ELIBERATOR: EBLISHED EVERY FRIDAY, P-SLIVERY OFFICE, No. 25 CORNHILL

W. Williams, General Agent. ham all remittances are to be made, and becaused, relating to the pecuniary concerns

LLOYD GARRISON, Editor.

l. XI.---NO. 24.

from the Boston Morning Post.

Abolitionism.

J. That the country was the continuous a great brotherhood namech as they countenance and support and the country of the count

in H. C. Wright, N. P. Rogers, S. S. Foster Rober French favored the amendment; Gar-tok a middle course, steering so adroitly as to a boll sides, without committing himself de-ign either; C. C. Burleigh opposed it, and it emely owing to his opposition that it did not by on either; C. C. Burleigh opposed it, and it enterly owing to his opposition that it did not it. A leading argument with those who supplies amendment was that its extravagance igne it currency in all the political and religrapers, and obtain for it much opposition and religrates, and obtain for it much opposition and religrates, and obtain for it much opposition and rest. A majority of the ladies invariably went not the harshest epithets. The following are of the choice specimens of vituperation delivary of the amendment:

ser C. Wright, in speaking of the triennial is Convention which met recently at Baltistid a thirf was chosen chairman; and ser thirf, (named Johnson,) preached the ser-

S. Foster, of New Hampshire, said—'When I though the streets, I want to have the black-lock at me as one who has branded them as a school of theres—as one who considers them set has the horse-thief who is sent to the pening.' The same gentleman said—'Any antisy man who will admit that a pro-slavery man and sholitionist] can be a pious, godly man, is are to the cause. I have brothers who are chosenbers, but I believe, and I have often thea, that, unless they cease their opposition to arbeitery cause, in spite of all their christian exiets and church membership, they will sink at the bottomless pit. \* \* "The Meth-tharch is the vilest institution that ever came must be bettomless pit, or that ever will sink a the bottomless pit, or that ever will sink in the tit. It is the syngogue of Satan—the those of decils—the foul cage of every unclean the congregation, who will preach to a starre congregation, habitually, is recreant to

Apy man, who will preach to a starer congregation, habitually, is recreant to case of truth. Why does he not preach as 16d, and make his hearers embrace the truth, a him to death? The grossest instance of death, however, which Mr. Foster had seen in any mass the fact that Mr. Hime's society charged Contention \$15 a day for the use of the chapel. The property of the chapel of the soonfully exclaimed)—duty to God compete to say that such men would be slaveholders, such of Mason and Dixon's line? Compromise was finally effected between the as of the original resolution and the amendment, be introduction of the following resolution, and samble, which passed:—

After passing several other resolutions, in some which the cherry were condemned still more, and letting \$150.75 for the funds of the Society, the steam adjourned. No indifferent observer id have witnessed its proceedings without combine to the conclusion that, if there ever was a time a sholltonists had the power to disturb the quist the community, that time has now gone by, or are divided by internal schism and contensity and are guided by a spirit so insane and farill that its every movement must make it odious the common sense of the community. There was the neaning in the world of one of their number, a sid, on Wednesday last, when rebuking the passing several other resolutions, in some o sud, on Wednesday last, when rebuking the which shall be the Convention, that world has left off fighting the abolitionists, and they have commenced fighting themselves.' that the world will every where continue to let malone.

## Boston Anniversaries.

the the time to ti have said nothing of the anti-slavery meetings.

\* seemed to care enough about them to know an or where they were held. It is a fact, how-that the remaining members of that party, or her of the two parties into which the abolitionat the remaining members of that party, or of the two parties into which the abolition of the two parties into which the abolition of the two parties into which the abolition divided, spent about as much time together. The Garrison party held their New-Eng-shati-Slavery Convention at Chardon-street. Tuesday, Wcdnesday, and Thursday. I may be considered to the strength of vacant seats. This party is entering upon a faction, in which nothing but its own interpretable that it is expected in the party diffring the recessive proceedings, the party diffring the recessive proceedings and the party diffring the received proceedings and the party diffring the received proceedings and the party diffring the received proceedings and the party diffring proceedings and party diffring proceedings and party diffring proceedings are questions and party diffring the received proceedings and party diffring proceedings and party diffring proceedings are proceeding proceedings and party diffring proceedings and party diffring proceedings are proceeding by correspondence, the committee a secretaining by correspondence, the conditions in the party diffrings in all parts of the proceedings and party diffrings in a party of the party diffrings in a party of the party diffrings in a party of the party diffrings in a party diffring in a party of the party diffrings in a party of the party diffrings in a party diffring in a party of the party diffrings in a party diffring in a party of the party diffrings in a party diffring in a party diffring in a party diffring in a party diffring in C. Fuller, Stan-Thomas McClis-Hudsen.



OUR COUNTRY IS THE WORLD ... OUR

BOSTON, FRIDAY, SCOTLAND.

From the Glasgow Saturday Post.

anti-Slavery Soirce, in Honor of John A. Col-

remains by the Corrention, when assembled. Mr. Whiting sell that Mr. Wright propose "without the propose and sell the propose and sell the propose and sell them as one cerebility of the propose and sell them as the prop

From the Emancipator.

Great Triumph in the Empire State.

Albary, May 25, 1841.

Brother Leavity—I serice a moment to inform you that the odious 'slave law' of our State was this day abolished by the concurrent action of both branches of the Legialatore, and has, doubleas, fore this hour, received the signature of the say of th it is in America, and advised the company to consult it for an insight into the details of that horrible and disgusting system. He next referred to the differences which had arisen in America amongst the friends of abolition, and hinted that the bigotry of the clergy and their hostility to the straightforward, manly course pursued by the original America an Anti-Slavery Society, had been the sole cause of all the divisions which had occurred. He next showed the injustice and folly which the British Legislature had done to the community, in giving £20,000,000 for the emancipation of the slaves in the West Indies, and the bad effects which that act was producing on the cause of American abolitionism. But still, he said, it was found on calculation, that the money spent in the egitation had effected the liberation of more slaves than if it had been spent in directly purchasing the freedom of individual slaves; and, in addition to this, the meré purchasing of some of the slaves, and bestowing their freedom upon them, could have had comparatively little effect upon the public mind. Mr. C. after shortly referring to some other subjects, concluded by expressing to the company his cordial and sincere thanks for all the kindness which he had received at their hands. (Great cheering.)

Mr. R. Wright having been called upon by the chairman, addressed the meeting at some length, on the division which had taken place in the committee of the Glasgow Emancipation Society, on the propriety of recognizing Mr. Collins as the representative of the American A. S. Society.

Mr. Re. Wilcod, who, in a neat speech—expressing to the companies of the American A. S. Society.

JUNE 11, 1841.

strong my personal respect and affection; as Rabel says, I simply cannot do it, as I cannot play upon a flute.

Yet with this strong individuality, I have never found any difficulty in preserving my freedom in connection with anti-slavery societies. I have indeed heard arguments, theological or otherwise, brought to their support, which were abhorrent to my reason; and not unfrequently expressions which shocked my taste. But these were disagreeables belonging to any intercourse with general society; and it would have been selfish refinement, indeed, to allow them to come in the way of active co-operation for good.

That there have been abuses in the anti-slavery organization, that strong attempts have been made

That there have been abuses in the anti-slavery organization, that strong attempts have been made to supervise individual opinions, end establish tests and creeds, as the churches do, has greatly increased the number of those who shrink from organizations. But are they blind to the fact, that these strong efforts were as strongly resisted? That a very large proportion of our organization resolutely refused to apply any test to the opinions of their brethern? Men of limited minds, seeing this action on the subject of non-resistance, straightway concluded that those doctrines had numerous proselytes among us; but where ten voted from sympathy with those views, hundreds, either opposed or indifferent, voted simply sto sustain individual freedom of opinion. The attempt to impose any other test would meet with similar resistance; for old organization anti-slavery is combined action with perfect individual freedom. But it is urged, you have a creed, after all; for your members must all hate slavery, abominate slave-holding, and agree to do their utmost for its annihilation. Very true. So, in combining men together to build a ship, they must all agree to do somewhat toward finishing the vessel; for that is the purpose for which they agree to combine together; but of what consequence is it, whether the workmen do, or do not, adopt different forms of religious or political opinion? Their combination as carpenters makes no interference with their freedom as men; though it may bring them within hearing of sentiments they do not believe or approve.

As for the vetes of societies, wherein do they involve my conscience? I am responsible only for that

interference with their freedom as men; though it may bring them within hearing of sentiments they do not believe or approve.

As for the rates of societies, wherein do they involve my conscience? I am responsible only for that which I myself have voted for. What whig or democrat thinks of being individually responsible for every resolution passed, or every expression attered, at the public meetings of their political parties? What Calvinist or Unitarian feels personally implicated in all that is said and done in their associations? They may, perhaps, have no further connection with these sects, than to take periodicals whose general spirit they approve, or to hire a pew in a church where the preaching suits their taste. But even this is essentially combined action. In your zeal for individual freedom, you will perhaps reply, that this is sufficient reason why they should abandon these things. But if they do, they forthwith find themselves in a new combination. Men organize for the express purpose of putting down all organization. They must have a voice, and therefore establish a newspaper. Though without any nominal President, or executive committee, yet individuals naturally become a committee, to superintend the business of the paper: hands combine together to print it; and purses, though unpledged, flow together for its support.

cd the meeting, and declared his perfect confidence in Mr. Collins and the Society which he represented. After the most patient and minute inquiries, he had found the charges brought against Mr. Collins false as the lower regions themselves.

Mr. Collins again spoke at some length in reference to the conduct of the Glusgow committee; after which the company dispersed.

SELECTIONS.

SELECTIONS.

From the National A. S. Standard.

Organizations.

Act with stern truth, large faith, and loving will!

Up, and be doing! God is with us still.

From the commencement of our enterprise, there have been a few, who professed to be interested therein, and who really were so to a considerable adgree, who yet shrunk from organizations, dreading their interference with individual freedom. Not one can respect this scruple more sincerely than myself; for no one more decidedly resists all control, or supervision, in matters of conscience. It is not in my nature to accept a proposition as truth, because another perceives it to be so; no matter how strong my personal respect and affection; as Rabel says, 'I simply cannot do it, as I cannot play upon a flute.

Yet with this strong individuality, I have never found any difficulty in preserving my freedom in doed heard arguments, theological or otherwise, brought to their support, which were abhorrent to my reason; and not unfrequently expressions which my reason; and hot unfrequently expressions which my reason; and not unfrequently expressions which my reason; and hot unfrequently expressions which my reason; and hot unfrequently expressions which my reason; and not unfrequently expressions which my reason; and hot unfrequently expressions which my reason; and because of the more marked that the pushed the pushed the pushed more of candor, and endor, and gladly enough slip out of the

Address.

The Rock River Congregational Association of Illi-nois, to the Congregational Union of Scotland: Grace be unto you, and Pence, from God our Futher, and the Lord Jesus Christ.

Panner, and the Lord Jesus Christ.

\*\*Dean Breteren:—At the annual meeting of our Association, held at Rockford, Jan. 5, 1841, your remonstrances to Christians in this country on the subject of slavery, having come up for consideration, the undersigned were appointed a committee to respond to the same.

spond to the same.

And first of all, beloved brethren, let us reach over the waters and take you by the hand with a cordial shake, and express to your our hearty thanks for your affectionate, faithful, and forcible address. You say—'It is a much more grateful task to concur and congratulate, than to remonstrate and reprove.'

cur and congratulate, than to remonstrate and reprove.'

This, brethren, we folly believe; and happy should we be, were there no cause for the latter. Be assured, when you speak in the severest terms of the accursed sin of slaveholding and slave-dealing, you 'touch responsive chords in the bosom 'of every minister connected with our body; and the same is true to a great extent of the private mention bers of our churches. We have none of it ourselves; and no sympathy, not the least, with that sickly and criminal sensibility, which takes the alarm, when the voice of fraternal and christian remonstrance, in regard to this sin, comes to us from beyond the great deep. We do not feel that it is 'foreign intermedating,' nor 'unjustifiable interference.' On the coultrary, we regard the moral influence of other portions of the great brotherhood in Christ, as a most efficient co-operation in raising chattelized man from the bruitsm to which slavery has degraded and perpetually doomed him.

the brutism to which slavery has degraded and perpetually doomed him.

We therefore, dear brethren, welcome you most
cordially, as timely and efficient coadjutors in the
great work of delivering our enslaved fellow-men
from the hand of the spoiler. And to those of us
who had our birth among the hills of New-England,
it loses none of its interest, that it comes from those
who dwelt amid the mountains and lochs of Scotland; almost all of which have a memorial of strugelizer liberty. gling liberty.

That the American church is deeply and wicked-

down all organization. They must have a voice, and therefore establish a newspaper. Though without any nominal President, or executive committee, to superintend the business of the paper: hands combine together to print it; and purses, though unpledged, flow together for its support.

One of the ancient philosophers, talking of the transmigration of souls, was asked into what animal he would like to pass, after death. He replied, 'I should choose to take no form in particular.' This is just as possible, as it is for men to act without combination, more or less organized. The law of equality prevails here, as elsewhere. Man is made at once an individual and social being. He cannot help it, if he would. It is one form of that fierce old battle between free will and necessity. It is the centrifugal and centripetal forces, manifested in man's outward life, as in the motion of the planets.

A distinction has been made by some, between conventions and societies. But what, after all, is the American church is deeply and wicked-jumplicated in the sin of slavery, that the American church is deeply and wicked-jumplicated in the sin of slavery, the to aim of leaver, and on less than yours, that individuals should attempt to deny what to any candid and lonest observe ris obviously true. Among other cases of this kind, we notice the correspondent of the Rev. J. A. James. His attempts to screen the professed people of God from the merited rebukes which you administer, we regard as inconclusive. Had the sacramental host of God's elect offered themselves willingly on the high places of this moral battle-field, instead of merited rebukes, your congratulations would now have deem mingling with ours in the jubilee-shouts of disenthralled hondmen.

Can it be denied that the church had nothing to do. They have declared that it was simply a political with which the church had nothing to do. They have declared that a slave night be sold from one plantation to another, and to any number indefi-nited: and live with a new concubine (whi

WHOLE NO. 545.

J. BROWN YERRINTON, Printer.

than did he. Mark now the consequences. Was he shuuned? Was he disgraced? Nay, verily; he is now Rabbi, and sits in the presidential chair of a Theological Seminary!

But, brethren, we find no pleasure in dwelling on the criminal apathy of the American church on the subject of slavery. We are glad to look away from the obloquy and violence encountered at home, to the sympathy and co-operation of our brethren abroad. It is like the gushing spring in the desert to the worn and thirsty pilgrim. It confirms our faith, stimulates our exertions, and cheers our hearts.

AGENTS.

Mairs.—Jas.Clarke, Wayne; — Edward Southwick, lugueta; — A. Soule, Bath.

New-Hauranne.—Davis Smith, Plymouth; — Rogers, Concord; — William Wilbur, Dorer; —

Moses Emery, West Newbury;—C.Whipple, Nuclear riport;—Isnac Stearns, Menafield;—Luther Boutell, Groton;—B. F. Newhall, Sungne; W. S. Wilder, Fitchburg;—J. T. Everett, Princeton;—J.Church, Springfield;—W. & S. B. Ives, Salem;—Henry Hammond, Dudley;—Daniel G. Holmes, Lowell;—Josiah V. Marshall, Dorchester and micinity;—Richard C. French, J. B. Sanderson, Full River;—Wm. Henderson, Hancer;—Isnac A. Astin, Nantacket;—Elias Richards, Reymouth;—Edward Earlo, Wor: sater;—Wm. C. Stone, Natertown;—A. Bearso, Centreville;—Israel-Perkins, Lynn;—Elijah Bird, Tauan m.

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

to the worn and thirsty pilgrim. It confirms our faith, stimulates our exertions, and cheers our hearts.

It affords us pleasure, that our views so entirely harmonize with yours on this great subject. We consider slavery malum per se. We hato it in the abstract, and in its multilutinous practices. In accordance with these views, we have, at different times, expressed our abhorence of it, and, after solcenn deliberation, have felt it our duty to exclude from our pulpits and communion tables, all who traffic in their fellow-beings, or hold them in bondrage for purposes of gain.

You will not infer from these things that those who minister at the altar of religion, and those who profess its precepts, are all recreant on the subject. We believe there is a redeeming spirit in the church of the living God; that it is already awaking from its slumbers; and will, ere long, speak in a voice not to be disregarded, and exert an influence that will not be resisted.

We close, brethren, by repeating the joy we experience in recognizing you as fellow-laborers in accomplishing the great work, for which, among other things, the eternal Son of God descended from heaven. He came to proclaim liberty to the captives, and the opening of the prison to them that are bound. Whatever others my think, and however they may feel on this subject, we still say, 'let the righteous smite me; it shall be a kindness: and let him reprove me; it shall be a excellent oil, which shall not break my head.

Yours, fraternally,

OWEN LOVEJOY, Committee.

OWEN LOVEJOY,
AMNON GASTON,
LUCIUS FOOTE,

Mrs. L. M. Child.

Mrs. L. M. Child.

