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To whom all remittances are to be made, and

il letters addressed, relating to the pecuniary consents of the Special Specia

VM. LLOYD GARRISON, Editor.

VOL. XI.--- NO. 33.

SELECTIONS.

Marderous Spirit of Slavery I set from a speech delivered in the U.S. House

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sentatives, June 15, 1841, by Mr. Rayner o

depresentatives, and dependent of the these abolitionists, such desided, are a respectable class, and consections in their views. Genslemen may think so, the foot it. If their efforts proceed from a feeling becomes considerable their real object is reformative them to go themselves in the South, and preach the formes in person—as true and faithful mismutes should do? It they were really sincere as ossicientious in their course, they would not, its estartly covards, assail us from their retreats; they would preach their doctrines to a deladed work is they are pleased to call us, even at the refer the south? The assurance of truth asthe consciousness of innocence, always emboly in the south? Perhaps they may contain worr to their opinion. Are they afraid that fair come, their foot-prints will tend in one direction he have of the beasts; to the sick lion's den? t did not-intimidate the apostles of of that did not frighten the great re-edigion—it did not frighten the great re-our church, to whom this fanatic banditti ntly compared—and to whom I have heard y of our church, to when this standard explanation and to whom I have heard endeman from Vermont (Mr. Slade) compare.

May that was the reply of Luther, when warn-the danger of going to the Diet of Worms? In there were as many devils there as there less on the roofs of "as houses, I would go on," me not of the sincerity, the valor, or the pass of these incendiaries. If they possess those ice in the degree that has been attributed to they would risk something for the promulgations, it is their duty to come and teach us row. I advise the gentleman from Massachu-(Mr. Adwab)—from Vermont, (Mr. Slade)—Onio, Mr. Giddings)—from New York, (Mr.)—and the old gentleman over the way (Mr. eachs) who talked the other day about the damn. who talked the other day about the dainn-

est-and the old gentionan over the way (alreaces) who taked the other day about the dainning of slavery—I advise them, when they return a log season of the leaders of abolitionin their districts, to take, pity on our ignorance to see Seeth, to come and teach the people of my est, what a great curse slavery is. They will come point at least, by coming. They will come point at least, by coming. They will come to their sincerity—and they shall be treating the highest consideration.

So who know me well, know that I am incated and disrespect to the fairer portion of creations who was suffered to the fairer portion of creating and in the superior of woman. And it is my tirgand, my inexpressible veneration for the character, my elevated conception of its sit and its worth, that causes me to look with after abhoreone upon the conduct of the fe-partion of abolition petitions here. At least of the sighers of these petitions, breathing and demonication against the entire South, space. Sir, women have no business interferen. Sir, women have no business interfer seen. Sir, women have no business interfer-zer men are contending for empire. They want to teach us our political duties, as they lead our armies in war, or to conduct our is peace. The scenes here are too excit-condicts too bitter for their tender and de-matters. Their business is, to soothe the less and lardened nature of man, instead of gitting till more violent commotion. Their 18 decayed.

er a tear is dried, a wounded heart p, a bruised spirit with the dew athy anointed, or a pang at suffering soothed,

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I house suffering souther, is the proper theatro raction. But when they will unsex themthe thrusting themselves into scenes for nature never intended them; they must exheir conduct to undergo the ordeal of criticism haure ever included them, and the price conduct to undergo the ordeal of criticism reposation of their course is a duty which et others of their sex, whose modesty and a propriety restrain them within their own it always denotes a distempered state of feeling, to see women busily interfering in blical affairs of a nation. English history as many lessons on this subject. The plans strigges that led to the elevation of Crow as many lessons on this subject. The plans strigges that led to the elevation of Crow as many lessons on this subject. The plans strigges that led to the elevation of Crow as many lessons on this subject. The plans strigges that he do not not be proved to the plans the property of the provention of the pr the hypocritical cant of well—all the disgusting intrigue of the ries II.—all the horrid excesses of the evolution-proceeded not from a more If read from their course, but the inevitable ten-lary of their measures is to overthrow the govern-ten itself, and thereby extinguish forever the hopes of freedom throughout the world.

From the Pennsylvania Freeman. C. M. Clay.

friend has handed us a number of the Lexing-lar.) Observer, containing two long controver-sticles on the 'negro law of '33;' the one of 'A Whig,' understood to be Wickliffe, the recase in the legislature, last winter, of the repeal and law, and the other from C. M. Clay, his elocate opponent. If we understand aright, they are a candidates for return to the next legislature. St. Clay, thus speaks of the perversion of Christian to the support of slavery:

the system of the perversion of Caristensive to the system of shavery:

No man regards Christianity in its moral incolcutos more than I do; no man places a higher estime span poos and religious men, or would desire
me admit their sympathy and support, than I.

And 'A Whig's' religion commands and defends
hashman servitude, I spern and trample it under
at at lo the impotent defender of such a faith.

It is to the impotent defender of such a faith.

It is admitted to men of corrupt minds and
section of total, and from all such, fellow cititas let us withdraw ourselves, before it be irretensive to the command of the such as a such k City,~ Iler, Skene as McClin

Es concludes with the following eloquent pas-ter. Those portions of it which we have italicized the gree Mr. Clay additional claims upon the sym-

war. Clay additional claims upon the symbolic of our readers.

From my earliest youth to the present time, my many and consciousness bear me witness that I has been my country. I have not rested indoting loved my country. I have not rested indostate and the state of the largestate of the pools, for selfish purposes, whilst
the mouths of crying infancy. I have not adtag the mouths of crying infancy. I have not adtag the mouths of crying infancy. I have not adtag the mouths of crying infancy. I have not adtag and the mouths of crying infancy. I have not adtag and the mouths of crying infancy. I have not adtag and the mouths of crying infancy. I have not adtag and the mouths of crying infancy. I have not adtag and the mouths of crying infancy. I have not also maked any progress. On the contrary, I have sentences and the state of the second that the contrary of the contrary of these tends to the for another, to those



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

BOSTON, FRIDAY, AUGUST 13, 1841.

BOSTON, FRIDAY,

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W. L. Garrisos.

W. L. Garrisos.

"This nation has, in the most solemn manner, asserted before all the world, the sacred rights of humanity, and declared that no earthly thing is so precious. And what is more, we profess a religion whose second regress commandments, that we should be second to the control of the control this show, to our sname, what spirit we alway. In true lover of justice and mercy recognises these claims in the person of the humblest, and can en-dure any thing, any personal suffering or sacrifice, more easily than the sight or thought of injustice or

claims in the person of the humblest, and can endure any thing any personal suffering or sacrifice more easily than the sight or thought of injustice or cruelly.

But, you will say, why agitate this subject here? Here in this part of the country are no slaves. Know it, and thrunk God. Still, the influence of slavery is here. It has quenched the generous glow of freedom at the North. It has weakened and blinded our sense of justice. It has so mourtally biassed the general mind, that every thing in favor of oppression is eagerly listened to; while they whe have labored to awaken the nation to this great and ruinous wrong, are covered with repreaches, and exposed to all sorts of opposition, although they may be the wisest and best of the land. Say you, we at the North have nothing to do with this subject? And what is it, pray, that admits and guards the right of property in human fesh? Is it not the guaranty of that civil constitution which we uphold? Has our commerce, the supply of our common wants, nothing to do with slave labor? How many men are there this day assembled in our churches, who, if they were led to take up their residence at the South, would hesitate to buy men, and women, and children, or take this human property in payment of a debt? It is said, over and over again, that norther men, when they become possessed of slaves, are the most cruel masters. Do not these things above, that, although there are no slaves here, the spirit, and power, and influence of slavery prevail? Verily, we at the North are guilty concerning our poor brother. It is in vain, my brethere, to disquise it, the spirit of justice, and merey is wanting here. We have no settled and controlling principles of humanity, no loyal, unswerving devotion-to the rights of man; and it does, indeed, become us to humble our selected the controlled and controlling principles of humanity; no loyal, unswerving devotion-to the rights of man; and it does, indeed, become us to humble our selected the cannot the right of the weak, and when the fore

State Convention of the Baptist abolitionists of Ver-mont, with a view to finding channels for our mis-missionary and other benevolent contributions, which shall be uncontaminated with the price of

at Utica, I sgrarned to New York. There they have a seri a street and in street we must evening. I am making some observations on the state of things he are to-day, and shall start for Baltimore this afternoon. On some future time I intend to write out my opinion of slavery as it is at the North and East. I will now only asy, that I have seen they are not allowed to eat at the same table, and often they labor almost for nothing; even the white girl strike a trot at the bidding of the mistress. Mainly they are not allowed to eat at the same table, and often they labor almost for nothing; even the porters of their housenged only six dollars a month and clothes himself out of that; and as to the Irish, of the thousands I have seen here, if you could see what I have, you would forget you were in the land where the voice is strong for freedom, and think you were in poor Ireland, under British tyranny. And as to the poor blacks here, they, the most of that poer race here is inconceivable. I have seen them here and in New York picking up scraps of paper and oldargs to procure animal subsistence; and there is evidently less sociability between the white man and black man here than in Georgia.

We had cause to make mention of this gentleman a few works ago. He was no doubt sent from Georgia, published in a late number of the Telegraph, such have been my feelings that I am constitute the late of the carse in a late number of the Telegraph, such have been my feelings that I am constrained to transmit a few lines to you, of which you may make such use as you think proper.

I enjoyed the privilego of attending the Anniversaries at Boston, in the month of May last. With one exception, everything was pleasant and agree-able. The brethren in the city gave those from exception, everything was pleasant and agree-able. The reference and essention and harmony were conspicuous; but, if my intellectual vision was not obscured, there was an anazing crouching to the good dees of slavery. I do not wonder that Mr. Davis is made the stat

brethren, as far as he could, 'to rights,' examine into the strength and workings of abolitionism, and report such information South, as he might deem interesting to slaveholders. Acknowledging himself a slaveholder, he has appeared in different places, the swaggering defender of American slavery, and the arrogant vindicator of the right to buy and sell as to fine them. a slaveholder, he has appeared in different places, the swaggering defender of American slavery, and the arrogant vindicator of the right to buy and sell imen and women, as well as to flog them, and work them vithout pay. A letter of his published in the Christian Index, a Baptist paper at Savannah, Georgia, has got back to the North, and has appeared in one of the daily papers in Portland. This letter is rather a literary curiosity. Surely Mr. Davis did not expect at the time he wrote it, that it would ever get to Portland. In this letter, he attempts to give an account of his late visit to Portland, and the public discussion held between him and two others in that city, and finally proclaims Limself the champion of a most splendid victory in that affair. I would simply say, that if that letter is a specimen of the man, he needs yet to be taught the first principles of moral integrity. The letter contains several palpable and barefaced falsehoods. This grave charge can be amply substantiated, whenever the editor of the Christian Index will call for the evidence. Proof positive can be obtained among his own Baptist brethern in Portland. How much credit is how due to Mr. Davis's representation of Southern slavery?

From the Herald of Freedom.

Reverend Jonathan Davis.

Reverend Edmind Worth, brother in denomination and loving fellowship with the Reverend Fron, whose letters we publish below, published the first of the two in his Baptist Register with the following faming anti-slavery comment,—viz. 'Letter from Mr. Davis. Mr. Davis from Georgia wrote the following letter while he was in Boston, to a friend in his own State.' His comment on the second was —'Hear beth sides.' Reverend brother Worth is a new organized abolitionist. He lifted up his awful salemn testimony against the Herald of Freedom, and has withdrawn his momentous countenance from it. And these are his comments on the diabolical letters of his brother Davis.—to which he gives circulation among his Baptist readers. These contain Reverend Jonathan Davis.

culation among his Baptist readers. These contain—do they not—the full amount of his abolitionism. Are these all he can afford to say for the crushed slave, and for humanity under foot?

We are glad this green-syed monster Davis has ventured up here to advocate slavery. It is no great of a senture. He is as safe here as in Georgia, and gets twice the applause. We would not have dispersion of the desired with an attempt to sells free negro. They were taken to Louisville and convicted.

From the Dover Morning coal,

Elder Davis of Georgia.

We had cause to make mention of this gentleman is few weeks ago. He was no doubt sent from Georgia, on a visit to the North, to set his Baptist brethren, as far as he could, to rights, examine into the first the hands of Mr. Colver, than a pigmy would be the hands of Mr. Colver than a pigmy would be that I was present during a part of it. It I may be allowed to judge in the case, Mr. Davis was no more in the hands of Mr. Colver than a pigmy would be in the claws of a lion. That part of the debate, which I witnessed, on the part of Mr. D. was exceedingly feeble and uninteresting. While listening to his remarks, I could not but say.—There is so much chaff and so little wheat, I have not patience to hear you longer. Drawing a conclusion from what I witnessed myself, and from information feeeived of those who witnessed the whole discussion, Mr. D. did nothing more than to rehearse the arguments of slaveholders, which have been repeated again and again.

I think, should Mr. D. circulate in the country, he

ed again and again.

I think, should Mr. D. circulate in the country, he would discover that abolitionists are not a very small minority, and that but few pulpits would be open for his reception, while he holds slaves.

minority, and that but few pulpits would be open for his reception, while he holds slaves.

But, sir, I wish to say one word upon another point. I am ready to take a decided position against slavery. I care not how soon the Northern churches withdraw from the Southern. This step I believe must be taken, and that immediately. We can not longer yield to the influence of slavery; for if we do, it will devour our very vitals. I am decidedly in favor of providing a new channel through which to transmit our benevolent contributions. My name is ready to be appended to a call for a Convention for this purpose; and I doubt not I could send you many others. I will go for a new organization, if it does not, at first, embrace fifty persons. I have been a moderate abolitionist for some time; but I have seen so much cringing to slavery, I am resolved to go the whole figure.

Yours, &c.

Manspield.

Grafton, July 27, 1841.

The Stare Tende again.—Some sensation appears to have been created in Berbica, by the arrival in that port, of a slaver, with about 160 Africans captured off the Brazilian coat. The cargo originally consisted of 510 capture, in a passage of 20 days, of the scury and small pax; 200 had been left at Rio Janeiro, to which place the slaver was first taken, to be shipped by an early opportanity for Berbice, and 180 had remained on beard, and had sailed for Berbice from Rio Janeiro. 20 had however, been lost on the passage, and thus, no more than 160 were landed as mentioned above.

J. BROWN YERRINTON, Printer.

Maine .- Jas. Clarke, Wayne; - Edward Southwick,

WHOLE NO. 554.

From the Lynn Record.

Anniversary of West India Emancipation Was celebrated on Sunday evening last in Boston, at the Marlboro Chapel, by a splendid meeting, at which Francis Jackson, President of the Massachusetts Anti-Slavery Society, presided. Rev. Mr. Himes opened the meeting with prayer, and Wm. Lloyd Garrison, Ellis Gray Loring, and Wendell Phillips addressed the meeting. The chapel was well filled with intelligent and attentive hearers. Profound attention and a high degree of interest were kept up from beginning to end, from 7 1-2 till 10 oclock.

