and sure, who so often took sweet counsel with these departed friends, and has so deeply deplored their loss, and so faithfully and affectionately spoken their praises, and treasured up their precious remembrance, is herself the subject of our imperfect, but still too certain, obituary record.

Singular indeed, though all right in the providence of God, is if—that she, who, one short year ago, performed the grateful service of gathering up scattered memorials of these four departed friends, and presenting them to the public in a connected form, should herself be the first to join that company of glorified spirits in-heaven. That she who then said, in the 'hittle folio' to which she so essentially contributed—'We can find nothing more congenial, than these "Memorials of the Dead," with our own feelings, at this recurrence of the season that wakes in the heart its most cherished memories, and causes and causes

Fond, strange yearnings from the soul's deep cell, To gush for fices we no more may see—

should be the first of that remaining band of near and dear friends, to see 'face to face' those who have thus gone from earth, and to exchange those 'yearnings' for the full fruition together of pleas-ures evernore. That she who then so sweetly sung,

'The vernal year returns,
With 'charm of birds' and flowers,
And sights and sounds of gladness
Come with its favored hours;
And fragrant gales and balmy,
And spirit melodies—
But ah! the loved departed—
The season brings not these,

should be the first to go to them, 'the loved departed,' whom none of earth's easons can bring back to us—all this is singular perhaps, but not strange, under the providence of God, and amid the mutations of the world.

the world.
Death knows no sympathy—be tramples on All tenderness—extinguishes the stars—Tears from the firmanent the glowing sun, And blots out worlds in his gigantic wars.

Teas from the firmament the glowing son, And blots out worlds in his gapanic wars.

But thanks be to God, who giveth his servants the victors, through our Lord and Saviour Josus Cirist! Thanks be to the framer of our spirits that they are again clothed upon with immortality—that the draw larger of the couch of sickness, the vestments of the pall of death, are exchanged for the white robe of purity and peace, and the palm of victory, through Him who hath loved us and given himself for us. If the spirit of Christ—a spirit of meckness and submission to the will of his Heavenly Father—of kindness and mercy—of faith working by love, and overcoming the world—be characteristic and determinative of his true followers—then may the afflicted recoming the world—be characteristic and determinative of his true followers—then may the afflicted recoming the world—be characteristic and determinative of his true followers—then may the afflicted recoming the our departed friend enjoy, in her case, the full assurance of hope. The same mind that was in Christ led her to deny herself—to take up the troops daily—to cultivate the life of God in her own soul, and to cherish the kindling of holy affection in the souls of others. Many Crank was no sectarian—she was not even a professor of religion on the platform of any visible church, or in connexion with ontward ordinances—but she evidently possessed that meek and quiet spirit, which is in the sight of God of great price. She exemplified in herself the graces of the spirit, and could from the locat say. Grace be with all them who love our Lord Jesus Christ in sincerity. She will long be remembered as a tender and sympathsing friend to the poor and as tender and sympathsing friend to the poor and as tender and sympathsing friend to the poor and as a tender and sympathsing friend to the poor and as a tender and sympathsing friend to the poor and as a tender and sympathsing friend to the poor and as a tender and sympathsing friend to the poor and as a tender and sympathsing friend to the

ment of organized action on the subject amongst us, one of the most efficient auxiliaries and officers in the anti-slavery association. She adhered faithfully to old friends, and 'old organization'—fully persuaded in her own mind that 'the old is better.' She was a member of the Non-Resistant Society—a devoted friend, of peace, and a correspondent and friend of the lamented William Ladd, its most prominent advocate. Her constitution, naturally feeble, has, unlike his, yielded to the pressure of slow decay and protracted sickness—but their spirits, summoned away almost together in point of time, alike repose, we may confidently frust, in 'the bosom of their Father and their God.'

While for our departed friend to live was Christ, to die was evidently gain. Such she realized and declared it to be—saying, with her departing breath, 'All is succet to die.' Sweet she felt it to be to depart, and to enter into the glorious light and liberty of the children of God—sweet, as she has elsewhere beautifully expressed it—

'To be free without—to be free within—'
'Mind, body and spirit unshackled by sin.'

Her sickness was borne with entire resignation, and her death was tranquil and triumplant, as her life had been spotless and without rebuke. Weep, (as the Hebrew Dirge beautifully has it, 'Weep for the mourners, and not for the dead—for she is at rest, and we are in tears.'—

Mourn not the spirit parted
From ties that bound it here
Weep for the broken-hearted,
Who gather round her bier.

Mourn not, that we no longer In ker mild light may live, Whose dying faith makes stronger 'Peace the world cannot give.' Weep for the work unfinished Her Master bade her do— Mourn for the ranks diminished, Of the tried, faithful few.

'Faithful to death '—the treasure
'A crown of life ' is given—
The spirit without measure—
To her whose home is heaven,

The Dying Testimony of Mary Clark.

The following article was prepared by Miss Clark a few days before her death. It is a precious

FRIEND ROGERS :--- Though still extrem FREND LOGERS:—I hough still extremely lee-ble, under the chastening hand of our Heavenly Father, I wish to say a few words in the Herald, for I have a testimony to bear—my dying testimony, being on the brink of Jordan—against all those min-isters and churches who have refused to pray for the

I have a testimony to bear—my dying testimony, being on the brink of Jordan—against all those ministers and churches who have refused to pray for the slave.

As worldly things have lessened in my mind, I see things more clearly in the light of eternity. I see the most awful weight of responsibility resting upon all those ministers and churches, and the most of fearful judgments impending over them, miless by timely repentance they may aver the deadful callamites. While three millions of our own fellow-countrymen are groaning under the most oppressive bondage, they coolly shut their eyes and harden their hearts against such unparalleled misery. When I was a child, a little book, containing such rude wood-cuts as were found in the juvenile books of those days, illustrative of scripture stories, was put into my hand by my indulgent father. I recolled the good Samaritan, in which was the poor wounded man whom the good Samaritan laid under the shade of a tree, to which he hitched his beast, and was pouring in the oil and wine into his wounds, while the priest, with his mitre and saccrdutal robes, was marching in great stateliness far on the other side, as if the priest felt he had the order of his charge to a side of the way, (the Levite, too, with scarce less dignity and deference was passing on the other side,) as if the priest felt he had the order of his charge to sustain, and his reputation and standing to support, and had no time to waste upon inferior objects. But the good Samaritan, it seems, stopped net to inquire who or what the poor wretch was; when he saw before him a fellow-being in distress, he hastened to relieve him, and set him on his own beast, and carried him to an inn, and staid and took care of him, and left provision for his support, until his recovery, with the promise that he would defray all farther expenses. The scene on the rude picture is at this moment before my mind's eye. When I see the clerymen of the present day not only passing by on the other side themselves, but carefully hinderin

ed itself. I can say no more.

MARY CLARK.

The above were the deliberate views of a single-minded and true-hearted woman, in near prospect of death. With eternity still more nearly opened to her view, she directed that her funeral should be without parade, and without the ceremony of an attending clergyman. Not, we understand, that she objected to the services of such an order of men, or entertained any other than the kindest feelings towards the pastors of the several churches here: but she believed that, in the matter of slavery, they had failed to do their duty—to 'cry aloud, and spare not'—to 'open their mouth for the dumb'—and to plead, as they should have done, the cause of the poor and needy: that in this respect, 'their hands were' virtually 'defiled with blood, and their fingers with in iquity.' Brother Pillsbury, the only clergyman in ually 'defiled with blood, and their ingers with inquity.' Brother Pillsbury, the only clergyman inthis vicinity with whom she could fully fellowship,
being absent—appropriate religious services, at the
funeral, which took place on Tuesday, were performed by brothers Amos Wood and J. B. Chandler.
Thus much it is deemed proper to say in explanation of a departure from the common form of burial
services amongst its. services amongst us.

ENGLAND.

Charles Stuart. In the Liberator of the 7th instant, we published ithout note or comment, a Circular from the pen of Charles Stuart, of England, which had been sively distributed in that country, respecting the division in the ranks of American abolitionists. Mr. Stuart, in his Circular, heartily espouses the 'new organization,' misrepresents and slanders the old, and cautions British abolitionists not to give any countennce or aid to the mission of J. A. Collins and C. L. Remond. The following running commentary upo is inserted in the Appendix to his very valuable and timely pamphlet, entitled "Right and Wrong among the Abelituonists of the United States." The behaviour

'In October, 1837, Capt. CHARLES STUART

be joyfully received, and they will thank heaven for sending her. — Miss Peasel's Reminiscences.

We shall append a few brief notes. And
1. One of these gradually assumed the position, that whatever is morally right for a man to do, is morally right for a wann to do; in the zeal to promote its 'new views,' had declared, that 'whatever is morally right for a man to do, is morally right for a woman to do.' His motives, for doing this, are best known to himself. He well knew, that these were the words of a female who advocated the religious and political equality of the saxes. He also must have been aware that no anti-slavery society in America has ever endorsed any sentiment of the kind, and that the seceders are the only individuals who have ever called upon anti-slavery societies, to entertain for a moment, 'Woman's Rights,' or any other 'extraneous question. He might, with equal justice or propriety, have made a quotation from the writings of Lady Morgan, and then, from it, have drawn the conclusion that the American Socity was a "woman-intruding Anti-Slavery Society.'

2. 'They who conscientiously resisted it, had no alternative but to submit or separate.'

Will the Capt. be kind enough to inform us, in his next 'printed circular,' where his 'conscience,' and the 'conscience,' of his coadjuotros was in 1837? He might in truth say with the poet:—

'Tempora mutantur, et nos mutamur in illis.'

3. 'The Abolitlonists now consist of these two parties, together with a third, who plend for Immediate

3. 'The Abolitionists now consist of these two parties, together with a third, who plead for Immediat Emancipation.'

3. 'The country is a third, who plead for Emancipation.'

That there are now, and ever have been, those who would have identified themselves with the emancipationists, were it not for the odium attached to their cause, or in consequence of their ignorance of the nature and influence of the enterprise, there can be no doubt. If the Americans had not a supposed interest in slavery, they would all be abolitionists, as no one loves oppression or slavery for its own sake however. constitute a 'party,' which no dool. It he Americans has not a suppose interest in slavery, they would all be abolitionists, as no one loves oppression or slavery for its own sake. That such, however, constitute a 'party,' which 'pleads for thorough and immediate canacipation,' is a fact which American abolitionists are yet to learn from Capt. Start. Pro-slavery, under all its modified forms, has always clamorously maintained that it was the only true and consistent friend of the slave, but that this should be acknowledged by a professedly uncompromising abolitionist, without having in view some alterior object, is truly astonishing. It has been the aim of the secoders in America to secure the co-operation of the friends of 'old organization,' to aid them in the prosecution of their undermining policy, without exciting opposition; but when they failed to accomplish this, so intent have theybeen upon the anuihilation of the American Society, that they have had recourse to the most undignified measures to induce them to stand aloof from both societies altogether. If the seceders succeed, by their calumnies against 'old organization,' in alienating the confidence of anti-slavery friends to that extent as to secure their co-operation, or to stand aloof from both societies—in either case, their

by their cassumies against 'old organization,' in alienating the considence of anti-slavery friends to
that extent as to secure their co-operation, or to
stand aloof from both-societies—in either case, their
opposition to the American Society on the one hand,
or their indifference to the anti-slavery question on
the other, is so great, that they may, with few exceptions, be ranked among the practical enemies of
the slave.

