To wood the period of the peculiary of the MS. — \$2.50 per annum, payable in adspirate of TEMS. — \$2.50 per annum, payable in adspirate of the state the pecuniary concerns of the Lirar area of same the pecuniary concerns of the Lirar area mater the direction and supervision of a com-set the direction of the following good dimen. Farx-se, Sarett Philippics, Ellis Gray Lon-git Quistr, William Basserr.

IL LLOYD GARRISON, Editor.

from the Plymouth Memorial.

In the Plymouth County Anti-Slavery Society.

On the 14th inst., the Plymouth County Antisize Sciety held its annual meeting in this town, and to which the official account, published in sent to which the official account, published in sent to which the official account, published in sent to which the sent the sent that its proceedings were charlicherior, states that its proceedings were charlies was given to the anti-slavery enterprise was given to the sent and to the position of the sent sent the first is not a whyf more veritable, which is informed by many who were present to the little harmony prevailed; that divers was resolutions offered; some regarding them were entertained by those prosent concerns whose was pourced forth without stint or meaning the proceeding of the sent and concross speeches were the consequentation of the point—hence wern decreased the presence of their graves, and upon at which they hallowed, surrounded by associate which ought in every one, having a drop of girn blod it their veins, to awaken the proceeding and were profuned; the clergy were indeed by the Rer. Mr. May of Scituate. The state proceedings appear to us the result of sittle policy. What is-she effect which they standly adapted to produce? What are the sha which will inevitably flow from them? Will enterprise of the anti-slavery principles or means. No where can there be found the record attent to the rapid progression of any moral enter
selection towards opponents. What grounds of we should be salutary an influence upon the cause in the ties are discussed at the witnesses of this procedure, when seed and the witnesses of this procedure, when seed

G. F. WHITE

ARD'S BILIOUS LS.

be maker of these say, that he is ear public. The value of their virtue is of their virtue; the cortanee to tell the and, although the every disorder, to many acute and they have already do again. To an early and correct yone safely an inn, in all ording inn, in all ording

etail by SAMUEL

Alons, Biles, Ulem Agne in the her Salt Rheum, Win Winoping Coun ogether with ma its own best tra raise goes a pra July 33

WLEDGE.

human mind pro-through the bris with introductor ve of the sciences

by SAXTON

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ON & PEIRCE

1841,

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ALVE.

set and the witnesses of this procedure, when ormaly was offered to retort, under the sanction rule passed that 'all persons, whether friendly scale to the Society, be invited to participate in

ess. Pilisbury and Garrison; who appeared incited in the keenest hatred of all dissenting from them the properties and the principal session which their eloquence and labor were the properties and the principal session which their eloquence and labor were was the self-same topic : freedom, alike tht, in speech, in action. At one moment, empted to establish its universality, and at utempted to establish its universality, and at act, their opponents were taken pretty severely it. Selecting from out the walks, of public and note life those who were known to exercise a az of bestility, they hurled at them their shafts bendike ferocity. Some of our most eminent, on whog the mantle of power has been cast, who occupy a high place in the esteem and conset the maintenantly assailed ence of the nation, were malignantly assailed— er character-and fame reproached—and private oth also was summoned at this inquisitorial tribu-

the American clergy appear to have been the boxicos to them. These were branded, [in peeches, but, in the resolutions adopted, spe-ne was taken to exclude the same phraseolo-designs very clear,] as a BROTHERHOOD OF is, and treated with about the same clemency wherance as would a band of swindlers and thate received. Pillsbury, in alluding to a mind lately held at Baltimore, composed of men of the Baptist denomination, made the that a run; was closely Chairman, and that a THIEF was chosen Chairman, and er TRIEF elected as preacher of the conven-sermon. This epithet of 'thief' seemed a faal semon. This epithet of 'thief' seemed a fathe with them, and whenever speaking of the
try, as invariably applied. There were, howthe stey affirmed, some few exceptions, and
se were, of course, the Rev. Mr. Pillsbury, and a
kinded spitts. In their denunciation of the
try, they took great pains to prepare a way of esbet themselves. It is a mystery with us why
attack should be made in this quarter, or why
telery are more gulty than other classes of soty. We can come to be other conclusion in realts at than that it is, the serve as preparation for
alts defined and the serve as preparation for
alts defined on the conclusion of other odious doctrines yet to be
conced.

individuals will consent to make themso indications as have those concerned in it.

tis now fully established, that the abolitionhis day are influenced by selfish, exclusiveyeactives. The leaders at any rate are acy such—and the enterprise in their hands
come but the means of attaining influence and
It has materially changed, too, and undercele budifications as heated partizans alone
suppetent to introduce,

The, the fundamental principles which assesses are as the foundation of their plans man the same—and thus unalterable will they or ender. It is as righteous a doctrine at the wast born, as it ever has been in past time, that makind are created equal, that Heaven has san to no individual authority to dominee, over his been as to no individual authority to dominee, over his been as the sacrifice of justice and by an accepted to man's Creator. This equitable the same and that when this power is assumed, as effected to man's Creator. This equitable the same the sacrifice of justice and by an accepted to man's Creator. This equitable the same the same the same that the same the same the same the same the same three the same three the same three three



OUR COUNTRY IS THE WORLD --- OUR COUNTRYMEN ARE ALL MANKIN

FUGE OF OPPRESSION.

From the Plymouth Memorial.

From the Plymouth County Anti-Slavery society.

The state of the plane of the latter society is the state of the latter society is the state of the latter society of the society of une accompassiment of moral objects. The meantimes then advocated were widely at uraines with
those proposed and supported by the present body
were underaumed of.

But what is modern abolitionism? Affairs, (as it
is perhaps well known,) assumed such an appear
year or two since, as to produce a collision in the
was brought about by an attempt on the part of
was brought about by an attempt on the part of
the acknowledged leader, Wm. Lloyd Garrison, to introduce and conaget with the unterprise, as it is
appeared to the supplementation of the part of
and parcel, a tissue of aband whins, none of which
separation thus snule proved the way for constitution
of and discord, and it has been kept up with
unceasing vigor to this monant. As to any bent
tomoil and discord, and it has been kept up with
unceasing vigor to this monant. As to any bent
tomoil and discord, and it has been kept up with
unceasing vigor to this monant. As to any bent
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being readered to the cause which both seen to
have so much at part, it is a lloughter out of the
have so much at part, it is a lloughter out of the
have so much at part, it is a lloughter out of the
low to overcome and annihilate each of the
professions of attachment for the slave—those sorrows for his wongs—those speaks in his belief
which have peen portrayed in strains of
elements of the supplement of the search
least, foll of names of blaspheny, having seven head
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least, foll of names of blaspheny, having seven head
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balloy—hymn, by the countries of the day.

But, brother Rogers, all this was done under the protection of the 'Stark Guards,' a military company, whether of Manchester or Goffstown, is not known. They appeared as well as any other company of military. At the head of the procession was the 'Stark Band'—to play marches for the clergy and other professed Christians, Sabbath Schools, stangers, Jews, and proselytes, to kerp step by, when moving from Concord Square to the cenetery.

Next in order were the 'Stark Guards,' adorned in military costume. The cemetery committee formed on next; after them the several committees of arrangements; next them 'the reverend clergy' took their firm and dignified stand,—and all the remainder as they were directed by their superiors.

Being paraded, each sect by itself, at the word of command the drum commenced beating, and the wind instruments blowing, and each one, clergy and all, began to frame in his or her mind how to step according to custom. You know they all have to step the left foot first. As soon as they were prepared, they marched off after the 'Stark Guards' and music opened to right and left, so that the clergy and music opened to right and left, so that the clergy and music opened to right and left, so that the clergy and the whole' procession could pass in order to

and music opened to right and left, so that the clergy and the whole procession could pass in order to the place of solemn consecration, and Sunday School addresses, &c. &c.

School addresses, &c. &c.

All this was performed in pro-slavery style, and according to new organization 'custom and usage.'

It is astonishing to see how the clergy are manusureing to get the military power into their hands. The beast, however, will never suffer them to have it again. They had it in Rome, and so abused it, they can no more be trusted with it. As the Catholics did, so would the clergy fill the world with bloody strife, and persecuting wars, to build up sects. We should prefer to have the military in the hands of another Bonaparte, rather than in the hands sects. We should prefer to have the military in the hands of another Bonaparte, rather than in the hands of the clergy. Were it in their power, they would drive every slave and free colored person into the sea, to Africa, or some where else, as speedily as Michael turned Apolyon out of Paradise. Depend upon it, they are thirsting for the blood of their enemies, and will not be convinced but what it is duty to blow their brains out with gunpowder—though Jesus has said, love, pray for, feed, and forgive them.

hem.

If new organization is not lusting after military It new organization is not instance after mines of the honors and power, why does it want to have James G. Birney President, he would be commander in-chief of the American army and navy. I am willing to have that command where it is, rather than in the hands of newborgarisation.

haps the poor will be allowed to pay a few dollars for a grave in some lonely corner of that now holy place; and the rich, many dollars, for an elegant spot to build a tomb, or raise a monument to their honorable names. This is the way they consecrate their meeting houses to God.

On to this ground the Sunday school scholars in Manchester and vicinity were marched, in military order, to music played by the 'Stark Band,' (and they played as well as any band,)—and then followed a prayer. After the prayer, the children sung a hymn. Then Rer. Mr. Wallace made an address to the scholars. He is a new organizationist, and no doubt contrived to perform that part to make him popular in the vicinity. In his address he said Sabbath schools were useful, because they built up society. Congregational jisu, we suppose.

Then the superintendents and teachers were addressed by Rev. Mr. Sinclair—Freewill Baptist minister. It is wonderful that he was suffered to be there—in such a solema, popular place. A very few years ago, the Congregational clergy would not have 'set him with the dogs of their flock.' Now they treat him with respect, 'because they fear the people.' The Freewill Baptists are growing popular—that's all.

After Mr. S.'s address, the children sung another through the propole of the force of the flow. The propole of the recovery of the religion of American is blended that one clergy meet together, and shard send and past song, and pasin tunes on the and song the song that the clergy meet together, and shard song and pasin tunes on the same occanism, the song the military and the clergy meet together, and shard song and pasin tunes on the same occanism, and pasin tunes on the same occanism, and pasin tunes of the hat control of July, and other selected days. They may an differ by gar songs, and pasin tunes on the same occanism, a

BOSTON, FRIDAY, SEPTEMBER 3, 1841.

pers of one living God, cannot bow down to images of stone or clay.

And this is my first ground of dissent from the scheme of a third political party. Where a moral conviction which can move and direct a world of matter, has been produced, such a party is superfluous; and where it has not been produced, such a party is unavailing; for the spurious and half-way abolitionist will not maintain allegiance to it, though he swear it. Such a party will do badly that which would be well done without it. It would be as wise to detach a part of the team from the pole, and hitch it to the hind axle of a stuge coach, upon the pretence that the hind wheels did not follow the forward ones fast enough. The only possible effect would be to pull them out of the track and to stop or greatly retard their progress.

Polities in this country has for the most part degenerated into a contest for office. Offices do not now go after offices. He who makes himself conspicuous in a political campaign, is generally supposed to extense the obtains it

now go after good men, but a host of bad ones go after offices. He who makes himself conspicuous in a political campaign, is generally supposed to expect an office; and in case of success, he obtains it as a matter of course.

Anti-shavery political partizins would be judged by the established rule. The public at large could not be persuaded that they were more pure or disinterested than other politicians; hence the anti-slavery truths they might utter, though with the utmost sincerity, would be stanted by the political abolitionists find no significance in the constant repudiation by the founder of Christianity, of all schemes of political power? Had he cherished these, he might have obtained popularity for the day, and acceptance with the Jews; but what would they have done for his mission, and for mankind?

