THE LIBERATOR: BLISHED EVERY FRIDAY, THE ANTE-SLAVERY OFFICE, No. 25 CORNHILL

Oliver Johnson, General Agent: To whom all remittances are to be made, and to the made, and to the pecuniary concerns

gless addressed, relating to the pecuniary concerns
the spec. \$2.50 per annum, payable in adir passed. \$2.50 per annum, payable in adir passed. \$2.50 per annum, payable in adir passed to the expiration of six months.

I later and communications must be rost pair
and communications must be rost pair
and passed to the six in a square will
Apratriagative in six in gless than a square will
Apratriagative for 50 test one square for \$1.00.

Four Mr. Isaac Knapp, the late publisher,
Four for two years from the first of Januair and the peculiary concerns of the Linkmaron
and the direction and supervision of a coming one in good the following gentlemen: Fixapage comes in \$2.50 per particular Baskett.

Sangar Quiscr., William Baskett.

(L. 150Y) GARRISON, Editor.

VOL. XI .-- NO. 23.

SCOTLAND.

From the Glasgow Argus. Anti-Slavery Meeting.

Anti-slavery Meeting,
as Frakay evening, a meeting of the members in the Glasgow Enancipation Society, as held in the Rev. Mr. Nisbett's Church, Albionaset, its receive information in reference to the execution receive minorastion in reference to the execution of the American abolitionists, and its accurate the conduct of the Glasgow Comfuse to consider the conduct of the Glasgow Comfuse to the American refer Mr. Collins. The large church in which executing was held was knowded with a very a satisfy was held was knowded with a very assistance, of which the Charlists formed a repreportion. James M'Nair, Esq. having been us to the chair.

CY GOOD

MBRELL

& PRINTS.

nt Anti-Shaver introduced the continuous acceptance and the case seription, raise popular some endout the books, into the hands of the case seription, raise out the books, into the hands for not abolitioning them ever district has hat who help as all to the use of four above or four above or four above or villar, This has been can be induced can be induced. nt Anti-Slav can be inducted, and THE

price from fi

CTIONARY. taining an se mes mentione lucidate all the eography, Hu

a Lady. For by SAXTO April 30.

by SAXTON April 30. BOOK.

lar and approvent. Designed mily devotion, tan Fitz and E-out 340 hymns the tune having Fhe tunes have Melodies, met al who has anjairably adapted orship.

OGICAL & PEIRCE. ATOR.

Sandwick; Bernstelle is; George O. Andover; George O. Jement, Tauar Saml, I. Rice,

York City:
Fuller, Sizehomas McChe
udeon.
Exterprist
Kent, dudnes;
C. A. Boyle,
Kildedephie.
Charles Oleutre;
Charles Oleut



OUR COUNTRY IS THE WORLD --- OUR

COUNTRYMEN ARE ALL MANKIND

JUNE 4, 1841.

The Rev. Mr. Brewster was about to address the Dr. King stated that he was under the necessity side or the other. There were reasons why they should feel somewhat desirous to adopt this caution. In last year's report, there was a reference to the discussion that took place in London, and which was still agitated in America, whether or not women should participate in public meetings, by voting and by speaking at these meetings. In a paragraph in that report, and he was not blaming the Secretaries for it, the statement had got admission there, and no doubt the Committee were at fault in reference to it—in that report there was a paragraph which rendered it necessary to give some explanation, so as to avoid misconception. Dr. King here read a passage from the report, to the effect, that the capacity of giving utterance to one's love for the slave, was the sole test of qualification for public speaking; and that no distinction of sex should be recognized in the exercise of this principle, which was supported by the simile of a house on fire, the proprietors of which would little care whether the flames were extinguished by men or women. Now, this passage completely bound them over to a was supported by the simile of a house on fire, the flames were extinguished by men or women. Now, this passage completely bound them over to a pledge on this subject—viz., that if a lady had the faculty of otterance, the faculty of expressing her love so as to affect the mind of another, that should be the test of her appearing on the platform; and it was urged, in support of that statement, that, if our house were on fire, ald the fire extinguished, we would not ask whether the agents in extinguishing that fire were men or women. Now, there might be extraordiary cases in which women might be extraordiary cases in which women might lift up their voices in public; but the simile was not a happy one; for we have never thought of regularly employing women to extinguish fires, any more than we have employed them to lift up their voices on the platform. (Cheers and disapprobation.) He had said nothing disrespectful either towards individuals or classes; and if any present thought it was right that women should speak, he did not blame them for their opinion. If any held it right that they should adopt and follow that course, he was not condemning that conventions, he would think of it and should of the vertical the would think of it and should of the vertical the would think of it and should of the vertical the would think of it and should of the vertical the would think of it and should of the vertical the would think of it and should of the vertical the would think of it and should of the vertical the would think of it and should be a very described the would think of it and should with the vertical the would think of it and should be and follow that course, the was not condemning that conion. If any held it right that they should adopt and follow that course, he was not condemning that conviction; he would think of it and speak of it with respect. But what the Committee desired was, that while no man should be bound over to desapprove of it, no man should be bound over to desapprove of it, no man should be bound over to declare an approval in its behalf. (Loud and continued cheering.) They had, therefore, simply announced this, and whether that announcement be offensive or not, he appealed to their sense of honor—to which he had never appealed in vain in addressing a Glazow assembly—whether they had done right or wrong in disclaiming all judgment out hat question. The appendix to the report, besides, was full of one-sided documents, the great body of which go to show the extreme disaatisfaction created in America by the

orchason of the female delegance from the deliberations of the anti-slavery book. Now, here again, he did not way whether that American meetings had orch right or wynog; but there was an impression created that we had expressed an opinion on that side, and, so strong was the impression, that some members of Committee had received letters, asking at explanation of their conduct; and all the country and the committee had received letters, asking at explanation of their conduct; and all the country and the desires of his conscience. Clearing the did the did the second resolution and he would not shrink from these resolutions, the little of the second resolution and he would not shrink from these resolutions, he it among cliners or scouting both single was a major than the second resolution of the committee, the effect that, se there were not won-the-law of the second resolution of the committee, to the effect that, se there were not won-the-law of the second resolution of the dave, no preference be meanwhile expressed in favor of cliner, but all difference corridors, and as there were wont to be hald in high cottains on as finded to the dave, no preference be meanwhile expressed in favor of cliner, but all difference expressed in favor of cliner, but all difference expressed to the surface and the second resolution of the clark or to which he had already referred, expressly a side on this filtered from the Secretaries of their two acties. Now, how did he heat staff? Mr. Collins as all which the control of the committee, the case are considered to the whole of the committee, the case are considered to the wook of the committee of the control of the committee of the control of to the ladies? He maintained that clergymen were employing all their influence, and all their energies, to smother discussion in this place; and he would ever feel indebted to those noble men who had gathered around him when assailed by persecution—those noble men, whose voices in this place had often resounded to the name of Garrison. Mr. C. then began to point out the inconsistencies of some members of the new organization, and the opposition of the colored people, and contended that the new organization was only a half-way-house to abolition. Because he told the truth of Louis Tappan and his follows, he was called a calumniator; but was there no calumny on the other side? He then referred to the calumnious letters published in reference to himself, which be denounced in the most indignant language, and proceeded to animadvert on the conduct ored, and with whose names Glasgow houses had resounded, with three times three, on coming from the lips of George Thompson, Esq.; and were they, from a showing on one side, all at once, and before these men could have an opportunity of speaking for themselves, to sit in judgment on this question, and condemn them? (Cheers.) It was said they were pro-slavery men—that they had made a somerset, and commenced swindling, and he knew not all the horrible crimes which had been laid to their charge. Now all this might be the case. It might be, that the calumnious letters published in reference to himself, which he denounced in the most indignant language, and proceeded to animadvert on the conduct of the Glasgow Committee. A suspension of judgment on the part of the Committee, he observed, was a virtual condemnation of the American Society, and it was just the very thing the new organization wanted. He had no wish to oppose investigation; on the contrary, he courted it. He asked what all this excitement and dissension had arisen about? People might be apt to think, from the excitement that prevailed, that murder, adultery, sedition, and every thing bad had been committed by the Anti-Slavery Society in America; while, in fact, the whole arose from a woman speaking about 15 minutes at one of their meetings. What right had Dr. King to introduce his sectarian views to the Anti-Slavery Society? What was the use of all this opposition to the action of women? Did Dr. King refuse to eat fish because they were carried on wohorrible crimes, which had been laid to their charge. Now, all this might be the case. It might be, that an anazing transformation had come over these men; but let us at least hear before condenning them.—(Cheers.) Mr. Collins was here to speak for himself and his society. He (Dr. K.) was here for the absent—in behalf of men divided from them by an intervening world—in behalf of men whom he never saw—who were known to him only by their heneficence, the praises of which had filled all nations; and he asked that honorable assembly to hear them before condemning them. (Cheers.) They had selected some of these men as honorary members. use to eat fish because they were carried on wo-nen's backs? He wished the abolitionists of Glas-

men's backs? He wished the abolitionists of Glasgow to think for themselves in this matter, and not to be led away by a few men. He wanted every man to act for himself, and he was for freedom to all. He was a Yankee, asd, was born a lover of freedom. (Cheers.) By his very birth he was in favor of universal suffrage—and his principles were, that universal enancipation should be carried over the whole world, he cared not where—it was sufficient for him that a man was in bonds. The cries for Mr. Brewster now became ss loud, that Mr. Collins gave way to that gentleman.

Mr. Brewster addressed the meeting for some time, before condemning them. (Cheers.) They had selected some of these men as honorary members—that implied a conviction that they were honorable men—but it implied more—a pledge that you would abide by them honorably—and that you would not believe they were such men as would take you by the hand, and then pierce you under the fifth rib. (Cheers and disapprobation.) What he maintained, then, was this, that, before they declared in behalf of the one side, they should hear, and consider well-the proceedings, and the justification that might be offered by the other. Then when, upon evidence, they had found that the one side was right and the other wrong, they would all condemn and all cheer together, hating the wrong and extolling the right. The third resolution was, 'that the Committee, in accordance with the preceding resolutions, abstain from identifying itself with any publication or agent of either of the forenamed societies, till the most ample opportunity has been afforded of investigating their differences.' It was perfectly plain that this was in accordance with the preceding resolution: way to that gentleman.

Mr. Brewster addressed the meeting for some time, and gave it as his opinion that the conduct of the Glasgow EmancipationCommittee toward Mr.Collins was a together unjustifiable. There were charges against Mr.Collins sent over from America, but they sent no one to support them. Captain Staart reiterated these charges in this country, and when Mr. Collins, like an honest man, demanded to be placed face to face with his accuser, he was refused—and by whom? Why, by Dr. King himself. (cheers and disapprobation.). All the declamation of Dr. King had failed to satisfy him that the Committee had acted rightly in this matter; but he believed that many ample opportunity has been afforded of investigating their differences. It was perfectly plain that this was in accordance with the preceding resolution; and what was the amount of it? Was it that they meant to close Mr. Collins's mouth? No such thing. Mr. Collins was quite right in convening the citizens of Glasgow, and they had done right in hearing him. All he said was, that, as a Committee, they must not identify the properties with him on the one side any. disapprobation.). All the declamation of Dr. Angland failed to satisfy him that the Committee had acted rightly in this matter; but he believed that many of them were deceived in the opinion they lad formed, and which they were now urging, to the injury of the great cause in which they were professedly engaged, in the face of this great meeting. It was, indeed, a great meeting; it was in truth the Anti-Slavery Committee, they had those whom that Committee represented; and they had those whom that Committee; whose large hearts circulated the blood through that Committee, the master springs that animation—when he saw these men behind him, he did not despair that they would soon have another Committee more efficient than that Committee which had deserted their honorable post. (great cheering and disapprobation.) He then proceeded to observe that he did not agree in thinking that these men (the Committee) were exactly the men on whom to de-All he said was, that, as a Committee, they must not identify, themselves with him on the one side, any more than they should identify themselves with an agent on the other. If another agent were to come here from another society, he would just say in the same manner, let him hold his meetings and address the citizens; but let them not, as a Committee, decide in his favor before examination. If such men as Birney, and Tappan, and Stanton should come over, in whose advocacy there would be confidence, then they might have a debate, and at such meetings as had before been held in George-street chapel, and they could decide between them. But let them not hear one side alone, and then decide, while their ears were still ringing with the effect of Mr. Collins's stirring statements; and while the other men were across the world, and not permitted to speak for themselves; let not Christians forget the good old law of Roman heathens, to hear men before they, condemn them. (Cheers.) The utmost scorn had been expressed as to the keeping of peace. Now, he would at once join issue with Mr. Collins on that point. He was not for peace opposed to purity—neither was he for that purity that trampled on peace; give me peace and give me purity; so long as you possess the one, and want the other, the world is distracted, and every good principle trampled on; it is only in unity that they are strong, and lovely, and invincible. (Cheers.) It was understood by such men as Kettle, and Wardlaw, and Heugh, and many more, that they are strong, and their honorable minds shrunk from that position; that they might not seem to be identified with such proceedings, they sent in their resignations. Now, these were the mid-way abolitionists. These were the men on whose brow the brand of pro-slavery and csapprostos.

Ital he did not agree in thinking that these men (the Committee) were exactly the men on whom to depend in a time of peril and difficulty; to illustrate his meaning more clearly, Mr. Brewster referred to the overture on the state of the poor, which had been brought forward in the Synod of Glasgow and Ayr, and lost. The Kirk Sessions, he observed, though hundreds were dying of starvation, did not exercise the power which the law gave them of providing a sufficient maintenance; they had neglected their duty, and the dissenting clergy, knowing this and the starvation that existed, had also neglected their duty in not calling meetings to get the system altered. For this reason he could have no confidence in them.

Mr. B., amid loud cries of order, dwelt at considerable length on this illustration, and concluded by suggesting that perhaps it would be as well to adjourn, and hold another meeting for further prosecution of their business.

Mr. Sneal, one of the Secretaries, now stood for-

their honorable minds shrunk from that position; that they might not seem to be identified with such proceedings, they sent in their resignations. Now, these were the men on whose brow the brand of pro-slavery was fixed. Who is this that comes from America to tell us the character of these our fellow-towns men? (Tremendous cheering, and some disapprobation.) When did Dr. Wardlaw, when did Dr. Heugh, when did Mr. Anderson, of John-street, when did Mr. Harvey, become midway abolitionists? These were not the days of sanguinary persecution; that the propose these days should return—suppose a Star Chamber should again be constituted in London, or a Claverhouse again march his troops to put down the rights of conscience; who were the men to whom we would look for the vindication, in such times, of the injured rights of conscience, whether civil or sacred? These were the very men to whom we would look for the vindication, in such times, of the injured rights of conscience, whether civil or sacred? These were the very men to whom we would look for the vindication, in such times, of the injured rights of conscience, whether civil or sacred? These were the very men to whom we would look for glorious very men whom you would look for glorious very men whom you would look for glorious victory, and, if their fellow-citizens descrited them, for a still more honorable marryrdom. Loud cheers, I to this stage of the proceedings, a good deal of To conclude—what was it the Committee were ask-

A GENTS.

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

NEW-HAMPSHINE.—Davis, Smith, Plymouth;—
P. Rogers, Concord;—William Wilbur, Dover;—
Lannard Chase, Milford.

VERNOUT.—John Bement, Woodstock;—Rowland
T. Robinson, North Ferriaburg.

MASSACHUSETTS—Win. E. Kimball Toppfield;—
Mosse Emery, West Nessburg;—C. Whipple, Nessburgport;—lane Stearns, Manyfeld;—Luther Boutel, Groton,—B. F. Newhall, Saugas; W. S. Wilder, Fitchburg;—J. T. Everett, Princeton;—J. Church, Spring-

Reld:—W. & S. B. Ives, Salem; —J. Church, Spring, Reld:—W. & S. B. Ives, Salem; —J. Church, Spring, Dudley; —Daniel G. Holmes, Lowell; —Josiah V. Marshall, Dorchester, and sicinity, Richard C. French, J. B. Sanderson, Pall River; —Wm. Hendorson, Handorson, Handerson, Handers

OLIVER JOHNSON, Printer.

WHOLE NO. 544.

ioise had been occasionally manifested in the meet-ing, and the speakers were frequently interrupted by those unmannerly and vulgar exclamations which has Charlier in the control of the ing, and the speakers were frequently interrupted by those unmannerly and vulgar exclamations which the Chartists now seem to consider themselves entitled to make on every occasion, and in reference to every speaker not of their own party. These exclamations, which were sometimes personally offensive, we have not given, being resolved not to encourage, by publication, the vulgarities of a set of fellows whose only delight seems to be to insalt, if possible, all who have any pretensions to what Mr. Moir has taught them to call, in derision, 'learning and respectability.' The rest of the proceedings were of the most storny and uproarious description—cheering, hissing, hooting, and yelling being the order of the night, and it was with the utmost difficulty that any of the speakers could obtain a hearing for more than a few seconds at a time.

On Mr. Smeal making his motion to invite Mr. Thompson, the boy Jack got upon the platform, amid dreadful confusion, to propose an amendment. The motion stated that the meeting had full confidence in Mr. Thompson's judgment and discretion; and Jack's amendment was, that these words be omitted. His reason for this he stated to be that, on a former occasion, when Mr. George Thompson was in Clasgow, he publicly offered to discuss the question of white and black slavery, and that, on a letter being sent him to fulfil his pledge, he had not deigned to answer. He therefore moved that the meeting had no confidence in Mr. George Thompson.

Mr. R. Malcolm, after denouncing the anti-slavery party for being insincere in their professions, and taking no part in working out the emancipation of the while slaves, moved another amendment, that the meeting had confidence neither in Mr. George Thomson nor in the Auti-Slavery Society. One proof, he urged, of their insincerity was, that they were not unanimous?

These amendments were not promulgated without a most astounding expenditure of noise and tumult, during which, anim unche cheering and laughter, Mr. Moir mounted the platform. He said the

They were always pilianthropists 10,000 miles off. Their vision was so microscopic that they could see every kind of oppression all the way across the Atlantic, while at home—(Great langhter, during which some person on the platform corrected Mr. James in his language, and suggested that probably he meant their vision magnified distant objects.) It did not matter much what word was used, he said,—but, at any rate, they could never see at home, under their very noses, either starvation or slavery of any kind. He then proceeded to call the Anti-Slavery Society humbigs, and so forth, and went on to observe that the only thing the learned people and the respectables could beat the Chartists at was bellowing.

Dr. Ritchie—You are more than a match for any body I know at bellowing.

Mr. Moir—The Rev. Dr. says the respectables can only beat us by bellowing of the sort, but the reverse; you are more than a match for us at that. (Great laughter.)

Mr. Moir—I beg pardon. I misunderstood the Rev. Dr. Still I assert, the learned people, and the respectables, only beat us at noise and bellowing, and they never try us—with any other arguments. Witness the corn-law meeting, the address to the Queen meeting, &c. After proceeding in this strain for some time, Mr. Moir concluded by supporting the amendment.

Mr. Smeal at last withdrew his motion, and the amendment was ultimately withdrawn also.

Mr. Brewster moved that the meeting disapprove of the conduct of the Glasgow Emancipation Committee towards Mr. Collins.