[Having alluded to the remarks of Mr. Garrise editor of the Record proceeds to notice the effort

the editor of the Record proceeds to notice the effort of Mr. Loring.]

Whatever he gains, must be by dint of argument. This he possesses in an eminent degree. But few lawyers command greater powers of reasoning. He always speaks to the point, and his reasoning is always clear, forcible and conviscing. Besides, he is careful to be on the side of truth. Thus armed, he goes forth like David with his sling, and woe to the luckless Goliath who falls in his very. No man knows his own weapons, or how to use them, better than he. At this meeting, he was unusually happy. We never knew him do so well. He turned the subject of slavery round and round, viewed it on all sides, and exposed and expounded every part to the audience. He spoke a little short of an hour; but in that small compass, suggested more profitable hints, imparted more useful knoweldge, and threw out more light on the subject, than is generally done during the whole sitting of a Convention. Of course, we could not do justice by any attempt to give even a sketch of his speech. It was adapted to animate the desponding, and to inspire every abolitionist with certainty of success.

Mr. L. said, it had been objected, that all talk at the North on the subject of slavery was idle. We could do nothing. Massachusetts cauld not abolish slavery in South Carolina, and to talk on the subject, at a distance from the evil, was of no avail. But he said talking, enlightening public sentiment, would accomplish the object How is it in temperance? We do not go into the distilleries to reason against it; on the subject of immorality, we do not go into a brothel to speak against it. Nor is it necessary to go where slavery exists. Make the thing odious, operate through public sentiment. Let the slaveholder see and realize the truth, that it is unjust, dishonorable and mean, in the extreme, to enslave human beings, and extort labor without pay, and that the whole community know this, and consider him more mean than a horse-thief, gnd he could not of forth in that community; he of Mr. Loring.]

Whatever he gains, must be by dint of argu-

slavery like the temperance cause, bursting forth from a quarter least expected. He should not be at all surprised to find it breaking out in Virginia, in Alabama, Kentucky or Tennessee, and sweeping

be at all surprised to find it breaking out in Virginia, in Alabama, Kentucky or Tennessee, and sweeping with irresistible force.

We do not pretend to give the language of Mr. L. but a general Rea of his reasoning on one point. It will be recollected, that it, was the same votinalized by the property of the state of the same decision, in substance, has since been declared in Connectical, Nam. I will be recollected, that it, was the same decision, in substance, has since been declared in Connectical, Nam. I will be be been declared in Connectical, Nam. I was the same decision, in substance, has since been declared in Connectical, Nam. I was well been declared in Connectical, Nam. I was well been done from a long tour in Europe, took the stand a quarter past nine, when the audience began to be restless and to retire, but was welcomed with an enthusiasm which broke over the bounds of restraint, although a special request had been made from the clair, that no demonstration of applause might be shown on this occasion. To say that Mr. Phillips is an elegant, eloquent and accomplished orator, would be only saying what every body knows. It is more, to say that he equalled the hight wrought expectations of the audience. He compared the slavery of England and America, and the operations of the two countries, relating to emancipation. He was heard with great attention and delight. We left him speaking, a few minutes before 10 oclock.

Mr. P. was the young man, who, in the dark bour of adversity, stood up in Fancuit Hall, and successfully refuted James T. Justin, when the latter made his infamnus speech on the death of the lamented Loveloy. Wendell Phillips, Ellis Gray Loring, Edmund Quincy, and Samuel E. Sewall, are able and respectable members of the Boston bar, who stand ready on all occasions, and in all the ways in their power, 'earlessly to aid the persecuted, oppressed, and despised colored man, without money and without price. They are an honor to this country, which owes them a deep debt of gratitude.

A correspo

A correspondent of the Morning Post, criticising the speeches made at the meeting in the Chapel says-

'Phillips's speech was really eloquent. He said that in England, not a man was to be found who doubted of the beneficial effects of West India Emancipation, while here the contrary opinion generally prevails: this, he remarked, is because our information is derived from interested sources. 'It is said,' he continued, 'that England cannot reproach America—let her turn her eyes to the East. She has turned for East Indias rim her ports; now the import of East India sugar is 70,000 lbs. She has turned her eyes to the East, and already the sound of the cotton gin is heard on the banks of the Ganges; already East India cotton has ranged as high as American, in the price current of Liverpool. Slave labor costs sixpence a day, but in India labor costs but two-pence a day; with free men toiling on our cotton plantations, we could supply them at less cost than two-pence a day. The question, then, of American slavery is to be settled in the markets of Liverpool.' We believe that Phillips is right in this last particular, for, as you recently remarked, Mr. Editor, 'Commerce is the great agent for promoting the civilization and christianization of the world.' The economy of Divine Providence is such that interest is always on the side of moral right,—and when men see this, they submit to the dictation of their pockets merc readily than to that of Garrison or conscience.' CORRECTION.

CORRECTION.

To the Editor of the Times:

In your notice of the anti-slavery meeting on Sunday night, you report me as saying that 's slaveholder is worse than a horse-third.' This is not quite correct,—though, I doubt not, it was meant to be. What I said was, in substance, this:—

'The precise immount of the slaveholder's guilt, I cannot measure. God alone sees the heart. To his own master, he must stand or fall. But the character of the man, he it in other respects better or worse, cannot change the character of his act. The act of him who laye his hand on the infant, this day born on his plantation, and says to him, 'You are mise; you shall labor for me, your life through, with no other recompense each day, than the food which will enable you to continue your toil on the morrow—this act is smuch worse than borse-stealing, as a man is better than a horse.'

I trust to your sourtesy to insert this correction, and

I trust to your courtesy to insert this correction, and to the intelligence of your readers to appreciate it.

ELLIS GRAY LORING.

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To the Members of the religious Society of Friends in the United States of America.

DEAR FRIENDS: Having for many years believed it to be my duty to devote a considerable portion of my time and attention to the promotion of the abolition of slavery and the slave trade, I have acted in cordial co-operation with the British and Foreign Anti-Slavery Society since its formation. The principles of that Society may be briefly explained by the following extract from its Constitution: 'That so long as slavery exists, there is no reasonable prospect of the annihilation of the slave trade, and of extinguishing the state of the slave trade, and of extinguishing the state of the slave trade, and of extinguishing the slave trade trade to the slave trade trade to the slave trade trad annihilation of the slave trade, and of extinguishing the sale and barter of human beings;—that the extinction of slavery and the slave trade will be attained most effectually by the employment of those means which are of a moral, religious, and pacific character;—and, that no measure be resorted to by this society, in the prosecutian of their objects, but such as are in entire accordance with these prin-

ciples."

My visit to this country had reference, in a great measure, to the objects for which this Society was established. But, although I left my native land with the general approbation and full unity of my friends, they concurred with me in opinion, that any official document, beyond a certificate from my monthly meeting, expressive of sympathy with my engagement, might rather obstruct than promote the end I had in view. I was desirous of a personal interchange of sentiment with many of the abolitionists in this land, upon matters having an important bearing upon our future exertions. The warm attachment which I have ever felt to the religious Society with which I am connected, and the ready co-operation of its members with their christian neighbors in promoting this cause in Great Britain, inclined me to embrace every suitable opportunity to communicate with Friends in this country; and I have been encouraged, not only by the great personal kindness I have received from them generally, but also by the lively interest expressed by most on the subject of emancipation wherever I have introduced it.

A further acquaintance with Friends, in the comvisit to this country had reference, in a gree

sonal kindness I have received from them generally, but also by the lively interest expressed by most on the subject of emancipation wherever I have introduced it.

A further acquaintance with Friends, in the compass of the three or foar yearly meetings in which my lot has been cast, and my inquiries respecting the state of the other yearly meetings, have consistent members, including many aged and universally respected Friends, are desirons of embracing every right opening, both individually and collectively, for the promotion of the abolition cause. And while they are fully aware that there are reasons, growing out of the existing state of things, which render great circumspection necessary, they can see no good ground for believing the manner in which Friends of this country, of a former generation, labored for the liberation of the slave, was not under the guidance of the spirit of truth.

This is now the course pursued by Friends, generally, in England. That there my be no misapprehension as to the conduct of Friends, with regard to this subject, in Great Britain, I may mention that I am the bearer of a document, expressive of unity with my visit, signed by Wm. Allen, Josiah Forster, Wm. Forster, George Stacey, Samuel Fox, George W. Alexander, and Robert Forster, who declare themselves fellow members, with myself, of the British and Foreign Anti-Slavery Committee. This Committee is composed of persons of various religious denominations, amongst whom it will be seen are many of the prominent members of our meeting for sufferings. Upon the list of delegates of the late Anti-Slavery Convention in London, are the names of nearly one hundred well-know Friends, including those of four who are, or have been, clerks of the yearly meeting: and the present clerk of that meeting, my esteemed friend, George Stacey, took an active part, and rendered essential service in the Convention. The meeting-house in Grace Church, Street was freely granted by Friends in London, who have charge of it, for the use of the Convention

and the concluding sittings of that body were held in it.

In fact, Friends generally in England think it, their duty to render every aid instheir power to the anti-slavery cause, whether in their collective capacity, or individually, uniting with their fellow-citzens when they can do so without any compounise of our religious principles and testimonies. I speak more explicitly on this point, because I have ascertained, with much concern, that there is an influential portion of the Society, including, I have no doubt, some sincere abolitiousits, who have been so fearful that the testimonies of the Society night suffer by any union with others, that they not only that the society might and the society might suffer by any union with others, that they not only that the society might have observed in the society might be society mi

search that the testimonies of the society high suffer by any union with others, that they not only vestly inches, coexision themselves, but have dis-fear they have tacitly, if not actively, sanctioned the omission of the names of Priends on meeting ap-pointments,—however consistent in their conduct, and concerned for the welfare of the Society,—sin-and concerned for the welfare of the Society,—sin-abolition of slavery. Thus, in appearance at lease, throwing the whole weight and influence of the So-ciety in its collective capacity, against a movement which, although doubtless partaking of the imper-fection attendant upon all human instrumentality, has already aroused the whole country to a sense of the wrongs of the slave, and secured to the nomi-nally free colored citizens, in many of the States, rights of which they have been so long and so un-justly deprived.

usily deprived.

Though I can hardly expect that any thing fr Though I can hardly expect that any thing from one entertaining my views of the subject, can have much weight with those Friends, who with a full understanding of the heavy responsibility they were assuming, have discountenanced anti-slavery exertions, and the use of our meeting houses, even by consistent members, for the purpose of giving information on the subject, —yet, as it has occasioned me no small degree of anxiety, both in reference to the anti-slavery cause, and the Society of Friends itself, I believe I cannot return to my native land with peace of mind, without earnestly and affectionately pressing upon such Friends, the great importance of a careful examination of the ground which they have taken. Our unwearied adve sary is sometimes permitted to lead us into the most fearful errors, when he assumes the appearance of an angel of light. And is there not great danger in encouraging the young and inexperienced to suppose that the maintenance of any of our testimonies may be neglected, except when we feel a divine intimation to uphold them; and may it not open the door to great laxity in our practice? While I fully believe that the true disciple of Christ will be favored with the immediate guidance of the Holy Spirit, whenever it is needful to direct his steps, it appears to me especially important that, in matters of self-secrifice, and condicting with our worldly interest or reputation, we should guard against being deluded into a neglect of duty, by waiting for this direct divine intimation, whose the path of duty is obvious and clearly understood, and when testimonies are concerned which we have lang considered it our duty, on all occasions, to support. If, under such a view of the subject, we do believe it our duty to cease to act ourselves, and discourage our bretiobvious and clearly understood, and when testimonies are concerned which we have long considered
it our duty, on all occasions, to support. If, under
such a view of the subject, we do believe it our duty
to cease to act ourselves, and discourage our brethren from laboring in the cause of the slave; a close
self-examination surely is needful, in order to ascertain if we are consistently earrying out the same
principle in our daily walk in life, in our mercantile transactions, our investments of property, in our
connection with public institutions, and with poli-

tile transactions, our investments of property, in our connection with public institutions, and with political parties.

It should be borne in perpetual recollection, that we are in no small danger of shrinking from a faithful maintenance of those testimonies which are unpopular with the world, as well as of not seeing our own neglect of duty, while censuring the real or supposed indiscretion of others. Besides, if this good cause he really endangered by popular excitement, and the indiscretion of its imprudent advocates, the obligation of consistent Frientis' to be found at their posts, faithfully maintaining the testimony of truth on its behalf, is greatly increased. And it is under such circumstances, that I think I have seen the peculiar advantage and protection to our young Friends in England, of laving their elder brethren with them, aiding them by their sympathy, as well as advice and counsel. I am persuaded that those who are called to occupy the foremost ranks in society, cannot be too careful not to impose a burden upon tender consciences by discoursging, either directly or indirectly, a course of conduct which is sanctioned by the precepts and examples of our Divine Master,—lest they alienate from us

\*It is right to state, that I was much encouraged by the lively expression of sympathy in the anti-stavery cause, in the yearly meetings of Philadelphia and New York. Thus, at the former place, friends opened a room at the meeting-house for my friend John Candler to give some information on the subject; and at New-York, the large meeting-house was not only readily granted to him and me, for the same purpose, but the clerks of the yearly meetings kindly gave notice and invited Friends to attend.

some of His disciples, and thereby greatly injure the Society they are so laudably anxious to keep 'unspotited from the world.'

We are told, on the bighest authority, that, 'by their fruits' we are to judge of the laborers in the christian vineyard,—and while I am fully aware of the greater difficalties in the way of emancipation here as compared with Great Britain, I have been almost irresistibly led to contrast the difference in the results of the course pursued by Friends in the two countries. In America, during the last twenty-five years, it is evident that slavery and the slave trade have greatly increased, and even where the members of or Society are the most numerous and influential, the prejudice against color is as strong as in any part of the world; and Friends thomselves, in many places, are by no means free from this prejudice. In Great Britain, Friends, by Society action, and by uniting with their fellow-countrymen, not only contributed, under Providence, in no small degree to the passage of the act of 1834, for the abolition of alavery in the British West Indies, but, when it was found that the system of apprenticeship, which this act introduced, was made an instrument of cruel oppression to the slaves, a renewal of similar labors for about twelve months resulted in the compilete enancipation of our colored brethren in those colonies.

In closing this letter, I wish-to address a few worlds to that numerous and valuable class of Friends, previously alluded to, with whom I deeply sympathize, who are only deterred from more active exertion by their reluctance to give dissatisfaction to those whom they respect. The sorrow which I feel under the consideration, that, in parting with many of you, we never, probably, shall meet again in mutability, is softened by the persuasion, that the difficulties by which you are surrounded are lessening, and that some who are now opposing you, will, ere long, join you in efforts which shall remove from the minds, both of abolition should connect other topics.