This accomplished writer, and early and true friend of the slave, has become the editor of the National Anti-Slavery Standard. The effect of a change of hands upon the drift, and tone, and spirit of the paper, is already surprising. In her hands, we trust it will be a real anti-slavery newspaper, and a valuable coadjutor of the cause—laboring to destroy slavery, not to destroy abolitionists. We are pleased to see that the fulsome exultation of some of her professed admirers at the circumstance of a woman becoming an editor, excites a proper disgust in her mind. It is no such marvel to intelligent people here, that a woman should be an editor. Have we not Mrs. Whittlesey, as the editor of the Mothers' Magazine? Have we not had Miss Smith as the editor of the Advocate of Moral Reform? Besides many others. And what papers are conducted with more ability? To the minds of the bigoted, explanations are unavailing; but Mrs. Child will believe us when we say, that, as far as we know, or have reason to believe, there has been no change in the views of the old abolitionists of this region in regard to the availableness of woman's services in the anti-slavery cause, or the 'appropriate sphere' in which she may do good. Under the influence of the Now Testament, 'woman's sphere' has been constantly enlarging, and will, doubtless, continue to extend itself as long as that book continues the guide of life to Christians. Having observed its progress from the time that Hannah More, as the editor of the Church Repository Tracts, became the teacher of the bishops and clergy of England, to the day when Angelina Grimke, as a living witness against American slavery, stood up in the State House to enlighten and arouse the legislators of Massachusetts, we have small sympathy with those who desire to see the field of intellectual and moral weekluses of woman still more.

of the fashionable parior, or the mentanties of the kitchen.

And to those who desire to see the field of intellectual and moral usefulness of woman still more enlarged, we would express the wish that they would take a lesson from the experience of the past, and see that the best, nay, the only way to effect their end, is for women just to go forward and do all the good they can. That is the way so much has already been done. And in that way all can be gained that nature, and reason, and scripture require. Thousands will rejoice in good done, who would not assent to any abstract theory of woman's rights.—

Enancipalor.

From the National A S. Standard. The Emancipator.

The Emancipator.

The ditor of that paper intended to wound my feelings, (which I presume he did not,) he could not have done it more effectually than by making my praises the vehicle of a dagger-thrust at a much-loved and much-respected friend. If there be one man who, more than another in our anti-slavery ranks, makes me feel my own unworthiness, in comparison with his entire self-renunciation, his unflinching adherence to truth, his disinterested exertions, his humble trust in God, that man is Nathaniel P. Rogers. True, our minds are east in different tions, his humble trust in God, that man is transactive P. Rogers. True, our minds are cast in different moulds; so that even the principles in which we most cordially agree are approached from different points of view; but this is the mere accident of temperament and education. The tears are in my eyes, that he who has so ungrudgingly laid talent, reputation, and health upon the altar of human freedom, should thus be brought into disadvantageous comparison with one who stood aside sheltered from the storm of controversy, while he, with ready heroism, braved its fury.

comparison with one wine stood as the storm of controversy, while he, with ready heroism, braved its fury.

The Emancipator speaks of 'disgust' excited in my mind by the former editor of the Standard. He is mistaken. That is excited by treacherous consivance, false pretences, and evasive sophistry; not by honest warmth of zeal, and the child-like openness of heart, which frankly utters its first thought. When the storm of persecution was raging against the early Friends, it is related of Thomas Ellwood shat he once came out of meeting among a crowd of assailants, with a fur cap on. 'Don't stone that man,'said the mob, 'he is not a Quaker—see his fur cap!' The indignant friend flung his cap on the ground, exclaiming, 'I am a Quaker!'

It was a brave example. I too would avoid all protecting influence, however kindly meant, which seems to separate me from those true and tried friends of universal freedom, Wm. L. Garrison and Nathaniel P. Rogers.—L. M. C.

From the Pennsylvania Freeman. The National A. S. Standard and its new Editors.

The National A. 5. Standard and its new Earlitors.

We hailed with pleasure the first annunciation that Mrs. Child, assisted by her husband, was to have the editorial charge of the Standard, and we have been looking forward with the liveliest anticipation to the time when she would enter upon her duties. This time has arrived, and the last Standard comes to us with the most delightful and cheering assurances, in rich editorial matter from her own pen, that Mrs. Child is at her post, and abundantly competent to the task she has undertaken. Our highest anticipations are thus far more than realized. Her leading article is an address 'To Abolitionists,' which, notwithstanding its length, we have transferred entire into our columns. Its excellence is above praise. In style, it is worthy of the woman the North American Review pronounced to be one of the best female writers in America, and its spirit is genuine solition, of the most enlarged and christian kind. In it will be found a clear and philosophical exposition of the past history, and present state

TUGE OF OPPRESSION.

Abolitionism.

Mrs Eagland Anti-Slavery Convention (old unit), held a inree days session at the miss, held commencing on Tuesday. Seed to the convention would have been seedings of the Convention would have been seedings of the convention of them. W. charterized a large portion of them. W. charterized were the leading spirits, and the said of the Convention were, therefore, more if the clerzy and the church than at slave-som after the Convention came together, some first the convention came together, of which Mr. Garrison was chair-samme, of which Mr. Garrison was chair-

resolution, however, was not deemed quite resough, by some present, and Henry C. introduced the following as a substitute: ed. That the church and clergy of the Uni-

proposition to Substitute this resolution for a proposition to Substitute this resolution for sentroduced by the business committee gave to tay days debate, which was characterized two instead abuse of the church and clergy. H. C. Wright, N. P. Rogers, S. S. Foster

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Clement, Fersi
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S. Foster, of New Hampshire, said- When I

olved, That so long as their present position is ed, they are to be renounced as a christian church dergy, and ranked with those who neither fear

# dent of the N. Y. Journal of Commerce.

m. The condition of the serfs in Russia was seed as one subject for investigation. It was ted that, few as they were, and feeble as they red in that little chapel, they should, before all done, shake all the thrones in Europe. Hught proposed that it should be understood as beginning, that the Convention would discharge all resort to violence for the purpose of my human rights. Mr. Garrison, who was an, suggested that the mode of securing to hear rights would be a proper subject for discharge rights would be a proper subject for discharge all the subject for discharge the subject for

cussion by the Convention, when assembled. Mr. Whiting said that Mr. Wright's proposal would exclude 'our brethren, the Chartists, who think the use of force a duty; whereas it was desirable to bring them in, and teach them a more excellent way. Mr. Wright's proposal seemed to find but little favor, and was passed over without a vote. It is perfectly evident, that if they should succeed in even making any considerable noise, they would soon become implicated in treasonable conspiracies in both hemispheres, and governments would be obliged to deal with them accordingly. However, by placing their great Convention so far off in the unknown regions of futurity, they have secured the privilege of having a great plan to talk about for some time to come. The formation of the Massachusetts Colonization Society excited Mr. Garrison's wrath to a high pitch. He made a violent speech concerning it, taken mostly from one of his old pamphlets, entitled 'Thoughts on Colonization.' The New-England Anti-Slavery Convention, I am told, adjourned because they could not help it. Abigail Folsom would speak, although another man had the floor and would not yield it, and the chairman pronounced her out of order; so that no way was left but to adjourn without day and leave her speaking.

The Massachusetts Abolition Society, which is

Doings of the New-Hampshire 'Fanatics'!

meeting-house in Concord, on the second of June-Joseph M. Harper, the President, in the chair. The following are the portentous resolutions that were a-dopted on the occasion. 'He that hath ears to hear, let him hear.' They who participated in the discus-

On Saturday the 26th of May, the Rev. Charles
T. Torrer, a leading abolitionist in this city, entered the following complaint at the police court,
against the captain and mate of the schooner Wellington, which had been lying at a wharf, near No.
83 Commercial street:
To the Institute of the Police Court

of the anti-slavery enterprise considered more especially in relation to the several interesting kindred topics recently and incidentally connected with it. The views taken are so just, so philosophical, so clearly illustrated, and altogether so forcibly expressed, that we are confident they must enlighten and carry conviction to the mind of every reader. We bespeak for it a careful perusal from every one, the least interested in the question of abolition.

We again express our pleasure that Mrs. Childhas been installed as the editor of our National Anti-Slavery paper. Her husband David Lee Child, we are told, is to assist her. But she needs no assistance. The woman that could write 'Mrs. Child' Appeal,' that has contributed so much to our anti-slavery literature, that has labored so long and so successfully in the cause of liberty, and with such general approbation, and who has a heart, and head, and hand, so ready and competent for still further labor, needs no assistance in making any anti-slavery paper highly useful and interesting.

Our friends in the menagement of the National Society are to be congratulated in having found one so well qualified to take charge of their Standard. We have no doubt that their list of subscribers will rapidly increase, and the usefulness of their paper be greatly enlarged. lington, which had been lying at a wharf, near No. 83 Commercial street:

To the Justices of the Police Court, of the city of Boston, within the county of Suffolk:

CHARLES T. TORREY, of the City of Boston, in the County of Suffolk, Clerk, in behalf of the Countron wealth of Massachusetts, on oath, complains that BESJ. Hiccurs, of Eastham, in the County of Barnstable, mariner, and Jawes S. Hiccurs, of the City of Boston, in the County of Suffolk, mariner, on the twenty-fifth day of May, in the year of our Lord one thousand eight hundred forty-one, at Boston; aftersaid, with force and arms, did forcibly seize and cosfine, Jons Torrance to be sent out of this State against his will, to wit, to Newbern, in North Carolina, against the peace of said Commonwealth, and contrary to the form of the Statute in such case made and provided.

CHARLES T. TORREY. The seventh annual meeting of the New-Hamp-shire Anti-Slavery Society was held in the Brick meeting-house in Concord, on the second of June-

Taken and sworn to, this 29th day of May, in the year of our Lord one thousand eight hundred and for ty-one, before said Court.

THOMAS POWER, Clerk.

THOMAS POWER, Clerk.

A warrant was issued for the arrest of these men, and on on Saturday, June 5th, Benj. Higgins, the mate, was brought before Justice Rogers, of the Police Court, to answer to the above charge.

R. H. Dana, Jr. Esq., the author of 'Two Years before the Mast,' appeared as counsel for the Rev. Mr. Torrey, the prosecutor; and Franklin Dexter, Esq., U. S. District Attorney, appeared in his private capacity as counsel for the defendant.

A number of well-known abolitionists were present, and the deepeat interest was manifested in the result of the case.

sions were N. P. Rogers, Parker Pillsbury, S. S. Fostor, H. C. Wright, E. T. Cummings, T. P. Beach

tor, H. C. Wright, E. T. Cummings, T. P. Beach, Abby Kelley, Sarah C. Sanborn, &c.

1. Resolved, That this Society, essembled on its seventh anniversary, acknowledges with realitude to God, the hand of His mercy and faithfulness in enabling so many of us to abide by our principles, amid the persecution that has tried our ranks, and the treachery that has thinned them.

2. Resolved, That the principles of the anti-slavery enterprise are of God, and, like their Author, are eternal and unchangeable, and are to be carried out, to the sacrifice, if needful; of religious sect, political party, reputation, property, friendships, and life itself; and that, as abolitionists, we will throw ourselves on those principles, determined in the strength of God to defend them, and to walk in them until victory shall crown our labors, or death release us from them.

3. Resolved, That we are reminded, at our meetvaic capacity as counsel for the defendant.

A number of well-known abolitionists were present, and the deepest interest was manifested in the result of the case.

The first witness called, was Mr. John Gove, merchant, 60 Commercial street.

Mr. Gove stated that he saw Benj. Higgins for the first time, on Friday morning, May 28th, and understood that he was mate of the schooner Wellington, trading between Boston and Newbern, North Carolina. Had heard that there was a negro slave detained on board that vessel, and entered into conversation with him. Met him near his store on Commercial street. He said the black man was brought away from Newbern, North Carolina, in the Wellington—and shewed witness a letter which he said the black man had written to his wife in Philadelphia. He stated that neither the captain nor any of the crew knew that the black man was on board, until they had been several days at sea. When they found him, the captain wanted to put into Norfolk, Va., and leave the slave, as he feared there would be trouble if he brought him to Boston. The crew, he said, refused to put the vessel in, and the captain was compelled to continue on his course to Boston. When he arrived here, he inquired of various persons what he should co, and it was thought best to take the slave back to Newbern. He feared, the mate said, that some attempt would be made to rescue the slave, and they (the captain, mate and crew) had armed themselves with guns, knives, &c., and confined the black man in the cabin. One day, he said, the slave jumped overboard and attempted to swim ashore. He was picked up by some men in a boat; the mate called to them, and said he would give \$2 to have him brought on board, and the black man offered any sum if they would set him on shore. The men finally brought to prove the slave of the men finally brought to prove the slave. He stated, also, that the captain had sailed for Newbern, in the Wellington, but he declined going. He supposed, he said, that the slave Torrance had gone back in the schoone until victory shall crown our labors, or death release us from them.

3. Resolved, That we are reminded, at our meeting, of the absence of our late beloved sister and most faithful coadjuor, Mary Clark, who has been removed from the anti-slavery service by death,—and that in her removal, the friends of the slave have sustained a severe loss, which admonishes us all of our increased weight of services, and of the short time we have to labor.

4. Resolved, That the great body of the American clergy, with all their pretensions to sanctity and to the prerogatives of the christian ministry, stand convicted in their deadly enmity to the anti-slavery movement, and in their inveterate support of the slave system, as a great brotherhood of thieves; and that it is the solemn duty of abolitionists to brand them with this moral felony before all the people. 5. Resolved, That the sectarian organizations called churches, which feilowship the slaveholder or his apologist as a Christian, and refuse to hear a faithful public testimony against slavery and its abettors, ought not to be recognized as christian churches, but universally reprobated as a great fraternity of man-stealers. churches, but universally reprobated as a great fraternity of man-stealers.

6. Resolved, That the American clergy, to a
great extent, by their determined silence, and indifference in relation to the abrogation of marriage
among three millions of the people of our country,
have proved themselves regardless of the claims of
that holy and heaven-appointed institution, and dangerous guardians of the morals of the community.

7. Resolved, That the mass of the American clergy, with comparatively few exceptions, have by
their attitude towards the horrible slave system of
the country, which robs a sixth of the people of the
Bible, and towards the abolitionists who are laboring to give that book to every family of the earth;
given appalling evidence that they have no appreciation of that holy book, or of man's need of it to his
comfort and salvation.

might be purchased for five hundred dollars and set at liberty.

Saw him afterwards, on board a vessel, not the Wellington. He said he had written to the abolition meeting, then held at the Marlboro' Chapel, to see if they would aid in the purchase, and he had the letter then in his hand. Witness went with him

im.
On cross-examination; by Mr. Dexter, Mr. Gov. On cross-examination, by Mr. Dexter, Mr. Gove said he had heard that a negro slave was confined on board the Wellington before he met Higgins, the defendant. Supposed he was the captain until he inquired. Saw him at another vessel, near his store. Higgins said he left the Wellington about 24 hours before. Did not say what day the man jumped overboard. Said he was under the direction of the captain, and had to obey his orders. Witness held out no promises to the defendant, to induce him to disclose these facts. Did not tell him that it would be better for him to make a statement himhim to disclose these facts. Did not tell him that it would be better for him to make a statement himself. The defendant was writing. Said he felt a good deal for the slave; that this was a bad case, for if he went back to Newbern, he would be highle to a fine of \$1000, and seven years imprisonment. He said, the slave cried when he left him, and he felt great sympathy for him. Two seamen, the captain of an Orleans schooner, and captain Brackett, were present while this conversation was going on.

population of the North must submit to become the property of their employers.

9. Resolved, That the great body of the professed ministers of the gospel in this country, with comparatively few exceptions, have shown, by their fellowship with the slave system of the land, waich gives no sabbath or rest to two and a half millions of the people, and by their hostility to the abolitionists who are overthrowing that abominable system, that their professed regard for this institution as sacred, is heartless and hypocritical.

10. Resolved, That the great body of the American people, by their horrid practice of slavery, have shown themselves behind all known heathen nations in humanity, and are by false professions, fast bringing Christianity and republicanism into disgrace and contempt in the earth.

11. Resolved, That while an enlightened fidelity to the anti-slavery cause impels abolitionists to deal on.
Mr. Zenas Snow, ship chandler, No. 83 Commer Mr. Zenas Snow, ship chandler, No. 83 Commercial street, testified, that he knew the schooner Wellington. Heard the conversation between Mr. Gove and the defendent near his store. He said he had received a note from Mr. Sewell, advising him to go up to the abolition meeting, and make a statement of the case. He said, further, that he had been, and had told the men aboard the Wellington what had been done. He said, also, that he was under the orders of the captain, and was bound to obey his orders, whatever they might be. Witness said he had an interest in the Wellington.

Mr. Josiah Brakelt stated that he knew the schooner Wellington. Heard that there was a slave on board, and on Friday, 28th of May, met the defendant, and asked him if he was one of the hands. He said yes—he was the mate—that he had come from Newbern, N. C.—that he had left he vessel, and supposed she had gone back. Witness asked

from Newbern, N. C.—that he had left the vessel, and supposed she had gone back. Witness asked him if there was a slave on board. He said yes, they found a black man on board when about four days out; the captain wished to put into some other port, and leave him, but the crew refused to put the schooner in, and they brought him to Boston. He said they could not let him go, without less; the captain and himself were under contract, and his loss would be about \$300. He said he did not dare to go back to Newbern, as the law would subject him to a fine of \$1000 and seven years' imprisonment. Witness told the defendant, that if he had known the slave was on board, he should have gone and rescued him.

country.