This motion being seconded, a person stood up in the gallery, and said he had an addendar to put to the motion. Being called to the platform, this individual was announced as Mr. Wat, Socialist missionary. The designation was no sooner given than its owner was assailed with cries of 'Off, off,' 'We want no Socialism,' and a round of cheers and haver of the Glasgow Emancipation Society, and every other Emancipation Society, in Britain, to take immediate measures to enable the season of the same time, and then, he said,

cord of the proceedings of that Convention, in which the names of all the delegates were entered, and he found there the names of Mr. Stanton and Mr. Birney entered as delegates from the American Anti-Slavery Society. They did the same in Glasgow. This pamphlet he found also contained very much of the spirit of anathema and follmination against excellent people in America; which ought to make them cautious about one-sided statements like these. Mr. Collins had likewise misrepresented the Anti-Slavery Society of London, and seemed to have made very rash statements, and he could not credit, therefore, to the same extent he might otherwise do, a book which made misstatements on material with which he was personally acquainted. He states that the Convention endeavored to choke free discussion, and he mentions them having thrown a protest against part of their proceedings under the table, in imitation of the pro-slavery Congress of America. Now he (Mr. H.) was present at all the discussions of the Convention, and there was no attempt to put down discussion. The motion for admitting the female delegates was made by Mr. Phillips, and a discussion of four hours took place on it; and as to the protest against the decision, it was not thrown under the table, as he says, but was received most confially, though it was not put in till the close of the meeting. He repeated, that when he found rash statements like those made about matters that he was personally acquainted with, he was inclined to be very cautous in regard to the Mr. Harvey read a minute of the Massachusetts Committee, in which they declared that Mr. Collins was not entitled to confidence. He did not say that was a



BOSTON, FRIDAY,

observe that the original American Society ought to be regarded in this country as innocent, till found guilty. The Esnancipation Society of Glasgow was bound to throw the arms of its protection over the interests of that Society, till evidence was produced to prove its guilt. In America, the reverse was produced to prove its guilt. In America, the reverse was produced to prove its guilt. In America, the reverse was greated to be the service of the proved himself innocent; and here, in the same spirit, condemnation was passed without hearing evidence at all.—Was this British justice? He fail and not read Black-none so. In the courts of this country, they were accustomed, when a person was a raigned upon a charge, to bring forward evidence, and settle the guilt or innocence of the party, and settle the guilt or innocence of the party, and the secured to be the mode fellowed by a majority of the Glasgow Committee. Mr. Collins then, after a number of other statements, referring entile to the disputes in America, charged delegates who came over to the World's Convention, while having represented to be the mode fellowed by a majority of the Glasgow Committee. The conting the second of the party and the chirach bow down to them; and this it was that the clergy and the chirach to use all the power and the chirach bow down to them; and this it was that the the clergy and the chirach to use all the power are annoter of other statements, referring entile to the work of the clergy and the chirach to use all the power are annoter of other statements, referring entile to the work of the work of the clergy and the chirach to use all the power and the whole Union to tremble—which had made the who gries fell into the hands of the London British and Foreign Anti-Slavery Committee, and that Society to was now hand and glove with the new American borganization, which was straining every nerve to destroy the original Anti-Slavery Society. They shad studified the anti-slavery people of America, and had, for a time, put a stopper on the anti-slavery movement in that country, and had thrown alivery movement in that country, and had thrown alivery movement in that country, and had thrown aliveration. In consequence of this new organization—kin consequence of the distress which had existed for three years—and in consequence of the recent political excitement, the Anti-Slavery Society had been paralyzed in its resources. They had now arrived at the Thermopylo of their cause; and if able to surmount and conquer their present difficulties, they would yet be able to stand on that high elevation which they had always held in the face of the they would yet be able to stand on that high eleva-tion which they had always held in the face of the world. He had been sent to this country for aid, and he presented his credentials to the London British and Foreign Anti-Slavery Society, in obedience to the advice of George Thompson, and he took with him a colored person they had all seen. Citarles L. Remond—(cheers)—in the hopes that his presence might have its due influence with the Committee. He stated that the American Anti-Slavery Society was in distress, and they wanted money; but if they He stated that the American Anti-Slavery Society was in distress, and they wanted money; but if they could not get that, he asked, at all events, for their sympathy and good opinion (cheers.) They kept him waiting at great expense for four weeks before he got an answer, and when an answer did come, it was, we have no money to give you, and as for bidding you God speed, we cannot do any such thing, as the American Anti-Slavery Society has completely lost our confidence. He wrote, on receiving these answers, to know what the charges were which had been preferred against him, in order that he

see ablence, of mes M'Nair, Esq. having been cire proportion. James M'Nair, Esq. having been ciled to the chair.

Mr. Collius, delegate from the original American Ant Stevery Society, was hearf at great length on the ablect of the present differences existing in America, and on the treatment which he alleged he has reserved from the London British and Foreign and Slavery Committee, and the Committee of the Gisspa Francipation Society. In going over the far restoned portion of his speech, Mr. Collius and entire the property of the statements had been in his pumplet of 'Right and Wrong,' and a that pumplet the been very widely circulated, at been reviewed at considerable length in colories, and the statements of the statemen oner, he said as was a believed every man, as of the word, as he believed every man, ad child, present to be. This term aboli-, however, a very vague word. In Amer-person called himself an abolitionist; but tand was, however, a very vargue word. In America, every person called himself an abolitionist; but
heled that may only to be an abolitionist, who
would give immediate em incipation to the slave, and
who would permit no influence to come in betwixt,
her and his affection for the slave, or which would
perent him giving the slave his immediate freedom.
This was what he called anti-slavery; and the time
was when his was the character of the abolitionists
of America: the time was, when to be called an abclaiment was a guarantee to be stoned, or assailed
with rotten eggs, and to be subjected to acrimony,
isselt, and every continuely that could be poured,
upon his head by an euraged community. But the
bees were changed now. The speaker then proceeded to give an account of the anti-slavery movement in America, and the obstacles it had to overica, and the obstacles it had to ove from avowed pro-slavery enemies and ends. He described the church and pressed friends. He described the church and backery of America as the great enemies of abolish, and the prop and support, the very bulwarks of sheery, and referred to the colonization scheme, the American Union for the relief of free people of cote, and other attempts got up by the elergy to face still more firmly the chains of slavery round, the nest of the negro. It was these men who, when our own George Thompson was perilled and mobbed, and when the pro-slavery spirit was thirsting for his Mod offered him in mentifices to go over and become sea the pro-slavery spirit was thirsting for his offered him incentives to go over and become them; when he masswered that he was neither longht not sold. These men did not advocate; but—there was always but—we are just, as much opposed to slavery as any man, but that but was as wide from the abolition of yas the 3000 miles that divides you from 2. The year 1837 was a new cra in the ansex cases in America, when the woman's question came in to disturb its harmony. He is was not going to introduce the woman's befares case in America, when the voluntigraph question came in to disturb its harmony. He
(ld. C.) was not going to introduce the woman's
right question here; his friends around him had
some communications in reference to the Committee
of the Glasgow Emancipation Society to make, which
make probably bring in that question. He had been
kept here nine weeks, waiting for some definite ansor from that Committee, when at last the mountin blood and brought forth—and they had told
has that they wanted to have nothing to do with the
wanter question. Why, who wanted to introduce
the wanter question? Who had introduced into
Sociant that question which was so much calculatel to breat my the perce of anti-slavery societies?
Let the branched upon their forchead as deeply as
was ever burned into the flesh of the slave, that this
question was introduced by a majority of the Committee of the Glasgow Emancipation Society (cheers
stablisses) On his first arrival in this city, he had
has received by a majority of that Committee most tivel by a majority of that Committee most and they passed a motion, by a majority 2, agreeing to give him a letter of introduc-a other societies in Scotland. There was a other societies in Scotland. There was rote ig his favor of 10 to 5; but then there by of them who were not satisfied with his glace five sreeks, and they wanted time information; they accordingly waited a time they voted a majority against him.

braight, then they voted a majority against him. How that majority was brought about, he would leave them to guess. (cheers and disapprobation.) Mr. C. then proceeded with his marrative of the progress of the anti-sharery cause in America, detailing the cream-stances connected with the woman question, the clerical appeal, and other matters which tended to bring about in 1840 the unhappy split of the aboliton party in that country. He read documents to prove that the Constitution and object of the original Ani-Slavery Society was the reverse of sectaridast its formation, and that it remained the same at the present day—that the only limitation to membership was the doctrine of immediate and uncould insaft canacipation to the slave; and that people of

It his person day—that the only limitation to membership was the doctrine of immediate and unconditional enamipation to the slave, and that people of every sect, country, color, and sex, were welcomed as members and fellow-laborers in the work. He undeated the non-sectarian principle of the Society, contending that every person was entitled to hold his was peculiar opinions, whether they were no-huma government, Blaptist, Quarker, Unitariali, or Atheist, provided he came to the platform only as the friend of unconditional emancipation and freedom to the slave; and he pointed out the confusion and mischief which would be introduced, if each sect or party were to hold up their views as the ground of membership. If such tests were introduced, the bond of unity was broken up into 10,000 pieces by the humner of sectariantsm; but the American Auti-Slavery Society received all that take, whether men or women, bond or free, black or which—sil, in short, of whatever creed, political ereligous, provided they held by the great and findamental principle of the institution, the immediate and unconditional emancipation of the slave. He referred to the attempts made to put down Garrasa by the clergy, and those who were not proof against the obloquy, and reproach, and persecution, found down upon the uncompromising friends of abilition, and pointed out by official extracts the inconsistency of the leading members of the new organistion, who now, he said, held views, upon the woman question especially, utterly at variance with these held by them when they were members and landars of the original American Anti-Slavery Society. We do not find it necessary, however, to go into those points at length, sceing that Mr. Collins's flews have alroady been given in this paper. After Song over the history of the dispate in America, and referring to the calumnics thrown upon his character by the Color, and circulated in this country by the London Cooknittee. He proceeded to

ter may enclose a newspaper, to a, and frank the d always des restring to the calumnies thrown upon his char-by the Rev. Mr. Colver, and circulated in this aby by the London Committee, he proceeded to

these answers, to know what the charges were which had been preferred against him, in order that he might meet them—he wanted, in short, to know the reasons for their refusing to wish him and the Society he represented God speed, and the answer they returned was, that they had brought forward no charges against him. Not only so, but they circulated the calumnies of the Rev. Mr Colver and others against him through the country, in order to destroy his reputation, and through him to destroy the influence of the American Anti-Slavery Society. He never had received more contempt or ill treat-He never had received more contempt or ill treatment in America than he had received from this Committee. He would rather be stoned, so to speak, with rotten eggs, than be subjected to the low, contemptible, scarrilous proceedings that this London Committee had been guilty of. And not from the London Committee only; there were other Committees not 1000 miles from Glasgow, whose conduct, when analyzed on that occasion, would be found as black as that of the London Committee, cheers and hisses.) He came to this town eight, nine, or eleven weeks ago, somewhere between the two, and the Committee was called together; seven mombers were present, by whom he was joyfully received. In consequence, however, of letters which had been sent to elergymen, stating that the American Society was a woman's society—all to frighten men who were frightened at women—(laughter)—some of the members wished for time, and he was desired to publish the proceedings in America to the world, for their information. He accordingly published his book, called 'Right and Wrong,' the statements in which he defied any man to contradict; if any nan was able to prove one of these documents false, he was in a condition to prove that the sun did not shine in the heavens. A meeting of the Committee was afterwards held, when it was agreed to receive him, by a vote of nine to four, and they agreed to give him letters of introduction, which letters were, he believed, written. An adjournment took place for a week, when, at another meeting, there were He never had received more contempt or ill treat-ment in America than he had received from this that they could not act in these circumstances. They more information from America. Ah! he knew the nature of these men. He had known new organization so long and so well in America, that he was able to prophecy what, in almost every circumstance, this description of men would do; and accordingly he prophesied that these men would pack the meetzation so long and so well in America, that he was able to prophecy what, in almost every circumstance, this description of men would do; and accordingly he prophesied that these men would pack the meeting—that they would get people to attend who had not been in the meetings of the Committee for years, men who knew nothing about the matter whatever. He was told he was too severe; but he knew the movements of these kind of men too well, and he told them they would be found plowing with men, as a certain person once did with a woman, for the purpose of putting a stopper on the American Anti-Slavery Society. The day of meeting arrived; and at the Committee there were men who had not been there for years, he believed. They re-considered all that the Committee had previously done, and in the Argus, he believed, of the following day, or next again, he found a series of resolutions overturning all that had been done before. [Here Mr. C. read the resolutions referred to.] These men talked of peace; but how were they to get peace? If they were cemented by the blood of the slave, and acted on the principle that they would do nothing, then they would go to a thousand pieces; but give us first rectitude, and truth, and principle, and then there would be peace. He knew what the peace of the new organization was—it was cant. They acted on sectarian and exclusive views: he would go to the platform with any man, woman, or child; he cared not what views they held—whether human or no-human government, Baptist, Unitarian, or Atheist—provided they kept their views at home, and created no division in their ranks. That was to have peace; but these midway abolitionists would how the anti-slavery principle sky-high, rather than have this bond of brotherhood; and the some sentiments, nor possess the same sympathies with himself, he would sweep him from the Anti-Slavery Society and they said they would give no answer on the woman, sight question. He asked them to meet him as friends of the slave; and they said they would give no answer

meeting, when the Rev. Dr. King, who was in the body of the church, rose and addressed the Chair. Having been invited to the platform, Dr. King stated that he was under the necessity of leaving the meeting soon on other business, and, therefore, had chosen the present time to address a few words to the meeting. He might also, he observed, state that, if Mr. Collins had limited himself to the question of slavery, he would not have interfered at all; and it/was simply because he had spoken in language so strong of the Glasgow Emancipation Committee, that he felt himself called upon shortly to address them. At the same time, he must observe that he was not authorized by the Committee to unske any observations; he must therefore be observe that he was not authorized by the Committee to make any observations; he must therefole be
entirely responsible for them himself, and appeared
before them as a single and humble individual. He
felt privileged now, as he always did wherever the
interests of humanity were concerned, to address,
amicably and respectfully, any portion, any where
assembled, of his fellow-citizens. The Committee
had been charged with very terrible crimes—with
all that was foul, all that would fix a brand upon
their brows, that never, during the whole course of all that was foul, all that would fix a brand upon their brows, that never, during the whole course of their lives, could be erased—with conduct which, it it could only be examined into, would discover the darkest possible residuum, and he knew not what appalling language had been accumulated on these proceedings. Now, how should he answer that language? Not by railing; for whatever Mr. Collins might know about the clergy, he (Dr. K.) knew at least this much, that a uninister of Christ must not strive, but be patient toward all men. (Loud cheering.) He begged to say, farther, that he was under no temptation to take a one-sided view of the America; ican question; he had no near relative in Amèrica; no temptation to take a one-sided view of the America; ican question; he had no near relative in America; he had no intimate acquaintance in America; he had no interest in America; but the interests of truth, liberty and justice, the interests of fair and honorable dealing; and these, though he should be single-handed and alone, he rose up unfluchingly to vindicate. (Cheers.) Now, we have been charged with underhand dealing, and all sorts of serret rejuste, insidious machine, and all sorts of serret rejuste, insidious machine. ing, and all sorts of secret, private, insidious machi-nations. For his part, he wished nothing more than that the whole should be disclosed; and would tell sent to clergymen, stating that the American Society—all to frighten men who were frightened at women—(laughter)—some of the members wished for time, and he was desired to publish the proceedings in America to the world, for their information. He accordingly published his book, called 'Right and Wrong,' the statements in which he defied any man'to contradict; if any man was able to prove out of these documents false, he was in a condition to prove that the sun did not shine in the heavens. A meeting of the Committee was afterwards held, when it was agreed to receive him, by a vote of nine to four, and they agreed to give him letters of introduction, which letters were, he believed, written. An adjournment took place for a week, when, at another meeting, there were fifteen present, and it was voted by 10 to 5 that he should receive his letters. Then certain members of the Committee gave in their resignation, observing that they could not act in these circumstancess. They all wanted peace, and some called for time to hear more information from America.

correct statement of this Committee; but it showed that conflicting statements were made, and hence the accessity for waiting calmly till more information could be had. Mr. H. then concluded by again urging caution in not disapproving of the conduct of the Committee, and insisted on the propriety of the people of Glasgow suspending their judgments for a tittle, till the present heats had passed away. He moved, as an amendment, that the meeting adjourn, and withhold its approbation or disapprobation of the committee, till some of the friends of the new Society he heard in its defence.

Mr. Collins, in reply to Mr. Harvey, maintained that the protest was thrown under the table by the Convention, just as was done with petitions in the American pro-slavery Congress. He brought a charge against the London Committee of having pressed upon the venerable Mr. Clarkson the propriety of omitting a portion of his speech, which he had written, relative to India, and with having ir a manner forced the weak old man to come out with an expurgated edition of his own speech. In opposition to Mr. Harvey, he stated that Mr. Phillips did not make the motion for the admission of femiles to the Convention, and contended that the London Committee were the parties who settled that the women should not be admitted to the Convention.

Great confusion now presvited, and it, was with difficulty that the motions were put, when the two amendments were lest, and Mr. Brewster's motion for disapproving of the Committee carried.

The meeting did not break up till after one o'clock in the morning, when there were given a series of the usual stereotyped Chartist cheers for Peargus O'Connor, the Charter, &c. &c. besides a plentiful shower of hisses for the benefit of the Whiga, the Ministry, &c.

Before the dismissal, it was agreed to have another meeting on an early day to prosecute the business undone.

meeting on an early day to pros

## SELECTIONS.

Three Months in Great Britain.

This is the title of an interesting but unpretending pamphlet by our esteemed friend JARES MOTT, of Philadelphia, giving an account of his visit to the soi disunt World's Convention, in company with his rethy,) and their tour through Great Britain. We es tract the following account of their arrival in London and the manner in which they were received, as fur nishing a ludicrous specimen of Quaker secturianism

Persons were beginning to assemble for the purpose of attending the approaching Anti-Slavery Convention. In order that they might have an oppostunity of becoming acquainted with one another, expecially those from foreign countries, the committee of the Bittish and Foseign Anti-Slavery Society gave general invitations to tea at their rooms. Three assemblages of this kind were held after we arrived in London, previous to the meeting of the Convention. It had not been usual for women to be invited, but as several had crossed the Atlantic, to manifest their interest in the cause of the slave, and to give their aid to such measures as would promote his liberation, it was concluded by the committee to deviate from their custom on this occasion. On the first evening, only one female was present beside those from this country; on the second, a number more attended; and on the third, nearly as many as of the other sex.