4. 'Instead of a minor and evil part of them, which
is full of dogmatism and contention.'

It would be very natural to suppose, that the Capt.
who so unsparingly lavishes upon the old society
and its friends, the epithets of 'Insanc'—'Innovators'—'Women-intruding'—'Peraicious'—'Rungoodists'—' Delusions'—' Dogmatisms'—' Adversaries'
—' Evil party,' &c., would be willing to sustain such
charges, when called upon to do so, but such is not
the fact. On the 3d of March, 1841, the Committee
of the Glasgow Emancipation Society invited him
'to meet thum, for the purpose of defending the
charges made by him against the American A. S.
Society, in his printed letter, which has been widely
circulated through the country; that defence to be
made in the presence of John A. Collins, and in the
first instance before the Committee of the Glasgow
Emancipation Society.'

The following extracts are from Mr. Stuart's re-

first instance before the Committee of the Glasgow Emancipation Society.

The following extracts are from Mr. Stuart's reply to the Committee, refusing to comply with its invitation:

'I am not aware that those charges need any defence. They are simple matters of fact, and rest on other grounds than on my affirmations, and I am not of opinion that trath becomes more true by more repetition.

But I do here, most unequivocally, solumnly and fully, reaffirm their entire truthfulness (!:)

In November, 1940, I met the anti-savety committee in Edinburgh, at which Capt. Stuart was present. On being censured by some one for introducing the American divisions into this country, he remarked that he felt conscientiously bound to introduce them, the first thing, wherever he went. Declared that he was not afraid to discuss the subject with Mr. Remond, myself, George Thompson, or even an angel. The Committee adjourned to have the matter discussed between Capt. Stuart and myself. After this interview with the Committee, the Capt. writes mer requesting 'An interview of part of to-morrow, for the purpose of exploring your documentary evidence, that I may take extracts, with your own views, in your own words, that I may transmit them to the United States for a reply, that if possible they may be disproved with evidence not in my possession.

From my reply to him, dated Edinburgh, November 4th, I extract the following sentence:—

'If yourself, or any of your American friends, (re-

ber 4th, I extract the following sentence:—

'If yourself, or any of your American friends, (referring to Birney and Stanton, the latter of whom I subsequently challenged to defend the charges made against old organization, but he declined,) should feel constrained to challenge a public discussion with respect to the charges preferred against the American and Massachusetts Anti-Slavery Societies, I should not feel at liberty to decline, when my 'documentary evidence,' as a matter of course, with my 'own views' in my own language, will be at your service, and that of the public at large.'

and that of the public at large.

The day following, I breakfasted with Capt. Stusart, and challenged him to hold a public discussion. He replied, in the presence of the lady of the house, that he could not, inasunuch as he knew nothing of the anti-slavery movements, with respect to the division, since 1837.!

It may reasonably be inferred, from the following extract from Capt. Stuart's letter to the Glasgow Committee, of March 3d, that his refusar to meet them, grew out of the fact that he was conscious of his inability to sustain the position assumed in his printed circular:

'I expect shortly, to make with 65.

printed circular:—

'I expect shortly, to make a trip of a few months to America, on my private affairs. As far as duty permits, I shall then further explore this question, as it continues to develope itself—and upon my return, shall probably make a pretty extensive anti-slavery tour, for the communication of my information, &c.,

When he gets possession of the information he desires to obtain, he will then, it appears, 'feel warranted' to turn a portion of his time and means from the direct service of God and his fellow men, to the indulgence of irrelevant, captious and pernicious questions.' So much for his challenging me in Edinburgh.

incpiets, from every bation under heaven, are constantly seen feeding themselves to the full in these fertile fields.

Commercially, England has been for the last five and twenty years, swindled out of between three and five millions per annum. This golden shower has watered various countries. Every one remembers low, about 17 years since, the South American States contrived to gain our confidence, to the time of more than twenty millions storling. Since them, Spain, and Portugal, and Greece, and divers minor States, have naturally flocked to the same gold mine; and within the last three years, the apparently rich and flourishing States of North American have kindly volunteered to ease us of about five millions sterling.

Not content, however, with these wholesale and national frauds, there are numbers of private beggers, who, either on their own account, or on the alleged-bohalf of some public institution, have flocked hitherward from the United States, and have often found, strange to say, that with all our thousand avenues and sluices for charity, there were still persons to be met with who were weak enough, and good natured enough, to give money to persons whom they never before saw, for institutions or purposes they never before saw, for institutions or purposes they never before leard of.

A preposterous case of this sort has recently occurred, under the title of a 'Deputation visiting England on behalf of the American Colonization Society.' The absurdities connected with such a demand on British benevolence are so numerous, that it really is surprising that any persons should have patience to listen to it. A few of these way briedly enumerate.

I. The field of the Society's alleged labors is in a colony on the coast of Africa, called Liberia. This is wholly an American affair. But did we ever so-

have patience to listen to it. A few of these we may briefly enumerate.

1. The field of the Society's alleged labors is in a colony on the coast of Africa, called Liberia. This is wholly an American affair. But did we ever solicit the Americans to help us in the matter of Sierra Leone; or even the 'Niger expidition' people, quackish as they are, so much as thought of begging brother Jonathan to lend his aid? Why, then, cannot the Americans carry on their own colonization schemes without sending round the begging-box in the British metropolis?

2. This said colony of 'Liberia' is now of 20 years' standing. Would it be unreasonable to expect that, if based on any rational probabilities of success, it should now begin to show itself capable of sustaining its own obligations?

3. But how comes America, possessing many millions of anoccupied acres of the richest tertility, to be employing her ships and seamen to carry great numbers of her adult laborers to the pestilential coasts of Africa? Surely there must be something more in this than meets the ear!

A document is now before us, which partly explains this mystery. It is a renorment, drawn up several years since, against the proceedings of the American Colonization Society, and signed by 'W. Wilberfore, S. Lushington, T. F. Buxton, W. Evans, Samuel Gurney, William Allen, and several others, in which it is unhesitatingly declared, that the said Society 'was formed chiefly to indulge the prejudices of American slaveholders,' and that to the destruction of slavery throughout the world, was compelled to say that we believe the Colonization Society to be an obstruction.'

Another passage in the same protest partly explains the drift and operation of this crafty scheme. It is observed, that 'thi fosters and increases the spirition Society to be an obstruction.'

Another passage in the same protest partly explains the drift and operation of this crafty scheme. It is observed, that 'this fosters and increases the spirition it with the surface of the states. Gladly would

plan. It originates in, or at least is mainly fostered by, the dislike and dread which are felt by the American slaveholders towards the free colored people of the States. Gladly would they expel the whole. The task, however, being too weighty, this expedient is resorted to; a professedly philanthropic scheme of colonization is got up; the money of the pious and charitable is solicited towards its carrying on; and the free negroes are persecuted, with a view 'to force them to emigrate!'

This view of the case is confirmed in the work of a native American, 'New-England and her institutions: by one of her sons.' We there learn, that 'the removal of the free blacks, in a great degree removes the occasions of discontent among the slaves; and by thus taking from the planter all fear of insurrection, they are encouraged to let the system remain as it is, without any effort of its removal.' 'The planters at the South thus understand the tendency of the Society, and advocate it for the avowed purpose of giving them a stronger hold upon the slaves.'

Thus, in fact, the Colonization Society of America is, to the Anti-Slavery Society, exactly what Lord Morgeth's bill is to Lord Stanley's. It is the

Emancipation Society.'

The following extracts are from Mr. Stuart's reply to the Committee, refusing to comply with its invitation:—

'I am not aware that those charges need any defence. They are simple matters of fact, and rost on other grounds than on my affirmations, and I am not of opinion that trath becomes more true by mere repetition. * But I do here, most unequivocally, solemnly and fully, reaffirm their entire truitful ness (!!)

In Ediaburgh, I offered Mr. Collins to debate this question with him round the kingdom; he then declined it (!) I have since been satisfied, that I, at that time, greatly overrated his powers of mischief in the abolition cause, amongst us (!!) so that I do not feel at all warranted, at present, in duty, to turn any portion of my time and means, from the direct service of God and my fellow-men, to the indusence of irrelevant, captious and pernicious questions.

I trust and believe that my Circular has produced, in a good measure, the healing sind purifying effect of which it was solemnly and kindly intended; and it will be time enough for me to undertake its defence, when I find that my countrymen are far more astray from God and their brother, and are far more astray from God and their brother, and are far more astray from God and their brother, and are far more astray from God and their brother, and are far more astray from God and their brother, and are far more astray from God and their brother, and are far more astray from God and their brother, and are far more astray from God and their brother, and are far more astray from God and their brother, and are far more astray from God and their brother, and are far more astray from God and their brother, and are far more astray from God and their brother, and are far more astray from God and their brother, and are far more astray from God and their brother, and are far more astray from God and their brother, and are far more astray from God and their brother, and a far for for the far far for far far for for the far far for fo the child, are sold at public auction in our cit and, by the power of the lash, torn from each er's embrace, and carried into hopeless bond never again to meet. Can such things long con no to exist in a land of Bibles, and Sabbaths, of boasted liberty? Surely it is impossible!

SCOTLAND.

From the Glasgow Post of April 3.

From the Glasgow Post of April 3.

Right and Wrong among the Abolitionists of the United States; or the Objects, Principles, and Measures of the Original American Anti-Slavery Society Unchanged, &c. &c. By John A. Collins, Representative of the American Anti-Slavery Society. Glasgow, Geo. Gallic:

We notice this work, not merely because it is highly deserving circulation-among the friends of the slave in this country, but as from it our readers will learn by the most irrefragible testimony, the attempt at this moment making—we are afraid already made—to overthrow, by the most insidious means, the original 'American Anti-Slavery Society,' which has now been in existence for the last tenyears, and which has the merit of arousing attention to the subject in that country when the cause appeared to have sunk to as low a condition as it is possible fo conceive, and which, owing to the intrepid behavior of William Lloyd Garrison, and a few of his bold associates, (principally through the instrumentality of the Liberator newspaper,) had reached a height that no person in Britain would believe it possible—even in the most remote manner—to affect either through calumny or otherwise—such is not the case, however—an this pamphlet too well depicts. A few of those individuals who at first sailed in the same boat with Garrison and his friends, have instituted a new Society called the 'American and Foreign Anti-Slavery Society, chiefly because, as is declared, he allowed the introduction in his own newspaper of an examination into the questions, 'Woman's Rights,' and 'Non-Resistance,' subjects, we apprehend, as clearly applicable to discussion there as any others, but which never has been admitted or alleged to have had any thing to do whatever with the fundamental constitution on which the Society was based. These, at least, are the avgwed subjects of disputs, yet we suspect that the fearless conduct of Garrison, with his openly admitted contempt of priesteraft—even in America—has been the primary cause of the secession. The

-and who, with that hatred to un to unveil the cloaks and mysterie n, seek his downfall, though the ed by them, seek and when the ruin to the cause in when is the onsequence is that

phe we dread; at all events, we doubt not even; partial person, on a perusal, will discover the stamous attempt made to erush; if possible, the event society, and will rise therefrom with his covered doubly strengthened of the injustice done at a that, although presently overcast, it will this as it ought; prevail.