Nor would the awakening of such suspicion in the public mind, be the worst of anti-slavery electionering. It would really arouse a prurient and ill-proportioned ambition in abolitionists themselves. Already have we seen in a Congressional district of Massachusetts one abolitionist in the field, and another desirous of taking it; the former a minister, and the latter a lecturer, and a non-resident until within six weeks of the election. The result was disastrous; a high exasperation was produced, without the accomplishment of any known or imaginable good. The anti-slavery cause was acknowledged to have lost ground in that district, which it has never since regained; once among the most fruitful of anti-slavery fields, it is now as if a fire that pathened means the surface of the public mind will not bear that an individual, distinguised means a partition and without the distinguised means and the surface and a non a fire that an individual, distinguised means a partition of any known or imaginable good. The mind will not bear that an individual, distinguised means and without the accomplishment of any known or imaginable good. The anti-slavery fields, it is now as if a fire that partition is and without th

single-minded and devoted. All this comes from the heart, never from calculated schemes of interest and ambition, nor can it exist with them.

Besides the essential antagonism of these things, in the mind itself of him who aims at a moral regeneration of his countrymen and the age, there is an external barrier to a political career, which abolitionists would do well to consider at the outset. Political and military revolutionists attack only the tyranny and abuses of governments, only the effects of vices, not the vices themselves. Moral reforms attack directly personal and prevailing vices. The former can pursue their ends without wounding individual self-love, or provoking, to much extent, individual enmity. Far otherwise it is with the latter. Every one conscious of vices, which are the object of a moral warfare, feels himself personally assailed; and if he does not become a convert, which affirst is difficult and rare, becomes an open or secret enmy. Thus it is that the moral reformations, by the slow but sure progress of reason against mistaken interests and opposing passions, are always finally successful; the warkers of them, in a worldly point of view, seldom are so. Their crown of victory is a crown of thorns; their cup of rejoicing, the juice of the hemlock. If political and personal advantages are among the final results, they are resped by those who come in after the toil, oddum, and persocution are spent. This has been, and probably will be, the history of every effectual and fundamental moral reformation. It is the flaming sword, keeping off, or quickly expelling, all who are not qualified by a spirit of meekness, self-sacrifice and unalloyed devotion to truth, to aid in the vast and angelie work of purifying a world of mind.

How futile and infatuated, then, must be all hopes

of purifying a world of mind. How futile and infatoated, then, must be all hopes

How futile and infatuated, then, must be all hopes and purposes of political and personal advantages among the abolitionists of the United States. Their triumph (and it will be triumph enough, which it sincere they would not exchange for titles and batoons) will be to see their principles carried out, and the nation free—free from chains and from guilt. A variety of motives, good, bad, and mixed, which they cannot entertain with safety, either to their own spirits or to their cause, will operate, in others, to complete their achievement; and these will grasp all the political and popular trophics of the victory.

Meantime, what are abolitionists to do with their Meantime, what are aboli tionists to do with their right of suffrage, which has been udmitted to be of great value to our cause; and which, it has been admitted, will in all probability, be the means of overthrowing slavery in the country?

Do with it what we all agreed, up to 1838, ought to be done with it. Let the national parties propose their candidates, and if they are acceptable to us, give them votes; otherwise testify our adherence

Had all the children, with their parents, and the clerry too, reinsined at home, and committed to memory the 13 hast verses of the 12th chapter of Paul's Episte to the Ravuns, more good might have been done to themselves, and the world. Other the Paul's Episte to the Ravuns, more good might have been done to themselves, and the world. Other the Paul's Episte to the Ravuns, more good might have been done to themselves, and the world. Other the Paul's Episte to the Ravuns, more good might have been done to themselves, and the world. Other the Paul's Epister to the Epister to the Paul's Epister to the Epister to the Paul's Epister to

From the Lynn Record. D. D's, and Democratic Colleges.

D. D's, and Democratic Colleges.

Amherst College was established by the people, and, under the excellent management of that great and good man, Zeru S. Mooar, its first President, bid fair to become a blessing to the country. It lived awhile upon his name, and, had President Moore have lived to this time, Amherst would probably have not been surpassed, in numbers, by, any college in the Union: for its location is every way favorable. But unhappily, President Humphrey and his subalterns in office have adopted and put in practice pharisaical or unchristian and anti-democratic principles, by which the growth of the college has been retarded and injured.

We attended commencement at Amherst, a few

We attended commencement at Amherst, a few years since, and the aim of several of the students in their public performance seemed to be to ridicule the moral enterprises of the day. These parts in the exercises of the students are always examined. and approved by the government of the college and onizationist, which signifies much the same as a pro-slatery man, and we believe is an officer in the Co-onization Society. He is mad against every anti-slavery movement. A single anecdote will show

tion by the founder of Christianity, of all schemes of political power? Had he cherished these, he might have obtained popularity for the day, and acceptance with the Jews; but what would they have done for his mission, and for mankind?

Nor would the awakening of such suspicion in the public mind, be the woset of anti-slavery election-cering. It would really aronse a prurient and illustroportioned ambition in abolitionists themselves. Already have we seen in a Congressional district of Massachusetts one abolitionist in the field, and another desirous of taking it; the former a minister, and the latter a lecturer, and a non-resident until within six weeks of the election. The result was disastrous; a high exasperation was produced, without the accomplishment of any known or imaginable good. The anti-slavery cause was acknowledged to have lost ground in that district, which it has never since regained; once among the most finitful of anti-slavery fease was a mong the most finitful of anti-slavery fields, it is now as if a fire had passed over it.

The public mind will not bear that an individual, distinguished merely as an abolitionist, and without known general qualifications, should come forward and claim at their hands an office of high trust and dignity, for which they are turning their eyes on a proper successor, for years before the contingency of an election occurs.

But the character of moral reformers is incompatible with political ambition. A moral reformer, in order to persuade, must be disinterested, to convince; he must be essential antagonism of these things, in the mind itself of him who aims at a moral regeneration of hit countrymen and the age, there is an external barrier to a political career, which abolition ists would do well to consider at the outset. Political and military revolutionists attack only the tyranny and abuses of governments, only the effects of vices, not the vices themselves. Moral rotomatics and was a continuity of with a colored person who tyrang and above the defention of or slave; but it was a horrid thing to show such kindness, especially to ride with a colored person who was free. Accordingly, a messenger was despatched by the government of Amberst college to Asiburnham, about fifty miles, to bring back said Raymond; nolens volens, willing or unwilling, on Saturday. He went; was arraigned before that august tribunal on Monday. The next morning a tutor entered his apartment with the solemn message—'I am instructed to command you to leave toun before night—'Why, what is my punishment?'—'I am ordered not to tell you,' said the obedient subaltern. The submission student accordingly gathered up

ordered not to tell you, said the obedient subaltern.

The submissive student accordingly gathered up his wardrobe in all possible haste, and moved himself and his effects to Northampton, eight or ten miles, sending respectful notice of his location to the government of the college. At Northampton he waited nearly a week, anxiously expecting some official message, setting forth his crime, sentence, and destination. But hearing nothing in all this time, he engaged a student to go to the Faculty of the college, and procure a copy of the record of his case, which, for reasons best known to themselves, had been purposely withheld from him. The student faithfully performed his duty, and procured the desired copy, the tenor of which was as follows:

Whereas, reports highly derogatory to the

desired copy, the tenor of which was as follows:

'Whereas, reports highly derogatory to the character of William Raymond, a member of the Sophomore class at Amberst College, have been extensively circulated, the faculty felt in duty bound to examine the same; and telegraph felt in duty bound to examine the same; and telegraph telegraph felt in duty bound to examine the same; and telegraph telegraph felt in the same; and telegraph telegraph felt in the felt

Dated Amherst, Aug.—1836.

Here it will be observed that this young man was forced fifty miles from home, arraigned, tried, and condemned to banishment, for no crime or misdemeanor, or for something which they were a raid or ashamed to make known; and ordered to leave fown hefore night! As well might they have ordered him out of the world. Any sovereign, who could use such authority, and undertake to enforce such dospotism, would forfeit his crown, and be likely to lose his head with it. Even a their or a drunkard cannot be arraigned and tried in this country, without having his offence fully and formally set forth in

J. BROWN YERRINTON, Printer.

dugustá;—A. Soule, Batk.
Nuw-Haussing.—Davis, Smith, Plymon.
P. Rogers, Concord;—William Wilbur, Det.
aconard Chess, Milford.
VERNOYT.—John Bemont, Woodstock (—Ro.)
Robinson, Marif P.

WHOLE NO. 557.

uriting. Had the student committed any impropri-ety, ignorantly, or otherwise, the proper course would have been private advice or admonition, ac-

ieriting. Had the student committed any impropriety, ignorantly, or otherwise, the proper course would have been private advice or admonition, according to circumstances.

But the obedient subject of his Majesty's government submitted to his infimited punishmont and unknown destiny, with christian meckness and fortitude, and took up his fine of march for Ohio; like other emigrants. Finding in Ohio a literary institution, (Oberlin,) more congenial with the spirit of liberty, Mr. R. wrote to President Humphrey for liberty to transfer his connexton from Amherst to Oberlin, which was refused. Mr. R. being in arrears to the Faculty of Amherst college for about \$15, set out for Ashburnham, within the year, stopping on his way at Amherst, with intention of making arrangement for the payment of the small sum there due, on his return in a few weeks. After staying over night, at the very moment when he was about leaving his room to visit the Faculty, and make this arrangement, an officer entered his apartment with a writ, saying. I am ordered to take your body? Well, take it, 'said the guideless youth, following him to the lawyer's office. But here the lawyer was addressed in such plaimoss of language as Paul used to Felix, with the same result. After telling the lawyer, you may carry me to jail, or wait till 'can pay it,' he gave vent to his feelings in a flood of tears, for he thought it a horrid thing to be swell. At this moment, two students chanced to enter, who asked, 'what do you want—you may have the money, or security? Ashamed of his conduct, he said, 'I have stopped it.' But after R. Ind been told, 'go thy way for this time,' and had gone, these students told their fellow-students what had taken place, which produced a general burst of indignation. They raised not only the money, and paid the debt and cost, but \$10 more than enough, which they enclosed in a letter to R.

This was not all. Their generons minds had been stirred up in sympathy for R. They called a meeting to inquire into the whole business, and to

a long speech in defence of his conduct, and in endeavoring to hush the matter, persuading them to drop it there.

After waiting a year, (which is the term technically signified by dismission in Amherst,) he went to see President H. to obtain a certificate of regular standing, or such recommendation or writing as would enable him to enter Oberlin. The President, without asking R. to sit down, or inquiring for his health or situation, silently went to his desk, and wrote a certificate that the term of Hm. Raymond's punishment had expired. With this, Mr. R. took his leave of the government of Heman Humphrey, D. D., President of Amherst College.

Mr. R. has since completed a regular course of education at Oberlin, the most flourishing literary institution in this country, an account of which institution, more at large, we hope to give at some future time. Mr. R. having maintained an exemplary christian walk, and an excellent character, from his youth up, is now about entering upon his important duty, as an instructor to the Amistad captives, whom he intends eventually to accompany to their original home, as a missionary, if the indications of Providence seem to justify it. God bless him and them.

Is it possible, that such arbitrary, despotic, abomi-

iem. Is it possible, that such arbitrary, despotic, abominable conduct should not exert in extensive and one that college? No. Such conduct, and such principles as are there upheld, have undoubtedly had already a most blighting and withering effect.

principles as are there uphold, have undoubtedly had already a most blighting and withering effect.

Darmouth College, unlike Amherst, with a liberality becoming the free institutions of this country, not only suffers colored people to be spoken with and visited by sudents, but admits them into the college as students themselves, 'with all the privileges and appurtenances thereunto belonging;' and the students not only admit them as fellows, but as officers of the literary societies. Within the last year, if we have been rightly informed, more than one colored youth have been members of the college, and officers in the literary societies, one of whom was young Paul of Boston. And, so far is it there from being considered any impropriety for students to visit colored people, that the Professor's wives, and the first ladies of the place, we have been credibly informed, have thought it no harm or degradation, but a christian duty, to visit certain indigent, but virtuous colored people of the town, and treat them with the utmost kindness.

The consequence is, that Amherst College, located in the valley of the Connecticut, in the heart of Now-England, in the most fertile spot, with wealth, intelligence, and prosperity on all sides—which was set on foot by the people, and to flourish beyond example, is now withering under these slawsh principles, while Dartsnouth, less favorably situated, and formerly less flourishing, is now shooting forward with unexampled prosperity.

Life in New-Orleans.