Soon after getting there, on the second evening, I was told that some persons wished to see me in a back room; following my informant, I found two Friends in waiting, neither of whom I had seen before. They shook hands, and one said, I am Josiah Forster, and this is Jacob Post, to which I replied, that having a letter for Jacob Post, I was glad of this opportunity to deliver it; and I was also pleased to meet with Josiah Forster, having read, some years ago, with interest, a correspondence between him and my grandfather. After some conversation

to meet with Josiah Forster, having read, some years ago, with interest, a correspondence between him and my grandfather. After some conversation which the mention of this circumstance led into, J. Forster remarked, they had understood that on the previous evening, mweelf or wife had made use of some expressions, as if we were members of the Society of Friends, and they had received information from the United States that we were not. To which I answered, that I did not know what information they had received, but that we were members of the Society of Friends, and had a certificate of the fact from the monthly meeting to which we belongact from the monthly meeting to which we belong ed, at the same time handed it to them to read, which fact from the monthly meeting to which we belonged, at the same time handed it to them to read, which they did, with the remark that there were a good many names to it, and with some objection to its address; but they could not, however, recognize us as Friends. This I told them we were fully aware of, and we wished to pass for just what we were, and our position to be fairly understood; but their unwillingness to acknowledge us, did not alter the fact of our being members of the Society of Friends: and while we claimed so to be, we had no disposition to impose upon them, and no alarm need be felt on that account. J. Forster said he hoped we should have a pleasant visit, and be treated with kindness, but we must not expect to receive much attention from Friends, particularly from such as had young people about them, fearing the dangerous tendency of our doctrines. To this I replied, that such must act according to their own pleasure in this respect, and they might be assured that we should not ask them to notice us; but that this fear did not manifest a very strong confidence in their doctrines. them to notice us; but that this fear did not manifest a very strong confidence in their doctrines, if they were afraid of having them unsettled by a transient visit. I also mentioned, I had long thought that those in England, who called themselves Friends, were very ignorant of the state of things in America, and of the causes of the separation, and from the little opportunity I had had for observation, as well as from the present interview, this opinion was much confirmed. Our conversation continued about half an hour, mostly between J. Forster and

was much confirmed. Our conversation continued about half an hour, mostly between J. Forster and myself; J. Post took very little part in it, and afterwards treated us with much kindness and attention, inviting us to dine, &c. This first open exhibition of prejudice and bigotry made me feel somewhat sad for a time, but we soon saw so much of it that my sadness was turned to pity.

In the course of the same evening, my wife was requested to give an account of the mob at Smyrna, that obliged Daniel Neall to walk two miles through the mud, and then put some tar and feathers on his that obliged Daniel Neall to walk two miles through the mud, and then put some tar and feathers on his coat. In narrating the circumstance, she mentioned they were travelling with a minute in the usual order of Friends, adding, 'I suppose it is understood here when I speak of our Friends, I do not allude to those in connexion with Friends in this country.' As soon as she had finished a detail of the occurrence, J. Forster said, that although Lucretia Mott had kindly stated she was not in connexion with those acknowledged by them as Friends in America, yet he felt conscientiously bound to inform those present, that she was not a member of the Society of Friends, and could not be recognized by them as such. To this I rejoined, that we considered ourselves as belonging to that religious body in America, and I had a certificate in my pocket from the monthly meeting to which we were attached, which I would read if any one desired; and that it was probably known to those interested, that a division had taken place in the Society in the United States; but as our object in being there was not necessarily connected with any sectarian views, we had no wish to intrude the subject; still, we were prepared to meet it then or at any other time. Several disapproved of Josiah's remarks, and rebuked him for them, as being improper and out of place. Jonathan Backhouse hoped this subject would not be again introduced, but if any one wished to have conversation with the friends from a foreign countity, they had better call upon them, or take a more private opportunity.

The subject of admitting women as delegates to and then put some tar and feathers on h

ton win the riems from a torsign country, they have better call upon them, or take a more private opportunity.

The subject of admitting women as delegates to the Convention was much talked of in social circles. The English committee, having conferred with some members of the executive committee in New-York, and influenced by their representations, seemed alarmed at the idea of such an innovation on their customs and usages. The circumstance, they alleged, would be mentioned in the newspapers, and the Convention might be the subject of ridicule. On such flimsy reasons and excuses, the right was assumed to exclude women as delegates, and only admit them as visitors; even this was a small advance in the path of freedom, they never before having been admitted to any business meetings. The women from Pennsylvania, in deference to the prejudices of many of the brethren, concluded not to press their claim, but to withhold their credentials, and submit to the control of those who usurped the power over them. The privation seemed to them trifling, in comparison with the oppression of those whose rights they were willing and desirous to aid in restoring.

Not withstanding this conclusion, the subject of

restoring. Notwithstanding this conclusion, the subject of the admission of women was brought up on the fir day of the Convention by Wendell Phillips, who wife had been delegated by the Massachusetts Sc

ciety. An animated and somewhat excited discussion ensued, which continued several hours, when it was decided in the negative by a pretty large majority. Thus one of the first acts of a Convention,

sion ensued, which continued several hours, when it was decided in the negative by a pretty large majority. Thus one of the first acts of a Convention, assembled for the purpose of promoting the cause of liberty and freedom universally, was a vote, the spirit and object of which was a determination that the chains should not be broken, with which oppressive custom has so long bound the mind of woman.

The female delegation, finding themselves thus excluded, requested they might have an opportunity to confer with their sisters in England, on the subject of slavery, by having a meeting with them alone. A few manifested a reluctance to granting this reasonable request, but others appeared favorable. After it had been several times mentioned, in order that they might procure a place and fix a time, some of those who had professed to be in favor of such a meeting, said they were afraid other subjects might be introduced; though they had been told, and were again assured, that the wish to have the meeting was with no other view than to promote the emancipation of the slave, by encouraging one another in such measures as would be likely to hasten this desirable result. But their sectarian fears so overcame their anti-slavery feeling, that they were unwilling to trust the women of England to meet half a dozen from America, to confer together on the subject of slavery. The religious opinions of some of the latter were the avowed ground of objection; and I am not alone in believing that this had some influence in the decision of the Convention; but we were unable to see what our opinions on doctrines had to do, in preventing any who held them from pleading the cause of down-trodden and injured humanity.

## From the National A. S. Standard.

From the National A. S. Standard.

Daniel Webster.

It is deplorable that this statesman, towering so high in professional eminence and political station, should have fullen so low with the friends of justice and humanity. The prostitution of talents and reputation like his to the re-assuring of the loathsome system of American slavery, and to the perpetration of its corrupt and fatal influence in the administration of the federal government, is a signal triumph of the slave section of this Union, and a new humiliation of the free.

Mr. Webster belonged, originally, to a party who regarded the 'Richmond cabal' as the source of

Mr. Webster belonged, originally, to a party who regarded the 'Richmond cabal' as the source of gross misgovernment and vast mischiefs to our country. Had he forgotten all the lessons of his young years—all the acts of his early manhood, when he surrendered at discretion to that same vampyre influence? What could the slave-mongers offer worthy to be weighed against the name of Webster? Was it office and enolument?—the successorship of John Forsyth? These he has; and he may have more of the same sort. He may have every thing in the gift of slaveholders, slave-breeders, and slave-traders, except their confidence. This he will not have. They use him, but they will not trust him; and it will be a new thing for a man to ascend the Presidential seat without their confidence.

The recent subserviency, by which he sought their favor, has involved him in contradictions which throublesome. They what the edge of old offences.

Mr. Webster's speeth generalities may answer.

troublesome. They what the edge of old onences.

Mr. Webster's smooth generalities may answer
for a mass of slaveholders, which may commonly
be considered as another name for a mass of ignorance; but will they satisfy the keen and jealous
statesmen, and the envious politicians of the South?
These know well enough, though the Richmond assemblage did not, that a disclaimer of a general
power in Congress over the subject of slavery is no
retraction of the specific propositions laid down by
him in Faneuil Hall, and in the Senate of the United States, that Congress hag the power to abolish

him in Faneuil Hall, and in the Senate of the United States, that Congress has the power to abolish slavery in the District of Columbia, and to prohibit the slave trade between the States. These opinions will still be taken by intelligent southerners as Mr. Webster's real ones, until he gives to each a specific denial; which he will probably never do.

Thus, in making one step forward to the slave-holding favor, and to the imperial purple, which they put up to the lowest bidder, he has fallen back two steps from it. It is to his credit that he never can go low enough for it. To do this, he must forswear his Greek speech and his Bunker Hill crotion; he must buy up and burn, like Jesuitvolumes, all copies of the school book some years\*expelled from the South, because it contained an extract from his Plymouth Rock Address, on the subject of the from the South, because it contained an extract from his Plymouth Rock Address, on the subject of the slavetrade. He must deny, in specific detail, all that he ever uttered or believed, concerning human rights.

Nay, he must go further than this; for slaveholders are not satisfied with more professions. One

rights.

Nay, he must go further than this; for slaveholders are not satisfied with mere professions. One would think, if any man could say enough to obtain their confidence, Martin Van Buren has done it; but did they not sneer at him, precisely because he was a Northern man with Southern principles? On the subject of slavery they probably trusted him more than any man from the free States; but their confidence rested on a very precarious tenure. The very extent of his time-serving was a legitimate cause of suspicion and alarm; since it indicated an equal readiness to prove unfaithful to the interests of the South, whenever a change in public opinion might render it expedient, or when he no longer needed their votes at an election.

Mr. Webster must, therefore, try his luck as a Northern man with Sonthern practice. He must acquire a stake in their peculiar species of property. He must become a slaveholder; perchance a slavebreder and seller. He must form a partnership with Woolfolk; or, with none to share the responsibility and the odium, he must set up business for himself, and advertuse, 'For sale, (apply to Daniel Webster,) a prime slave, warranted intelligent and faithful.'

Even then, the southerner would smile, with sar-

ithful.'
Even then, the southerner would smile, with sar

castic significance, as he changed the punctuation and read, 'Daniel Webster, a prime slave, warranted

and read, 'Daniel Webster, a prime stare, warranter intelligent and faithful.'
And where, meanwhile, would be Webster's reputation with New-England and old England? Wha would be the award of posterity? How would istand between him and the recording angel?—b. L. C.

friendly greeting and cordial welcome. Long may he live, strong of hand, as he is of heart, to uphold his Herald flag among the northern hills, cheering the toiling friends of freedom, as the clear note of the bugle stirs the weary soldier.

In answer to his wish, that I should, on this occa-

In answer to his wish, that I should, on this occasion, 'forget every incident of my existence, except
my humanity,' I merely 'reply that I would that he,
too, had forgotten all else.

Had Mr. Child's business made it possible for him
to remove to New-York, his experience in editing,
his close observation of public affairs, and the general character of his mind, would have made it far
better for the cause to have him for a resident, and
myself for an assistant editor; but in any other point
of view, it is quite unimportant that the arrangement
is reversed.

Such as I am, I am here—ready to work, according to my conscience and ability; promising nothing, but diligence and fidelity; refusing the shadow of a fetter on my free expression of opinion nothing, but dingence and adeity; retusing the shadow of a fetter on my free expression of opinion, from any man, or body of men; and equally carefu to respect the freedom of others, whether as individ-uals or societies.

For various reasons, I prefer not to follow the

tor various reasons, prefer not to follow the usual custom of writing a salutatory, announcing as the President does in his message, the integled course of the administration; but with very quiet resolution I go to my new work; asking only such confidence as I may deserve, and ready to pass away whenever a fitter in-trument of God's will offers to take my place.—L. M. C.

## The Society of Friends.

The Society of Friends.

We have just learned that our estimable friend and fellow-laborer in the cause of the oppressed. Charles Marriott, has been arraigned before the preparative meeting, and his case directed to be forwarded to the monthly meeting in this city, on precisely the same charges that have been preferred against Isaac T. Hopper and James S. Gibbons, viz. 'Being concerned in the support and publication of a paper which is calculated to excite discord and disunity among us.' We believe we are quite safe when we say, that there is not an individual in the Society, who has sustained a more consistent and irreproachable character. He is now a member of the meeting for sufferings, and has long been an energetic and efficient member of the Indian Committee. We think the annals of ecclesiastical history will not furnish an instance of a more arbitrary, high-handed measure, than is exhibited in the cases above mentioned; and we do not believe that there is another meeting within the limits of the Society, where it would be tolerated, Very many Friends in different sections of the country are raising their voices loud against it.—Standard,

Wm. Bassett was called to the chair, and J. P. Bishop appointed Secretary pro tem.
Voted, That a Committee of five persons be appointed to nominate officers for the Convention.
The chair nominated N. P. Rogen, Wm. M. Chace, Lucinda Wilmarth, James P. Boyce, Stephen S. Foster, who were duly elected.
On motion of J. P. Bishop, a Business Committee of seven persons were appointed, viz.:
W. L. Garrison, Robert F. Walcutt, Anne Warren Weston, N. P. Rogers, Parker Pillsbury, Wm. M. Chace, Frances F. Rogers.
N. P. Rogers, in behalf of the nominating committee, reported:

Mich report was accepted, and the above posons were duly elected officers of the Convention.
On motion of James P. Boyce, a committee on the roll and finance was appointed, consisting of James N. Buffum, Stephen S. Poster, Joseph Sisson,

On motion of U. W. F. seeks,
S. Foster,
Voted, That all persons present be invited to participate in the doings of the Convention.
The chair stated that any one disposed could offer vocal prayer, now or at any time during succeeding sessions of the Convention.
Prayer by Hiram Wilson, of Upper Canada. In

Prayer by Hiram Wilson, of Upper Canada. In the absence of the business committee,
Mr. Wilson briefly addressed the Convention is allusion to the mission under his charge in Canada, and offered to any disposed the opportunity of contributing in aid of a 'gallant son of the South, now somewhere near this place, who has come up from Georgia on his way to Canada.

The business committee reported the following resolution:

Resolved, That the principles and measures of the Anti-Slavery Society, inithfully enforced and vigor-ously prosecuted, are the only hope, under God, for the peaceful overthrow of slavery.

Discussed by Messrs. Allen, Murray, (alluding to his own observations at the South, J. V. Himes, S. S. Foster, Abigail Folsom, W. L. Garrison, Seth Sprague, John T. Hilton, G. W. F. Mellen, Davis of Gloucester, and others, and passed

of Gloucester, and others, and passed.
W. L. Garrison, on behalf of the business committee, reported several resolutions.
The following was first in order:

The following was first in order:

Resolved, That while it never has been an antislavery doctrine, that ne person can be a thorough
and consistent abolitionist, who is not a member of
an anti-slavery society; still, in the opinion of this
Convention, they who call for the dissolution of genuine anti-slavery associations, and hold them up a pernicions in their organization, are acting, in this
particular, in accordance with the views of slaveholdces, and doing a serious injury to the cause of eman.

On motion of Wm. M. Chace, the reso the afternoon.

Adjourned to half-past 2 o'clock, P. M.

## Afternoon Session.

Mr. Chace moved to amend the resolution before the Convention, by striking out all after the words 'Anti-Slavery Society,' and,
On motion of J. N. Buffum, the resolution was in-

efinitely postponed.

The following resolution, from the business committee, was next in order :

mittee, was next in order:

Resolved, That the anti-slavery movement is in no degree weakened or retarded by the desertion of these who have gone out from its ranks with hostile intent; and that while faithful abolitionists moura their defection, they do not abate a tittle of their own expectations and confidence in God, that, by perseverance and fidelity, he will ensure them a speedy victory.

Remarks by S. S. Foster, James P. Boyce, and W. L. Garrison; the last of whom moved to amend by striking out, 'is in no degree weakened,' and substituting, 'while,' &c. 'may have been weakened.'

substituting, 'while,' &c. 'may have been weakened.'

The discussion was continued by Wm. M. Chace, Mr. Murray, and N. P. Rogers, when the Convention gave way for a proposition from the committee on the roll and finance:—whereupon

W. L. Garrison moved that a collection be taken up, and that whatever funds are left after defraying the expenses of the Convention, be paid to the American Anti-Slavery Society.

Suggestions were made by J. P. Bishop, W. L. Garrison, Seth Sprague, and Sarah Sanborn, when the motion prevailed, with the addition to it of the words—except when otherwise directed by the donors.

nors.

The Convention then proceeded in the considera-tion of the resolution before it. N. P. Rogers moved that the word 'secession' be substituted for

descrition.'
Wm. M. Chace moved to add the words, 'to it

Win. M. Chace moved to add the words, 'to its principles,' after 'hostile intent.'
After discussion by C. C. Burleigh, N. P. Rogers, Abigail Folsom, N. H. Whiting, and Wm. M. Chace,
W. L. Garrison moved that the resolution be so amended as to read—'Resolved, That the old Anti-Slavery Society is no way weakened by those who have gone out from its ranks, with hostile intent against it,' &c.
Purther discussion by C. C. Burleigh, J. P. Bishop, and W. L. Garrison; the last of whom moved that the resolution be referred back to the business committee.

that the rescution be referred committee.

After remarks by Messra. Whiting, Wright, and Murray, J. N. Buffum moved an indefinite postponement. Carried.

The following resolution was next taken up:

Resolved, That anti-slavery looks not to the learned professions, nor to the learned schools for its adocates, but to the working people, the meclianic and cultivator of the ground; to the humble men and obscure women, whose rights and interests are more particularly involved in the movement. It calls no many wis .—not many noble ?

Discussed by S. S. Foster and C. C. Burleigh

Passed.
On motion of Parker Pillsbury,
Voted, That when the Convention adjourn, it adjourn to meet at a quarter before 8 o'clock this eve-

## ning. The following resolution was next in order:

Resolved, That among the responsible classes in the non-slaveholding States, in regard to the exist-ence of slavery, the religious professions, and espe-cially the clergy, stand wickedly preeminent, and ought to be unsparingly exposes and reproved before all the people.

Hiram Wilson, being about to leave for Canada nade a few general remarks, by permission. Adjourned to quarter before 8 o'clock.

## Evening Session.

N. P. Rogers spoke to the resolution.
H. C. Wright moved to strike out all after 'Resolved,' and insert the following: olved, and insert the following of the United State
That the church and clergy of the United State

as a whole, constitute a great BROTHERHOOD OF THIEVES, inasmuch as they countenance and sup-port the highest kind of the?, 1. e. MAN-STRALISO and duty to God and the slave demands of abolition-ists, that they should denounce them as the worst foe of liberty and pure religion, and forthwith renounce them as a christian church and elergy.

Discussed by C. C. Burleigh, (against the amend-ment, and in favor of the original resolution,) N Colver, (explaining respecting the Baptist Triennia Convention) and H. C. Wright. Adjourned to 9 o'clock to-morrow morning.

# Wednesday, May 26.

Wednesday, May 26.

Convention called to order by the chair. Seaso f silence; and vocal prayer by Lewis Hersey, o Boston.
Subject before the Convention, the amendment of I. C. Wright.
James P. Boyce moved to amend the amendmen

James P. Boyce moved to amend the amendment by substituting, 'robbers' for 'thieves,' Opposed by S. S. Foster and H. C. Wright. Mr. Boyce withdraw his amendment. C. C. Barleigh spoke against Mr. Wright's amend-ment, and moved to amend it by striking out all af-ter 'Resolved,' and substituting the original resolu-tion, prefaced by the following preamble: 'Wheres, the degree of guilt incurred by a sinful act or omission; is enhanced by the degree of light ac-cessible to the sinner; and whereas the professing

ment, as follows:

Whereas, the American church and its ministry, with comparatively few exceptions, have proved themselves the friends of slavery, and the enemies of emancipation,—by tolerating slave-breeding, alwayertrading, and slave-holding, among ministres and church members—by receiving the price of 'slaves and souls of men' to carry forward their so called benevolent institutions—and by not only refusing to co-operate with abid ionists for the redemption of the slave, but casting avery obstacle in their way; therefore,

fore,
Resolved, That, so long as their present position
is retained, they ought not to be regarded as the is retained, they ought not to be regarded as the church and ministry of Christ, but as a great bruther-hood of thieves and robbers, and the deadly foes of humanity, geligion, and of God.

hood of thieves and robbers, and the deadly roes of humanity, geligion, and of God.