14. Resolved, That this Society entertains unabated and unshaken confidence in the fidelity and integrity of their treasurer and agents, notwithstanding the malignant assaults upon them, by the emission of any companyion. known the slave was on board, he should have gone and rescued him.

The defendant replied that if he had attempted such a thing, they would have shot him; that they had guns on board sufficient to short six men, and powder enough to blow off the deck! He said, also, that the captain would shoot the first man who attempted a rescue. He supposed, he said, that the vessel had gone back to Newbern. The defendant then asked witness what he thought ought to be done. Witness told him he did not know. Defendant said he had taken legal coursel, and considered himself au-

integrity of their treasurer and agents, notwithstanding the malignant assaults upon them, by the emissaries of new-organization.

15. Resolved, That the subscription list of the Herald of Freedom is carnestly recommended to the attention of the friends of the slave, who are hereby reminded, that the indeflatgable and disinterested printer has no assurance of any compensation for his labors, or of his daily support, unless it may arise from the subscriptions.

16. Resolved, That protracted meetings, and revivals of religion, from which the claims of the enslaved are excluded—or which would be hindered or interrupted by the agitation of the claims of bleeding humanity, are spurious in their character, and pernicious to the cause of Christianity—and we entreat abolitionists to give them no countenance by attendance or otherwise, but to bear a faithful testimony against them.

ation of that holy book, or of man's need of it to his comfort and salvation.

8. Resolved, That freedom in this country is but a name, and that the privileged classes are bound with the slave, in the deprivation of liberty of speech, of the press, of peaceably assembling, and of the right of petition, and in being robbed of no small portion of their hard-carned wealth—and that either full liberty must be extended to all, or the laboring population of the North must submit to become the present of their employers.

11. Resolved, That while an enlightened fidelity to the anti-slavery cause impels abolitionists to deal plainlyand unsparingly with the pro-slavery clergy on account of their formidable influence, and hostile position—they regard with admiration the faithfulness and the moral courage of the few professed ministers, who have dared, amid the peculiar trials and temptations of their profession, to be true to God and bleeding humanity.

12. Resolved, That the great body of the American clergy, by their acquiescence in the slave system, which drags woman from the appropriate sphere of humanity, and degrades her to a beast of field burden, and by their hostility to the anti-slavery movement, which would restore her to the ranks of humanity, show not only the deepest disrespect for woman as such, but a want of all respect for humanity; and evince a religion that savors more of Mahometanism than of Christianity.

13. Resolved, That the sincere thanks of this So-

ity; and evince a rengion that savors more of ma-hometanism than of Christianity.

13. Resolved, That the sincere thanks of this So-ciety be given to the generous individuals who came to the rescue of the Herald of Freedom, and by the purchase of a press and type for its use, enabled it to continue its warfare on the oppression in our

attendance or otherwise, but to bear a faithful testimony against them.

17. Resolved, That the credit which has been
awarded by abolitionists to the government of Great
Britain for the abolition of their West India slavery, was undeserved and whelly misplaced, the boasted British Emaccipation Act having been little better than an attempt on the part of Parliament to continue slavery under the name of apprenticeship six
years longer in the islands—and a plundering of a
hundred millions of dollars from their starving laborers at home, as a present to the slaveholder, when
they could no longer preserve him his infernal slave
power against the areused humanity of the British
people.

power against the areused humanity of the British people.

After a series of remark upon the atrocities of slavery by H. C. Wright, the following resolution was read by Abby Kelley, and supported at considerable length in a strain of cegent reasoning, eloquence and pathoa, which so much distinguish the mover, and was adopted by a numerous congregation:

Whereas, prejudice against our colored population is the consequence of the degradation to which they have been reduced, and in which they are still held by their oppressors; therefore
Resolved, That those who indulge this wicked feeling, are guilty of the double crime of insult added to mjury—of despising the victims of their own atrocities;

departure of the schooner. He said the captain was

Res. Nathamed Colver, an abolitionist, testified that he first saw the defendant on the 26th or 27th of May, in a meeting at the Tremout Chapel. Some one came to him, and said they had heard a story about a black man being carried off, and introduced him to the defendant. He said he was the mate of the schooner Wellington. Asked him why he carried off a black man from Boston. He said they brought him from Newbern, N. C., by secident, and must take him black, or there would be trouble. He said \$500 would buy the man. Witness asked him if he had not been guilty of kidnapping. He said no, he had consulted a lawyer, and knew what he was about. He said he had stood watch over the slave several nights, and appeared to be much agitated and fatigued. His conduct excited the sympathy of witness very much. He alterwards came to him, at a meeting held at the Marlboro' Chapel, and handed him some letters, which he wished him to read and put in the papera. One of these was the letter from the slave to his wife in Philadelphia, and the other a letter signed by the defendant himself.

The letter from the slave to his wife in dated at

the place to which he wished it sent, instead of ling directed. It is in the peculiar words folloing:

Philadelphia May 25

Philadelphia May 25

Dear Mariah It was for your sake that I braved the seas in secresy By misfortune I am apprehended and will probably be delivered to North Carolina their Is but one hope for me to ever Expect to see you It lappars athat the abolitionists Will probably If acquainted with the case try to raise Money to purchase me and give me employment To pay it back will you intercede with friendly Persons in my behalf If the ties of a Wife will not bind you let the heart that was once so Fond of me intercede for common humanity. I am now confined in Boston harbor not for Theft nor any criminal crime but for Trying to precure my self the company of you whom I joined my heart to by the Law of God.

heart to by the Law of GoJ.

This letter has no signature. The penmanship is better than might be expected. The following is a copy of the letter written by the defendant, verbation:

"Boston, May 29th, 1841.

John Torrance of Newbern, N. C. A negro slave convayed him self on board of Capt. Higgins vessel Probably by the aid of sum of the Crue which i discuverd 5 days after wards and had been to sea Four days and i proposed to go into norfolk and send bim back for the Capt. and My self, where in danger of imprisonment and a heavey fire, which wold distress my famely the Capt. and my self.

'it probabley may bee maney dollars damage to mea. he thinks he can be bought for 500 dollars, i bink it will not exceed 700 hundred. he bought his wife by wurking on Shouse in the night by help of friends, i have been often informe in Newbern that he sent his wife to pheladalphia.

'it think yo can give 25 dollars apoac, if you think i can sacrafice several hundred.

'BEN HIGGINS, of Eastham 'Countey Barnatabl.' it think he is a long dist' from us, Convead away different than reported.'

The defendant informed Mr. Colver when he handed him these letters, that he assisted in putting the irons on the slave, and that he shed tears when he did it.

Being cross-examined, he said the defendant told him he confined the slave for the purpose of taking

e did it.

Being cross-examined, he said the defendant told

he did it.

Being cross-examined, he said the defendant told him he confined the slave for the purpose of taking him back to North Carolina, because he could not continue his trade with that place unless he did.

Mr. Oliver Smith, merchant, 57 Commercial street, said he had a conversation with the defendant. He appeared to be anxious and excited, said they had the misfortune to have a negro slave on board the schooner Wellington, and he had been watching three or four nights, to see that no one came to take him away. He said 'they' feared a mob might be raised to rescue him. Said he had him chained in the cabin. He also told witness the story about the slave's jumping overboard. When he was picked up by the men in the boat, he said he exclaimed, 'I am a slave! for God's sake let me have my liberty! let me get on shore!' The men thought he was one of the crew, and brought him back to the schooner. The Captain was then absent. The defendant said he put the black man in irons. He stated that the Wellington had started, to return to Nowbern, but it being calm, he did not think she had got beyond the light.

Being cross-examined, witness said this conversation occurred at an accidental meeting on the wharf. They sat down on a barre! together. Made ro organises.

Being cross-exemined, witness said this conversation occurred at an accidental meeting on the wharf. They sat down on a barrel together. Made no promises. This was the first time he had heard of the affair. Defendant said he had taken advice, and wished to keep the matter private, as he feared he might be mobbed. He was not intoxicated.

Mr. Dana informed the Court that he had several other witnesses, whose evidence tended to the same point, but he thought it unnecessary to introduce any more, upon the primary examination. He believed the evidence presented would justify His Henor in holding the defendant for trial in another Court.

Court.

Mr. Dexter said he should make no defence, at this time, and he presumed the only question would be as to the amount of bail. He wished that it might not be fixed so high as to compel the defendant to go to jail, as his family was sick and distressed, and needed his presence.

The Court ordered him to recognise with sureties,

The Court ordered him to recognise with sureties in the sum of \$500 for appearance at the Municipa Court, which commences its June term this day The bill was promptly furnished, and he was discharged from custody.

We shall make no remarks upon this extraordina.

We shall make no remarks upon this extraordinary case. There is an air of mystery about it which we cannot fathom. The questions that naturally arise, are, why was the slave brought away from Newbern? Did the mate of the Wellington aid his escape from motives of humanity or cupidity? Did he wish to set him at liberty freely, or did he wish to obtain the price of his freedom from abolitionists from base motives? Was this whole affair an accident, or a fraudulent, swindling transaction? Did the captain of the Wellington put the slave in chanins?—did he arm himself with loaded muskets?—did he prepare a train of powder to blow up the vessel in case of an attempt to rescue the slave? Was a recue, or a mob threatened? Who are the owners of cue, or a mob threatened? Who are the owners of the Wellington? Has that vessel gone to Newbern? Is not the slave still in Boston? These are grave

questions—who will answer them?

The poor mate, Ben, Higgins, is in a bad prediction. He is evidently an honest, simple-minded, ignorant man, and has been made the tool of others, in this strange affair. He stands charged with an offence under our laws, which is clearly proved by the evidence above—and he is liable to a trial in North Carolina, for aiding the escape of the negon lave. What will come of all this, cannot yet be foreseen. There is evidently in this case, material for much excitement and ill-blood, which the 'Agitations' seem disposed to turn to some account. The trial in the Municipal Court will be deeply interesting to the whole country.

The agitators seem disposed to turn it to some account'! What a feeling comment upon an outrage to atrocious!

## A Foreigner's Opinion.

Combe, in his lately published work on this country, alludes in the following terms to the position assumed by J. Q. Adams, on the subject of abolition in the District of Columbia:—

witness what he thought ought to be done. Witness told him he did not know. Defendant said-he had taken legal counsel, and considered himself authorized to let the slave go, if he could get \$500, as he thought he might be purchased for that sum. He did not say that he knew positively where the vessel was. He stated that before the vessel arrived here, the agent of the Wellington received a letter from Newbern, stating that the slave probably came on in this way; that the agent had written a reply, and had probably sent the Wellington back with the slave. He stated, also, that the slave got away one day, and jumped overboard; that they got him back and put two handcuffs on his arms, and chained him down below decks. The expression used was, 'we' did it. He also said, I' took one of the handcuffs off because it chafed him, and told him if he would be quiet, he would let it be so. The slave, he said, I was in great distress of mind, because he wanted to get to his family—a wife and child—in Philadelphia. He said 'he had trusted in God to get to Boston, and whe trusted in God to get to Boston, and whe trusted in God to get to Boston, and set him free.' He said that the slave had written to his wife, and showed him the letter. He said at first that the vessel had gone back to Newbern; but afterwards and she had gone out of port, but would not tell where she had gone. This was on Friday.

On cross-examination, said he offered no induce-"John Quincy Adams and Negro Slavery.—Mr. Adams has addressed a letter to the anti-slavery petitioners, which has been published. He says that 'the Declaration of Independence derives all the just power of government from the coasent of the governed;' and that as 'it is certain that a great majority of the inhabitants of the District of Columbia are utterly averse to the abolition of slavery, among them, it follows that the immediate abolition of slavery by Congress cannot possibly be effected with justice to the inhabitants of the District.' At first sight, this argument appeared to me to be reasonable, but on a rigid scrutiny, it will be found to contain a fallacy. Mr. Adams assumes the slaves to be mere chattols, and the white inhabitants of the District alone to be men. The maxim embodied in the Declaration of Independence is just and true, and when it is fairly applied, the conclusion will always harmonize with reason. Thus—no 'just powere of government' can exist 'without the consent of the government' can exist 'without the consent of the government's and ought to be abolished. Congress has power to legislate for the inhabitants of the District of Columbia in matters which meet their own approval. The slaves are the inhabitants of the District of Columbia in matters which meet their own approval. The slaves are the inhabitants of the month of the proposal and the principles of the superform. Therefore, according to the principles of the 'John Quincy Adams and Negro Slavery.

day.

On cross-examination, said he offered no inducements to the defendant to make him tell them things.

Made no promises to him, whatever. He did not disguise much about the affair, until he spoke of the

PRESIDENT HARRISON.

President Tyler briefly refers to the deatered Harrison, and recommends that Conhould make some compensatory provisions for

M'LEOD CASE.

The M'Leod case is referred to, but it is believed at all will be amicably adjusted.

censps.

Chough we have increased, since 1776, from three millions to seventeen millions, yet we have ample room for all that will come.

Notwithstanding our extended territory, and nu merous population, there is no reason to apprehen danger, while the State Governments and the General Government confine themselves to their legitimate sphere.

The state of the public Treasury is lamentable.
The aggregate demands upon the Treasury, previous to September next, are \$11,340,000
The ways and means, from various

Leaving a deficit of \$4,890,000 And though he doubts not that the citizens wil submit to necessary burdens, to meet the demands yet he cannot consent to the disturbance of the 'Compromise Act.'

Connected to the measure of finance, is that of a fiscal agent; and a review is then made of the various modes adopted by the government, viz.—lst A Bank. 2d. The Pet Banks. 3d. The Sub-Trea

Sury.

The former, it is thought, the people decided against under General Jackson and Mr. Van Buren. The second tended to expand the currency, as shown in the land sales, which, for many years, averaged about two millions per annum; but in 1834, were six millions, in 1835, sixteen millions, and in 1836, twenty-five millions. And the 'Specie Circular,' in correcting that evil, brought on general difficulties.

ties.

The third, viz: the Sub-Treasury, was full of evils, and the election of General Harrison seemed to turn on that question, though it did not sanction

STATE BANKS.

The message then expresses a hope that the States will forego their right of chartering banks, to do which there must be an agreement with the National Government; and it is desired that Congress would take the first step, and make the proposals to assume the right of duty, and leave it to the States to act.

The message highly approves of the distribution of the public lands for the benefit of the States, (though it disapproves of the assumption of the state debts by Congress.) The measure of distribution is one that will be of the greatest importance to all the States, redeeming the credit of the debtors, and giving means of improvement to those not in debt. The President does not know whether the proceeds ought to be distributed directly, or in the form of profils on any fiscal agency having these proceeds for a basis.

a busis.

WAR DEPARTMENT.

The Secretary of War gives notice that great irregularities have been discovered in the disbursing agencies. In the Indian department alone, it is upwards of \$200,000.

Reference is made to the miserably defenceless state of our harbors and roadsteads. They should be fortified. Our navy will protect the coast, and our militia supply the place of an army, if suddenly assailed.

NAVY.
There is a deficiency in the Navy Pension Fund of \$121,966 06. A new mode of accountability is required in this department. A plan will be matured as soon as possible.

The Post Office Department is in debt about \$500,000, and as it is dependent upon its own resources, it is thought that some special appropriation will be necessary to relieve it of difficulties. The new contracts have been made at a reduced rate, which will aid in the relief.

SLAVE TRADE.

Attention is earnestly invited to the increase of the slave trade, and to some enactments for its sup-

DISTRICT OF COLUMBIA.

Attention is asked to the affairs of the District of Columbia; and should the sub-treasury law be repealed, a place for the deposite of the public money in that District would be required.

The following resolutions upon the subject of slavery were passed, acm. con., by the First Congregational Church in West Boylston at a regular church meeting, Thursday, May 20, 1841. And it was also voted, that they be published in the Boston Recorder, Mercantile Journal, Free American, Christian Reflector, and Massachusetts Spy.

Jos. Warren Cross, Pastor of the Church.

Whereas, The relation of master and servant is distinctly recognized in the word of God, as having existed from the earliest times; and, whereas, the relation is so often alluded to, both in the Old and New Testaments, and the rights of the servant so carefully guarded, and the obligations of the master so clearly defined, as to leave no room for doubt, that the relation meets with the divine approbation, and is absolutely essential to the very existence of civil society; therefore,

as being in perfect accordance with the divine will, and absolutely essential to the order, peace, and wel-

fare of human society.

But, Whereas the relation of master and servant But, Whereas the relation of master and servant has been confounded with that of master and slave, and the terms 'servant' and 'servitude' been made synonymous with the terms slave and slavery, to the degradation, abuse and ruin of thousands and millions of immortal beings in our land; and whereas, the pure and holy word of God has thus been forced to countenance and uphold a system of cruelty and oppression, which virtually strips our fellow-men of all rights, domestic, civil, literary, and religious—takes away from them the key of knowledge and the light of the gospel—sets at neight the institution of marriage—degrades immortal beings to a lovel with 'the beasts that perish'—and wantonly traffics in the bodies and souls of men; therefore

Resolved, That as 'a church of our Lord Jesus Christ, we feel ourselves called upon to bear public and solemn testimony against the oppressive and wicked system of American slavery—a system which, in our estimation, ought to meet with the universal execration of man, and which, if countenanced and upheld, will surely bring down the fearful judgments of Almighty God.