Life in New-Orleans. \$100 Remard

Ran away from the aubscriber, on the 10th inst, a negro man, who calls himself MOSES, but will no doubt give himself some other name. Said negro is about 23 years old, of a light black complexion, about 56 feet 5 inches in height, well made; has some of his fore teetle out, both upper and under; has had a small slit in each ear, made with a kenife, about three-fourths of an inch from the lower tip: though healed up, it may be discovered on examination; speaks affably, is quite intelligent, and can read well. He is an old hand at running away.

\$25 Reward. Ran away from the subscriber, on the 24th ult., the girl MARY, alias JANE. She is of a griffe color, about 19 years old, fell face and large lips, and has the mark of a whip under one of her eyes, and on the back of her neck. The above reward will be paid to any person who will return her to the subscriber.

G. VANDREUL, 213, Poydras St.

\$10 Reward.

Ran away from the subscriber, on the 14th inst., a negro man, named ROBERT, but passed frequently under the assumed name of Sam; age 3: years or thereabous; is five feet 6 or 8 inches in height; thin visage, through been lately sick; of dark complexion, having a dark expression of countenance, with a sear on his left cheek, inclining towards his mouth. He had on when he left, a pair of jans blue pants, a white linen dress coat, and linen shoes with broad value.

white linen dress coat, and tinen snoes with observations of the same Bob or Sam, thy application to H. F. Wade, 56 Tchoupitoulas. It is supposed he will endeavor to leave the city; and the captains of vessels are hereby forewarned not to carry him off, under the penalty of the Jaw.

15. Report

Lost, about two weeks ago, a large, black buildog, with a wound in the right eye, had on a leather collar, with a rope attached to it. The above reward will be given to whoever will return him to
E. STONE, cor. New Levee and Lafayettee ats.

E. STONE, cor. New Levee and Lallyettee sta.

Ran away or stolen, the slave CAROLINE, from
my residence in Carrolton, on the 7th inst. Said negress is about 14 years old, slim and delicate made,
under lip quite thick, and mark of a burn on one of
her arms. I warn all steamboats to be on the lookout, for I believe she will be trying to go up the river.
I will pay a reward of \$20 for her delivery in jail in
this city, or delivered to me in Carrolton.

G. B. MASON.

G. B. MASON.

Scars—burns—whip-marks—tech knocked out—slit
zers!!—behold the march of humanity! The foregoing are copied from the New Orleans Picayane and
the Bulletin—Philanthropist.

R HATS.

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VOL. XI.--- NO. 36.

We are surprised at the silence of many who were

ellent Anti-Stare ing library system in the region of the case subscription, rais to your tenants of the case of the district has halfore who help py to only to the same of the circulate that you would be compared to the case of the c Bitthe American clergy appear to have been the

At his meeting the women's rights doctrine was I carried out—three ladies having been placed on he has of officers for the ensuing year. The mach for this meeting. We cannot but be must him the place of the make them.

seen modifications as heated partizans alone competent to introduce, a sholition cause has been changed in toto—subset at the presentant and characteristic features at the presentant and characteristic features at the presentant and the most distant resemblance even, see which it originally possessed. When in an state, that inflancy was comparatively pure, to maturity grown, its every trait bears an aswhich in order to be hated, needs but to be Abolitionism, as it existed ten years ago, at exists now, are very dissimilar things, it was a praiseworthy enterprise—its object tood, being nothing less than the amelioration condition of the millions in this land pining that a degrading servitude—and those engaged we doubt not were actuated by good and honsters. Now, we observe a different state of a True, the fundamental principles which besies arow as the foundation of their plans in the same—and thus unalterable will they endme. It is an rightcous a doctrine at the

same abominable abominations.

And now, with few exceptions, they worship the scarlet colored beast, and are more concerned for promote his kinguom in the world, than the kingdom of Christ. It does not so much disturb the clerical brotherhood and their followers, to hear the name of God profaned, and the peaceable kingdom of Christ denounced as it does to hear that the power of the beast shall be broken, and his body taken and given to the burning flame.

Their slaveholding and war-making systems are based upon, and protected by, this many-headed deformity; and his bloody throne of cruelty and oppression must be sustained, or his and their authority must wither and perish together.

sion must be sustained, or his and their authority must wither and perish together.

New organization, too, is mounted on the back of this same murderous monster, and relying on his power, to fill the earth with righteousness and peace. New organization is seeking after the applause of the world—and worldly power, to compel men by force of arms to submit to its 'usages and former customs.' It is now making a desperate effort to get the government of this slayeholding, war-making nation into its hands. It is training and teaching children, in Sabbath schools, to worship the God of slayery and war.

ing children, in Sabbath schools, to worship the God of slavery and war.

It is a fact no longer to be concealed, that the scarlet-colored beast leads about the clergy of every sect, and all in the interest of each, wherever they would go to celebrate the work of death, and rejoice in it, though they connect it with the religion of the PRINCE OF PRACE.

This was fully demonstrated at a Sanday school celebration in Manchester, in this State, 5th inst.

The whole proceedings were such as to cause the friend of God and man to weep at the madness and folly of pro-slavery and new organization, in teaching unconscious children to hate and murder their enemies. On the occasion, an enclosed piece of ing unconscious children to hate and murder their enemies. On the occasion, an enclosed piece of ground southward of the new village, was consecrated for a burying place. But to whom, or to what it was consecrated, we are not told. If to God—it was His before. If to the dead—the dead know not any thing. This solemn performance looked like consecrating and christening a church bell in Rome. They call their bells by some peculiar name, and then baptize them in the name of the Trinity. And our clergy consecrate a piece of ground. What can look more supremely ridiculous! But the performance was solemn. It is said to be a very solemn time when a Catholic priest consecrates and baptizes a bell! It is so now, that our clergy can contrive to get Sabbath school children and their teachers into a grave-yard, (a solemn place indeed,) and then make what they call a consecrating prayer; and make the children, with the teachers and superintendents, if not themselves, believe that the place is more sacred than it was before, and that God has a more sacred than it was before, and that God has a more sacred respect for it, because of their ceremonies. The burying-place is to be called the Manchester cemetery, (as we were told.) Perhaps the poor will be allowed to pay a few dollars for a grave in some lonely corner of that now holy place; and the rich, many dollars, for an elegant spot to build a tomb, or raise a monument to their honorable names. This is the way they consecrate their meeting houses to God.

On to this ground the Sunday school scholars in Manchester and vicinity were marched, in military order, to music played by the 'Stark Band,' (and they played as well as any band,)—and then followed a prayer. After the prayer, the children sung a hymn. Then Rev. Mr. Wallace made an address to the scholars. He is a new organizationist, and no doubt contrived to perform that part to make him popular in the vicinity. In his address he said Sabbath schools were useful, because they built up so

about American liberty; but said nothing about her slavery.

After Mr. S.'s address, the children sung another hyma. Poor children! how little they know of the designs of those who have them in their power.

Then the parents and guardians, (and our factory villages are full of, guardians,) were addressed by Rev. Mr. Bailey—Baptist minister. This denom-

From the Friend of Man. Reply of President Green.

Reply of President Greens.

To the Editor of the Friend of Man:

My Dear Brother—In noticing the communications from Hamilton respecting Elder Davis's visit there, permit me to suggest, that Prof. Kendrick might well have spared himself and the printer the trouble of saying so much about what he regards as Mr. Green's deficiencies. According to his own showing, they are 'well known'. How could it be otherwise? He represents me as the 'magnus Apollo of ultra abolitionism,' who takes no pains to cover whatever of the wolf he may have, with sheep's clothing.' Such an one must be known and read of all mer, without any special effort of pen or type.

'Elder Davis showed himself openly at Hamilton.'
And who is Elder Davis? 'A stranger from a distant land,' replies Prof. Kendrick. Yes, from the land, where under the abused name of law, the rich and the strong reduce the weak and the poor to a level with mere chattels, extorting from them work without wages, forbidding them to marry, robbing them of their children, giving, as it were, 'a boy for a harlot and a girl for wine, and preventing them by fearful penalties from learning the letters which spell the Saviour's name. It is the land of chains and whips—of unrequited sweat and unavenged blood. It is the land, where under the name of slavery a complicated and extensive system of theft, adultery, and murder is maintained. This was the land of Prof. K.'s stranger.

But who was this stranger?—The REVERND SLAYE, who as a minister of, the gospel was held chattel-wise by the Association recently introduced by Elder Peck to the readers of the Baptist Register? Did he as a runaway Evangelist, openly show himself at Hamilton, as a refuge for the oppressed? No such thing, exclaims Mr. Talbird. It was 'the Rev. Mr. Davis, generally known as a most devoted and successful minister of the Baptist denomination in Georgia.' What! was it the Elder Davis, who at Utica without a blush avowed himself the ourser of a number of God's children's and who, as a slave-holder, tried hard to show that the chattel principle was in accordance with the Bible?—The very same! That was Prof. K.'s 'stranger from a distant land;' that was his servant of Jesus,' to whon, coraing 'in the name, and hreathing the spirit of his Master,' the faculty, he emphatically and pathetically assures us, 'endeavored to extend the hospitality, kindness, and attention' due to an accredited servant of Christ.

Well, after openly showing himself at Hamilton, did Elder Davis honor his communication as a 'most devoted and successful minister of the Baptist chorner, the subject of slavery he publicly discussed; and not a hint do these gentlemen suggest, that in any

Davis was invited by the Faculty to preach on the subject of slavery in the chapel. Who has affirmed the contrary? He was officially invited to preach and did preach in the chapel. He also delivered a lecture on slavery; whether in the chapel or in the church, my correspondents at Hamilton gave no incommation. This petty question, my paper in the Friend of Man leaves untouched. It no where affirms what Prof. K. denies. It was busy with other matters. It asserts on the authority of 'names good and true,' that Elder Davis 'was invited to preach in the chapel,' And why? To show that the Faculty of the chapel,' And why? To show that the Faculty of the chapel, and the home of the chapel.

and true, that Elder Davis 'was invited to preach in the chapel.' And why? To show that the Faculity prompter and thus honorably introduced him to the people of Hamilton as worthy of their respect and confidence. This with me is the vital point. I give public notice that the Faculity of the Lit. and Theo Institution at Hamilton regarded an avowed Slave no. Den as an accredited minister of the gospel; to be listened to so an expession of the Bible; and farbig entitled to a place in the Christian pulpit. Does Fool. K. contradict this notice? Not he.

My notice that 'Mr. D. had openly shown himself at H., Prof. K. seems to regard as a fair occasion to bring his powers of irony into play. I shall not dispute his right to do so. 'The weapons to him that can use them.' Let those who have nothing else to do, complain of any want of 'decency and modesty' which they may detect in the deportment and bearing of the men, hard beset on every hand, who are fighting freedom's battles. I leave it for those who can, to sympathyze in such complaints. Some there are who would sooner 'be a dog and bay the moon.' But let me say, whoever may study the history of Mr. Davis' slaves—and Prof. K. himself shall one day read it—will find a mortifying, heart-breaking account of some who did 'skulk in somewhere under the cover of darkness, who stole away to some obscure lurking-place, and emerged only as the darkness smiled on their departure.' Every one of these wretched men and women was stolen, either by kidnappers in Africa, or by soul-drivers in America. And Prof. K. knows that 'the pertaker is no better than the thief.' Worse, far worse, in the present case. The slave-dealer is the slaveholder's agent: and if that agent be a professed minister of the gospel, in what light shall he be regarded? Slavery, John Wesley with almost his dying breath describes as 'Execanale villainty,' and declares that 'American slavery is the vilest the sun ever saw.' What, then, must Mr. Davis be, who is guilty of this John Wesley with almost his dying breath describes as 'Execable villaint;' and declares that 'American slawery is the vilest the sun ever soue.' What, then, must Mr. Davis be, who is guilty of this villaint, in circumstances far more odious and agravated than John Wesley was acquainted with? What clee is he than an execrable villaint, who amidst such light as the nineteenth century sheds upon our relations, supports a system of 'execrable villeinty?' Let such clear-headed, warm-liearted, strong-handed men as Wesley decide the question. Such a comparatively harmless villain as a horse-thief, if he should visit Hamilton, would probably 'skulk in under the cover of midnight, steal away to some secure lurking-place, and not emerge till the darkness of another night should smile on his departure.' At any say, if a matorious and avowed horse-thief should introduce himself to the Faculty of the Lit. and Thee. Seminary at Hamilton, he would hardly be invited to occupy the chapel-pulpit, even tqouth he should claim to be 'a most devoted and successful minister of the Baptist denomination.' They might perhaps rebuke him. How much, in the name of Heaven, is a man better than a horse? 'And he that stealek a man and selleth him, or if HE EE FOUND in Mis HAND, HE SHALL SUBELY BE FUT TO BEATE.' Skulking about—lurking hare and there "And he that stealth a man and selleth him, on IF HE
FOUND IN HIS HAND, HE SHALL SUBELY BE PUT
TO DEATH." Skulking about—lurking hare and there
under the cover of darkness, one might well expect
of a criminal, who according to the word of Go
deserves the halter. But the Hamilton Faculty
seem to have other views of this matter. They car
ess and honor, as worthy of a place in the chapelpulpit, one whom Moses pronounces guilty of a capital offence. It is well sometimes to study things in the light o

It is well sometimes to study things in the light of contrast. Rev. John Clark, 'as tranger from a distant land,' a Baptist minister from Jamaica, once visited H. He was, not an avoived and notorious alaveholder; but a wise and earnest friend of holy freedom. He had toiled long and zealously to promote the improvement and salvation of the victim of the chattel principle. He understood and honor ed his commission. Will Prof. Kendrick inform use to the Clark was received at Hamilton? Will of the chatter prince, will Prof. Kendrick informed him Will Prof. Kendrick informed how Mr. Clark was received at Hamilton? 'With distinguished consideration' he did not regard him self as treated: but according to the best of my recollection, with neglect amounting well night

reconsection, with neglect amounting well night to contempt.