We could scarcely have believed it possible to the 'British and Foreign Anti-Slavery Scone (through their Secretary.) would-have used M. 64 lins in the way they have done. To condeen heard is not the characteristic of Britons, for an offeringer in a foreign land; and we thick as quite justifiable in publishing the correspondent which he had with that body, to convince our can trymen, when their aid is required, how x. quite justifiable in publishing the correspondent which he had with that body, to convince our surymen, when their aid is required, how a junta have it in their power—upon manifestly in insinuations—to refuse their 'confidence' some because 'the Committee now consider the size and Foreign Anti-Slavery Society.' We had they and Foreign Anti-Slavery Society. We had they a more catholic spirit would have been ermed them than this quotation allows. We have mistaken: our notion was, that every Society ing on its banner 'anti-slavery' would be invited a champion in the same sacred cause. We then fore desire, so far as our humble efforts extend the list the sympathy of our friends on behalf of gasen—to whom we foully revert, after hearing last autumn give utterance to as enlightened and his coadjutors, in their unwearied endeavant immediate emancipation, and foully hope that remarks will not be in vain. Let then read adapted (with the alteration of two words a beautiful lines addressed to Garrison by the Mittiert, but proceed,

'Still bearing up a lofty brow

In the steadfast strength of truth;
In manhood sealing well the vow

And promise of their youth,

From the Glascow Area.

From the Glasgow Argus.

Glasgow Emancipation Society.

At an adjourned meeting of the Committee disabove Society, held 13th April, 1841, to decinon the issuing of the Circular in behalf of Collins and his mission, &c. the following me ble and resolutions were adopted by a majorn 14 to 9:—viz.

For the purpose of preventing division among friends of negro emancipation in Glasgow, and at the view of obtaining all necessary information questions of great importance, before finally adding upon them,

Resolved.

1. That this Committee disclaims giving a judgment on what is called 'the woman's nequestion,' and is not to be understood, formany that has happened, as pledging itself to a readition of such rights.

2. That as there are now two Anti-Slaren's cieties in America, one called the America is Slaves. Glasgow Emancipation Society.

the second of the second secon

2. That as there are now two Anti-Slarent cieties in America, one called the America is Slavery Society, and the other the America is Foreign Anti-Slavery Society, and as there are ny members in each of these Societies when wont to be held in high estimation as frends of slave by emancipationists in this country, we ference be meanwhile expressed or in any rui dicated of either of these Societies over the fact but all diligence exercised to obtain the following formation respecting both of them, in the lost formation respecting both of them, in the lost formation respecting both of them, in the lost formation respecting committee, in accordance with preceding resolutions, abstains from identifying self with any publication or agent of either of fore-named American Societies, till the most is opportunity has been afforded of investigating differences.

Great Anti-Slavery Meeting.

Great Anti-Slavery Meeting.

At a meeting of members and friends of the gow Emancipation Society, held this evening, It, 1841, the following preamble and resals were unanimously adopted:

Whereas, a number of the members and first the Society having presented a remonstrance to Committee, requesting them to give a satisfar reason why they have not called a public generative of the American Anti-Slavery Sociand whereas, the Committee have returned a said remonstrance a reply so indefinite, a right delay therein proposed, that it is tantamid a denial of their request:

And whereas a memorial, signed by upush 300 members and friends of the Society, callifor the Committee to invite Mr. George Tage to address, in conjunction with Mr. Colling to the Committee to invite Mr. George Tage to address, in conjunction with Mr. Colling to the Committee to invite Mr. George Tage to address, in conjunction with Mr. Colling to the George of the Society; and where said memorial was agreed to at a public asing of the female abolitionists in this city, and presented to the Committee, to which means a same answer has been returned as to the restrance:

Therefore, Resolved, that a public mechagical and the content of the committee of the committee of the restrance:

same answer has been returned as to themstrance:

Therefore, Resolved, that a public meeting a members and friends of the Glasgow Emanual Society be called, on the evening of Friday the 16th current, in the Rev. Mr. Nesbitt's dat Albion street, at 7 o'clock, to hear Mr. Colinal George Thompson, and other gentlemen, on the sions existing among abolitionists in that case &c.

Resolved, further, that the Committee of the ciety be respectfully invited, through their series, to attend said meeting, when they will have opportunity of giving such information as saft satisfactory to their constituents.

JAMES M'NAIR, Chansa

JAMES M'NAIR, Chairs

IRELAND.

. From the Dublin Morning Register. Society for the Civilization of Africa, Extinction of the Slave Trade.

TO THE EDITOR OF THE MORNING REGISTAL

RESPECTED FAIRND:

I proceed to notice our grounds of object the plans of the African Civilization Society reiterating and fully adopting the language Liverpool Anti-Slavery Society, as our time conviction, that, until starery be abolisted, the trade will never eease to exist.

As this letter is hartily written, and isseed a own responsibility, I am obliged to use the sainstead of (use,) which latter would be make congenial to me.

I object to the African Civilization Society. Firstly—Because it attempts an establish practicability—viz. the suppression of the trade by other means than the simple one of a abolition of slavery.

Secondly—Because it recognizes the new for an armed force, the vessels intended for the pedition having large magazines on board for the strength of the pedition having large magazines on board for the strength of the control of the control

pedition having large magazines on total vac.

Thirdly—Because it indulges the fulle head it will prevail on uncivilized and pages made to do, viz.—to abandon the slave rade and for the total value of the same to do, viz.—to abandon the slave rade and for Fourthly—Because, even if it succeeds to most hoped-for extent, viz. in introducing an sive system of commerce and agriculture is capital to the slave rade and trade to a system of home slavery, which have its at the state of a complished.

Fithly—That experience has proved the fitted by the transferring of evits, leaving the great of abolition still to be accomplished.

Fithly—That experience has proved the fitted by the Africa, so long as slavery can be every similar to the African Civilization Scratch the African Society, founded in 1847, which is wenty years fruitless exertious, closed as with the following striking declaration—I slavery that the slave trade has use organization to the murders and configgrations school to the murders and configgrations thick fallow it, and to the marry that the slave trade has use organization for the murders and configgrations thick fallow it, and to the marry and destates configurations.

Sixthly—That while I entertain the higher specific of the promotors of the acheme, and assets or of the promotors of the acheme, and assets or of the promotors of the acheme, and assets or of the promotors of the acheme, and assets or of the promotors of the acheme, and assets or of the promotors of the acheme, and assets or of the promotors of the acheme, and assets or of the promotors of the acheme, and assets or of the promotors of the acheme, and assets or of the promotors of the acheme, and assets or of the promotors of the acheme, and assets or of the promotors of the acheme, and assets or of the promotors of the acheme, and assets or of the promotors of the acheme, and assets or of the promotors of the acheme, and assets or of the promotors of the acheme, and assets or of the promotors of the acheme, and assets or of the promotor

to the parity of their snotives, I cannot ob-theat suspicion the names of others associ-them, who have been deeply engaged in trade or slavery, or who have hitherto op-trade or slavery, or who have hitherto opproperty of a service of the control that deadly poison, opining—ante top-poison that degraded and rebel State, early degraded, because she has made, econor-stone of her Constitution—and der too, in the face of the strongest re-sertion both the British and Foreign and Anti-Slavery Societies. Nor can lifed exception than that, when a suitable op-der, the palanthropic part of the move-ies supporters, on such grounds, will be and an extensive system of conquest Africa, as it has been almost universally wherever Britain has found footing on a

my leading reasons for objecting to the solidate my leading reasons for objecting to the hare my leading reasons for objecting to the hare my leading to the man and gatient consideration. With respect to sof them, I query to make ground can we hat Britain will act differently towards Africa, with the hat done elsewhere? Arms and amount to the most of necessity create suspitation and the most of necessity create suspitation and the meaning of the meaning of the meaning of the meaning of the meaning the meaning the meaning the meaning the meaning the meaning which says the meaning the meaning

see, and see the measures which the kilber-Slavery Society consider to be most like-moplish the final overthrow of slavery, and, ry, the slave trade.

I however, state, that the committee of exis not alone in its dessent from the Africation Society.

At the great Anti-Slavernoon of the Africation Society.

At the great Anti-Slavernoon is strended by abolitionists from America, leace, &c. while Thomas Fowell Buxton yield with the greatest cordiality as a tried is, the assembly steadily withstood the instantial process. plan; and it was strenuously urge of his plan; and it was strenuously urged some of the leading men present, not to bringing it forward, as, if he did, many old feel it their duty to express their distance of the respect of the company of the company

Hibernian Anti-Slavery Society are of opin-tesetions to be the most effective should be the attempt the overthrow of slavery. That come country should be clear of the sin-as will not be the case until the million, (or sand in Cevlon, are made free; unti d that to set foot on any part of Britain's bondsman's charter of freedon ing is the bondsman's charter of freedom.

In this desirable consummation, petitions
be poured into parliament. Every avenue
e besieged where the power exists, until
they is entirely released from the accursed

sizes of her charter of freedom, which declares stall men are born free and equal, and entitled

all men are born free and equal, and entitled dp to public reprobation.

southern churches, which, whether Episcopamen Catholic, Methodist, Baptist, or Indead, are more or less involved in upholding or ly supporting the system; many of them degrees the staying and utthe daring language 'that the Saviour himscioned it,' should be faithfully rebuked, and, carding language 'that or coney, carding language's that should be faithfully rebuked, and, cardings language. costinue impenitent, separated from connex-la their brethren. Every effort should be release America from this sin. If she and release America from this sin. If she and tains were united, heart-and hand, against she clear of the contamination it involves, system must speedily come to an end. oar government must keep clear of such inconsistencies as that of recognising a ske Texas. It is miserable to build up a que hand—to pay twenty millions as the freedom, though the recognized antisclafreedom, (though the recognized anti-sla-cistics ever protested against this grant as ig the right of property of man in his fellowg the right of property of man in his fellow-hich they, deny,)—and then to shake hands county like Texas, which declares that no man can reside in her territories, except as , without the special consent, of Congress, cossent will not be given. In making this Lard Palmerston did gross injustice to the Obserated bondsmen in our West India col-They are excluded by the laws of Texas sensiting by the treaty. To demand for our lepophe as free intercourse as we have our into regions where slavery exists, is one of regions where slavery exists, is one of terful engines we can use for spreading

eedom. I have only to add, that should I made it appear the plan pursued by the Hiber-Am-Slavery Society is the only feasible one, a some larger portion of public sympathy and situr assistance will be extended towards it, bitherto, as its support has hitherto mainly dona few individuals. Respectfully, duals. Respectfully, RICHARD ALLEN,

Secretary Hibe

If The following important document has bee

To American Emigrants. two millions and a half of slaves in are two millions and a half of men, women, hen blacks, or the descendants of blacks,

the property of write men accalled colored people accalled colored people! alareholders buy and sell the colored people buyand sell horses and pigs. sares have no property, no wives, no chill-the colored of their own. Their wives, their to homes of their own. Their wives, their was, their homes, their lives and limbs belong armaters.

s allowed to teach slaves. They are not

as human beings. They are not paid for labe. They are compelled to work. They are stands by them with a whip. They are ed, and every kind of cruelty is practised upon

ran fed, and housed, and clothed, and taken f, not as men, but as beasts, that they may

negroes were originally free—biey were usay as prisoners, by force, from Africa sand mention to generation their descendants as kept in elavery. will hear Americans boast of their liberty, of

ma of government as the freest and most en-sit in the world, and yet they keep two mil-ad a half of their fellow-men in perpetual sla-

would willingly be a slave; the very very is hateful to every man.

annot exist unless the christian principle
a and trampled upon—To do as we would
firshmen, never forget this christian

pamber that slavery is a hateful sin.
h when yoa we in America, keep clear

always think of it with horror. Reat the negro is your follow-man.

to some brave minded men and women in
the have made the cause of the slave

They are called abolitionists. Join
them. As you love liberty help the sh-

They are called abolitionists. Join them. As you love liberty help the abolitionists and the state obtain freedom for the slave. Ser that 'all mankind are born free and are slike entitled to life, liberty, and the lappiness? Remember that, no matter slor may be, man is immortal, ser how you talked of liberty and loved Ireland. Look with sorrow on all who say and who support and countenance slaverica.

ern States are the slave States. They re, Maryland, Virginia. North and South cogia, Kentucky, Louisiana, Alabama, dissouri, Mississippi, Tennossee. Irish-

is you into them, any of the rich people in those States is de. Always think of the names of these they were printed in blood.

ployment from him, are you a slaveholder, or a rearer of slaves, like cattle, for the market? If he be not clear of this guilt, avoid him as a dangerous manas a man you ought to be ashamed to know.