Final

\*I should, I believe, do wrong to conceal the sor row which I have felt, that the selome of Africa colonization, the great support of which, at the pre-curt time, appears to be lossility to anti-slavery offer-

From the Anti-Slavery Standard. Texas and the Edinburgh Review.

Texas and the Edipburgh Review.

Texas, since the danger of its annexation to the United States was averted, has been comparatively an object of little interest. It appears that meantime, they have been making rapid progress in population, productiveness, and the consoldation of their independence and power. The faint prospect, which once existed, of their reduction by the embecile and distracted Mexicans, has noy faded away. The new arepublic has been acknowledged by France, Holland, Belgium, and Great Britain. These recognitions, the commercial arrangements and relations accompanying, and resulting from them, and the personal and national importance and pretensions which have arisen, and are increasing, fix forever the fortunes of Texas, as separate from the United States. So far the result is gratifying to abolition-isiss. There is but one contingency, which can affect this conclusion; and that is, the dissolution of the Union; and the formation of a south-western slave empire, with a Chinese wall running across the Alleghanies and the Mississippi, to shot out the conthern tights, and keep off the winds of northern doctrine. They do not agree with Milton, that it is perfectly safe to let them loose, 'so truth be in the field.' or, rather, they are conscious that truth is not in the field and can never be brought there to combat them. She would hail them as the only messengers of health and purity, as frost is the only cure for southern fever. Texas, as having institutions, sympathies, interests, and kindred, in common with the South, might, perhaps, be consolidated with it.—
They will need all the bayonets and bowieknives, they can muster, to fight the advancing rays, and when they had exhausted their strength in stabbing at them, they would come as steadily, and more intensely, than ever. I have thought, and still think, the first text of the content of the co at them, they would come as steadily, and m at them, they would come as steadily, and more in-tensely, than ever. I have thought, and still think, that such a project floats in the imagination, if it does not enter into the serious calculations, of some southern statesmen. Be it so; they would still find that the way of transgressors is hard. Their some southern strictsion. Det so, they would are find that the way of transgressors is hard. Their slaves run away from all the frontier States, from Chesapeake Bay to the Rio Bravo. They would be hemmed in by the policy of Great Britain, the northern States, and all the powerful States of the old and new world; and could never acquire new territory on the side of Mexico, or elsewhere, over which to spread the bloody and blighting curse of slavery.—The fine territory of Texas they would use up, and that would be the limit of their usurpations and devastations. There would be now failing reserva-The fine territory of Texas they would use up, and that would be the limit of their usurpations and devastations. There would be no more Indian reservations to seize, or northern purese to pay for them, or to maintain unrighteous wars for the expulsion and extermination of the true proprietors. We, of the North, should be relieved of a connection which, for half a century, has been thwarting our interests, undermining our morals, and creating and husbanding our divisions, by means of our own money. We should be rid of the slavery of being slave catchers, by the Constitution; though, thank God, we have to much extent 'taken our freedom.' What fate awaits, in the dark and vasty future, 'the peculiar institution,' and its desperate upholders, it is of little use to conjecture. A few years will solve the problem. There conduct in the present Congress shows plainly that they are preparing, either premeditatedly or unconsciously, for some great move to relieve it by taking to themselves seven other spirits more wicked than they.

Where are they?—The increase of slaves in the United States from 1830 to 1840, was nearly 300,000 United States from 1830 to 1840, was nearly 300,000 less than it ought to have been, according to a fair rate of increase. Has the cruel system of slavery murdered a quarter of a million of human beings in ten years? Rendember that slavery is upheld by the nation's voice, its example, and its army. Then of whom will the blood of these victims be required?

of W H. Williams. This individ Sentence of W. H. Williams. This individual, who was found guilty in May last, of bringing into the State twenty-four slaves who had been convicted for divers offences in Virginia, was brought up yesterday to receive his sentence. The pounity of the law is that he furfeit the 24 slaves; that he be fined \$12,000, and committed to prison till the same, together with cost of Court, be paid.—N. O. Bee. For the Liberator.

THE METHODIST EPISCOPAL CHURCH AND CLERGY IN THE UNITED STATES, A BROTHERHOOD OF MAN-STEALERS.

Mr Brother.

Mr Brother.

Mr Brother.

By this I do not mean that the Methodists confederated for the purpose of man-stealing. I know they did not. I do not mean that all, or the greater part of the denomination are man-stealers. I know they are not; that there are many noble antishavery nearts among the preachers and people.—Nor do I mean that man-stealing is a constituent element of their denominational existence. I know it is an exatic—a deadly plant ingrafted into a good stock. But I mean to say, that the denomination is, at this moment, composed in part of man-stealers, and that the denomination, as a body, at this moment, countenance and sustain them in man-stealing. If this be so, i am right in calling the denomination A BROTHERHOOD OF MAN-STFALEER. I wish to safe some facts as set forth by Methodista themselves, going to show the character of slavery and slaveholders, and the present position of the Methodist denomination in regard to them.

John Wesley was the founder of the denomination. In his Thoughts on Slavery, he thus characterises slavery and those who, in various ways, abet it and help sustain it.

'Cruelly and oppression of,' intolerable tyranny,' murderous abettors and actors of deliberate wickedness;' enormous offences,' indicting severest evision those who have done us no wrong;' complicated wildring,' inconsistent with any degree of natural justice;' a violation of all the laws of justice, mercy and truth;' innocent men surderes;' detestable trade of man-stealiers;' not a jot honester han the thief;' nothing near so innocent as picking pockets, house breaking, and robbery on the highway;' a series of complicated villating, of fruid, robbery and murder, who were practiced by Mishomedans or Pagana; 'you (slaveholders) are guilty of all these frauds, robberies and murders;' shands, are stained with blood; be not more saving shan a lion, or a bear.'

The tredulof the picture of slavery and of those who, in various ways, are identified with the system, will never be doubted by those who are acq

ine views of original Methodism concerning slavery and its sustainers.

In the Discipline, 'a desire to flee from the wrath to come, and to be saved from their sins,' is mentoned as the only condition of admission into Methodist societies. Certain sins are specified, 'blasphemy'—' 'drunkenness'—' BUTINO AND SELLING MEN, WOMEN, AND CHILDREN WITH AN INTENTION TO ENSLAVE THEM.' Here slaveholding is mentioned as a sin, as inconsistent with a 'desire to flee from the wrath to come,' and as great a disqualification for admission into the Methodist Church as blasphemy or drunkenness. It is a violation of this article of the Discipline to receive a slaveholder into the denomination, or continue him there, if in.

'In 1780, the General Conference acknowledge that slavery is contrary to the suss of God, man, and nature; and hurful to society—contrary to the dictates of conscience, and pure religion; and pass their disapprobation upon all our friends who keep slaves and they advise their freedom.'

Slavyy, in 1780, in the Methodist church in 1780; and even then, tolerated there, for after declaring it a crime, contrary to the laws of God, man and nature, Conference merely advises its abolition. In 1780, men were received into the Methodist church, declared by the founder of Methodism to be guilty of 'villainy, fraud,' robbery and murder,' worse than was ever practised by Mahomedans or Pagans.' And this was known to the church, as a body, has to say about it, is to 'advise' them to stop practising such 'complicated villainy.' Did they comply with the advise? Was the denomination purified from so foul a stain?

In 1836, a report was made to the General Conference, that 'not less than 80,000 slaves are recognised as members of our church.' How many of these and the content of the content o

In 1836, a report was made to the General Coference, that 'not less than 80,000 slaves are recuised as members of our church.' How many these were owned in the denomination, it is not sted; but the lowest estimate would not put these than 25,000. I have heard it put at 40,000. How came they to be owned in the church? a process 'nothing near so innocent as picking po

How came they to be owned in the Guiren. Dy a process, 'nothing near so innocent as picking pockardity. The fact will be standard the whose 'hands, beds, furniture, houses, and lands are stained with blood—the blood of 'innocent men murdered.' The fact will not be disputed that there are members of the Methodist brotherhood who are declared by Wesley and by the General Conference of 1780, to be—'unfeeling wretches,' violators of the 'laws of God, man, and nature,' murderous abettors and actors of deliberate wickedness,' 'not a jot honester than thieves,' 'more savage than lions or bears.' Are those murderous abettors and actors of complicated villainy tolerated and countenanced in the brotherhood now? This can be decided by seeing how they are 'treated, and how slavery and anti-slavery are treated by the General and annual Conferences, and by the Discipline. Of the 17 annual Conferences, according to the Discipline of 1829, eight are in slave-holding States. Those eight Conferences, within the past ten years, have, most of them, given an expression of their views in favor of slavery and against anti-slavery.

In 1835, the Tennessee Conference passed the following—'Resolved, That slavery is an evil which the civil authority alone can remedy; the cauaca earn of the slaves, and fidelity towards their masters on the part of the slaves. The laws of our country preclude the possibility of any thing like general emancipation.

The church nothing to do with violations of the

The church nothing to do with violations of the laws of justice, mercy and truth! The laws of ou country preclude the possibility of a general cessal tion from the detestable trade of man-stealing. Cru elty and oppression, fraud and robbery, and compli-cated villainy—evils which the civil authority alone can remedy! Methodist brotherhood—nothing to do with them—except to require kindness on the part

g do with them—except to require kindness on the part of those murderous abettors and actors of detestable vickedness—who are church members, toward their victims, and fidelity on the part of the victims toward these unfeeling wretches!

In 1835, the N. Y. annual Conference passed the following—Resolved, That we are decidedly of the political of a deacon or elder in our church, unless he give a printing the church with discussions on this subject —(anti-Slavery.)

No objection to electing slaveholders—nothing near so innocent as pickpockets, house-breakers, and high-way robbers—to the office of a deacon or elder in our church—but one who shows his desire to flee from the wrath to come—by his opposition to buyer and solling men, women and children, must not be elected to these offices unless he will first pledge himself not to show his desire in this way!

The Philadelphia Conference sustained slavery by taking away the license of one of their preachers gf or opposing it. All the eight Conferences in the slaveholding States, if I mistake not, have, in Conference capacity, countenanced slavery and opposed anti-slavery.

The following published answers were given by

anti-slavery.

The following published answers were given by Sam'l Heuston, a minister in the Methodist church, who has resided at the South, to questions put to him by George Stores, then a minister in the same church, but now withdrawn, because of their sup-

port of a avery:

Question. Do ministers and members of the Metholist Episcopal Church buy and sell slaves for the sake of gain? r. I know that members of the M. E. Chur Ansier. I know that members of the M. E. Church sell slaves at auction, to the highest bidder; and it is not considered a disciplinary offence. I know of Methodist preachers buying slaves, evidently for the

ake of gain.

Question. How extensively do ministers and men ers of the M. E. Church hold slaves and trade

them?

Answer. I should think nearly one HALF, at least of the ministers of our church hold slaves and tradin them; and nearly ALL the members who are able to own slaves, not only hold them, but buy and selections. I know an official member of the M. E. Churc

that bought at one purchase, fifty thousand dollars worth of slaves.

'Esq \_\_\_\_\_of G \_\_\_\_\_S. C., an official member of the M. E. Church, who made it a business to buy and sell slaves in lots to suit purchasers, has become rich by speculation in them, and still continues the

trading, not only for him-

posed exclusively of Bishops, Elders, and Preachers, the Clergy.

In 1836 the General Conference met in Cincinnati, Ohio. It was reported to the Conference that two of the members had lectured against slavery and in favor of sholltion in the city. Whereupon the Conference passed a Resolution, 192 to 11,—

\*Resolved. By the delegates of the annual Conferences, in General Conference assembled—That they disapprove, in the most unqualified sense, the conduct of two members of the General Conference, who are reported to have lectured in this city recently upon, and in favor of modern abolition.

The following passed at the same time by 120 to 14. \*Resolved, By the delegates of the annual Conferences, in General Conference assembled—That they are decidedly apposed to modern abolitionism, and wholly disclaim any right, wish, or intention, to interfere in the civil and political relation between master and slave, as it exists in the slaveholding States of this Union.

During the discussion, one of the preachers, a member of the Conference (Crowder of Va.) said—'The question (slavery) was emphatically a political one: religion forbids ministers of the gospel to intermeddle with political rights and privileges.—There work was 70 save sours! They must be subject to the powers that be; but how could this be the case, so long as they would intermeddle with such questions.'

Another preacher and member of the Conference (Winans) said, 'He had become a slaveholder from principle. To gain free access to the slave, so as to do him good, it was highly advantageous for a minister, that he himself should hold slaves: and he could see to impropriety, but advantage in members, preachers, presiding elders and even bishops, being slaveholders. It is important to the interests of the slaves that there be christians, who are slaveholders. Ch istian ministers should be slaveholders, and defined throughout the south. Presbyterians, Raptists and Methodists should be slaveholders—there should be members, deacons, elders and bishops who are

is not admitted by courts of law.' A crowning villainy! All to propitiate and countenance man-steal-res.

In 13 States, blacks are not allowed to testify against whites. 80,000 of these are of sufficient intelligence and character to be admitted members of the church; yet the Clergy declare it would be 'uniquitifiable' to receive their testimony in church trials against white offenders. Whatever outrages any white member, preacher, elder or bishop, commits upon a colored member, man or woman, unless some white person is present, the offender cannot be disciplined! No wonder Wesley calls slavery—complicated villainy.' Truly was the General Conference of 1840, 'murderous abettors and actors of deliberate wickedness!' 'More savage than lions or bears!'

Such is to a BROTHERHOOD of KIDNAP. PERS? Wesley would have called them so; and they are so, if open, deliberate, efficient countenance and support to kidnapping and kidnappers can make them so.

At meeting in Orangeburgh, S. C., July 21, 1836, called to see what should be done with a copy of Zion's Watchman, which had been sent to J. C. Potsell, a preacher in the S. C. Conference, J. C. Potsell, a preacher in the S. C. Conference, J. C. Potsell, a preacher in the S. C. Conference, J. C. Potsell, a preacher in the S. C. Conference, J. C. Potsell, a preacher in the S. C. Conference, J. C. Potsell, a preacher in the S. C. Conference, J. C. Potsell, a preacher in the S. C. Conference, J. C. Potsell, a preacher in the S. C. Conference, J. C. Potsell, a preacher in the S. C. Conference, J. C. Potsell, a preacher in the S. C. Conference, J. C. Potsell, a preacher in the S. C. Tontselle, a prea

since would have overruled it. IT IS BY DIVINE APPINTMENT!

J. C. Patsell is a minister in the Methodist brotherhood, in regular standing.

In the chapter on "elavery, in the Discipline, it says—'No slaveholder shall be eligible to any official station in our church, where the laws of the State in which he lives, will damit of emancipation and permit the liberated slave to enjoy his freedom.'