My 'dissatisfaction' and 'complaints' in the matter under hand, will not, whatever Prof. K. may affirm, 'pass by him and his colleagues as the idle wind.' If they treat such an one as Mr. Davis' with distinguished consideration,' they shall 'give account for it as a crims' even 'to Mr. Green.' They cannot help themselves. Prof. K. may put on airs; but offended dignity and official pride can never help

his is this nature. He may specie as he will at the telephone to the cherton blacking may? deposing the same special which are likely may be a special of the singular will be set to exclusively as an aphet which it might be well for M. Oreca to contemplet; 'it shall not a very deposing prefixed predament of the same state him in the free, and soonte or later cate to make the same state him in the free, and soonte or later cate to make the same state him in the free, and soonte or later cate to make the same state him in the free, and soonte or later cate to make the same state him in the free, and soonte or later cate to the same state him in the free, and soonte or later cate the same state him in the free, and soonte or later cate the same state him in the free, and soonte or later cate the same state him in the free, and soonte or later cate the same state of t

artificial arrangements' in human society. I am indeed. What are these but the outward expression of what Jehovah abhors and condemns—respect of persons? Wherever and however maintained, humanity is insulted and injured. The Bible teaches us to honor human nature; and to modify our regard for any particular man, not by the parentage he spring from, the station he occupies, or the wealth he has accumulated, but by the character he maintains. The cord of caste, the world over, is a most formidable obstruction to the progress of Christianity. Witness, in this country, the influence of the negro-pew, with the kindred arrangements which accompany it, involving thousands upon thousands of our fellow citizens as embarrassments most disgraceful to us and hurful to them. Even Jonathan Davis regards their condition as most pitipable! What is slavery itself but an extended and complicated system of respect of persons? If Prof. K.'s respectability and comfort depend upon the maintenance of artificial arrangements have more than intenance of artificial arrangements have more proposed of the Bible, must not Mr. Davis, as an avowed, notorious, and determined slaveholder, be a flagrant sinner? In treating him as they did, did not the Faculty of Hamilton join hands with the wicked, and lend their countenance to the most odious and injurious system of iniquity under heaven? And ought they not, therefore, to take home and appropriate to themselves the lessons of instruction which I commended to their regard in a late number of the Friend of Man?

Even the Genius of Universal bassaistics.

From the Genius of Universal Emancination. The Fanatics.

The Fanatics.

Fanatic, noun,—A person affected by excessive entiusinsm; one who indulges wild and extravagant notions of religion.

Fanatic, Panatical, adj.—Wild and extravagant in opinions; excessively enthusiastic; possessed by a kind of frenzy.—Webster.

It is recorded in history, and has been taught every free child of our country, that our ancestors lived in subjection to a tyrannical government, which exacted of them an unjust taxation, and denied them a voice in its councils, and refused to hear their complaints against a system of oppression which they said was unparalleled in the history of nations. But these fanatics, in the heat of their frenzy, resolved that they would not submit to such oppression—would not submit to be ruled by officers appointed over them, to live upon them, and devour them—would not submit to be taxed to feet the

fronzy, resolved that they would not submit to such oppression—would not submit to be traced to feed the pride and avarice of a nation continually insulting them, and depriving them of the right to be taxed to feed the pride and avarice of a nation continually insulting them, and depriving them of the rights they inhorited by birth. They proclaimed that they were as free by nature as their oppressor—that all men were born-free and equal, and were endowed by their Creator with certain inalienable rights, and that to secure those rights, governments were instituted, deriving their powers from the just consent of the governed. Strange fanaticism! And while they, resolved, these fanaties were distrained to resist—and they did resist, and went forth to battle with the proud oppressor, and his pride was lumbled to the continual by the continued to prounding to an autain these decirines before the worlds. They forest the world was been to should find an saylum. And in this wild and extravagant scheme they declared that all had an absolute right to proclaim their sentiments to the world and should find an saylum. And in this wild and extravagant scheme they declared that all had an absolute right to proclaim their sentiments to the world was not all be-crazed:—there were subscluer right to proclaim their sentiments to the world was not all be-crazed:—there were some cool heads and firm hearts; and they stood forth against the popular tide in favor of these sentiments of all subjects whatsoever, being responsible for the abuse of the same. Oh! most wonderful and absurd faunticism!

But the world was not all be-crazed:—there were some cool heads and firm hearts; and they stood forth against the popular tide in favor of these sentiments of the world was not all be-crazed:—there were some cool heads and firm hearts; and they stood forth against the popular tide in favor of these sentiments of the fanatics. They endeavored to prove the otter impossibility of the world existing without the crace of manifer the prize of manif renzy, resolved that they would not submit to such oppression—would not submit to be ruled by officers appointed over them, to live upon them, and devour them—would not submit to be taxed to feed the pride and avarice of a nation continually insulting them, and depriving them of the rights they inherited by birth. They proclaimed that they were as free by nature as their oppressors—that all men were born free and equal, and were endowed by their Creator with certain inalienable rights, and that to secure those rights, governments were instituted, deriving their powers from the just consent of the governed. Strange fanaticism! And while they, resolved, these fanatics were determined to resist—and they did resist, and went forth to battle with the proud oppressor, and his pride was humbled.

Encouraged by their success, the fanatics were madly determined to promulgate and sustain those doctrines before the world. They formed themselves into a body, called a Republic, in which they announced the oppressed of all nations and kindred should find an asylum. And in this wild and extravagant scheme they declared that all had an absolute right to proclaim their sentiments to the world, and discuss the merits of other people's views; thus guaranteeing the freedom of speech, and the privilege freely to write, print, and publish their sentiments of the fanaticism!

But the world was not all be-crazed:—there were some cool heads and firm hearts; and they stood forth against the popular tide in favor of these sentiments of the fanatics. They endeavored to prove the utter impossibility of the world existing without kings and subjects, lords and servants, tyrants and slaves, task-masters, and human flesh for the driver's whip. And the Creator that made one man tall and another short, certainly could not have been so impartial as to create all men free and equal; and though blue eyes, straight hair, and tall, commanding figures may have been favored by God, yet natter did not certainly intend that crispy hair and a black skin s

he nettered for the slaves of the Level The school and fective room in the second of the Level Interest of the inculcation of morals, the dissemination of universal knowledge; but no person of black or tawney hue could here partake in these universal blessings. Thus situated, the fanatics, the friends of the bondmen, foolishly conceived that universal justice did not prevail. They raised a temple of their own—they dedicated it to free discussion! Should such folly be permitted—such madness suffered to exist in a free Republic? Not so, indeed! The vengance of the slavite was again aroused, the destructive spirit of mobocracy was again excited to action. A crowd of the enthusiasts, who had assembled under its roof for deliberation and debate, were forcibly driven out—fires were kindled, and the fair fabric was wrapped in flames. The devooring element destroyed a noble Hall, presumptuously raised and dedicated to free discussion!—indiscriminately open to the sentiments of any sect, nation, peeple, or kindred!

But the history of the fanatics is full of wender.

But the history of the fanatics is full of wonder But the history of the fanatics is full of wonder, it by heart. And if we would be enlightened—if we love the truth, and desire peace for posterity, perhaps it is well to reflect upon their sentiments—for we are told by the Great Founder of that sect, nearly in these words, that 'tehal is hid from the wise and prudent is revealed unto babes.'

La Salle Co., July 18, 1839. FRANKLIN.

An Appalling Scene.

The British brig of war, 'Fawn,' recently arrived at Berbice, having in charge a Portugese-built brig, which had been captured as a slaver, after a chase of eight hours. The low-book of the 'Fawn' fire-

we unfortunately lost 20, chiefly from scurvy and general debility. This unfortunate brig left Bahia Fort, on the coast of Benguela, with 510 negroes! and 13 days after, on her capture, she had but 375!

A colored man, named Allen Ross, who had been a resident in Pittsburg several years and was much respected for his general deportment, was arrested lately, at the instance of Gannen C. McBobee, of Knox County, Tenn., who claimed him as a fugitive slave. C. Daragh, and G. P. Hamilton, Esquattoraeys, for the claimant; M. Hampton, H. H Van Amringe, and R. Knox, Esqua, for the defendant.

attorneys, for the claimant; M. Hampton, H. H. Van Amringe, and R. Knox, Esqus, for the defendant.

McBebee was an ill-looking character, with muddy colored hair, rhenny gray eyes, and a glowing nose, strongly indicative of intemperance. He claimed the defendant, as executor, and one of the heirs of William McBebee, deceased, whose slave it was alledged Ross was.

The counsel for Ross are said to have performed their task with great ability; the defence was closed by Mr. Hampton, whose wit and elegant pathos, alternately convolsed the audience with laughter, and hushed them into stillness.

Mr. Darragh is said to have made the best of a bad cause. The decision of Judge Snowden was brief, and in favor of the defendant; upon the grounds that the chaimant had failed, 1st, to prove that he was the executor, and 2d, that he was one of the heirs of Wm. McBebee, desceased, and consequently he could not claim the respondent, either as executor or owner.

Regard for propriety and customary usage, could not repress the eager spirit of freedom; the moment the decision was announced, a loud spontaneous burst of applause rang through the court room.

No sooner was Ross made to comprehend the nature of the decision, than he fell upon his knees in the presence of the court, and in the most fervent manner ejaculated his thanksgivings to God for his deliverance from the hand of the oppressor.

Such scenes as these are doing a great anti-slavery work among the people.

The three lawyers for the slave were all volunteers—Mr. Hampton, the principal counsel, was offered a handsome fee, by freinds of the oppressor? but he refused to touch a cent. A correspondent in Pittsburg, says of him—'He is a noble son of the Kevstone State, and a glory to his Maker.—A. S. Standard.

The Pharisee of the Pulpit.

