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AT 15E ANTI-SLAVER P OFFICE, No. 25 CORNHILL. D To whom all remittances are to be made, and sectors addressed, relating to the pecuniary concerns

abelies addressed, relating to the pecuniary concerns of the paper.

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WM. LLOYD GARRISON, Editor.

VOL. XI .-- NO. 31.

Aried at Ari

ENGLAND.

From the Ipswich Express, of Jan. 5. American Slavery.

American Slavery.

A numerous public meeting was held at the ducci Chamber, Town Hall, on Wednesday evening for the purpose of hearing addresses by Messrs, figure and Remond, delegates from the American Canslavery Society, upon the Anti-Slavery cause has blined States. Though the Mayor had given have fine to those gentlemen to hold their meeting at last six for even precisely, yet, for some unexplaint of the state of

st proceedings were a present became impatient at the would have been present became impatient at the delay and withdrew.

M. Remond expressed his regret that the arrangements for the meeting were not executed with more specific. He then proceeded to observe that, from what had oppeared in the Insurance of the control of the case he advocated; and he lamented to observe that that opposition, not only in this place But in most chees, had originated with a class of people with the control of the same opinions as himself this was owing to a slight difference in sentiment, and to an untimely committed on the part of set few. If thad not been for this opposition, ho delt a more confortable place of meeting would have been provided. (Hear, hear.) Mr. Collins and inself were the advocates of universal liberty, unmaked by geographical bounds, and untrammelled and were me associates of universal fiberty, un-deed by geographical bounds, and untrammelled seturinism of any sort; they came to represent exter which had as high claims on the considersector which had as high claims on the consider-ces, the sympathy, and co-operation of the British goods, as any suber society in the civilized world; as if a proper apportunity had been given Mr. Col-ies and himself. This would have been made clear to ever one who favoured them with his presence. Cheers, Under the circumstances, however, he then that the best plan would be to adjourn till the company. When better accommodation ring evening, when better accommodation for the comfort of the audience should be

as see up to the common to the provided.

Mr. Calins said, he stood before the meeting as the advected filterity in its enlarged sense—he was sposed to slavery wherever he found it. (Hear, at cheers.) It had been his privilege to be an advessed for the cause of freedom, in America, and he was come to the shores of Great Britain, the land of its fiethers, for the same purpose. But he had lead, and still continued to find here a, spirit of opwice to the great principles of human freedom, ich were embodied in the constitution and in the shed were embedied in the constitution and in the semants of the society he represented; and this fediag of bottlity he found in this country among the persent riches of liberty. (Shame.) He came this place with letters from a certain individual to a redeem here, requesting him to procure Mr. Read and himself an introduction to the venerable Towns Clarkson. A fortnight previously, his freel had corresponded with Mrs. Clarkson, who habitish him a note stating that Mr. Clarkson had bee exceedingly overworked, but that within a well est other would be happy to see them at their feet had corresponded with Mrs. Clarkson, who individes him a note stating that Mr. Clarkson had bee exceedingly overworked, but that within a vectorion which he had received from a friend to the strength of the Mr. Collins, sent the letters of intellection which he had received from a friend at Oelesford, to the gentleman to whom they were direction which he had received from a friend at Oelesford, to the gentleman to whom they were direction which he had received from a friend at Oelesford, to the gentleman to whom they were direction which he had received from a friend at Oelesford, to the gentleman so to to see Mr. Clarkson, as he had been overworked, and requested him islands to leave the place. (Hear, and shame.) Insulately this gentleman wrote also to Mr. Clarkson and five hours afterwards he received a note in the gentleman, saying that Mr. Clarkson could at receive him and Mr. Remond as delegates; but few went here, they unist go as private individuals and kepout of sight the object which sent them and the Allantic; and this very same party told use that poon the same principle, they might take offer with him! (A laugh.) To this, as individuals showing the principles of freedom, they never add consent; they could not visit an, abolitionist with their mouths shut. (Cheers.) Thus were they are met on the threshold by the professed finals of abolition in this place—they, who were the representatives of a society-which had already was forced in America, which had spent more than 1900 the subject of America, which had spent more than 1900 the subject of America, which had spent more than 1900 the subject of America, which had spent more than 1900 the subject of America, which had spent more than 1900 the subject of America, which had spent more than 1900 the subject of America, which had spent more than 1900 the subject of America, which had spent more than 1900 the subject of America, which had spent more than 1900 the subject of America, which had already with them (ephanse)—if they, as the feets of beert

WHITE

As the twole, of the genuine and States. (Cheers.)

E.-Mayor suggested, that as the seats would the hall the following evening, the meeting

Market and put the question because, unexwould appear somewhat incongruous that the would appear somewhat incongruous that then should refuse to receive delegates from such Anii Slavery Society, when only halfs ago, he received two other delegates, saided at an anti-slavery meeting in this

A. Remond: So far as the feelings of the veneral clarkson were concerned, they had his entire control of the veneral clarkson were concerned, they had his entire that it is not the control of the veneral clarkson were concerned, they had his entire control of the veneral con



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

BOSTON, FRIDAY, JULY 30, 1841.

Alexander wrote thus—

'It is with pain that I cannot sympathize, my friend, with thy mission in any way, and I think it more frank to tell thee so, rather than to take refuge in any excuse. It would, I believe, be an act of unkindness to the dear man thou no doubt venerates, to pay him a visit at the present time, when from being overworked he is unable to take up any fresh subject. I trust thou wilt not pursue, thy project in going to Playford Hall. I feel much in thus writing to one on a philanthropic errand from a distant land, but I am so thoroughly convinced that thy mission will not succeed in this place, that I cannot in any way encourage thee to proceed.

**IDEAR FREED.—You will perceive by the enclosed bill, that a public meeting will be held at the Town-hall this evening, at which we shall be happy to see you, and at the opening of it to present your objections to the object of our mission.

We are, dear Sir, very respectfully,
Your sincere friends,
J. A. COLLINS,
C. L. REMOND.

Givern, It was not to be supposed that he and he form of the county with the advectors of the Anti-Slavery principles; and the colly opposition, they had under the county with the advectors of the New Organization, as it was termed. (Hear, hear, hear). The parties of the colly opposition is the college of Mr. Alexander's answer rap thas:

'R. D. Alexander regrets much to put a negative on J. A. C's application, but having lately lent the Hall for the sole object of exposing the horrors of American Stavery, he does not think he should be doing right again to agitate the town on the subject; seeing also that there is a debt of considerable magnitude owing to the English Society, he thinks it not right to make the appeal at present.

Ipsuich, 2nd day evening.

-(Laughter, and oh, oh.) There must be reasons for this opposition; and thinking there were, he this afternoon wrote Mr. Alexander again:

DEAR FRIEND:—You will perceive by the enclosed bill, that a public meeting will be held at the Town-hall this evening, at which we shall be happy to see you, and at the opening of it to present your objections to the object of our mission.

zeal, than the aboution of slavery in the West Indies. It had given evidence that England was resolved on the abolition of slavery; and the success attendant on that measure, whilst it had encouraged the American abolitionists, had struck terror into the slaveholders of the United States. Every revolution, in reference to slavery, effected by Great Britain, had made the American slaveholders to tremble. (Cheera.) Hence the World's Convention, which met in London a few months ago, had great effect on the holders of slaves in the South. (Hear and cheers.) Hence the establishment of the Society, called the British India Society, to forestall the Southern market by raising cotton in India to supply the Liverpool market at a cheaper rate than from the Southern States—that had much frightened them. The abolitionists expected much from the expression of opinion in this country. (Hear.) The great crime of the abolitionists in the United States was, that they declared slaveholding was a sin against God, and that the man who would not preach against it was not a faithful minister of the gospel. This was the cause of divisions among the abolitionists themselves. This was the cause of It the mobs, and why their houses were pulled or burned down. (Hear, hear.) This was the cause of the society he represented, whilst another party bowed down to the slaveholders. (Hear, hear.) lelosed bill, that a public meeting will be held at the Town-hall this evening, at which we shall be happy to see you, and at the opening of it to present your objections to the object of our mission.

We are, dars Sir, very respectfully,
You sincere friends.

J. A. CULINS,
C.L. REMOND.

Ipswich, Great White Horse,
Dec. 30, 1840.

To this Mr, Alexander replied:

"My Frikns, -You will scarcely expect me to give my reasons for absenting myself from the Town-hall this evening, broad the circumstance of my having a previous an agreement at 8 o'clock, after thus that has been made of my private correspondence in the 'Express.' Had you addressed me as a public man, or the officer of a Society, it might have furnished a ground for the step pursued. I can only add, an one wisiscs more ardenly for the abolition of slavery than does your friend,

Ipswich, 30th, 12th mo.

The effect of what Mr. Alexander had written was, that he wished them to leave the place, that the object they had in view was unworthy the confidence, he desired that the abolitionists might fully understand the nature and object of their mission—for they could not decide until thy had heard for themselves. (Hear.)

Mr. Remond then spoke and said that, so far from there being a disposition to hear a colored man in the United States on this subject, if he did so, he had to do it not unfrequently in the midst of showers of brick-bats and eggs. If colored men spoke in that country across Mason and Dixon's line, in behalf of their own liberty, it was as much as their lives were worth, and there was not a cotored man in the United States who dared to cross Mason and Dixon's line, and say what he had said this evening. This was not to be wondered at, when in the United States who dared to cross Mason and Dixon's line, and say what he had said this evening as the prejudice. During the fow minutes then that be seen than the evening he would combine the solution of a lease in the wished to do it not unfrequently in the midst of shower evening here with the subje

he represented, whilst another party bowed down to the slaveholders. (Hear, hear.)

The Rev. Mr. Thomas, Unitarian minister, said that this was the first opportunity he had had, after a residence of four years in lpswich, either of elevating his hand, or of expressing the sentiments of his heart, in reference to this question. The gentleman who had addressed them had favored them with a reason why there was a spirit of opposition to the abolition of slavery—which was intolerance. He could inform them that he had come a long way to tell them of what they knew. There were antichristian feetings pervading this country from one and to another—these were based on sectarianism; and if they sifted the cause of the absence of many of the professed friends of abolition this evening, they would find sectarianism; and loud cheers) He was proud to say that his beart and desire had been always to lend what influence and talent he possessed—to the support of so good a cause as the abolition of slavery. But he was not for a one-side-slavery—(cheers)—be was for the extinction of slavery on every principle and to every extent: whether slavery in feeling, slavery in sentiment, or slavery in ilentry. (Applause.) That which was called liberty, to a very great extent in this country, he was sorry and ashamed to say, was slavery. (Hear, and loud cheers.) He say, was slavery. (Hear, and loud cheers) He say was slavery. (Hear, and loud cheers) He say was slavery.

JULY 30, 1841.

July 30, 1841.

July 30, 1841.

July 30, 1841.

Marking College of the percention experience of officer of the planting that the proposed of the proposed of the was not privileged to do this; and he appealed for the fruit of this assertion to the experience of the proposed of the white purpors in the was not privileged to do this; and he appealed for the fruit of this assertion to the experience of the proposed of the white purpors in the third of the assertion to the experience of the first of the assertion to the experience of the proposed of the winter purpors in the third of the sasting of the sasting of the proposed of the third of the sasting of the proposed of the third of the sasting of the proposed o

was it that it was not known in Britain, in France, in Germany, or Indy? The Briton, the Frenchman, the German, and the halian, treated with contempt the assertion that pejudice was natural; and so would every one who was not a disveholder as the republicians of Ameria were, (Cheers.) There stavery was sanctioned by the laws, sanctified by religious and the same that the vast sound, whenever or the manufact it, to shoulder his pusket and go to shoot down the colored men dealing for his liberty? No! For some crine? No! As a traitor to his sountry? No! As an incendiary? No! Why, then should the Nortigo to the South to shoot down the innocent? Why, he said, it was a crime if he looked from his face that he wished for liberty, it carried consternation into the boson of the country and rested as a night that could scarcely be conceived. This provet to him that slavery was wrong; and he hoped that before he left this town, there that they believed it to be wrong. (Much cheering) Before taking his seat, he would observe that the Anti-Slavery Society, which he was proud to represent, hat make year-assessible, which, however, they had hardly given a passing consideration; but hey had been wounded from a source they had hardly given a passing consideration; but hey had been wounded from a source they had hardly given a passing consideration; but hey had been wounded from a source they had hardly given a passing consideration; but hey had been wounded from an he longed for liberty. This institut within him prompted him top that help the been stated in the United States, was a war against all himstir rights. In the look States here were a great himstiring the state of the properties of t

with. (Lond cheers.) As was the case with the abolitionists in America, they had great sympathy with the slaves abroad, but none with those at home. (Shouts of applause.) This was the case with them in this country; and the chief reason that the working classes of England had not taken up the cause of universal liberty was, that they had found those men he had mentioned the greatest obstacles to the progress of liberty; and that, whenever the legislature of the country passed a measure, which in its operation, oppressed the working classes, they were always the foremost in its support. (Much cheering.) In their way through England, the gentlemen would find this to be the case; if they were honest, as he believed they were, in their defence of universal liberty, they would find such people as met them on the threshold here to oppose them, would be their enemies wherever they went. And why? Because they not only advocated the rights of the white slaves who had not the franchise in England. (Cheers.) The whole of the voters in this country were not more than eight hundred thousand out of 25 millions of people. They had the election of representatives, who made the laws; and the qualification for the franchise was founded on property—consequently all the rest of the people who did not occupy £10 houses were unrepresented: they were in fact slaves—thear, and cheers—and though they were not in fact held as slaves by a feudal system, they were held in chains a thousand times worse, which were the chains of mammon. (Hear, hear.) Mammon alone was the ruling power in this country. It mattered not what religion a man professed, if he did not side with the party who ruled in the country, he was sure to be hooted and hissed by these people. The sympathy of the working classes might be towards him; but they were so borne down by oppression that it was impossible for them to afford relief. Thus he was at the mercy of those rulers, the working classes not being able to assist him. (Hear, hear.)

Mr. M'Pherson was happy the del

Maire, Jas Clerke, Wayne, Edward Southwick, Augusta; A. Soule, Bath.

New-Hawreimak. — Davis Smith, Plymouth; P. Rogers, Concord; William Wilbur, Doese; Leonard Chase, Mifred.

Verroux. — John Boment, Woodstock; — Rowland T. Robinson, North Ferrisburg;

Masaecus gyrs. — Win. — Kimball Topafeld; — Mossee Emery, West Newbury; — C. Whipple, Newbury; — C. Whipple, Newbury; — J. T. Everett, Princeton; — J. Church, Spring-field; — W. & S. R. Ives, Salem; — Henry Hammond, Dudleys — Daniel G. Holmes, Lottell; — Josiah V. Marehall, Dorchester and richaity; — Richard C. French, Pall River; — J. B. Sanderson, New-Bedjord; — Win Hamteson, Henrey; — Jane, A. stim, Nantacket; — Elina Richards, Neymouth; — Edward Earle, Worster; — Wun C. Stone, Halettown; — A. Bearse, Centraille; — Israel Perkins, Lyan; — E. Bird, Taunt m.