There are half a million of free colored people in America; they too are oppressed, they are shunned and insulted, and treated as inferiors. White people wort associate with them; even in places of worship, the colored people are obliged to sit by themselves. Irishauen, treat the colored people as equals.

equals.

By all your memories of Ireland, continue to love liberty—hate slavery—cling by the abolitionists, and in America you will do honor to the name of Ireland!

If you are a testotaller and attend meetings, and

If you are a t's-totaller and attend meetings, and speak at them, denounce slavery at every meeting you attend.

Keep clear of New-Orleans; the climate of that city is termble; it is built on a swamp, where the fever carries people off as the cholera did here. No Irishman cau work in New-Orleans, and live Those emigrants, who are tempted there by offers of high wages, die by thousands during the summer months.

of high wages, die by thousands during the summer months.

Keep also out of Texas; it is a new State founded by the very offscouring of the slave States of America. Don't go to Texas. As you sail to America, learn to know the North Star, and if ever in any State you meet with slaves, show them the North Star. Tell them, when they fly for their liberty, to keep their faces towards that star, and to run away into Canada; once there they will be free forever.

ever.

Iiishmen, always help runaway slaves. Shelter them, protect them on their dangerous journey to the North; every where help the oppressed—keep alive the christian charities of your hearts. Don't forget Temperance.
Remember that when you took your bodies to
America, you didn't leave your souls behind you in
Ireland.

THE LIBERATOR.

BOSTON:

FRIDAY MORNING, MAY 21, 1811.

To the Abolitionists of New-England. city of Boston, for the purpose of hastening the overthrow of American slavery, occurs on the 25th of the present month; and they would earnestly beseech you to rally on that important occasion, without dis-tinction of sex, complexion, party or denomination, in numbers beyond all precedent. The New-England the Bazar was a splendid affair—not far from 5000 Anti-Slavery Society has generally, if not invariably, surpassed every other anti-slavery meeting in point surpassed every other anti-slavery meeting in point of zeal and interest; and it is believed that the apor zeal and interest; and it is believed that the ap-proaching convention will be worthy of a large atten-dance 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 prob-

able remain in session three days.

The meetings will be held in the Chardon-street Chapel, commencing on Tuesday next, at 9 o'clock, A. M.

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

New-England A. S. Convention.

In the name of Humanity, all its friends are sun noned to rally at the New-England Anti-Slavery Convention, to be holden in Boston on Tuesday next, 25th instant, . As the crisis approaches, which is to render inevitable the downfull of the republic or the overthrow of slavery, let all those who abhor oppres-sion, and love their country, improve every opportunity to exhibit their strength, to lift up their voices, and to consolidate their means. The annual anti-cla-very convention for New-England has, hitherto, in itual Babels, a cry is raised against them of infidelity interest, exceeded every other held in this country. The approaching meeting, we are confident, will be in all respects worthy of the dignity and grandeur of the abolition enterprise. Among the speakers expected to be present are C. C. Burleigh and N. P. Rogers, two of the most faithful champions of the rights of man that This mark of respect is peculiarly gratifying to us. one—come many—COME ALL! Abolitionists! let us shorten this conflict with the monster slavery. Our blows must be heavier—our thrusts more deadly—our zeal more stirring—our demands more imperative.

Next week, let us perform famous deeds—such as shall cause every slave to heap in his fetters, and every slave-tyrant to shake with consternation. Come as the waves come!

Annual Meeting at News York.

The annual meeting of the American Anti-Slavery Society, held last week in New Learning and effective than any which it has been our privilege hitherto to attend. It began on Tuesday morning, and continued by adjournment until Friday noon in powerful testimony may be borne by them against this Prince of evils—slavety; and that the heart of glorious spirit was exhibited by the delegates present, and a devotion unsurpassed in any cause. Circums and a devotion unsurpassed in any cause. Circums stances have prevented us, in our present number, stances have prevented us, in our present number, stances have prevented us, in our present number. Call re-Society, held last week in New-York, was more spin port before our readers. Every thing looks well for old organized anti-slavery!

Pennsylvania.

In company with our bro. Rogers, we have had a delightful trip to Philadelphia, which enabled us to participate in the proceedings of various anti-slavery meetings in that city, and to see once more the faces of some of the dearest friends and truest supporters of genuine abolitionism to be found in the whole range Four acquaintance. We shall give a sketch of our visit in another paper.

Mary Clark.

The death of this estimable woman is, humanly speaking, a severe calamity to the anti-slavery entoprise. She was among the earliest, the most disinter cates of emancipation—worthy to be ranked with the Chapmans, the Childs, the Motts, the Kelleys of her character by George Kent of Concord, N. H. and America. For a just and generous panegyric her dying testimony against a pro-slavery church an ministry, see the preceding page.

New-York HERALD. To illustrate the doctring affinities, we have placed on our first page Bennett's description of the meetings of the American A S. Society and its rival. Bennett goes for new organization, as a matter of preference. At the time of the secession, he complimented the seceders in high terms. It is needless for us to remark, that his ac-count of the meeting of the old society is a broad car-

Costmutities. Among those who have contributed in aid of the mission of Mr. Collins, in England we observe the names of her Grase, the Duchess of Sutherland, Sir Thomas Fowell Baxton, John Bow-ring, L. L. D. Joseph Hitton, D. D. Thomas Sturge, Joseph Marriage, (father and son.) Elizabeth Pease, Anne Knight, Harris Gairdner, &c. &c.

Don't go into those States unless it be to tell the planters that no Christian can hold his follow-man as property, that no Christian can hold his follow-man as property, that no Christian can have a stave: and you would tell that plain truth at the risk of your file, for the southern planters will not allow any one even to speak of freedom for the slave.

The landed gentry of the southern States are all slaveholders. They are robbers and murderers. The rights they claim for themselves, and would did to keep, they will not give to their fellow-men—the colored peeple.

Irishmen, don't disgrace yourselves by going into the south; keep clear of the slave States as if the plague raged in them.

Never touch the hand of a elaveholder; it is stained with blood. Ask every American, before you become intimate with him, before you take employment from him, are you a slaveholder, or a rearrer of slaves, like cattle, for the market? If he be not clear of this guilt, avoid him as a dangerous man—as men, who is a disgrace to the lines in. has followed in his track with bloodhound ferocity, Mr. Collins would have speadily returned home, without haying altempted to produce any striking results. His object was, simply, to obtain some pecuaiary aid for the American Anti-Slavery Society, from such persons as were friendly to it, in a quiet agd unobtrusive manner; and not to agitate the public mind in Great Britain with the controversy which is now raging in this country beween the professed friends of ideeding humanity. No sooner, however, had he departed from our stores, than he was pursued by a lying spirit, in clerical guise, which sought not merely to frestrate his mission, but also to blast his character. frustrate his mission, but also to blast his character Under these circumstances, no other alternative wa presented to him than to return home precipitately, to his own detriment and the injury of our enterprise, or to remain awhile, and vindicate himself and the American A. S. Society from the aspersions cast upon them He wisely chose the latter—and has acquitted him self ably, satisfactorily, triumphantly. By the gener ous assistance of friends in England, he has published a stout pamphlet for circulation, in which he has accurately traced the rise and progress of the schisa accurately traced the rise and progress of the schism in our ranks, and embodied many important facts from official and other documents, illustrating and confirm-ing every position assumed by him in the discussion. The pamphlet is accompanied by a Letter from that truly great and morally heroic woman HARRIET MAR Old Organization will prevail, at length, over the haid before our renders. The grand question of nu-man alcours, irrespective of complexion and sex, has thus come up for discussion in old England, and cannot fail to accelerate the cause of arroun in all its branches. From this division in our ranks, all Europe and the world are to be benefitted-no thanks to 'New Organization,' but to that God who can ensuare the the froward headlong, and cause the wrath of man t

> By the Caledonia, which arrived at this port of Wednesday morning, we have received a long episth from Mr. Collins, in which he says: 'I am greatly disheartened in consequence of m

long absence from home; yet I am confident that it you all could see the precise position in which I am placed, and all the circumstances connected with the cause in this country, you would say, 'Stay another month.' I have not, however, time to give you al To the Abolitionists of New-England.

The Board of Managers of the Massachusetts AutiSlavery Society respectfully remind you, that the regular period for holding your annual convention in the
auxiety to return home is very great. Probably, you have seen an account of our public meetings course pursued by the Glasgow Emancipation Com mittee, &c. The meeting in the Rev. Mr. Nesbitt's chapel was the largest anti-slavery meeting over be of Glasgow. To-morrow evening, I address the la-dies. Tuesday evening, I go to Paisley. Wednesday evening, a soirce is to be held in honor of the Ameri can cause. Probably 5 or 6 hundred will be present Thursday, I lecture in the Trades' Hall to the ladie again. Friday, or early in the following week, they will get up another large meeting in the Bazar.

The cause of old organization has taken a deep.

lasting hold of the true friends in Glasgow and vicin ity, and the country at large where the question is understood. The clergy here, as in America, are digging their own graves. For me to leave just now would be to lose a good portion of my labor, and als would greatly discourage the good friends who have gathered around me. I must, therefore, stay till the 4th of June, when I shall positively come home How I wish to be with you, and to sid you in you

struggles! Let me die in the harness. Let my and health, and strength, be spent in the cause of man which, in my estimation, is the cause of God-th-cause of Christianity. Men in their theological squab bles about doctrine forget God's cause, and when their

world the practical part of your infidelity.'

It will be seen by the following advertisemen copied from the Glasgow Argus, that a special entertainment is to be given to Mr. Collins in that city

The Soirce was subsequently postponed to May 5th Referring to it, the Glasgow Pest says— We fondly hope that, from the low price of th tickets, and the interesting nature of the meeting the attendance will be very numerous. We understand that much important information will be communicated by the various speakers: let the friends of the slave, then, make a storiffer to be present, as that

in Glasgow, the proceedings of which we shall lay before our readers without delay. At an immense meeting of the Emancipation Society, held in the Br zar April 27, resolutions were unanimously passe condemning in strong language the proceedings of the London and Glasgow Committees with regard to Mr Collins, and highly approving of the American A. S Society. An eloquent address of the working-me of Glasgow to Mr. Collins was read at a pravio meeting, which we shall hasten to lay before our read ers. We must reserve further particulars for our nex number. A myriad of cheers for true-hearted Scot land!