'When any travelling preacher becomes an owner of a slave or slaves, by any means, he shall forfeit his ministerial character in our church, unless he execute, IF IT BE PRACTICABLE, d legal emancipation of such slaves.'

execute, if it be practicable, ' To do what? To stop practising the 'detestable trade of man-stealing;' to stop acting the 'vilain in making men slaves;' to cease from frauds, robbery and murder.' 'IF THE LAWS ADMIT!' Of what? Of ceasing to commit intolerable tyranny; enormous offences; deliberate wickedness; complicated villainy!

The Bishops in the Methodist Church have done what they could to prevent the agitation of anti-slavery in the denomination; and have thus thrown the weight of their influence in favor of slaveholders—to countenance them in man-stealing. Some of

-to countenance them in man-stealing. Some of them have advocated slavery as agreeable to chris-The chartered fund, for the support of preachers,

ustained in part, by money obtained by and murdering innocent men.
Some of the local churches constituting the de-

Some of the local churches constituting the de-nomination, buy and sell, hold and breed slaves. The slaves are the property of the church. With the proceeds of man-stealing, they purchase Bibles, Hymn Books, build meeting-houses, pay ministers, and carry on the operations of the churches. Thus individuals and churches are fellowshiped by the denomination, as christians, christian minis-ters and christian churches; and the denominations, as a body, composed, in part, of man-stealers—whose 'hands, beds, furniture, houses, and lands are stain-ed with blood,' the blood of stolen, imbruted mil-lions; is called a christian denomination—by them-selves and others. But, from evidence furnished by selves and others. But, from evidence furn themselves, authentic, veracious, incontestable, can but regard the Methodist Episcopal Church in the United States as a

BROTHERHOOD OF MAN-STEALERS. So I am sure the slave must regard it—did he but know the facts. So should we all regard it if we were slaves. So will that brotherhood be viewed by posterity. So, I believe, the Methodist Denomination, as a body, appears to the eyes of Him who has proclaimed Himself, THE GOD OF THE OP-PRESSED. H. C. WRIGHT.

Philadelphia, May 1, 1841.

They consent to relinquish the slave trade, under the penalty of death for buying or selling a slave, and the chiefs bina themselves to give up any of their people who may be guilty.—N. Y. Spec.

This paragraph relates to a treaty between the colonists at Liberia and a class of slave traders who had been carrying on the traffic among them. Now if the penalty of death for buying or selling a slave, be just and right towards an ignorant barbarian on the coast of Africa, what ought the penalty to be, for the same crime, towards enlightened, professing Christians in the United States?—Brandon Telegraph.

Melancholy Accident. Mr. Joshua Martin, son of Paul Martin, Esq while testing the speed of a horse last week, was thrown upon his head and killed.— Phil. Gaz.

Capt. Miller has resigned the command of the steamship Acadia, and will be succeeded by Capt. Alexander Ryrie, late officer of the Caledonia.

An extraordinary carrot, measuring full four feet in length, was drawn in a garden in High-street, or Wednesday last.—Laicester (Eng.) Paper.

THE LIBERATOR

The Editor has thrown by his pen, this week, ar aken a jaunt to that little bright spot of the occan-hat twinkling 'star in the East, — Nantucket, to ho 'talk' with the free spirits assembled there; of cour-ureditorial matter is meager: but correspondents as iberal in their contribution, which supp

s'talk' with the free spirits assembled there; of course our editorial matter is meager: but correspondents are liberal in their contribution, which supplies our deficiency. From this cause, our shot will be found scattering, but then there is less chance to dedge.

We are happy to perceive that our friends receive a cordial welcome by at least one of the Nastucket papers. Mr. Hazewell, of the 'Islander,' a gentleman of an independent spirit, of great research, and one of the most forcible writers among us,—who, by the way, we are happy to claim as a fellow-townsman and a brother type,—alludes to the A. S. Convention there, and to those who were expected to speak on the occasion, in this very candid, liberal and complimentary manner:—r.

'Several distinguished gentlemen from abroad are expected, and among them Wendell Phillips, a man of remarkable talents, warmly attached to the liberal cause, and possussed of great powers of eloquence.—He has recently returned from England, and a few days since addressed his friends in one of their meetings at Boston, on which occasion, the Morning Post observes, he was really cloquent, J. A. Collins, whom many of our readers will recollect as one of the gentlemen who conducted the dispute on the Presidential contest, last year, in this town, on the question of abolitionists taking any part-in asporting either of the candidates, will also be present. Mr. Garrison will attend, and labor, as he always does, with his whole soul, in behalf of the oppressed. It is lioped that Edmud, and labor, as he always does, with his whole soul, in behalf of the oppressed. It is lioped that Edmud, and labor, as he always does, with his whole soul, in behalf of the oppressed. It is lioped that Edmud, and labor, as he always does, with his whole soul, in behalf of the oppressed. It is lioped that Edmud, and labor, as he always does, with his whole soul, in which should give will have afforded them an excellent opportunity to learn the merits of the abolition ended to the country in their talents,

The Fiscal Bank Bill passed the House of Representatives, as it came from the Senate, on Friday last, by a vote of 128 to 97. All differences of opin ion among the friends of the bill, as to its details, were finally waived, lest it should be entirely lost. So we go. First one scheme and then another, to 'relieve the country,' as the wily politicians of the South

would have us believe, that they may 'relieve' us of ance between slave and free labor. When wil our northern politicians exercise the wisdom of states men, and look deeper beneath the surface of things than they have yet looked, for the cause of the deranged condition of our national affairs? Will the never discover, that the main cause of the periodica fiscal distresses of the country is to be traced to one portion of the nation preferring slave to free labor and that the former, unable to support itself, is al-ways leaning upon the latter, and that thus the 'in-dustry of freedom' is paralized by the heavy burden? This it is that keeps the nation as it were suspend ed, swinging hither and thither, unable to attain per manency. Let the free North look at this annatural connexion, and apply the only remedy-the abolition. ans of that system of union an cripples its energics.-- v. & . Quant

The Norfolk County Discussions.

The Norfolk County Discussions.

We esammend to abolitionists the important discussions at the Norfolk county convention, which are concluded the week. The truth and duty there urged upon thee should be seriously pondered over. The high ground here taken must be firmly MAISTAINED in theory, sal fully carrier or in Practice, if abolitionists would preserve their consistenciple, as urged on this occase, by the high-souled and self-devoted PHILLIPS, and, a consequence, slavery frust tumble;—let all manking place themselves there, and earth at once becomes, paradise. With this lever, and truth for a fulcrum, the world, which has been so long upside down, may be tuned which has been so long upside down, may be tu-ner right side up; and universal freedom to man versal must follow.—v. 9. 2.......

Getting his Due.

Henry Clay's late exulting boast that he owed n man any thing, is severaly retorted upon him by the anti-slavery press. What brazen-faced impudence The chartered fund, for the support of preasured; is made up, in part, of money obtained by trading in slaves and souls of men, and holding back the hire of the laborer; and all who receive of that fund, live upon money obtained by crimes—nothing near so innocent as picking pockets, house-breaking, and robbery on the highway. They are fed by the tears and blood of the slave. must that man possess, who can, year after year nd blood of the slave.

The Methodist Book Establishment in N. Y., is pennyless every forego functionary that would gamnaturally of fine grit and of soft and easy malleabl quality, but which has been baked to flinty hard-ness in the furnace of southern habits, would be beaten to pieces by the abolition hammer, were is not of

> JOSEPH MADE KNOWN TO HIS BRETHREN.'-I preceding columns Joseph Sturge makes known Friends in the U. States his views and feelings on the subject of slavery. He may be a very good moder Quaker, but his treatment of Mesers. Garrison, Col lins, and other devoted friends of the slave proves his a slave to sect and recreant to pure abolition .- v.

> A good Toast.—The following toast was given by bles :--'The best fortifications of our country-the Navy-

The best fortifications—the navy—the mee ing-house'!! Mark the order and the juxta-position A good toast, forsooth! So says Beelzebub.

Florida.—There is every indication that another summer campaign will be necessary. It is said that the troops are now so well acquainted with the country that they will burn up all the crops of the Indians and distress them exceedingly, which will lead, in all probability, to their surrender in the ensuing autumn Boston Post.

Burn up all the crops of the Indians and distre them exceedingly! 'What a noble object for 'th only free people on earth!' To burn up the fields of handful of Indians and thereby prevent their harbon ing a few runaway slaves. Surely this is an object worth the expenditure of thirty or forty millions.
What has the North to do with slavery?

Lynn Record

The keen article under the non-resistance hear ould have been credited to the Non-Resistant .-

More Defalcation. Letters from New-Orleans say that the sudden death of one of the Tellers in the Canal Bank, had caused an investigation into his ac-counts, which, as far as the examination had proceed-ed, has disclosed a deficit of over \$80,000.

Proceedings of the Quarterly Meeting of a Norfolk County A. S. Society. [CONCLUDED.]
MR. GARRISON. It seems as if the p

duty of withholding the strongest testimonials duty of withholding the strongest testimonials probation we have followship and pecuniary se — from the 'grand bulwarks of slavery,' could be made clearer by illustration. But so dead he tom made us, that the idea of giving our counter through the medium of church fellowship, to which dwindle into insignificance when repose, for instance, a company of pickpockets in the next town, whose business it was to steal peaking purses, and handkerchiefs. Supposing this chark's refuse to blame them, or so feebly that it rather a couraged them than otherwise—sil the while pray them fellowship and pecuniary aid. Would year main members of that church? Not a week-met. day! But when it is a complicated case of robbe day! But when it is a complicated case of robber-murder—outrage of every kind, involving the co-mission of all crime in ways the most hornble is the aggravation—we are shocked at the thought of reta-the link that unites us to these criminals! Here are facts of our case; and it is a fearful aggravation their guilt when men plead the interests of China their guilt when men plead the inferests of Chrom-ty or repu blicanism as a reason for refusing to be their testimony against the sin of slavery. And what committing and upholding this sin, men can profess be moved by the Holy Ghost.

One brother feels that it is difficult to sunder the

one ordiner sees that it is difficult to sander the guilty ties, and enquires if he must give up his nic-ter. Yes, even your minister. If he is a mining sin, ought you to treat him as if he were a missing Christ? No! He is to be rejected as an impan now that you have found him out.

My friends, Satan is all the time busied in pen

ding us to temporise and compromise, and telling what a dangerous thing it is to follow principle; in that, however bad the advanates of slavery and are yet the lights of the world, if they belong to church and the ministry. We forget what aren's tive, subtle, effective preacher the Devil is, till length, we get to be so impressed with his pier, t seems really hard to deny him to be of Christ, m

All these cases which are brought forward took worship, schools, influence, &c., I can easily si for myself. In order to know how to act, I forget the universe but God. Alone, before him, all the little difficulties vanish. The moment we take eyes from Him, and enquire what are the conse es of obeying Him, we wander from the path of ty and safety.

There is, in this age of the world, a great de

talk about our Saviour, but there is little Christa Men deal greatly in cant. Oh, how full they when engaged in public worship, of faith, and les and Christian resolution! Oh, with what ushes ting fervor and amazing courage they can singore in the series of the real to the real

When I can read my title clear To mansions in the skies, I'll bid farewell to every lear,

Should earth against my soul engage, And hellish darts be hurled, Still I can smile at Satan's rage, And face a frowning world.—

And, all the while they cannot even face their door neighbor, and do not mean to! (general no ment) No !-we don't live by our hymns,-we be judged by them, though.

De juagea oy them, though.

Let us not fear for our reputation. That was taken care of. Justice—mercy—compassion—as age—perseverance—fidelity—the character a must possess to be a true abolitionist, will communicate the contract of the con respect. The South cannot help themselves. ever glad they would be to despise us, they do not the abolitionists, and look with contempt or

Northern dough-faces.

Let no persecution, temptation, or cajoling de down from the spiritual and moral attitude of our Sition.

MR. BLANCHARD. Something must that speedily. We ought to act for the six tive. Even if the object of ome men here is tokan the churches, (which I do not believe it is,) sim the churches, (which I do not believe it is,) sim the louder should the outery to the thurchely this subject. Something effectual must be don.

MR. PILLSBURY. I suppose we mann, all das be honest, and to do our duty. We are now seeing what our duty is, with respect (not to a charle actual slave-drivers,) but to a church which is in followship and communion with slaveholders. In is a church anti-slavery position? Is the church is refuses the communion to a stray slaveholder, the it is in fellowship with the church he belongs to, 2h considered as maintaining an anti-slavery pools. I tell you, sir, a church might be made up of Mr. is vison, Mr. Phillips, Mrs. Chapman, and all the sisting its of Norfolk county; and if it stood in fells ship with the southern churches, it would still be a pro-slar vy position, nor have any claim to the sas of an anti-Secry church.

of an anti
y church.

What does the couth care for Nathaniel Car
and Charles W. Don.
and their churches? No
ing, when they find out the they stand, all in 256
with slaveholders, singing,

'Lo! What an entertaining Are brethren that agree. (b) Now what should we think of the norther. ian, who could agree with sheep-stealers? Be have made man-stealing honorable, and sheepsing infamous, by fellowshipping the one and related

the other. It is time we pursued at least the se course with regard to both. 'Is not a man let Suppose the members of the churches in the me borhood were in the habit of robbing the gravess
I ask you, if you believe this church would felless Do you believe these doubting best would? No! To make an article of me the body, after the spirit has fled, is at action ab would make them draw back with horror. Yes are doubting what they ought to do, when they not the dead body merely, but the living being all its sensibilities and affections, made a of! If we loved our neighbor as ourselves, we shall sooner perish than be found on the side of such isp

MR. Collins. I like brother Pillsbury's talk is time we came up to the work. Give the check trial, says one. A trial! Why hasn't she best trial these ten years! Hasn't she cast out and trapled under foot every apostle of liberty! Hais! stretched forth her long arms, and gr-ppled is bosom every one of the defenders and ap slaveholders, and striven to communicate to then impulses of her own tyrannical heart! What di go to meeting for? Why, to learn how is good, and to become good. I have supposed be ject of the church and ministry ought to be idean with mine;—to oppose sin and promote rights ness; and if they do not do it, I am a fool to capt

ELIAS RICHARDS. Mr. President, I wish to art few words respecting the aspect of the cause in place. When George Thompson lectured here years ago, it was supposed there might be some willingness to open the needing house to him sale petition was got up to obtain it, which 73 people of the came, and lectured. A society was found almost every one in the place became a security was found to the came, and people's feetings wore away, at length their love for the cause began to grow of the there were signs of pro-alavery. The characteristics was appeared to the cause here are proposed. Then there were signs of pro-slavery. The char ind minister, however, have always been supposed be anti-slavery—and so it has gone on; ill, last de day, the minister refused to read a notice of thirteen ty meeting. I have herestofore had charity econithink that he had anti-slavery feeling; but I

ion. I now think he never had it ; for refusing to read the notice the parish passed a vote that I or the as-ize consulted. Now I had consulted only he had not But if informality, which there was no who possessed anti-slavery feeling fine facts in the case; this parish vot of the last quarterly meeting of this compliance with it, I wrote him a note, se of the house for that meeting. He apply. Of course, when the time for secting came round, I applied to the ashe notice, he says, 'I was nt consulted.'
see what the feeling is that gives rise

had been any personality. He believed rous present had come from far, moved by pic feelings: bat how could they be aware and daty of quitting the church, which has d here to-day, I would remark, the question ich does not touch those gentlemen who These who are not such, should go to the tween the amount of sacrifice called for a who are, and those who are not members les. Let each one imagine, for himself, the paring from those with whom we have en-seet counsel, and in whose company we have to the house of God. The Christian feels in go me mode ties as the natural man does in m the sweet scenes of his boyhood, and the s and friends of his youth. The slavehold sat the South; they are not her; and it does totald Mr. R.) in all justice and equality, as i es restemen should be called upon to go to the Mr. Pittssent. The gentleman mistakes the

er of these who have advocated these resolu We have been church members, till a sense o pelled us to take the course we now recom others. Some of us have been more than We have undergone the very tris aks of. As to going to the South, because ers are there, he will find that fillacious shelders are not there; the slave-owners ar but northern church members are the person to led the slaves for them. They could not, of

ery so-till, at ty, the t, even mo. socking solre, arget all il these sequen-b of do

done, as a sake a conig me to destre
) so muches be a done.
It of us,

ebuteb

Colver

rasites, hold them an hour.