[ET For a continuation of this list, see the last page, last column.] J. BROWN YERRINTON, Printer. WHOLE NO. 552. SELECTIONS. From the Congregational Journal. From the Congregational Journal.

The following resolutions were passed by the Merrimack County Conferences of Churches at their late meetings at Hopkinton.

Whereas the system of slavery as it exists in this land, not only tends to deprive the enclaved of the means of moral and mental elevation, to degrade him to a state of heathenism and to destroy his soul, but is intrinsically sinful in the sight of God; therefore,

fore,

L. Rosolved, That as a Conference, we feel called upon to lift our voice of warhing, and to bear an earnest and soleum testimony against this system, as one which ought to be immediately and forever abolished.

an carnest and solemn testimony against this system, as one which ought to be immediately and forever abolished.

2. That, as in the opinion of this Conference,
slaveholding and slave-trading are inconsistent with
religion and morality, we cannot consistently with
our principles knowingly invite ministers to ear pulpits, or professed Christians to our communion who
are, in these respects, guilty.

3. That we believe it to be the duty of Christians every where to take a firm and decided position against slavery, and to spare no effort consistent with the gospel to effect its removal from the
church and the world.

4. That we earnessly request the General Association of this State to correspond with the General Assembly of the Preshyterian Church in the
United States, and with the ecclesiastical bodies under their charge, on the subject of taking speedy and
Christian measures for the removal of slavery within their bounds.

in their bounds.

5. That we recommend to the churches connect ed with this Conference, continued prayer for the enslaved and in concert, where it shall be deemed practicable and expedient.

From the Congregational Journal.

Resolutions of the Londonderry Presbytery.

Resolutions of the Londonderry Presbytery.

Whereas, the practice of enslaving and of buying and selling our fellow men still prevails in some
of the States of this Union, and among many of the
members of the Presbyterian Church;
And whereas we rogard these practices as extremely sinful in the sight of God, and derogatory
to the character of a Christian or a man; therefore,
Resolved, That we feel called upon to repeat the
sentiments expressed by this body at its meeting in
1837, viz.—

sentiments expressed by this body at its meeting in 1837, viz:—

1. Resolved, That in the opinion of this Presbytery, the system of slavery, as it exists in this country and in so ne portions of the Presbyterian Church, is a great moral evil and beinous sin against God.

2. That we earnestly and affectionately entreat all the members of the church in our communion to use all the efforts they can, consistently with the word of God, to remove this evil.

3. That a copy of the foregoing resolutions be laid before the General Assembly at their next meeting by our Commissioner.

Attest,

ing by our Commissioner. Aftest, S. G. BRAINERD, Assistant Clerk. Windham, N. H., April 29, 1841.

Ecclesiastical Action.

ESOLUTIONS PASSED BY GENESEE CONSOCATIONS.

RESOLUTIONS PASSED BY GENESEE CONSOCATIONS.
Resolved, That slavery, as it exists in the United States, is a violation of all rights, and a heinous sin against God; and ought in no instance to be tolerated by the church of Christ.
Resolved, That it is the imporative duty of every minister of Christ, and all Christians, to bear their testimony against this sin, and to use all righteons means in their power, for its total extinction.
Resolved, That the recent action of the Legislature of this State, in the repeal of the law by which slaves could be held within the limits of this State, nine months in the year, furnishes an occasion for encouragement to the friends of liberty, and for unfeigned gratitude to Almighty God.
By order of the body at their late meeting in Stafford.

SAMUEL GRISWOLD,
Register Gen. Con.

British Guiana. To the Elitor of the Guiana Chronicle:

British Guiana.

To the Elitor of the Guiana Chronicle:

Dran Sir,—The deep solicitude manifested in your interrogatories respecting the condition and general interest of that portion of my countrymen, who came out to this place in the brig Porpoise about a year ago, together with the false statements which have come under my notice, induce me at this time to give you the result of my most current observation of, and personal acquaintance with these particulars.

I arrived in Demorars just four months ago, since which time I have had frequent opportunities (and have availed myself of them) to cultivate a personal knowledge of their real condition and interests, for I have made it a point to visit them at their own dwellings; and the very partial and melancholy accounts concerning their condition and prospects which were brought back to Baltimore by some who were dissatisfied, and my own anxiety for their general prosperity, were the prevailing motives which prompted me to such a course; therefore, I fondly hope, that you at least accord to me the right to know something of their true position.

I. In the first place, from all that I knew of them in the States, and from what I now know of them, there is not one whose condition has not improved, by the change (one young man excepted, who is now in the Colonial Hospital, suffering from colony fever and rheumatism) to British Guiana. In regard to the pecuniary prospects of many, I can in justice to their industry and frogality say they are advancing in temporal possessions.

2. 'The loss of the society of their relatives, the

to their industry and frogality say they are advancing in temporal possessions.

2. The loss of the society of their relatives, the
total destitution of beneficial associations, and certain comestic comforts peculiar to the country they
left, I find to be the chief ground of complaint, and
in my opinion it is very natural they should; they
came out here with the hope that they would be
succeeded by large numbers of their fellow-countrymen, but strange as it was unexpected, the scheme
of emigration from the United States to this place
was very soon abandoned, and their hopes are deferred. Whereas, had there been as in the case of
Trinidad, a fair accession to your population from

of emigration from the United States to this place was very soon abandoned, and their hopes are deferred. Whereas, had there been as in the case of Trinilad, a fair accession to your population from the States, this immonae vacuum into which they are now thrown by the two extremes of society, as it exists at present, would have been partially filled up by those of a kindred character; and it is my firm conviction that a majority of those who are now here, will ultimately leave for British North America or some other of the British colonies, unless some further encouragement is given to emigration from the States.

3. In regard to those who have returned to the United States, from personal interview with them, I am propared to say, with the exception of their annoyance at the vulgarity of those whom they were thrown amongst, the whole cause of their leaving was the want of kindred society. Notwithstanding these apparent objections, there are still greater inducements to the American emigrants in British Guiana, and in particular one which I appreciate above all others, it is that freedom from the daggers of projudice which lacerate and bleed the heart of man. This sense of injustice in itself will move many of my countrymen to migrate to British Guiana (or some other British dependency a fit saylum for them, as I am happy to observe, that in the colony of British Guiana, there exists a perfect equality in law between man and man, where gradations in rank are founded on moral worth and education, and where the laborer is thought worthy of his hire; therefore you must be convinced from all that I have said that it is not personal bondage, or altogether physical debility, that forces the colored American away from his brit-right and his home, but it is his love of library and his sense of injustice.

I am, Dear Sir, &c. &c. I, WATTS.

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NG ARTI-reted assort-nd conveni-DAN'S, No. July 9:

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Slavery in Tenuessec. From a correspondent of Gerrit Smith.

"My Dear Sir.—Years of the 29th April came safe ly to hand. The Friend of Man accompanied it-a very acceptable present.

vent it. However mildly slaves may be treated, they live in dread of these occurrences, which separate them forever.

A year ago, there was much discussion in the South, though most in Virgipia, about the demand made on Gov. Seward for the surrender of the "fugitives from justice." There appeared to be some surprise that the Governor did not yield at once.—The elections were pending, and times unpropitious. It was said the correspondence was to be resumed, and no doubt was entertained of success. The old expedients of raving, bullying, and threatening discunion, it was supposed would not fail to bring New York to terms. I had much anxiety for the issue; and greatly to the honor of our Executive, he maintained his ground with dignity and firmness. For once, this insolence of the South has been rebuked and compelled to yield. No circumstance that I recollect has raised the North more.

The South appear to feel as though their power was not as potent as they had supposed; and that the North may in future be less disposed to yield to their unreasonable demands. The repeal of your nine months law—the decision of the Supreme Court of Ohio, and many other things, indicate a favorable change of public sentiment in the North.

There are favorable signs, even here. The letters of Mr. Gurney to Henry Clay are read attentively by slaveholders. I have heard no one of them

ters of Mr. Gurney to Henry Clay are read attentively by slaveholders. I have heard no one of them express an unfavorable opinion. For the present state of the South, it is a most excellent work. So kind, that none could take offence at it. The reason-

ing so clear and forcible as to be unanswerable. I hope it will have a general circulation at the South. I should think that in the present quiet state of the public mind, it would be read in all parts of the South, and without any special effort to destroy it. It was observed by some northern writer a year or two ago, that the abolitiouists were more dangerous to their institutions than was generally imagined.—Though few in number, they were industrious and persevering. I hope they may continue to deserve that character.

Mr. of whom I have frequently spok-

been one of the most faithful laborers in the anti-slavery cause in E. Tennessee. He has writter much, and always carries the influence with him.— He laments the corrupting influence in the church and says the church must be freed from it.

He laments the corrupting influence in the church, and says the church must be freed from it.

Judge——and myself still hope to get up a small settlement of free laborers be our land, debaring slavery forever. There is a spirit of froedom in all the mountain region from Pennsylvania to our districts. This region is healthy, a large proportion of it fertile, abounding in mineral wealth equal, I should suppose, to the mountains in Pa.

In overy instance, where I have found a southern clergyman defending slavery, there have been no signs of spiritual life. Some have given up their hopes, others seem to retain them as an incumbrance, which, like Virgil's white horses, do not pay the rearing. In defending slavery, they have the most bitterness and the least charity of all its defenders.

Some of the Southern clergymen and politicians represent the South as being united, all as one man, ready to do battle for alavery at its bidding. Nothing can be farther from the truth. Take the whole slaveholding South, and they have less than a majority of legal voters. It is only by withholding light and acting in concert as privileged order that they maintain the ascendancy. This is the reason why they are alarmed when an abolition paper or pamphlet finds its way among them. Slavery could not bear free discussion one year in the South if by any means the non-laveholding part of the community should act in concert. It must soon die. If the time comes, and come it must when the subject is fairly taken up for discussion.

From the London Christian Pioneer

From the London Christian Pioners.

Lacersta Mishors of Mr. Mart of Philadelphis.

In our number, for August, we noticed the character and labors of Mr. Mart of Philadelphis.

In the Committee of Mr. Mart of Philadelphis.

In the Mr. Mart of August. They came the Mr. Mart of Mr. Mart of

would become like one large family, living in love and harmony together as the children of one common Father. Mrs. Mot called on the Unitarians to exert themselves to the utmost to bring about this happy state of things; to let no fear of man, or any worldly motive, deter them from openly avowing their convictions, and acting up to them; that there were too many mammon-worshippers in the world, and she feared a great lack of moral courage also. She said, her address might perhaps be thought desultory, but as it was the only opportunity she should have of speaking to them, she felt it necessary to direct their attention to many topics worthy, of thoughtful contemplation. She defended, on Scriptural grounds, the right of woman to speak in public; spoke of the imperfect education which women too commonly received, which consequently debarred them from occupying their proper places in society; called upon her sisters to look to this, and embrace wast apprainably of gaining knowledge on every adject; not to be content with a little-reading, a little writing, and a little sewing; to brush away the alken fetters which had so long bound them to other for assuming their proper position, in being the rational companions, the friends, the instructors of their race. Better views, she rejoiced to know, were beginning to a powerful address on Capital Punishments, by the pastor of this congregation, when in Birmingham. Slavery also was calling forth those efforts for its extermination, which it behoved humanity and Christian principle to make; and deliverance to the captives of every clime would be the result. Having depicted in glowing colors the evils and aboninations of slavery as it existed in America, and roused the best and holiest feelings of her audience to sympathy with the wrongs of the oppressed, and in resolutions for their extinction, Mrs. Mott burst forth into a beautiful and fervent prayer, and concluded.

At the tenth annual meeting of the Scottish Christian Unistrian Association, held in Glasgow, Sep-

and concluded.

At the tenth annual meeting of the Scottish Chris tian Unitarian Association, held in Glasgow, September, 1840, it was

Moved by Mr. Robert Hedderwick of Glas - That, rejoicing in the doctrines of Christian Untarianism, because they peculiarly exhibit the kindred truths of the Paternity of God and the Brother dred truths of the raterily of dot and the broad-hood of man, this Association sympathise most cor-dially with the struggles of their brethren in every clime to break the rod of oppression, and let the enslaved go free. Whilst strenously deprecating the continuance of any portion of the great human enslaved go free. Whilst strenuously deprecating the continuance of any portion of the great human family in physical bondage, they even more strongly protest against the mental chains under whose degrading thraidom professing disciples of a religion whose spirit is liberty, rest contented; and on the present occasion, feel themselves, from recent circumstances, called upon specially to express their admiration of those who; in this martyr-age of the United States of America, have consistently and faithfully contended for the rights of the human mind as well as for the emancipation of the slave; their compassion for those who, in this country, whist declaiming for the one, have flagrantly violated the other; their respect and gratitude for the untiring devotedness of American women to these sacred principles—and more particularly of Lucretia Mott, the eloquent, pure-minded, uncompromising advocate of the holiness, benevolence, and freedom of the Gospel of Chirst; trusting, that by the conjoined efforts of like-minded men and women, eyery individual of that vast Continent may be secured in the enjoyment of the 'undienable rights' of man, 'life, liberty, and the pursuit of happiness.'

State of the Abolition Cause Abroad.

A letter of M. Isambert, appears in the London Anti-Slavery Reporter of June 30th, dated Paris, June 22:

Anti-Slavery Reporter of June 3003, dated Paris, June 22:

'Sin,—I have the pleasure of acquainting you, that, in its sitting of yesterday, the chamber of Peers adopted, by a majority of 116 to 14, the project of flaw rentive to the financial regulations of the slave colonies. This measure was attacked only by Baron Custles Depin, a salaried delegate of the colonial council of Martinique. He was answered by M. Bartine, who remarked that the colonial councils had voted to their delegates sevret sums, by help of which they resisted the measures of the government.

It is confidently believed, now, that the cabine

It is confidently believed, now, that the cabinet will present their plan of general emancipation at the next session. The slaveholders are on the alert. M. Isambert stated in a debate, that the colonial conneil of Guadaloupe had voted, at different times 100,000 francs to writers and journals to sustain the system of slavery.

The Malta Times, of the 10th ult., publishes a letter from Tunis of the 1st, announcing that the letter from Tunis of the 1st, announcing that the letter from Tunis of the 1st, announcing that the letter from Tunis of the 1st, announcing that the common Pleas, in a conviction for the first Consul General, Sir Thomas Reade, had decreed the abolition of the slave trade within his dominions. He had himself set the example, by giving liberty to all his own slaves, and promised to put an end to their further importation.

The anti-slavery leaven is working in Holland J J, Gurney's work on the Weet Indies has been circulated at Amsterdam among the proprietors of

there are men of ardent feelings, who will go to the work, as though they were contending for life.

Present my cordial good wishes to Mr. Birney and lady, and accept the assurances of my sincere friend-hip."

West India estates, and is rend with eagerness, and many are convinced that it is necessary to be prepared for emancipation at an early day. Petitions are already presented to the States General, and also to the King. An anti-slavery Society has been

ormed at Groningen.
Her faithful Majesty, the Queen of Portugal, has been pleased to intinate her gracious acceptance of the address of the General Anti-Slavery Conven

land.

3d. How and why it passed away from the North and East, and became located in the South and part of the West.

4th. The analogy between Jewish and Roman

and East, and became located in the South and part of the West.