TEMPERANCE IN SCOTLAND. We cut the follow

ng from the Scottish Temperance Journal: Ing from the Scottish Temperance Journal:

John A. Collins, Esq., the talcated anti-slavery delegate from America, has been residing in this neighborhood for the last few weeks, during which time he has delivered several most eloquent and heart sitring addresses on total abstimence in Glasgow, which could not fail of doing good. We wish that we had a few such fearless, uncompromising advocates of tee-totalism as Mr. Collins, for then would our cause flourish here as it has done in America.

HORRIBLE. A writer in the Glasgow Argus, who signs himself 'A Clergyman of the Established Church of Scotland,' asserts that 'it is no exaggeration to say, because it can be demonstrated, that t Corn Laws bring to a premature grave at least 20,00 persons annually in Great Britain '!! Well may the persons annually in Great Britain?!! Well may use writer say—! What punishment the Almighty may have in store for the producers of so much misory, it is not for fallible man to attempt to scrutinize.' Down with the Corn Laws! Down with slavery! Liberty for the whole human race!

Da. CHANKING. The article upon Dr. Chan Da. CHAYSING. The article upon pr. Charleng, copied into another part of our paper, was selected during our absence. It contains a great deal of truth, expressed in very plain language; but it is, we think, rallier too indiscriminate in some parts of it. To the Committee of the British and Foreign Anti-Ste

Dagusores, 3d mo. 25, 1841.

RESPECTED FRIENDS:

Having received a lotter from my esteemed friend James Canaings Fuller, I emclose an extract from it to yon, with the request that, in justice to the character of William Lloyd Garrrison and John A. Collins, you will transmit a copy of it to every individual to whom the extracts from the letters of the Rev. Nathaniel Colver were sent an antidote to the false and libellous charges broad to by Mr. Colver against those individuals. The letter of J. C. Fuller was written in reply to one which I addressed to him, making anythesis and individuals with respect to the foundation of the condition. ing particular inquiries with respect to the foundation for Mr. C's statements. I shall be obliged by an early acknowledgment of the receipt of this communicabe complied with. \
I am, respectfully, your friend,

ELIZABETH PEASE.

British and Foreign Anti-Slavery Society, } 27 New Broad-street, April 20, 1841.

27 New Broad-street, Spril 20, 1841.

My Dram Miss Prant:
Your letter of the 25th ult. with the extract from a communication of James Cannings Fuller to yourself, respecting William Lloyd Garrison and John A. Collins, having been read in Committee, I am requested to acknowledge the receipt of the same, and to state the state and a state with the same and to state the same and the state with the same and the state of the same and the same and the state of the same and t that you labor under a wrong impression in supposing that you salor under a wrong impression in supposing the Committee to have been parties to the circulation of what you designate fulse and libellous charges, brought by Mr. Colver against those individuals, and that, therefore, they are not in a position to comply

with your request.

The Committee of the Hiberrian Anti-Slavery Society having addressed them on the same subject—laboring under a similar error—they beg to nand you extracts of that part of their reply to the friends in Dub-

iin on the subject:—

'With respect to the extracts from Mr. Colver's letters, and from the Massachusetts Abolitionist, which were transmitted to you, the Committee are in no way responsible for the one or the other. The Committee neither knew of nor sanctioned, directly or indirectly, their circulation in any direction. On inquiry, however, they find that one or two of their number conceived it to be proper, that a few of the more active anti-slavery friends in the country should be made aware, that statements of the nature of those referred to, were circulated in the United States, apparently on good authority, leaving their friends to exercise their own judgments as to what degree of credit or importance might be attached to them. This is the true state of the affair.

I am, my dear Miss Pease, Yours truly, JOHN SCOBLE.

DARLINGTON, 4th mo. 27, 1841.

It appears by thy letter of the 20th inst. that the Committee of the B. and F. A. S. Society have not, as a body, deliberated on the circulation of the extracts from the letters of the Rev. Nathaniel Colver, bu that they have been circulated by some of its mem-bers. Now, if their being thus issued by influential members of the Committee from the office of the So ciety, forwarded under the cover of its Secretary, realed with the Society's seal, and transmitted, to-gether with other official documents, to the Secretaries and influential members of its auxiliaries, in various parts of the country, does not stamp them as of are generally regarded in this light by the individuals who have received them.

Under these circumstances, therefore, permit me to

say, that, whether the Committee intended their circu-lation to be stamped with its authority or not, they owe it no less to the individuals whose characters they have thus been the means of injuring, than to their Secretary, and those of their members, through whose instrumentality they have been brought under the censure of a large portion of their constituents, ughout the country, to make all the reparation in their power, by giving a publicity to the refutation. equal, at least, to that which was given to the charges, -charges which have been fully proved to be both ' false and libellous.'

With best wishes for the success of the efforts of the Committee, in the promotion of all the legitimate objects of their association,

I remain, respectfully, thy friend,

ELIZABETH PEASE, John Scoble.

DARLINGTON, May 2d, 1841.

Letter from Elizabeth Pease.

Although many weeks have elapsed since I last ad-dressed thee, I trust it is needless to assure thee that brance, in connexion with the noble cause of freedom, and those pure and holy principles of trath and love, for which thou art laboring and thou liast been daily and almost hourly in my remem for which thou art laboring, and suffering the scorn and reproach of man; and enduring, I truly believe are the how much my interest and sympathy have been awakened on thy account, since hearing of the wick-ed attempts to injure thy christian character, by indied attempts to injure my christian character, cy indicate viduals making a profession of religion on your side the Atlantic; and who, I am grieved to say, have found able abettors and industrious coadjutors on ours. But He who hath called thee into his service will, I doubt not, preserve thee in peace and safety, so long say nothing of his spirit. To clap the climax of abas a single eye is maintained to His glory, and the adsurdities, a printed letter is going the rounds of this ement of His kingdom on earth: trusti any strength of thine own, but hourly seeking for wisdom, strength and consolation from that never failing source of help, which is ever open to those can Anti-Slavery Society; and, secondly, that I am who seek it in sincerity and truth. The last Annual Report of the Massachusetts Anti-

Slavery Society is a most valuable document; and, ld suppose, it must convince all of your integrity and trustworthiness as a Society. J. A. Colrelative to the divisions-so that, I trust, a number will be brought to see things in their true light. 1 think and judge for themselves; and experience has a foundation of rock, it will sand; and than already proved, in many instances, that to such the truth is self-evident. But how large a proportion are in the tranmels of prejudice and sectarianism! The article of A. A. Phelps in the N. E. Christian

Advocate has been, in all its disgusting loathsomeness very extensively circulated in this countryded to this document, for it appears to me too dis-

Rest assured, that all these things shake not the confidence of those who kealth know thee, in thy christian or thy anti-slavery character. On the contrary, they do but cause the true-bearted and sincere to stick the closer by thee—to feel a pleasure in identifying themselves with one who is persecuted for righteomeness take, and to count it all joy to be called to sacrifice their own standing in the eyes of a misjudging world, in the defence of a dear and valued, though calumnited friend. We shall look forward with feelings of much interest, to the report of your annual meetings in New-York, and the indications which they hold out for the fitture. It looks to me as though the ground would soon be left clear for the as though the ground would soon be left clear for the true, old, long-tried friends of the slave to pursue their course, unimpeded by she efforts of new organization.

And, strely, there is very much to be thankful for, in the progress of the general question. We do heartily rejoice with you, in the victory schieved by the release of the Amistad captives. It is a glorious Rest assured, that all these things shake not the confidence of those who BEALLY know thee, in thy

in the progress of the general question. We do heartily rejoice with you, in the victory achieved by the release of the Amistad captives. It is a glorious

triumph, calculated to strike torror into the heart of the oppressor. The barriers raised up by the unholy prejuden against color asem rapidly giving way before the light of truth and love.

And here we have much to encourage us, regarding our British India movement. The interest in its behalf is fast increasing in this country; and the accounts from India, of the increased cultivation of sugar and other articles of tropical produce, are very clicering. The recent act of Parliament, equalizing the duties on rum, has now placed the sugar of the East-Indies on an equal feeting with that of the West. When similar encouragement is given to the cultivation of cotton, by releving the lands fit for its growth, from their present heavy taxation, we may hope to see our markets filled with the free grown cotton of our own India, instead of that of slaveholding America.

we ampe to see George Thompson here the begin-ning of the week, to cenvass the prospects of the cause, and to obtain a little relaxation and country air for himself. He has more on his mind than can be borne without injury to his health. This wa know so well, that we could not say one word to urge little to take any part in relation to the American dissen-single-though I am year, sure it is parinful to him to

to take any part in relation to the American dissen-sions—though I am very sure it is painful to him to appear to be standing aloof.

C. L. Remond left us only yesterday, after paying us a visit of a week. He is in good health new, and is gefting on well. I can truly say, that the more we have seen of him, the more highly do we appreciate his character—his gentle and christian forbearance, his candor and honesty—and his ability in serving the great cause, which he is ancrideing so much to advo-cate. His course is wise and judicious, upright and honest—and he is exciting a warm juterest in the cate. His course is wise and judicious, upright and honest—and he is exciting a warm interest in the question of American slavery, by his powerful and convincing appeals. He gave three lectures here, and six or seven both at Newcastle and Sunderland; and

ins also addressed large sudiences at Shields, Durham, Wexham, Gateshead, &c.

Accept my heartfelt thanks for the volume of the Liberator for 1840. A more acceptable present could not have been made me,

Thy friend, ELIZABETH PEASE.

Letter from Charles L. Remond. March 7th, 1741.

I take advantage of the sailing of the next packe to forward a line or two, informing you that, in connexion with this sheet, I mail the London Chronicle nexion with this sheet, I mail the London Chronicle, containing a report of meetings held by Messrs. Gurley and Cresson, from which you will learn that the fears entertained by me, at the time of the departure of yourself and friend N. P. Rogers, from this country, were not altogether groundless. That Mr. Gurley has placed his standard high, no one will deny; that he will attain to it, is quite another question.

On Sunday, 21st ultimo, I was informed by a friend in Newscatte, that Mr. Gurley was to have a foorth.

in Newcastle, that Mr. Gurley was to have a fourt meeting in favor of his wicked scheme; and, although meeting in tavor of his wicked scheme; and, although engaged to lecture in Sunderland, 15 or 20 miles di-tant on the following (Monday) evening, I resolved, if possible, to be in London on the evening of his meeting. At the time of appointment, I appeared before a very large and intelligent assembly, in the Flag Lane Chapel, Sunderland. After addressing the au dience 30 minutes, I gave them to understand why wished to be in London on the Wednesday evening wished to be in London on the Wednesday evening following; and, in order to do so, must beg to be excused, which excuse was readily granted by the usual demonstration. By the kindness of my friend Wm. Richardson, whose horse and gig were in waiting at the chapel door, I succeeded in reaching the depot for the 8 o'clock train, which immediately set off, and, at 8 o'clock on Toesday evening, by travel ling night and day, I was landed safely at the house of our friend Mrs. Moore, Queen-street Place; bu strange to tell, Mr. Gurley had left town that day for the Isle of Wight, in company with a sick friend. His return being a matter of much uncertainty, in two or three days I retraced my steps to this place, which has been for five weeks my head quarters of operations. Prior to starting for London, I had spoke twenty-three evenings out of thirty on the severa subjects of slavery, temperance, prejudice, and colon lization. At this time, I stand engaged to give a coarse of lectures in Sunderland and Durham, and am dis appointed in doing so, from loss of voice and strength but being in the hands of many kind and hospitable friends, I hope soon to be about again. From cause of which you doubtless are aware, I have not, for the past three mouths, been able to be heard (through the mist of new organization) for the poor slave; bu

hope now, during the remainder of my stay, to act unhampered. nhampered.