Rev. T. Parker, whose sermon at the ordination South Boston made so much stir, has published an article in the Diad, in which he describes the Pharisee of the printing press and of the pulpit. In relation to the latter, Mr. P. says:

article in the Dial, in which he describes the Pharisee of the printing press and of the pulpit. In relation to the latter, Mr. P. says:

THE PHARISEE OF THE PULPIT. The Scribes and Pharisees sat once in Moses' seat; now they go farther up, and sit in the seat of the Messiah. The Pharisee of the pulpit is worse than any other class, for he has the faults of all the rest, and is set in a place where even the slightest tarnish of human frailty is a disgrace, all the more disgraceful because contrasted with the spotless vestments of that loftiest Spirit that has bestrode the ages, and stands still before us as the highest ideal ever realized on the earth,—the measure of a perfect man. If the gold rust, what shall the iron do? The fundamental sin of the Pharisee of the pulpit is this. He keeps up the form, come what will of the substance. So he embraces the form when the substance is gone forever. He might be represented in painting as a man, his hands filled with husks, from which the corn had long ago been shelled off, carried away, and planted, and had now grown up under God's blessing, produced its thirty, or its hundred fold, and stands ripe for the reaper, waiting the sickle, while hungering crowds come up escaping from shipwreck, or wandering in the desert of sin, and ask an alms, he gives them a husk—only a husk—nothing but a husk. 'The hungry flock look up and are not fed,' while he blasts with the curses of his church all such as would guide the needy to those fields where there is bread enough and to spare. He wonders at the 'perversences of the age,' that will no longer be fed with chaff and husks. He has seen but a single pillar of God's temple, and thinking that this is the whole, condemns all such as takedelight in its beautiful porches, its many mansions, and most high place. So the fly, who had seen but a mail-head on the dome of St. Peter's, condemned the swallow who flew along its solemn vault, and told the wonders she had seen. Our Pharisee is resolved, God willing, or God not willing, to keep u

ham to their father, yet, as it has been said, they come of a quite different stock, which also is ancient, and of great renown.

The Pharisee of the pulpit talks much of the divine authority of the church and the minister, as if the one was any thing more than a body of men and women met for moral and religious improvement, and the other any thing but a single man they had asked to teach them, and be an example to the flock, in and not 'lerd of God's heritage.' Had this Pharisee been born in Turkey, he would have been as zealous for the Mahometan church, as he is now for the Christian. It is only the accident of birth that has given him the Bible instead of the Koran, the Shaster, the Vedam, or the Shu-King. This person has no real faith in man, or he would not fear when he cassayed to walk, nor would fancy that while every other science went forward, theology, the queen of science, should be bound hand and foot, and shut up in darkness, without sun or star; no faith in Christ, or he would not fear that search and speech should a put out the light of life; no faith in God, or he would know that His Truth, like virgin gold, comes brighter out of the fire of thought, which burns up only the dross. Yet this Pharisee speaks of God, as if he had known the Infinite from His boyhood; had looked over his shoulder when he laid the foundations of the earth, had entered into all his counsels, and known to the titning of a hair, how much was given to Muses, how much to Confucius, and how so that we had nothing more to hope for. Yet the loftiest spirits that have ever lived have blessed the things of God; have adored him in all his works, in the dew-drops and the stars; have felt at times his Spirit warm their hearts, and blessed him who was all in all, but bowed their faces down before his presence, and owned they could not by searching find him out unto perfection; have worshipped, and loved, and prayed, but said no more of the nature and essence of God, for thought has its limits, though presumption it seems has none. T

Gen. Chas. Cadwallader was drowned in the canal near Rogers' Mill, Indiana county, Pa., on Friday, 13th inet

es of Withdrawal.

Size—Having terminated our connection with a pro-lavery church, and hoping that publicity of some acts and comments thereupon, will be conducted to cood, we forward them for insertion in the Liberator Yours for the promotion of truth and christian

ELIZA J. KENNY, quality, MARY P. KENNY.

To the Members of the Tabernacle Church.

DEAR BRETHREN AND SISTERS:
We feel ourselves compelled, although with the restet pain, to address you the following communication.

We feel ourselves compelled, although with the greatest pain, to address you the following communication.

We can no longer fellowship you as a christian church, inasmuch as you sanction and sustain American slavery, by permitting that system of enormities to exist unrebuked—by closing the doors of the meeting-house against those who would plend the cause of the slave—by refusing to give notice of meetings for prayer for the enslaved and their cruel oppressors—by carefully refraining from a full and free discussion of slavery in the meetings of the church, and by dismissing and recommending one of your number to a slaveholding church.* Inasmuch as you hold in full fellowship churches composed of slaveholders and the supporters of the system of slavery—a system which you well know to be afruitful source of all the abominations which the word of God condemns—a system which annihilates the marriage institution—looks with complacency upon millions living in open adultery and concubinage—a system by which husbands and wives, parents and children are torn asunder to pamper the lust of pleasure and gain—by which one-sixth of our population are compelled to live in ignorance and heathenism, in this land of Bibles, schools and churches—while these churches concur in buying and selling the image of the Deity, and in rearing human beings, for whom Jesus died, for the market, as staple articles of trade. All these abominations are constantly and systematically committed by the members, and with the sanction of southern churches. Yet these churches are recognized by you as churches of Christ—you extend to them the right hand of fellowship.

We have witnessed with much grief this state of things, for several years, and, as members of the church, have been held responsible for its acts, while at the sum summer was a churches of christ—you extend to them the right hand of fellowship or some closings, but must silently acquiresce in its decisions. We had ardently hoped that you would ere this have disavowed all fellowship with

ELIZA J. KENNY, MARY P. KENNY.

On the 3d of April, Dea. Nath. Appleton called On the 3d of April, Dea. Nath. Appleton called upon us 'to ascertain the reasons why we absented ourselves from the meetings, and the communion of the church.' We replied, 'the reasons we have forwarded by letter to the church,' and acquainted him with the fact of our having withdrawn. He interrogated us with regard to our 'views of the church, the sabbath, and the ministry.' The remainder of the afternoon was spent in conversation upon these and various other topics, contrasting the present with the primitive opinions and practices of the christian church. We remarked with regard to the sabbath, that 'we saw no scriptural evidence, that

these and various other topics, contrasting the present with the primitive opinions and practices of the christian church. We remarked with regard to the subbath, that 'we saw no scriptural evidence, that the duties and obligations of the seventh day sabbath were transferred to the first day; we thought the early Christians did not so regard it; but there being some points which, as we stated to him, we swished to investigate still farther, (and from the fact of expressing our intention to rontinue the observance of it; he could not with propriety say that we utterly discarded it.

On the 10th of April, Dea. N. Appleton called in company with Oliver Carlton, who stated that his 'object in calling, was to see if what Dea. Appleton had said with regard to our views, as to the church, and the sabbath, and the ministry, was correct.' We replied, 'that whatever might be our opinions upon these questions, that they formed no part or parcel of the reasons for which we left the church, and that should we become ever so strongly convinced of the divine appointment of the sabbath, etc., still we should not return to the church, until they altered their course relative to the subject of slavery, and that we thought it proper to confine our remarks to the subject matter of our letter.'

He replied, 'he had nothing to do with our letter, and that it was their intention to ascertain our views and the sating what was the object of his call. We told him, 'we were well aware that the Tabernacle Church would have nothing to do with our letter, and that it was their intention to ascertain our views and the sating was a strictly as ever, he could, not fellowship us as Christians,...he must have us excommunicated.' His conversation was a prointment, although he believed we did, and should continue to keep it as strictly as ever, he could, not fellowship us as Christians,...he must have us excommunicated.' His conversation was frequently interspersed with sneers, scoffs, and insulting remarks, such as sneeringly asking us 'if, we fe

Po Eliza J. and Mary P. Kenny.

To Eliza J. and Mary P. Kenny.
GRETTINO.
At a meeting of the Tabernacle Church, held at their vestry, Friday evening, April 16, 1841, Deacon Appleton presented the following complaint: To the Tabernacle Church.

BRETHREN:

The subscriber prefers a complaint against Eliza I. and Mary P. Kenny, sisters of this church, for the following offences, viz. 1st. For violating their coverant with this church, by neglecting to attend its stated meetings, and observe its ordinances; and by professedly withdrawing from all connection with it. 2nd. For disavowing a recognition of the sabbath as a christian and divine institution.

The subscriber having proceeded in this case according to the directions given in the 18th of Matthew, now refers the whole subject to the consideration and action of the church.

(Signed) NATH. APPLETON. complainant

(Signed) NATH. APPLETON, complainant. (Dated) Salem, April 14, 1841.

Whereupon it was immediately
Voted, That the complaint be received for examnation; and that Friday evening next, be assigned
or that purpose.
A true copy from the Records.

O. CARLTON, Clerk.

would open his house, like Roman Cornelius, or Simon of Tarsus?

There are two divisions of this class of Pharisees:
those who do not think,—and they are harmless, and perhaps useful in their way, like snakes that have no or him. The latter think one thing in their study, and preach a very different thing in their study, and preach a very different thing in their pulpit. In the one place they are as free as water, ready to turn any way; in the other, conservative as ice. They fear philosophy should disturb the church as she lies bed-ridden at home, so they would throw the coobwebs of authority and tradition over the wings of truth, not swifering her with strong pinions to fly in the midst of heaven and communicate between man and Ged. These think 'you must use a little deceit in the world,' and so use not a little.

The Charleston Courier says, our city may challenge a comparison in point of health, this summer, with any city in the Union—we have not only had no epidemic fever. Deaths for the weck ending the 5th inst., whites 4, blacks 8, total 12—none of fever of say, kind.

Gen. Chas. Cadwallader was drowned in the canal near Rogers' Mill, Indiana county, Fa., on Friday, 13th inset.

* Vicksburg, Massissippi.

DEAR BRETHREN AND SISTERS.—We copy of the following charges preferred by Dea. N. Appleton, at the last men church—viz:

Ist. For violating the covenant with an by neglecting to attend its stated meeting, serve its ordinances, and by professedly was from all connection with it.

2nd. For discovering a recognition of bath as a Christian and Divine Institution.

bath as a Christian and Divine Institutional
We would say that we have absented as
from the stated meetings of the churt, as
communing with its members since the sad
1840. The reasons for so doing we saw
fore explicitly stated to be the pro-size the
measures of this church, which we concern
utterly hostile to the spirit of Christ.
With regard to the 2nd charge, we was
that although we see no scriptural evident
1st day of the week being substitution
1st day of the week being substitution
as abbath, yet we do not feel at present
or as is implied in the charge, and which we
or as is implied in the charge, and which we
pressly stated to the complainant.
We would further add, that taking in

We would further add, that taking into Yours respectfully, ELIZA J. REN MARY P. KEN

The above letter was read to the church he 'suppressions' of Dea. N. Appleton and (0,6) were still received and sustained by the despressions to the truth in the case, as will be the following document:

To Eliza J. and Mary P. Kenny:

Pursuant to assignment, the complaint against you by Dea. N. Appleton was bless examined; and after the evidence was give examined, you were both found, to Church, offenders in both articles of complex infection. isfaction must now be made by you to the C or, otherwise, the result usual in

In be

(1) We sti

with the mose (2) This conget to invest the Word in

(3) Is not

(4) What which we w

ellowship w rears, have order of the

tle of a Cl nnection tical?

(5) What

lead,' and than love to

(6) Liberty have w he Hearer c nidst, as wh

ion) we unit (7) Wome ional Charc

(8) How vi ere no lon

pal Bull o

necessarily follow. O. CARLTON, O. April 24th, 1841.

April 24th, 1841.

Whereupon a committee was appointed by with us' consisting of Dea. J. Perley, 0.0 and B. P. Chamberlain, (the latter of whom a derstand, was formerly a slaveholder, and shopposes the introduction of the subject of size the Church.) But having dissolved our conswith the church, we could not recognize the unjust proceedings of the Church hitheraticase, we determined not to receive any conswhem they might see fit to appoint, or to swith them, upon any topic foreign to that for we left them, yet were nevertheless willing ford them the opportunity of conversations upon that subject; in accordance with this in addressed them the following note:

Dea. Perley: Dea. Perley:

Dea. Perley:

Srn.—We would say to you and through
Chairman, to the other members of the conwhom we understand were appointed, eth
eve. 28th inst., by the Tabernacle Church
upon us,—that we, with all due respect, écia
ing you, unless you will confine yourielre, e
sively, to the true reasons for our withdard
the Church, viz., its 'pro-slavery spirit and ones
Not that we wish to 'evade' the discussion
expression of any doubts we may see fits
tain, respecting certain tenets,—but becas
but just that the cause for our leaving the
should be suitably canvased and disposed of
With respect,
E. J. and M. P. KEN
A pril 25th, 1841.

A pril 25th, 1841.

The committee however called, but we be receiving them, as they would not accele a us on the terms proposed; which fact was to the Chirch, who were about to proceed to of excision, but upon motion, was postposed; period of one month,—at the expiration of was passed, as appears by the following

Excommunicatory Letter.

Excommunicatory Letter.