4th. The analogy between Jewish and Roman slavery, and that in the South at this time.

5th, and lastly, the contrast between the course pursued by Christ and his sposiles, and the one abiolitionists recommended in regard to it.

On these several topics I addressed them three ly hours; the audience was large, filling the city hall entirely. At the close of my address, Gen. Applety to me, both for himself and the Rev. Mr. Lincoln, above mentioned. I assented to it, and a discussion ensued, which lasted two days. They were both strong antagonists, and I found I had my shands full, having to contend against both; besides I had been preaching two days there, and not recruited even, when I commenced there, from my hard labor in Boston, and I preached two semmons during the discussion. You may be assured that it down had been preaching two days there, and not recruited even, when I commenced there, from my hard labor in Boston. And I preached two semmons during the discussion. You may be assured that it understood the subject too well for them, but contended that, nevertheless, there was merit in their cause if it could be brought cat. Gen. Appleton is quite a scholar, and an intelligent man, and Mr. Lincoln is first a graduate of a literary college, then a graduate in a law school, and then a graduate in the ology. They spoke often of the learned and cloquent gentleman. In reply to such as that, I told them they were vastly mistaken, that I was no scholar, having spent the time at the plough handles which many of them had spent in a college, but that it did not require a learned, eloquent gentleman from the South, inany of whom we had, but that a plain farmer, brought up at the plough handles and uneducated, had the pleasure of witnessing that attack, by learned gentlemen, as the last effort of austaining a sinking cause. Almost the entire audience, at the close of the discussion, vere on my side. At the close of the discussion, there on the sould asti all that the abolitionists were wrong. From hence I came to Boston again, and thence to this place. I have invitations sent me from all parts of the country to come and address them—one before me now, from Hamilton the B. College, in this State; but I are getting home-sick and you may wall have the am getting home-sick, and you may well know that I am nearly worn out. My speeches in reply to Mr. Colver have been written out, and you will see them

Yours sincerely, JONATHAN DAVIS.

From the Emancipator.

From the Emancipator.

Slave Decision in Ohto.

Mr. Edilor:—It has been stated in several newspapers, that the recent decisions of the Supreme Court of Ohio, relative to the rights claimed by slaveholders to retain the custody of their slaves, after bringing them temporarily into that free State, decided no important principle. That this is a mistake, will be seen by the extract now sent to you, taken from the Daily Journal, a paper printed at Dayton, Montgomery County, Ohio. Being desirous of obtaining an authentic statement of the decision, I addressed a letter to my former townsman and school-fellow, Chief Justice Lare, who promptly sent the paper alluded to, claiming, as he said, no credit for the decision, as he had merely pronounced what he had always believed to be the LAW. The article bears the initials of a talented young lawyer—a man who promises to be one of the most eminent counsellors in his State, and who was of counsel in the case in hand. Having been written by him, and case in hand. Having been written by him, and transmitted by the Judge who pronounced the decision, it will no longer be stated, it is hoped, that the Supreme Court of Ohio, in this case, has not made any important decision.

The Slave Decision in Lebauon.

The Slave Decision in Lebauon.

The writer was present at the Supreme Court in Warren county when this decision was pronounced upon the rights of slave owners, and thinks no statement he has seen, presents the full and exact case. The writ of error was brought to reverse the judgment of the Common Pleas, in a conviction for a riot. The riot occurred at the same time when some colored persons were leaving one Rains, who was travelling with them through the State of Missouri, claiming them as his slaves. The following is certainly the substance, and I think very nearly the precise language, of the opinion of the Court as delivered by the Chief Justice—though not quite so full:

not necessarily sufficient proof.

It is not necessary to look further into the record to find sufficient cause to reverse the judgment. But another objection is taken to the charge of the Judge, in that part of the lill of exceptions, which is in these words:

'And it appearing from the evidence in the cause that the defendants assembled for the purpose of releasing certain colored persons in the custody of Bennet Rains, mentioned in the indictment and claimed by him as slaves whom he was removing with from Virginia to the State of Missouri, and the State having failed to prove that said colored persons were slaves of said Rains, even according to the laws of Virginia, and the defendants insisting they had a right to inform said colored persons of their freedom, as they believed, from the fact of their being brought into this State, the Court charged the jury, that it made no difference whether said colored persons were free, or were slaves, but being found in the family of Rains, the defendants had no more right to interfere in their rescue, by force, though they were free, than though they were slaves according to the laws of Virginia, but they might peaceably have interfered in behalf of said colored persons; and the Court directed the jury to lay out of consideration all evidence in relation to the freedom of slavery of said colored persons, the prosecutor having abandoned the four first counts of the indictments in this case.

The bill of exceptions is expressed so obscurely,

of consideration all evidence in relation to the freedom of slavery of said colored persons, the proseentor having abandoned the four first counts of the indictments in this case.'

The bill of exceptions is expressed so obscurely, that we are not certain that we understand its meaning. If we rightly comprehend it, the Prosecuting Attorney had failed to prove that the blacks were slaves in Virginia, and the Judge instructed the jury that such proof was unnecessary—for, the Judge adds, whether they were bond or free, a person might lawfully apprize them of their rights, if done peaceably, and without disturbance, although they might be punished if he committed a breach of the peace. Now, we see nothing objectionable in this opinion of the Judge, that the proof of slavery in Virginia was immaterial, because if a slave there, he became free when brough to this State by his mater, since the Constitution and act of Congress, under which alone the state of slavery subsists in Ohio, applies to fugitizes only.

The respected editor of the Cincinnati Gazette will see, that this was not the private or extra-judicial opinion of one judge, but the judgment of the Court, on a point arising in the prupress of a case, and presented fully by the record. I am informed, that both judges united in opinion, not in the judgment of reversal only, but in all the propositions decided. The note of the case, therefore, heretofore published in the Dayton Journal, was in full accordance with the decision; and the Lebanon Sacrawas also justified in declaring this point as well settled as any principle can be settled by a circuit discussion.

From the New-York Mirror of Liberty.

From the New-York Mirror of Liberty.

We trust our brethren are awake to the important Convention of the 'American Reform Board of Disfranchised Commissioners,' which is to be held in the city of New-York, in September next, and that they will report, with other statistics, the number of churches, church members, and clergymen, in their respective places, and the brethren whom they know to be imprisoned in chain-gangs at the South, as set forth in the following

First,—The statistics of our people which you reside.
Secondly,—The number of children in schools, and the state of education, &c.
Thirdly,—The number of mechanics, their different trades, and how employed.
Fourthly,—The condition of our people generally in relation to the "FURSUIT OF HAPPINESS."
We have the honor to be, yours, &c.

IL BODINE, WM. A. TYSON, S. HARDENBURGH, W. W. BEDFORD, REUBEN RUBY,

N. B.—Brethren, should there be no Auxiliary
Association in your fown, it is hoped that you will
organize without delay, and send a synopsis of your
proceedings with a list of officers, to be published in
the Mirror of Liberty.

All communications must be POST PAID, and addressed to D. RUGGLES, Corresponding Secretary,
New York.

dressed to l *See No. 4, Mirror of Liberty. Should this Circular meet the eye of any brother who is not a member of the Association, he is earnestly requested to be active in the cause of reform.

NEW-BEDFORD, July 8th, 1841.

To the Mirror of Liberty Extra:

NEW-BEDFORD, July 8th, 1841.

To the Mirror of Liberty Extra:

Do appear as soon as the printers will let you, to inform our patrons and friends that I have truly fallen among thieres in this region, and consequently find myself in New-Bedford instead of New-York, where I intended to have been last week. In consequence of being robbed of my 'hat and private papers,' on board the steamboat Telegraph, (Capt. Lot Phinney,) which runs between New-Bedford and Nantucket, I have been occupied six days in collecting the names of the subscribers contained in the book of which I was robbed. I made an attempt to leave here for Boston on Thursday the 6th inst; but after the swindling pimps in the pay of the proprietors of the New-Bedford and Boston Rail-Road secured my \$2, on the contract to earry me in the cars to Boston, and I had taken my seat, they ordered two or three idle vagabonds to drag me out of the ear, which was done accordingly, tearing my clothes and assaulting my person in the most outrageous manner. I am now taking measures to appeal to the law, that it shall be seen whether justice really dwells in the old Commonwealth of Massachusetts or not. A good spirit dwells here smong the true friends of freedom, especially the women, who have borne their testimony against oppression, by presenting me a beautiful hat in lieu of the one of which I was robbed on the boat. So while Capt. Phinney wears my old bat, I will wear the new.

If one wants to see slavery at the North, let him travel as a man in this region as asable complexion. Now while it is conceded that steamboat and rail-road companies have a right to have two or three rates of fare, to carry the public and accommodate a

ording to the price he shall pay, I hold that can decide for another, that no body corpo-a right to decide for another person what

my rights at all times, and to let. The control of the control of

The Mirror of Liberty.

For the Liberator.

The Mirror of Liberty.

A public meeting of the friends of human rights, on the Islana of Nantucket, met according to notice at the colored Methodist church, on Tuesday evening, 22d inst. at 8 o'clock. William R. Robinson was elected chairman, and W. Morris secretary. A prayer was offered by the chairman, when the meeting came to order. The following resolution was offered by Mr. Edward Pompey:

Resolved, That we hall with pleasure the visit of David Ruggles, editor of the Mirror of Liberty, to the island of Nantucket, and bid him a cordial welcome to the hearts of our citizens, as a staunch and uncompromising friend of the oppressed.

The above resolution was unanimously adopted. David Ruggles spoke in reference to the resolution, the Mirror of Liberty, and the convention of the American reformed board of disfranchised commissioners, which is to be held in the city of New York on the 8th of September next. Mr. B. spoke of the prejudice which is cherished in the hearts of the prejudice which is cherished in the hearts of the prejudice which is cherished in the hearts of the prejudice which is cherished in the hearts of the prejudice which is cherished in the hearts of the propose of their complexion; and also spoke of having been assaulted and robbed of his hat and private papers on board of the steamboat Telegraph, on her passage from New Bedford to Nantucket, on the 19th June.

Subscribers and subscriptions were received for the Mirror of Liberty, and the following resolution was unanimously adopted.

Resolved, That in view of the efforts of our friend, the editor of the Mirror of Liberty, and of the condition of our cause, this meeting appoint a committee of seven to collect subscribers and subscriptions to support the Mirror of Liberty, and of the condition of our cause, this meeting appoint a committee:—Wn. W. Morris, Charlotte D. Brown, Maria B. Cooper, Wn. M. Boaton, E. J. Pompey, E. Ross, Rebecca Pierce.

The thanks of the meeting were voted to the trustees for opening the church.

V

Annual Report Of the Cambridgeport Anti-Slavery Society.

churches, church members, and clergymen, in their respective places, and the brethren whom they know to be imprisoned in chain garges at the South, as set forth in the following:

Circular.

New-York, May 1st, 1841.

Dran Brottus—We the undersigued, a select Committee of dist "American Reformed, Board of Disfranchised Commissioners," have the honor to adress you in behalf of the Association of which you have been respectfully appointed an officer.

"The object of this Society is to promote intellistic genee, that its members and others may know our rune condition—to vindicate equal human rights—to take spherial cognizance of the oppressive legal or integration of our injured bretirent, take the liberty to urge upon you the precessity of laying the the blevet to urge upon you the precessity of laying the the blevet in the place in which you reside, and call upon then to rise from their lethargy, and establish a "noxto or urnow" in the cause of reform.

It must be plain to every intelligent person, that we must have a nucleus around which we can rally, as a depressed and disfranchised people, to exchange views with each other and resolve to "unite" and wed, "that the may know our own true condition," from the north to the south, from the east to the west, and be united in wed, and the south of the prompt you to a tend the first Annual Meeting of the Association, to be held in this city on the 8th of September next, the Committee will only add the request that you report to the Convenience, and under God, in carrying forward our cause, for we have a "great work to do," and must "not come when the south of the prompt you to a tend the first Annual Meeting of the Association, to be held in this city on the 8th of September next, the Committee will only add the request that you report to the Convenience and understance, of a consciousness of perfect freedom of each in speaking and the case of the convenience of the convenie

anifested. We would now briefly advert to the general as We would now briefly agreet to the general as-pect of the anti-slavery cause in our land. Let us not, for a moment, suffer the division which has oc-curred in the ranks of professed abolitionists to dis-hearten us, or damp the ardor of our efforts in the cause of human rights. The true anti-slavery host, we think, have never relied on numbers, or an arm of flesh, for success and final triumph in this holy warfare with the powers of darkness, and the corrupt passions and lists of wicked men, but on the blessing of Him who hath all hearts and all power in his hand. Our anti-slavery journals are edited by some of the most talented and devoted persons in this or any other country, and constantly scatter the truth abroad through the land, which must produce a powerful effect upon the hearts and consciences of this sinful, slaveholding people. And, in answer to the prayers of faith ascending from the humble and contrite ones, in various parts of our country, we confidently hope that God, by his Holy Spirit, will so impress the truth upon the guilty conscience of this nation, that the strong holds of Satan will be speedally demolished, and righteousness and peace be established on the ruins of bloody tyranny and oppression.

sign.

And now, dear brothers and sisters, suffer a word of exhortation respecting our future course of operation, and the faithful use of our influence in the cause of our down-trodden fellow immortals. Let us endeavor more punctually to attend our social and more public meetings; let us contribute liberally of our substance, as God shall prosper us, to send abroad through the whole land, as far as possible, our publications and lecturers, to enlighten the ignorant and reform the vicious; let those of us who are connected with professedly Christian churches use our best endeavors to abolitionize them, and induce them to withhold all their influence from the support and encouragement of slave-holding, and to "have no fellowship with the unfruitful works of darkness, but rather to reprove them." And if, after warning and entreating, with all faithfulness, they still refuse to renounce fellowship with slaveholders, and continue to speak of them and treat them as good christian herethers, we see no alternative but grossly to violate our own consciences, or to come out individually from them, that we be not partakers of their sins, and receive not of their plagues.

Death by Lightning — Mr. Wm. H. Liscomb and three negroes were killed by lightning in Pittsylvania county, Va., on the 7th inst. They had been at work in a tobacco field, and seeing a cloud arise, they took shelter under a poplar tree, where they were visited by death in the manner stated.

Hint to Fermers.—The Bangor Courier says that every farmer or tiller of the land should watch the thisties in his vicinity, and cut them down before the blossom—just look at the mechanizm of a thistle seed, and you will find a complete balloon to each, which will nid its flight to the surrounding fields. We say, mow them down before they are ripe.

THE LIBERATOR BOSTON:

FRIDAY MORNING, JULY 30, 1841.

Encouraging Letter from Paris. uring my brief but delightful sojourn is Day summer, it was my privilege and good format once acquainted with the gifted writer of the fo become sequence of the to-lowing epistle, who was at that time editor of & Dublin Weekly Herald, a valuable and well-code, ed journal. He exhibited an excellent reformaned journal. He exhibited an excellent reformer spirit, and an acuteness of mind that was fell of pa-ise to the world. I am happy to have his restor-that my visit to Dublin was serviceable to the case righteousness and peace; and it will at all these pa-me great pleasure to receive any communication for his pen that he may find leisure to write.