Mr. Collins and myself separated in Darlington som six weeks since. I believe he is about proceeding to Ireland soon, if not already gone. Nobly do ou Ireinna soon, it not arready gone. Totaly do out Irish friends contest for truth and justice. I expect to go over in a few weeks to Ireland, and, before go-ing, I hope to see-a recent Liberator, or Standard Either would be a treat. If either has been sent me

for the last two months, I have failed in its receipt.

What can the Rev. N. Colver mean by sending such letters across to this country? Does be mean the in sentiment or opinion? And would be charge in fidelity upon every one who attended the convention recently held in Boston? Surely, such letters would lead me directly to question the genuineness of his christianity, as well as the saneness of his mind, to of the Garrison party! From this it would appear, the what was great, and good, and notice, and enrished and philanthropic, and anti-slavery—in 1835, has become small, and evil, and mean, and infidel, and slavish, and pro-slavery—in 1841! Indeed, may we not exclaim. 'How have the mighty fallen!' Sarely such inconsistency will never proselyte me to new ganization at home, much less abroad. If the hou

even with remarkable dexterity.

In view of the conflict which appears to be waxin strange to say, it has done great temporary damage to that the colored people will be true to themselves; the cause of 'old organization'; and appears to afford and the Standard, around which they should rally as at the cause of 'old organization'; and appears to afford and the Standard, around which they should rally as a 'bon bouche' for the deprayed appetites of a large, number of the deluded, but professed friends of the with a sunbeam upon yonder sky, if they are Jooking slave. I scarcely know whether t should have allewhen decision will indeed be necessary, a

I had hoped to reach home in time to be present during the anniversaries in May. In this, I shall be disappointed, from causes beyond my control.

Wishing to be kindly remembered to your family, and to the friends who may enquire after me, and with visites for your continued health, welfare, and success, believe me to remain, truly,

Your affectionate friend, in bonds for fruth and the oppressed,

C. LENOX REMOND.

Osission. By an oversight on the part of the printer, during our absence, the call of the New-England A. S. Convention was excluded from our last two numbers. Will our anti-slavery friends, in various quarters, repair this mistake by taking special pains to circulate the information, that the Convention will assemble in Boston on Tuesday next, 25th instant? Editors of newspapers, friendly to the cause, are requested to insert the call of the Convention.

The steamship Britannia left her berth Sunday afternoon at half-past three o'clock, but immediately afterwards, in consequence of coming a little too near the whart, she grounded on a mud bank, and did not float off till 20 minutes before 5. She then went off in gallant style, with fair weather and a light southerly breeze. She carried 86 passengers, two of whom will stop at Halifax, and 30 more be taken on board for Liverpool. At half-past 5 she was outside Boston Light, having gone at the rate of 12 miles per hour against the tide. She carries out 5800 letters, and seven bags full of newspapers.

The steam-ship President has not been seen or spo-

The steam-ship President has not been seen or spo-ken since her second day out, when she encountered had weather. Whether she wrecked in a storm, or encountered an icoberg, or took fire, will probably never be known. She had 30 passengers only, inclu-ding three children. The persons attached to her must have been 25 or 30 more.

TO THE FRIENDS OF MORAL REFORM.

TO THE FRIENDS OF MORAL REFORM.

The second annual meeting of the New-England Golden Rule Association will be held in the Machboto' Chapel, our Thursday, the 26th of May, at 19 octock, A.M. It will continue through the day. The evening session will be public, and addresses from gentlemen may be expected.

The Fair for the benefit of the New-England Golden Rule Association, with special reference to the Orphan School, will be opened in the Marlboro' Chapel, Hall No. 4, on Tuesday the 25th of May, at 9 o'clock, A.M., and, will continue two or three days.

Those of our friends who are preparing articles of any kind for the Fair, will bear in mind that it is necessary they should be forwarded as early as practicable, in order that we may be able to make assonable arrangements for the occasion.

Donations for the sale and refreshment table are respectfully solicited. They may be left in care of either of the Committee at the Chapel.

The anniversary meeting of the Association will be held in three successive sessions, commencing on Thursday, the 27th, at 9 o'clock, A.M., in Hall No. 2, of the Marboro' Chapel.

M. A. W. JOHNSON, A. B. ORDENENY.

Committee.

ESSEX COUNTY A. B. COUNTY.

ESSEX COUNTY A. S. SOCIETY.

ESSEX CÓUNTY A. S. SOCIETY.

The annual meeting of the Essex County Anti-Slavery Society will be hold at the Christian Chapel in Lynn, on Tnesday and Wednesday, the 22d and 23d of June. The meeting will commence at 9 o'clook, on the morning of Tuesday.

It is carnestly desired that a full delegation may be present from all parts of the county—and friends of the cause from the neighboring counties are invited to encourage us by their presence on this occasion.

If Ample accommodations, without expense, will be provided for all who attend.

Per order of the Board of Managers,

JAMES D. BLACK, Rec. Sec.

Danvers, May 17, 1841.

AMERICAN BAPTIST ANTI-SLAVERY CON-

An adjourned meeting of this body will be held in the Tremont Chapel, (Rev. Mr. Colver's,) on Wed-needey, the 26th inst, at 10 o'clock, A. M. Minis-ters and members of Baptist churches, in good stand-ing, advocates of immediate emancipation, and the friends of God and man generally, are cordially invi-ted to attend.

C. W. DENISON, Sec. pro tem. Boston, May 21st.

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

Donations m Union street.

ABBY A. DENNETT, Rec. Sec.

In this city on the 11th inst. Mr. John Williams, aged 60 years; having carned that reputation for industry and integrity which endeared him to a large circle of friends: he has left an affectionate partner to lament his loss.

In Scituste, May 15th, Mr. Thomas T. Bailoy, of the firm of Joh Bailey & Co. aged 42 years.

THE VESTRY SINGING BOOK.

JUST PUBLISHED BY SAXTON & PIERCE, BOSTON.

BAXTON & PIERCE, Boston.

BEING a selection of the most popular and approved a Tones and Hymns now extant. Designed for social and religious meetings, family devotion, Singing Schools, &c. Compiled by Ass Fix and E. B. Dearborn. This book contains about 340 hymns and upwards of one hundred tures, each tune having three or more hymns adapted to it. The tunes have been selected from the finest Church Melodies, most of which are familiar to every individual who has any acquaintants; with music, and are admirably adapted for the purposes of family and social worship.

May 21.

CLERGYMEN AND OTHERS Visiting this city during the Anniversaries, are re-spectfully invited to call and examine

THE PICTORIAL ILLUSTRATIONS OF THE

BUBBLA Views in the Holy Land.

Sixth Edition, (2000 to an Edition) now out.

Sixth Edition, (2000 to an Edition) now out.
Seventh Edition in Press.

Price only Two Dollars. Upwards of 11,000 Copies already Sold! 200 Pictorial Illustrations of the Bible and Views in the Holy Land.

A Valuable Book. Messrs. Saxton & Peirce have for sale a volume containing four hundred pages, 8vo., and two hundred Pictorial Illustrations of the Scriptures—consisting of views in the Holy Land, together with many of the most remarkable objects inactioned in the Old and New Testaments, representing sacred historical events, copied from celebrated pictures, principally by the old masters; the landscape seenes, made from original seketches taken on the spot, with full and interesting lector-press descriptions, devoted to an explanation of the objects mentioned in the sacred test. The present work differs from all others ever published is this country. The immensor treasures of ast which the great pantors have bequesthed to son sacred subjects are here opened to act, as far as they are capable of being diffused through the medium of wood engarrings. Among the numerous ambellishments will be found the celebrated Cartoons of Raffaelle, and the series of the Proplicts, so magnificently portrayed by Michaul Angelo in the Sistias Chaple. The views in Edom (Petra,) Expyt, foc. and all the fandscape scenes, are represented with that fidelity which we are now able to realize through the labors of recent travellers. The other objects, whether of matural history of costume, or of antiquities, we also delineated with scual accuracy. Sany of the Minarations require little or no comment: they speek for themselves. The work cannot fail of proving acceptable to all demandations of Christians. The plan of the work is seither doctrinal nor devotional. The design of it is simply to explain and illustrate the menting of the Bible sizelf, leaving 10 other occasions the application of the

anal for at the meaning of the application of the application of the average to other occasions the application of the reasons as it regards both the understanding and the reasons are application for the application of the May 14. if .

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From the Christian Examiner. LIBERTY, THE RIGHT OF EVERY MAN. He giveth to all life, and breath, and bath made ne blood all nations of men. - The Word of God.

330 Pair beamed the morning, bright the day When God, to crown creation's plan, Pashioned, and breathed on senseless clay, Pashioned, and breathed on senseless can And called the glorious creature Man. He took his signet from the sky, And stamped his birthright on his brow, That seal was! Freedom—Liberty!' And there he bears the impress now— Dear as the life-blood to his frame, Welcome and vital as his breath;
"Tis his unchangeably the same,
His Father's gift, and his till death; And his it ever must remain, Till all mankind be dust again.

From North to South, from East to West, m Afric's sands to Greenland's snows, In every form, in every breast, The deathless flame of Freedom glows And mough his tyrant brother dare
The attempt to quench its heavenly light,
The immortal principle is there
As at the first—as pure, as bright:
And whilst he humbly homage pays
Before that God who gave him birth,
He turns a ground appropriated And though his tyrant brother dare Before that God who gave him our.
He turns a proud, unconquered gaze
Upon his fellow-worm of earth,
And tells him, as he scans him o'er,
'I am a man!—what art thou more? 4 3.

I am a man !—within me flow The life-streams of a heart as warm
With love and friendship's sacred glow,
As all who bear the human form have a soul !- is that, too, thine, Deathless, immortal as thine own, Deatness, immediate as Sprung from an origin Divine.

Though chains may bind my body down,

And when the last dread trump shall bring Our separate dust from out the grave, And all this world's distinctions fling To dark oblivion's boundless wave, I'll tell thee, 'mid the thunder's roar I am a man !-what art thou more ?

> From the Genius of Liberty. LAST WORDS OF EMMET.

'Let no man write my epitaph—for, as no man who knows my motives dare note vindicate them, so let not prejudice or ignorance asperse them. Let me repose in obscurity and peace, until other times and other men can Jo justice to my character; when my courty takes her place among the nations of the carth, then—and not till then—let my epitaph be written.'

He stood before the assembled crowd, And not a glance had qualled;
And not a glance had qualled;
Nor his lofty heart in high resolves
Had for an instant failed;
The haughty souls of bitterest fees
Within their bosoms shock,
As he bent his clear eye proudly round, With such a fearful look. And these were the high words he spoke

Are not these lips as free To bear their witness to the cause Of glorious liberty-Of giorious interty—
As free to speak the sacred words
Which only tyrants fear,
As those which coldly break the rights
Of injured freedom here?

And they will speak—the fires that glow Within this breast of mine, Were kindled at the holy blaze Of freedom's hallowed shrine And till the heart itself be dead, Its beatings throb no more, Its pulses, still to freedom true, Will tremble as before.