SALEM, JUNE ER

MISS EDIZA J. KENNY AND MISS MANY. He
late members of the Tabernacle Cherk.

In the year 1830, there was a day of version and affecting interest to you and to other. It to the Lord's day, on which you presented two in the sanctuary where you had prevonly consecrated in baptism, and where by voze a you then acknowledged and ratified that cast tion, 'avouching the Lord'showth, Faller, Sci. Holy Ghost, to be your God, your Faller, my viour, and your Leader.' You then professed cordial belief of all the doctrines of the evaps system of religious faith. Without any newsor qualification, known or suspected, you reput the Sabbath as a Christian and divine inta You were understood to esteem it a great prit to be permitted to unite with others in consessing a Saviour's dying love; and 'admiring the and free grace which triumphs over so great withiness,' you awowed a willingness to confess the profession of the same prof

In the 'Covenant' to which you gave your assent are the following passages.

'We engage to walk together, particularly church state, in the faith and order of the particular toward and spirit of God; conscientiously substituted to the worship of God in all its parts, in secretar family, and in public, upon the sacramestal New Testament—baptism and the Lord's Sorgupon the discipline of his kingdom, and upon the discipline of his kingdom and upon the work and the work and the history and histor exhibits, we heartily resolve to conform consent it as long as we shall live in the world. 2 it as long as we shall live in the world.)
tionately giving up ourselves to one another a
Lord, we solemnly covenant faithfully to reish
each other, to seek the promotion of each
or spiritual good, to submit ourselves to the fars
and government of Chairs in his chord,
watchfully to avoid all sinful stombling-block
contentions. (3) as become a people, whom the
hath bound up together in the same bundle dis
In taking upon vorselves this Covens.

to labor with them, and, if possible, to unique repontance.

Be it therefore voted, that the said Eliza Lieny and Mary P. Kenny be, and they hereby arrived and cut off from this church.

The position in which you now stand, is said which you had santicipated. You had purpose it appears from your letter of March 20th is said draw from all fellowship or connexton with the processing the process of discipline should be menced; that letter was laid upon the table as suggestion of one of the brethren, who, no keep the process of the processing the said that the processing the process of discipline should be suggested in the processing the process of discipline should be suggested in the processing the process of discipline should be suggested in the processing the p

"Read and laid upon the table.

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of any such letter or purpose, had already sare of any such letter or purpose, had already sare of any such letter or purpose, had already made progress in the accustomed method of discipance And although you declared that you in possible. And although you declared that you include the progress of the progress o arks, which I surface to up to the church. You arrange which I surface act of the Church. You are so been done by the act of the Church. You arranged from all fellouship or connection with us an arranged from all fellouship or contemplat.

a durch 8)

It is with no common grief, that I contemplate in which you have compelled us to durids. It is with no common grief, that I contemplate he situation in which you have compelled us to situation in which you have compelled us to size you. The day may come, when you too will extend the situation when you want to see the description of the Saviour. To be the tree descriptes and friends of the Saviour. To be the tree descriptes and friends of the Saviour. To be the tree descriptes and friends of the Saviour. To be the tree descriptes and friends of the Saviour. To see I commend you. And my carnest grayer for you is, that the day my soon come, when you filter seriously and anxiously consider, whether sall that you have done or said, in relation to reserve the savious of the savious savi have pursued, is such as will be likely to ensure in a dying host, the peace and the joy and the seg consolation' of those who love him and keep amandments. In behalf of the church,

SAMUEL M. WORCESTER, Pastor.

NOTES.

before men, by withholding Christian followship from who have proved yourselves strangers to the sint which actuated Him, who ever sympathized with the most wretched, forforn, and despised. (2) This clause of the 'Covenant' insured us th

right to investigate, and embrace truth, derived from that we were never to differ in one lota, from the ness of certain divines once assembled at Westmin ser-if such were the grounds of admission, and had we so understood them, we most certainly should never have assented to that 'Covenant.'

(3) Is not slavery a 'sinful stumbling-block;' i peding the progress of Christianity—and would a Caristian Church suffer it to remain unmolested from ne for of exciting 'contention' or division?

(4) What 'responsibilities' did we 'assume' from

which we would be released—except from walking in followship with you, who by a pro-slavery course fo ears, have yourselves departed from the 'faith and erder of the gospel,' thus forfeiting all right to the ate of a Church of Christ, and rendering a longer annection with you, as such, unjustifiable and hypo

eization, but to extend the principles of its 'Great d, and what was the sum of His teachings, other han love to God, and love to man?

(6) Liberty to the captive is not preached, and in mis have we listened for one fervent aspiration, to the Hearer of prayer, for the degraded heathen in ou midst, as when, (during your predecessor's ministra for we united with the Tabernacle Church.

(7) Women are prohibited speaking in Congrega nual Churches, and no 'appropriate' method of communication has ever been defined.

(8) How very benevolent thus to come forward and lafer us, what we were so perfectly willing to do fo lves. We had withdrawn from your body, and were no longer inembers, and no motive but that of petty malice; could have induced you to pass sentence excommunication; it comes, however, robbed terror, and falls as harmlessly upon us, as did the Papal Bull of excommunication upon Luther and Cal-tin, after they had withdrawn from the Romish

Lynching.

The following extract from the New York Journal of Cominere would have surprised us in any
Southern apper; but in one of professed religious
haracter, it seems peculiarly out of place. The
sinciple appears to be laid down, that the citizens
asy enforce justice by violence, whenever it cannot
se obtained through the courts. A necessary desection from this, must be that the majority are to
slige for themselves what is justice; and the tempsition to do so, will of course be strongest when they
we under the greatest excitement, and therefore
eat at to decide. The following extract from the New York Jour

at fit of decide.

According to this plan, Law, at the very time it as most needed, would be the most completely seless. What constitutes the claim of Law upon or reverence? It is that it purports to be a principle deliberately announced by men, as in strict coordance with eternal principles of right and mog ; and is announced in moments of impartial comme with eternal principles of figure and more and is announced in moments of impartial dames, as a safe appeal in times of excited passes. This reverently should laws be made; and have reverently should they be obeyed.—Anti-States One-Law 19

Lynching.—Most of the editors cry murder! a supply the lynching of the Driecolls in Illinois; and yet w be included in the Drizeolis in Illinois; and yet we use it quite likely that they would have joined in a winder if they had been on the spot. When it possible to enforce the laws through the courts, acher course should be resorted to on any constants. But among the horse thieves of the outers, courts can do nothing. If any was here meration. But among the horse thieves of the frosters courts can do nothing. If any man has the course to prosecute the villains, they murder him without cerémony. Sheriffs, judges, and good clures, when they enforce the laws, do it at the peni of their lives. Under such circumstances there is a protection in the laws; they cannot be enforced. In Illinois, as in Vicksburgh the most desprise villains ruled the country with terror. They committed what outrages they pleased, and dared the robbed and injured citizens to bring them to justee. There are, in fact, but two ways in which the case can be met. One is, to submit to the mander; and the other is to give them their own lay, and, by a general rising of the community, to eath the question and restore the reign of the laws. We here, in our quiet homes, protected by a well constitute society around us, have no conception of the slam with which the horse thieves fill the from lar. And whatever we may say as good citzens, here are for each of a shar with of a surface of a shar with of a surface of a shar with or a surface of a shar with or a surface of a shar with which the horse thieves fill the from lar. And whatever we may say as good citzens, And whatever we may say as good cifize the are few of us who would not join in the eff o pet down this reign of terror.

Colored Citizias.—The Anti-Slavery Society in Chaird-eport, Mass., have published a remonstrance uplat the unchristian and unrepublican conduct of the drawer of the Cambridge omnibus, in having reflaced by the colored man and woman with the Boston. This is right. Let those who disk yally on this subject, nover fail to remonstrate, paberly, whenever such cases occur. In this instance the operation of absurd prejudice was the more true, as the woman was in a feeble state of health.—d. a. Steadard.

Ma is Pattsburg.—Rev. Mr. Tasey's church, in a Clair areet, was recently attacked by about 150 mass, who, by all sorts of noises, interrupted a relibeau neeting being held there, hurled various missis into down, and beat in some of the windows. The reasyn given for this assault was, they land here, informed that an abolition becturer was speaking there. The rallying cry was, 'Stubenville.' Is recent success of the moh in that place having thind the votage of the neighboring rowdies.—Ib.

The Republic of Texas. A 'Citizen' in the Enquirer and Cognets of the 11th, informs the public that 'the applications in Europe for a loan, have for the present staced, and the tile real citizens of the country, the states of the country, the states of the states of the sol, are opposed to the loan contending by General Hamilton.' 'As a proof of her purpose the states of the st

THE LIBERATOR.

My BROTHER;

My Brother;

I once met Rev. Francis Wayland, D. D., President of Brown University, in the presence of several friends, to converse on the subject of slavery. The conversain turned on the question—Can a slaveholder be a Christian? To bring it to a point, addressing myself to the Doctor, I asked him—Can a man be a Christian, and claim a right to sunder husbands and wives, parents and children—to compel men to work to without wages—to forbid them to read the Bible, and buy and sell them—and who habitually does these things? Yes, answered the Rev. Dr. and President, provided he has the spirit of Christ. Is it, possible for men to be governed by the spirit of Christ, and claim a right to commit these attocious deeds, and labitually commit them? After some turning, he answered, Yes, I believe he can. Is there then one crime in all the catalogue of crimes, which, of itself, would be evidence to you that a man bad not the spirit of Christ? I asked. Yes, thousands, said the Dr. What? I asked. Sealing, said he. Stealing what, a sheep or a MAN? I asked for the Doctor took his hat and left the room, and appeared no more. This is the public sentiment of the Church and State—that no man can possibly be governed by the spirit of Christ, and get his living by stealing sheep—but he may make it his daily business to STEAL MEN, and he a praying and devoted minister—be liscensed, ordained, and consecrated to preach and pray: Thus sheep-stealers are arraigned, convicted, condemned and imprisomed by the religion and government of this nation—while man-stealers are educated in colleges, and Theological Seminaries, licensed, and ordained to be our spiritual guides and teachers!

A MAN-stealer acts as Moderator of the General Assembly of the Presbyterian church, and President of the United States, and all is well—but if a skeep stealer was in either of these offices, the nation would stand aghast! Thus to steal a sheep is counted a greater crime than to steal a MAN! Askeep of more value than a MAN!!

Boston, Aug 30, 1841.

Boston, Aug 30, 1841.

Can not the Doctor, in his aptness at reasoning from 'analogy,' discover the consequences that must fol-low to him by holding his present opinions, analogous as they are to those entertained by every tyrant in the univere? A knowledgenof his sentiments in full on the subject of slavery, unlocks a mystery to us in regard to him, with which we have long been puz-But, without further prelude, we give

It is not surprising that Dr. W. should have precipi tatedly left the room, at being unable to answer the home questions of H. C. W. His conscience was doubtless smitten, and, stung by remorse, he was com-pelled to flee the presence of him who had sent the barbed arrow. Still, he would have shown more pense of being, like one of old, when conscious tha ne had not the truth to sustain him, 'speechless'-Better still would it have been for him, had he had the magnanimity, like a brother colonization minister, when taken in hand by Mr. Garrison, and convinced of his error, frankly to acknowledge it, and, like him become a consistent and active abolitionist. But i would have been too galling to the pride of one hold-ing his high station, and loving, like the Rabbis (or Doctors) of yore, 'greatings in the market place,' thus to become identified with a class 'every where spoken against,' and consequently be 'of no reputa-

of another ?

Is it not however singular, that one whose mind so discriminating, and whose ethic vision so clear as to enable him to discover and proclaim 'the mor dignity of the missionary enterprise,' should be so blinded by prejudice, education or interest, as not to perceive and acknowledge, that 'human accountability' urges more strongly upon us the claims of the en-slaved heathen at home than the personally free heathen abrord? Shall those beings of immortal destiny among us, whom God has created 'a little lower than the angels,' continue to be crushed to the level of the beasts that perish,' and the Doctor's low standard of human accountability' suffer any still longer to look quiescently upon the enormity? He might as well talk of a white black-hird, or of a red-hot snow-hall as of a man possessing the spirit of Christ while guilty of supporting a system which involves a violation of all the precepts of the gospel.