Panis, 13 Rue Neuve de Berry, 4th June, 180

PARIS, L3 Rue Neuve de Berry, 4th June, 1811.

MY DRAR BROTHER:

I often, with deep satisfaction; recal to minds, sweet moments during your brief visit to Dables, a native city, when, in common with other friend; was favored with the opportubility of becoming a quainted with you, and of enjoying your courants, and I now gladly take advantage of your friend k. WENDELL PHILLIP'S return to Boston to ferred through him, this humble testimony to the deep at the artifact esteem in which I hold your character, at the control of the compressed Affine race. Such testimonies as this you do not need; as guiding star is duty; your support is the approximation of your character, and the control of your character, and the control of your character, and the province of your character, and the province of your character, and the province of your character, the witness of Gottam. guiding star is duty; your support is the approxa of yor awn conscience, the witness of Got and within you. And it is only such support as the cal-have enabled you to hold on your way amount to read of opposition and difficulties, which would be, overwhelmed almost any other man but yound Still, human sympathy is sweet and salutry is should be regarded as one of the rewards which a Father in heaven accurds on earth to his faithful dis-ren. To be uninfluenced by it would argue a sea indifference, which neither humanity nor Christian sanctions: and that you are full of the spirit, but the one and the other, let your whole public its.

the one and the other, let your whole public life be

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the one and the other, let your whole public his be witness.

Some of those topics upon which, during yould lin visit, you expressed your sentiments, subseque ly excited much discussion amongst my friend a myself, particularly that of non-resistance. It is did not succeed in bringing us fully up to your im, you led many of us considerably to modify those previously enfertained. I am disposed to regard as resistance as the legitimate carrying out of hose particularly which are commonly held by the pace so ties; if the latter may consistently be professed, me more so may the former. Unless the member a friends of these societies can prove that civil gone ments, such as now exist in different parts of the said may be maintained without physical force—this may be maintained without physical force-the such an amount of force as will at all times be a such an amount of force as will at all times as ciont to overcome and effectually restrain he us tots of the public prace—they must, in my judgme citier advance to your sentiments, or fill he upon the commonly held opinions of the weld, defensive at least, is lawful, and in accommitth the Christian Revelation. The middle satis, I apprehend, a very untenable one; the cas lies between non-resistance and war defensive is admitting the legality and rectitude of defensive is the latter the kind that alone receives the curs ance of the civilized world? No party admit is the the aggressor; and yet there cannot be to ance of the civilized world? No party administ to be the aggressor; and yet there cannot be two fending parties; one at least must attack. How wery few nations take up arms purely for self-edes. They do so for conquest, or glory, or reveng, a gratify commercial cupidity; or, what operate at majority of cases, from a false anti-chistia spewhich the world designates honor. Statement journalists speak with the greatest song freid spe to war to sustain the honor and dignity of the miss without seeming to consider that millions of seem and fundreds of thousands of lives, must be soften in the contest, whilst a host of evil passions sal and nundreds of thousands of tives, included in the contest, whilst a host of evil passions satisfied loose to spread crime and desolation in the st Can a Christian,—and by that term I do not me stand an individual holding any particular set of so ions, but one having the mind that was in Caral tons, but one naving the mind that we sus, one who could pray even for his mudens Christ and Stephen prayed for theirs,—can, la Christian take a deadly weapon in his hand had brother man, whose soul Christ came to selto save? Such a question as this ought is a every follower of our Master pause, kdm rashly pronounces censure upon those was fulfill the law of love to the letter, by 'not man evil.' Of this I am convinced, that the more evil.' Of this I am convinced, that the more is possesses of the Spirit of Jesus, the less fare war, offensive or defensive, or any of those seems which lend a sanction to either the esset other, receive from him. And if he do not possessed the esset of the esset o

entertain and practice those principles.

I left Dublin towards the beginning of the per year, for the purpose of acting as agent for one da London Total Abstinence Societies, in which London Total Abstinence Societies, in which ton I continued for about three months, when I obliged to resign, in consequence of finding is not conscientiously act for the Society without a promise of principles and feelings which I dark violate. The matter is of too personal a size notice further. Of one thing I am confident, that ill all our benevolent societies are conducted by are now at their head, their measure of success as extremely partial. The cry of heretic in Englar sufficient to stultify the best intentional effort for improvement of the people. A new reforming wanted to secure to every man his undoubted figurations and the secure of the people. express whatever convictions his own hones!

sued enquiries may establish in his mind.

Our mutual and beloved friends, Richard D. Our mutual and beloved friends, Richard D. 16
Richard Allen, and James Haughton, costant we efforts in all those enterprises which find period vor in your eyes. They hold a weekly nearly Dublin, where the sucjects of slavery, British is Temperance and Peace, are severally direct These meetings are, in general, very well and and through them much valuable information and through them much valuable information.

many sound principles are diffused.

I did not, while in England, meet Mr. J. A Conwhich I regret. Much was done to calumina which I regret. Much was done to calumina prejudice him amongst the anti-slavery adversely to the base triumphantly succeeds but I believe he has triumphantly succeeds which

prejudice him amongst the anti-slavery sizes but I believe he has triumphantly succeeded not in removing all the false impressions which created against him, at feast in proving the cease by and integrity of the Society whose delegate in I bave promised Mr. Phillips to communicate intelligence on the subject of slavery in the form the colonies which may come to light during my read in Paris, which will not, I apprehend, continue longer than the present year. I shall be glad us Liberator or Nou-Reasistant now and then, if said much to expect.

much to expect.

Remember me most affectionately to N. P. Per Geo. Bradburn, Mrs. Mott, &c.; and believe ser Your admirer and sincere well wisher.

CHARLES L. CORELL

Mr. Collins in England.

Mr. Collins in England.

Our first page is almost wholly occupied with proceedings of a public meeting held by Mean () lins and Remoud in Ipswieth England, in Jasary—the report of which came to hand only a first since. The conduct of Richard Dykes Akara (who has long acted as the hody guard and profit the chief patron of Elliot Cresson and his scheme,) appears to have been very contempts Clarkson has been sadly duped by him and other.

[Reported for the Liberator.] Meeting of the Norfolk County Anti-Slavery Society.

delightful and spirited gathering of the at a denguisation says the prophet of the numbers were present from all parts of Their discussions did much to illumi h of duty, and to make it plain before Among the resolutions presented for seither to countenance, fellowship, or su is a pecuniary manner, any association, politica pecusiary in a partial property of any man appear which which sustained slavery, or any man to be a minister of the gospel, who did not, suffered expucitly, both in public and prisintlema compromising testimony set a faithful and uncompromising testimony suchs of anti-slavery, and labor for its injumph one of those who first stirred these thoughts see's minds are busied in proving that there is contacty in the church and ministry of the and in ensuring the spell that evoked the of reform, the Norfolk County aboli occupied with the consideration of their are occupied with the consideration of their

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g my resident continue no e glad to green, if not

N. P. Roge lieve me le risher, OR KRAN L. pied with y Mesers, in January

Wispert Pastetrs sustained the resolution redent, (he said,) I am so unaccustomed to trey meetings, that I am obliged to listen more edit than before I left you to their proceedings at make no mistake in their meaning. Hay ms whole attention most carefully to these presented, and thought, through disuse, I have lost the with you, I am pleased to be the first to They rebake un old error which have sway over our minds. We used to think obtain of men who were thought to possess e in the community, necessary to the success he cases; that it was impossible for it to advance the approach of a certain class of men. Some, to soo, may think that no resolution of this kind and tast influence in our minds, because it seems nate be calculated to throw off a certain class of This is a fundamental error, and thence cam and the temptation to sacrifice principle. It by the promulgation of truth that we are to adby the promulgation of the control o es as from the first. I was not sent to abolish mel was sent to no My norr; and I must no inject in the consideration of consequences not do my duty, be the consequence the abolition sat do my duty, no the consequence. If cler-daver now, or a thousand years hence. If cler-ses will not come to me on principle, it is not my as will not come to me on principle, it is not my a. When we are tempted by expediency, we ask less whether the effect would not be better on asse to yield a little of principle for the sake o and much co-operation, and consequently a edier abolition. This disposition to yield spring are responsible for the abolit the idea that very. But is that true? No. We are responsible sarety on the promulgation and living out of the truths have 60 that given us. As I go through the world, and shoot fire miseries of mankind, and the condiafseciety, I see it is all wrong. Wages,-capiand success, I see a success and a success and a success and success are success and succe mise after a calculation of consequences, the ests of one good principle may seem the the promulgation of another? It is not my that things seem to interfere with each other. say go down to my grave, and the distresses of se But all I could do was don any remain unrelieved. But all I could do was done breddlass of principle, in the idea that slavery ever be abolished but by us. But I see that estimated to do it, if it cannot be done in the

enterine of my duty.

The especially the importance of your resolution respecting the ministers. There is nothing deep or we feel instantly whether the minister is for or men. We judge instinctively. Go into man are, and men there will tell you it is an ant ry place, that the minister is anti-slavery—that ry case sticks there, when it ought to advance, al as migible something arrests its course, and the er's hand is not stretched out to urge it onward, know at once that that church and that ministe pro-darety, whatever they may choose to call

se I believe in a church and ministry, and it is on-case I bave not been able hitherto to find a church with which my sense of duty would allow me to con myself, that I am not a member of one. I be irre that both church and ministry are appointed o God. But it is not our business to support the church and the ministry. As in the case of abolition, so here to, we are to do our duty. When once we get the e are set for the support of the church and ministry, we shall find ourselves yielding up duty for that object. Duty with respect to pro-slavery or-programmes has always. Bud plain before us; and for a aut been acted up to. Our testimony is to be faith fally borne-our countenance and support withdrawn Weshall be accused of pulling down the church and matry. Abolitionists are not to mind that-they ar and to act. It is not enough that we see our I nest be done. We may acknowledge at anti-sla tery meetings the truth of resolutions. But if we g seculit never to entertain for a moment, a fear of the corresponders of acting in opposition to a church and a ministry who are in league with slavery. With the condition of the cause in this neighborhood, or th the facts respecting the position of its minister deburbes, I am necessarily unacquainted, but I am fed to be the first to bear testimony to the resoluti of to express my deep sense of the importance as stim they recommend, whatever may be the second the churches. Duties never clash, said is eyer our duty to discountenance wrong.

W. L. Garrison. We may have in times past ofter septed in our resolutions more than we were aware of first is difficult to frame a resolution involving a Farple, in such a madner that it will not cover more Pand than we contemplate at the moment. But we as really guilty if we have ever said one thing, and her. I trust this will not be the his any who advocate these resolutions at the pretime. Ibelieve that, if they should be ca a throughout this country, slavery would be shaken be is foundation. We are bound to rebuke each har quite as much as to rebuke slaveholders here we done it? We are whige and we are den cus,-we are Presbyterians, Methodists, and Bap We must take care of sect and my, whatever becomes of our anti-slavery principles. Is the slaveholders ever forget theirs, and merge them eet or party? Never! They are always zealous retand uncompromising.

Brother Phillips has well said duties never clash here an object in view which I cannot accom a treept by the sacrifice of a righteous principle, is at one any object is opposed to the glory of tad the good of man. The object cannot be a basyer good a name it may have, with which fittees principle clashes as we carry it forward.

ee resolutions be true, I should like to know ministers in the land are ministers In casting our minds over this Common th, shall we find one out of one hundred? And by are not, the resolutions declare them to is not, the resolutions declare them to lish clergymen testifying with one accord to the sinfulness of our countenance and support. This laid is a sweeping denunciation. It unit opened my eyes. The magic of custom in this

christianizes in a wholesale manner. So be it, thenchristianizes in a wholesale manner. So be it, themso be it. Let God be true, though every man a liar.
But, says one, our minister is a pretty good sort of
an abolitionist. He sometimes has prayed for the
slave. He professes himself opposed to slavery, and is
very well as far as he goes. He gives us pretty good
doctrinal discourses on the Subbath, and though I
can't say it ever seems as if he really had helped on
the cause at all, I can't bear the thought of applying
his resolution to him. This is a smolover for a dethis resolution to him. This is an apology for a defender of slavery, and I think on examination ever one will recognise the apologist as one maintaining position unfriendly to the slave. Another says, 'We shall have no place to go to

meeting. If we withdraw our countenance and sup m this church, we must, for the same reas from all the others in the neighborhood-they are all alike in connection with the South; -we shall be obliged to abandon the worship of God. Oh! my friends—does not this arise from a mistaken idea o schat is worship? Has God made it obligatory upon us, (and we believe he has,) to have no fellowship with iniquity, and yet at the same time does he re quire us to sustain that which is in fellowship with all iniquity? If, like the Samaritans of old, we have the idea that there can be no worship, but upon this particular mountain,—if we bind upon our own shoulders the Jewish burden of the one temple with its riles and ceremonies, we shall be all the time cru-cifying our enterprise. But I have not doubted the words of the Saviour. I have thought Jesus the prophet of a true religion when he said that worship is not to be confined to time or place, but that they who worship the Father must worship him in spirit and in truth! I have thought that it was the soul's privilege to worship every where; in the forest or in the crowded street, -in the house, or by the way-in the market, as well as the meeting-house: -in every place where the soul might carry the body. I am not objecting to meeting together for social worship-I only say, there can be no worship where there is sacrifice of principle. Can we think we worship God, in upholding with all the means we possess the sys-tem which descerates his image with all uncleanness and concupiscence—which annihilates the marriage institution and the parental relation-which takes away the Bible, and forbids instruction, and in every way cripples and paralyzes the soul of man, that it may make him an article of merchandise! These resolu tions make it impossible to remain in the churches and political parties. Why? Because they sustain this system by striking hands with southern slave-

Mr. Pillsbury. I do not like the resolutions-I car not even begin to like them. I do like the observations which have been made upon them. But the community are not to know any thing of those. The will only see the resolutions; and what do the resolu tions say? Just such ones have been passed in every quarter, and they will not I fear be acted on, if the are adopted here. Some of the best abolitionists we have may continue to entertain so good an opinion their minister, as to think that these resolutions make no call for action upon them. I believe the minister of this place calls himself an abolitionist, and has pas one. But notice of this meeting of the Nor folk County anti-slavery society could not be given from this pulpit. This church too calls itself an anti-slavery shurch, and yet, when a few-months since resolution was introduced, requesting the minister no to exchange with the pro-slavery ministers around him, it was voted down by acclamation. In the North Parish the minister calls himself an abolitionist, though he told my friend J B.Richards, here present, that he would rather see the cholera in his parish than an anti-slavery ngent. And so it is the country over. There is not an anti-slavery church that I know of in New England; for (except perhaps one denomination,) the are all linked in with the South. While these things are so, I do not wish these resolutions to be passed as mere words. But I had hoped to see devised at this county meeting some measures for the carrying out o the idea they contain-measures which should arouse pro-slavery from its slumber, like a clap of thunds from a cloudless sky.