Ye have the power, if not the right, To crush this feeble frame, But the high spirit's fiery zeal It is not yours to tame:
And while ye dare to brand with crime
That never stained my brow,
I, too, may dare to brave the power
To which I will not bow.

Yes, do your worst-ye may spread your pall To darken round my name, But the fearless spirit ye cannot bend— That still remains the same— And for that name I would not stoop To ask one memory, Till every rock and blade of grass Upon this soil is free.

Let not my martyr's fate be read While Erin wears her chains : I would not ask one friendly hand To wipe away the stains : And o'er the pillow of my rest
One tear must not be shed,
Till the holy cross of freedom may
Be placed above the dead.

PILGRIM'S WAY-SONG.

BY MISS HANNAR P. COULD. I'm bound to the house of my Father; O draw not my feet from the way, O draw not my teel from ting way.

Nor stop me these wild-flowers to gather;

They droop at my touch and decay!

I think of the flowers that are blooming
In beauty unfading above,

The wings of kind angels perfuming,

Who fly down on errands of love.

Of earth's shallow waters the drinking Of earth's shallow waters the drinking
Is powerless my thirst to allay;
Their taste is of tears, while we're sinking
Beside them where quicksands betray.
I long for the fount ever living,
That flows by my Father's own door,
With waters so sweet and life-giving,
To drink and to thirst never more.

The gold of this bright happy dwelling, Makes all lower gold to look dim; Its treasures all treasures excelling, Shine forth and allure me to Him. The gems of this world I am treading In dust, where as pubbles they lie; To win the rich pearl that is shedding Its lustre so pure from on high.

For pains a torn spirit is feeling,
No balsam from earth it receives;
I go to the tree that is healing,
To drop in my wounds from its leaves.
A child that is weary with roaming,
Returning in gladness to see
Its home, and its parents, I'm coming—
My Father, I hasten to thee!

TEMPER.
TEMPER.
Are raptore to the bosom's strife;
The tempest, in its blackest form,
Is beauty, to the bosom's storm.

MEMORY.

MISCELLANY

From the Christian Investigator.

Nature and distinguished features of a true Christ.
Reformation of Morats.

SORNIETT—SERIOUSKESS—VIGILANCE.

'Watch and pray, said the Saviour,' that ye ter not into temptation.' Be sober, be virill said an inspired apoule, 'because your adversa the Devil, goeth about as a roaring lion, seski whom he may devour.'

If it he true that a serious of a saviour and a seski whom he was devour.'

whom he may devour.

If it be true that a work of public reformaticalls for deep humiliation and pentitence on the prof those who would be useful in its promotion, must be evident that they are called upon to renounlevity of manners, conversation and deportment, altogether incongruous with the character the would maintain, totally unbefitting the times which they are cast, and utterly incompatible with the successful prosecution of the work they have undertaken to accomplish.

Say what you will of the desiration in the second to the second to the second to the second the second to th

undertaken to accomplish.

Say what you will of the christian virtue of cheerfulness. Cheerfulness is not levity. Be it so, that a stiff austerity was the fault of our ancestors. It does by no means follow that their sons, who criticise them, are the less exposed to the opposite error. It may be difficult to define the boundaries with precision, but there is such a thing as a just medium

cise them, are the less exposed to the opposite error. It may be difficult to define the boundaries with precision, but there is such s' thing as a just medium between storaness and gloom, on the one hand, and lightness and flippaney on the other. The Saviour—was he morose and unapproachable? But when did he seek to chase the carea, or enliven the solitude, or rouse the lethargy, or rally the despondency of his family or disciples, with facetious stories, with ludicrous associations, with low, pitful jests? The very mention of such a supposition strikes the mind at once with a sensation bordering upon horror. But why should not the man of Nazareth have done this, if it were proper to be done? His example, without doubt, was intended for the imitation of his followers, and especially of those who would exert an extensive influence on the world, as reformers. If the first Christians did not need the cordial of worldly levity to cheer them, under their afflictions, neither should their successors. If the Saviour and the Holy Comforter provided better consolations for the children of God, then they are equally ready to do the same now. Foolsh talking and jesting are not convenient. Alas! for the christian reformers that cannot keep themselves and each other in a state of cheerfulness, good humor, and elasticity of spirits, without a resort to such expedients! Are 'the consolations of God' thus 'small' and cheap, in their estimation, insomuch that 'the crackling of thorm under a pot'—'the fool's mirth' is accounted of more value to them?

If there were ever a time when foolish jests were

estimation, insomuch that 'the crackling of thorms under a pot'—the feol's mirth' is accounted of more value to them?

If there were ever a time when foolish jests were convenient, the time of a grave and important public reformation, surely, cannot be that time. If there be a time to laugh, there is also a time to weep.—
The time for mirth cannot be the 'day when the Lord God of Hosts calls to weeping, and to mourning, and baldness, and to girding with sackloth? [Isaish, xzii. 12]. And when can this be said to be the case, if it be not in the day when nations, communities, churches and ministers are called upon to humble themselves before God, on account of great national sims? Hypocrites may indeed counterfeit such a humiliation—they may 'bow down their bead like a bulrush, and spread sackcloth and ashes under them, and call it a fast, while they nevertheless reluse to 'break the yoke' of oppression. But this furnishes no good reason why Jerenitah should cease to weep, and Ezra refuse to confess, and why Isaish should suspend his terrible denunciations of divine judgment, to crack merry jokes! The Scribes and Phariseas could indeed deceivemen with their 'sad countenances and disfigured faces,' while they 'devoured widows' houses,' but there was none the less occasion that the Prince of reformers should weep over their city, nor did it furnish any just excuse for Peter, and James, and John, to make sport, and lampoon each other for diversion, in order to prove that they were not hypocritical Pharisees!

We repeat it, there is no room for levity, while the judgments of Heaven are heaving over our

make sport, and Iampoon each other for diversion, in order to prove that they were not hypocritical Pharisees!

We repeat it, thero is no room for levity, while the judgments of Heaven are hanging over our guilty nation, for its sins. If a sceptical statesman could 'tremble for his country' half a century ago, in anticipation of those judgments, is it not most lamentable that christian reformers and ministers should now think to rouse the nation to repentance, by intermingling and spicing their solemn exhortations with facetious jibes? Was it thus (does any one believe), that the Ninevites were led to humble themselves, and abandon their sins? Is it marvelous that men do not tremble and repent, under the denunciations of orators who show that they themselves are so little affected with the solemn considerations and the fearful apprehensions which they urge on the attention of others, that in almost the same breath in which they declare their settled convictions that the nation must speedily repent or be destroyed, and that the churches must be thoroughly purified or subverted, they suddenly slide into the facetious and the ludicrous, as though intent on testing the extent of their powers over their hearers, and as if disposed to exhibit the skill, and tact, and success with which they can dispel the solemnity they had spread over the faces of their auditors, and how readily they can convulse them with laughter, while the tears are still coursing down their checks?

We know there are objections and cavils against a practical reforts for reformation, and against a practical re-

how readily they can convulse them with laughter, while the tears are still coursing down their checks?

We know there are objections and cavils against offorts for reformation, and against a practical regard for human rights, which it is difficult to meet without showing them to be, what they really are, ridiculous and absurd. On such exhibitions, the hearers may sometimes smile, without the fault of the speaker. But the tendency to merriment, over exhibitions of popular folly and wisckedness, should always be vigilantly watched, and scrupulously repressed. Fools make a mock at sin, but wise men expensed. Fools make a mock at sin, but wise men expensed. Fools make a mock at sin, but wise men expensed. Fools make a mock at sin, but wise men expensed. Fools make a mock at sin, but wise men expensed. Fools make a mock at sin, but wise men expensed. Fools make a mock at sin, but wise men expensed. Fools make a mock at sin, but wise men expensed. The thought of foolish objectors is always sin, and as such it should be compassionately deplored and carnestly reproved. The philosopher who laughed at human follies was less a lover of his race than he who contemplated them with tears. It was on account of human folly that the Saviour was a man of sorrows and acquainted with grief. If the prophets used irony, it was of the solution, severe, denunciatory, reproving kind, which sinners are little accustomed to be delighted with or to smile over. If a lighter kind of satire and ridicule are to be need at all, they should be used as dangerous medicines are, cautiously, judiciously, and sparingly. Comedians have always satirized human folly, and fools throng the theatres from age to age, where their own follies are ridiculed. They have a many satirized human folly, and fools throng the theatres from age to age, where their own follies are ridiculed. They have a laugh—they pay for being ridiculed—but they are not reformed.

The satirist,

"The satirist, Struting and vaporing in an empty school, Spends all his force and makes no proselyte.

So did not Paul. Direct me to a quip Or merry turn in all he ever wrote, And I consent you take it for your text, Your only one, ill sides and bruches fail.

And I consent you take it for your text,
Your only one, till sides and bornches fail.

We are aware that speakers who make their hearers alternately laugh and weep at their pleasure are
often highly extolled. But we are aware, too, of
some other things. I. That men may extol popular orators without being reformed. 2. That while
many extol, others are disgusted. Among these,
we may commonly reckon the most serious and reflective. 3. The present condition of our reformatory ranks admonishes us, that little is gained by
gathering chaff, instead of wheat, into our garners.

4. Those who can be laughed into our ranks can
be as easily laughed out again. 5. We have seen
a convention jested into good humor, that they
might subscribe liberally. But did they pay what
they subscribed? We have known strong pledges
of self-denying fidelity, under similar influences,
but how were those pledges redeemed?

On the whole, it may fairly be affirmed that the
atmosphere of levity and jesting is unfavorable to
the formation of stable, consistent and asound character. And just so far as a public taste is created
which demands speakers who will make the people
laugh, a taste is created which spurus sober investigation and instruction. If such a taste is to prevail,
the speaker must become a harlequin, a mountebank,
a public jester, in order to secure an audience. In
vain may we look for the materials of an army of
moral reformers among triflers like these. Like the
Athenians, they may readily open their ears to every
new thing. But like the Athenians, they will as
readily turn away in derision, as soon as they discover that the apeaker, (a Paul though he may be,
has nothing to entertain them with but sober truth
and good some.

Supolity and dulness may indeed put on the aira
of wisdom, and stalk with mook solemnity in high
aleases that the farmers have an earse overy

From the Mercantile Journal. Ultraism

A great deal has been said upon the subject of ultraism, lately. It has become fashionable to demounce it as an ill-favored and dangerous monsterto aim paragraphs at it from the newspaper pressure to condemn it in private conversation—and endeavor to annihilate it by pamphlets and duodecimos. Indeed, it may not be too much to say that there are not a dozen men in the community, who would not be as willing to be stigmatised as pick-pockets, as to be generally distinguished by the name of ultraists.

be as willing to be stigmatised as pick-pockets, as to be generally distinguished by the name of nitraists.

This may be all very well. Those who do not like ultraists, and who conscientiously believe that this class of men are disorganizers—and enthusiasts, whose labors will tend to evil rather than good, do well to oppose them. Yes, let them prosecute their work, even with an ultra zeal. But we do not entertain such a horror of ultraisn as many of our fellow-citizens—and, although we, perhaps, with justice, can lay no claim to the character of an ultrasts, ourself, we are disposed to regard with charity, and even approbation, many who can.