Entertaining such views of the edious and abominaas been confounded with that of master

upheld, will surely of Almighty God. Entertaining suc

of Almighty God.

Entertaining such views of the odious and abominable system, with the Bible, the judgment and eternity before us, we do solemily

Resolve, That (knowing him to be such) we will not invite a slaveholding minister to enter the sacred pulpit, nor a slaveholding professor to sit at our communion table.

munion table.

Resolved, That as disciples of Christ, we feel grieved that ministers of the gospol and members of evangelical churches should be found strengthening the hands of the oppressor—if not by actual apology, at least by leaving him unrebuked in his sins—and so at least by leaving him unrebuked in his sins—and so far despising or forgetting the oppressed, as to leave them to suffer and die in their bonds, without special prayer, and without peravering efforts for their immediate and softine deliverance. And that we do affectionately and solemaly entreat such ministers and church members to repent before God, and henceforth to 'remember them that are in bonds as bound with them,' and as instening on with the oppressed and the oppressor to the same judgment-reat of Christ.

French Colonies—Martinique.—Archibald Cambell Colquboun, Esq. of St. Lucia, has addressed letter to Joseph Surge, Esq. dated November 20, 1840, in which he states, that in the French Colon slavery wants a more nideous aspect than ever Brish character or British laws permitted it to assuin the Colonies. Armed vessels cruise night a day around the coasts, with instructions to detain a scarch any vessels likely to attempt the departation slaves. Notwithstanding these obstructions, the multides who have perished at sea, and the terrible prishments inflirted on re-capture, many slaves have caped, and are daily escaping to St. Lucia and Doinica. The English laws and character are we known to the poor slaves in the French islands.

### COMMUNICATIONS

. Bishop, Secretary.

Mr. Torrey stated the object of the meeting, and elated many interesting lucidents showing the importance of a Vigilance Committee in Buston. He as followed by G. Adams, and by G. W. F. Mel-

len.
On motion of C. T. Torrey, it was
Voted, unanimously, That it is expedient to organize a Boston Vigilance Committee.
To facilitate the business of the evening, Mr. Torrey presented the form of a Constitution, which was discussed by C. C. Nichols, Thos. Jinnings, Jr. H. W. Williams, and others, and adopted, as follows:—

CONSTITUTION

6.450.000

CONSTITUTION

BOSTON VIGILANCE CONSTITEE.

ARTICLE I. The object of this Association shall be to secure to persons of color the enjoyment of their constitutional and legal rights. To secure this object, it will employ every legal, posecful and christian melliod, and none other.

ARTICLE II. The members of this Society shall consist of such persons as may subscribe to its funds But the Association shall have no connection with any anti-slavery or other society to promote the welfare of the people of color.

ARTICLE III. The officers of this Association shall be a Chairman, Secretary, and Treasurer, and an Executive Committee composed of the officers named, and six other persons, to whom shall be entrusted the management of the business of the Association.

ARTICLE V. The annual meeting, to hear the report of the Executive Committee, choose officers, and transact other appropriate business, shall be held on the last Thursday in May, or such other day of election week as the Executive Committee may determine. Special meetings may be called at any time by the Chairman or Secretary.

ARTICLE V. Any Vigilance Committee, having in view the same objects, and based on the principles review the same objects, and based on the principles re-

come auxiliary to this, by contributing to its funds On motion of W. C. Nell,
Voted, That a Committee of three be appointed
to nominate a list of officers. Geo. Adams, C. T.
Torroy, and Thos. Jinnings, Jr. were appointed said

Torrey, and Thos. Jinnings, 17. were appointed said Committee. In the absence of the nominating Committee, the meeting was addressed by C. C. Nichols, in relation to a fugitive from Georgia, who, through the intervention of friends, had recently escaped from illegal confinement in this State, from which it was intended to thrust him back to slavery, and who had, probably, ere this, found refuge beyond the reach of the nursuer.

bly, ere this, found retuge beyond the reach of the pursuer.

Mr. Adams, in behalf of the nominating Committee, reported a list of officers, and recommended to the Executive Committee to appoint a Secretary, who should be able to devote a portion of his time to the service of the Association. Adopted.

The list of officers, as afterwards filled out by the Executive Committee, is as follows:

Chairman—Francis Jackson.

Secretary—Charles T. Torrey.

Treasurer—Joseph Southwick.

Executive Committee—Daniel Mann, Benjamin Weeden, Curtis C. Nichols, Thomas Jinnings, Jr. Wm. C. Nell, J. P. Bishop, John Rogers, S. R. Alexander.

Exander.

The following resolutions were then adopted:

Resolved, That we invite the friends of liberty in all those seaport towns, especially which have commercial intercourse with slaveholding states and countries, to co-operate with us, by correspondence, and in all other soitable ways.

Resolved, That this Committee needs the sum of

Resolved, That this Committee needs the sum of \$1000 the present year; and the friends of the color-de man are hereby invited to contribute to its objects such sums as they may deem best.

Resolved, That a copy of the proceedings of this meeting, accompanied by an explanatory statement, be published in the various anti-slavery papers which circulate in New England.

A collection was taken up, and the meeting adjourned.

DANIEL MANN, Chairman.

J. P. Bishop, Secretary.

To the Friends of the Slave, in New-England

To the Friends of the Slave, in New-England.

The undersigned were appointed by the Executive Board of the Boston Vigilance Committee to address you, in relation to the objects of their association.

It is well known, that many of the victims of southern oppression, goaded by multiplied wrongs, endeavor, from time to time, to escape their chains; and, guided by the star of liberty, seek a place of refuge in the free North, or in Canada. Often, while the human hounds are on their track, they reach our State, but a few hours in advance of their, pursuers. Sometimes, by the cupidity of white men, in our midst, the fugitive is carried back to slavery, in violation of those wholesome laws which are necessary to protect the liberties of our own native citizens. Instances, too, have occurred within the past year, of persons of color who were entitled to freedom by our laws, and indeed, by the laws of all the States, being kidnapped, and violently thrust down into the pit of slavery, while the officers of the law have looked coolly on, and suffered the guilty to escape without an effort to prevent it. In many instances also, as is well known to you, free persons of color, who were mariners, or servants, have been enslaved, and are still illegally held in bondage—and every person of color, from Massachusetts, who shall in any capacity visit the slaveholding States, is liable to be reduced to slavery. A citizen of Boston has a list of a large number now enslaved in New-Osleans.

To meet these and similar cases of oppression and hardship, and to secure the prompt enforcement of

To meet these and similar cases of oppression and hardship, and to secure the prompt enforcement of the colored race, it has been thought advisable to do as our New-York brethren have done, to organize a set they may occur, and thus secure a greater efficiency of action, and greater certainty and economy in the employment of every lawful means to accomplish the ends we have in view.

For this purpose, we desire to establish an active correspondence with the friends of the slave, on the great lines of northern trajed, through New-England, and to secure the organization of auxiliary Vigilance.

Committees in the seaport towns, which have most frequent intercourse with the land of 'chains and the secure that the land of 'chains and thips for human limbs.' We judge that in order to secure the organization of auxiliary Vigilance and the secure all the ends we aim at, we shall noced at least \$1000, the present year. By a judicious expenditure of means and effort, it is believed that New-England will soon cease to be the slaveholder's hunting-ground. We do not believe that our fellow-citizens will suffer their sacred soil to continue to be a part of the Guinea coast of America. We therefore invite the contributions of the friends of humanity. Their donations may be sent to Joseph Southwick, Treasurer of the Committee, I4 Blackstone-Street, or to the Secretary, Chestnut-Street, near Braman's baths.

We only add, that the names of the members of the Committee will have no connection with either the old or new organizations, or with any other party or Society. Their object is one of common interest to all who love liberty, and desire to have the laws for the protection of our own citizens properly enforced. Communications for the Secretary may be left at 25 Cornhill, or 32 Washington-Street, and they will be promptly attended to.

By order of the Executive Board of the Vigilance Committee.

be promptly attended to.

By order of the Executive Board of the Vigilance

Meeting in behalf of the Mirror of Liberty.
Pursuant to notice, a large assemblage of ladies and gentlemen convened at the Infant School Room, on Wednesday evening, June 2d, 1841. Benjamin Weeden was elected chairman, and William C. Nell appointed Secretary.

The object of the meeting being stated by the chairman, Mr. David Ruggles offered a few remarks on the prospects of the Mirror of Liberty—of the encouragement that had been extended towards its publication—and announced his intention to issue the Mirror semi-monthly.

John T. Hilton submitted the following resolution:

Resolved, That we hail with visit of David Ruggles, editor of a Liberty, into our hospitable city, and bit welcome to the hearts of Rostonian, commend thm as the staunch and un friend of the oppressed, and an indefatint he field nuiversal liberty.

Joshua R Smith offered the following Resolved, That in view of the swe of our friend and brother: in the cause of our friend and brother: in the cause it is the duty of this meeting to

of our friend and brother in the cause of a tion, it is the duty of this meeting to sprating the sprating of t

in New-York, Dec. 23d, in honor of follows:

Resolved, That the fearless, indetyr-like manner in which our persect brother—the distinguished champion error of the distinguished champion error of the propersed, and jeoparde cue them from the iron grasp of sia approbation of this assembly; and a the re-appearance of the Mirror of and published by our tried and a friend and advocate. We will, they our influence to give it as a creation.

friend and advocate. We will, therefore, our influence to give it an extensive come Remarks were offered in support of the solutions by the movers and others, and we innously adopted.

The power of nominating a committee a committee to obtain subscriben at ferred upon the chairman, who appointed as ing as a committee to obtain subscriben as for,—viz. John T. Hilton, Joshua B. Saal R. Davis, Joel W. Lewis, Thomas Cole, Ma William C. Nell, Rev. Samuel Snowled V. Lewis, Thomas Jinnings. Sarauel Snowled

V. Lewis, Thomas Jinnings, Sarah Basar Foster.

John T. Hilton offered the following as which were unanimously adopted:

Resolved, That we regard Henry H. One among the first of men in our county is; and principles, and for which we extend to hand of friendship and our best sympatian same time recommending to those among the may sojourn, to greet him with an open in liberal hand.

Resolved, That as we feel it our daty endage and support every worthy brother, who is labors in our cause, we appoint a common five to wait upon the friends of liberty in but their subscription towards defraying the up an artificial limb for our unfortunate, though the content of the conte

an artificial limb for our unfortunate, thogate of and much esteemed brother, Henry he Garnett.

The committee were appointed as follow.
T. Hilton, George Potman, Thomas Co.
Foster, and Thomas Jinnings. The chaims few brief remarks, alluded to the call for a set form a Boston Vigilance Committee, to the liberties of persons alleged to be slare, the liberties of persons alleged to be slare, the liberties of persons alleged to be slare, ensured the state of the slare of

erty. On motion, adjourned sine die. BENJAMIN WEEDEN, Chairs WM. C. NELL, Secry. Boston, June 4, 1841.

### Personal Outrage!

Personal Outrage!

Ma. EDITOR:
Allow me, through the medium of you me communicate to the public, certain facts in the total gross and brutal outrage, perpetrated a rights by the conductor, beggage masters, with men of the Eastern Rail-Road.

Being in Salem on the 28th ultimo, and we to return to this city, I applied to the ticks at the Rail-Road station, and purchased a few which I paid fifty cents—the advertised profit single sent in the cars from Salem to Botat vice versa.

At the regular hour for starting, 31421 availed myself of a seat, as did others having lart tickets in price and inscription. in the few

availed myself of a seat, as did others have lar tickets in price and inscription, in the fac-cars. I was seated but a short time when the cars. I was seated but a short time when the ductor, Mr. —, from the outside, touched a bow, and desired me to accompany him to a other car. I invited him to walk in. He is when I immediately arose, remonstrated in mit positive language, and appealed to the passes of justice, whether the privilege I had for equally with themselves should not be ego on the same terms.

Several said I had a perfect right to the shad occupied, and that it was the conductive.

Several said I had a perfect right to the shad-occupied, and that it was the conductar to wait until be had received complains four passengers before he ordered my removal.

Others called for 'the rules.' He replied, the Directors made all the rules registing pagers' seats, and that their importairs order his were to permit no colored person whaters his in these cars.' And if i wanted redress, most to them!!! This last reason, clothed with fact them!!! This last reason, clothed with set thority of the Directors, was too much for my mind to withstand. A storm was evidently seing—the clouds looked black and heavy, asle moment threatened to burst. In rushed by masters and brakemen! A ruffian passenger a large port-folio in his hand, vociferated, Pisout! Another said, the ladies were frightened would leave. The conductor, laying his his me, declared, that unless I teathed out immediate toold remove me by force. Then several stop has and brakenen, with the passenger allided has me, declared, that unless I walked out immediate sould remove me by force. Then several stort hap and brakemen, with the passenger alluded takes me like giants, and cried—Clear the road !--liv moment, several gentlemen interfered, and prese violence. For peace sake, I retired to another is In view of the above, I humbly ask the free, ble-hearted, liberty-loving sons of this Com-

In view of the above, I humbly ask the feet, ble-hearted, liberty-loving sons of this Comwealth, whether they can look coldly on such soment of her citizens, by incorporated bodies?

What right has this or any other corporate to make 'rules and regulations' conflicting which lawful rights of any individual?

In granting the Existern Rail-Road Company the ter, did the Legislature of this State also grast they might deprive citizens of those rights which Constitution guarantees?

Does our Legislature give one class of citizens? The more than any same man can believe. Have state more than any same man can believe. Have state Eastern Rail-Road Company abused their character than the public answer, when their fellow-class have been treated in the shameful manner are described. What, then, is the duty of our Legislature, in a case so plain as this?

I appeal not to the Directors, but to the protection of the control of the contr

Meeting of Colored Citizens.

At a meeting of colored citizens held in the interpretation of colored citizens held in the interpretation of the colored citizens held in the interpretation of the meeting last, Edward R. Lawton was called to the cand P. C. Howard appointed Secretary. The can having stated the object of the meeting last. Johnson offered the following preamble sale obtained the meeting last. Johnson offered the following preamble sale which, being seconded, were unanimously about which, being seconded, were unanimously about which, being seconded, were unanimously about the Forum on Sunday evening, May at listened to an address on elavery, prejudice years color, and scolonization, by Rev. Henry H. Gamof Troy, N. Y. who acquitted himself in an elayed forcible, and argumentative meaner, to the structure of the vast assemblage—

Therefore be it resolved:—That we hall the cas as anspictous in the history of our people, as a feel assared that all who heard the speaker we fully convinced that missel has no complexional branches. Resolved, That we return our heartfelt thanks the Rev. Henry H. Garnet for his bountful she of love, and we cheerfully recommend him where the may go, as a fearless, uncompromising consistent advocate of universal liberty and experience of the resolved of th

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not to be a we must 'pi whether the of course, w anti-slavery rianism, or e ern kidnapp the cause 'it' that the free ery of the ski tions of those church is inf cause of blo-old anti-slay agers, he co is to be exc New as to b have grown fect of vis speaks of & the Mass. A.

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And John

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FRIDAY MORNING, JUNE 11, 1841.

Withdrawal.

We inset the following letter in the Liberator, both by mquest and as a matter of curiosity. The writer, it will be seen, can no longer work in the old anti-direct organization, because it is not sufficiently famoratic in its character, by embracing persons demoratic in its character, by embracing persons of both sers, and of every sect, party and complexion among its members, and allowing them freely and equally to participate in its proceedings!! He is afred of aristoracy—and so, to show how much he dolks it, he abandons almost the only truly 'demerate' association to be found in the republic! For an organized 'convention,' he seems to have a fancy; hat an organized 'society,' based on the same principles having the same object in view, and conducted pits having the same object in view, and conductive sentially in the same manner, is, in his opinion, set to be endured any longer! He tells us that get to be sendered any rought is to tells us that we must 'practically recognize all as abolitionists, whether they are old or nece-organizationists,' &c.— of course, whether they are promoting schisms in the tati-slavery ranks, or playing into the hands of sectaranism, or endorsing the christian character of south ranson, of endurance em kidnappers, or in some other way are working for the cause in an abolition garb. He feelingly hopes that the friends of freedom will again (!) listen to the or of the slave, by reglecting to notice the machina-tens of those whose love for a sectarian clergy and cherch is infinitely stronger than their regard for the som of bleeding humanity, and by disbanding the eld inti-stavery organization, so that they may 'no loger be bound by the shackles of party'!! And, to cap the climax, after bringing the most absurd, de is ap the climar, after bringing the most absurd, de-fametory and preposterous charges against the Massa-chuseth Anti-Slavery Society and its Board of Man-agers, he concludes by 'hoping that a more brotherly and farbearing spirit will spring up among us'! This is to be excessively polite, charitable, conciliatory! Now as to his charges, we say, first, that, severally and collectively, they have no foundation in fruth, but have grown out of a morbid state of mind, or some de-fect of vision, or something less excusable. He speaks of knowing, that, at the annual meeting o the Mass. A. S. Society in January last, 'there existed dissatisfaction in the minds of many, relative to be a member of the Board. The real truth is, that to be a member of the Dourd. And real tutting, that no such dissatisfaction was manifested by the mem-bers and friends of the Society at that meeting; and had it not been for the unjustifiable conduct of a par-ticular individual on that occasion, (which was viewed with disgust and indignation by the great body of those who were present,) nothing would have ocis was the Board of Managers were unanimously relected by the Society; and, placing our connexion with the Board entirely out of the question, we venture to affirm, that a more disinterested, faithful and trust-worthy body of philanthropists have never been grouped together by accident or choice. The the integrity of such men as Francis Jackson, Ellis Gray Loring, Samuel E. Sewell, and Samuel Philbrick, is as pure as the untainted snow of heaven; and comething more will be required, not only by abomonists, but by the public at large, successfully to impeach their character as devoted friends of the slave,

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naked charge or a covert insinuation.