Mr. Garaison Brother Pillsbury regrets that the

resolutions are not stronger, and yet, as they are, it seems we do not carry them out. I agree with him that they ought to be carried out. He is right. It will not do to say that a church is an abolition church if it is in fellow-hip, with all the others at the South. A man who georied in being master of 30 human beings recently defended slavery in the Marlborough Chapel It was ordained of God, he said He did not grieve over it as an evil while declaring that it was entailed upon them, and they could not get rid of it-nor did he declare it to be a sin in some circumstances, and justifiable in others, after the fashion of our pro-slavery ministers. But he boldly and openly proclaimed it an institution of heaven—honorable to God and bene-ficial to man. That man was welcomed into the Boston pulpits, and the men who gave him that welcome ar in their turn welcomed into the pulpits of men calling themselves abolitionists. Are they such? Why they make strong the pro-slavery links between the Northern and Southern church. They recognised the Southern churches as christian bodies by the deed .-They identified themselves with those bodies.

But churches that are truly abolitionized will ac

as does the individual himself. They will come on from all connection with slavery. This will make a great revolution, I hear it said. But we need a grea revolution-a mighty moral regeneration of the pec ple, before the abolition of slavery can be accomplish

is religion with me, and I hope it is so with others too. and I want to hear from them. There are difficulties we hear in the way of these resolutions, but I wan to hear of them from those that feel them. I love the church and ministry, but I deem abolition a question of importance enough to be a test of their character as churches and ministers of Christ. A difficulty is though to exist about places of worship; but is there such magic over men's minds as these friends have supposed, in the mere building that our fathers or ourselves builded? If I could find a church or meeting of the character I sought, I should not fail to attend it : bu till I do, my worship is in my own parlour. Let us ne these things. They concern us all nearly If I am wrong, I am ready to be convinced. Was town. Thou mayst fancy how nearly we were agreed John Milton a recreant to his religion and his God, on points under discussion:—Immediate versus grad when for 20 years he remained in his own house a hours of public worship, because he found no church which upheld the truths he embraced as Christianity Such public worship as we are speaking of does goo it is said. Let us hold up the scales, and we shall fi that it does good in some respects andoubtedly. But are we bound to do evil by countenancing that w is evil, though some good does spring out of it? How evil ways, if we neglect the duty we acknowledge, o wrong? It is useless for min testifying against th and churches in the position of joining hands with the enemy, to talk to us of their abolition. When I hear such a minister talk, I understand him thoroughly. He don't want the slave to be free. We shall be chars with infidelity. Better that, than to subject our re ligious faith to the scaffs of infidels, by a course which closes our own lips to its defence. How can we me the infidel with such Christianity as this? When I he a man say to me, 'for 60 years has your Christianity upheld by your Republicanism, shone upon you enslaved two and a half unilions, and she has no yet smitten off their fetters," I am dumb before him I recollect some meetings in England from which my mind received light. When I saw two hundred Eng-

onishment, that we can imagine ourselves able to reship or please God while we maintain a position hostile to him :—and purely for amusement, as i vero—because we know not what else to do with our elves on Sunday, we consent to remain in it. But w to do it. I tremble at the responsibility attaches to the act of influencing another wish every one of us night give our views, seeking for the truth in singerity. I would not hear the same voices here every time we meet. It is the men of Norfolk County whom I came to hear to day. I wish to know what they think and fiel. I hope we have none of us come here with any view but that of finding out our duty and doing it. It is contemptible to make county meetings the arona for disputation, or merely to gratify ourselves with listening to this or that beloved friend or favourite speaker. If the se one dozen persons determined to act up to them, will be more for the cause than most county meetings have accomplished

Mr. Pillsbury proposed the following amend be inserted parenthetically: - And we hereby sol emnly pledge ourselves, each to the other, to the slave, and to God, to the performance of that duty.

Dea E. THAYER. We read in yonder book, of wise king, who, before he went to war, counted the cost. Let us do the same before adopting these reso lutions. Suppose I should take fire to day in behal of our cause; are my feelings such as will last? And if they are, what will my little mite of influence effect? Even if two or three more are united with me in opin ion, still we are too few to affect the multitude. This thought at first is strong in our minds. But then we reflect that this is a moral warfare, and that when abolitionists conquer, it must be as Gideon's army con olitionists conquer, it must be as Gideon's army con-quered, by their faithfulness, and say they their num-bers. It is too much our tempation perhaps to rely on numbers. But if there avers may a dozen, in this village, who were 'almost persuaded to be Chris-tians,' they might form a little meeting, and if we had no one in particular to speak to us, we might read and talk over all these things. Some such amendmen might be adopted in the resolution, and we might cit culate a paper. MR. Colless-I fear the history of our cause would

show that we have not carried out the resolutions w have heretofore adopted. I am tired of merely passin them. What is it we are trying to abolish? Collins here gave a most eloquent and animated pic ture of the characteristics and consequences of slave ry.) This is the fearful sin which is cherished in the osom of the church. This is the foe of God and man with whose friends and associates, abolitionists try sometimes to think they can remain in fellowshi without guilt. The church here cannot fellowship Universalists, Unitarians, Methodists, and so on, bu it can fellowship slavery. It it not then written in letters so bold that men cannot fail to see, slavery is less heinous thun a denominational difference from us We talk of the state sustaining slavery. is the state? The mere creature of the church : and nation. Let me then use moral power to affect this moral sense. I must, if I would affect church and state, go to the individuals who compose them. I must seek to establish the foundations of church and state in every man's bosom. The men who compose the Northern church are verily more guilty than the South. They are exercising a more powerful influence for the per-petuity of slavery than the South is able to do. The South must have yielded long ago, but for their support. The North are but as their slave-drivers. Never till them as infidel and atheistical, neither fearing God nor regarding man, may as exhibiting the rankest atheism by having placed themselves upon the throne of Jeovah-never till then will slavery lose her dominion in this nation. I approve of the amendment proposed by our bro. Pillsbury, as binding those who adopt it o carry out the resolution in action.

MR. GARRISON conceived that, by passing the resolution, he should in effect pledge himself to carry it out. The insertion of an additional pledge made it no stronger in his view, but he was ready to vote for

Dea, E. THAYER of Braintree, wished the resolu tion might lie on the table till afternoon; as it was desirable that as many as possible of the church mem-bers should be present. The meeting was then adjourned till afternoon

(To be continued.)

Elizabeth Pease.

In a letter recently received from this estimable and philanthropic woman, dated at Darlington, England she says :

'If we count by numbers, England may be called regularly new organized; but, if we come to those who will throw their souls into the work, I am not so sure as regards the women, at any rate. Glasgow Dublin, Wexford, Limerick, Wales, and other places all possess a few hard laborers.

Non-Resistance also, I am glad to say, finds a good

ly number of advocates. If the question were fairly brought before the people by means of a lecturer, have no doubt its heavenly principles would speedily Wender Principles. I hope we shall have no doubt its heavenly principles would speedily obtain a footing. We are endeavoring to scatter the seeds up and down, and I hope they will spring up and bear fruit abundantly. The present state of the country presents, to a reflecting mind, a good practical lesson on non-resistance. a general election, and all its concomitant evils-party feeling, ill nature, drunkenness, and vice of every de

I hope thou wilt approve of the step recently take by the British India Society, in consenting to give th services of George Thompson gratuitously to the an ti-corn law league—with this understanding, of course that they lead our society their co-operation in return When their struggle is over, the two causes, in fac are one and the same. The first has for its object th obtaining of food for the starving population of India -the second, that of getting bread for the famishing in our land.

Elliot Cresson visited us twice since we came unl emancipation—the expatriation scheme—characte of Wm. Lloyd Garrison, &c. &c. He appears to b the same man he was seven years ago—the same in heart and mind. Physiologists tell us, we have none of us the same body we had that space of time before A World's Convention in Boston! That is the place for it-there cannot be one any where else. I trust we shall be able to send you a ship load of old organizationists by that time:

New Work on Slavery. Traxton & Peirce, 133 1-2 Wast have just published a volume of 440 pages, written and compiled by G. W. F. Mellen of this city, presenting 'An Argument on the Unconstitutionality of Slavery, embracing an abstract of the proceedings of the National and State Conventions on this subject. We have not yet found time to read it critically, but, from a cursory examination, it appears to us that Mr. Mellen has brought together a mass of avidence in Mellen has brought together a mass of avidence in support of his Argument, that deserves the attention of all who feel interested in the abolition of American slavery. Surely, if the Declaration of Indepe be not a rheterical flourish—if the American totion be in accordance with the genius of liberty—irrepublicanism be the recognition of human equality—then is slavery unconstitutional and unlawful in the land.

The sumual meeting of the Essax County Women's Anti-Stavesy Conference was held July 15th, according to adjournment, at the house of Win Jenkins, Andover. The Conference was called to order at 11 o'chock, A. M. by Mrs. Warren Richardson, and the following and

the following off erschosen:

Mrs Daniel Palmer, Georgetown, President; Mrs Nathan Webster, Haverhill, Vien President; Mrs. George Foster, Andover, Socretary; Mrs. Zebodiah Abbott, Treasurer The meeting was opened by reading the 58th chapter of Isaiah, and prayer. Fifty sight women enrolled their names as members of the conference. Reports were made from the Haverhill, Georgetown and Andover Pemale and Juvanile Societies. Mrs. Nathan Brooks being present, made report of the Concord Society. Anne W. Westor made an interesting and encouraging report from the Boston Society. The report of the previous confer ence was read by the Secretary, and accepted. Voted

Conference called to order at 1 o'clock.

The business committee presented the following resolutions, which were adopted, after some discuss

gospel, who invite slaveholders to their pulpits, to instruct their flocks in the love of Christ, and place them at the communion table to administer the emblems of that love, are guilty of a gross outrage upon christian feeling, and are in a high degree partakers of other men's sins.

Resolved. That professed ministers of the gaspe

born and educated in the free States, and afterwards united in marriage with slaveholders, continuing to hold their slaves, betray a wilful disregard of the plain requisitions of the Bible, which renders them wholly unfit to be teachers of the law of love; and that it is professed ministers feel that their course is regarded with pain and abhorrence, and that they cann considered among us as ministers of Christ.

ense, under the preaching of slaveholders, and feel no abhorrence of their crimes, and express no disappro-bation of the outrage which places them in their pulpits, are very far from a right state of heart, and are guilty of conduct which we deeply deplore.

Resolved, That the American clergy, as a body, by sustaining and upholding the foul and adulterous slave system of this country, which has annulled the marriage institution among nearly three millions of our people, betray a wicked contempt of that sacred institution, and a profligacy of spirit at war with the religion they profess, as well as dangerous to the mor als of the community under their influence.

Resolved, That we have no conflict with the church or ministry of this nation, as such; that we highly commend those churches and ministers who remember those in bonds as bound with them; still, we do most solemnly denounce those churches and slavery, as the most dangerous enemies of freedomas the opposers of the spread of the gospel of Jesus Christ, and the most successful promoters of cruelty, vice and irreligion in the land.

Resolved, That we most earnestly recommend to all abolitionists to petition Congress that the constitu tion of the United States be so amended as to discharge the inhabitants of the non-slaveholding States fr any constitutional obligation to uphold or defend the institution of slavery. We recommend the duty of thus petitioning, not only that the north may be freed from the burden of sin and disgrace now resting upon her, but as a means of informing the south, that a portion, at least, of their northern brethren are so aware of the guilt connected with a participation in oppression as to have determined to withdraw themselves therefrom. They should know this fact before the awful hour of a slave insurrection shall lead them to invoke the aid which christianity and republicanism

Resolved, That this conference will recommend to the several societies to which they belong, to support the Massachusetts Fair, to be holden in Boston next

pray, with all prayer and supplication in the spirit, and watching thereunto with all perseverance, for the accomplishment of the object they have in view. The following resolutions, offered by Anne W Weston, were supported by herself, and some others and unanimously adopted:

Resolved, That we have beheld with emotions of

shame and sorrow, the conduct of those professed abolitionists in the Baptist denomination, whose name stand affixed with those of slaveholders to a docu ment issued at Baltimore in relation to church fel lowship, as alike disgraceful to their christian pro fession; and, when viewed in connexion with their previously expressed opinions on slavery, dishonora ble to their character as men of firmness and integrity

Resolved. That it is with feelings of the most co dial fellowship we welcome Lydia Maria Child to the more extended field of anti-slavery labor that she a

resent occupies.

Voted. That a report of the proceedings of this meeting be sent to the Liberator for publication.

A collection of \$4,12 1-2 cts. was taken up. Vote

that it remain in the treasury until the next conference. Voted to adjourn, to meet at the house of Mrs Benjamin Jackman, Georgetown, Oct. 21st, 1841. R. H. FOSTER, Secretary.

The Slave Case in New-Bedford. Extract of a letter from an anti-slavery friend i New-Bedford :

I suppose you are already in possession of all the have seen the New Bedford Register, containing the ent signed 'One of the Board,' confirmed by the signatures of John M. Spear and Joel Knight, you have had all the important facts in the case; and they are true, as far as my knowledge extends. Thomas James, a colored clergyman of the Metho-

dist persuasion, came to me on the 6th instant, about 11 o'clock, A. M. accompanied by two women. They said they had been to Capt. Joseph Dunbar's, to see slave girl that was there. They rapt at the fron door, and a white girl, I think they said, came to the door. They told her they wished to see the colore girl that was there, (they did not then know her name. What! Lucy? said the girl. 'Yes,' said they She immediately left them, and went up stairs; ar Ludlam and his wife came down, arm in arm, and asked them what they wanted. Having learnt her name, they replied, 'We want to see Lucy.' 'What! says Mrs. Ludlam, ' want to see Lucy? Why, she is o et Call to see a slave!' 'Yes,' says James; ' have been making calls this morning among my peo-ple, and why should I not see Lucy? Mrs. Ludlan very soon retired. Her husband said, 'You cannot see Lucy: shears a slave, and my servant, and I wish you to go away, ' &c. the same as stated in the Reg-ister. Our Executive Board was called together at 1 eration on the subject, that as delays were dangerous immediate measures should be taken to res to liberty. John M. Spear was according John M. Spear was accordingly de and an officer to serve it, if it should be thought best On the arrival of the officer, he came to my house and was very auxious to serve the writ before dark but there were two copies to be taken, which was done as soon as practicable. By that time, it had got to be about half past 8 o'clock. Four or five color persons had assembled at my house for the purpose of attending one of our regular social anti-slavery meet ings, which we hold weekly. For further particulars

attending one or our regular sector, ingr, which we held weekly. For further particulars, see the article in the Register, above alluded to.

I mention these things, because our enemies, and even some who pretend to be friends to the slave, say that the serving of the writ should have been delayed.

(See New Bedford Mercury.) In the first place, the officer could not lieve writed until the next day. He was under, as I learn, the imperious necessity of returning the next morning; and, truly, we did not know 'what a day would bring forth.' This we have every reason now to believe—that the girl would have been among the missing.

Nothing has taken place here, for a long time, that has caused so much excitement; and as an evidence of the christianity and purifying effect of the preaching of our clurgy, I would state, that some of the church members did not hearistate to say, that all who had any thing to do in that affair ought to have their necks stratched! The same hue and cry is now raised by the same people, who, about two years ago, clamored as bindly against the abolitionists for not preventing the intestion of returning to the sauth, of three colored so loudly against the abolitionists for not prevening the intention of returning to the south, of three colored persons who had been placed here several years for the purpose of an education, and who had not the most distant idea that they could be made slaves of. Then, these people were the true and only friends of the colored people, and the abelitionists ought to be hung colored people, and the abolitionists ought to be unit, Now, when a person is known to be actually in sla-very, and wishing her freedom, why, then again, the rascally abolitionists ought to be hung! Slavery! thou art insatiable! There is no pleasing thee, or satisfying thee.