Davis, that clerical slaveholder, and public apole gist of slavery, recently among us, who, in its defence, flounders neck-deep in its filth, and whose mendacity is equal to his impudence, could not, under these circumstances, permanently injure the anti-slavery cause. Not so with men of the standing and instances, permanently injure the anti-slafluence of President Wayland. His little finger, this case, is heavier than the loins of Davis.

It is humiliating and distressing to reflect, that w have such a host of church dignitaries, (for Dr. W. is not a sinner above all others in his high station,) who are purblind on the subject of slavery. They are not thinly scattered over the land-then they would not be heeded in this day of the people's awakeningbut they are thickly and permanently located, diffusing their poisonous pro-slavery influence, and noxious sectarian breath through community; and, by keeping open the sluices of prejudice, sealing the foun-tains of pity. A generation of younglings is training for their places, who will ! follow in the footsteps of their illustrious predecessors.' It is but a few days since we were accosted by a young sapling of 'divinity'—a limb of theology, thus: 'How do you and the niggers get along?' The question was asked with such an overweening self-sufficiency, and the mouth closed with such a contemptuous curl of the lip, as to indicate any thing in the heart of the speaker but that love of 'a brother whom we have seen,' as ev dence of the ' love of God, whom we have not seen.' Yet this insolent and pityless creature presumptuou ly and arrogantly claims to be an ambassador specially accredited and sent forth of Him who is 'no respecter of persons'!

Entertaining, as we do, the highest regard for the truly devoted and self-sacrificing christian minister, (whether belonging to the consecrated order, and ad inistering his instructions in laborious scholas dresses, or occupying the position where 'all may prophesy, that all may learn, and all may be comfor ed,' our spirit is moved to condemn those who betray such heartlessness, and to 'rebuke them sharply.'

Though such be the character of the great body of the clergy, there are highly honorable except There is here and there a May, a HIMES, a PILLSBURY, and other chosen few, who stand like Milton's Abdials, guardians in an evil hour. They are to be honored and cherished by abolitionists. Their sacrifices have been great. Their moral courage has been put to a severe test than that of laymen who have expoused our scorn ed and unpopular cause, and they should be affection ately regarded and highly esteemed for it, as they

(F) Mr. Garrison a absence from the city will ex-lain any want of variety and interest observable in or paper this week as well as last week.

Massachuselts A. S. Anony of this class of persons; and suitable comments were made upon them by the speakers. Among other instances of this kind is that of Dr. Wayland, the present incumbent of the presidential chair of Brown University, 'and, so fras literature and science are abstractedly considered, every one knows that the chair could not be better filled.) We have seldom heard of a more pertinam on the subject, than this clevated personage, if we may judge from the following account of an interview had with him on the subject, by Henry C. Wright, who possesses a fearlessness and independence in advocating human rights worthy the apostless of Galilee

He gave an account of this interview at 11
Decting, and has, at our request. The salveholding States will, as it passed the House Representatives, in Congress, appropriated nearly as milities of doubte. The slaveholding States, which always receive the greatest amount of Uncle Sam's mone, then the always receive the greatest amount of Uncle Sam's mone, and literature and science are abstractedly considered, for its meeting for the repairs of batteries, forts, as well as last week.

Congressional favor to the South.

The Fortification Bill, as it passed the House Representatives, in Congress, appropriated nearly as million of dollars for me million of ball, as it passed the House Representatives, in Congress, appropriated nearly as million of dollars and illustrative for the passed the House Representatives, in Congress, appropriated nearly as million of ball, as it passed the House Representatives, in Congress, appropriated nearly as million of dollars as will, dikes, &c.o. in various parts of the United States, comments, and million of Bell, as it passed the House me million of local for instances of the United States, comments, and the service of the United States, comments, and the city will be passed to the United States, the same bill, provision is made in passed the House Representatives, in Congress, appropriated nearly as willis of the million of lo above four items going to Florida for about six months services and for future contingencies amounting to \$25, 136 dollars! Trus the South swallows up the esources of the country.

Sarew. Anw 94 1841 Wendell Phillips's Lec

MR. EDITOR:

In common with a large number of the inhabitants of this city and its vicinity, I enjoyed, on Sunday evening last, the privilege of listening to a highly interesting lecture, from one of the most eloquent and zealous advocates of human rights, Wendell Phillips, at the Machanie Hall; and hoping that a slight sketch may not be uninteresting to your readers, I have attempted a brief one, although I am totally mable to do any thing like justice to the lecturer.

The audience, comprising, I presume, usually 1800 persons, gave for above an hour their close, and at times almost breathless attention to his logical and

persons, gave for above an hour their close, and at times almost breathless attention to his logical and eloquent address; and musting been convinced, (if at all open to conviction) by his sommwerable arguments.

The object of Mr. Phillips was to present the antislavory enterprise before the minds of his hearers, as one in which they were solemnly bound to engage; and to enforce its claims as a christian duty upon their immediate consideration.

immediate consideration.

He directed the attention of the fact that the present course of policy pursued by Great Britain towards her East India possessions, would in a short time have the effect to change almost entirely the commercial relations of our country, by destroy-ing the demand for the great staple upon which the strongest pillars of her commerce rest, viz. cotton He showed conclusively that, judging from the in crease which had taken place in the export of our great staples from those colonies of Great Britain within the last seven years, in a very short time we migh expect to see the cotton and sugar of Bengal forcing those products of American slave labor for kets of the world, as its indige had already done. He went on to remark, that, when that crisis comes, come it must, soon,-when men who have no co science except their pockets, and consider dollars of more consequence than duties, find bankruptcy staring them in the face—when self-interest, the only mopers that it would be better to emancipate, then, if the oral and religious influence of the community can be brought to operate favorably, we may hope for in

He then proved that the influence of the churche on the side of oppression : he showed the inconsiste cy of Christians in lending their support to institu-tions claiming to be churches of Christ, which admislaveholders, or those who refuse to give their test ony against slavery, to their communion; and en deavored to impress upon the minds of those present their obligation to withhold their sanction from these corrupt associations, and to withdraw from all connexion with them.

exion with them.

His lecture, in my opinion, was calculated to much good, especially in this city, where the recent developments in one of the churches have fully groved the pro-slavery character of its officers and

I regret the necessity of mentioning the fact that nother 'difficulty' occurred at the station of the Eastern Rail-road, on Monday, in consequence of a colored man of much respectability and intelligence, (Wm. C, Nell, of Boston,) taking his seat in the cars with Mr. Phillips. The conductor directed him to withdraw, which he refused to do, until the superinendent of the rail-road confirmed the sentence, he removed to the car pointed out for his accommodation, accompanied by Mr. Phillips. Stephen A Chase, the superintendent, was evidently much ashamed of the work he was engaged in, and the pas sengers showed no disposition to sustain him in it, but rather the contrary; so I think public opinion is be-coming altered for the better, though slowly.

Yours for universal liberty,

Brother Pillsbury in Taunton.

On Friday evening, July 30, Mr Parker Pills! f. N. Hs, lectured on slavery at the Town Hall i Taunton, Mass. He presented the following resolution for discussion, and gave an invitation to all who

Resolved, That American Slavery is a system wholesale robbery, adultery, man-stealing and murder that it is the sin of the whole nation, BUT PRE-EM RESTLY OF THE NORTH; that it is sustained both by the republicanism and religion of the country, so PRE-EMINENTLY BY THE RELIGION, AND THAT NO EN LIGHTENED PERSON OUGHT TO BE REGARDED AS CHRISTIAN, WHO IS NOT AN ACTIVE OUTSPOKEN ABO

the subject, but no one came forward. He of course had the whole field to himself. But it appears that he was such an excellent marksman that he wounded some few who are 'as good abolitionists as you—but I don't like your measures' After he was gone, som one or two summoned up courage sufficient to attack him in the paper (the Whig) in a most cowardly man ner, calling him 'rabid,' 'radical' 'dangerous refor mer, a 'brawling demagogue, a 'wolf in sheep clothing,' &c. &c. and then accusing him of very hard language 'unbecoming any gentleman,' &c.

In about two weeks, Mr. Pillsbury came back from the New Bedford and Nantucket meetings, and hi friends, and the friends of the slave, gave him anoth er opportunity to lecture and discuss the above reso-lution, thinking that as some professed friend of the slave had thus attacked him in the papers, they would have courage enough to meet him for the purpose o discussing the resolution. The meeting was held or the evening of the 13th inst., when a larger assen blage had convened together than at the pravious meeting, notwithstanding the papers of both politica parties cautioned the public against bearing this brawling demagogue. The Taunton Democrat brawling demagogue.' had, the Friday previous, the following short article evidently infended to prejudice the 'liberty party,' se called, against him :--

'Parker Pillsbury.—The editor of the Free American, the organ of the Abolition Society and the Liberty party in this State, says:—'Aa to Mr. Pillsbury, the Liberty party have nothing to do with him,' and asks if this paper will have the candor to say so? But, Mr. American, how is it that Mr. Pillsbury is sastained here by some of the warmest friends of the Liberty party?' Liberty party

The writer of this article having seen notice give

that Mr. Pillsbury would then discuss the subject of the above resolution, and seen the abusive attack in the Taunton papers, walked eight miles to hear him on the above evening, and was highly gratified with the candor, moderation, and ability, in which he manages the subject. He mentioned the circumstance of his president in the control of the his previously introducing the resolution, its rection, &c., and then gave an earnest and pressing ribation, e.c., and liken gave an earnest and pressing in-ribation to any one on the negative to come forward and meet him in fair argument. He then sat dewr and waited patiently for an opponent; but no person appeared. He then made some just and discreet ob-servations on the first clause of the resolution, giving another call for some one to meet him; and ther again sat down; but his call was vain-no living part of the resolution in a most able and salisfacto nanner, no one appearing to say may to the resolut

Bristol County Anti-Slavery Society.

The adjourned annual meeting of the Bristol Con ty Anti-Slavery Society was held in New-Bedford, in Liberty Hall, on Monday, August 9th, at 10 o'clock. Rodney French, President, in the chair. On motion of Joo. Bailey, the following individuals

were appointed a committee to nominate a list of offithe Society for the year ensuing, viz: John Bunker, of Fairbaven, Locinda Wilmarth, of Attleborrough, Richard C. French, of Fall River, Jeremial B. Sanderson, of New-Bedford, and Solomon Wood ward, of Taunton.
On motion, the following individuals w

sen to prepare business for this meeting, viz: Wa Lloyd Garrison and John A. Collins, of Boston, Da ester, B. Munroe, Thomas James, Mary T.
n, and Andrew Robeson of New-Bedford.

Dilowing resolutions (introduced by the businuittee of the Middlessx County A. S. Socie-The promittee of the Middle of County A. S. Society, at its last quarterly meeting) were presented by Wm. Lloyd Garrison, chairman of the business committee, and ably discussed by Parker Pillsbury, of N. Hampshire, Wm. Lloyd Garrison, John Burbank, Thomas James, John A. Collins and — Edmodde, of Dartmouth, when a motion was made to adjour to 2 o'clock. Carried.

Resolved. That no association is worthy to be re cognized as an anti-slavery or a christian church, which gives the right hand of fellowship to slaveholders, or to the apologists of slavery, or to any slave holding church, or to any church or association which connives at slaveholding, or which arrays itself

against the unti-slavery enterprise.

Resolved, That all those meeting-hou persons are degraded and insulted on account of their complexion or situation in life, and compelled their complexion or situation in tile, and compelled to occupy the * negro pew' or an obscure seat, are—
if the requirements of Christianity are obligatory spon
mankind, and God is no respecter of persons—under
the coatrol of an evil and devilish spirit, and while
they remain so, are to be shunned by all true worshippers as synagogues of Satan.

Resolved, That, as the various religious sects of ou

land hold their sectarian interests to be paramount to the claims of justice and humanity, feeling themselves bound in all cases to support those interests to the ut ter diregard and even violation of those claims, we are compelled to regard them as the most formidable o stacles to the progress of the anti-slavery cause, and every righteous and philanthropic enterprise-and that their position leaves us with no alternative but t assail them by the force of truth, or relinquish the hope of the emancipation of the slave, and the salva-tion of the world. tion of the world.