The writer represents himself as a baffled reformer All his efforts, alas! have proved abortive. Now, as a member of the Board we say, that nothing whatever ha transpired in the same to authorize him to use any sich langstäge.

and faithful in the discharge of their duties, than a

His assertion, that 'a full and free discussion pecting the affairs of the Society is not tolerated,' is a ere freak of the imagination. Neither the Board nor the Society have any thing to hide from the gaze of the world, in regard to their operations, but have stall times acted in good faith, and courted the most entical investigation.

As to his railing accusations against the Society

that it has ' become arbitrary, intolerant, oppressive - 'recreant to humanity and its own principles'of a partisan and sectarian character '-and 'ceased to be an efficient agent in forwarding the cause emancipation '-we have only to add, that we have something better to do than to spend a single mome inattempting to show their folly and injustice.

Is Wm. L. Garrison, Cor. Sec. of the Mussachusetts A. S. Society.

At the annual meeting of your Society in January At the annual meeting of your Society in January Int, I was chosen a member of the Board of Managers. This office I reluctantly accepted; but, feeling a deep interest in the cause, and knowing that there tisted dissatisfaction in the minds of many relative the affairs of the Society, I consented to serve, behering that measures might be faken which would result in the restoration of harmony and confidence tuong us. But, I regret to say that all efforts to effect so desirable an object have proved abortive, and I resga my seat at the Board, and withdraw from the rganization, assigning the following reasons:

First. A full and free discussion respecting the afurs of the Society is not tolerated.

Steamd. It has lost its high-toned sense of impartal justice, and become arbitrary, intolerant and op-pressure towards those who may question its acts, or fase to bow implicitly to its dictation. Third. It has become, in a measure, recreant to

lemanity and its own principles, inasmuch as it has ceased to regard the rights of man as an individual sparamount to its partisan or sectarian churactor.

Pourtk. It has ceased to be an efficient agent in twarding the cause of emancipation-its efforts be ing mainly exerted in defending its reputation, and ring upon those who labor in some other way, instead of prosecuting its legitimate work. Now, whether this is the natural result of organiz-

ed and affiliated societies, or solely the absen street views of toleration and christian charity in its members, I leave others to decide for themselves ; but this I do say, measures of a more democratic characer might be adopted, by which abolitionists could act as only is union and harmony, but with efficiency.

If there is a will, there is a way — and I do hope
that the friends of freedom will again listen to the cry
of the do. the slare, and resolve to forget their differences mich their idols, and unite in Conventions and other ways in the overthrow of slavery. For one, I will no league be bound by the shackles of party. We must take bread and liberal ground, and practically recognize all at abolitionists, whether they be in or out of the change. as a substitue is a substitue in the substitution of control of the thurch—old, or new, or no organizationists—mility chieflains or non-resistants—Grahamites or flesh-takes—provided they are in favor of the immediate abilities of chattet slavery, and swork in some way for the cross. the greater their labors and sacrificer bd the more single their efforts, the better abolition Sthey are, whatever the way in which they direct

'And John answered and said, Master, we saw one caing out devils in thy name; and we forbade him bease he followed not us. And Jesus said unto tax, Forbid him set: for he that is not against us four fadamental principles,] is for us.' Haping that a more brotherly and forbearing spirit

Pring up among us, and leaving others the sam main in the Society that I claim in with raying from it, I subscribe myself, Yours for individual rights and freedom of opinion

Beston, June 1, 1841. G. ADAMS.

Tixe Notice. Southern starcholders will please otice, that a Vigilance Committee has bee street in this city to hide the outcast, and bewray him that wandereth; and to see that free color as are not kidnapped any longer with impunity. Presbyterian Confederacy of Mon-Si

the Almighty can fornish such a moral lexicon.

The General Assembly of the Presbyterian Church (old school-old as the days of Cain or the Old Ser (old school—old as the days of Cam of the Con cer-pent,) met in Philadelphia on the 20th ultimo, and was constituted with prayer as the first insult to be offered to the Almighty—a manastealing D. D. acting as moderator. In the course of the pruceedings, the chairman of the Committee of Bills and Overtures, Reverend Doctor Janeway, stated that the committee had unan mously refused to make a report upon the had man mously refused to make a report upon the subject of alavery, and desired to return the papers to these who had presented them. These papers, it was stated, were not from individuals, but from Presbyteries. A motion to have them read, together with the whole subject, was indefinitely postponed by an overwhelming vote, 'only five or siz voices being heard in the negative'!! Dr. Janeway said that the subject was 'an exciting one,' and he I could not see [how can a blind D—umb D—og see?] what good could result from bringing it before the house!! A little 'indulgence' was allowed one or two individuals. little 'indulgence' was allowed one or two individu-als to explain, 'till it was found leading to a discussion, when the previous question was enforced! And so they wrapped it up. But here is the whole story, as recited in the New-York Observer :

so they wrapped it up. But here is the whole story, as recited in the New-York Observer:

The Gommittee of Bills and Overtures reported paper marked No. 9, which was placed on the docket; the chairman also stated that another paper on the subject of slavery had been laid before the committee, which they had agreed should not be presented to the house. Mr. Steel called for the reading of the paper. The moderator decided that the whole subject had been indefinitely postponed, and could not be brought before the House, but by a vote of reconsideration. Mr. Steel then read a rule of the house, and called on the Moderator to decide as a question of order, whether any member had not a right to call for the reading of any paper, and to have it read.

The Moderator stated that he supposed he had already decided the question; that he felt a strong desire not only to be correct, but also to appear correct. And he felt the more anxious at this time, from the circumstance, that the brother who called for the reading of the paper, stood almost alone in the Assembly; he therefore wished to avoid any thing that might have like more semblance of a wish to oppress him. He would therefore repeat his decision more explicitly. That in ordinary circumstances, any member had a right to call for the reading of a document, and if not objected to, to have it read. But if objected to, it became the business of the house to determine whether it should be read or not. But in this case, he was warranted to pronounce the whole procedure, even the report of the committee, out of order, inasmuch as the whole subject had been indefinitely post-poned, and could not be brought up again but by a motion for reconsideration sustained by tice-thirds of the members present at the time of the postponement.

Mr. Steel then inquired whether he had a right to complain if the committee had not made a full report on any subject. He was answered in the affirmative. He then said he complained that a full report had not been made on the puper which he had cal

subject one and the same. Mr. Steel being advised that he could in his place and at any other time and that he could in his place and at any other time and the plain, if he saw fit, withdrew his opposition, and the matter was dropped.

plain, if he saw fit, withdrew his opposition, and the matter was dropped.

The committee further reported that two other documents had been presented, which they had deemed it inexpedient to present to the house. In answer to several inquiries made, the committee stated that they related to the subject of slavery, and were from Presbyteries, and not from individuals.

A motion was then made by Mr. Steel, a member of the committee, that one or the other of the papers should be read; and urged that a memorial, if couched in respectful language, was entitled to a hearing—that this had been the practice of former years—that the house was not hound togo into the consideration of the subject—but that they would not act understandingly on the subject without hearing one or the other of the papers. The motion being seconded,

Dr. Janeway stated what he understood to be the views of the committee. That they had taken the same course which the committee of Bills and Overtures took last year. And he understood that all the members of the present committee had agreed to the measure, and therefore he was surprised to find this motion emanating from one of their number. That the subject was an exciting one, and it was not likely, if it was taken up, that the bouse would agree in the adoption of any minute upon, the subject. He therefore could not see what good could result from bringing it before the House. It appeared to him that wisdom and prudence dictated that the papers should not be read.

A motion was then made by Mr. Sloss for the inselemite postponement of the motion, which was

The Moderator, in stating the question, remarked, that he considered that the question of indefinite post-ponement was the main question, and that if the previous question was decided in the affirmative, it did not preclude any member from calling for the reading of the paper. The motion for the previous question was then put and carried in the affirmative Mr. Steel then renewed his motion for the reading of the paper. Upon which,

Mr. Sloss moved the indefinite postponement of the whole subject. The call for the previous question was renewed, and carried; and the subject was indefinitely postponed by an overwhelming vote, only five or six voices being heard in the negative. he Moderator, in stating the question, remarked

To show how such a conclave were ready to strain at a gnat, and swallow a camel, it is only necessary to add, that while the enslavement of millions of the human family in this country was deemed by then an affair too trivial to be considered for a me they solemnly adopted a resolution, by a vote of tw to one, that 'reading sermons in the pulpit is not the best mode of preaching the gospel' !- 'O! their offence is rank-it smells to heaven!

A REPROBATE BODY. At the opening of that man-stealing conclave, the old school General Assembly of the Presbyterian Church, last month, a ser mon was preached by one of its doctors of divinity from this text—'God be merciful to me a sinner Though there can be so doubt as to the iniquity that Assembly, and its need of mercy, yet, in view o its proud and pharisaical spirit,-its striking hands with thieves, and consenting with adulterers,—we think the following would have been a more appropriate text—'God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess.

ATTEMPT TO KIDNAP. We have copied from the Daily Mail, the particulars of a late daring attempt, in this city, to kidnap a colored man, and carry him off to the South, on suspicion of his being a runaway slave. The crime, in the eye of the law, is justly a very serious one.

THE UNION HERALD. Our bro. Myrick is inform ed that we have never received the first number of the new series of his excellent periodical. We value it too highly to have our file broken.

The strongest epithets that have been applied to the religious (!) pro-slavery bodies of this country become weak and worthless in view of the enormity of their conduct. Some words remain to be invented, having a more terrible meaning affixed to them than any now known, to come up to the reality. 'A great brother-hood of thieves' is tame, is inaxpressive, because it necessarily implies nothing worse than a gang of pick-pockets, or a combination engaged in sets of petty interest. The national fact of moonshine;—culogizes our government as 'a thrifty tree, casting its grateful shade over the land'—the only true system of government,—with all its mourderous array of forts, armiest, arsensis, a navy, of those, who, in the guise of christianity, are conspiring to crush and imbrute three millions of our fellow-countrymen—to make them through all time marketable commodities—to blot out the image of God, darken the glorious intellect of rational being, and destroy the soul. Nothing but the judgments of the Almighty can fornish such a moral lexicon.

The General Assembly of the Presbyterian Church, (old school—old as the days of Cain or the Old Serhave been laboriously devoted, according to the judgment of right, to the public good;—and puffs the departed President as one who was 'obviously gov-erned in general by a self-sacrificing spirit, and senti-mentally devoted to the public good,' by consecrating himself to the murderous work of killing Indians, and extending and perpetuating slavery in the land! It says—'Our strength is not in our massive fortifications, navies, and standing armies.' If not, why are the people taxed so heavily to sustain these useless and oppressive burdens? And when Mr. Cobb adds—'Our strength and hope are in the remembrance of find and the presence of the sustain the second standing the sustain the second standing the second standing the second standing the second standing the sustain the second standing th God, and the reverence of his government and laws
—did he mean that his hearers should understand him as teaching the 'no-government' doctrine, that those 'massive fortifications, navies, and standing armies, should be abandoned as anti-christian?

After noticing several national sins, the discours alludes to the sin of slavery, and asks, in relation t

But what shall we do? I do not urge you to run abroad into a zeal without knowledge. I do not ask you to tumble into an acquiescence with any measurer which an individual or party may command, by threat of branding your refusal with pro-slavery. I do not wish you to rush forth with Jehu rashness, to show your great zeal-for the Lord. But feall upon you to maintain a christian freedom of soul,—to rend, think talk, and investigate this great subject, and keep in operation a healthy moral influence in relation to it Judge for yourselves; and aid the use of such means to forward the needed reform, as you believe to be good and suitable. good and suitable.

What a stirring, soul-like, glowing appeal is this

to a people as indifferent to the cries of the perishing slaves as they are to the buzzing of musquitoes—and much more so! We are the more offended with such grave and solemn trumpery, because the author pro-fesses to be an abolitionist.

We knew that we should shock the pious sensibilities of the editor of the New-York Observer, in our remarks upon the late national fast, and we meant to be guil-ty of that 'impiety.' The manner in which he uses our remarks is a striking exhibition of his editorial our remarks is a sericing character and there and there and there and there and there are detached sentence, but carefully omits what he ough in justice to have copied. For example : we declared that Gen. Harrison was 'neither a republican nor a christian—neither a friend of his country nor of his race,' &c. So far the Observer quotes us; but we added—and this it does not quote—' No republican, no Christian, no friend of his country, no lover of mankind, can be in favor of slavery, or wink at the conduct of those who rank rational, immortal beings among their goods and chattels.' This proposition is as true, as self-evident, as any to be found in the De-claration of Independence, or in the Bible. And we further remarked, to sustain our charge comments that almost the resident of Gen. Harrison did more than almost the comments of the comments o any other man in the republic to extend and perpetuate slavery. His deeds are upon record, and the re-cord is frue. This, also, the Observer neglects to quote. Now, we have a proposal to make to the editor. If he will copy our article entire, on the na tional fast, we will copy from the Observer one twice as long, either in review of ours, or on any topic that he may select. Will he agree to it?

While on this subject, we cannot refrain from ex pressing the surprise we feel on reading the following ditorial allusion to the late fast, in the Oberlin Evan gelist :

Tails is the first national last within our remembrance; but, surely, we have abundant occasion for such days. We hope President Tyler, who, we understand, is a professor of religion, will appoint such days, at least annually, () during his administration for if the sins of this nation are not repented of, and put away, its history must be short.

This is a bold recommendation for a union of Church and State, and something more than a ques-tionable act of piety. An annual fast at the behest of a civil magistrate, whose very office is anti-chris-tian, which cannot be filled without a renunciation of Christianity! What would such a fast imply, but wisdom and prudence dictated that the papers should not be read.

A motion was then made by Mr. Sloss for the indefinite postponement of the motion, which was seconded, and Dr. Mitchell then called for the previous question, which was also seconded. Here Mr. Steel requested leave to explain, which, with the consent of the mover, was granted. And he stated that he had agreed to the course which had been taken in the committee to saye time, believing that it was his right to call for the reading of the paper, when the matter should be proposed to the House. Here seven made for liberty to explain, which for a little while was indulged, till it was found to be leading to discussion.

The Moderator, in stating the question remarked that the paper which cannot be filled without a renunciation of Christianity! What would such a fast imply, but that the people were determined to persevere in their that the people were determined to persever in their that the people were determine a fast that God has chosen?

It is Said !

It is said that some abolitionists have grown wears in well-doing, and, instead of electrifying, are be numbing those with whom they come in contact Reader, are you among the number? It is said that the discovery has been made by

some, that the anti-slavery enterprise is wholly inde-pendent of money as an instrumentality—that news-papera can be edited and printed, pamphlets and tracts distributed, agents employed and supported, conventions held, societies sustained, without the aid of money.

It is said that there are not a few who profess

feel deeply in their hearts for the perishing slave, but who have never felt at all in their pockets for him; that there are those who have not yet cast into th anti-slavery treasury even the sum given by the poo widow whom Jesus eulogized-viz. two mites: tha there are others, who, with abundant means to do good, and making glaring anti-slavery professions have contributed as though they valued man at a very cheap rate.

ft is said that the abolitionists are making the slave iscontented, and stirring up within them an insurred tionary spirit, by telling them of wrongs which they have never experienced, and insisting that they are the most wretched when they are the most happy of mankind!

It is said that the establishment of another national bank will prove as efficacious toward curing the fi nancial malady of this nation, as the application of a

argument to a broken leg.

R is said that a people who will observe a national fast, while holding three millions of their own number in service chains, cannot be much better than consummate hypocrites and merciless oppressors.

IMPARTIALITY. The Vermont Chronicle copies what the Boston Recorder, New-York Observer, and Christian Watchman, have chosen to say respecting the late anniversary of the American Anti-Slavery Society. The Chronicle ought also to have given the description of that anniversary by Bennett, in the New-York Herald.

SCOTLASD. The Glasgow Postspeaks encouragingly of the progress of the temperance reformation in Scotland. At Paisley, a considerable degree of activity has been displayed, especially by the ladies' society, a zealous and efficient committee of which regularly wait the different families in town, and, by their wholesome admonitions, sweetly and affectionately given, accompanied with tracts, illustrating the benefits of tee-totalism, have been the means of doing much good. 'The seine question is the subject of a great deal of discussion here at present,' says the Post; 'and, since the visit of that most talented American, John A. Collins, Ess. the kirk greand rican, John A. Collins, Esq. the high ground view of the subject, [meaning, we presume, the duty of banishing alcoholic wine from the communion ser-

of nanishing alcoholic wine from the commenced wice,] has been spreading most rapidly.' High-toned sermons on the subject have been delivered by Rev. Messrs. Brawster, hanks, and Kennedy, to crowded and attentive audiences.