I have just learned that Ludlam received, two o

three days since, a letter from Boston, stating that, for the sum of \$200, the girl Lucy should be delivered up to him, at a certain time and place therein named There was no name signed to the letter. It is said Ludlum enclosed the letter in another directed to his council, Curtis of Boston, directing him to do with it as he thought proper. The information is from a good source, and I am inclined to think true Lud-lam immediately disappeared from here; and his friends, I understand, say he has returned to Virginia but some suspect he is now in Boston. There should be a sharp look out that he does not get the girl. The at all, could they thereby obtain possession of her, so that they might triumph over the abolitionists. The cause of the great excitement here is, that it touches one of the aristocratic families. That makes all the difference between this and the Nathan Johnson case two years ago. Ludlam has obtained a writ to arres J. M. Spear, a copy of which I have seen. It set forth that the said Spear has deprived the said Lud-lam of the services of said Lucy or Louisa, he know ing her to be his servant-that he had hired her a such, &c. &c -that he had sworn that she was re strained of her liberty, when he knew to the con trary, &c. &c.

West India Emancination.

The anniversary of British West India Emancipe on will be celebrated by the Massachusetts Anti-Slavery Society, on Sabbath evening next, August 1st, in the Marlboro' Chapel. Addresses may be expected on the occasion from Wendell Phillips, Ellis Gray Loring, John A. Collins, and Wm. Lloyd Garrison. Services to commence at 7 o'clock—at the close of which, a collection will be taken up in aid of the State Society. The friends of liberty in Boston and

vicinity are respectfully invited to attend.
In behalf of the Board of Managers,
FRANCIS JACKSON, President.

Welcome Home I

In accordance with a unanimous vote of the Boar of Managers of the Musachusetts Anti-Slavery Society, a meeting will be held in Chardon-street Chapel. n MONDAY AFTERNOON, August 2d, at 3 o clock, to welcome the safe return from Europe and Hayti, of Wendell and Ann T. G. Phillips, Henry G and Maria W. Chapman, and John A. Collins. The occasion, it is presumed, will be one of rare interest and will call together as many of the friends of the commodate. In order to prevent an uncomfortable pressure, it has been deemed advisable to issue ticket of admission, at 25 cents each, which may be obtained 25. Cornhill, or at the door of the Chapel on the day of the meeting—the proceeds of which, after de-fraying the expenses of the meeting, will be given to the Mass A. S. Society.

By order of the Committee of Arrangements,

FRANCIS JACKSON, Chairma

Interesting Meetings.

They who, in this city and vicinity, appreciat moral worth and personal merit—who abhor slavery and yearn for its speedy and eternal overthrow—wh are filled with hope and exultation in view of the glorious act of British West India emuncipation—will have excellent opportunities, during the ensuing week o manifest the feelings of their hearts in a manne that cannot fail greatly to subserve the interests of the cause of bleeding humanity in our own land, and throughout the world. On Sunday evening next throughout the world. On Sunday evening next a public meeting is to be held in the Marlboro Chapel, in commemoration of the day on which eigh hundred thousand human beings were redeemed from slavery in the West Indies. On Monday afternoon, meeting will be held in Chardon-street Chapel, for the special purpose of welcoming home our friends who have recently returned from England and Hayti a meeting which ought to be thronged by the abol tionists of Boston and vicinity. The committee of arrangements have deemed it expedient to issue tickets for the occasion, at 25 cents, which may be ob-tained at the door of the Chapel, or at 25, Cornhill. It will be remembered that only a limited number can be accommodated in the Chapel; so that those wh mean to be present will do well to procure their tick-We understand that a number of our ence; and we presume other towns in the vicinity, will be represented on the occasion. On Monday evening, a soirce is to be given by our colored fellow citizens, as a mark of respect and gratitude to ou untless and injured coadjutor, DAVID RUGGLES, o New-York, who is at the present time deserving special sympathy and honor. Those who wish to be present at the soirce, without reference to complex-ional distinctions, can procure tickets of the individu-als named in the advertisement.

ce of his fidelity to old organized at tionism, Mr. Remond has subjected himself to much odium among the hypocrites, bigots, time-servers and spurious abolitionists of England. A most cordial elcome on the part of the true-hearted friends of auman freedom awaits him on his return to his na ive land. In a recent letter from him, he says-I have only time to say that my health is tolerable

nd I am doing what I can to further the cause truth and the oppressed. I am soon to take passage for Ireland, and shall close my course of lectures in Falkirk (now in contemplation) as soon as possible.— On my return from Ireland, two or three weeks will rminate my stay on this side of the water. I have indeavored, by every sacrifice save that of principle, myself compelled reluctantly to give over, having al-ready distressed our family, I fear, by my long absence from them. o get favorably before the English people, but fine Again, in a letter addressed to Wendell Phillips

e nobly says—
Let the friends in Boston, who inquire, unde

shat, although you leave me the last of the old school in England, poor, persecuted and calumniated, for the truth's sake; I shall be the last which Heaven and itness false to my trust."

gles, in reference to the assault and battery fix upon his person at the rail-road depot in New-Bedfo a short time since, was not received in season for o present number. The communication of our friend David Ru

NOTICES.

PUBLIC SOIREE.

The arrangements for the Public Soirce, (the conert being quotted.) to be given for the benefit of Mr.
havid Ruggles, of New-York, Editor and Proprietor
the Mirror of Liberty, having been by mutual conent transferred to the undersigned, they have entered
nto arrangements for the accommodation of more
han 200 persons. And, in order to increase the inerest of the occasion, have invited Mr. and Mrs. Philips, Mr. Chapman and Lady, and Mr. John A. Colins, our distinguished friends recently from England,
and other sterling advocates, to join in the festivities
of the evening.

and other sterling advocates, to join in the festivities of the evening.

We respectfully invite our fellow-citizents, and friends who may be in the city co that day, gentlemen and ladies, who take an interest in our devoted friend and philanthropist, Mr. David Ruggles, who will be present on the occasion, to meet at Parkman's Hall, Cambridge street, on Monday, August 2d, at 7 o'clock, P. M. Ticknis may be had at the anti-slavery office, 25 Cornhill, or of the managers,

J. B. SMITH, 16 Bratle St.;

B. WEEDEN, 10 Franklin Avenue;

T. JINNINGS, 16 Summer St.

Boston, July 30, 1841.

CELEBRATION IN SALEM.

CELEBRATION IN SALEM.

CELEBRATION OF BRITISH EMANCIPATION.—The anniversary of the release from bondage of eight hundred thoused of our fellow men in the West India Isles, will be celebrated in this city, on MONDAY, Aug. 2d, by religious services, at the Howard street Clurch. An address will be delivered by the Rev. C. Rensnaw, of Jamaica, and appropriate music by the Junior members of the colored Sabbath School. Services to commence at half part 2 o'clock. A collection will be taken for the benefit of the Sabbath School. All who can rejoice with those who do rejoice, and have a heart to sympathise with those in our own land, printing in servitude, are respectfully invited to attend. At the close of the exercises, a collation will be provided at Masonic Hall—and all those who are disposed to unite in this part of the celebration can be provided with Tiekets for 50 cents each, to be had at A. Williams Hair Dressing Room, No. 5, Front st., and at T. Drew's, No. 7, Wart's Building, Washington street.

ton stront,
William Williams,
S. Lawrence,
Samuel Bonney,
John Bettland,
John Bettland, Salem, July 24, 1841.

NOTICE.

The Roy. J. C. Bennan will deliver an address before the Court of Inquiry and Debating Institution Sunday afternoon next, August 1st, at the M. E. Church West Centre street. Exercises to commence a 31-2 o'clock. B. WEEDEN, Pres.

STATE MEETING.

The adjourned quarterly meeting of the Massachusetts Anti-Slavery Society will be held in Millbury, (Worcester County, South Division,) on Tuesday, August 17, which, it is, hoped, will be fully attended, especially by the friends of liberty and equality in the western part of the Commonwealth.

WM. LLOYD GARRISON, Cor. Sec.

ANTI-SLAVERY MEETING AND FAIR.

ANTI-SLAVERY MEETING AND FAIR.

The Worcester County South Division Anti-Slavery Society will hold a Quarterly Meeting at Milbury on Tuesday, the 17th of August, commencing at 10 o'clock, A M. The friends of immediate enancipation in ail parts af the county and elsewhere, are invited to attend this meeting.

The Millbury Female Anti-Slavery Society will hold of Fair for the sale of useful and fancy articles of various kinds on the same day, the proceeds of which will be given to the Massachusetts and American Anti-Slavery Societies.

Per order of the Society, MARGARETTA L. KELLEY, Rec. Sec. June 25, 1841.

INVITATION CARD.

The Millourian would be gratified to re-ceive to their plain hospitality, all those friends of the slave who may attend the State semi-annual and County anti-slavery meetings, to be held in this place on the 17th and 18th of August next. On the morning of the 17th, friends will be at the rail-road depot to con-duct such as may favor us with their company to our transcrive homes.

respective homes.
Per order: E. W. HASTINGS.
Millbary, July 15th, 1841.

COLLATION.

COLLATION.

A collation in welcome of those of our anti-slavery friends who have recently returned from Hayti and Europe, will be given by the Millbury Women's A. S. Society on Wednesday evening, Aug. 18, after the close of the meetings It will, we trust, be an occasion of profit and pleasure to all. Tickets, 37 1-2 cents.

E. W. HASTINGS, Cor. Sec.

BRISTOL COUNTY.

BRISTOL COUNTY.

The annual meeting of the Bristol County AntiSlavery Society will be held in New-Bedford, Monday, August 2, commencing at 10 o'clock, and adjourn to the 9th to accommodate our friends in Boston who wish to attend it. Distinguished individuals
from abroad will be present at that time, when it is
hoped there will be a general rally of the tried and
faithful from all parts of Old Bristol.

The New-Bedford friends are prepared to accommodate all who may wish to attend, and we hope the
delegates will come prepared for a two days' meeting.

WM. C COFFIN, Sec'ry pro tem.

New Bedford, July 9.

ANTI-SLAVERY MEETINGS AT NANTUCK

A series of public anti-slavery meetings will be holden at Nantucket, commencing on Tuesday evening, the 10th of August, at 7 o'clock. William Lloyd Garrison, and other distinguished abolitionists, are expected to participate in the pro-

ceedings.

The friends of freedom tender their hospitality to all who may be interested to attend these meetings.

ANNA GARDNER, Secretary.

Nantucket, July 11, 1841.

Celebration in Salem. Our colored friends in Salem intend to celebrate the

anniversary of British West India emancipation in a becoming manner on Monday next. [For particulars, curing the services for the curing the services for the occasion of one so well in-formed on the subject as is Mr Renshaw, who has recently returned from Jamaica. We trust there will be but one celebration of this glorious event by our Salem friends, and most therefore positively decline giving an address on the 6th instant, as we labored nder a wrong impression at the time we made the gement. Let there be no division among our red brethren in that city, but let them all cordially engagement. unite in one celebration on Monday next.

Notice to Delinquent Subscribers Our subscribers, who have neglected to settle for

the present volume, are reminded that the year is already more than half expired; and if they wish to have the benefit of the advance price of the paper, payment must be made immediately.

Agents are particularly desired to forward their ac-

counts without delay.

HENRY W. WILLIAMS, General Agent.

II In publishing the proceedings of the Plymouth County A. S. Society, the following resolution

Resolved, That we rejoice in the recent organiza-tion of a Boston Vigilance Committee, and we com-mend it to the general support and co-operation o-the friends of the slave.

The official proceedings of the Norfolk county and Middiesex County Anti-Slavory Societies are necessarily deferred till our sext number.

MARRIED—In Falmouth, Mass., July 14th, by Rev. H B. Hooker, Mr. Abram M. Nahar of Surinam, to Miss Elizabeth Rey of Falmouth.

TO ANTI-SLAVERY PRINTERS. A COLORED Pressuran, (one who professes to be A well qualified,) is in want of an immediate situ-ation. Please apply to WILLIAM C. NELL 25 Cornhill.

7.

WM. CLARK, Woodsawyer,

POETRY.

For the Liberator. TO PLYMOUTH. At the annual meeting of the Plymouth County S. Society.

fore than two hundred years have ; Since on thy rocky shores were cas Our pilgrim fathers; they who fled Oppression's grasp and iron tread, To seek in this then howling wild, no more safe for sire and child Fierce winter frowned in angry mo Deep loneliness bent o'er the wood; Ocean, with all his mighty power,

Seem'd ushering an eventful hour:— Had Heaven forget to bless the good? No! guardian angels round them stoo A flower of bright perennial bloom They planted 'mid the wintry gloom; And, strange to tell! with chilling sno It fairer grew, and loftier rose : And aye the same its lovely form, 'Neath summer rays, or winter sto

That plant was LIBERTY and we Now rest beneath the stately tree; But should the skin-dyed Afric dare To seek a grateful shelter there, We point him to the sugar cane, That waves upon the Southern pla

We tell him that he was not made And that our fathers did not mean And that he was by Heaven designed To be the bondman of mankind.

But, ay ! there comes another day, More bright—the mists will roll away,
That long have hung upon our land;
And Truth and Freedom, hand in hand,
Will greet with joy all human kind,
And with one chain their spirits bind.

Already, o'or the distant sea, That bore the pilgrim bark to thee, We see another nearing sail, Auspicious, wasted by the gale: They come! they come! to prane the free That bears the fruit of Liberty! Hanover, July 9.

For the Liberator THE INSURRECTION AT ST. DOMINGO " Heed ye not the rising sigh. Of the slave who prays to die?

Let the lash be lifted high, Till his head is bowed; Closer bind the captive's chain, Deeper, darker be the stain,
Where the red drops fall, like rain From the mountain cloud.

Midnight on Domingo's shore-Darkness broods the island o'er !

Of the rocking sea Hark! the foeman's tread is nigh! Shouts of 'Death!' come sweeping by Iron-hearted, thou shalt die-Strike ! and we are free !

On the dread avengers rushed; Then in streams the life-blood gushed-Woman's shricks in death were hushed, Mid the fusee's roar; Wake, oppressor! art thou dead?

Flames are gathering round thy head, Death's black wing is o'er thee spread, Dripping with its gore ! Morning on the dark blue sen-Shout, Domingo! thou art free! Ne'er again shall bend the knee

Of thy fettered slave: Strewn, like autumn leaves, the slain Lie unburied on thy plain On the tyrant's grave !

The annexed is a Hindoo hymn to the spirit iod—which, for sublimity of thought, and grands f description, has seldom been surpassed. It is take s Sir William Jones informs, from the writings of

Spirit of spirits, who through every part Of space expanded, and of endless time, Beyond the reach of laboring thought sublime, Bad'st uproar into beauteous order start; Before heaven was, thou art!