Plas Richards. I suppose our brother alluded to not being a church m ber. I am not one, an ast probably become one. But I believe he has ent got so far as to give up his pro-slavery politity. Of course, he will not attempt the more

n struck with the varied feel such the speech of our brother betrayed. First complimented us in a friendly manner: then ful-sed thant. We ought to go to the South. Bu ed it was first necessary to purify our chare supposed the was tried the clearly to be fively by sustained by northern buyonets, as who doubts that?) our duty is to be here? I by means feel myself disqualified from speaking to utions, because I am neither a political no min partisen; for I have been the most zealou d, and my views in regard to the destructive of sectarianism and party spirit upon our caus results of experience

deprecated such inconsistence he had witnessed in the conduct of men wh d such resolutions as these, and yet upheld their ner church and party.

ment was then adopted, a Filsbury's amendment was then adopted, an existion, as amended, made the order of the for the next quarterly meeting. Deacon C es, all felt friendly to it, he yet liked to see lon d deliberation before taking a step so im

Notice was then given that the meeting would co to the friends of the cause who had been so long

resolution, welcoming Mr. Collins, Mr. and Mrs. hps, Mr. and Mrs. Chapman, to the field of labor which they had been absent, was then offered

sastined by Mr. Garrison. er me to occupy time which you wish to delatening to our friends who have just arrived brother J. A. Collins has been doing a great work Esgand, Scotland and Ireland. He has not been received in a pecuniary manner as if he had made expending his object, but he found himself obliged advanta the defence of our cause against those he driving to accomplish its destruction; and

t his done it must faithfully. I need not tell you of the zeal and devotedness frend Wendell Phillips, who returned in compa-sith him, or of our friends Henry G. and Marie apman, who have just returned from Haiti sigh to awaken our indignation. For thirty-eigh has she been free and independent, and the proe yearly make to the nation, to acknow seted basely as a nation by Haiti. How have fine by Texas? In only ten months, and while was yet going on between her and Mexiat the risk of a war with that country-we a edged the independence of Texas. Hait wroaged and treated with indignity for 38 Ah! but she is on the side of freedom, while

was upholding slavery. Haiti has one million of tals, while Texas has fewer than the city of confeller. But Haiti is free; and therefore w pon all the extensive commercial concerns
this are carried on between Haiti and the northern
these and the fact. to be unjust to her. We are taxed by

Let us be thankful that God has returned to us in user, the friends we see before us to-night; not be we lean on them, but because we have bean them in stormy times and through fiery ordeals. th, surely, we may rejoice that God has given then sapin, as we may rejoice that he gives us the ear abroad the truths he gives us to promul All are alike his, and at the disposal of his What service we shall not be called on oficia logether, we cannot predict. We are now carry on the enemy: All the South and alenses leve made up their minds to carry on coalict with freedom; but, alas for their hopes! g have not yet conquered God! O, it is idle en to talk of putting down the abolitionists

taa raise up a host to supply our places when we not occupy time. Our friends will all, I e seel free to address you, and I am sure we shall be greatly cheered and strengthened by them, as ever been their wont to impart to us cheerful

Ma Printers. I am aware that I have little to manicate. Absence has made me lack informa-of fairs here,—with all the affairs in which I sciented when in England you are already acand on the continent there is little anti-ir. But my brother Collins will be able to ap for my deficiencies. He has been fulfilling aus duty to the cause in England, and I know act concerning his mission from the American

Society, which I think I should not have taken in his Society, which I think I should not have taken in his place. If he has not succeeded to the measure of your wishes and his own, is all that he has undertaken, it is because the fulfilment of our duty will not always command success in our object. It gives me sincere pleasure to find myself once more in your Society. Though I have been so long absent, I have never lost my interest in the cause. It is no sear-file.

never lost my interest in the cause. It is no sacrificato me. It is a delight—it is a privilege, to set; with such men as one meets in the anti-slavery cause.

With regard to my last visit to "ngland, I was there foo little time to do mere than meet a few choice spirits, and interchange good wishes with them for our enterprise. On the continent, there is no an it-slavery, of course, though in a portion of Germany, the hearts of the people would, I am convinced, respond to our principles. At one of the German cities, our physician took up the Liberator from the table, and when, in explanation of the nicture. I detailed to when, in explanation of the picture, I detailed t him the state of things among us, his lip curled with disdain. There was less in his expression of wounded benevolence, than of scorn of a country that foster ed such a system, and yet called itself free. It was

ed such a system, and yet called itself free. It was almost the only instance of strong expression of feeling from a foreigner, which I witnessed.

Often in the absence of papers, I have been left to turn over the past in my mind; and I feel great satisfaction that, after careful reflection, and in the calaness of long absence from the scene of action, and from every thing which might be supposed to trouble my vision, or obscure my judgment, as to the scene in which we have been expressed to the scene. my vision, or coccurs my judgment, as to the security in which we have been engaged, I can lift up my hand and say I approve of our conduct. In all those steps in which I had passed with you, my conviction of their rightfulness remains unchanged. I rejoice to ack to the cause in the firm resolution to carry it forward with you as before.

Little as I know of the details of affairs, w its danger. The cause has much advanced—it has prospered in proportion to the efforts that were made for it; yet our organization, as such, needs every even the slightest that we can give. I feel doubly the solemnity of the moral tie that binds us. Here was the error of the schome of a third political party. dissipated the feeling of solemn responsibility with which we formerly labored. We are charged with the most momentous duties; and how fearful the idea that, through darkness of eye-sight, or want of faith, we may fail altogether in their fulfilment!

MR. GARRISON requested Mr. Phillips's testimon

on the point of prejudice on account of color. Was inferred from the conduct of Europeans, that such a prejudice was natural, or otherwise

MR. PHILLIPS. I recollect seeing a lady of high rank in England rise from the sofa where she sat, to receive REMOND when he entered, and, placing him by herself, enter into confidential conversation with him. [Mr. Garrison explained, that Charles Lenox Remond was one of the proscribed race in America.]
When we went to visit the tomb of Napoleon, among the troops on duty was a black, covered with the decorations of the old national guard. We saw near the Tuilleries in Paris, at 5 o'clock on Sunday afternoon. in the most fashionable part of the most fashionable city, at the most fashionable lour, white and colored persons walking together, both fashionably dressed persons walking t which I mention which I mention to show that this absence of preju-dice is universal, observable in all classes. In Rome, colored men assist with white at the celebration of mass in St. Peter's. The number of colored mer that one sees abroad is not great. I saw, perhaps three dozen, not more, during my absence; but ways under such circumstance; as to prove the per-fect equality of the colored man. I recollect mentioninging to persons, to whom I was not known, in the cars on an English rail-road, that colored persons could not be admitted to such conveyances in Ameri ca; and it was received with incredulity. Within ame twelvementh that a youth was refused ad mission to a New-England University here, on ac-count of his color, did the colored youth in Paris, who took the highest prize at his school, sit down to dinner with the royal family, according to the custom

which decrees that bonor to the victor.

I do not know that I have any thing more to say have come huma determined to work. I can show lee of the church that the vessel of slavery was sailing.

My spirits rise when I meet a man who is faithful,
and determined to bear down upon the opposition over its strongest desences, and it is not always that we find such a one where we had reason to expect it.

From henceforth may we all continue to be laborious. and fieithful.

MR. COLLINS gave a detailed and most interesting report of his mission to England, which, it is under stood, he will himself prepare for publication. The meeting was then adjourned.

> National Reform Convention \*Know ye not who would be free, Themselves must strike the blow !?

Coloned Americans : hand, when the friends of reform, of outraged huma nature, should convene at the important Convention of the American Reform Board of disfranchised commissioners, which is to be held in the city of New-York on the 8th of September next, where you are expected to ' unite and energize in securing our expected to unite and energize in securing our in-mediate relief and enfranchisement —a measur which can never be effected until we adopt princi

ples and measures conducive to that end Know we must our true condition, our relative position, to the policy or blighting machinations forme ed against us. You will permit me to inform you of the request of chised commissioners, who expect you to meet them as members or honorary members of the Board which has been established to promote a bond of union and action which is essential to the safety and prosperity

Fail not to collect and report to the Convention First. The statistics of our people in the place in which you reside.

Secondly. The number of children in schools, and the state of education.

Thirdly. The number of mechanics, their differ-

ent trades, and how employed. Fourthly. The number of per-

The number of churches, church mem bers, and clergymen, designating their denomination Sixthly. The condition of our people generally, in relation to the pursuit of happiness.'

Notwithstanding the unpardonable state of supin-

ness, which every where exists among us, the age in which we live is pregnant with events which claim our every attention. Our condition is every when identical. Rise, brethern, rise! Strike for freedom or die slaves! The storm of colonization has come upon our brethren in Maryland, and threatens to visit us throughout this land. Come up, and help us! In our cause, mere words are nothing—action is every thing. Buckle on your armor, and appear at the Con vention, remembering that our cause demands of us union and agitation-agitation and action, from the east to the west, from the north to the south.

Yours for reform, DAVID RUGGLES, Corresponding Secretary of American Reform Board of Disfranchised Commissioners P. S. The statistics can be obtained by application

to the Town Clerk. The constitution of the A. R. B. appears in the May number of the Mirror.

May number of the Mirror.

All communications must be post paid, and directed to David Ruggles, Corresponding Secretary, No. 62, Leonard-street, New-York.

Effectiors of newspapers friendly to reform amongst the down-trodden and oppressed, are requested to copy this circular.

The following communication I

to the colored class of the United States, in the 1840, by Mr. Barelay, commissioner of Imigration Jamaica, who visited this country for the spurpos explaining the views of the Legislature of the is in reference to this subject—which will be sufficed. n reference to this subject—which will be sufficient a place before those interested some of the most imrtant particulars relating to that island.

The advatages of geographical position grants from this country are, in the first place, we great. Situated between the 17th and 18th degre of aorth latitude, and in the same parallel of long tude with New York, Jamaien bears consequently due south of that city. The distance is about 1400 miles, the usual average passage about 16 days, and communication with the island is frequent, seldom a week passing without a vessel sailing from New York, Philadelphia, Baltimore or Boston. The island is about 150 miles in length and 45 in breadth, containing 6400 square miles, of which perhaps about one third has never been cultivated. Much of this land formerly patented, has been forfeited, and would no doubt be resumed by the crown for the purpose of being regranted, or seld at a low rate, in the event of additional population rendering such a step expedient.
The present price of land may be stated at from 3 to The present price of land may be stated at from 3 to 30 dollars per aere, according to locality and circumstances. The total population is about 400,000 of which 30,000 are white, heing in the proportion of about 14 colored persons to one white. The climate is agreeably diversified, the lowlands from warm, but the more clevated situations temperate. Is the mountains it is so cool that many of the colored people nive, since the enancipation, removed to the lands, which from having been long cultivated and effectually drained, are becoming decidedly healthles every day; and in this respect colored en igrant from the United States have nothing to fear by a removal to Jamaica. The general appearance of the country moreover is highly beautiful, and offers great

ttractions to the emigrant.
With regard to the rate of plantation With regard to the rate of plantation wages, or re-muneration paid for labor, it is almost impossible to give very specific information, in consequence of the many different ways in which the work is carried on. It may be stated however that a laborer doing a fair nest day's work, may with ease and comfort to him self regularly carn half a dollar a day all the yea round, if he desires. Then he has the further advantage of constant light employment in weeding canes, tending cattle, or otherwise employing any of the younger branches of his family, who may wish it. Common mechanics earn from half a dollar to a dollar a day according to their abilities. In addition to the wages, there are the farther advantages of a free house and garden, and having medical attendance provided. Though the rate of wages spoken of, as by the day, may appear small in this country, it is to be recollected that employment is constant and steady all the year round, and that peole's wants in a tropical cil-mate, are much more easily supplied than where they have a winter's cold to contend with. Every isitor to Jamaica has admitted, that the comforts er joyed by the laboring class of that island are exceeded by none in the world.

But the point of view in which Jamaica eminently inviting to the colored class of the United States, is the free and full enjoyment of those rights and privileges to which their white hrethren justly attach so much importance. Under the Constitution of Jamaica, every advantage which the white man enjoys is fully participated in by the colored man. He is there free from the influence of those prejudition in life cause him so much mortification. In Jamaica, the colored class have, by their wealth education and numbers, attained a high rank; and many of them are to be found filling the situation of magistrates, and other offices under the governmen In the schools, which are numerous and good, youn people of all colors mingle indiscriminately, thus bringing up both classes from the earliest infancy with feelings of mutaal esteem and ensuring a total absence feelings of mutual esteem and ensuring a total absence of prejudice towards each other. In fact, in all respects, we find in the works of recent travellers abun spects, we find in the works of recent travellers abundant testimony to show the very favorable position which the colored people occupy in this island. We find them engaged in the most respectable employments, enjoying a perfect equality with the white people, and deriving therefrom a happiness which certainly cannot easily be over estimated. In his Letters to Henry Clay of Kentucky, Mr. Gurney, one of the latest travellers in Jamaica, gives a mo one of the latest travellers in Jamaica, gives a most gratifying account of the condition of that island generally, and of its rapidly increasing prosperity, there by affording other, and most trustworthy testimony, in support of the favorable statements which have been put forth in relation to it.