C. C. Burleigh then moved again the amendment which he half withdrawn.
Discussion by N. P. Rogers, C. C. Burleigh, S. S. Foster, Seth Sprague, Rodney French, and J. V. Himes.

Mr. Murray moved that the resolution and amendment, lie upon the table. Lost.
Further discussion by Samuel Read Spear, of New-Bedford, W. L. Garrison, S. S. Foster, James N. Buffum, C. C. Burleigh, and N. P. Rogers.

Mr. Burleigh's amendment was lost.
The question recurring on the amendment proposed by Mr. Pilishury, N. P. Rogers moved to strike out 'and robbers' after 'thieves'; accepted by the mover.

C. C. Burleigh moved to amend by striking out an after 'ministry of Christ;' and moved the yeas and nays upon his amendment. The call for yeas and nays was sustained, 19 in favor, 45 opposed.

Adjourned to quarter before 3 o'clock.

#### Afternoon Session.

On motion of H. C. Wright,
Voted, That when we adjourn this afternoon, we
adjourn at 5 o'clock, to meet at quarter before 8
o'clock in the evening.
Mr. Garrison moved to amend Mr. Burleigh's

Mr. Garrison moved to amend Mr. Burleigh's amendment, so as to read—'they are to be regarded in an attitude of hostility to humanity and to God, and ought to be forthwith renounced as christian church and ministry.' N. P. Rogess noved to strike out 'to be regarded;' accepted by Mr. Garrison.

The amendment was discussed by S. S. Foster, W. L. Garrison, N. H. Whiting, E. Quincy, Hiram A. Morse, and Rodney Freuch. Lost.

The question returned on Mr. Burleigh's motion to strike out, so that the resolution should read—

'Readlesd That, so long as their present position

The question returned on Mr. Burleigh's motion to strike out, so that the resolution should read—
'Resolved, That, so long as their present position is retained, they ought not to be regarded as the church and ministry of Christ; 'striking out, but as a great brotherhood of thieves, and the deadly foes of humanity, religion, and of God.'

\*Jues—John B. Pierce, Seth Sprague, Wm. M. Chace, C. C. Burleigh, S. C. Wheeler, W. H. Hay-ward, Nathan Webster, Benjamin Chase, A. R. Philbrick, Lydia R. Putnam, Orrilla Kendrick Brierly, Mary Willey, Pike Chase, Sarah H. Otis, Maria Turley, Lucy Johnson, 2d. Wm. L. Garrison, Geo. C. Leach, Wm. P. Ripley, Nancy Ripley, M. M. Brooks, Anna R. Southwick, Elizabeth Leach, Eleanor Davis, Hannah Tufts, Eunice Messenger, Sarah Stevens, J. P. Bishop, Samuel Hallowell, B. Fowler, Jarvis Lewis, Moses Sawin, Lucy Gates, Abigail H. Richardson, Gertrude Barrett, Mehitable C. Hallowell, Catherine H. Spear, Sarah Maria Parker, Mary G. Chapman, John Murray, Jr. Henrictt Sargent, A. L. Haskell, Louisa A. Allen, Wm. B. Peirce, John M. Fiske, Stillman Lathrop, S. A. Gale, Ann Todd, Rebecca Louge, Joshua, Coqledge, Jr. S. T. Farwell, Aroline A. Chase, H. Höbart Brigham, Geo. A. Brewer, Joshua V. Himes, Deborah Kimball—56.

\*News—Samuel Cooke, N. H. Whiting, James P.

Farwell, Aroline A. Chase, H. Hbbart Brigham, Geo. A. Brewer, Joshua V. Himes, Deborah Kimball—56.

Mays—Samuel Cooke, N. H. Whiting, James P. Boyce, Christopher Robinson, John Hough, N. P. Rogerz, Parker Pillsbury, Wm. Savary, Mary Ann French, H. B. Pratt, Mary H. Lincoln, Elijah Bird, Mary Johnson, Wm. West, Lewis Ford, Samuel S. Gilmore, Elizabeth Jones, Shadrach Howard, Maria Bell, Susan Watson, Afna Logan, Fisher Messenger, Benjumin Breed, Sydney Southworth, Darby Vassell, John Curtis, Robert F. Walcutt, Addison Davis, Caroline Weston, Lucina Wilmarth, Sarah C. Sanborn, A. Fairbanks, Susan Sisson, Rebecca T. Pool, Louisa Hobart, Olive W. Bacon, A. H. Folsom, Thankful Southwict; W. L. Seaver, Sarah D. Holmes, Henry W. Williams, H. B. Louge, Richard Hood, H. C. Wright, Wm. Gregg, John T. Hilton, Abel Tanner, Roswell Goss, Robert B. Baynes, Tacy P. Hawkes, Ezekiel Roberts, George Little, Rodney French, Wm. Adams, Israel Buffum, Edmund Quincy, Eliza Buffum, Sarah H. Pillsbury, Preserved Sprague, Bailey Goodridge, Levina Breed, Deborah Hawkes, Emily Hawes, Solomon Ford, Samuel Philbrick, S. B. Whipple, Caleb B. Frye, Hervey Moody, H. A. Morse, John Allen, W. De-Lano, Sarah Ford, Lydia Hallowell, Lydia S. Ford, Ebenezer Worcester, Wm. Jenkins, Charles P. Bosson, Wm. Bassett, Nathaniel Gale, Mary Tyler, Harriet Spinney, E. S. Gray, Jesse Russell, Jr. Mary K. Whiting, Mary T. Congdon, S. S. Foster, Hervey Dyer, Joseph Jewett, Christopher R. Weeden, Greley Hannaford—90.

So the motion to strike out did not prevail.
S. S. Foster moved to amend by striking out

Greley Hannaford—90.

So the motion to strike out did not prevail.

S. S. Foster moved to amend by striking out 'deadly foes of humanity, religion, and of God,' and substituting, 'worst practical enemies of liberty and pure religion.' Accepted by the mover.

C. C. Burleigh moved to strike out, 'as a great heatherhood of thieves.'

brotherhood of thieves."

Discussed by N. H. Whiting, Rodney French,
W. L. Garrison, Parker Pillsbury, and C. C. Burleigh. Passed, ayes 98, noes 64.

Rodney French moved to strike out all after 'but
as, and add, 'a great brotherhood of thieves.'
On motion of S. S. Foster, the vote taken at the
opening of the present session to adjourn at 5 o'clock
was re-considered.
Mr. French advocated the

as re-considered.

Mr. French advocated the passage of his amendment, which prevailed-aves 74, noes 61. C. C. Burleigh moved that the resolution lie upon the table. Lost—ayes 53, noes 72.

J. M. Fiske moved that it be indefinitely post-

poned.

Discussed by Parker Pillsbury, J. M. Fiske, and Rodney French; the last of whom gave way for a motion to adjourn.

## Evening Session.

Mr. French proceeded with his remarks.
Mr. Fiske withdrew his motion for indefinite post-

Mr. Take whatevam induction in the distribution, by striking out all after 'present position is retained,' and inserting, 'they are to be renounced as a christian church and clergy, and ranked with those who neither fear God nor regard man;' and moved the previous question upon his amendment. Sustained—ayes 60, noes 12.

The amendment prevailed—ayes 47, noes 24.
Rodney French stated that he voted in the affirmative on the amendment, and now moved the reconsideration.

Mr. Garrison moved the previous question. Pre-

mative on the amendment, and now increase consideration.

Mr. Garrison moved the previous question. Prevailed—ayes 49, noes 17.

The main question being taken, the resolution was adopted—ayes 75, noes 0; and is, after the preamble as introduced by Mr. Pillsbury, in the follow-

Resolved, That, so long as their present position is retained, they are to be renounced as a christian church and clergy, and ranked with those who neither fear God nor regard man.

S. S. Foster moved the following preamble and

S. S. Foster moved the ioliowing preamote and resolution, which were unanimously adopted:

Whereas the degree of guilt incurred by a sinful act or omission, is enhanced by the degree of light accessible to the sinner; and whereas, the professing ministry, by their own showing, occupy the most favorable position of any class, for perceiving and understanding the truth on all moral questions; and whereas, also, their opposition to truth and right is more effective than that of any ester class; therefore.

fore,
Resolved, That among the responsible classes in
the non-slave States, in regard to the existence of slavery, the clergy stand wickedly pre-emissent, and
ought to be unsparingly exposed and reproved before all the people. fore all the people.

The following resolution, from the business committee, was discussed by Messrs. Rogers, Jewett, Whiting, Mellen, Wright, and Garrison, and pass-

Anting, saveling per cle of moral de Resolved, That this Convention, while it rejoices cle of moral de Resolved, That this Convention, while it rejoices cle of moral de Resolved, That this Convention, while it rejoices cle of moral de Resolved, That this Convention, while it rejoices cle of moral de Resolved, That this Convention, while it rejoices cle of moral de Resolved, That this Convention, while it rejoices cle of moral de Resolved, That this Convention, while it rejoices cle of moral de Resolved, That this Convention, while it rejoices cle of moral de Resolved, That this Convention, while it rejoices cle of moral de Resolved, That this Convention, while it rejoices cle of moral de Resolved, That this Convention, while it rejoices cle of moral de Resolved, That this Convention, while it rejoices cle of moral de Resolved, That this Convention, while it rejoices cle of moral de Resolved, That this Convention, while it rejoices cle of moral de Resolved, That this Convention, while it rejoices cle of moral de Resolved, That this Convention cle of the Resolved cle of moral de Resolved, That the Resolved cle of the Resolved cle

Thursday, May 27. Convention called to order. Prayer by Greley Isnnaford, of Maine.

The business committee reported the following

resolution:

Resolved, That the great body of the American clergy, by sustaining and upholding the foul and adulterous slave system of the country, which has annulled the MARKIAGE INSTITUTION aniong nearly three milions of our people, betray a wicked contempt of that glorious and sacred institution, and a profligacy of spirit at war with the pure religion they profess, as well as dangerous to the morals of the communities under their influence.

O. W. Welley proved to strike out all after

Resolved, and insert two resolutions which the chair ruled to be out of order as an amendment.

Wm. Buffum moved to waive the point of order and allow Mr. Mellen to present his resolution lost.

The resolution before the Convention was dis

The resolution before the Convention was uncussed by Messrs. Tanner, Davis of Providence, Wright, Garrison, Morse, Pillsbury, Ford, Jenkins, and Hannsford. Passed:

Mr. Mellon offered and advocated the resolutions which he had previously proposed as a substitute: not seconded.

Mr. Mellen effered and advocated the resolutions which he had previously proposed as a substitute: not seconded.

The following resolutions were presented successively by the business committee, and adopted without discussion.

Resolved, That the American clergy, as a body, by their countenance of the slave system which robs one-sixth of our countrymen of the Bratz, as well as by their contempt of the anti-slavery movement, which would give that book to all families of the earth,—show that they have no appreciation of the Bible, and that their associations to send it to the destitute and benighted of the earth are hypocritical, and totally unworthy of christian support.

Resolved, That this Non-England Anti-Slavery Convention recognizes with fraternal cordiality the movements for freedom in old Scotland—and particularly the Anti-Slavery Society in the city of Glasgow; and while we acknowledge their condjuctorship in the great cause of human liberty, we would congratulate them on their recent revolution, which has delivered their ranks of the Doctors of Divinity who would have kept them in the trammels of British usage; 't hat we name, with enthusiastic affection, the unme of Smeale, of Murray, of Browster, of Ritchie, and of Henderson; and above all, 'The tearkingmen of Glasgow,' who have recently addressed the agent of the American Anti-Slavery Society, and given him the noble, labor hardened right hand of fellowship.

The following was discussed by Messrs. Garrison, Rogers, Abigail Folsom, and Tanner, and adopted:

Resolved, That this Convention would cordially recommend, for the adoption of every friend of the American Anti-Slavery Society, the plan proposed at

recommend, for the adoption of every friend of the American Anti-Slavery Society, the plan proposed a tiel attended in the late anniversary in New-York for the relief and support of that Seciety—namely, the payment directly to its treasury of at least one dollar during the cur-

support of that Seciety—namely, the payment orfectly to its treasury of at least one dollar during the current year.

The business committee reported the following, which, after remarks by N. P. Rogers, were adopted unanimously.

Resolved, That in the opinion of this Convention, the conduct of the British and Foreign Anti-Slavery Committee, in relation to the so called World's Convention, sheald receive the severe reprehension of every genuine friend of liberty; that the Convention itself, by rejecting a portion of the American delegates, was gailty of an unwarrantable usurpation of power, and of easting contempt on the Secieties that sent them; that by relusing to receive the protest of Wondell Phillips, William Adam and others against its proceedings, its added insult to injury; and that those American delegates who retired to the gallery, and refused to be identified with the Convention, as well as those who protested against its high-handed usurpation of authority, have merited and shall receive our most hearty commendation.

Resolved, That a copy of the foreign resolution to the Secretary of the British and Foreign Anti-Slavery Society.

The business committee reported a resolution in

the cordial thanks of this Convention, and of al friends of humanity, for his generous and gratuiton services in defence of the Anistad captives, agains the wicked attempt to give them up to the tendemercies of the Spanish kidauppers and pirates.

On motion of W. L. Garrison,
Voted, That a copy of the above resolution be
forwarded to Mr. Adams, signed by the Secretaries
of the Convention.

The business committee, by their chairman, re-

Resolved, That the friends of liberty and hu

Resolved, That the friends of liberty and humanity, in all the world, must view with grief and indignation lie position of this enlightened, but vainglorious and beastful nation;—a nation with affected solemnity declaring the natural freedom and equality of all men, and at the same time licensing a slave-mart beneath the very folds of their star-spangled banner;—a nation that has repeatedly selected for its President one from a class of thieves that ought to be as much more inflamens than horse-thieves as a man is better than a horse;—a nation with millions of heathen in its midst which itself has made, while with sentimental hypocrisy it bewails the heathen of distant lands;—a nation that makes broad its phyliceteries, and pays with scruptlousness its tithes, and boasts of its revivals, whilst justice and the love of God it practically despises;—a nation whose church and whose ministry seem to regard it as their appropriate work to make religion sustain and defend the high-handed injusticy, and the grass hypocrisy of which the land is guilty;—a nation, compared with which, no other presents a spectacle of so much light and so much darkness hidiously blended,—so much liberty and so much oppression strangely commingled,—so much that might arake angels weep and devils rejoice;—therefore,

Resolved, That even the worst of the corrupt na-

-so much that might brake angels weep and devine ejoice; -therefore, Resolved, That even the worst of the corrupt na-ions of the old world will rise in the judgment with his nation, and condomn it.

Adjourned to half past 2 o'clock, P. M.

Afternoon Session.

Alternoon Session.

The resolution before the Convention was discussed by Greley Hannaford, W. L. Garrison, Mr. Austin, N. P. Rogers, Robert F. Walcutt, A. A. Davis, and C. C. Burleigh; the last of whom moved to amend by striking out these words—'of thieves that ought to be as much more infamous than horse-thieves,' and substituting, 'who are committing acts which ought to be as much more infamous than horse-stealing.'

The mendment was discussed by Mr. Burleigh, N. P. Rogers, H. C. Wright, A. A. Davis, and Sumper Lincoln.

per Lincoln.
S. S. Foster moved that the whole subject lie upon the table. Lost.
The discussion on the amendment was continued by Messrs. Hannaford, Garrison, J. N. Buffum, Fiske,

by Messrs. Hannaford, Garrison, J. N. Buffum, Fiske, Wright, Seth Sprague, Rogers, Tanner and Loring. Lost—ayes 58, noes 45.

The resolution was adopted—ayes 69, noes 6.

The business committee reported the following, as a substitute for the resolution which was re-committed to them this forenoon:

Resolved, That the late automal fast, recommended as it was by a slaveholding President, sanctioned by a slaveholding priesthood, and observed by a slaveholding propole, was a most humiliating spectacle of moral degradation;—and not the fast which GOD has shosen—to loose the bands of wickedness,

gard for the healthen abroad, insume as they are too the healthenizing of our own countryment—at that they study pre-eminent among the obstacle he now retard the overthraw of shavey.

Advocated by S. S. Foster and Abigail Poless.

J. N. Buffinn requested, in behalf of the consistence on finance, and moved that the money in the hands of that committee be paid to the Treasmet the Massachusetts Anti-Slavery Society, to be in him disposed of according to the vote of the Consistion day before yesterday. Adopted.

H. C. Wright spoke in favor of the resolution for the Convention; and it was passed.

The business committee reported a resolute which, after verbal alterations, was adopted as follows:

S. S. Foster, Abigail Folsom, J. P. Bishon, u

S. S. Foster, Abiguil Folsom, J. P. Bisho, at Summer Lincoln, spoke briefly upon the proserted using individual names, such as 'Elizabeth personnels' in this and similar resolutions. Messra Rope Garrison, and others, sustained the resolution, at it was passed by the Convention nem. con.

A resolution from the brainess committee, specting the mission of John A. Collins to Egna, was discussed by W. L. Garrison, Seth Sparsa Wm. M. Chace, S. S. Foster and Samuel Philord, and by the committee withdrawn.

The following was passed unanimously:

Resolved, That it be recommended to the sage, anti-slavery bodies in New-England, to see that petions be seasonably presented to the Legislatus at their respective States at their next accession, pring them to propose to Congress such amendments to a Constitution of the United States, as will exceed the people of the free States from all participation at the sin of slaveholding.

On motion of N. P. Rogers, Voted, That the proceedings of this Conventual be referred to the Board of Managers of the Man-chusetts Anti-Slavery Society, to be published us der their direction.
On motion of H. C. Wright, adjourned sine die.

WILLIAM BASSETT, President J. P. BISBOP, H. W. WILLIAMS, Scerelaries.

HAVERHILL, May 12, ISIL
The quarterly meeting of the Women's Aslayery Convention was holden April 15th, at the
ouse of Mrs. Edward Kimball, in Bradford. It au

The quarterly meeting of the Women's Ass. Slavery Convention was holden April 15th, at house of Mrs. Edward Kimball, in Bradford. It su called to order at 12 o'clock, M. by the Secretary, and the following officers were chosen:

Mrs. Warren Richardson, Andover, Presided, Mrs. Joseph W. Hale, Haverhill, Secretary.
Miss Mary Jenkins, Audover, Treasurer.

Meeting opened by reading the scriptures in prayer. A report of the society was read by the Secretary, and accepted. The following were rolled as members of the Convention.

Andover—Mrs. Warren Richardson, Mrs. Georg Foster, Miss Mary Jenkins, Miss Althine War.

Miss — Abbot.

Haverhill—Mrs. Nathan Webster, Mrs. Ith Parker, Mrs. William Hale, Mrs. Jos. W. Ha Miss Nancy Harmon, Miss Ann Ayres.

Bradford—Mrs. Edward Kimball, Mrs. Sans. Jenkins, Mrs. Charles Kimball, Miss Maria E. Kimball, Mrs. Charlest Kimball, Miss Maria E. Kimball.