Ere spheres beneath us roll'd, or spheres above Ere earth in firmamental atter hung.
Thou sat'st alone, till through thy mystic love,
Things unexisting to existence sprung.

And grateful descant sung. Bids from each sense, bright omanations beam Glows in the rainbow, sparkles in the stream, Smilesan the bud, and glistens in the flower

That crowns each vernal bower; Sighs in the gale, and warbles in the throat Of every bird that hails the bloomy spring, Or tells his love in many a liquid note, Whilst envious artists touch the rival string

Till rocks and forests ring; Breathes in the rich fragrance from the sandal g Or where the precious musk-deer playful rove; In dulcet juice, from clust ring fruit, distils, And burns salubrious in the tasteful clove ; R brinks and verd'rous hills

Thy present influence fills; In air, in floods, in caverns, wo Thy will inspire all, thy sovereign Maya reigns ! Blue crystal vault, and elemental fires, That in the ethereal fluid blaze and breathe : Thou tossing main, whose snaky branches wreath'd This pensile orb with intertwisting gyres;

This pensile orb with intertwisting gyres;
Mountains, whose folly spires,
Presumptious, rear their summits from the skies,
And blend their em'rald hue with sapphire light;
Bmooth meads & lawns, that glow with varying dyes
Of dew bespangled leaves and blossoms bright!
Hence! vanish from my sight
Delusive pictures! unsubstantial shows!
My soul absorbed, one only Being knows;
Of all perceptions, one abundant source,

Of all perceptions, one abundant source, Whence every object, ev'ry moment flows; Suns, hence, derive their force; Hence planets learn their course But suns and fading worlds I view no more, God only I perceive; God only I adure!

From the Ladies' Companion. WHAT MAKES A FREEMAN? What makes a freeman? it't the eve Which flashes forth indignant fire,

When stern oppression sweepeth by And kindleth all the soul to ire? What makes a freeman? clamoring load 'Midst motley hosts of simple men, To please the humor of the crowd, And sink in low debauches then?

What makes a freeman? party strife, With party backs and party knaves, To tread the lowest paths of life With sycophants and hireling slaves

No-God made man as man should be, Not to hold empire o'er his kind, .
But stamped a broad equality
On the whole universe of mind]

For him, it is enough that he Should rule his own wild nature well:

Fitter for him than held the key

Of highest heaven or lowest hell. G. S. B.

MISCELLANY.

By the following letter, you will learn that I have eccently withdrawn from a pro-slavery organization which claims to be the Churck of Christ. Whether it is worthy this appellation, or not, is (with me) no

Knowing the spirit of the gospel to be and uncompromising opposition to every form of sin.

I cannot acknowledge any organization to be the church of Christ, or any man to be a minister of Christ, who refuses to bear a faithful testimony against any known sin. Whether this church, by its holy example—by the conformity to the will of commending the religion of Christ to every man's conscience
in the sight of God—or by its hatred to the principle
of the gospel—is bringing a reproach to the cause of
Christianity, is a question which the judgment day
will decide. Being fully persuaded that the latter is will decide. Being tury personal the case, I felt it my duty to come out and be separate to hold no fellowship with such unfruitful works of darkness. This letter was written without the remotest idea of giving it publicity; but subsequent re-flection has induced me to lay it before the public, through the columns of the Liberator and Non-Resistant. NOAH JACKMAN.

Newbury, Belleville, June 10th, 1841.

To the second (professed) Church of Christ in Newbury

case. Nearly seven years ago, in accordance with what I felt to be my duty, I united with you, believing I was joining the true church of Christ—was uniting with a people who were willing to count all things but loss that they might win Christ.

I then deemed it the duty of the church to take a decided stand in fayor of the immediate and unconditional shelling of shavery and I for the church to the church to take a decided stand in fayor of the immediate and unconditional shelling of shavery and I for the church to the church can be considered to the church can be con

with the belief, that your only inquiry touching this matter would be, 'Lord, what wilt thou have us do?' and when duty was made plain, you would discharge

But I was deceived. I set too high an estimate on your Christianity—on your love for the gospel of Him who came to preach deliverance to the captive—your lave for that gospel which declares that God is no respecter of persons. I soon found you had no heart to feel for the down-trodden slave-that, in view of the three millions of our fellow-beings who had fallen

of the Priest and Levite.

Peeling thus, I came to the conclusion (three years since,) no longer to hold fellowship with you; and it is with joy that I look back on the day when I resolved never again to sit at the communion table of pro-slavery church; and I now clear myself entirely from the guilt of upholding the system of slavery, by

being a member of such a church.

Again, I believe our Saviour has given us a perfec oreed, and the best rules by which to govern his church on garth; consequently, I reject all human creeds and human articles of faith, and receive the holy Scriptures as my only creed, my infallible guide.

I have other reasons for withdrawing from ye but as either of the above is of itself sufficient, I shall offer no more.

And now, dear friends, praying that you and I may

heartily repent of all our sins, imbibe the lovely spir it, and in all things imitate the example of our Saviour I bid you an affectionate adiev. NOAH JACKMAN.

In the estimation of pro-slavery, this is a disrespect ful, a 'strange letter.' Well, be it so! We live it 'strange' times; in the midst of a 'strange' people blessed or cursed, as the cas; may be, with the preach ing of a 'strange' gospel; and as these are not the only 'strange' things in the world, I take the liberty to propose a few 'strange' questions. 1st. Is it not 'strange' that a man should stand in

contribute to the support of such ministers, or continue their connection with such churches?

Actuated by a sense of duty, I have written with a feeling heart, remembering that in this land of liberty, there are three millions of human beings held in crucle bondage—that the holy scriptures are by the southern priestbood tortured to support this horrid system—that their clerical thievas are welcomed into our northern guipts as true ministers of Christ. Thus are the northern facure and minister found holding are the northern church and ministry found holding christian fellowship with thieves and robbers.

What has the North to do with slavery? Yours, in the bonds of christian love,

From the Herald of Freedom. Excommunication.

LOUDON, May 30th, 1841.

Excommunication.

Lounon, May 30th, 1841.

To the Congregational Church in this place:

BRETHREN AND SISTERS,—It is with feelings of no common interest that we now address you. When we connected ourselves with you, it was with the expectation and belief that the church was to eschew all evil. But subsequent experience has proved to us that in this we were mistaken. Three millions of human beings are now held in these United States in the most degrading and oppressive bondage the earth ever witnessed. The tale of their woes is borne upon every Southern breeze, in strains sufficient to melt the hardest heart with sympathy; yet this church looks coolly on, and does not even record a public testimony against it. More than this, when a devoted friend of the slave attempted to set your sin in this and other respects before you in its proper light, you deliberately cast him out. And now the movement which forms the only hope of the perishing slave finds no more bitter opposers any where than in this church. Brethren, we respectfully ask, 'how dwelleth the love of God in you?' We confess that we have too long held our peace on this subject, though we venture to assert we have long felt what we dared not speak.

On the subject of temperance, too, we feel that we cannot remain silent and be guiltless. And here it is not our design to mention particulars, but we briefly state that, in our humble opision, scenes are daily enacted in this church at which many of the non-professing world around would blush! And, as far as our knowledge extends, no reproof is administered. But we are not at all surprised at this. A religion which does not speak loudly for common humanity when it is outraged, is, of course, corrupt; and if the fountain is corrupt, the attreams will necessarily be. For such a religion we have no fellowship. We therefore inform you, that the do not consider you a body of Christians, and never can white your return your present position. It may be asked, as it has been, why we do not remain in the church if it is

lainly and faithfully declared unto us the counsel of God.

We are well aware that we are sacrifising, (if it an be called sacrificea,) in the course we pursue, at we take the liberty to say that if we are called a suffer persecution, we trust we shall rejoice in leing counted worthy to suffer in such a cause. We still only add we hope and trust there are other individuals within your corporation, who will yet wash heir hands from the guilt incurred by you as a body, and come forth as gold seven times purified.

SALLY B. JACKMAN.

PERSIS SEAVEY.

PERSIS SEAVEY.

The Contessions.

Messrs. Chambers & Knapp, of this city, have published, as most of our readers are aware, a pamphlet of seventy or eighty pages, containing the confessions of the negroes, Madison, Warrick, Seward, and Brown, who were executed yesterday, for the murder of Baker and Weaver in April last; together with lithographic likenesses, taken while they were in jail. According to the statement of Madison, he was born in Virginia, the slave of Asa Brockman, and was sold when 12 or 15 years of age to a negro trader by the name of Blakely, and taken to New-Orleans.

He soon obtained the full confidence of his master.

Orleans.

He soon obtained the full confidence of his master, returned with him to Maryland, and was encouraged by him to tell 'false tales' to slaves, whom he wished to purchase, and to aid him in coaxing off, or in stealing and secreting others. The slaves were told that his master was from a free State, and that they would be taken to Canada, out of the reach of their masters. To the women and girls, he held out the prospect of marrying rich white men, and of living in style and splendor. Blakely, in connection with his partners, having collected from 80 to 100 slaves, started by land for New-Orleans.

On their return to Washington, a plan was formed by which Madison's master was to sell him as often as he could, after which he was to run away and go back to him. He was sold in this way to Mr. Clay, at Washington, for \$1300, and soon after joined his master in Baltimore. He was afterwards sold for \$1000, in Virginia, and again returned as before. Near-Gange Court House, he states that his master rejused the vault of a merchant of a large amount of money and bills amounting to about \$100,000, and set fire to the building, which was entirely destroyed. On their return to New-Orleans, Madison was sold to Mr. Blanchard, and the purchase money, \$900, was given by his former master to him as a reward for his fidelity.

After this he was engaged, as he states, with a man named James Buel, a clerk of Mr. Blanchard's, in obtaining goods on forged orders. Soon after, Madison concealed himself in the store of Mr. Williams, which he robbed of \$3000. Afterwards the store of Mr. J. H. Fields, of Bienville street, was robbed of \$3000, and, in company with a man by the name of Learned, \$2,700 was obtained from the

them at auction.

Such are a very few of the cases of Negro stealing, robbery, and other acts of villany, in which Madison was engaged previous to his coming to St

Louis.

Here, he was engaged, with others, in robbing the stores of Mr. J. R. Scott, Mr. Goodell, Messrs. Braun & Hollander, Sinclair Taylor & Co. and E. & A. Tracy; and here his infamous career has been brought to a close on the scaffold.—St Louis Gazette.

Geology and Abolition.

'The thief doth fear each bush an officer.'

'The thief doth fear each bush an efficer.'

Professor Hall, one of the State Geologists of New-York, enthusiastically devoted to his pursuit, is now journeying Westward, in order to identify the rock formation of his empire State, in some degree in their broad extension. Arriving on Tuesday of last week at Maysville, in Kentucky, he immediately commenced collecting the fossils in the hill back of the town, which he deposited at various points on the field of operations, to be removed at his convenience. So interesting did he find the locality, and so earnestly did he employ himself, that reflectantly to his hotel, and after supper, accompanied by a black servant with his basket, he proceed at to collect his curious treasures. After loading ist. Is it not 'strange' that a man should stand in the sacred desk, subbath after subbath, year after year, and gray that he might be enabled to declare the whole counsel of God, and at the same time refuse to reclaim the decirne, that 'God is no respector of persons'?

2d. Is it not 'strange' that professed ministers of Christ should declaim so loudly against the awful sin of transporting the mails, and running rail-road cars, on the subbath, and never utter one word in favor of the immediate annihilation of that tystem which compels thousands in our land to violate not only the fourth, but every command in the decalogue?

3d. Is it not 'strange,' that these ministers should feel so deep a sympathy for the heathen in foreign lands—that they should so eloquently portray their awful condition, and, at the same time, look upon a system of legalized heathenism in their very midst, and their hearts be unmoved?

Actuated by a black servant with his basket, he proceeded to collect his curious treasuries. After loading and despatching the servant with a portion of the specimens, he was filling his own knapsack with the remainder, when a party of Kentuckians, watching for abolitionists, were attracted by the incomprehensible movements of the stranger. They emerged from their concealment, passed near to him, and saked him what he was doing—could not comprehend him that it was very mysterious that he should be so employed alone, in such a place, and at such a time of night, and wish-correct the support of such ministers should feel so deep a sympathy for the heatten in foreign lands—that they should so eloquently portray their awful condition, and, at the same time, look upon a system of legalized beathenism in their very midst, and their hearts be unmoved?

Atth. Is it not 'strange,' that abolitionists should contribute to the support of such ministers, and the provided him that it was very mysterious that he should be so employed alone, in such a place, and at such a time of night, and twist-portray the first of the s

The London correspondent of the Boston Traveller, ther giving some account of a horse race, at which the Queen, Prince Albert, &c. were present, thus notices hat singular people, the Gipsies:—

'Une is struck by the large number of gipsies who attend every race in this country. They are still to be found wandering from town to town, and pitching their tents in rural places. The gipsies are one of the problems of humanity. For centuries have they wandered over every country in Europe, without law, literature, or religion, and yet preserving their language, habits, and independence. Nor is it, says an English writer, one of the least curious portions of the abanomenon, that a savarse people exists in the an English writer, one of the seast currous portions on the phenomenon, that a savage people exists in the very heart of a civilized one—that in a country such as Britain, with all its advanced civilization—its roads, inclosures, police, arts and science—that in this cold, cloudy, fickle climate, they still pitch their miserable tents, as their forefathers did under the burning su n of

From the Journal of Commerce.

Honesty. In the year 1824, Mr. Christopher Robinson, a roung mechanic of Lynn, Mass., made some purchases of me, but before the amount became due, he fail, and compounted with his creditors at 45 cents on he dollar, and was released from all further claim.

the dollar, and was released from all further claim. He told me at the time, however, that if he was ever able to pay the balance, he would do so. I find all most forgotten the matter till the other day, when I received a letter from him, enclosing a check for §164 166 for the balance of the debt, with interest It is a thing of so rare occurrence, that I requested permission to publish the circumstances, as alike honorable to him, and that it may stimulate others to do likewise.

FRONT STREET.

The White Negro Boy, now on exhibition opposite the Tremont House, is thus described by Drs. Duffee and Condie, of Philadelphia:—

Duffee and Condie, of Philadelphia:—

'The lad is about seven years of age, exhibiting all the most striking peculiarities of the negro race, the projecting jaws, flat broad nose, receding forehead, high cheek bones, prominent heel, and anterior curvature of the shin bone, but with a skin of a perfect dazzling whiteness; short white and silky wool covering his head; and a bright pink hue of the eyes. The lad appears to be gay and cheefful, and in good leaths; he is peculiarly susceptible to cold; his eyes habitually shun the light, being kept constantly shaded by his cyclids, which by their furcible closure give a peculiar frowning expression to his features. The eyes, when open and directed to any object, are in constant motion, rolling in every direction.

Salmon are very plenty this season. One hundred and fifty were taken in one night near the wharves at Augusta, Me. One has been caught at Bath this season which weighed seventy pounds! They have been sold as fow as eight cents per pound.

The bill for the purchase of ordnance and ordnance stores for the use of the navy, which has already passed the House of Representatives, appropriates \$600,000 or that purpose, \$50,000 or which is for the purpose of making experiments on proposed improve-

buildings, were both destroyed.