In conclusion—it must be observed, that improvi dent and intemperate labits will of course lead to the same fatal results in Jamaica as they do elsewhere but the sober and industrious man has there amp means of making himself comfortable and indeper dent. The legislature of Jamaica, feeling that by the (should they not in their present position atisfied,) will themselves be benefitted, and the emancipation at the same time be made perfectly suc -ful determined to act on that policy. They have purpose. They have provided a free passage for al emigrants, to be paid by the different agents in for eing parts, and have appointed a gentleman of high character, as Agent General of emigrants to receive the people on landing, and afford them every requi-site aid and advise. The act also exempts emigrants from serving in the militia. As a member of the House of Assembly, Mr. Bareley assures us that I can testify that the act was drawn up with the mo anxious desire to make it acceptable to every class emigrants, and that if in any respect it should in practice be found defective, the necessary remed will be readily applied.

With these remarks, the subject of which will, I trust, be considered sufficiently important to secu at-ention, I beg to subscribe myself yours, &c. &c. EDMUND A. GRATTAN.

H. B. M. Vice Consul. 5 Lewis-Wharf, Boston.

Hide the Outcast.

At the late annual meeting of the Haverhill A. S.

ociety, it was

Voted, That a Committee of Vigilance be appoint that this Committee or regisance no appoint-ce, whose duty it shall be to advise and assist fugi-lives from slavery, or any persons claimed as such; that this Committee be authorised and requested to correspond with committees for the same purpose in ther places, that they may obtain and co information in furtherance of the object for which the were chosen; and all expense necessarily incurred for legal advice, or otherwise, shall be paid by the

In accordance with the above vote, Nathan Webter, Esq. E. Hale, Jr. and Sewell E. Jewett, wer

Voted, That the foregoing transaction of the Socie ty be published in the Liberator and Free American E. HUTCHINSON, Rec. Sec. July 31st, 1841.

Abby Kelley in Ashburnham Азивопинам, Aug. Sth., 1841.

dist Society, mid ones to all he said; the amount of which was, the authority of A. A. Phelps for the which was, the authority of A. A. Phelps for the good anti-slavery principles among the clergy, &c. dec Says Mr. Moulton, How do you succeed with your paper [the National Standard] Oh, said she, I have got a few subscribers in Ashburnham, and think I shall obtain 25 subscribers in Fitchburg. Well, I shall obtain 25 subscribers in Fitchburg. Well, anid he, if you are getting along as well as that, I must go down there and new organize. Yes, said Miss Kelley, where grace abounds, the Devil much more abounds. Both ministers went against the A. S. Actively, where grace abounds, the Devil much more or the rum-drinker, and names, such as dead abounds. Both ministers went against the A. S. Standard, because that went against the 'unrighteous' ness of the church' and yet they said it went against temperance is popular. The time is coming, sy the Christian church. I told them it was not so, yet they could not see the difference, or at least they did not acknowledge it. Miss K. fairly put down our ministers in their opposition to old anti-slavery, as was acknowledged by her opponents. My prayer to church. The scriptures tell us, 'where much is giv not acknowledge it. Miss K fairly put down our ministers in their opposition to old anti-slavery, as was acknowledged by her opponents. My prayer to God is, that we may not be found fighting against the Lord on this subject. But I tremble when I think of the church and the ministers, lest they be found fighting against the Lord. My confidence has been very much shaken in the ministry in general since A. Kelley came to this place. May they see their position before it is forever too late for them, and not blind guides for the people, as I firmly believe the great body of them are at the present time.

Yours for the poor slave,

A. WARD.

Brother Pillsbury in Danver DANYERS, Aug. 8, 1841. RECTUER GARRISON :

The smoke and dust of the Pillsbury crusade are not fully cleared off yet. I wish to say one word about this moral hurricane, although it may savor a little of the work-shop. The operatives in this re-gion begin to feel that they have some little interest in s moral hurricane, although it may savor a the war. Bro. Pillabury's movement here is termed by the 'defenders of the faith,' a crusade against the churches. A little mistake that; it was a attack on old, respectable, pro-slavery. And the fact that he left this village in a complete state of insurrecthat he left this village in a complete state of insurrec-tion, is confirmation strong that the shots were fired by a marksman. If any were lit, why they should keep out of the line of fire; for he shoots from no masked battery. Our little society, alias the School-house Gang, had ever borne a faithful testi-mony egainst the Devil's bantling, slavery, (at least so far as to array against us the political and re-ligious influences of the village,) and had done som-thing in the way of scintion; hus payer was the rething in the way of agitation; but never was the tre thing in the way of agitation; but never was the 'repose' of pro-slavery so effectually disturbed as by the
Ithuriel spear of bro. P. He made pro-slavery 'show
its dimensions,' and measured it; and the elergymen
who received the plaudits of the thoughtless multiwho received the plaudits of the inogenitess with tude for their ungenerous assault upon bro. P., instead of answering his iron-linked logic will one day learn that he is acceptable to others besides 'scoffers,' who can appreciate Christ and his teachings without the of a ' fut salary.' I have been greatly amused stimulus of a 'yet satery.

to see what efforts are made to prove these clergymen are abolitionists. Seemingly the scraws had
been put on to see how much anti-slavery could be squeezed out of them, so that they may pass muster. In the battle of the Lord against so large a division of the Devil's army as slavery, why are they not conspicuous in the field? Why do we not see the glitter of

spiritual swords? Why do the true abolition their spiritual swords? Why do the true abouting ists feel their opposition in every conflict? Why do they not join the 'School-house Gang,' or get up something more respectable?' But then the two societies are anti-slavery!!! Really! This news is enough to make the demon of slavery split his side with laughter; especially when he sees its quality to be 'Brogan abolition.' How is it that the influence of these religious bodies comes down on our little so-ciety with the cold chill of an iceberg? Why do we get the same support from them as we do from a box of shoes marked 'Charleston, S. C.?' Why have we not felt the encouragement which anti-slavery always gave when we were sustaining the cross-fires of the pulpit and the grog shop? The answer is, the members thereof are marshalled on the side of slavery doing duty in the ranks of pro-slavery. The truth is irresistible to us, that

The church volunteers as the tyrant's abettor,

'Tis passing strange our 'liberty party ' friends do hile the 'old school ecclesiastical buffets, they are only starved with compliments, and that the voters for man-thieves are re-ceived in full fellowship, in full communion, with all their blushing honors thick about them. Two all their blushing honors thick about them. I we things must be the result. 1st. The State can never be anti-slavery while the church is pro-slavery. 2d. They will, (between elections,) hover round living abolitionism the ghosts of anti-slavery.

I am one of those, bro. Garrison, who view the pro-

those, bro. Garrison, slavery position of the American church much more in 'sorrow than in anger;' and I frankly say, it is with much reluctance I second an attack on the ecelesiastical ramparts of the republic; but when I see the gates of the church shut, the bleeding slave zed grouns stifled by less prejudice and sectarization, I am almost to think that both church and slavery will yet find a common grave in the rising indignation of the people unless speedy repentance takes place. I believe it is ours to scatter the truth, to the end that men may find, in the spirit of repentance, the panacea for all moral evil. You will be pleased to learn that nearly a score of mbscribers to the 'Herald' have been obtained of ubscribers to the 'Heraid' have been obtained within these few eventful days; so many-trophies to tro. Pillsbury. What with the 'Liberalor' and 'Heraid, those congenial spirits, and much good discussion, we consider ourselves on the full tide of successful experiment; and (whatever we may see,) we feel that the 'work goes bravely on.' Yours, in the best of bonds,

WM. ENDICOTT.

Treatment of Colored Citizens.

At a meeting of the Cambridgeport Anti-Slaver, Society, held Thursday evening, June 17, the follow ing preamble and resolution were adopted : Whereas, it having been stated to this Society, tha

a gross outrage has lately been committed upon the personal feelings, and the inalicnable and constitutional rights of a highly respectable colored lady and gentleman of Boston, by the driver of a Cambridge omnibus, who rudely refused to allow them to ride as passengers from Cambridgeport to Boston, the lady being in a feeble state of health;

And whereas, it is among the objects of this Society to vindicate and secure the rights of our colored fellow citizens, and to bear a faithful testimony agains that unnatural and unholy projudice, which so exten sively prevails against them; therefore,

Resolved. That a committee of three be appointed, respectfully to make known the facts, in regard to the outrage aforesaid, to the proprietors of the Cambridge line of ounibusses—to remonstrate against the repetition of such an act—and to ascertain whether the driver aforesaid acted on his own responsibility, or in accordance with any rules or regulations laid down for his guidance by the proprietors; the committee to make their report to the Society at their earliest con-vonience, that such further action may be taken in the rpemises as may be deemed expedient.

Anti-Slavery in Abington.
Anisorov, Aug 1st, 1841.

pro-slavery north were ten-fold more guilty than the slaveholding south, because we were born and brought up to hate slavery, while the people of the south were taught to regard slavery as the 'corner-stone of our republican edifice.' He used harsh language (as some are pleased to call it, but no more bursh, in my opinion, then the truth requires. The time is coming when such language as he used, and such as you use towards the mean-track will be considered tume; it Do not the professed ministers of Christ use harsl language? They do not hesitate to call the rum-seller or the rum-drinker, hard names, such as demon-flends in human shape, &c.

church. The scriptures tell us, 'where much is givon, much will be required.' We sin against great
light in giving the least sanction to the cruel and
abominable system of American slavery. I am sometimes assumed to think how little faith the great body
of the professed abolitionists exercise. To see them
last fall going to the polls, and delibesately voting for
a man-steller for the highest office in this land of
(professed) gospel right and liberty. O the reproach
they bring on the cause by such inconsistent conduct!
Abolitionists have been weighed in the balance of
truth, and many of them found wanting; they had
many of them 'gone out from us, because they were many of them 'gone out from us, because they were not of us.' May the little band who stand on the original platform stand first, and make no compromise with man-stealers or their apologists. Let us ber that duties are ours, events are God's.' dear brother, boldly and faithfully rebuke a mun stealing clergy and their abettors, and a clear con-science and the blessings of millions ready to perisi shall be your reward.

I must close by repeating the injunction you gave to the abolitionists at the annual meeting of the State Society five years age, last winter—Be bold for God!

I. N. Yours for the truth,

Court Calendar. [Reported for the Daily Advertiser and Patriot.]

Reported for the Daily Advertiser and Patriot.]

Wednesday, August 11.

Habras Corpus Case.—A negro boy about 9 or 10 years of age was yesterday forenced brustle Staw and Judge Wilds on a writ of Haboas Corpus. The facts alleged were that the boy, called Anson, was brought a few weeks since to Athol, in this State, from Arkansas, by Mrs. Taylor, wife of James F. Taylor; that she considered him as a slave, and intended to carry him away as such from the State in a few days. A preliminary examination was held in the forencon, at which two gentlemen from Athol, and the officer who brought down the child appeared as witnesses. It appeared that the child was well and kindly treated; that he had father, mother, brothers and sisters in Arkansas, (at Columbus or Columbia,) that at first he was very unwilling to leave Mrs. Taylor. This he explained to the officer on the ground that be thought those who came for him would 'take him to the woods and hang him.' He was much afraid of all strangers, and 'thought they were abolizionists who wanted to kill him.' The officer said that he now appeared as fond of him, as he had before of his mistress.

Some testimony was taken as to the kindness with which he had been treated, and the affection of his mistress for him. She had said of him that he was the handsomest and the most intelligent boy she knew. He, however, has not been taught his letters, and does not know his age.

The examination was adjourned until S, P. M., when the question arising in the case were argued by Sawall, and Ellis G. Loning for the petitioners, and by Harseny-for the reproducts.

The Court took time to consider.

The Court took time to consider.

At the adjournment of the Court, on Wednesday morning, Chief Justice Shaw stated that the case in-volved the question whether the Court would leave a child of tender age in the custody of one who had been its master, where no actual forcible restraint was proved; but where it was apparent that the party in-tended to return with the child, into a slave State where the child's former condition as a slave would robably recur.

This, and some points of practice that were

gested, were considered of such importance that the Judges reserved the case for the decision of the full Court, to be held at Worcester, on the 5th of October It will then be fully argued, and the boy is in the mean time placed in the hands of bail, who are bound.

National Temperance Convention. We learn the National Temperance Convention. We learn that the National Temperance Convention at Santoga Springs, consisted of 560 delegates and members. There were from the State of New-York 386, Massachusetts 50, Vermont 46, Connecticut 23, New-Hampshire 4, Rhode-Island 1, Maine 3, New-Jersey, 7 Pennsylvani 18, Maryland 4, Michigan 4, Louisiana 3, Alabama 2, Wisconsin 3, Ohio 3, Illinois 2, Georgia 2, Iowa 1, Canada 1, Sweden 1, Sandwich Islands 1, and three from places not named. The Convention the greatest harmon Thursday evening.

Grenough's Statue of Washington. Grenough's Statue of Washington. The ship Sea arrived at the navy yard on Friday evening, from Leghorn, bringing Grenough's far famed status of the fatter of his country. It is said to be a magnificent work of art, imparting to the subject as much of grace, dignity and sublimity as was possible to conceive. It is destined to take the place of Jefferson's statue in the Rotunda of the Capitol. It is of such a colossal size that it will probably become necessary to remove a portion of the wall of the Capitol to introduce it. The statue of Jefferson, which Congress declined as cepting, will be removed, we understand, to the yard in front of the President's house.—Washington Madisonian.

Stolen Money Recovered.—We published a week or two since an account of the robbery of the Jackson-ville Branch Bank of the State of Illinois of \$50,000. A letter received in this city this morning from Alton, dated July 21st, states that the whole of the money has been found buried in a corn-field about 2 1-2 miles from Jacksonville, and a person suspected of having committed to sill mitted to jail.

Distressing Rail Road Accident. David Pearson, an agent of one of the transportation lines, was instantly killed last evening at the bridge at the Inclined Plane, while coming into the city from Lancaster. He was sitting on the top of a car, and as the train was passing under the bridge, was struck on the head by some of the cross timbers. The deceased has left a wife and family at Lancaster.—Pkil. Times.

Dreadful Falling Off. They say that at Lechmer Point, a thriving suburb of Boston, there is a store is which heretofore eighteen thousand dollars worth o spirituous fluores have been soid annually, and that the sales in the same store for the first half of this year, amount to only \$500; and that there is no other cause for this dreadful falling off, but a great temperance reform which has taken place in the village.

To care the Whooping-Cough. Dissolve a scruple of salt of tartar in a pint of water, and ten grains of cochineal finely powdered—sweeten this with sugar. Give an infaut the 4th part of a table spoonful four imes a day. To a child two or three years old, half a spoonful; and to a child four years and npwards, a table spoonful.—Nekark Gesette.

Grapery on a lorge scale. Nicholas Biddle, it is said, has a grapery on his firm on the banks of the Schuyltill, which cost him one hundred thousand dollars. The finest of all European grapes are produced there every month in the year.

DIED, in this city, Aug. 5th, Mr., John Savaged 25.

TREASURER'S ACCOUNT.