The following resolutions were offered, and, the much discussion, were adopted:

Resolved, That the Essex North Association of Massachusetts, in their letter to the Union Presitery of Charleston, S. C. manifested a highly castery of charleston, S. C. manifested a highly

edy. Resolved, That those professed ministers of it

Resolved, That those professed ministers of its gospel who attempt to sanction slavery by the like be regarded as altogether unfit for the station by occupy; and that, without speedy repentance, stead of belonging to the church of Christ, they stof the synagogue of Satan.

Resolved, That the progress of the anti-slaver cause is onward, and that the great principles whith the steady of the state of degradation into which he has been that but to renovate the moral and spiritual word, as to redeem man from the power and influences man and Satan, and to bring him into that state a which he may enjoy the liberty of the sons of Gehnaving his feet on the highway of holiness; haif within that kingdom which caunat be mored, shat the Lord shall arise to shake terribly the earth.

Resolved, That we regard the spread of the preciples of righteousness and scriptural holiness at the only safe ground of encouragement and success in the anti-slavery enterprise.

A collection, amounting to one dollar and figurents, was taken up.

Voted, That it remain in the trassury until the

A collection, amounting to one domain cents, was taken up.

Voted, That it remain in the treasury until it next meeting of the Conference.

Voted, That we extend through the columns of the Liberator, a friendly invitation to the lades of North Reading, Danyers, Lynn, Salem, to be pressed at our next quarterly meeting, where we should in the columns of the Conference of

# Vention. Voted to adjourn, to meet at the house of Ms William Jenkins, South Andover, July 15th, 18th Voted, That a report of the proceedings of is meeting be sent to the Liberator for publication J. M. HALE, Res. Se.

Important Decision. Important Decision.

Ohno Partially Repermen. The case of A Brooks and others, which has excited so mech inset in this State, was, as our readers will recalled most unjustly decided against them in the low courts. The Supreme Court, we learn from the Lebanon Star, has reversed the decision. Press, Judges Hitchcock and Lane.

'The court below charged that it made no difference whether the said colored persons were or wet.

Judges Hitchcock and Lane.

'The court below charged that it made no difference whether the said colored persons were a verification of the said Riss were taking them to Missouri, no person had a right to interfere. The judgment of the court below we reversed on a legal question arising on the indictment, and the court adverted to that part of the charge above stated. The court expressed their shesitating opinion, that the bringing of slaves in the State, even with the view of passing through it is the in another slave State, of itself, MADE SCIE COUNTY OF THE COUNTY HERD PERSONS FREE, and any claim of right, as tempt to carry them into a slave State, in order to lain them as slaves, was an offence against he is of Ohio, which any clitzen had a right to practice the production of the county might be found.

STEAMSHIP PRESIDENT. The N. Y. Comme

Passengers, Officers and attendants, Officers and attendants,

Ship's company,

Engineer's Department,

Cook's Department,

Neward's Department,

Whole number of persons who left New Tork's
the President, was 136.

In connection with the above, it may be remarks
that she had with her—

2 large quarter boats, each capable of carrying (a g weather) 25 persons, 18 s large to the boat, capable of carrying 18 s large to the boat, capable of carrying 1 small do 14 feet

4 hoats, in as good order as ordinary ship-boats, a pable, in good weather, of currying

HELI

right, and, after ted:
solved, That a c ith power to incit it a Wonth's C of Henar Right:

French, Charles oted to adjourn was addressed others, in refere the nominating to of the Comm.

'm. Lloyd Garris ydis Maris Child obert Purvis, ucrofis Mott, nuucl J. May, dmund Quincy, he report was a lated, That the sted to call a m and place as of their doings djourned sine WM. LI

P. Rogens, S

New.E

proceedings our pen to pro t, warm in its in the applications of its thoughts glorious purposed its glorious purposed its glorious purposed persons, grant persons, grant persons, grant persons, grant persons id, even as far as up to Thursda thorough ore thorough all our friends C. Isbury, and S. Sring. Great un achibited, excellegy in one or at the use of mil

nization.) was oial organ,) w lars in debt. butions and ple 1,855 30. The ed to an auti in favor of ou

rrey. Prayer C. W. Denis Rep. H H G ten any part is our colored b quent; but w hich puts a padi tve's best friend y soul fron to a God shall give cloth, and not

aring as the un guing in favor of on. He has no ssion! At time exhibited a m exhibited a me in p of his lungs in outh, which, he sade knee deep blea prey. This word to preach it is impious rail armly applaude using in favor of isdacing fruman I educing human cally performin e promise, in v couth, and tell seedy in that qui y Bostopians! puble northern n eward.' Mr. ( imself with su e ought not to with such a ma-

Aid At a meeting achusetts Ant lay, the follo dopted:

Whereas, it was any of the American any of the American any of the American and the Collecty be delicated and the Collecty the American and the Collecty the American and William and Noberton and Noberton

ecommendation le relief will be

The Exe

8449 50

BOSTON: PRIDAY MORNING, JUNE 4, 1841.

World's Convention.

ring of the friends of universal reform, co fan various parts of New England, was be repose of considering the utility of calling to the repose of which the utility of calling to the serior Mas. On motion of Henry C. Wright, these Lloyd Garrison, of Boston, was a result of the serior of the se Chapel, Boston, May 26, 1841, osidering the utility of calling a at of MAS. On mouden of Henry C. Wright, and Lluyd Garrison, of Boston, was chosen as, and Nathaniel P. Rogers, of Concord, N.

Source, That a committee of twelve be appoint with power to increase their number at discretion of a Works's Convextors, to consider the sub-off Brass Rights in all its bearings—what they wise present condition of mankind recauses of their violation—and the means of tion and protection.

food, That a committee of five be appointed to Told That a committee or ave be appointed to made the above committee, and report at an ad-need seeing of the Convention—as follows: Schauel H. Whiting, Wm. Lloyd Garrison, Rod-Fasch, Charles C. Burleigh, John Allon. sted to adjustm to 8 o'clock to-morrow morning

The Convention met, according to adjournment seculdressed by H. C. Wright, N. P. Rogers thers, in reference to its sublime object. The nominafing committee reported the following of the Committee to call the World's Conven Nathaniel P. Rogers,

Lloyd Garrison, Ledia Maria Child, bert Purvis, weed J. May,

Maria W. Chapman Wendell Phillips, Henry C. Wright, William Bassett, Charles C. Burleigh he report was adopted unanimously. d, That the Committee just appointed be re ed to call a meeting of this Convention at such ed place as they may see proper, to hear a re-

WM LOYD GARRISON, Chairman. P. Rocks, Sery.

#### New England Convention. proceedings of the Convention are

ceding page, and will need nothing additional reen to prove that the anti-slavery spirit of North is growing more and more majestic in its warm in its indignation against slavery, faitha the application of its principles, bold in the utas me apparation of its principles, both in the prosecution is girious purposes. The names of about three died persons, gathered from all parts of New-Engof even as far as Pennsylvania, were placed on the lof the meeting. The Convention commenced on morning, and was busily occupied in the sian of principles and the transaction of busi-up to Thursday evening. We have never seen ap to Thursday evening. We have never seen thorough abolition assemblinge. The presence of friends C. C. Burleigh, N. P. Rogers, Parker derry, and S. S. Foster, was in a high degree in-ing. Great manimity of (celing and sentiment shibited, except in relation to a choice of phrag in one of two resolutions. It will be seen he use of milk has given place to that of strong

#### Massachusetts Abolition Society. he second unnual meeting of this Society (nex

ation.) was held in this city last week. Ac ing to the report of the Treasurer, the whole at that was received into the treasury the past (ucluding, we presume, all the receipts of the al organ,) was \$9,959 70. Amount paid out, The Society is more than four thousand ars in debt. Towards liquidating this sum, con stions and pledges were made to the amount of 553-39. The President of the Society is a Rever-Dictor of Divinity-Samuel Osgood, of Springfield lose meeting house, we believe, has never yet been ed to an auti-slavery lecturer, and who is not disto trouble his hearors with anything from his ow is favor of our enterprise. The annual report was by Rev. A. A. Phelps, assisted by Rev. C. T. Prayer was offered by Rev. J. C. Webster tions that were adopted were sustained b C. W. Denison, Rev. Elon Galusha, Rev. Luthe Ret. Hiram Cummings, Rev. Nathaniel Colver. Ret. H H Garnett, No layman appears to have ken any part in the discussions—and the women cent; but we murved that, belonging as he doe d be willing to countenance an organization best friends, rather than that which leaves ev soul free to speak for the suffering and the duml God shall give it utterance. But this is owing to eleth, and not to his complexion

#### A Delectable Monster. At an adjourned meeting of the American Baptis

Slavery Convention held in Boston last week place between Elder city, and Elder Davis of Georgia-the latter apring as the unblushing champion of klavery, an ng in favor of it as n divinely sanctioned institu-He has no less than thirty slaves in his pos n! At times, in the progress of the discussion exhibited a most ferocious spirit, and gloried at th ey of his lungs in view of the chivalrous spirit of the Seath, which, he again and again intimated, would ale knee deep in blood sooner than give up the ea prey. This monster in human shape was al wed to preach in the new Baptist meeting-house in lowdain square on Sabbath last! At the conclusion of his imp us runt in the Marlboro' Chapel, he was varmly applauded by the audience - as though, in ar rusgin favor of blotting out the image of God, and ting human beings to unmitigated slavery, he was rally performing a praiseworthy act! Well might promise, in view of his reception, to go back to the needy in that quarter, how kindly he had been received tonians! Shame on him and his still more culble northern abettors! 'Verily, they have their Mr. Colver is reported to have acquitted limelf with surpassing ability as the occasion; bu is ought not to have deigned to argue the question

## Aid to the Parent Society.

At a meeting of the Board of Managers of the Masschosetts Anti Slavery Society, on Monday, 31st May, the following resolution was unanimously

Whereas, it was recommended, at the fate annivertory of the American A. S. Society, that every friend
of the Society he requested to contribute not less than
the society he requested to contribute not less than
the society he requested to contribute not less than
the society.

And whereas, in the prosperity of the Parent Society,
the Beard feels a deep interest; therefore,
Resolved, That this Board cordially concurs in
the source recommendation, and hopes that the
feels of the A. A. S. Society in this State will continue directly to its funds according to their ability,
that without delay

Total, That the above resolve be published in the
Liberator and National Standard.

D The Executive Committee at New York are a me in pressing want of funds. Let the above on be immediately carried out, and am the relief will be given.

A Meritorious Volum Poems, by William Heary Burleigh. Philadelphia: J. Milley M'Kim. 1841. pp. 248.

J. Millos M Kim. 1841. pp. 243.

Mr. Burleigh has true poetic gunius and excellent taste. His muse sets without constraint, is free and graceful in every movement, delights in the beautiful, sympathizes with wailing humanity, and aims to do good as well as to please. He has a fertile and chaste imagination, and happily combines with a love for Nature a high regard for Man. Hence, he is no mete sentimentalist. His poems are all of them brief, amounting to more than one hundred in the present volume, on a great variety of subjects; of course, they volume, on a great variety of subjects : of course, the are easily read. Some of them are 'gems of the firs are easily read. Some of them are genus of the area water, and all of them above mediocrity. They are to be prized none the less because their author has had few scholastic advantages, and hos extricated himself from obscurity, by his own inherent energies, to They are public conspicuity. We are glad to have the opputunity to pay him this small tribute, because has frequently been hurried by excitement, in our anti-slavery divisions, to write many hard things about us, and to deal in coarse personalities, by no mean ume will find a liberal patronage, especially amon abolitionists; and that its author may reap some reward for his toils. It is very handsomely printed, an sold at a very moderate price. As a speci-

SONNET.

If, maddened by oppression, men have torn Their shackles off, and, in an evil time, Spurned all restraint, and steeped their

Spurned all vestraint, and steeped their souns in crime,

Trampling laws, customs, creeds, in utter scorn, Giving the rois to license, and through blood Wading in quest of misubstantial good,

Till Earth the senzy of her sons doth mourn—
Reproach not Larenty: The winds long pent,

The volcan's fires represent, in finding west,

Sweep on in desulation! So are born
All monstrous crimes of Transyv—rapine, lost,

Murder, convulsion! Then on her alone

Vengeance be heaped! and Earth and Heaven willows.

The terrible retribution wise and just! Mr. Burleigh has inserted a well conceived an justly merited Dedicatory Sonnet to his gifted broth er C. C. Burleigh, which we shall copy hereafter, as

well as other extracts.

The Poems are for sale at 25, Cornhill.

Soirce in Honor of J. A. Collins.

The Glasgow Argus and the Saturday Post conta an account of a splendid Soiree which has been giver in the Traders' Hall in that city, in honor of John Collins, representative of the American A. S. Society John M Leod, Esq. was called to the chair, and mad some very complimentary allusions to Mr. Collins and the editor of the Liberator. He concluded by expressing to Mr. Collins, in the name of the meeting, the admiration which they entertained of the industry and moral courage which he had displayed in the most fearful conflict. He wished him all successthat God might long spare him, and that he might live to witness the complete abolition of that most nbominable system, American slavery.

Mr. Collins made an animated ape coved with reiterated bursts of applause. The meet ing was also addressed by several other gentlemen.

Our first page is occupied with the proceedings of meeting of the Glasgow Emancipation Society, in re-ference to the mission of Mr. Collins. A letter from a friend in Glasgow informs us that the report is very partial one, and that Dr. King was not received in the enthusiastic manner described. It was with difficulty that he could be heard, so offensive had been the course pursued by the Glasgow Committee, in the estimation of the meeting.

#### Pictorial Illustrations.

The second series of this cheap, elegant and structive work is now for sale, and is in various respects decidedly superior to the first, and will doubt ess find as extensive a sale. Like the first, it contains not less than two hundred Pictorial Hiustration of the Bible, and Views in the Holy Land, together with many of the remarkable objects mention the Old and New Testaments. The engravings are generally well executed, and they are accompanied by large and entertaining amount of information, ex planatory of numerous passages connected with the history, geography, natural history, and antiquities of We have been amused, for some weeks past, to ob-

serve the pious determination of the editor of the New York Observer to prevent, if possible, the sale of this work. After having praised the first volume, he suddenly 'lifted his beel against it,' and has ever since continued to manifest a rabid disposition to trample it in the dust. The pretence for this outbreak was, that, in one of the engravings, there was a squinting some what favorably toward Popery, because (if we mistake not) St. Peter was represented as holding the keys of the kingdom in his hand, or for some other equally cogent reason; which awful error was no sooner point ed out by the Argus-eved Observer, than it was cor the innocent publisher, that captiousness it self might have no chance of complaint. Next, a correspondent of the Observer undertook to criticise the work, and because he found (or thought so, at least) slight inaccuracies in its pages, forthwith the editor burls fresh invective against it, and will not hold his peace! He is excellent at straining at a gnat, and swallowing a camel He can contemplate, with a cool eye and a callous heart, the enslavement of millions of his own countrymen. There is not enough in the slave system to disturb his pious sensi-bilities, or awaken his critical powers. The abrogation of the marriage institution, the proscription of the bible, the transformation of human beings into brute beasts, are trifles in his estimation, compared with the discrepancies to be found in the Pictorial II

Instrations!!!

For sale by Saxion & Peirce, 133 1-2, Washington street, and at 25, Cornhill.

Resignation.

NEW-York, May 18, 1841.

My Draw Friesd.

At a meeting of the Executive Committee of the American Anti-Slavery Society, held last seening, I was appointed to superintend the printing and publication of the Standard after the close of the present volume; and, believing that I can best subserve the interests of the anti-slavery enterprise, for the present at least, in that sphere of labor, I have concluded to accept of the appointment. You will, therefore, see the propriety of withdrawing my name from the Liberator as its General Agent. Indeed, this should have been done on the first of January last, when my connexion with the paper in reality ceased. My relation with you and the publishing committee has been a source of so much pleasure, as to render its dissolution a matter of sincere regret on my part; but that regret is greatly leasened by the reflection, that that greatly leasened by the reflection, that that greatly leasened by the reflection, that shall still be associated with you in labors and toils for the promotion of a cause which was emphatically.

Out more such of the deliver of that eminently democrate in ewspaper, the Vermont Patriot, —

1 wrote the following notice of my lamented husband's death, paid the following notice of my lamented husband's death, paid the following notice of my lamented husband's death, paid the following notice of my lamented husband's death, paid the following notice of my lamented husband's death, paid the following notice of my lamented husband's death, paid the following notice of my lamented husband's death, paid the following notice of my lamented husband's death, paid the following notice of my lamented husband seath, paid the following notice of my lamented husband's death, paid the following notice of my lamented husband's death, paid the following notice of my lamented husband's death, paid the following notice of husband seath, paid the following notice for the promotion of a cause which was emphatically my ' first love.'

Yours faithfully, In storm and sunshine,

Wm. Lluyd Garrison.

## National Standard.

We have copied into another column the modest debut of Mrs. Child as editor of the National Standard. She never deals in mere flourishes, but always omes right to the mark. She is the Mrs. Benjamin Franklin of the nineteenth century. late the friends of our cause every where upon the position which she now occupies in the anti-slavery field. The Standard, under her care, cannot fail to deserve, and we trust it will not to receive, a most libArrival of the Acadia.

Arrival of the Acadia.

The steamer Aeadia, Capt. Miller, arrived at this port on Wednesday morning, having made the passage from Liverpool in 13 1-2 days.

The Great Western arrived at Bristol on the 14th ult. and the Columbia at Liverpool on the 15th.

No intelligence of the ill fated President had been received in Factord. The schepuper Corrain Capt.

received in England. The schooner Corsair, Capt. Morsey, lad arrived at Halifax from Portune Bay, N. F. Six days before sailing, a boat belonging to Fortune Bay arrived there from St. Pietre, the skipper of which reported that a vessel from France had arrived at that Island, which had picked up the captain and sitteen season of a Accessor steamer and had resistent season of a Accessor steamer and had resixteen seamen of an American steamer, and had ported that 56 other persons, who had been in the steamer, were lost; the said vessel had foundered in consequence of running foul of an leeberg. The skip per stated that he had seen the Capt of the steame

at St. Pierre.

A most horrible event has transpired in the loss of the ship William Brown, from Liverpool to Philadelphia, sunk by an iceberg.

phia, sunk by an icoberg.

'It appears, when the vessel struck, thirty-three passengers, the mate, and eight of the crew, took to the long boat; the captain, three of the crew, and sleven passengers, took to the jolly-boat; all the rest sunk with the vessel. The boats parted in the night. Some days after, the mate and crew determined, (as they say, in order to lighten the boat.) to throw-eventeen of the passengers overboard, which they accomplished, and some of the most horid and revolting scenes took place. There were two brothers and a sister of one family; the brothers were thrown over, and the sister jumped in after them. One fine boy prayed for a few minutes to say his prayers; they refused, and hurled him into the sea at once. Some clung to the side of the boat, praying for mercy, but their hands were cut off, and they were pushed into the deep. Fifteen lodies and two men remained in the boat. One hour after this massacre, the Crescent fell in with the boat, and saved the survivors of this hearid deed. The passengers remained on board the Crescent, the crew arrived in the Ville de Lyon; they are now under examination before the American Consul. The jolly-boat has not been heard of.