Mr. Lathe, we regret to learn, left home last Tues
day, on a journey to Vermont, and is said to be the
greatest individual sufferer by the fire, having had al

Mr. Load's noise and our buildings were also burnt down.

Mr. Dana's house and furniture sustained considerable damage—insured for \$500.

Mr. Stratton's house and furniture were also much damaged—insured for \$500.

Mr. Wm. Sherwin's house also sustained some damage. A wood lot, belonging to the estate of J. P. Bradlee, Eq., caught fire in three places, and property to a considerable amount was damaged.

A field of rye, the property of Gen. Winthrop, situated about a mile to leeward of where the fire originated, was burnt up.

The new dwelling-house, owned by Col. Livermore, was several times on fire, and was only with the utmost exertion saved from destruction. While the several fire departments were engaged in arresting the progress of the flames where the fire originated, several sparks had lodged in the upper part of Rev. Dr. Converse Francia's meeting house, and before the least suspicion of its danger was entertained, it was discovered to be in a blaze; and, noty-fits anding the most unremitting efforts of firemen and citizens generally, it was reduced to a heap of roins. It was a beautiful new building, having been erected in 1837 at an expense of \$16,000. Its interior was fitted up in elegant style, with several beautiful pieces of appropriate farniture, among which was an organ of great value. It was insured for eight thousand dollars.

of great value. It was insured for eight students of dollars.

This is the most disastrous fire which has taken place in this vicinity for several years. The whole amount of property destroyed is estimated at nearly \$40,000. — Boston Post of July 22.

Marder in Cool Blood.—The subjoined letter was received by the Postmaster in this city yesterday morning. A rumor of the black and dammable deed reached the city the day before, but could not gain credence. It has since been corroborated by other letters than that here published, and also by an individual from within A few miles of the place of its occurrence.—Cincinnati Gazette.

WILLIAMSTOWS, KY, July 11, 1841.

WILLIAMSTOWN, Kr. July 11, 1841.

To Postmaster, Cincinnati.—Dear Sin:—The unfortunate men, Lyman Couch, and Smith Maythe, were taken out of jail, on Saturday, about 12 o'clock, and taken to the ground where they committed the horrid deed on Utterback, and at 4 o'clock were hung on the tree where Utterback lay when his throat was cut. The jail was opened by force. I suppose there were from four to seven hundred people engaged in it; resistance was all in vain. There were three speeches made to the mob, but all in vain. They allowed the prisoners the privilege of clergy for about five hours, and they observed that they had made peace with their God, and they deserved to die. The meb was conducted with coolness and order, more so than I ever lisard of on such occasions. But such a day was never witnessed in our little village, and I hope never will be a fasty. They were buried on the ground; Couch requisted his friends to take him to Cincinnati and bury him.

A CITIZES.

the matchless blackguard who edits the New-York Herald. They will doubtless be relished by many who make high professions of regard for religion and democracy; but they are worthy only of a jeering

Abolition Intelligence.

Migger Meetings.—There will be large abolition meetings in Nantucket on the 11th, and in Naw Baddord on the 9th and 10th of August. Of course there will be present nigger delegates from all parts of the Union, not excepting Joseph Sturge, the English nigger and corn monopolity.

ger and corn monopolist.

Important Arrival.—The male and female abolitionists, Henry G. and Maria W. Chapman, have arrived in Boston, via New-York, from Haiti. Their labors of love among the Haitians were quite successful. Miss G. says, that with the exception of their natural effluvia, their large lips, and their fætid breath, the negroes are as agreeable, sweet, and interesting as the whites. We trust that in parting with her, they sealed their affections with kisses.

Pennsylvania Hall. The smoked and broken walls of this splendid edifice, which was burnt down by a mob some over three years ago, may still be seen standing in a central part of Philadelphia No doubt they look hideous enough to certain 'gentlemen of property and standing,' who connived with the mob at the destruction of that beautiful building. They want these hateful ruins removed out of their sight; and who wonders that they should? A short time ago, Samuel Webb, President of the city Anti-Slavery Society, was brought before the Mayor of Philadelphia, for permitting the ruins of Pennsylvania Hall to remain in their present condition. It is to be hoped those ruins will remain just as they are, till the mob-approving city government shall have the Hall rebuilt at the city's expense. Such monuments of dispace sometimes work excellent reforms.—Christian Herald.

Literary Curiosity.—At the book-store of Bartlett & Welford, says the New-York Sun, which is full of old and tare books, there is now a copy of Pliny, on good paper, with large margin and clear type, printed in 1476. It is, therefore, three huarderd and sixty-free years old, and cost at the time it was printed certainly not less than \$50, which would amount now, computing at 7 per cent per annum, nine hundred and forty four million, four hundred and inety-eight thousand, nine hundred and forty dollars, eighty-four cents.

THE French style Moleskin, Beaver, superior Nutrin. Silk and other kinds of HATS, at all prices

Population of Liverpool.—The population of the parish of Liverpool, according to the late census, is 292,954; the population in 1831, was 165,175; increase in ten years 57,779, or nearly 33 per cent. The population of the Parliamentary borough will exceed 334,000, and may reach 359,000, especially if we include part of the population of the places connected with Liverpool on the Chesire side of the Mersey.

with Liverpool on the Chesire side of the Mersey.

A man, named Kain, living in New-York, in a fit of phrenzy, produced by intoxicating liquors, recently stabbed the wife of a Mr. Riley, who was living in the same leouse with him, so terribly, that she died from the effects of the wound in fifteen minutes. The murderer had previously been acting in a most outrageous manner, breaking out the pannels of doors, smashing windows, and at one time chased a man named Slavin, with a sword cane, to kill him.

Captured Slavers. The bark Harvest, which arrived at Fairhayen, on the 4th inst. reports that eleven alavers have recently been captured by H. B. M. cruisers, and carried into St. Helena, from July lat, 1840, to April 3d, 1841. By these captures, fourteen hundred and screaty-six hunan beings were rescued from hopeless slavery, and will be restored to their country and liberty, while their influmman stealers will meet the punishment due to piracy, according to the laws of Great Britain.

The True Innegator.—It is not the reformer but the conservator of abuses who is the real innovator. To maintain unaltered a set of forms and institutions designed for one state of society, in another and very different state to which they are wholly unsuited, is a monatrous innovation; secommodating these forms and institutions to the circumstances that surround them, is merely a return to ancient wisdom.—The Bishop.

Melanchely.—On the 21st altimo, a lunatic on board a stembost on the Mississippi, near Mill's Point, Kentucky, seized one of the passengers and jumped overboard with him. The latter was saved, but the madman had sunk to rise no more before the boat reached the spot.

San Stroke.—An eminent physician in New-Orlea avers his belief, that sun stroke kills by apoplexy the lungs, and not of the brain; in which opinion is has been confirmed by every dissection he has ma within the last two years. We learn from a gentleman just from Kin Queen county, that Thomas Lumpkin killed We Hart on Saturday last, at Plymouth in that coun-cuting his throat from ear to ear with a inble! Hart died in a few moments, and Lumpkin has committed for trial.—Norfolk Beacon.

REV. BILLY HIBBARD'S FAMILY PILLS.

ho are acquainted with the maker of will do him the justice to say, that he men to impose upon the public. To Family Pills has been so often and

accessfully to be their own processfully to be their own plants.

They are for sale wholesale and retail by SAMUEL FOWLER, No. 25 High Street, Charlestown, whole sale agent. Price, 50 cents per box. Where may

REV. B. HIBBARD'S CARMINATIVE SALVE.

This Salve relieves and cures Felous, Biles, Ulcet Agues in the breast, Milk Cake, Ague in the fac Ear-ache, Burns, Scalds, Corns, Salt Rheum, Wh Swelling, King's Evil, Stiff Neek, Whooping Coug and Cough occasioned by cold, together with man other painful complaints—but it is its own best trun peter, and, in such cases, self-praise goes a greways. Price 25 cents per box. July 23.

EMPLOYMENT WANTED.

EMPLOYMENT WANTED.

A PERSON, qualified for the undertaking, solicits writing of every description—such as copying logal documents, inerchants accounts, and any thing which an ananuensis may do. Please apply at the anti-slavery rooms, Nos. 25, Cornhill, and 32, Washington streets, and at the offices of Ellis Gray Loring and Sanuel E, Sewall, Esqrs.

Boston, July 23, 1841.

. THE VESTRY SINGING BOOK, DEING a selection of the most popular and approx Ded Tones and Hymns now extant. Dosigne for social and religious meetings, family devotion Singing Schools, &c., Compiled by Asa Fitz and E B. Dearborn.

RECOMMENDATIONS.

RECOMMENDATIONS.

From the Rev. John Doieling, Pastor of the Pine-street Church, Providence, R. I.

Messas, Sayton & Petree,—I have examined with much pleasure the Vestry Singing Book, recently published by you. You will allow me to express my thunks for the service you have rendered the christian community, in supplying what has loop been needed to promote the interest of our social and religious meetings. The hymns you have selected for this work are such as will be acceptable to all evangelical denominations of Christians, and none of the control of the political tenders, in my humble opinion, will be objectionable (as too many of our conference hymns are,) to persons of refined poetigal taste. They have been selected from the avectest compositions of our sacred poets, and most of them have long been familiar to the plous and devotional of this land. I am not sufficiently acquainted with the science of music to express an opin-

From the Boston Recorder of June 11th. From the Boston Recorder of June 11th.

Messrs. Fitz & Dearbon have rendered an javaluable service, in our humble estimation, to the cause of Sacred Music, by the compilation of this neat and attractive vibune. Designed chiefly for social and religious meetings, and family devotion, it evinces the exercise of good taste, and sound judgment, and comprises only such tunes and hymns as are widely and justly approved. The tunes are 117 in number, and the hymns 321—affording a rich and large variety, 'selected from the finest church melodies,' and the sweetest poets in Zion. Cotton Mather would denominate this a 'good device,' and we doubt not that thousands will so esteem it. Pamily singing, at the seasons of morning and evening devotion, it is apprehended, is far from being as common and edifying as it ought to be; and, beyond a doubt, a principal reason of the fact lies in the difficulty of recullecting tunes in sufficient variety, and with sufficient distinctness, to inspire confidence and interest in those who bear a part in the exercise. But let each member of the family possess a copy of this book, and a very brief practice will render the exercise uniformly pleasant and profitable.

The publishers would state that they have already

ractice will render the exercise uniformy pressu-ind profitable.

The publishers would state that they have stread introduced the above work into the vestries of nearly wenty societies, in the short space of three weeks and that they have recommendations from nearly on fundred elergymen and religious papers.

Saxrox & Perrezs, publishers, 133 1-2 Washingto street.

treet. Copies furnished gratis to clergymen and others for remination

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AT J. E. FULLER'S, NO. 24 FRANKLIN
A T J. E. FULLER'S, NO. 24 FRANKLIN
A PLACE—Gentlemen desirous of Board, at one
of the most pleasant and central situations in the city,
are respectfully invited to call as above. Families
will find very choice rooms on the second floor.
TRANSIENT BOARDERS will be received at ONE
DOLLAR per day.
Carriages in readiness at all times to convey passengers to railroads, &c.
May 14.

If.

Boarding House.

GEORGE TOLLIVER would respectfully inform his friends, and strangers who may be visiting the city, that he has opened a commodious house, situated No. 36, Southack-street, where he will be happy to accommodate with BOARD and LODGING, all who may favor him with a call; pledging himself to provide in as good a style, and on as reasonable terms, as can be desired. Separate rooms, if necessary. He hopes to receive that slare of patronage which it will be his aim to deserve.

Boston, June 18, 1841.

1 trin. Silk and other kinds of HATS, at all from 2 to \$6; sil of which are wrranted; and those who call will find the prices as low as at any estab-lishment in Boston.

March 12

DOW and JACKSON.

WOULD respectfully inform their friends and the public, that they have materials for doing at kinds of work in their line in the best manner, and can do it on the most reasonable terms. They have just added to their establishment one of the LATEST IMPROVED IRON POWER PRESSES, which are well known to turn off work in better much as the contract of t well known to turn off work in a better manner, an with greater rapidity, than any press now in use.

Circulars, Reports, Addresses, &c. executed at shor notice. Anti-slavery friends are particularly invite to call

Boston, 1840.—15tf.

Slavery-Its Unconstitutionality. A N argument on the unconstitutionality of Slavery
A. embracing an abstract of the proceedings of the
National and State Conventions on this subject. By
G. W. F. Mellen. This day published, and for sale
by
SAXTON & PEIRCE,
133 1-2 Washington-st.

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

FRENCH'S PENMANSHIP. A NEW System of Practical Penmanship, founded on scientific movements, together with the art of Pen-making explained. By James French, Teacher of Penmanship, 100 Washington-street. Just published by SAXTON & PEIRCE, 133 1-2 Washington-street.

May 14.

HOUR AND THE MAN. BY Harriet Martineau, in 2 vols. For sale 1331-2 Washington-atreet, by Saxton & Peire March 19.

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NOTES on the United States of North America
during a Phrenological Visit in 1838-9-40. Jus
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A very eligible COTTAGE LOT.

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Cheap Wholesale and Retail COMB, POCKET-BOOK, FANCY GON AND PERFUMERY STORE AND PERFUMERY STORE.

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with plates of figures, shewing a vane
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at JORDAN'S Comb and Fancy Gools S

April 16. April 16.

April 16.

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TWO HUNDRED PICTORIAL ILLISM TIONS OF THE BIBLE, AND VIEW THE HOLY LAND, together with many dismarkable objects mentioned in the Old and Nethannents; representing Sacred Historical events from celebrated pictures, principally by the distancents; representing Sacred Historical events from celebrated pictures, principally by the distance taken on the spot, with interesting a sketches taken on the spot, with interesting a press descriptions, chiefly explanatory of the vings, and of numerous postages connected with History, Geography, Natural History, and as ties of the Sacred Scriptures; compiled principles of the Sacred Scriptures; compiled principles of the Sacred Scriptures; compiled principles of the Sacred Scriptures; published by SATE PEIRCE, 133 1-2 Washingtor-street.

From the Boston Recorder, of June 11

From the Boston Recorder, of June 11. Pictorial Illustrations of the Bible and Fig.

Preforad Illustrations of the Bible and Fathe Holy Land. Second series.

When the first series of these illustrates peared, we felt constrained, from a curear function, to recommend them to attention. Ser as yet convinced that the recommendation was garden. Some of our brother editors have spic them disparagingly, and not without resa, with equal-justice might we speak lightly from the understanding the series of the disparagingly, and not without resa, with equal-justice might we speak lightly from the compiler of these illustration of ill design in the compiler of these illustration or has he dealt unfairly with other author, we his purchasers or readers. And if he has being included in the series of the ture that had otherwise been indeen from ner ever. We have looked over this second sois; great interest, and a strong conviction that is a tribute materially to the increase of scriptentia edge, to the edification of believers, and then sion of infidels. We could wish that the send ries at least, were placed in every family like

n The design of the control of the c

A NARRATIVE, By the author of 'Ta's Might be true.' For sale at 133 1-2 Wasap street, by SAXTON & PEIRCE.

April 30. tf

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