Amount of excepts into the Treasury of the Maisses setts Anti-Marery Society, in June and July. From North Dartmouth, weekly contribution, E. Edmunds. From North Distinguist, re-E. Edmands, Hanover Founde weekly son. J. Carter, Boston weekly con. Mary Willey, Weymouth weekly con. Elina Richards, Tr. Warren weekly con. Wn. B. Stone, Hardwick, Samuel Robinson, Lyon Anti-Slavery Fair, Nanturkes Female Union, S. Eunice F. Ross Wigsetton, A. S. Society, weekly con. C. Adington weekly coin., Elizabeth Nifes, 100
Boston Monthly Concent collection, 60
do weekly coin Mary Willey, 171
Andover weekly coin. Rebecca H. Foster, 186
do, do, Persia Holt; 300
Salem A. S. Society, weekly coin. L. Dean, Tr. 400

8 PHILBRICK, Trees.
Brookline, August 2, 1841. NOTICES.

TO A BENEVOLENT PUBLIC.

There is in this city, a church, composed of about one hundred and thirty members, known in their Act of Incorporation, by the name of the Matricolay Efficient Zon's Changes. This church has centracted for a for a fund, with a building thereon, standing in West Centre-street, in this city. Said house is occupied for a place of public worship. The above named building is undergoing repairs, which, when completed, will nost about \$2000. Of this amount, the church, with the aid of a few friends in thisecity, hister raised \$400.

We present our object to the benevolent of all denominations, assuring them that the smallest sum will be thankfully received, and faithfully applied for the above desired object.

We, the subscribers, promise to pay to the bearer, when called for, the sum annexed to our names, he being accountable to the Treasurer of the above named church and congregation.

S. R. ALEXANDER, Chairman.

J. St. Pierra. Clerk. TO A BENEVOLENT PUBLIC.

J. St. Pierre, Clerk. Boston, July 26, 1841.

STATE MEETING.

The adjourned quarterly meeting of the Massachusetts Anti-Slavery Society will be held in Millbury, (Worcester County, South Dividan,) 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.

FRANCIS JACKSON, Pres.

WM. LLOYD GARRISON, Cor. Sec ANTI-SLAVERY MEETING AND FAIR The Worcester County South División Anti-Sla-very Society will hold a Quarterly Meeting at Milbu-ry on Tuesday and Wedusday, the 17th and 18th of August, commencing at 10 o-lock, A. M. The friends of immediate emancipation in all parts of the sounty and elsewhere, are invited to attend this meeting.

county and elsewhere, are invited to attend this meeting.
The Millbury Female Anti-Slavery Society will hold a Fair for the sale of useful and fancy articles of hold a Fair for the same day, the proceeds of which various kinds on the same day, the proceeds of which will be given to the Massachusetts and American An ti-Slavery Societies.

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

MARGARETTA L. RELLEY, Rec. Sec.

June 25, 1841.

FAIR AT MILLBURY.

The Anti-Slavery Fair, notified to be held at Millbury on the 5th and 6th of July, is postponed, by order of the Society, to the 17th of August.

We would again solicit the friends of the slave in other places to come up to our help. Patronage, as well as contributions, is desired; and as the semi-annual meeting of the Massachusetts Society is to be held at the same time, we carneally desire that the friends may come up in great numbers, and supply themselves with such articles of clothing and of taste as they may desire.

A great variety of gentlemen's linen, of children's garments and toys, of ladics' capes, caps, collars, reticules, aprons, needle-books, shoes, and other articles too numerous to specify, will be offered at low prices.

IT Will the friends of crushed humanity omit to make their purchases, till they shall have visited this SLAVE'S STORE?

MARGARETTA L. KELLEY, Rec. Sec.

Millbury, July 1st, 1841.

Millbury, July 1st, 1841.

INVITATION CARD.

The Millbury abolitionists would be gratified to receive 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 conduct such as may favor us with their company to our respective homes.

Per order.

Per order:
Millbury, July 15th, 1841.

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 Woman'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.

BOSTON VIGILANCE COMMITTEE.

Comminications for the Secretary may be left at 25
Cornhill, or 33 Washington-Street,
Donations received by the Treasurer, J. Sourn
wick, 14 Blackstone-Street, or the Secretary, Chestnut-Street, near Braman's Baths.
CHARLES T. TORREY, Sec 79. June 18.

June 18.

P. S. The undersigned, by appointment of the Executive Board, will act as Secretary and Agent for a few weeks ensuing, in the absence of Mr. Torrey from the State.

Boston, Aug. 10, 1841.

EMIGRATION TO JAMAICA. THE undersigned, having been appointed Agent under the Immigration Act of the Island of Jismaica, hereby gives noises, that he will provide with a free passage to Januica, such persons as may be disposed to avail themselves of the advantages offered by emigrating to that island, where ample employment is to be found for mechanics, agricultural and other laborers, and provision made for the, support on their arrival.

arrival.

Many other and peculiar inducements exist for the

Many other and peculiar inducements exist for the colored emigrant.

Further information may be obtained by personal application to the Agent.

EDMUND A. GRATTAN,

H. B. M. Vice-Consul.,

No. 5, Lewis's wharf, Boston.

August 13.

HOUSE TO LET.

A BRICK dwelling House, No. 6, Nasseu Coort, and Six Chambers—dry celler—hard and soft water—good yard, with wood-shed.

Rent, \$300. Apply at 15.

Aug. 13.

LILANTED immediately, a colored woman to do

WANTED immediately, a colored woman to do
the work of a family residing a few miles from
the city. WM. NELL, 25, Corn Hill. Aug. 12. TWO or three Boys want situations in Stores. Apply to WM. C. NELL, 25, Cornhill. Aug. 12.

Heresy of a Human Priesthood.

A SERIES of letters, showing that the commonly has no foundation in the New Testament. By R. M. Beverly, of England. For sale at 25, Cornhill.

The South-Boston Unitarian Ordination.

The South-Boston Unitarian Ordination.

This Day Published,

The Parker's sermon, by Messra.

Fairchild, Driver and Dunlinn, together with the remarks upon that report and sermon in the Roston Courier and other papers. Also the correspondence between Messra. Fairchild and Lallrop, 2 letters from Rev. Mr. Driver-of S. Boston, of original matter, connected with the S. Boston Unitarian ordination, and most of the other communications which have been published in relation to the same subject. As the public mind is deepl/ interested in this matter, we have thought that the community generally would be gratified to have lit in their power to obtain, in a condensed and permanent form, all the most important communications which have appeared in different papers.

SAXTON & PEIRCE, 133 1-2 Washigton street.

#### POETRY.

SONG OF JOHN HAWKINS AND HIS COM-RADES. BY WK. B. TATPAN.

Hurrab! hurrah! we've burst the chain

O God! how long it bound us!

We run! we leap! O God, again

Thy light, thy air surrounds us.

From midnight's dungeon-depths brought out,
We hall hope's rising star;
Ho, comrades, give the stirring shout,
Horrah! hurrah! The world has kissed the tyrant's throne,

The Beast, the Man of Sin!

'Legion!' Apollyon!' better known
As Brandy, Beer, or Gin!
Roused up at Reason's clarion cry, We go to holy war, To slay the dragon, or to die! Hurrah! hurrah! hurrah!

Hurrah ! hurrah ! there's joy within, Where all before was woe, And sunk is passion's dreadful din, And crushed for nye's the foe. And crusses for aye's the foe.

Yet one charge more in glorious strife,

Stout hearts ! to end the war;

"Tis done—our spoils ! the bebes! the wife!

Hurrah! hurrah! hurrah!

Debased by drink, we'd lost the sign Of manhood, God imprest, The open face, the look divine— To show what He had blast. Behold ! erect ! with honest brow, Restored to Nature's law-

We're men! we're men! heaven knows us now Hurrah! hurrah! hurrah!

Often men cleansed did one return o bless the healing hour? All of our rescued thousands burn To praise redeeming power. Come ! bless God now ! and what for us He's done-so reads the law WE'LL DO FOR OTHERS ! and the curse

Tom Moore may drug the golden cup, With costly pearls that shine Bright as his face! and drink them up, Dissolved in rosy wine ;-In undiluted streams we dip Our chrystal glasses—nor Refuse the pledge will Woman's lip— Hurrah! hurrah! hurrah!

Hurrah! hurrah! we've burst the chain : O God! how long it bound us! We run! we leap! O God, again Thy light, thy air suground us. From midnight's dungeon-depths broug We hail hope's rising star; Ho, comrades! give the stirring shout, Hurrah! hurrah! night's dungeon-depths brought out,

> From the Churchman WATCHWORDS A HYMN FOR MEN.

We are living, we are dwelling In an age on ages telling To be living-is sublime.

Hark ! the waking up of nations; Gog and Magog to the fray;
Hark! what soundeth? Is creation
Groaning for its latter day? Will ye play then? will ye dally

With your music, with your wine?
Up! it is Jehovah's rally!
God's own arm bath need of thine. Hark ! the onset! will ve fold your

Up, O up, thou drowsy soldier : Worlds are charging to the shock Worlds are charging-Heaven beholding;

Thou hast but an hour to fight; Now the blazoned cross unfolding, On-right onward, for the right. What! still hug thy dreary slumbers?

"Tis no time for idling play :-Wreaths and dance, and poet numbers, Flout them! we must work to-day.

Fear not ! spurn the worldling's laughter; Thine ambition—trample thou! Thou shalt find a long hereafter

Oh! let all the soul within you, For the truth's sake, go abroad! Strike! let every nerve and sinew
Tell on ages—tell for God!

Magog leadeth many a vassal; Christ his few—his little ones: But about our leagued castle, Rear and Vanguard are his sons

Sealed to blash, to cower never: Crossed, baptized, and born again, Sworn to be Christ's soldiers ever, Oh, for Christ, at least be men!

AN ODE.

Composed for the celebration held in Fall River, the lat day of August, 1838, in commemoration of the ation of the slaves in the Sank was the negro's eye

With grief for his freedom lost, And the tears rolled down his care-worn check, When he thought of his native coast. His heart yearned fondly then,

Till the dark cloud settled there, And he sank, o'erpowered with guiltless woe, In the stillness of despair. Hark ! o'er the ocean ! Hark !

A voice comes swelling on ; It fills the air with joyous shouts, Like the surges of the sea,

When the young winds blithely play,
The mighty song of the new-made free
Bursts from the Isles to-day.

Ay! let it proudly swell Till the sky peals back the sound; Let the negro tell to the spicy gales Of the freedom he hath found.

o more he weeps! no more Shall the fetters bind him fast; From England's Isles in the weste That murky night hath passed.

O God ! to Thee we come ! The fallen thou didst raise. Thine was the love that made him free Thine, Thine alone the praise. We pray Thee for our land.

Man has the power to make him free-Lord, give to him the will!

SYMPATHY. How sweet the tear that gently falls
From manhood's sturdy cheek,
Whene'er a suffering brother calls,
With grief too keen to speak. The soul that facts for riven hearts, With hands wide apread to bless, A glory to his life imperts,

### MISCELLANY.

N. E. Golden Role Association

sociation was held in Hall No. 1, Mariboro' Chapel, Boston, 27th May, 1841, for the transaction of business. In the evening, a public meeting was held by the Association in the Charden-street Chapel, which was addressed by W. L. Garrison, N. P. Rogers, C. C. Burleigh, J. V. Himes, and Sarah C. Sanborn.

Mr. Garrison said: I am sure that I shall tell nothing new to most of those present, when I say, that I am wearied and worn-out in a three days' struggle for the emancipation of our fellow-creatures, who are ensiaved on the American soil. I would, therefore, gladly be excused—solely on this accountfron speaking on this occasion. The resolve which I have to present, however, is one which will render a long speech from me unnecessary. It is as follows:

shudder; which fills not only our streets, but the very churches, which should be the sanctuaries of God.

The resolution which I have read, asserts as its first proposition, 'that the cause of moral reform is one in which all who are pure in heart must instinctively feel a deep interest; '—in other words, it tells you that wherever you find a mind that affects to be so delicate, that it cannot hear the name of adultery or incest, you may be assured that impurity dwells within at. Purity fears no contamination: it is not of this blushing character. It fears not to have all its thoughts and all its conders inhighted to the ordeal of the most searching scrutiny. Those I who, from an affected delicacy, stand back from an object like yours, are not the possessors of such purity; for as well might it be said that the sun is the enemy of light, as that any individual can be hostile to this cause, and at the same time pure in heart. If ever sin is to be reformed, it is not to be done by concealing, but by preaching the truth. Show ome a man, then, whatever may be his station, whose delicacy on this subject-closes his mouth, and in regard to him my verdict is at once made up—he must go the the possessor of a-polluted soul. Oh, but we are told, there is a great deal of virtue in the communiaty! Alas! like our Christianity, it is spurious. It may be, it is exact in tithing mint, and anise, and cummin, yet, when the test of duty is applied to it, we find the most of it a mere pretence.

We all remember what was said of the lamented dellowed.

who, from an affected ediscay, and abact from an object like years, are not the possessors of such party in or as well might it be add that he san is that to this cause, and at the same time piere in heart. If ever sin is to be reformed, it is not to be done by concealing but My preaching the truth. Show delicacy on this subject-alcose his mauth, and in regard to the verifiers of the popular of the preaching the truth. Show delicacy on this subject-alcose his mauth, and in regard to him py verificit is at once made up—he must be the possessor of a polluted soul. Oli, but we made the present of the popular of the present of the popular of the present of the p

should consider myself a particular did I fail on this, or on any other occasion off the mask which covers their deformity

did I fail on this, or on any other occasion, to strip off the mask which covers their deformity from the gaze of the people.

The last proposition in the resolution is, 'that the American people, in annulling, by their impious slave system, the marriage institution among three millions of their number, and consigning them to a state of universal licentiousness and brutal pollution, show themselves possessed of a spirit of profligacy, scarcely surpassed by the abandoned inhabitants of Sodom and Gomorrah: and may, like them, unless they repent, expect the retributive visitations of Heaven.' I firmly believe in every part of this proposition, and that those cities, which God's judgment has made desolate, never saw scenes more dreadful than are every day transacted in our elaw States. If in any manner, we lend our countenance to this system, we incur a fearful responsibility. The clergy, by their silecte, give this gross wickedness their sanction. Let us not be partakers in their guilt; and while they stand aloof from this holy cause, and refuse to declare the whole counsel of God, let us withhold from them our support, and refuse to recognize them as religious teachers and guides.

I warn the friends of moral reform, that in this enterprise, they must expect no support from the

enterprise, they must expect no support from the wealthy, the influential, the respectable, the proudthey will rather receive their sneers. But let this not be looked upon as a reason for despondency the scorn of the corrupt, or the time-serving, is to the virtuous, the friends of reform, ever the highest commendation.

From the Lynn Record. Eastern Rail-Road Company.

Eastern Rail-Road Company.

THE TYRANNY OF CORPORATIONS has perhaps a more deadly influence in destroying the liberties of our country than any thing else, and should be watched with vigilance by the whole community. They have no souls, no bodies, no consciences, no personal responsibility, but selfisheses in abindance. They are sure to take all the power they can get, without regard to the welfare of the people or the rights of individuals.