The ship's company consisted of seventeen persons,

The ship's company consisted of seventeen person and she had sixty-five steerage passengers, nearly at Irish. Out of the passengers saved, ten were women The present year will be memorable for maritime ca

The principal editor of the London Times, Th Barnes, Esq. died early in May.

Great efforts are making in Dublin to induce the

Queen to visit that place this summer. The Great Western, on her trip to Bristol, narrow-

have been this year unprecedently great. Gen. Espartero has been proclaimed sole Regent of Spain, during the minority of Queen Isabella. A third part of the city of Dromtheim, in Norway

y far the best built portion of it, was destroyed b fire during a violent storm, on the afternoon and nigh of the 24th of April. 314 houses were consumed, and 4000 persons were left shelterless, There was great excitement in England, in relation

o the Corn Laws, and matters connected with the anti-slavery question. That country seems to be on the verge of a revolution, which, when it comes, will weep all forms of governmental oppression to the four vinds of heaven.

#### Afflictive.

Our bro. Oliver Johnson having recently returne o New-York city from a visit to the western part of he Empire State, furnishes us the following afflicting particulars respecting the situation of our esteeme laborer, James C. Jackson, and family :

co-laborer, James C. Jackson, and lamily:

"Two days after our arrival at Peterboro', James was taken sick; and when I left, was too ill to be able to converse much. It was then supposed that he was saffering from a spinal affection, with which he has long been troubled; but, I learn by a letter from Gerrit Emith, received yesterday, that he has the smallpax! This is said intelligence; and, although his physician did not regard his situation as dangerous, I shall feel very anxious about him until I hear again. His wife was in a very delicate situation; and what rendered their case still more trying, their hired gir was suddenly called to the bedside of her dying mother. My heart was pained for Mrs. Jackson, when I was suddenly called to the decision of new Ying no er. My heart was pained for Mrs. Jackson, which left her in tears. I hope all will go well with her these trying circumstances, and that her dear hust-will go safely through the terrible disease with wh he is afflicted.

There are thousands in this section of the count tho will feel the deepest anxiety to learn the result of this afflicting dispensation.

Mas. Lovejov. It gives us pleasure to acknow edge the receipt of five dollars from Esther Moore, of Philadelphia, in aid of the suffering and sorrow-strickwof the lamented Lovejoy, in whose behalfer touching appeal has recently been made to the abolitionists of the country by a responsible committee at Cincinnati-an appeal that should be liberally and promptly respon ed to. In this connection, we must find room for the following tribute from the volume of Poems just issued from the press, by W. H. Burleigh:

## THE WIFE OF LOVEJOY.

And thou, devoted Wife! who nobly stood
With martyr-zeal, and in the strength sublime
Of a fond Heart, withstood the men of crime
Who sought, with fiend-like rage, thy hunband's
blood—

blood—

Bereft of earthly hope, and in the flood

Of a dark sorrow overwhelmed, what now
For thee remains? Sabmissively to bow,
And own the chastening of a Father's rod!
God help thee, broken Heart! Thy sacrifice
Is mighty, but it shall not be in vain:
His blood!—thy tears!—they shall not sink, like

rain,
Unnoted to the ground. From freemen's eyes
The scales are falling—and this wo shall be
The ransom of a people! Joy, in grief, for thee!

rable revolutionary patriot, residing in Vermont, i the course of a highly interesting epistle addressed t us, gives us the following specimen of the patent de mocracy of the editor of that eminently democrati newspaper, the Vermont Patriot :-

Out upon such a democrat and such democracy !

VERY MYSTERIOUS. In our last number, in the ar icle respecting the late national fast, a ludiero blunder occurred during our absence from our editor al post. We dare say it has puzzled the very many of our readers to unravel it. Alluding to the death of the late President, it reads—

'He died of \_\_\_\_\_. Is it mysterious how a ma Certainly it is-very mysterious! The blank w

intended, at the time of writing the article, to fill with the name of the President's disease, as technically described by his physicians, which we had for gotten. We omitted to do this, and thus was access sary to the printing of nonsense. For '.

No Governmenting! We find the following par-

'The opinion is fast gaining ground, that all the laws regulating or restraining the sale of intoxicating drinks, are pornirious in their influence, and laid better be repeated; leaving the sin of intemperance, like other moral and social evils, to be combatted by moral means, quickened into potent activity by the influence of free discussion.'

If there should be no legislation against that which is not only criminal in itself, but the fruitful source crime and pauperism in their most dreadful form erino and pauperism in their most discussions of all attempts to control it by legal enactments exert a permicious influence, and it should be combatted only with moral wempons; then why is not the
dictrine as true in relation to robbery, eroon, mirder and every other crime? We think it is, and that Christianity can do better in its conflicts with sin, in all its multifarious shapes, without the aid of military power and penal enactments than with them. Are the friends of temperance becoming an ogovernment?

Mas. PHILLIPS. We regret to learn, by a lette from our friend Wendell Phillips, dated at Naples that the health of Mrs. Phillips has not materially im proved during their residence in Europe. He write "We hope soon to see you all, and rest from our wanderings in sweet quiet home. Ann's health is still feeble. She has gained nothing as yet by com-ing abroad: we should be glad to be able to say she had not lost, and venture to hope the good effect will appear after our return. But, in any case, we shall come back to labor all God's providence permits us, with more than willing hearts. It is impossible for us to depict the interest which is felt in the safe and speedy return of these long absent friends, by the faithful abolitionists of Massachusetts The same de claration is equally true in regard to H. G. Chapman and wife, who are expected home in the course of few weeks from their excursion to Hayti—the land of

POLITICAL FOLLY. At the anniversary of the Man enchusetts Abolition Society, last week, ' the Liberty Banner, by the Female Emancipation Society, and wonby the anti-slavery voters of Berkley, (!) was exhibited by Mr. Torrey. It is to be presented at at approaching meeting of the Bristol Co. Abolition So ciety, to be held in Berkley, by a delegation from the patriotic (!) ladies of Boston, who prepared and offured it. What trumpery! The clerical politicians of new organization deem all this to be in the 'appro

WILLIAM LADD. The thirteenth anniversary the American Peace Society was held in this city last week, before which a eulogy on the death of its lamented President, William Ladd,—in place of the usual addresses on such an occasion,—was delivered by George C. Beckwith, which is said to have been We regret that our anti-slavery engagements prevented our hearing it, but are gratified to learn that it has been requested for publication by the Society.

#### Precious Epistles. Boston, May 23rd, 1841.

SIR-I herewith send you a copy of MARY CLARK'

letter, that you expressed a wish to have, and part of a subsequent one, the last she sent me: do with them as you think best. It was graceful in her to magnify the little tokens of sympathy and remembrance I sen her. He who enjoined us to visit the sick, knew how grateful a kind word or look is to one who is brought very low. In your study of this excellent woman's character

you must have remarked what would exemplify the prayer of the Psalmist- Create in me a clean heart O God, and renew a right spirit within me.' This blessed state brought her to her sight, and she saw her Saviour always with her. This gave her strength -this lifted her soul up as upon engle's wings. ran, and was not weary; she walked, and did not faint. She entered into rest-her Sabbath was Christ She neelaimed—'O the sweet way that is cast up for the ransomed of the Lord!' with her dying breath. This renewed spirit declared it sweet to die. Her serenity, her cheerfulness, her unaffected humility fruits of this renewed spirit, as was her charity -suffering long, kind-not envying, not vaunting self, not puffed up. Because she is exalted, we ought not to think she has abandoned the good cause which she recommends to our care. No doubt it is dearer to her now than while 'she saw but in part.' As a min istering spirit, she will be sent forth to minister for them who are furthful.

With great respect, HENRIETTA SARGENT. CONCORD, Feb. 21st, 1840.

MY DEAR SISTER:

Being totally unable to write you a letter in reply to your official one, I just take my pen to thank you for that with all my heart; for it did my very heart good to be kindly remembered. The letter was considered public property by H. C. Wright; and, indeed, it is far too good to be hidden in manuscript. Those beautiful sentiments in the latter part made me almost long to forsake this clayey tenement, to cast off this perishing shell, and be a butterful. O could large your-could you be near My DEAR SISTER: tenement, to cast off this perishing shell, and be a butterfly. O could I see you:—could you be near me,—for I am lonely, and two whole snowy miles away from my congenial friends. I have many such in town, or several very precious ones, and they call as often as they can. I have abundance of sympathy from my dear friends every where, and, what is better than all, the Lord does strengthen and comfort me upon my bed of languishing. O the sweet way that is cast up for the ransomed of the Lord to walk in! The Lord bless you for those precious words of comfort which He put in your heart to say vords of comfort which He put in your heart to say words of comfort which the patt in you have to say to me! Dear sister, if you can, write me again. Thanks for the offer of the fruit, &c. &c. I shall commission the first one I can to call for it. My appetite is delicate, and it will be grateful. I am wearing away, but I shall sooner put on immortali-

ty.

I rejoice daily for what is doing around me. The very elegients almost seem to shake, but there will be a glorious clearing away by and by. Best love to

he a giorious sister Catherine. Yours till death, MARY CLARK.

In a letter from her, dated March 26th, after ac knowledging the reception of some fruit we sent her

knowledging the reception of some fruit we sent her, she says—

"Accept, dear sister, my warmest thanks. You have not done it for reward, and yet the Lord will repay you tenfold, and comfort you on your own bed of languishing. Acts of charity and mercy are not forgotten by Him who seeth all things. "Cornolius, thy prayers and thine alms are come up in remembrance before God." I was surprised at the extract given from Mrs. "; not so much that she should be intellectually as "spiritually alone." That she should feel alone in regard to religious society is not strange, but to be spiritually alone, in the sense she seems to express, is different from our common ideas of Christian experience. We have the promise of the presence of the Saviour to be ever with us, if we are faithful and obedient, which promise is doubtless verified to thousands of humble, contrite hearts, scattered around in remote and secluded corners of the earth.

Henry C. Wright has done a great work here. God bless him for it. A mighty contest is now begun and will be carried on, as I believe, to the destruction of the kingdom of the heast. It will be the part of the faithful here, to take good care of the cause in its grapple with sectarianism—the most formidable foe it has to meet with here, or perhaps anywhere. But I am very feeble and exhausted, and can say but little more. If I should survive until your meeting, possibly I may be able to send you a line; if not, some abler pen of our Society will do it in my stead. Farewell, dear sisters, there are bright hopes before us! I trust we shall meet in that world of 'purity and peace,' and joy, where our cup of felicity will be full, and we shall be assimilated to the likeness of our precious Saviour.

God bless you forever! Take good care of the cause!

Yours till death, and beyond the Jordan,

FOURTH OF JULY. The annibe saitably observed, we would remind those who may have forgotten the fact, that there are nearly three millions of human beings in chains in the re-

FROM BAD TO WORSE. The ' Free An become intolerable, even to the teste of Charles T.
Torrey! He is out upon it in the number of hist
week, and declares that he cannot swallow its pre-slavery doctrines. It still remains, however, the official
organ (!) of the Massachusetts Abulition Society. It
is a ludierous publication.

YOUTH'S MEDALLION. Four numbers of this betifully printed semi-monthly, edited by Uncle Chris-topies, have made their appearance, and do credit to the editor. The Medallion is published by Sleeper, the editor. The Medalion is published by Sieeper, Dix & Rogers, Bosten, at \$1 per annum. We trust special pains will be taken to make it serviceable to the cause of humanity, temperance, peace, liberty, as well as to make it an amusing and entertaining publi-

WAR. The capital effusion in our Literary De ertment, 'about Rum, Glory, and Murder,' emen es from Ireland, and has been widely distributed in that country. We should rejoice to see it in every newspaper in the United States. DREADERS. The brie Minatrel, Capt. Outerbridge

souls on board, only eighty were saved !

on her voyage from Liverpool to Quebec, when nea her destined port struck on Red Island Reef, and al

Nox-RESISTANCE. We commend to the special attention of all candid inquirers on the subject of Non-Resistance, the essay on our last page. AMBITION. Ambition perverted sceks to gratify

nd exalt self. Ambition sanctified is swallowed up n being and doing good. APPROPRIATE. We observe, in a late numbe the African Repository, among the receipts of the American Colonization Society, a donation from the

Insane Asylum at Worcester, in this State. We Various communications are on file for as earl n insertion as practicable.

Distratistica Accident—Mary Lives Lost.—The Quebec Gazette of the 17th inst, states that about II o'clock on the morning of that day, a large mass of Cape Diamond, with the wall from the Governor's Garden to the base of the Cinade, gave way, and buried under masses of stone and earth the liouses in Champlain-street, opposite the Custom House. About 8 buildings in all were destroyed. Part of the immates were at work, but it is supposed, that between twenty and thirty persons were in the houses. Thirteen dead bodies had been taken from the ruins. Some were alive and sent to the hospital. The military ware assisting in removing the rocks and earth, and searching the ruins.

The loss of tile consequent on the fall of a portion of Cape Diamond at Quebec, is ascertained to be greater than was anticipated. Twenty-six dead bodies have been extricated from the ruins, twenty-two persons have been sived, and so far as is known, six individuals are still missing. Seventeen of the unfortunate decreased persons were buried on Wednesday morning, and the procession must have been one of morned to the lower.

uniortunate deceased persons were contra on y candad ay morating, and the procession must have been one of mouraful interest. It proceeded from the Lowe Town church to the Roman Catholic cathedral, preceded by a numerous body of clergy, and followed by a great concourse of the inhabitants of the city. A solemn funeral service was performed in the cathe

Sumner Lincoln Fairfield, poet, was found dead drank in the streets of Philadelphia last week. After he was carried to the watch house, he attempted to escape, knocked down the turnkey, assaulted the captain of the watch, &c. In default of \$250 bail, he was next morning sent to the Moyamensing prison. Alas for genius!

Temperance Roll Road. The Portland Advertises states that the contracts made by the Rail Road Company from Portland to Portsmouth, exclude the use of ardent spirits, not only by the laborers, but also by the contractors. Dr. Wm. P. Dewees, Professor in the University

Philadelphia, died in that city on Tuesday last, in the 75th year of his age. He was one of the most eminent physicians in Philadelphia. Death of Mr. Diell. The friends of this estimabl man, late Seaman's Chaplain, at Honololu, will be pained to learn that he died on his passage to thi country on the 19th of January last.

All the four negroes accused of the arson and mur der at St. Louis on the night of the 17th have been urrested.

Arrested. The man who killed Rov. Mr. Griswe n Cincinnati, by a stone thrown at another, trested. His name is Ned Layton.

We regret to announce the death of Commodore A exander Claxton, commander of the American Squad ron in the Pacific. He died at Talcahuano on the 7tl of March, and his remains were conveyed in the frig ate Constitution to Valparaiso, where she arrived on the 11th. The funeral took place on the 12th.

Horrible. A man named Joseph Longshore, it Newton, Bucks county, Pa., on the 21st inst., in a fi of delirium tremess cut open his body and mangle himself in a most horrible manner with a large knife He died almost immediately.

whiles were lately seen off Westpurt. Four boats put off, and soon captured them, and towed them into port—a good prize. One is 50 feet long, the other 25 The joint product of oil will be about 1500 gallons.

TERRIBLE EXPLOSION. At Willington on the Tyne, in England, an explosion recently took place in a coal; pit, from some unknown cause, by which 32 out of 35 men and boys lost their lives!

Charles Ogle, member of Congress from Bedford District, in Pennsylvania, died of consumption on the 6th inst. at his residence in Somerset, Pa.

Marder. A duel was fought at New-Orleans, on the 20th ult between Mr. Turgeau, a son of the notary public of that name, and Mr. Talary, of Martinique. They fought with small swords, and both exhibited much grace and agility in their efforts to marder each other. Mr. Talary was successful; and fafer a few passes, thrust his antagonist through the body. He then calmly wiped his sword, and with a smile of self-gratulation, left the field of blood!

Hon. Charles Hudson is elected Member of Congress, from the 5th (Worcester) Congressional Ditrict, by a majority of 836 votes.

The Springfield Gazette says, that four hundred of the Irish laborers on the railroad in the towns of Chester and Middlefield, and vicinity, laws pledged themselves egainst the use of intoxicating liquor.

Major Donalson says that General Jackson's estate is now worth \$100,000, reports to the contrary not-withstanding. Percussion cap guns, instead of flint guns, he been introduced into the English army this year at been introduced into the expense of £130,000.

A vessel arrived at New-York a short time si with a large number of Irish emigrants, every of whom were tee-totallers.

According to the latest intelligence from Ireland, the tec-total army of Father Mathew numbers 35 pre-lates, 700 clergymen, 4,617,050 of the people.

Dr. John Lofland, once widely known as the 'Mil-ford Bard,' has been committed to the Baltimore alms house. He once bade fair to be a poet; he chose to be a 'temperate drinker,' and became a drunkard and a vagabond. The demon alcohol has destroyed him.

Rev. Dr. Ripley, of Concord, Mass., completed his ninctieth year on the 1st ult, and preached his last sermon on the following day, from Eccl. zii. 13, 14:

or felicity will be full, and we shall be assimilato the likeness of our precious Saviour.
d bless you forever! Take good care of the
stress you forever! Take good care of the
M. CLARK.

Yours till death, and beyond the Jordan,
M. CLARK.

M. CLARK.

TREASURER'S ACCOUNT. eccepts into the Treasury of the Massachu--Slavery Society, from May 1st to June

Ist, 1841.

Newton Upper Palls - A. S. Law,
do do do B. L. White weekly con.
do do do weekly con. Petter,
Hingham—to redeem pledge, Mrs. Hobert,
Salem A. S. Soc. from praceeds of Pair,
Lynn-to redeem pledge, C. Robinson,
Dedham—'contra-week Soc.' E. G. Foord,
Haveritill—F. A. S. Soc. M. G. Webster,
do weekly con. do do
New Bedford—weekly con. M. T. Congdon Tess.
Weymouth—weekly con. Elios Richards,
Concord—weekly con. Deborsh Kinball,
Charlestners—weekly con. Friend,
Plymouth—A. S. Soc. weekly con. W. P. Rip-

ley, Israel Brookfield—cen.
Fish,
Lynn—James Breed, Jr.
West Rozbury—weekly con. L. A. Allen,
N. E. A. S. Convention—collections by Finance Committee,
Gardner—Sumer Linceln,
Boston—weekly con. M. G. Chapman, ley, Treas. est Brookfield—cent-a-week Soc. J. M.

S. PHILBRICK, Treas. pro tem. Brookline, May 31, 1841

#### MARRIAGES.

In this city May 13th, by Rev. G. H. Black, Mr. William Sorrell to Miss Nancy Dorrey.
May 19th, Mr. Benjamin Thompson to Miss Matilda Stocking.

may 1300.

In Providence, Mr. George Leonard Clarke, son of the late Rev. Pitt Clarke, of Norton, Ma., to Miss Frances Allice, daughter of Wm. Chuce, of P. DEATHS.

DEATHS.

At Hamilton, N. Y. Rev. Jeraminh Chaplin, D. D., formerly President of Waterville Callege. He was a talented and much esteemed minister of the Baptist denomination, and for saverall years pastor of the Baptist acciety, at Danvers, New Mills.

At the Baptist Mission Station, Edina, West Africa, on the 3d Innuary, of the prevailing fever of the climate, Maria P. wife of the Rev. J. Fielding, aged about 32 years; and in two weeks after, Rev. J. Fielding, aged about 30 years—both formerly of Philadelphin.

adelphia.