MERITED RESURE. The editor of the Emancipe tor has recently attempted to paff Mrs. Child at the expense of our bro. Rogers, as editor of the Standard. His srticle (though affecting great liberality) was us equivocal on the subject of woman's rights, as it was insidious both in its praise and censure. It has drawn from Mrs. Child a keen rebuke to Mr. Leavitt, and a fine panegyric upon Mr. Rogers, expressed in a very few words. [See the articles on our first page.]—
Mr. Leavitt affects to consider it normarvel that a woman should be an editor; but is it not something new. man should be an editor; but is, it it is something new, and wholly unprecedented, for a woman to conduct the official organ of an association like that of the American Anti-Slavery Society? Is it not an indication of progress—a cheering sign of the times?

Anti-Slavery Convention in this city was well at tended, and was worthy of the cause it sought to promote, no better evidence need be adduced than that which may be found in our Refuge of Oppression. When such papers as the Boston Morning Post, Daily Mail, and N. Y. Journal of Commerce, deem it ne cessary to exhibit their scorn and contempt for ou proceedings, it is a high compliment to us, and we are proud of it. The correspondent of the last named paper is probably Rev. Joseph Tracy, who is too well known to render it necessary for us to draw his por trait. He asks—'What has become of the Non-Re sistance Society?' Answer-it is in a healthy and flourishing condition; but its regular anniversary does not take place till the month of September.

MARK TRIS! At the recent annual meeting of

\*Resolved, That the Free American is an important, powerful and necessary auxiliary to the abolition enterprise; worthy the patronage, and entitled to the cordial support, of all who desire the overthrow of American slavery; and that we will use our influence to extend its circulation, by recommending it to our neighbors and friends.\*

Now, remember, that the Free American openly takes the ground, that slaveholders are good christian brethren, and asserts that there is not a pro-slavery church, in its opinion, in all New-England! At the same meeting, it was also

'Resolved, That it is the duty of abolitionists in the various churches to take the same measures to raise annual collections for the Massachusetts Aboli-tion Society, as for other benevolent objects '!

This is the very extreme of modesty! The Fre American is the official organ of that Society, and no official objection has been made, on the part of the Society or its Executive Committee, to the abominable sentiments already alluded to. The State Abolition Society is a sectarian, pro-slavery wolf in sheep's clothing, as every genuine abolitionist well knows.

VESTRY SINGING BOOK. We can most cheerfully unite with those who have commended this new and excellent selection of melodies, designed to be sung not only with the voice, but also with 110 spirit and the understanding. The editors (Asa Fitz and E. B. Dearborn) say that their principal design in preparing the work has been to furnish a book, suitable for social and religious meetings, in a form as cheap and compact as possible. For this purpose, they have adapted three or more hymns to each tune, which will be found to afford a sufficient variety for all occasions and all circumstances.' While it is refresh ing to see what sterling tunes have been selected, i is to be regretted that so many of the hymns are obviously designed to favor certain sectarian and theological dogmas; so as to make the book really and needlessly objectionable to a large portion of professing Christians. Saxton & Peirco are the publishers, 133 1-2 Washington-street.

HORRIBLE. It is deemed a very brave exploit, in Florida, to kill an Indian—equal to the killing of a wild beast. The newspapers are publishing, without comment, a letter written by a prowling ruffian at Fort Brooke, (E. F.) in which he boasts of having dexterously murdered an Indian called Kenipee, or Waxie-Hadjo, a Micasookie sub-chief. He says— \*The fellow endeavored to get to the hummock, but I was too quick for the gentleman. I shot him, scalp-I was too quick too the gentleman. I shot him, scalp-ed Aim, and hung him up to par. — will some you a piece of his scalp. I bung the gentleman up higher than Haman (whom we read of in the good book) was hung.' A fine specimen of American civilization and Christianity !

JAMES C. JACKSON. Our friend Gerrit Smith writes to us, that the disease with which this faithful anti-slavery coadjutor is afflicted, is varioloid. 'He has suffered a great deal of pain; but his physicians conily be restored to health.' His friends are forbidder to visit him. 'We feel considerable apprehension, says Mr. Smith, 'that the disease may spread amongst us, especially as my own and several other familie have visited him freely until within the last day o

BRUTAL TREATMENT. In another column we have published a communication from our friend Mr. Jin nings, giving the particulars of a mean robbery and brutal attack apon his personal rights by persons em-ployed on the rail-road train from Boston to Salem ployed on the rail-road train from nosion to estem Every manly bosom will glow with indignation on reading the account. Such a corporation cught to lose their charter—they have no souls to lose. Mr. Jinologs is a highly accomplished, intelligent and re-spected citizen of Boston, and skilful in his profession as a dentist.

FIDUS ET AUDAX. The proceedings of the New Hampshire A. S. Society are of an unusually high-toned character, and indicate that the anti-alavery conflict is becoming more and more serious. The meetings were attended by a strong array of delegates. No quarter must be given to the enemies of human freedom—and no heed whatever must be given to men's clothes or professions. The tree is or may be known by its fruits. The letter of our bro. H. C. Wright did not arrive in season for our present num

Pontmarts. N. Dearborn, of this city, engraver, has recently published a very neat and very faithfully executed likeness of John Quincy Adams, which we presume will sell rapidly without the aid of a newspaper puff. He has also published a likeness of John Tyler, in the same style, and we presume with the same accuracy.

THE EMANCIPATOR. We send two copies of the Liberator to the Emancipator, and receive only one of the latter in return. Will the publisher send us

Religious Telerance. The Court of Sessions in the city of New-York is composed of three judges, one a Protestant, the second a Catholic, and the third an Farren Revolution. According to Prudnomme, more than a million lives were lost during the brief but bloody revolutionary struggle in France. The people who could have been stimulated to commit such appalling structies, must surely have been bed by instructed in morals and religion, and borne down by an amount of spiritual and political oppression not to be depicted by the voice or pen. French jacobinism was the legitimate product of a false religion. Let the blams be placed to the right account. A corrupt pricathood delights in dwelling upon the horrors of the French revolution, in order to frighten and overawe the friends of rational liberty; but it is careful to conceal from notice the true cause of that dire

Congress. Both houses assembled on Monday Sist ult. On the first ballot, Hon. John White, of Kentucky, (whig,) was elected Speaker. Nearly every northern whig voted for him. On the third ballot, Matthew St. Cleir Clerke was elected Clerk. ballot, Matthew St. Clair Clarke was elected Clerk. The slaveholding power, as usual, triumphed in both cases. On a motion to adopt the rules of the last Congress, Mr. Adams made some spirited remarks in support of his amendment to except the 21st sule, which prohibits the reception or entertainment of any petition or paper touching the subject of slavery. He was replied to by Mr. Wise and others, but the result has not transpired.

Essex Cousty. The old school abolities his county, and as many out of it as possible, are earnestly invited to rally as one man to carneally invited to raily as one man to the investigation of the Essex County A. S. Society, to be holden at Lynn on the 22d inst. Mr. Collins will undoubtedly be present, to give an account of his English mission. The hospitality of our Lynn friends is unbounded. the people! PUZZLED. The N. Y. Journal of Commerce says-

· A Colonization Convention opened its sittings in Baltimore on Thursday last What is the precise ob-ject of the Convention, we are not informed.' To 'get rid the niggers,' of course ! THE LIVE-TAKING PRINCIPLE. The concluding

essay on this important subject will be found on our last page. It will repay an attentive perusal.

Moneys collected at the New-England Anti-Slaver Contention.

John Cartis, Hanover,
Robert F Walcutt, Dennis,
Charles P Bosson, Boston,
Wm Lloyd Garrison, "
George C Leach, Gloucester,
Charles Gallaear, Fairhaven,
Anne W Weston, Weymouth,
Maria Mack, Cambridge,
Caroline Weston, Roxbury,
Wm P Ripley "
Naney Ripley, "
Mrs. Eliza Pratt, Carver,
Sarah C Sanborn, " 1 00 26 50 50 50 50 50 25 25 25 25 25 20 1 00 1 00 1 00 1 00 1 00 Sarah C Sanborn, "A Fairbanks, Providence, A T Fairbanks, " A Fairbanks, Providence,
A T Fairbanks, "
Susan Sisson, Pawtucket,
Helen E Garrison, Cambridgeport,
Rebecca P. Pool, East Abington,
Louisa Hobart, Hingham,
Louisa Hobart, Hingham,
Clive W. Bacon, Philadelphia,
Lucinda B Brown, Sudbury,
Sophronia M Brown, "
A H Folsom, Dorchester,
M M Brooks, Concord,
John Augustus, Boston,
Charles Bowers, Concord,
J H Brown, Sudbury,
John Parkman, Dover, N. H.
Thankful Southwick, Boston,
Anna R Southwick
A H Morrill, " A H Morrill. N L Seaver, Canton, Richard C French, Fall River, Richard C French, Fall Riv Stephen L French, " Lucy Weed, Marblchead, Hannah Tufta, Boston, Sarah D Holmes, Kingston, Ruth P Harlow, Plymouth, Zilpha W Harlow " Sarah Stephens, " Elias Richarda, Waymouth, A H Brown, Andover, A Friend, 1 00 25 A Friend, J D Black, Danvers, New Mills,

A Friend,
J D Black, Danvers, New Mills,
Ebenezer Jonkins, Andover,
Seth Sprague, Duxbury,
W H Hayward, Pawtucket,
Nathan Webster, Haverbill,
Abner Sanger, Danvers,
Christopher Robinson, Lynn,
John Haugh, Lowell,
Wm Bates, Wareham,
Austin Bearse, Centreville,
Benjamin Chase, West Chester, N. H.
Parker Pillsbury, Concord,
Richard Clapp, Dorchester,
Wm Farwell, Cambridgeport,
Wm Savery, Haverbill,
Thomas Wooldredge, Marblehead,
Israel Perkins, Lynn,
John R. French, Concord, N. H.
Frances F Rogers,
Orrilla K Brierly, Millbury,
Mary Willey, Boston,
A Friend,
Jerusha Bird, Taunton, A rinJerusha Bira, —
Elijah Bird, —
Mary Johnson —
Amos Wood, Concord, N. H.
Chase, West Cliester riend, usha Bird, Taunton, Ames Wood, Conco Pike Chase, West of Lewis Ford, Samuel G Gilmore, Samual V Gimore, Jesse Hutchinson, Jr. John Gunn, Nathan Winslow, Portland, Mc. H H Brighham, Abington, S F Farwell, Cambridge, Catherine C. Townsend, Boston, James M Robbins. 1 00 Catherine V.
James M Robbins,
Desire S Harlow, Plymouth,
E Thayer, Weymouth,
Lucy Gates, Taunton, E Thayer, Taunton,
Lucy Gates, Taunton,
Moses Breed, Lynn,
Levina Breed, Somersworth,
Solomon Ford, Abington,
Samuel Philbrick, Brookline,
8 B Whipple,
Huldah Bates, Hanover,
Sarah Taylor, Huldah Bates, Habover, Sarah Taylor, Ezekiel Roberts, Salem, Rodney French, New-Bedford, Edmund Quincy, Dedham, Samuel Reed, East Abington,

Samuel Reed, East Abington,
B Fowler, Charlestown,
Ephraim Allen, Waltham,
Wm W Marjoram,
Mary G Clapman, Boston,
Lucretia A Cowing, Weymouth,
Lucy Johnson,
Anna Logan,
Fisher Messenger, Wrentham,
John T Hillum, Boston,
Coffin Pitts, John T Hilton, Boston,
Coffin Pitts,
Thomas Cole,
A Friend,
J B Congdon, New-Bedford,
Sarah G Little, N. Marshfield,
Ann M Bugbee, New-Bedford,
Mary F Congdon,
Henrietta Sargent,
Jos. Jewett, Providence,
Stillman Lothrop, Lexington,
Henry Moody, Newburyport,
S Goodhee, Lowell,
John M Fisk, N. Brookfield,
Roswell Goss, New-York,
Wm. Ford, Lynn,
Francis Jackson, Boston,
Atkinson Stanwood, Newburyp
Atkinson Stanwood, Newburyp
Atkinson Stanwood, Newburyp Francis Jackson, Boston, Atkinson Stanwood, Newbi Calvin Temple, Reading, J. M. Spear, New-Bedferd, Ignatius Sargent, Glouceste Hugh B Louge, Boston, H A Morse, Holliston, A friend, Plymouth, W Delano, "Anna Shaw, "Sarah Ford, "Lydia S Ford, "Elizabeth Jones, John Jones,

Elizabeth Jones,
John Jones,
John Jones,
Daniel Gregg, West Roxbury,
Rebecca Taylor,
E. J. Sherman, N. Marshfield,
Shadrach Howard,
Charlotte Austin, Nantucket,
Maris Bell, Bostoo,
Sosan Watson,
Maris Turley,
Benjamin Breed,
P. W. Marett,
Darby Vassell,
Sydnay Southworth,
N. Gale, Boston,
David Mack, Cambridge,

Kidnapping made Legal in Massachusetts!

Just as our paper is going to press, we learn that the Grand Jury, on Wednesday, refused to find any bill against Benjamin Higgins, and he was discharged by proclamation !! They could not deny that he had violated a law of this Commonwealth, in having seized, chained, and claudestinely sent to the South, to be horribly tortured or put to a linguring death, a human being on suspecien that he recommon wealth. ed, chained, and clandestinely sent to the South, to be horribly tortured or put to a lingaring death, a human being on suspicion that he was a runaway slave; but it was only 'an error of the head, and not of the heart'!! And, besides, had he done otherwise, he would have subjected himself to a heavy penalty on his raturn to North Carolina, and it might have proved an embarrassment to trade!! Thus are the constitution and laws of Massachusetts trampled in the dust by men who have bound themselves by an oath to uphold them in perfect integrity! Thus is kidnapping declared to be a laudable act on the soil of Massachusetts! Thus is a bounty offered to high-handed villany, and to steal a man is no crime! Thus does Slavery, like an omnipresent power, surround us, and triumphantly at the North, as well as at the South, enforce its bloody mandates! But 'the end is not yet '...this is not 'the conclusion of the whele matter.' This legalized atrooity shall be made mightily to increase the unit-slavery agitation of the times. ily to increase the anti-slavery agitation of the times.

Justice and Humanity shall yet have a glorious victory, and their enemies be made infamous. We shall endeavor to obtain, for publication, the names of the stony-hearted meo who compose the present Grand Jury, and who have perjured themselves before God and man. Let them be known and abhorred by all

Minnon or Lineary. We most heartily second the movement of our colored fallow-citizens of Ros-ton, to obtain patronage for this spirited publication. David Ruggles, the editor, is now blind, and an object of sympathy on this account, as well as of admi-ration for what he has done and suffered in behalf of his brethren in bonds.

MUSICAL REPORTER. The contents of the May number are—Elizabeth Billington; The Heart's Ease; Welch Bards and Minstrels; Carl Maria Von Weber; National Musical Convention; Tyrolese Minstrels; The Organ; Boston Musical Institute; Collection; Airs of Germany-&co.; with several pieces of music.

Score Punishment. A man named Isaac Forest was tried before the Court of Oyer and Terminer, now in Session at New Castle, Del., on Wednesday last, on a charge of entering a dwelling-house in Wilmington, a short time since, and stealing therefrom a quantity of wearing apparel. He was found guilty of five indictments, one for each individual from whom he had taken articles of dress, and sentenced to receive twenty-one lashes on the bare back on each indictment, making one hundred and fine in all; to be imprisoned for a term of years; to be fined, and to remain in prison until the fine be paid. So crucl and barbarous a law as this, observes the Delaware Gazette, is a disgrace to our State, and should long since have been blotted from our statute book.

The Natches Free Trader gives the following ac-

The Natchez Free Trader gives the following account of a horrible murder committed in that vicinity upon a valuable negro man:

'He was found on the road, where some white wagoners had spent the night, dead. He had been mangled and apparently cruelly tortured, showing evidence that he had been cut with knives in various places, tortured by burning brands applied to his naked and bleeding firesh, and finally killed by huge gashes in the abdomen, and blows upon various parts gashes in the abdomen, and blows upon various parts of his body. It is supposed that he had been caugh stealing from the wagons, and that the wagoners had seen fit to inflict the awful punishment.

New-Hampshire.—The Legislature of New-Hampshire convened at Concord on the 2nd inst. John S. Wells, of Lancaster, was chosen speaker of the House, having received 140 votes against 51 for Thomas E. Sawyer, whig, and 30 scattering. Mr. Quincy, of Romney, was chosen President of the Senate.

George P. Walton, Jr. editor of the Montpelier Watchman, died at New-Orleans, on the 26th ult. Mr. W. had gone to the South to spend the winter, for the benefit of declining health.

Died in Newburyport, on Monday evening, Capt. Benj. Gould, an officer of the ravolutionary army, 90. Capt. G. was present at several important battles in our struggle for independence. He was in Bunker Hill, Concord, and Stillwater; and he was officer of the guard at West Point, on the memorable night when Arnold's treachery was discovered, and was one of the first whose sespicious were awakened to the character of his machinations.

Murderovs Afray.—James Owen shot Wm. Dal-ton through the arm a few days ago at Louisville. Dalton shortly after shot a young man named Given in the lungs, supposing the person to be Owen. The partles are under arrest and, Given is not expected to recover.

Mrs. Gove is lecturing at Baltimore before large

Prince Felix Bacchischi, the husband of the Prin-cess Eliza, sister to Napoleon, is said to have died at Bologna, where he had hived for some years, much respected.