The arbitrary distinctions of rank, and color, and caste, which one or two Rail-road Commanies are caste, which one or two Rail-road Commanies are

e by the laws of Fra

#### Defeat of O'Connell.

Referring to the recent elections in England, the London correspondent of the N. Y. Journal of Com-

London correspondent of the N. Y. Journal of Commerce says—

I will now revert to the elections merely to state, that never within the memory of man, has such bribery taken place, as upon this occasion. Any thing more bold, daring, and reckless, cannot well be imagined. In the open day, at the very front of the bustings—gold was handed over to the venal voter, and at one place as much as five hundred pounds sterling were given for single votes. These disgraceful and degrading transactions will, eventually, be productive of good, for they will induced men to adopt the ballot, even though they may in general disapprove of a system of secret voting.

Several ministers, you will perceive, have lost their seats, at which the organs of the opposition point with no ordinary degree of exultation. The outsing of Mr. O'Coanell, from the city of Dublin, appears to give them more than usual glee and delight; but having carefully watched that election, I have no hesitation at all in saying, that a more mefarious transaction never existed than the mode in which the arrangements were made by the sheriff for taking the votes of the electors. You are aware that the old corporation of Dublin will expire in a short time, and that it was not unlikely that they should have exerted all the collective energies of a dying faction, for the purpose of attempting, and procuring, the defeat of their great opponent and inveterate enemy,—a being, in fact, who had been the principal means of bringing them each to an untimely end. This they managed to achieve by appointing a most violent Orange partisan as the shortiff assessor, and who objected to several hundreds of the liberal electors, because their certificates ran, for house and premises—instead of, as he says they ought—'for house or premises.' The polling booths for the liberal electors, because their certificates ran, for house and premises instead of, as he says they ought—'for house or premises.' The polling booths for the liberal electors, because their certificates ran, for house

## O'Connell's Letter Relative to his Defeat.

O'Connell's Letter Relative to his Defeat.

'Fellow-Citizens and Irishmen,—The enemies of Ireland—the base Orange faction—have triumphed they have carried their ends by the basest bribery and corruption; but, blessed be God, their triumph has given a greater impulse to the darling object of my life—repeal. Be not daunted, my friends; a petition will unseat the exterminators of yourselves and your holy and sacred religion. Ireland cannot be my absence from the house at this crisis, even for moment; I have therefore accepted the representation of the honest men of Meath; but Hutton, the honored friend of his country, will prosecute a successful petition—Your faithful friend and servant, 'Merrion-Square, July 10. D. O'CONNELL.' Truly Sublime.- Pleasure is but a shadow

wealth is vanity; and power a pageant: but Know LEDGE is extatic in enjoyment—perennial in fram—unlimited in space; and infinite in duration.— In the performance of its sacred office, it fear no danger—spares no expense—omits no exertion. It scales the mountain—looks into the volcano—dives into the ocean—perforates the earth
—enriches the globe—explores the sea and land
—contemplates the distant—ascends to the sublime
—no place is too exalted for its reach?—[DeWitt
Cilinton.

Speed.—The Express run by the N. Y. Sun from Boston to New York on Saturday before last, with the news from the Steam-ship Caledonia, accomplished the object in ten hours and 16 minutes, being a distance of 247 miles. The distance between Boston and Worcester, 45 miles, was run in 77 minutes; from Worcester to Springfield, 55 miles, in 85 minutes; between Springfield and Hartford, 26 miles, was run by horse in 90 minutes; between Hartford and New Haven, by railroad, 34 miles, in 80 minutes, and, between New Haven and New York, 87 miles, by Steamboat Gladiator, in 4 hours and 45 minutes.

Anti-Bank Meeting in New York.—The great no national bank meeting in front of the New York Cit Hall, last Friday evening, is said to have compose some 5 or 6000 of the late Administration party. The late Mayor, Mr. Varian, presided with 50 Yice Presidents. The resolutions approve the State decision in the McLeod case; denounce the Loan and distribution bills: popular arainst a protective tail? The second case of the state of the s tion bills; protest against a protective tariff; and against any bank, or national incorporation with banking powers. A committee of 25 was appointed to be known as the 'Repeal Corresponding Committee,' to act in case a bank is chartered.

Come Back.—It is stated in the Western (Tenn.) Review, that several of the gentlemen of the United States, employed by the British government to instruct the natives of India in the cultivation of cotton, have returned home. They complain of the climate and its disease, and have no faith in the enterprise of cotton-growing in that region.

Free Exhibitions of Works of Art in England,-The result of the great experiment of admitting the public on the annual holiday, to the British Museum, has proved very eatlefactory. Sir Henry Ellis states, that from 16,000 to 32,000 persons have passed through the rooms in a single day, without any accident or mischief.

Dealks.—Lady Pigott, Mrs. Mountain, the grainger, the Queen of Hanover, Hon. P. Courtnay, Sir John Holland, are dead.—English paper.

The Fidon of Cheries For.—Monday was the birth-day of the Hon. Mrs. For, relict of the late illustrious statesman. This lady has reached her 36th year, and is in very good health, frequently entertaining se-lect parties of her friends at her hospitable table at St. Ann's Hill.—Ibid.

Arms for Females.—It is stated that in the small town of Redditch, in the county of Worcester, Eng-land, there are upwards of 70,000,000 of needles man-ufactured every week. A Mr. Sheridan, an Englishman, residing in Buenos Ayres, is the owner of 100,000 sheep. He began in 1826 with a flock of 60. About 20 sheepherds are em-ployed in taking care of this great community of sheep.

A Challenge for Cincinnati.—Mr. Squire Newbury of this city, is now the owner of a monster of the swine species, which weighs no less than thirteen have dred and sixty pounds.—Commercial Adv.

The American Colonization Society—The receipts of the Society from the 20th of January last to the 11th of July, were \$15,751; being an increase of more than \$6,000 upon the receipts of the same period in 1840.

One hundred tons of hay on 37 acres of land have been cut in Charlestown this year, by two enterpri-sing farmers. A highly respectable merchant of New-Haven, Mr. Francis T. Jarman, committed suicide a few days since by hanging himself. He was a religious man, but at times insanc. Age 39.

The St. Catherine's Journal states, that Dr. Wolfred Nelson, one of the proscribed patriots, has returned to Canada, and is now with his family at St. Denis.

### NON-RESISTANCE

Divine and Haman Legislation.

Obvine and Haman Legislation.

'Be ye perfect as your Father which is in heaven is perfect,' were the words of Him who spake as never man spake before. 'It is enough,' said he also, 'for the disciple to be as his Lord.' And it is enough, one would think, for man to be as his Creator. But man is too wise and prudent to instate Deity too closely, lest his safety or comfort should be compromised.—Rejoicing in his sublime stature of six feet, and in his profuund experience of fifty years, he must needs improve upon the plans of the All-Wise, strengthen the hands of the Almighty, and instruct the inexperience of the Eternal. The Supreme cannot govern the moral world without his assistance. The laws of the soul and the body, which the voice of God has from time to time, from the beginning of the world to this day, uttered in the ears of man, as he has been prepared to hear them, are not enough for him. A new scheme of legislation must be devised, in which are mingled in strange juxtaposition the oracles of God and the promptings of the Devyl. Satan must be made joint regent with the King of heaven, or the government of the world will not be strong enough for the safety of mankind. At least, if the Deity is allowed in terms to be the only lavgiver, the Devil must be constituted the great expounder of the constituted the great expounder of the constituted whe great expounder of the constituted the great expounder of the constituted was present expounder of the constituted was great expounder of the constitution was because of the constitution was because of the constitution of the world will not be strong enough for the safety of mankind. At least, if the Devil must be constituted the great expounder of the constitution was also as a constitution was allowed in terms to be the only lawgiver, the Devil must be constituted the great expounder of the constitution. He has established, or anarchy and roin will ensue. The simplicity of the Divine laws looks pitful in the eyes of mighty man. They are not statesmanlike enough for him. It will not do to leave mankind without some other restraints supported by stronger sanctions. Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself, is too meares legislating for the wise inhabitants of God with all thy heart, and thy neighbor as thyself, is too meagre legislation for the wise inhabitants of the world. It must be carried out and explained by an innumerable multitude of human enactments—Laws, the parchiment whereof, like the Roman laws. els, must supply the deficiencies in the foresight of Omnicience. The Lord of heaven and earth must be placed under the protection of the Police Court and the Grand Jury, or His crown and dignity will be in low of brotherly love must be endanger. The great law of brotherly love must be en-forced at the point of the bayonet and at the cannon's mouth, or it will not suffice for the safety of the great divisions of the human family made by mountains of seas, or airy lines of their own imagining. The command to love our neighbor as ourselves would spread desolation and blood over the land, could it not be shown to be compatible with strangling this one of ou shown to be compatible with stranging this one of our neighbors on a gallows, with thrusting that one who may have injured us in person or extate into a dreary prison, in taking by the throat before tribunals estab-lished for that purpose, that other who owes us a hun-dred pence, and exacting the uttermost farthing. Certain of our neighbors must be permitted by scourge and chain and branding iron to extort unwilling toil from other of our neighbors, or ruin and desolation will en other of our neighbors, or ruin and desolution will en-sue. Any unneighborly interference with this God-sanctioned, Christ-permitted, and Holy Ghost-ap-proved arrangement will be visited by a refusal any longer to join hands with us, or to pick our pockets of tonger to join nanos with us, or to pick our pockets of the mammon of unrighteousness, according to ancient and chierished usage. A fearful alternative, truly, and one that may well make us tremble and lick the dust before our threateners! The trade in poison to our neighbors' souls and bodies, in the tears of abused wives and the cries of famished children, must be reg ulated by wise provisions, and permitted to be carried on by none but men of sober lives and conversations In short, though the Creator may understand well enough the management of the other parts of the universe, He is not competent to govern this important planet without our help. His laws may be very well meant, but they are not adapted to our present condi-tion, and are absolutely impracticable until modified by our superior wisdom. Indeed, the conduct of mankind, if not their words, seems to say to Him, n whom they live and move and have their being that the less He interferes in this portion of His works, the better, for we understand the management of ou own affairs much better than He. But notwithstanding this childish insanity of th

little inhabitante of this molabill earth, the patience and love of Him who has placed them there are never exhausted. He still causes his sun to shine on the evil and on the good, and His rain to fall on the just and on the unjust. The beautiful operation of His perfect laws still goes on, prevailing with gentle force against the obstacles which man interposes in their way, and bearing the race onwards, by slow degrees towards the idea which exists in the Divine mind of its perfection. Though men meet together in Capitols and Parliament, houses, and solomnly repeal the Di-vine laws, and enact better ones, (as they imagine,) in their stead, their celestial power is no whit dimi ished, but they still exert their blessed influences fo the benefit even of those who would abrogate them Though they resolve that a pyramid shall stand for ever on its apex, or that a body projected from the earth shall never return to its surface, still, the law of established for the highest good of all. And if any vain man, trusting in the power of human enactments to save him from the inevitable operation of the Diviue laws, should take shelter under the treacherou shadow of the staggering pile, or gaze with unwaver ing faith after the flight of the projectile towards the Jeffries, the celebrated British Reviewer, once remarked that it was his firm belief that if a premium of a thousand dollars were offered for the best translation of the Greek Bible, it, would be taken by a Yankee, who, till the offer was made, had never seen a word of Greek in his life—that he would commence learning the language immediately, to qualify himself for the great undertaking, and would finish the whole work quicker than any other person, and bear off the premium.

shadow of the staggering pile, or gaze with unwavering faith after the flight of the projectile towards the zenith, and should be buried beneath the ruin as it comes toppling to the ground, or be crushed by the returning missile;—his fate will be but the necessary and would add another to those examples by which the race grows slowly wise. The contrivances which men call governments, and in which they put their trust for mafety, are edifices erected in almost all their rust for safety, are edifices erected in almost all the parts, in defiance of the laws of moral gravitation. The foundation is a lie. It is no wonder that the se perstructure should be incongruous in its parts, and dangerous as a whole, and that its fottering pillars pliances to defer its ruin. When men perceive, they are even now beginning to do, that the principles on which it is built are false, they will desert its fata shelter, and it will fall, and great will be the fall thereof. And then they will discover a city of heavenly proportions, which can never grow old or decay for it is built by God Himself, according to His own them, if they would but have stepped from the shad which has been charged, in high places and in lov

ow of their own ruinous erections and looked upo it. They who will may even now escape from th fear and danger which ever haunt a habitation where the Divine laws are contemned, and flee to the City of Refige, where is peace and safety and joy.

This is the amount of the absurdity and wickedness. places, upon the doctrine of non-resistance with regard to civil government. It affirms the sufficiency of the Divine laws for the regulation of the human hear

and life. It denies that it can ever be safe or neces sary to violate any of these laws, but on the other hand in the highest degree foolish and fatal. One of these laws it asserts to be that the life of man is so ered, and may not be touched, either directly, or by deliberate indirection, without crime. It sees that a deliberate indirection, without critics in the last resort, upon their reserved right to take the lives of those who violate their laws, or resist their processes, or invade their rights, by the civil and military officials they have appointed for that purpose. It says, that they who consent to hold any of these offices, or to appoint others by their votes to hold them in their stead, do recognize and consent to the principle which is essential to their efficient discharge. Therefore it declares that no one who has received the principle of its inviolability of life into an honest and sincere heart, can take any part, either as executive officer, legisle or or constituent, in the constitution or co of a government resting on a douisi of that great prin-ciple. No one who has received that doctrine can take part in any plot to destroy any government, or

can resist its dictates, by violence, however the tyrannical. All he can do is to stand alof for and bear a living testimony by his words to life against it. He will leave the interest remains the second of the contract of himself, and will use his best efforts to converge or of the dangerous protection in which dry and to persuade them to escape from it as in large. He will watch the swaying mass, indeed deep interest, and mark every sign it great proaching fall. The sense of the abruday construction will almost vanish before the sense of the construction will almost vanish before the sense of the construction will almost vanish before the sense. length, and fall, but only to give place founded and eternal abode, where men length, and fall, but only to give place as a founded and eternal abode, where men will deal gether in peace, no longer the tools of trans demagogues, having learnt the great lesson that and happiness are to be achieved only by the tion of the laws of their nature, and by obeying never, by imposing laws of their own defining others, and compelling obedience to them used of death. In the fulness of this faith be engaged and peace to his soul, knowing that a better tall hand. Nothing discourages or alarms his hand. Nothing discourages or alarms him felse ceives that the laws of God, in their certain communications make men happy, and he knows that the ultimately have their free course. While he ultimately have their free course. While he is to wait the coming of the appointed time, he as to do all that his hands find to do to fister a proach. He may seem to the world to be a set or a fool, but he knows that, in this behalf he listened to the voice of celestial wisdom, and in

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