What is an ultraist? Let us settle that point, before we go further. The literal meaning of an ultraist, is, one teho goes beyond afters. But it is applied, in these times, and freely applied, too, as a term of reproach, to those persons, who are cagorly desirous to press forward any cause much more rapidly than public opinion. He pursues with wonderful energy and perseverance some object, which he believes will vastly benefit a portion of mankind, or inaply the whole human race. And he may be prompted to this by the action of his reasoning powers, by the impulses of a high moral and religious principle, by an elevated sense of right, or a strong feeling of benevolence.

An ultraist never looks back—he never looks around.

impulses of a high moral and religious principle, by an elevated sense of right, or a strong feeling of henevolence.

An ultraist never looks back-he never looks around, but always straight forward. He aims to establish some favorite principle, or accomplish some darling object, and all his mental energies are concentrated for the accomplishment of that specific purpose. He disregards obstacles, and is, perhaps, too apt to despise the weak, the timid, and wavering. Opposition only induces him to press forward with increased energy. Indeed, he will hardly be checked by the most formidable barriers which caution, or expediency may interpose. His real characser is seldom truly interpose. His real characser is seldom truly interpreted by the great mass of mankind. By some, he is for a time regarded as a fanatic, by some as a harmless visionary or enthusiast, and by others as a dangerous member of society, whose proper place is a lunatic asplum. An ultraist is seldom understond, until success crowns his efforts—and then the man who was treated with ridicule and contempt, suddenly stands forth as a benefactor of mankind—and monuments are erected to his memory. A man can hardly be an ultraist unless he possesses moral courage enough to disregard the scoffs and sneers and censures of the world. Were it otherwise, ultraists would be far more numerous than they are at present.

Colubrus was an ultraist. He had pondered much on subjects connected with geography and science. He felt that the Indies could be approached by sailing in a Western direction. This formed the subject of his conversation by day and of his dreams by night. He was derided by the masy-headed monster as a visionary projector, as an ultraist, as a madman.

Our Piloam Ancesters were all ultraists. They had views and opinions of their own, such as they believed were beneficial to society, and they would not forego them. They were ridiculed and persecuted. This they bore with fortitude for a time, but finally abandoned their country, and fied to a savage w

ABAKLIN was an ultraist. Even learned mea amused themselves at his expense, and laughed a the idea of extracting lightning from the clouds, and regarded his experiment with a kite, as mere child's play.

PATRICK HENRY was an ultraist of the first water His heart beat for freedom, and while others were fearful of offending the powers which governed this country, and talked about 'going too fast and too far, he boldly avowed his determination to be free or to the.

ROBERT FULTON was an ultraist. He felt a conviction that the application of steam to proper vessels would be of immense benefit to mankind.—To this whim, he sacrificed his property, and even his reputation for wisdom and prudence; for at one time all persons regarded him as a visionary, as an ultraist, who saw things and results which others could not see; and his friends in vain urged him to quit these visionary pursuits, and turn his attention to other and more common-place subjects.

JOHN HOWARD was an ultraist. He had his hobby, and he road it hard. He passed his whole life in endeavoring to persuade his fellow-men to be humane—to desist from punishing their fellow-beings for misfortune, or to condemn them to dungeons and chains, through a fiend-like spirit of revengs. And his sanity was called in question, and he was laughed at for his pains.

WILBERFORCE was a distinguished ultraist. He perceived at an early age the injustice and iniquities. ROBERT FULTON was an ultraist. He felt a

WILBERFORCE was a distinguished ultraist. He perceived at an early age the injustice and injustices of the slave trade, and bent all his energies, for many years, to annihilating the infamous traffic, and ameliorating the condition of the African race. But he was ridiculed and despised by the many—denounced as a fanatic and an ultraist—burnt in effigy, and insulted as he walked the streets, and threatened with assessination! In what estimation is he character held now!

The above men were all ultraists—and we could alse before our readers a long list of names of ul-

and institice as he wanted the stress and institice as he was the character held now!

The above men were all ultraists—and we could place before our readers a long list of names of ultraists, who are now eagerly pursuing, what they conceive to be most important objects—and whose conduct should entitle them at least, to our respect—for their motives are undoubtedly pure—but it is unnecessary. Let us not despise these men because we cannot think precisely as they do, on subjects to which, perhaps, we have never directed particular attention. Let us listen to them—let us at least hear their reasons before we treat them with ridicule or contempt. If a man, who bears the character of a good citizen, declares that by unmitigated labor and study for twenty or thirty years, he has discovered that by the application of acknowledged selentific principles, he can ride through the air on a broomstick, as it has been said the witches have been in the habit of doing from time immenorial—and that the discovery is of great importance to society. He ought to be listened to—and the test of reason, stripped of enthusiasm, should be applied to his project. How much more then, should a man be entitled to respect, who tells us that after long investigation he has discovered an error in our conduct which needs reforming, and that he can convince us of the fact—or who has labored for years in establishing some great principle to improve the condition, moral, mental, or physical, of mankind!

the condition, moral, mental, or physical, of mankind!

We like ultraists. They should all be treated with respect. They are pieners in literature, science, morality and religion—without ultraists, the moral world would stand still—there would be no improvement—no one would step before his neighbor for the purpose of exploring unknown regions, or clearing a path which would lead to good. Let ultraists then be encouraged, instead of being despised and condemned. Let us examine their labors, listen to their arguments, and if we are convinced that they have struck out a right path, let us follow them, otherwise let us remain where we are. But let us not condemn those men, who are anxious to press forward in a good cause. On the constrair, let us endeaver to surpass each other in efforts to improve and elevate the character of the human race.

Indian Eloquence.

Indian Eloquence.

The following specimen of elegine pathos was delivered by an Indian woman, over the contiguous graves of her husband and infant. The Father of life and light has taken from me the upple of my eye and the core of me heart, and hid them in these two graves. I will moisten the one with my tears, and the other with the milk of my breast, till I meet them again in the country where the sun never acts?

posed of two magnitudes and five freeholders, and executed user, that part of the district, if I am correctly informed, where were the plantations of John C. Calhour and George McDuffle. ———, the intelligent postmaster of ——, in this county, was present at the execution. He told me that there was a very large collection of people, and as near as he could judge, 3000 blacks; that before the fire was kindled a sermon was preached by, I think, the Rev. Mr. Capers, that he saw the poor young man, who was about to suffer, distinctly; that he appeared composed, so much so, that he thought he did not believe that they really intended to burn him. When the dreadful sentence was about to be executed, they piled pitch-pine faggots around him and applied the fire. His screams were loud and piercing. No languade could describe his agony, or he plain dealing of the abolitionists has put a stop to this mode of water was when I was in Charleston, in the most public part of the city. When the abolitionists were handling them, as they thought rather roughly, they removed it to a more private place. These are among the signs of the times. Where there is shame, there is hope of something better.

In the late fall, a planter, the owner of some 50 or 60 slaves from Edgeffeld district, which joins Abbeville on the east, spent a night at the house where I am now writing. Speaking of the abolitionists, he said they made horrible pictures and exhibited them publicly, of slaves chained together, and of others flogging them in the most cruel manner. I asked him if their pictures exceeded the reality. He said yes. I told him I thought not, that I had met slaves every where, chained; that while the trade continued, it was an every day occurrence in the south; that in Laurens district, one was whipped to death by a Baptist clergyman, and more recently one burned to death in Abbeville, two districts immediately adjoining the one in which he lived. He admitted the facts and that there was much cruelty on the plantations. Frequent instances of

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 do 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, 'not but little had been done by any of the society.'—It is too true that these good men have become much discouraged by the mobs of the North and the oppreseive laws of the South—I think, too much so. I believe these societies might be openly held without any danger of presecution, & that by corresponding with the North, they would soon learn that there was much cause for rejoicing. Mr. — thinks that the anti-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 my Northern triends be willing to undertake the labor, I think I can do something to induce a very extensive correspondence with this part of the South.

I hope to see — (a member of Congress of 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 North.

Seat of the Soul.

Philosophers and theologians were formerly much interested in attempts to discover the seat of the soul. When we leave speculation, and observe the practices of men in common life, we are so longer puzzled in determining this point. In the visible world we find as many seats for the soul as for the body. This man talks loudly in praise of public virtue and patriotism. He talks from \$5000 a year; and it is easy to discover that the seat of his soul is in the stock in which these funds are invested. Another pleads like an apostle for the protection of religion and property. His soul is seated in the grant, for the establishment of a professorship, of which he is the humble occupant. A third is quite vociferous in favor of war whenever the least collision happens between one nation and another. He carries his soul in his commission, which makes him appear to be the very pink of gallantry and patriotism. Think of these facts, and dispute no more about the seat of the soul.—Salem Obs.

The Blind Controversialists.

In our enquiries after truth and defence of it, i il becomes us to manifest a bigoted, petulent dis-osition. We may, with all our zeal, be mista-

position. We may, with all our zeal, be mistaken!

A certain philanthropist, observing some poor blind men, very humanely furnished each of them with a staff to help them on their way; but they, instead of thanking him, availing themselves of the aid thus afforded them, and assisting each other to the use of thanking him, availing themselves of the aid thus afforded them, and assisting each other to the use of it, qurckly fell into disputes respecting its length, breadth, and thickness, till, being numble to adopt the same conclusion, and equally unwilling to agree to differ on the subject, forgetting the end for which the staff was bestowed, and the purpose to which it should be applied, in the heat of their contention they actually employed it as a cudgel, with which they beat one another most uninercifully. Thus angry controversialists too often use the Bible; that angry controversialists too often use the Bible; that which was given them for their support, they convert into an instrument of discord and disputation.

—Ancedotical Olio.

Profession vs. Trade.

Two advertisements were recently published in a newspaper, one for a clerk in a store, the other for an apprintice to learn the blacksmilt's trade. The number of applicants in one day for the former place, was filty! for the latter not one! What a said illustration is this of the misschievous effect that has been produced upon the young men of the day, by the inflated, ruinous course which the business of the country has taken during late years. The mechanical pursuits of life have got to be regarded pretty much through the whole country, and especially in the Northern Atlantic States, in nearly the same light as labor is looked upon in the Southern slave States; and with a majority of our young men, want, if not beggary, artifice, if not knavery, are regarded as preferable to the comparative competence which can at all times be procured by honest industry, employed in those laborious occupations which give to the country its wealth, and to society its most useful and brightest ornaments.—When a different state of feeling prevails on this subject, them—and not till then—will we see less of idleness, with its attendants, dissoluteness, poverty and dishonesty, poisoning the minds of the thousands of youth, into whose keeping, ere long, the interests and support of society and the country will fall.

Hen. J. Q. Adams.

Hon. J. Q. Adams.

Hon. J. Q. Adams.

One of the late representatives from Georgia, during the last session of Congress, in one of his driving the last session of Congress, in one of his driving the consecutive to the course of his assault upon the Northern 'fanclies', etc. etc. thus alludes to our own hon ored representative.—Quincy Patriot.

'When gentlemen have wished to turn the force and effect of what the venerable member has said they instinuate that he is deranged. If he is deranged, I feel curious to see a same man. If he is deranged, it is the derangement of a materly intellect, tutored by long experience, fortified by vas knowledge, unimpaired by age, and stimulated by physical qualities, poculiar to that gentleman. It is the derangement of a mind, which, evidently, has giant strength, and the quickness of lightning. It tells you this subject shall and saus be discussed it this Itali. The evidences that he is right, are dail multiplying.

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May 14.

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