In New-York city, May 8, of consumption, Miss Eliza, third daughter of Lewis Tappan, Esq., 18—in joyful hope of a blossed immortality. Her remains will be taken to Brookline, Mass. for interment.

VIGILANCE COMMITTEE-ATTENTION!

VIGILANCE COMMITTEE—ATTENTION!

A meeting will be held at Hall No. 3, Marlboro'
Chapel, on Friday (this) seeming at 8 o'clock, to organize a Boston Viollance Committee, to protect the
liberties of persons alleged to be shaves, and to rescue
from bundage persons of 'color who are entitled to be
free. All who are interested in these objects, without regard to color, or the peculiar organization to
which they may be attached, are invited to attend.

Which they may be attached, are invited to attend.

Joseph W. Alder,
Francis Jackson,
John T. Hillow,
John Rockes,
B. Weeder,
William Nell. PASEX COUNTY A. S SOCIETY.

ESSEX COUNTY A. 8 SOCIETY.

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

It is earnestly 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.

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

Per order of the Board of Managers,

Per order of the Board of Managers,
JAMES D. BLACK, Rec. Sec.
Danvers, May 17, 1841.

PICTORIAL ILLUSTRATIONS OF THE

Two Volumes now published-Price only \$2 per

\*This splendid work cannot but prove a pleasant companion in the study of the Holy Scriptures. It contains over two hundred plates, representing the most remarkable places spoken of in the Old and New Testaments. The notes are clear and copious. The work merits an extensive sale. —Morning Star (Temperance) of May 31st.

\*It is undoubtedly one of the best publications for the price, ever issued from the American Press. Every family should have it, and every family which possesses ordinary discrimination in literary matters will leave it. —Reston Daily Mail.

sesses ordinary discrimination have it. - Boston Daily Mail. SAXTON & PEIRCE,

Publishers, 133 1-2 Washington-street.

THE VESTRY SINGING BOOK. Bellog a selection of the most popular and approved a Tunes and Hymns now extant. Designed for social and religious meetings, family devotion, Singing Schools, &c. Compiled by Asa Fitz and E. B. Dearborn.

RECOMMENDATIONS. From Rev. Mr. Fairchild, Pastor of Congregational Church, South Boston.

From Ret. Air. Fairchild, Pastor of Congregational Church, South Boston.

Messas. Fitz & Drahborn—I have examined with some care The Vestry Singing Book, compiled by you; and I have no hositation in saying that, in my judgment, it is well-calculated to accomplish the object you had in view in preparing the work. Most of the tunes are familiar to the Churches, having long been sung in our Vestry Meetings. The hymns selected by you meet my entire approbation. They are strictly evangelized in sentiment, and such as the truly pions of every name will delight to use in singing praises to the God of Israel. May your labors be daily appreciated by the Christian public, and a divine blesseing attend them.

Yours, with much esteem,

J. H. FAIRCHIED.

Boston, May 14, 1841.

From the Christian Watchman, (Baptist) From the Christian Watchman, (Baptist)

The title page expresses very fully the nature and design of the book, which we think must be approved by all. The tunes are of long and tried merit, and the hymns such as have proved highly acceptable to all classes of pious persons. Being prepared in a portable and very convenient form, and well printed, the book can hardly fail to be highly acceptable as a Vestry Singing Book, and as a devotional parlor companion.

From the Zion's Herald, (Methodist.) From the Zion's Herald, (Methodist.)

The Verry Strone Book: Boston, Sarton & Pierce & King. This book is compiled by Fitz & Dearborn. The tunes are nearly all old standards, in their most popular form, without any of the late mutilations, which itself should be a high recommendation. It is in a portable form, and therefore convenient for social meetings. There are three or four lymns to each tune. The paper and press-work are foot rate.

This day published by SAXTON & PEIRCE, 133 1.2 Washington-street. Copies forwarded to clergymen and others for

SITUATIONS WANTED. A YOUNG colored weman is desirous of obtaining a situation in a printing collect.

Also several can obtain situations in families.

Apply to WILLIAM U. NELL, 25 Cornhill.

Walker's Pamphlet.

# A NY person having a copy of the above work to dispose of, will confer a favor by calling at 25 confide.

BOYS' SUMMER HATS. BOYS' Summer Hats, Caps, and Belts in great
bundance at all prices. Please call before you
purchase.

WM. M. SHUTE, agent,
173 Washington-street,
a little north of the Marlboro' Hotel.

Fashions for 1841,

THE latest Enjish and French Fashions of Combs, with plates of figures, showing a variety of forms of Combs, and of styles of dressing the hair. For sale at JORDAN'S Comb and Fancy Goods Store, No. 2 Milk-street.

April 16.

sine die. President

resident, clary. er. riptures and read by the ig were eafra. George Irs. Samue Charlotte G

d, and, after sociation of sion Presby-ighly chra-ve duty. It will perse-anti-slavery Presbytery s until they without res-

isters of the by the Bible, station they sentance, in-ist, they are nuti-slaver ciples which are destis-ve from the been thrust. I world, and influence of that state in one of God-tess; having noved, when e earth. of the prin-holiness as and success

ar and fifty ry until the

15th, 1841. lings of this blication. , Rec. Sec. case of A. much inter-ill recollect, in the lower ra from the on, Present,

ide no difference or were and Raines a had a right re below man the indicate their understands in the indicate into the seed their understands in the seed their understands in such control or right, or dening the land is to premail to membra parties in subase parties.

rying (in fine

Commercial the number pared by the ich, it is said,

# POETRY.

RHYMES FOR THE PEOPLE, BATTLE, GLORY, AND MURDER.

BATTLE, GLORY, AND MURDER.

'A farthet demand for British troops has bemade, and 10,000 men are now in the course of bei
shipped from Britain to the 'far east,' whence not or
in ten will ever return. This is, perhaps, the conce
of those alone who clicose to enter into a professiwhich renders it an indispensable duty to murder er
y one whom the ministry of the day chooses to cosider an enemy; but we see no reason why t
peaceably-disposed clitzens of this kingdom shon
not only be made the abetters of massacre in evequarter of the earth, but also made to suffer by excsive taxation in their own persons, to forward projecthey utterly detest and abhor'.—Tait's Megazine f
Petruary, 1841. Remarks on the War in India. Said the Fife and Drum,

'Come, People, come; You've heard of warlike story? The Queen wants men; Come, enlist, and then You'll fight, and be crowned with glory. Said the village boys,

You may rattle on your drums : But we wont take pay, To lay waste and slay, d bring trouble on our

Said the Sergeant, 'Stare Bright scarlet, green and gold, And then the pay, Fourteen pence a day, And a pension when we're Said the People all, Both great and small, • We've long been simple fools; For we have paid

For your glittering braid, our pension and your tools. Said the Segeant, Boys, Leave off your noise; Come, come, enlist; and then The band will play, And you'll march away, And you'll see the world like men."

Said the village boys, With a deal of noise We live at home in peace; Our coats of friezo We dearly prize, nd we wont enlist, like seese

Said the Sergeant, 'Then, If we can't get men, The French will come and beat us We may live in caves, Or be chained like slaves, And the whole wide world will cheat us.

Said the Temperance men, Let them come, and then We'll teach them to be quiet; To turn their blades Into forks and spades, And to labor for their diet.'

Then the Sergeant stamped, And off he tramped, In a towering rage and passion; For he did delight In furious fight, In cutting and in slashing.

Then the Nobles all, Got into such a fury, High as a steeple They'd hang the People, Without either Judge or Jury. Said the People, ' Why

Do you storm so high? If you truly relish fighting, Why, go be drilled, And then be killed, If that's what you delight in. Said the Nobles then, Come, come, my me

What must your younger sons do, If they can't be slain, On the battle plain, With cannon, swords, and guns too? Said the People, 'Oh!

Do you love them so? Send them to useful trades; There let them learn To save and earn :— Rust all your guns and blades!' Said the Queen, ' We see

How it will be: Our navy will be knocked up; And our glorious flag Become a rag, nto paper to be chopped up.

Said the People then, We'll flourish, when False Glory's reign is over, The kingdoms three Shall dance with glee, nd from war's curse recover.

Said Glory, ' Gaze On the tombs I raise To the Great who worship me ;

Unsheathed the sword, And spread death over land and sea. Said the People loud, \*But the mighty Crowd Were gathered from our homes;

hosts they fell, And who can tell Where rest their shattered bones?" Said Victory, Hear

The thrilling cheer Of the conquering, the victorious!
The foes are gone, And the bettle won. And the triumph shout is glorious!

Said the People all, Both great and small, The Devil too may che Is his harvest home,

His shouts are the shouts we hear! Let the People all, Both great and small, Proclaim both near and far,

That they wont take pay nd and slay, And there's an end of war !

## From the Pennsylvania Freeman.

SONNET. Oh! heavy on the crushed and bleeding heart,]

Of prostrate millions, with their life-blood v Hated Oppression's iron heel is set; Hated Oppression's iron heel is set;
And keen and quick the thrill of anguish darts
Through quivering besoms, and the big tear star
Blinding and hot. Earth groans in darkness yet, And still their sons bow down their necks to The tyrant tramp them. To her farthest parts,

Men call for succor on their chosen God, Ecrless and heartless Mammon;—but in vain, Firmer he binds them with his galling chain, And heavier falls the oppressor's fron rod, On their braised limbs;—while willing priests of he Fold up their fily hands, and whisper, " It is well."

NON-RESISTANCE.

mission to Injury.

Submission to Injury.

'Persecuted, we bear with them.' Brethren, then is a great fault among you, in that ye have laneard, among you. Why do ye not rather submit to injunitie? Why not rather submit to femid? But ye rather wrong and defraud, and that the brethren.' If y submit to injuries, happy are ye. Pear not their in juries, but calmly submit to them; for Chrisf also submitted to injury—the just for the unjust—that he might bring us to God. Let them that suffer injuries commit the keeping of their lives to God as to a faith ful Creator.' Long-suffering towards all men? 'Never resist the powers that be.'

Christians and the sum of the sum

er resist the powers that be.

Christianity But Submission to Injuries.

Take away this element, and it will no longer be christianity. But to what extent are we required to submit? There are no limitations—no exceptions, in favor of extreme cases or of nations. Whether the injury will be great or small, threatened or perpetrated, near or far off, from few or many, Christianity says—submit. Jesus smiftered unto death without resentment or resistance; but committed himself to Him that jedgeth righteously. And in this thing we are commanded to walk in his steps. No injury to property, liberty or life, to which Christianity does not require submission in individuals and nations.

Christianity does not require submission in individuals and nations.

Non-resisting and non-resenting submission to affront and wrong is accounted evidence of inferiority, of meanness, and servility. Only, however, because submission is generally known to result from the want of power to resist. The disposition to resist is not wanting. Resentment is taught as a heavenly virtue, and resistance by arms as a Christian duty, in the nursery, in the school-room, in the sabbath school, in the prayer-meeting, over the communion, in the pulpit, in the college and theological seminary; from the bench of justice, in the hall of legislation; every where—EXCEPT—in the gospel.

Parents sometimes whip their children for submitting to injuries.

Parents sometimes whip their children for submitting to injuries.

'George,' said a father to a gentle-hearted, conscientious little boy in Boston, as he came from school with a swollen, bruised eye—'George, how happened that?' 'James struck me.' Why did he strike you?' 'Recause I got above him in spelling.' Did you not knock him down?' 'No, father, I ran away.' 'Why aidn't you whip him, and teach him better?' 'Mother tells me to pity the boys that injure me, and never strike them back again.' 'But you ought to stand up for your rights, and not subjure me, and never strike them back again." But you ought to stand up for your rights, and not submit to be trampled on. But, father, Jesus was trampled on, and did not stand up for his rights. 'No matter. That is no sign we should submit to injury. Didn't you hear the minister say last Sunday, that the spirit of Christ would lead us now to resent or resist injuries? And that it is mean and cowardly to submit to be insulted and wronged without showing resentment? And that if we did so, it would encourage every body to affront and injure

This is the substance of a conversation between a professedly christian? father and a son of ten years. The result was, as might have been expected; the boy became another character, and was noted in the school and neighborhood as one jealous of his honor, and ready to resent every injury, and to quarrel with his companious.

A mark of meanness and servility to submit to injury living thems of meanness are covarily, so service.

A mark of meanness and servility to submit to injury! Who, then, so mean, so cowardly, so servile, as the Son of God? Having power to resist, yet submitting to gross insults and penery, even to death? But no. He submitted as a matter of principle, and his submission has commanded, and will command, the admiration of all who read of it. Submission to wrong and outrage, because you think it wrong to resent, and because you love and respect man too much to injure him for any cause—all will respect and respected.

mand, the admiration of all who feed of it. Submission to wrong and outrage, because you think it wrong to resent, and because you love and respect was the most of the property of the proper

and strike back again, or I never should have struck you?

But such is the resentful, resisting, figfiting character of our clergy, and of that which is preached as Christianity among us, that men will not believe that submission can be a matter of religious principle. Submission, as a religious principle, having the means to resist, is scoffed at and scouted by the clergy, the Church and the State. They say it is unchristian, unmanly, and unsafe, in individuals or nations. Thus they deny a plain and prominent principle of Christianity.

But submission is for individuals—not for nations. Suppose every individual acts on the law of submission; how will the nation act? Not materially different: unless an organization can have a character the reverse of that possessed by the individuals of

ferent: unless an organization can have a character the reverse of that possessed by the individuals of which it is composed! But who makes the exceptions in favor of nations? The Divine Lawgiver has made none. None other has a right to make them. A nation is, then, as much board to submit to insults and injuries, as an individual. But how can you conceive of a nation, as an organization, submitting to indignities and depradations? As well as I can conceive of its imbibing the spirit of Christ, and becoming the kingdom of our Lord. A christian individual is wronged. For Christ's sake he bears it even unto death. Why should not a christian fiation do the same?

ian nation do the same?

Yet, while nations punish individuals for waging

Yet, while nations punish individuals for waging defensive wars, they beggar their citizens to arm themselves in defence. Witness England, France, Russia, China, with their war establishments.

In 1886, the grand jury of Baltimore made the following presentment: 'The wearing of deadly weapons is an infoltrable musance; unnecessary, dangerous in its tendency, pernicious in its consequences, and destructive alike of good order and the mablic neces?' quences, and destructive alike of good order and me public peace.'
In 1837, this resolution was introduced into the

Precious confession of a 'con

A bill

A bill was introduced into the legislature of Tennessee, Jan., 1838, to suppress the sale and wearing of bowie and Arkansas knives, and Spanish stillettos, subjecting the venders and wearers of these weapons for self-defence or otherwise, to three or five years imprisonment in the penitentiary.

Thus natious make it a criminal offence, a sin, in individuals, to do what they allow in themselves as necessary and right. Nations defraud, rob and murder, but imprison and hang individuals for doing these things. No reason ever has or can be given to show why the 'fashion of wearing deadly temporal is 'pernicious' or wrong in individuals, and not in states and nations.

Three millions of the people of this nation, men and scomen, are compelled by law to submit to whatever outrages others see fit to inflict upon them—to be non-renstants outwardly. I mean the slaves. 'If any person shall willfully and malicionely kill a slave, such offender shall be adjudged guilty of murder—provided always, the slave is not killed in the act of RESISTING his lawful owner.'—[Laws of Tennessee.

'If any slave resist his or her master, overseer premployer, it shall be lawful for such master to commit such slave to the common jail of the county, there to remain at the pleasure of the master.'—
[Missouri Laws.

'If any slave shall pressure to strike any white person, such slave, for the second offence, shall suffer death.'—[Prince's Digest.

Thus states and nations ponish with death some of their members, if they do not submit to whatever injuries other members are fit to infinite

Thus states and nations points with death some of their members, if they do not submit to whatever injuries other members see fit to inflict upon them. These governmental organizations say that armed resistance is the right and duty of individuals and nations, and then kill men for resisting. They kill men for doing that which they acknowledge it is their right and duty to do! What is this but wilful, statutors member?

ince for doing that which they acknowledge it is their right and duty to do! What is this but wilful, statutory marder?

But all this is the necessary fruit of the principle. Human life is at the disposal of human discretion. So say all systems of armed resistance. Of course, slaveholders may butcher slaves for doing that which they allow in themselves; and governmental organizations brand as an 'indolerable missance,' and 'most pernicious' and wicked, in individuals, what is considered a right and duty in the organizations; and panish one portion of their citzens with death for not submitting, without resistance, to whatever wrong and outrage another portion see at to inflict upon them!—(Slaves and slaveholders.)

Almed resistance to any law on the statute-book, however unjust and oppressive, is punishable with death. Submission or death, the only ulternative.

'A constable or watchman that is charged to take one accuse of felony, if he resists or fliers, and cannot be otherwise taken, may kill him; though perchance he be in NOCKET.—[Dute.

'If a person or persons be authorized to arrestor imprison, or to execute public justice, and using the proper means, is resisted in so doing, and the party resisting is killed, it is murder in all who take part in such resistance. —[Dute.

Good For Evil Blessing for cursing. Love for enmity. 'Return benefits for injuries, and thus seek peace and pursue it; and if you suffer for thus seeking peace, happy are ye.' 'Be not overcome of evil, but overcome are ye.' Be not overcome of evil, but overcome vil with good.'
This law of Christianity has no limitations or ex

cevii with good.

This law of Christianity has no limitations or exceptions in favor of nations or extreme cases. We are not to over ome an enemy by doing good to this community or ourselves, but by doing good to him. To penetrate his heart and overcome him, he most be made to feel that we love him and wish him well. Our actions must be such as will convince him of this. Such goodness will break his heart. It dashes in pieces all violence.

I once visited a school of young children in Boston, and talked to them about overcoming evil with good, and showed them how to do it. A boy, about 6, and his sister, about 4, sat together near me. As I was talking, trying to illustrate the principle, George struck his little sister on her head. She instantly doubled her little fist to strike him. As she was about to strike, the teacher, who had seen the whole, said—'Mary, you had better kiss your borther.' The little girl looked up in annazement, not knowing what she me. The teacher repeated: 'My dear Mary, you had better kiss your poor wicked brother.' Mary looked at her brother's sullencountenance, and in a mornent her little heart melted, and she clasped her arms around his neck and began to kiss him. The poor boy burst out crying, as if his heart was broken. The dear little sister wiped away his tears with her aprou, and sought to comfort him by saying, 'Don't cry, George—you didn't hurt me much.' But the little fellow cried the harder. He could not tell why he cried. He would not have cried if his sister, instead of kissing, had struck him.

A Kiss Foo A Blow. The illustration was perfect, and was improved. But what has man-kit.

The man-killing system gives, not only blow for blow, but it kills for a supposed indeution to injure. Thus, in 1637, the Paritans killed 500 Pequods mostly women and children, because they suspected the Pequods of an intention to destroy them. In 1672 they suspected the Wampanoages and Narragan-setts of an intention to injure them, and they waged an exterminating war against them. Paley says, a injury perpelrated, THREATENED, or INTENDED, is justifiable cause of war.

justifiable cause of war.!