By the report of the Secretary of the Treasury, there appears, from the lat of January, 1837, to the 4th of March, 1841, an excess of expenditures over cur-rent revenue of \$31,310,014!!

Death of Keokuck. The Galens (III.) Gazette, of the 14th says, that this Chief of the Sacs and Fox Indians was killed recently by Nashieskock, Black Hawk's son. The difficulty originated in a dispute relative to the distribution of the monies paid the Indians by the general government. There has been a deadly fend existing in that tribe for some time, and a great jealousy of Keokuck.

PLYMOUTH COUNTY.

The annual meeting of the Plymouth County Anti-Slavery Society will pe held at Plymouth on Monday, July 5th, 1841, in the meeting-house. Rev. Mr. Parkman, of Dover, N. H. will deliver the an-nual address. The meeting of the Society will be nual address. The meeting of the Society will be opened at 10 o'clock, A. M. and the Executive Committee are requested to meet one bour previous at the same place. The interests of the cause now more than at any former period, demand that there should be a full delegation from every town in the county, of faithful abolitionists.

WM. T. BRIGGS, Secretary.

ESSEX COUNTY A. S. SOCIETY.

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

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

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

Per order of the Board of Managers,

JAMES D. BLACK, Rec. Sec.

Danvers, May 17, 1841. ESSEX COUNTY A. S. SOCIETY.

PICTORIAL ILLUSTRATIONS OF THE

Two Volumes now published-Price only \$2 per Volume.

This splendid work cannot but prove a pleasant companion in the study of the Hely Scriptures. It contains over two hundred plates, representing the most remarkable places spakes of in the Old and New Testaments. The notes are elser 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, over issued from the American Press. Evry family should have it, and every family which possesses ordinary discrimination in literary matters will have it.—Boston Daily Mail.

SAXTON & PEIRCE,

SAXTON & PEIRCE.

Publishers, 133 1-2 Weshington-

WANTED

A COLORED girl in a family 10 miles from the city.

An active boy is desirous of obtaining a situation in the country. Apply to WM. C. NELL, 25 Cornhill June 11.

From the Christian Advocate and Journal. Naw-York, March 29, 1841. NEW-YORK, March 29, 1841.

Dr. D. M. Reese: —Sir, —After the meeting in Forsyth-street, Monday evening, I was conversing with a lady on the subjects there discussed, when she told me I was almost a monompine, in my hatred to alcoholic drink: the following vorses were written to-day, as an excuse for my warmth. Please, sir, oblige me by landing them to Mr. Hawkins, of the Baltimore delegation, requesting him to present them to his daughter, as she also may be accused of the same fault.

ADMIRA.

Go, feel what I have felt, Go, bear what I have borne; Sink 'neath a blow a father dealt, And the cold, proud world's scorn; Thus struggle on from year to year, Thy sole relief the scalding tear.

Go, weep as I have wept,
O'er a loved father's fall;
See every cherished promise swept—
Youth's sweetness turned to gall;
Hope's faded flowers arrowed all the way That led me up to woman's day.

Go, kneel as I have knelt; Implore, beseech, and pray: Strive the besotted heart to melt, The downward course to stay Be cast with bitter curse aside-Thy prayers burlesqued—thy tears defied.

Go, stand where I have stood, And see the strong man bow:
With gnashing teeth, lips battled in blood,
And cold and livid brow;
Catch his wandering glance, and see
There mirrored, his soul's misery.

Go, hear what I have heard-The sobs of sad despair—
As memory's feeling fount hath stirred, And its revealings there Have told him what he might have been, Had he the drunkard's fate foreseen.

Go to thy mother's side, And her crushed spirit cheer-Thine own deep anguish hide, Wipe from thy cheek the tear. Mark her dimmed eye-her furrowed brow; Mark her dimmad eye— en little word of the gray that streaks her dark hair now—
Her toil worn frame—her trembling limb—
And trace the ruin back to him Whose plighted faith, in early youth, Promised eternal love and truth: But who, forsworn, hath yielded up This promise to the deadly cap; And led her down, from love and light, And led her down, from fore and leght, From all that made her pathway bright, And chained her there, 'mid want and strife, That lowly thing—a drunkard's wife! And stamped on chilhood's brow, so mild.

Go, hear, and see, and feel, and know, All that my soul hath felt or known, Then look within the wine-cup's glow— See if its brightness can atone : Think, if its flavor you would try, If all proclaimed, 'Tis drink and die.

That withering blight-a drunkard's child

Tell me I hate the bowl-Hate is a feeble word-I loathe-abhor-my very soul By strong disgust is stirred, Whene'er I see, or hear, or tell Of the dark beverage of hell.

The Knickerbocker for May possesses its usual ety. The following poem is a striking one: winds.

The wind bloweth state is little, and ye hear the sound thereof, but cannot tell whither it goods, nor whence it cometh.' Winds that come rushing o'er the distant main,

Whence do ye spring, and whither are ye bound? I ask in vain!
And why, with ever-mournful sound,

Sweep ye the restless waves, the desert rocks?

I ask again;
My feeble voice your ceaseless murmur mocks.

Whether upon some icy mountain's head,

Andes or Himmalch, Roused by the sun ye first awoke, Or on the desert grave Of Babylon or Ninevah, Or on the Dead Sea's wave, Dreams of the past erst broke Your slumber first, (Its chain by Terror burst,) I know not; fast ye fled, And o'er these hills I hear your hurrying tread.

Ye say not whence? Can any answer give?

Mysteriously ye, live
Amid the Infinite, whose depths untold
The rolling Earth in their vast bosom hold!
Secret your path—unmarked your place of birth.
My soul! art thou not like to these wild winds? Passing in fitful swiftness o'er the earth-A wanderer that seeks and never finds! My soul replies:

Look at the ordered skies, See how each planet keeps its glorious path— The swift-winged comets do not stray; The winds have their appointed way,

From the Christian Watchman. THE BIBLE.

The Bible! there it lies, A mine of richest gold ; Full many have its worth discussed, But none its worth have told. Forbear, my muse, forbear,

And hide thy blushing quill ;-To tell what treasures here are stored, Is quite beyond thy skill. Bunyan and Byron failed

In their attempts to show What rubies lie beneath thy lid, And with what light they glow. Well-earth may never know

This wondrous gift to prize.
Yet, ever blessed be our God,
'Tis here the treasure lies."

To man, who is so poor, And they who dig, so rich become That they can build in beaven.

EVENING PRAYER FOR A CHILD. The editor of the British Critic says, that the following lines were written by one of the most distinguished authors now living, for the use of his own little daughter. Its beautiful simplicity will recommend it at once, to every parent.

Ere on my hed my limbs I lay,

God grant me grace my prayer to say! Oh God, preserve my mother dear, In health and strength for many a year; And oh ! preserve my father t And may I pay him reverence due! And may I my best thoughts employ To be my parents' hope and joy! Oh! likewise keep my brothers both From evil doings and from sloth; And may we always love each other, Our friends, our father, and our mother And still, Oh Lord, to me impart An innocent and grateful heart, Till after my last sleep I may Awake to thy eternal day! Amen.

NON-RESISTANCE.

For the Liberator. Man-Killing, by Individuals and Nations, Wrong.---Dangerous in all Cases. VI. MAN-KILLING IS CONDEMNED BY THE EXPERI

ENCE OF MANKIND.

VI. MAN-KILLING IS CONDENSED BY THE EXPERIENCE OF MANKIND.

Earth has had a long and hard experience of the
tendency of this power. What has been the result?
TYANNY.

Man sets up his will as law to others. How is
submission secured? By appealing to conscience?
Man has no conscience that requires such submission. There is no moral element in the soul of man
to which such an appeal can be made; but, on the
contrary, every element of our spiritual nature assures us that no human being can have any right to
demand of others subjection to his will. The soul
of man can acknowledge allegiance to none but the
divine will. How then can man secure subjection
to his will? Only by riolence.

Tyranny, whether embodied in one man, or in an
assemblage of men, or in the people, rests on this
principle alone. What supports the Autocrat of.
Russia in his despotism? Five hundred thousand
armed and trained human butchers, who are ready
to do his bidding. What supports the Tarkish despotism? The sword, and nothing else. What put
the world beneath the feet of the Roman Pontiff?
The sword. Strip tyranny of its power over human
life, and it instantly ceases, It has no power to execute its will. All will laugh it to scorn. Tyranny
is not an abuse of the man-killing power—but its essential element. And all who plead for this power,
and responsible for the evils resulting from it.

SLAVERY. Man is made an article of merchandise. His body and soul are subjected to all the

SLAVERY. Man is made an article of merchan-dise. His body and soul are subjected to all the incidents of the chattel principle. Is there any thing in the moral constitution of man to which slaveholders can appeal to procure subjection in the slaves? Nothing. Every feeling of the soul re-bels against slavery. Men never become slaves, or continue so, willingly. How then? Look over the slave codes of the South; see also the array of dead-ty weapons, and none can mistake the power on slave codes of the South; see also the array of deadly weapons, and none can mistake the power on which slavery is based. MAN-KILLING is the deep foundation of the bloody system. The slave dreads death. Once deliver him from this dread, and he is free. Neither is slavery an abuse of the life-taking power, but its natural and necessary fruit. So long as man-killing continues, man-stealing will continue. Take away the former, and the latter is instantly abolished.

continue. Take away the former, and the latter is cinstantly abolished.

But slavery, as a principle, can never be abolished by the life-taking power in Congress, in Legislastures, or in any other combination of men. It were unphilosophical, as well as unchristian, to suppose that the principle of slavery can ever be thus rocted nout. Can violence destroy violence? Can Beelzebub cast out Beelzebub? It were puerile to expect it. Violence will never abolish slavery, till drunkenness can abolish drunkenness; lying, lying, idolatry, idolatry. There is but one power that can abolish it. Tauru, moral suasion. Political abolitionists and clerical politicians may sneer at this, but it is true, or the history of this world is written in vain, and God hath spoken in vain. 'Not by might nor by power, but by my spirit.'

ROBBERY AND PIRACY. On what are they based? Do men give up their property to those who have

ROBBERY AND PIRACY. On what are they based? Do men give up their property to those who have no right to demand it? No—the robber, by sea and land, presents the alternative—'Your money or your life?' When human governments, as now administered, want the property of their citizens to carry out their ofttimes savage and murderous purposes, they present the same alternative—'Your money or your life.' Pirates, robbers and human governments, when they want money, say—'Death, or submission to our demands.' Let a citizen resist the demand of his government, however unjust, as he would a highway robber, and he will instantly find that the demands of both are enforced by the same bloody power.

power.

Property will be respected as life is respected. Because life is deemed the most sacred, essential and dearest right. Life may be valuable without property; but property is of no value, yea, cannot exist without life. Inspire men with a sacred reverence for life, and they would have fittle inducement to violate property. He that pleads for man-killing, is, in fact, the advocate of robbery and piracy.

to violate property. He that please for man-similag, is, in fact, the advocate of robbery and piracy.

Anachy. What is it? A state of society in which human life is threatened and destroyed without law or nublic regulation. Though not half the amount of life shouth be destroyed in a given time that may be destroyed in what is called a state of order and regulation, yet it is called anarchy, because life is taken irregularly, without judicial process. No matter what amount of life may be taken if taken according to orders and commissions from human government. This is all according to authority and good order. Men are butchered coolly, deliberately and judicially. But let life be taken without such orders and commissions—and this is anarchy! But man-killing is essential to anarchy without it. A non-resistant, therefore, can never be an anarchist. He lacks the essential element of anarchy, i. e. the man-killing spirit. Yet the enemies of non-resistance will have it, that non-resistance is anarchy! A novel and harmless anarchy in which there is no violence!

MUNDER. On what principle does the murderer act? On that on which the legislator acts when he annexes the penalty of death to crime; on which the judge acts when he pronounces sentence of death; or which the governor acts when he ainst the death-warrant; and on which the hangman acts when he breaks the victim's neck on the scaffold; i.e. on discretionary power over human life. Human life is at the disposal of human will, in one case as really as in the other—only that will, in one case, is expressed in written laws, and in the other not; and the motives may also differ. But the principle is the same, and the guilt the same—for both take life without any authority from Him whose alone is the power of life and death over man—whose right it is to kill and make alive.

to kill and make alive.

Wir-is the concentration of all human wickedness. And what is the essential element of war?

Power to destroy human life at human will. There is no inquiry into the guilt or innocence of those who are killed. But deadly missiles are thrown, at random, into masses of human beings, to kill whom the control of th

who are killed. But deadly missiles are thrown, at is no inquity into the guilt or immecence of those who are killed. But deadly missiles are thrown, at is wrong to kill, all such threats must be wrong; at word the masses of human beings, to kill whom you can and as many; perchased in after or mother, a son or daughter, a harm. War takes life at human will, included the same, only that will is first expressed in one stitutions, criminal codes, verdicts, judicial sentences, death warrants; and then hy the latter and the gallows. Life is destroyed at human will indust the words, and the gallows. Life is destroyed at human will indust the same of the powers by individuals; and every other; and when nations assume it, in all over whom it is claimed. This is written on every page of history. Each claims it, and over each it is a virtual declaration of war by each against every ther nation.

Max-killing power necessarily tends to beget a spirit of braits violence in all who claim it, and in all over whom it is claimed. This is written on every page of history. Each claims it, and over each it is claimed; and thus the combined evil influence of the possession of this power and of subjection to it, operates on each individual to make him brutal in his temper and ferocious in his character. Man naturally feels suspicious and resentful towards those who claim such power ower him. All around him, instead of inspiring him with a sense of security, as they would, did. they not claim power to kill him, if, in their opinion, he ought to the m. Each feels that all around him claims a right to kill him, if, in their opinion, he ought to the m. Each feels that all around him claims a right to kill him, if, in their opinion, he ought to the m. Each claims it has a sarrow of perpetual uneasness to hirr, and he to them. Each feels that all around him claims a right to kill him, if, in their opinion, he ought to the m. If a surface the proper is a man-killing state—as a warrow of a surface and the proper is a man-killing state—as a

anarchy and blood!!!

Threats of violence alway excite a spirit of attack
whether made by one or a million, by a private
man or public officers. Defensive violence as surely
begets offensive, as offensive violence begets
defence, Nothing but the all conquering pow-

er of christian love can subdue this spirit of resistance and attack. Human laws are but mere expressions of human will, accompanied with threats of death if you do not submit. A threat of death made by a government provokes resistance the same as when made by an individual. When will nations learn the fact, which nothing, it would seem, but wilful blindness could prevent them from seeing, that threats of death attached to any human law give no force to that law, but must, in the end, make the law itself, however wise and good, detested and of no effect?

law itself, however wise and good, detested and of no effect?

I have said that an assumption of man-killing power puts each human being in a state of hostility against each and every other. This is a necessary result. The nature and the history of mankind assure us that it is and must be so; and that all attempts to establish peace and good will among men, and abolish war, will be useless, while men, as individuals and nations, usurp this power over human life. It is said that, 'War is the natural state of man.' So it is, if man is vested with death-dealing power over man. We must conclude that our heavenly Father is pleased to see his children living in a state of perpetual warfare, if it is admitted that he has invested them with such power over each other—as the clergy say he has.

Place ten human beings together. Let it be known that each is vested with power to say how much

er—as the clergy say he bas.

Place ten human beings together. Let it be known that each is vested with power to say how much and what kind of guilt in each and every other shall constitute a forfeiture of life; and that each is authorized to kill the others, when, in his opinion, they ought to die. It is vain to talk of peace and good will there. They necessarily become mutually suspicious and watchful. They will be led to arm in defence; and being armed with deadly weapons, and each being judge when to use them, they are, at once, thrown into a state of hostility. This will apply to millions, as well as to tens; to nations as well as to individuals, as their history shows. Armed nations watch each other like sawage beasts; and the least injury or insult, designed or not, is construed into an act of aggression. The sword is drawn. Nation is dashed against nation, kingdom against kingdom, and they cut their way to victory through the very bowles of humanity.

But place those together who disclaim all such power over each other; and who hold, as a practical truth, that human life is at God's disposal, and never was or can be at man's; and who would rather of the than kill; and how different the result! There could be no violence; and, that wanting, violent and brutal tempers would find no place. Hostilities could not arise. Anger, wrath, malice, revenge, would be put off; and love, gentleness and kindly affection, put on. They would live as brothers and sisters should; and a Father's approving smile would be theirs.

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theirs. Peace on earth,' is one great object of Christ's

sisters should; and a rather approving smile would be theirs.

\*Peace on earth,' is one great object of Christ's mission. It is clear that this can never be obtained while it is allowed that men have power of life and death over men. Those who profess to preach the gospel of peace, and seek to reconcile man to man, and man to God, and yet advocate the man-killing principle and system, are like those who profess to preach temperance, but make, vend and drink rum; or anti-slavery, but buy, sell and hold slaves—and ought never to be received as the ministers of Christ. For through their influence man is made the deadliest foe of man, and the earth converted into a charnel house.

Thus the history of mankind demonstrates that there is no security to human rights in the man-killing system. Tyranny, slavery, robbery, piracy, anarchy, murder, and war, have ever attended this power, as its necessary fruits. Trace it in its progress through all the kingdoms and empires of this world. Every where it is the same desolating scourge. It creates murderers, assassins and pirates, and then haugs them: it excites individuals and nations to deeds of violence; and then gives them up to the slaughter for such deeds: it makes men brust; then kills them for acting like brutes: it stimulates men to steal and rob; then confines them in prison for stealing and robbing: it excites men to make merchandise of men; then slays them by servile insurrections for kidnapping: it makes deadly weapons, and teaches men how to use them; then hang of men. The record of mankind is written in blood, and rises up in judgment and unfolds a fearful testimony against this power.