Neither do men regard the provocation they may have given to others to injure them. Though this nation knows the slaves have received from it every possible outrage, yet should they attempt to resist and return the injury, the nation is pledged to shoot them down, if need be. The Seminole Indians were injured by this nation in every way; then because they injured it, the nation is determined to

shoot them down, if need be. The Seminole Indians were injured by this nation in every way; then, because they injured it, the nation is determined to exterminate them. If wrong to strike another after he has struck us, it must be wrong to strike him before he has struck us. If wrong to do it ourselves, it is wrong to employ another to do it.

Good for Evil. Human nature doclares it right, magnanimous, safe; Christianity declares it a doty, binding on all men, whether they act as individuals or nations. A certain man's life was hunted by his father; the son escaped to a wilderness; his father pursued him, and hunted after him to kill him. That father became wearied, laid down in a cave and fell asleep: the son came into the cave: there saw his father asleep: was urged to kill him, but would not hunt a hair of his head. The son sat down in a dark part of the cave, and watched his father him—My father, behold the Lord delivered thee into my hand this day, and I was urged to kill him, but for him by hand against thee. Now know and see, that I have no evil in my heart towards thee; yet thou huntest my life to take it. And the father said, 'Is this the voice of my son?' And he lifted up his voice and wept, and said, 'Thou art more righteous than I, for thou hast rewarded me good, whereas I have rewarded thee on! While I sought thy life, the Lord delivered me into thine hand, and thou killedst me not. The Lord reward thee good for what thou hast done.' What heart does not appland the conduct of David? Good for good is natural; but good for evil is christian. And what has the mankilling principle to do with such a spirit? Nothing, except to destroy h, or be destroyed by it. In 1837, this resolution was introduced into the Virginia House of Delegates, and received with cries of 'agreed, agreed, agre

it a privilege to make the sacrifice. In reither has it, neither will be willing to suffer. Instead of contending for the right to make the other suffer.

Suppose two neighbors contending about a piece of land. Each claims it They cannot agree. How can they settle it? If either has the mind of Christ, he will say to the other, "Keep the land, if you think it yours; only give me your heart—abrother's heart." This would instantly decide the question. If each has, the mind of Christ, each will say to the other, if they have a bother's warm and the contend, not for the right to keep it, but for the right to give it up. What affinity has the mankilling spirit to this? What has it to do here? It is dashed in pieces and consumed. But if neither has the mind of Christ, what then? Now they will pursue the course marked out by the kindoms of blood, and each will contend for the right to kreep the land. Neither will yield. Each loves the land better than his brother. The life-taking power must be introduced to settle it. They appeal to the sword in the hand of the magistrate; and he that secures the assistance of that, keeps the land.

So two nations, differing as to the right of ownership to a piece of land in Maine. If either were governed by the spirit of Jeans, the dispute would soon terminate to untual satisfaction. But neither has this spirit. The mankilling, or military spirit, guides both. Of course, there are many threats of war. Each nation musters its armed and disciplined hosts to the conflict; and merely for a small strip of land, humanity may be outraged by the sight of blood, shed by a brother's fland. Whose fault? Not Christianity's; but that of her recreant professors and ministers.

Christianity seeketh not her own. Her glory is, to give up all for the good of others. She gains all she can by suffering, and rejects all that must be attained by making others suffer. 'Faller, spare mine enemies, take me,' is her prayer. Who that ever read the life of Jesus, and received instruction from his lips, can doubt

spirit?

Christianity never has any other conflicts, even with its deadliest foes. She says—'Father, give them joy, give them peace, give them all true riches, give them life, give heaven, give thyself.'—She levels her followers to contend for the right to

riches, give them life, give heaven, give thysel!—
She leads her followers to contend for the right to suffer.

But what if my two daughters, each, had a spirit that seeks its own advantage? Each would then say, 'Give me the best.' How quick the scene of love and tenderness is changed to one of hate and violence! Can this be the mind of Christ? Yet this is mankilling—war; the essential element of armed resistance. What father would not weep over such a spirit in his children? And can it be supposed that our heavenly Father should delight to see his children thus contending—cach unwilling to make sacrifices for the good of others? Yet all, who assume or advocate the life-taking or war-making principle and system, resume that He is pleased to see his children thus contending for their rights. For the spirit of that system is to seek its own; seeking, not to die, but to kill. It instantly puts all who claim it into a state of hostility. If man-killing be right, in any case, then it must be pleasing to our common Father to see His children bite and devour each other.

claim it into a state of hostility. If man-killing be right, in any case, then it must be pleasing to our common Father to see His children bite and devour each other.

I am attacked by a ruffisn, in a position where there is no alternative but to kill him or let him kill me. I have physical power and dextective to kill him. What is duty? There are two principles. One says, Kill Your Enemy. What is duty? There are two principles. One says, Kill Your Enemy. What does Christianity say? Let Yourself? The life-taking power says—Kill your enemy. What does Christianity say? Let Your enemy. What does Christianity say? Let Your enemy. What does Christianity say? they are not this? All nations are selfish, ferocious, blood-thirsty. If any one nation should adopt this principle and act on it, would not all other nations prey mpon it? Suppose this nation should, at once, come into this spirit, and resolve to carry it out in all things. From religions principle it annihilates its systems of armed resistance, and casts itself upon its principles and character for protection, taking the stand that it will endure any and every extremity of insult and injury rather than be the occasion of injury to any of the human family. The nation publishes to all lands its position. It says to all, 'If we wrong you, we will make such reparation as you demand. If you wrong us, we will suffer wintever you choose to inflict? Who will touch this nation? Do you talk of pirates and savages? Savages and pirates are men, and they never would prey upon those who loved them, and would rather die than injure them. No. All nations, savage and civilized, would stand in awe of us. Instead of injuring us, the steel-clad nations of earth would gather around, and protect us from the ravages of each other. Is not this the only way that nations can be of use in spreading the gospel—to show the self-sacrificing spirit of Christ. Governmental organizations, with the man-killing spirit, surrounded with a death-caling apprasaus, and bidding defiance to mankind,

commission, do the most references and poetasenemy.

A circumstance of childhood mede a deep impression on my mind; the remembrance of it will ever
be precious. In a dismal school-house, in a back
town in New-York, the children were collected to
learn whatever was taught them. There was one
family of children noted for their love to each other.
What one had, all had. What one enjoyed, all enjoyed. What one suffered, all suffered. The clost,
a sister, about 12, had the care of the rest. The
younger ones sometimes were called up to be punished. On such occasions, that sister, with a heart
overflowing with affection for her little brother of
sister, always stood by their side. The moment any

VENGRANCE FOREIDDEN.

Vendrance Fordidden.

Vendrance Fordidden.

Avenge not yourselves, for vengrance is mine, I will repay, saith the Lord.

It is vengrance to kill others for our benefit who are intending to kill us. No matter whether we injure our enemies before or after they injure its. We injure them to prayent injury to ourselves. Vengrance is essential to man-killing, in individuals or nations. Man never kills man to benefit those who are killed—never to please God—but always to benefit himself. This is the only object that can be articized, or that any reflecting person will pretend to seek, by taking human life.

The marderer is hung to benefit the alayers. Foreign invaders are slangithered at wholesale, for the good of those who slaughter them. Nations make deadly weapons, study how to use themand maintan armies and navies, to repel, resist, expel, pursue, kill, slay and deatroy all who shall attempt their invasion, detriment or annoyance.—[Laws Mass.

If to please heaven and benefit their enemies, nations maintained this costly army of death, their piety and disinterested love would be wouderful indeed—known and read of all men. If killing enemies be the way to benefit them and honor the Deity, then all the gory essentials of the man-killing, war-making system may be unalombeted services that nations have the spirit of Christ. Vengrance should be instilled into the human heart as a christian sentiment; and men be learned, as the clergy say they should, for imbrue their hands in human blood as a christian duty.

Hid our Futher said—'Avenge yourselves—ven-

men be learned, as the clergy say they should, fo imbrue their hands in human blood as a christian duty.

Had our Futher said—'Avenge youvelves—vengeance is yours' then had swords and guns, arnies and navies, bettle fields and groments relied in blood, been demonstrative of a mation's piety. But He has not thus spoken. 'Avenge NOT yourselves.' 'Vengeance is MINE.' Such are his commands to his children; and this being so, how can man-killing be justified?

I see not how any man who claims and uses this power can pretend to be a christian. He cannot have the mind of Christ. Man-killers are not of the spirit, but of the flesh. They mind the things of the flesh. They walk after the flesh They war with carnal weapons and a carnal mind, and cannot please God. Man-killing, as has been shown, is sensual, brutal, ferocious, blondy; nimical to God, and never can be subject to his law. The man-killer cannot abide in love—nor dwell in God nor God in him. The man that has put on Christ, could not be at peace in a man-killing position, for the spirit of Him who loved his enemics and died for them would instantly repel all approaches to vengeance and blood. All such would feel it to be gain to die; but never to kill.

All penal and military establishments are but the instruments of untional organized vongeance—as really so as are the tounbawk and scalping-knife of

stantly repel all approaches to vengeance and blood. All such would feel it to be gain to die; but never to kitt.

All penal and military establishments are but the instruments of untional organized vengeauce—as really so as are the tomahawk and scalping-knife of the savage instruments of his revenge. The wardlab, the tomahawk and scalping-knife of the savage, and the prison and gallows, the sword and gun of civilized man, all harmonize in their final object, i.e., the infliction of suffering and death upon enemies for the good of those who inflict them. What are criminal courts, constables, sheriffs, jullors, hangmen, commanders-in-chief, warriors, and all, who help to execute criminal and military codes, but tools of a nation's revenge?

Said a lawyer: 'I have just brought a criminal prosecution to an issue. I procured the conviction of a thief, and he is condemned to ten years' imprisonment.' It appeared on trial, that the poor fellow was born and educated in a city, and among those who initiated him into the business of thieving, from childhood. All the influences that bore upon his early life tended to make him a thief. He has a wife and four small children. They seem to love him and he them. He was a nuisance. He wronged the community. The community lawer retalisted. They made me the fool of their revenge. I feel that I have been catering to the most brutal and ferocious passion of mankind. I know it is wrong. I can never more aid to execute penal law. I cannot do this and follow Jesus, who forbids all vengeance. I must give up Christianity, or take no further part in the execution of criminal law.' He chose the latter. Who can doubt that he chose the better part? Civil revenge! Is it any more Christ-like than individual? Is it not rather more cool, calculating, sure and deadly?

Said a recruiting sergeant of the U. States army in Western New-York, after hearing a lecture on non-resistance: 'I am wretched. I am sure I could not wound or kill a man, for my own benefit, to save the world. How then can I stu

sion on my mind; the remembrance of it will ever be perceious. In a dismal school-hoses, in a best town in New-York, the children were collected to learn whatever was taugit them. There was one family of children noted for their love to each other. What one suffered, all suffered. The closet, a sister, about 12, had the care of the rest. The younger once sometimes were called up to be punished. On such occasions, that sister, with a heart overflowing with affection for her little brother or sister, always stood by their side. The moment any punishment was about to be inflicted on them, she seemed inspired with the hero's m of a marky. Sign would always entered the tercher to punish her, and spare her little brothers of she said she could bear it better. She always declared that she did not feel half so bed to be whipped ses she did to see them whipped. She had rather suffer them have them suffer.

Who can but admire such a spirit? It is not in man to resist it, even when shown towards dearest friends. But suppose she had showed the same spirit toward ber enemes? It had beer above all praise—But this spirit, shown to bitterest enemies, is the spirit of Jeous. It is Chratianity. Let mea, acting as individuals and nations, show that they had rather die than be the cause of suffering and death to their fellow men—and, as a general principle, none can harm them. They are safe, because they follow after God as dear children, walking in love.

A few years since, a young man, in the vicinity of Philadelphia, in the evening, was stopped in a grove, with the demand—Your, proceeded elisarely and cally to hand it over to his enemy; at the same time setting before him the wickedness and evid of his carreer. The rebukes of the young man, taying a large amount of money, proceeded elisarely and cally to hand it over to his enemy; at the same time setting perfor him the wickedness and evid of his carreer. The rebukes of the young man them setting structure to execute human vengeance. But this not help and the poor man was overc I am a merchant in Boston. My ships spread

A position more atrocious, more in the Wisdom and Goodness, was Would He command His children to Him, and then authorize them to must end in hatred and contempt of in the light of the man-killing prine how inconsistent, with himself is on the command the state of the man-killing prine in the light how inconsistent with himself is our Heat ther? Commanding us to love each other investing us with power each over the a must end in mutual haired: commandia away wrath, thee authorizing us to do excite to wrath: requiring kindly affection and the authorizing us to do justice and and then authorizing us to commit all in cruelty; requiring us to commit all in cruelty; requiring us to live in peace then investing us with power over each must produce alteration and war: form geance, and authorizing us to kill, she stroy one another as we think proper. I signed to have us bite and devour can wolves and tiggers, and make the earl

LOYD

IGE

on.) held treet of the coing would of aractering. No rieigh, we at the control of the control of

red, Tillave Tillave Treligious wicked exposer resoluti motigh, introduced, The analysis in the should and pur thristing tehristing

ropositi introductive de sot ins H. C. ney Frik a michoth si on eith rely on A lee cers, and t. A sof the che aupport y C.

Fosterough the control of than the control of the control of than the control of the control of

or we that it is of the din y of y tree of the a tree of tree of the a t

ring rman, their

geance, and authorizing us to 'kill, 'slay as stroy' one another as we think proper. Hall he signed to have us bite and devour each elevation where the could not have effected his parose surely and speedly than by vesting man with power of life and death over man. To assure power is virtually to deny the brotherhood of and the paternal character of God.

Two armies face each other on the field of They are brethern. Their common Pather down upon them. A — is chaptan of B— of the other, Before the slaughts he they must pray about it. Each army fowers they must pray about it. Each army fowers a flial and fraternal prayer. What is it? A filling lands and eyes to heaven, says, 'Pather help the Americans hill the British P of Pather; help the British kill the Americans voice from heaven is heard, saying 'My child ye are brethrent; all dear to me. Low one must be used me, and will not sake reparation. I came up with the insult. The dishonor pet we country misst be washed out in the blood of enemies. We must have a hattle—no other nearlies as sheet each. enemics. We must have a battle—no other rodress our wrongs. The spirit of Jesss ies O, help us shoot and stab each other till with tain where is the right and the might. The will stop fighting, sheathe our swords, as bury our hatred, and love each other. A voice is heard again: 'My children, are vourselves—leave venezance to meaning the control of t voice is heard again: 'My children areas yourselves—leave vengeance to me—small a jury—forgive each other, and let brotherj naisinue.' But a Father's voice is unheeded, I having hecome assured of the Divine present support, they rush to the combat. Bretheral we are given and received in brotherly kindens! Glows to the glory of God! Earth is covered in dead and dying. The Father looks on with the All heaven shouts for joy over the field of dead, sings! Peace on earth and good will to meal! Two children of the same parents come as Father, each asking aid to kill the other. Item be deemed a monster should be aid either a the other.

be deemed a monster should be aid either the other.

Yet professed ministers of Jesus dare to all Heavenly Father to do that to his children, help them kill each other) for which if an earli

help them kill each other) for which if an early reat should do to his, they would hamp him as is derer! They make God responsible for the him Bunker Hill, Saratoga and Yorktown: of Bon and Waterloo! They attribute to the Faherd cies, deeds for which they would hang any imparent!

Is this Christianity? It is indeed the miga.

Is this Christianity? It is indeed the miga Christdom but not Christianity. Go to our nals, our forts, our training fields, our camps, and yy yards, our armed ships; go to our criminal and our prison cells, our gallows; go to Benker Princeton and Bennington, say the Americanda and clergy; 'and there see what Christianity do; there learn the spirit of Jesus; there what it kind and loving Father we have; there what true brotherly love is.' I say the Americanda and clergy; 'and there see what Christianity, what brotherly love is, and win Heavenly Father is: for nino-tenths of the mass and professors of this nation claim the right is and use milliary power—justify the revolution our governmental system of armed resistance in maintain that these things might be the legis fruits of the spirit of Christ, and perfectly cass with our relations to our Father above as che and to each other as brethren. They would us believe, that our Heavenly Father preside Bunker Hill, Eutaw and Yorktown; and mad and directed His children in butchering one and They thank God for the revolution: they telm so, that this same Heavenly Father, while great over those battles, and directing His children work of slaughter, required those, whom he was assisting, to put away all wrath, and anger, so be kindly affectioned, tender-hearted, forging another, and each to love each and every the he loves timoself?! They would have us believe the heaves of thousands of his echildren, and for their satisfaction and less breaks his neck or cuts his head of?! Yes would have us believe that our Heavenly Father, while presence of thousands of his echildren, walking in love and noutual affections, spired his children and assisted them to contrist rear up the death-dealing fabric of thus softs, spired his children and assisted them to contrist rear up the death-dealing fabric of the softs himself as the great \*Commender-in-Che the runy and navy? That our Heavenly Father is his children to assume and exercise mankillit, military power, over each other? That he Christianity Go to or nals, our forts, our training fields, our camps, a

gess with war-making power? That he make cernors and Presidents 'commander in chief di army and mavy? That He loves to see his chief break each other's necks, and chop of each other break each other's necks, and chop of each other with a love that was the mands them to love each other with a love that viseth no injury! They assure us, that he mands them to love each other with a love that viseth no injury! They assure us, tee, the carthly parent who should aid his children has destroy each other, ought to be regarded as a ster of cruelty! It is no slander to say, that a who profess to be ministers of Jesus, and justify man-killing principle and armed resistance, do phenne the Holy One. They make him a composite of cruelty and contradiction. The Being hedge our man-killing church and clergy as an eigen worship, has little more affinity to the just, same paternal God of Christianity, than Mars and beathen gods of war. They represent our Heart Father, who so loved His enemies as to got sone die for them, and who gives his spirit beness with our spirits that we are His children hess with our spirits that we are His children hess with our spirits that we are His children sellighting in seeing those children pouring out other's blood like water—as a Being eligibity.

AGENTS OF THE LIBERATOR. MASSACHUSETTS - William Loring, Sanderi Freeman, Breiester; - Ezekiel Thatcher, Ben and Yarmouth; - L. P. Wolleut, Dennis; - Cio-Harmon, Haerehill; -- Joseph Brown, Indeen seph L. Noyes, Georgetour, -- John Clemen, I end.; -- Alvan, Ward, Ashburnham; -- Samb. I Northborough. RHODE-ISLAND. -- Wm. Adams, Pasticker, Aulin, Providence, -- Gourge S. Gould, Bravial

Northborough.

RHODN-BLAND.—Wm. Adains, Pastische ... Bit RHODN-BLAND.—Wm. Adains, Pastische ... Aplin, Providence;—George S. Gould, Berrich ... Connecticut—George W. Benson, Bresign ... S. Cowles ... Hartford :—Peter Osborn, New Bensign ... Thomas Kenney, Jr. Norvich;—John S. Hall, Hampton.
NEW-York.—S. W. Benedict, Nie-York Chr. Charles S. Morton, Albany;—James C. Full, the chartes ... John H. Barker, Peru;—Thomas Kenteles;—John H. Barker, Peru;—Thomas Kenteles;—John H. Barker, Peru;—Thomas Kenteles; John H. Penneytyanta—H. C. Howell, Alleghany ... Vashon, Pittsburg :—M. Preston, Heat Gracket ... Property .

Austin, Atteater ;- Lot I A. Dugdale, Cortsville.