The object, there is a fearful testimony against this power.

mankind is written in blood, and rises up in judgment and unfolds a fearful testimony against this
power.

The large, even of New England, are the advocates of robbery, alnowaby, rivacy and murder, and
are no more entitled to be received as ministers of
the Prince of Peace, than the priests of Mars and of
Moloch. For they claim and use military power, and
encourage others to use it. Through their means,
the nation sustains an army of hired and trained
butchers—and on them rest the blood and murder of
the revolution, and of all the cruel and savage wars
which this nation has waged against the Indians.
Their hands, their priestly garments, and their pulpits, are stained with innocent blood. The God
they preach is one who delights in blood. They
act as chaplains in the army and navy, and blasphemously invoke the blessing of our common Father
on the efforts of his children to slaughter each other, and censign each others souls to endless perdition. Let them look to it; and let the people
look to it—for He that came to proclaim peace on
earth and good will to men, who loved his enemies
and died for them, and in whose steps we are to follow, will spurn them from his presence as those
who delight in carnage, and say to them, and to all
that follow them, 'Depart from me, ye workers of
iniquity'—ye bloody-minded men—'I know you
not.'

VII. NECESSARY CONCLUSIONS.

VII. NECESSARY CONCLUSIONS

1. It is terong to threaten life.
Of course, it is wrong to threaten life if it is wrong to take it. Armed resistance is a deadly threat.—Penal and military codes mere threats of death.—Death is threatened to all who resist the 'will of Death is threatened to all who resist the 'will of that one man, or assemblage of men, to whom (as Blackstone says) the supreme authority is entrusted, and whose will is Law.' In this country, the will of the people is law; death the sanction. Death is threatened to all who shall resist the popular will as it is expressed in constitutions and statutes.—
Every executive officer is a threat of death. If it is wrong to kill, all such threats must be wrong.

2. It is urong to reference to take life.
What it is sin to do, we may not prepare to do.

or hangs him, or signs a death-warrant, it is all out work. We lead forth the army, we shoot the enemy, we sign the death-warrant, and we hang the criminal.

for principle—counting all things loss—not counting no en life dear; that they may carry out principle and win forgit VIII. OBJECTIONS

Christ.

VIII. OBJECTIONS.

1. Whoso sheddels men's blood, by man shall his blood be shed.

This has no bearing on the question of armed defence. As far as it bears on the question—Is human life at the disposal of human discretion—Is human life at the disposal of human discretion—Is human life at the disposal of human discretion—It goes against it. If it teaches retaliation—blood for blood—life for life; or that we may avernge ourselves, that vengeance belongs to men, that there are offences against us which we are not to forgive practically; then it is obviously opposed to Christianity, and not binding on us, any more than the penalties of death for blasphemy, idolatry, man-stealing, contiminey and disrespect of parents, sabbath-breaking, &c. When we're the penal code, (the moral usever is,) of the Old The tament, whether given to Noah or the Jewa, is superseded by the spirit and precepts of the New, we are to follow the New.

But the declaration to Noah is, I think, a prophetic denunciation of evil against killing and using man for food. Man's dominion over the brute creation, and what he might use for food, are the subjects, (Gen. ix. 1—7.) 'Every thing that liveth shall be meat for you,' &c., except man. If a beast or man devours man, I will require it at their hands. Whatsoever pours out the blood of man, (to use him for food,' by man shall his blood be shed. It will create a state of hostility among men. They will devour one another. For man is the image of God, and never was made to be food for man—to be devoured by each other; but to be fruitful, to multiply and fill the earth. The thing forbidden is—using man for food. Penalty resulting from it—a state of perpetual hostility and mutual slaughter.

No authority here for the man-killing principle and system. All against them. Capital punishment and armed resistance by individuals or nations receive no countenance from the passage—any more than an Indian's revenge.

2. Jewish Penal Code and Wars.

2. Jewish Penal Code and Wars.

2. Jewish Penal Code and Wars.

Whatever else is taught here, this is not taught, that our common Father ever did, or can, consistently with his nature and theirs, invest his children with man-killing power over each other, authorizing them to say, what and how much guilt shall constitute a forfeiture of life, ard authorize them to take it. The principle of discretionary power over human life in the hand of man is no where authorized in the Jewish penal code. None pretend it. None pretend that that code is binding on us, or that it would be consistent with Christianity to execute it. 3. The two Swords.

consistent with Christianity to execute it.

3. The two Swords.

4 He that hath no sword, let him sell his garment and buy one? One said unto him—Lord, here are two swords. He said, 'It is enough.' For what? Surely not for eleven men to fight with. This could not have been Christ's object in calling their attention to the subject of swords. What was it? He saw some of them still carrying swords. He had repeatedly told them that his kingdom was not of this world, in which there are honors and offices, emoluments and contentions. They could not comprehend him. He was grieved at their blindness and worldliness. Now he wishest to give them a last and impressive lesson as to the nature of his kingdom; to teach them never to have any thing to do with violence, even in defence. Two swords were enough. Judas soon came with his band to take him. Peter, having one of the swords, drew it, and began to fight. Now Christ gives the lesson. 'Peter, put up that sword,' and stated a well-known general principle as a reason why they should aever use it: 'All they that take the sword shall perish with the sword. If you would be safe, put away deadly weapons,' To impress it on their minds, he healed the servant's ear.

To show that absolute non-resistance is taught here, Jesus soon after said to Pilate, 'My kingdom is not of this world. If it were of this world, my disciples had fought; but now my kingdom is not of this world. If it were of this world, my disciples had fought; but now my kingdom is not hence;' therefore my disciples cannot fight. He gives as a reason why he did not let them fight, that his kingdom was a spiritual, no-fighting kingdom. So the apostles understood it. They taught that the weapons of a Christian's warfare are not carnal. So the early Christians understood it, and said, 'We are Christians', and cannot fight.'

Besides; to suppose that Jesus here meant to teach his followers to go armed with deadly weapons, and to use them in defence, would make him in the closing scene, in his parting advice, contrally

But the charge of no-government from man-killers, against non-resistance, troops armed with deadly weapons, and to use them in defence, would make him in the closing scene, in his parting advice, controlled the powers that be. Rom. xiii. 1—7.

Non-resistants are pledged by their constitution 'never to take any part in, or countenance, any plot or effort to revolutionize, by physical violence, any government, however corrupt or oppressive.' Also, 'to obey the powers that be, except when they bid us violate cur consciences; and then rather than resist, meekly to submit to the penalty of disobedinere.' Thus we are pledged to do all that the powers that be require, unless it is wrong; and never, under any circumstances, to resist them by arms. Does the threemth of Romans teach any thing more than obedience to all that is right, and submission, or non-resistance, to whatever injuries the powers that be inflict? We are pledged to subjection thus far. Will our opponents go as far? If not, let them pull the beam out of their own eye, before they try to pull the beam out of their own eye, before they try to pull the beam out of their own eye, before they try to pull the beam out of the non-resistants' eyes.

But it teaches that the powers and then rather than remained of God. I have no doubt they are. But is there any thing here investing governments with power to define crimes, annex penalties of death at discretion, and execute them—with discretionary power over human life? So far as it bears on the subject, it teaches that the powers that be are ordinated to the crimes, annex penalties of death at discretion, and execute them—with discretionary power over that the clear of the case of the subject, it teaches that the powers that be are ordinated to receive the process of the control of the non-resistants are right.

Conclusion.

A Man-Killing Charch and Clergy. Their Duties. If man-killing be a duty or a right, as the church and clergy preach—who shall do it? Nothing can prove the control of the control of the power

slaveholders give than to a society? What more pleasing evidence had the apostles in favor of christianity then to hear the heathen say—it was not adopted to the present state of society among them? If the non-avenging principle were adapted to the present state of society, it would not repudiate it. The present state of society! What is it? A war-mak-change that state—to abolish present state of society! What is it? A war-making state. We seek to change that state-no abolish
the principle and system of man-killing; and no
greater encomium can be passed on non-resistance,
and no surer test of its adaptation to the end in view,
than to say—it is essentially and eternally opposed
to the present state of society.

I say to a community of drunkards—'drunkenness
is sin. Quit it? But I am told: 'Your doctrine is
good, and it will do to embrace it when men get more
sober. But, really, it is not adapted to the present
state of society among us! Don't you see we are
all in a drunken state? When by the silent influence
of the gospel we, by degrees, become more sober, hen

embrace that doctrine. We must cease to be slave holders before we can be abolitionists.

In this world of violence and blood, I raise the standard of non-resistance, as Jesus did, and say, Man-killing is sin. Quit it. Man-killers responding to a good doctrine; in accordance with the spirit and teachings of Jesus; the object of Christianity is to do away violence, to beat up swords and establish the peacy is kingdom of the Son of God: but really the doctrine is not adapted to the present state of the world. When the spirit of Jesus is more generally diffused; when men become less blood-thinty and violent; when men cease to commit injuries on each other, and society is more meliorated by the gradual operation of the gospel; when the millennium comes; then the doctrine will do. Then we shall become non-resistants. Till then, we must fight. We cannot be man-killers and non-resistance. We cannot be man-killers and non-resistance. We cannot be man-killers and non-resistance. We cannot are provided to the research of God on earth. God is in man, and man in God; the military principle and system, I will give it upwhen there is no danger of injury from others, then it will be safe to be a non-resistant. When I have

no enemies to love, I will love them; no injuries forgive, I will forgive them; when there are none do me evil, then I will overcome evil with gow when there is no offenzie violence, I will give all defensive violence. Did Jesus reason and

all defensive violence. Did Jesus reason and act thus?

The only way to abolish war is to preach peace; the only way to revolutionize a man-killing state of society, is to preach and live non-resistance. I repeat it—because non-resistance is essentially and eternally opposed to the present fighting, man-killing principle and system, it should be, and it will be preached and lived by all who love men and walk in the steps of Him who, when he was reviled, reviled not again—who love as Jesus loved; forgive as he forgave; suffer as he suffered; die as he died.

Drunkenness is not more surely to result in rum-drinking, than brutal, savage tempers, and bloody and nurderous deeds are the results of defensive man-killing. Defensive violence encessarily begets offensive violence; redressive injury, aggressive injury. Yet the objection is urged, that defensive violence must be maintained while offensive violence continues; and that protective injuries must be inflicted while assailant injuries are committed; that weapons of defensive man-killing must be kept and used while men continue to invade the rights of men. So might, the drunkard reason. 'While drunkenness continues, we must have distilleries, and grog shops; must make, sell and drink rum.' So the slaveholder might reason. 'While slavery continues, we must have temples, shrines, conauchinage, whips, fetters, blood-hounds, and slave auctions.' So idolaters might reason: 'While idolatry continues, we must have temples, shrines, conauchinage, whips, fetters, blood-hounds, and slave auctions.' So idolaters might reason: 'While idolatry continues, we must have temples, shrines, conauchinage, whips, fetters, blood-hounds, and slave auctions.' So idolaters might reason: 'While idolatry continues, we must have temples, shrines, conauchinage, whips, fetters, blood-hounds, and slave auctions.' So idolaters might reason: 'While idolatry continues, we must have the means to protect themselves from the consequence that flow from it. When a man forsakes the sin of defensive vio

6. No-Government.

6. No-Government.

Non-resistants believe in a Chaistian government. They pray and labor to establish such a government over men. What is a christian government? Does it invest man with penal power of life and death over man? Non-resistants say—so. They say, that in a government based on christian principles, human life is not left at the disposal of man—Because we will not admit that men, acting as nations or governments, have a right to destroy human life, as they see fit, our opponents call us no-government men.

Again. In a christian government, in whom is vested the governing-power, i.e., power TO PRE-

ment men.

Again. In a christian government, in whom is vested the governing-power, i.e., power TO PRE-SCRIBE THE RULE OF ACTION AND TO PUNISH VIOLATORS OF IT? Non-resistants say—Solely in God. He alone has the right to say what man must do, and to punish him if he will not do it. They say that man never was, and nover can be invested with governing power over man, while his present nature and relations remain—while God is God, and man is man. The Lord is our Lawgiver; the Lord is our Judge; the Lord is our Lawgiver; the Lord is our Judge; the Lord is our King? We deem it treason against the Divine government, practical atheism, to acknowledge allegiance to any other Lawgiver, Judge or King. For this, also, our enemies denounce us as no-government men.

If the christian government, which non-resistants aim to establish, and which makes God the only rightful Governor over mankind, and denies to men the right to kill each other at their own discretion, be no-government, then we plead guilty to the charge. But men are under a strange infatuation, who pray, 'Thy Kingdom come,' and brand as no-government men those who try to act in accordance with that petition—who declare that Jesus is King,' and brand those as jacobins and anarchists, who try to make mankind his subjects.

and brand those as jacobins and anarchists, who try to make mankind his subjects.

But the charge of no-government from man-killers against non-resistance, strongly resembles the charge of amalgamation against abolition in the matter of

any thing here investing governments with power to define crimes, annex penalties of death at discretion, and execute them—with discretionary, or military power over human life? So far as it bears on the question, it is all against discretionary power over life. So far as it bears on the subject, it teaches this. So far as it bears on the subject, it teaches Christians non-resisting submission to the powers that be. It does not teach them the duty to aid in forming or administering the life-taking, military governments of this world; to hold office, nor to help elect others to office; but simply, subjection, or non-resisting submission; and obedience no further than their requirements are right.

Thanks for the admission. It is the highest recommendation of the principle—at least, in the view of those who hold it. In the view of abolitionists, what greater testimony in favor of abolition could slaveholders give than to say, that it is not adapted to a slaveholding state of society? What more pleasing evidence had the apostles in favor of christians? Stand back, let us do the killing; for we can fight in a christian spirit—we have put on

all others, 'Stand back, let us do the killing for we can fight in a christian spirit.—we have put on Christ, and can destroy the enemy in a spirit of forgiveness; and if we are killed in battle, death to us would be gain,' for they would go right up to mingle in the songs of love and peace in heaven, with hands all gory with a brother's blood! Horrible!! Yet if enemies must be killed, the holiest men ought to kill them, for these can kill them in a holy way. These can kill them prayerfully. They rush to battle to sheathe their kindly-affectioned swords in a brother's heart; or, being slain themselves, to FALL ASLEEP IN JESUS!!!

than to say—it is essentially and eternally opposed to the present state of society.

I say to a community of drunkards—'drunkenness is sin. Quit it' But I am told: 'Your doctrine is good, and it will do to embrace it when men get more sober. But, really, it is not adapted to the present state of society among us! Don't you see we are all in a drunken state? When by the silent inducence of the gospel we, by degrees, become more sober, hen your doctrine will do. But it is not adapted to the present state?' I rue, and therefore it has power to reform that society: to save it from drunkenness, and bring it into total abstinence state.

I say to the South—'Slavery is a sin. Abolish it at once?' Your doctrine, says the slaveholding South, is good—is true—but not adapted to the present state of 'society among us. We are in a slaveholding state. We cannot adopt the principle and carry it out while we continue in this state. Society must be overturned—revolutionized, before we can embrace that doctrine. We must cease to be alaveholders before we can be abolitionists.

In this world of violence and blood, I raise the standard of non-resistance, as Jesus did, and say, Men-killer's least. Quit it. Man-killers respond—

Base I is a much reason why forts, ships, and deadly weapons should be consecrated by prayer and religious ceremonies, as there is why polpits and religious ceremonies, as there is why prayer and religious ceremonies, as there is why polpits and religious ceremonies, as there is why prayer and religious ceremonies, as there is why prayer and religious ceremonies, as

Over it, he is lord. He moves amid creation, fresto think, speak, and act—responsible only to God. God's will is his only law. To please Him is the end of his being. Each man is an empire in himsel—over which God alone holds dominion. His fast hath God's image and superscription. He is the ining temple of the everlasting, ever-present God, who dwelleth not in temples made with hands.

May man desecrate this temple? It is fearfully and wonderfully made; and had we any proper sense of its sacredness and glory, it never could be profaned man. They see Him in meeting houses, in abbatis, in ordinances, and observances; in Jerusalem sad the mountains of Samaria; but God, in man, is again all their thoughts. They meet him, but they see not God; they think not of God. They leave Him in meeting, houses and ceremonies! To plack the tassels of a pulpit cushion, or to deface a consecrated church, is counted a greater insult to God's preserve and majesty, than to convert the temple of His is dwelling into merchandize, or demolish it on the Self of battle! God is said to be indignant at irrare as shown to temples made with hands, but please to see the temple of the Holy Ghost dishonord en gibbet, or mangled and mutilated by war. Got is hung, beheaded, shot, in His likeness, and approve it!!

Is man the image of God? Is he God's template the search of the sing of God's templated and mutilated by sur. Got in lass of God's Is he God's templated and mutilated by war. Got is hung, beheaded, abot, in Hat He ordains and approve it!!

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it!! Is man the image of God? Is he God's temple.

Joses God indeed dwell in him? Then to hanga man is to hang the image of God; to shoot down man is to shoot down the likeness of the Almighty!!!

H. C. WRIGHT

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