The discussion of the above resolutions was waived. and the report of the nominating committee presente

and accepted.

Rathaniel B. Borien having been nominated for one of the Vice-Presidents, John Bailey moved that his name be stricken out on the ground of his having toted at the last Presidential election for a slaveholder for Vice-President of the United States, Rod ney French objected to him on account of the vete in favor of the 'gng rule.'

An interesting discussion now took place, in which

Messrs Garrison, Pillsbury, Collins, French, of Fall River, Woodward, of Taunton, and others took part when a motion was made by James Brewer, of Taun ton, to amend John Bailey's motion by substituting the following: That all persons nominated by the committee for offices of the Society, who voted, either

place of N. B. Borden. Report accepted.

Daniel Brewer, of Taunton, and Richard C. French

evening, and the meeting adjourned to 7 o'clock.

Resolved, That the decision of the Court in this

town a short time since, in relation to an assault comnitted upon our unflinching and unfaltering colored coadjutor, David Ruggles, by the servents of the New Bedford and Taunton rail road corporation, was gross-ly atrocious, a violation of the first principles of humanity, and an outrage upon the Constitution of this Commonwealth, which declares as a self-evident truth, that all men have an inalienable right to the EVENING SESSION.

The resolution proposed by the business commits was taken up, and after remarks by Geo. Bradern, Wm. Lloyd Garrison, Edmund Quincy, Parkeillsbury, P. C. Howard, John A. Collins, James Buf

John Bailey, one of the Vice-Presidents in the chair. In the absence of the Secretary, Ezra R. John son was appointed Secretary protein.

The second of the veries of the resolutions present-

The second of the series of the resolutions presented by the business committee at the opening of the meeting wal further discussed by James Buffum, Burbank, Douglas, Quincy, Edmands, Garrison, Bradburn and others, and on motion of Wm. Lloyd Garrison, the whole were laid on the table. Voted to adjourn to meet in Fall River, on Wedne

day, Nov. 10th. RODNEY FRENCH, President.

WM. C. Corrin, Secretary.

WALPOLE, Aug. 20, 1841.

To the Editor of the Liberator:

DEAR SIR-In reporting the doings of the Norfol County anti-slavery meeting, held at Weymouth, on the 21st of July last, several mistakes were made with

the 21st of July last, several mistakes were made with regard to statements of two individuals who attended the above named meeting. The above mistakes ap-peared in the Liberator of Aug 6th. Therefore, in justice to ourselves, and to the friends who attended that meeting, it has been thought proper that the fol-lowing corrections should be made. First, nothing, I believe, was said in regard to a Christian Society in Walpole meeting once in three months; but it wa stated that quite a number of individuals (despise and rejected by the fushionable Christians, and stig matized by the name of Comeoutists,) have been in the habit of assembling together every first day of the week, for a number of years, to hold public worship.

Second, the Sabbath School that was got up after of Walpole brother fell into the hands of new organiza tion, was got up in Worcester by our brother Guild not in Walpole, as many of the readers of the Libera-tor supposed. Third. In regard to the number ex-communicated, it was stated that within the last 3 or 4 months, the church have excommunicated one ts members, and one or two of the members had ex communicated the church Let it be kept in remen brance, that the individual above alluded to was no excommunicated for immoral conduct, (as the churc oxcommunicated for immoral conduct, (as the church themselves admit,) but for being a thorough-going ab-olitionist—for carrying out his principles in refusing to recognize a pro-slavery church as a christian body, or support a pro-slavery minister; and because he or support a pro-stavery minimum. abolitionists and northern apologists to keep abolition and non-resistance out of the church, they have ex communicated him ; thus proving themselves recrean to the cause they profess to love, and unworthy the

name they assume.

Most of the abolitionists in Norfolk County recol lect the cold reception they met with when they atespecially from those pretended friends of the slave who used all the means which lay in their power, to prevent us from having a suitable place to hold ou neetings; and since the infumous act of closing the Orthodox meeting-house against the County Society, they have closed their vestry against the Walpole Anti-Slavery Society, and denied them the use of it to hold their monthly concert of prayer; and yet the church, as a body, knowing all these things, look or with cold indifference, and the minister, by his silence says amen.

Yours for the slave, L. D. GRAY.

The letter of J. B. Sanderson, New Bedford 23d of Aug. containing Thirty-two dollars and 50 ets. is received; and the amount is credited as directed There appears to be no mistake in J. C. T.'s ac

The P. M. at Waterloo N. T. is informed that his letter of 14th Aug. containing ten dollars, is received and receipts have been sent to the individuals men T. M. Clintock is also hereby informed that R. P. H. has paid to vol. 10 No. 19. S. S. to vol. 11 No. 19. A. S. and G. P. to vol. 10 No. 52 the above are residents of Waterloo.

committee for offices of the Society, who voted, either for Harrison and Tyler or Van Buren and Johnson, be stricken from the list. This amendment, after remarks in its favor by the mover, Rodney French and John Bailey, was adopted.

John Bailey, was adopted.

John Bailey withdrew his motion to strike out, and moved that the report of the nominating committee he recommitted, which was agreed to.

Richard C. French, of Fall River, and Solomon Woodward, of Taunton, requested to be excused from serving upon the nominating committee, and Edward Buffinton and Andrew Robeson were appointed to supply their places.

The committee reported the name of Warren Delano, of Fairhaven, as one of the Vice-Presidents, in place of N. B. Borden. Report accepted.

Daniel Brewer, of Taunton, and Richard C. French declined standing as a candidates for the offices for

declined standing as candidates for the offices for which they had been nominated, and were excused.

James Congdon meved that the name of N. B. Borden be substituted for that of Warren Delano, but the motion did not prevail. The report of the committee was then adopted, and the following individuals chosen officers of the Society for the year ensuing:

President—Rodney French of New-Bedford.

Vice President—Warren Delano, of Fairhaven, John Bunker, do., Clement O. Read, of Attleborough, Jos. R. Ward, of New-Bedford, Elijah Bird, of Taunton, John Cammings of Dartmouth, John Bailey, of New-Bedford.

Counsellors—Andrew Robeson, of New-Bedford, Richard Johnson, do., Nathan Johnson, do., Daniel J. Cavalier, of Fall River, Joseph Bates, of Fairhaven, James Hathaway, of Berkley, E. W. Robinson, of Freetown, Moses Wilmarth, of Attleborough, John Read, of Taunton.

Another Clerical Seduces.

The largest merchandiss depot in the United States is now in course of construction in Boston, at the terminus of the Worcester rail-roan. If will be completed on the first of December next, and will be 400 feet long, 120 feet wide. Its interior will be very judiciously arranged. Its foundation is or piles thick, if we have a large of granite stones, and on the top of these a like range crosswise. On the top of this last range, and to equalize the pressure perfectly, we find reversed arches of granite. At the end of the walls, the lateral pressure is sustained by are of the walls, the lateral pressure is sustained by a few walls, the lateral pressure is sustained by a few walls, the lateral pressure is sustained by the top of this last range, and to equalize the pressure perfectly, we find reversed arches of granite. At the end of the walls, the lateral pressure is sustained by a few walls, the lateral pressure is sustained by a few walls, the lateral pressure is sustained by a few walls, the lateral pressure is sustained by a few walls, the lateral pressure is sustained by a few walls, the lateral pressure is sustained by a few wa

ANOTHER CLERICAL SEDUCER. Among the m

Freetown, Moses Wilmarth, of Attleborough, John Read, of Taunton.

Treaswer—Wm. C. Coffin, of New-Bedford.

Corresponding Secretary—John M. Spear, of New-Bedford.

Recording Secretary—Wm. C. Coffin, of New-Bedford.

Recording Secretary—Wm. C. Coffin, of New-Bedford.

Wm. Lloyd Garrison presented the following resolation and urged its passage.

Resolved, That the plan proposed by the American Anti-Slavery Society to replenish its treasury, viz: That each friend of the Society in the United States be requested to pay over to the same during the present year a sum not less than one dollar, is hoped that all faithful abolitionists in this county will feel personally interested in its success. Adopted.

The resolutions before the meeting at the adjournment in the morning were now taken up and further discussed by Parker Pillsbury, Thomas James, Wm. Lloyd Garrison, and others, until the hour for adjournment.

Wm. Lloyd Garrison, from the business committee, proposed the following resolution for discussion this evening, and the maeting adjourned to 7 o'clock.

Resolved, That the plan proposed by the American Anti-Slavery Society to replenish its treasury, viz: That each friend of the Society in the United States be requested to pay over to the same during the present year a sum not less than one dollar, is hoped that all faithful abolitionists in this county will feel personally interested in its success. Adopted.

The resolutions before the meeting at the adjournment in the morning were now taken up and further discussed by Parker Pillsbury, Thomas James, Wm. Lloyd Garrison, from the business committee, proposed the following resolution for discussion this evening, and the maeting adjourned to 7 o'clock.

Resolved. That the decision of the Court in this evening, and the maeting adjourned to 7 o'clock.

Resolved. That the decision of the Court in this courts and the circum of the court in this court with a verdict for the plaintiff. For defendant in the morning were now taken up and further discussed by Parker Pillsbu

Disease among Neat Cattle. A correspondent of the Newburyport Herald states that 20 or 30 cattle have lately died in one neighborhood in Byfield Parish, and that one firmer in West Newbury jost three valuable cows within about twelve hours of each other. They died in a few hours after the attack, exhibiting much uniformity in the symptoms and termination of the disease. The feed in the pastures is said to be uncommonly short and dry, compelling the cattle more than is usual to browse for their living, and it is supposed they may have been poisoned by eating the leaves of the black or wild cherry tree, which has long been known to be very fatal to neat cattle.

Excitement on the Morth-Eastern Bou United States Commissioners are now engaged in ran ning, ex parts, the dee North line from the monument it the source of the St. Croix. It appears from the Modellowing paragraph from the Wood-tock Telegraph, lat it deviates from the line herstofors run, and that he circumstance produces a serious excitement.

We have be

It ought to be understood that the line new run-ning settles nothing, and that if on the final settle-ment a fine deviating from the hitheto reputed boun-dary should be adopted, the existing titles will with-out doubt be respected and confirmed.—Boston Daily 3de.

The Mary C. Rogers murder still remains enveloped in mystery. The New-York Tattler of yesterday contains a long and well written article, which goes to show that the body found in the river was not that of Miss Rogers, and the editor exresses doubts whether sile had been murdered at all. If the body found was that of Miss Rogers, it could not have been in the water more than three days, but the one that was found presented every reasonable token of having been in the water not three merely, but five times three days.

Morse, who was arrested a few days since in Wor-cester county on suspicion of being one of the mur-derers of Miss Rogers, has been acquitted.

NOTICES.

ESSEX COUNTY ANTI-SLAVERY SOCIETY. A quarterly meeting of the above Society will be held at Newburgport, commencing on Tuesday, the 28th of September, at 3 o'clock P. M., to continue through the following day.

An interesting and important meeting is anticipated. Let there be a foll attendance from every town

in the County.

Provision will be made for the gratuitous accome J. D. BLACK, Rec. Sec.

QUARTERLY MEETING OF THE ABINGTON
A. S. SOCIETY.

The next quarterly meeting of this Society will be holden in the town-house, on Saturday, Sept. 4th, at 2 o'clock P. M.

John A. Collins, of Boston, will be present, when some account of his visit to Great Britain may be expected.

pected.

FREERICK DOUGLASS, formerly a slave, will also be present to address the meeting. Those who have listened to the eloquent and affecting addresses of Mr. Douglass, speak in the highest terms of the masterly manner in which he handles the subject of slavery. His own history is full of interest. Let there be a full attendance.

SAMIJEL REED President. SAMUEL REED, President.

SAMUEL REED, President.

SAMUEL DYER, Secretary.

P. S. Messrs, Collins and Douglass will fecture on slavery, in the Rev. Mr. Alden's meeting-house, in Abington, on Friday evening, Sept. 7d, commencing at a quarter before 8 o'clock, precisely.

Abington, Aug. 23, 1841.

CHURCH, MINISTYY, AND SABBATY CON-VENTION.

The third session of this Convention will be held at the Chardon-Street Chapel, in Boston, on TUES-DAY, the 26th of October next, at 10 o'clock, A. M. The subject remaining for discussion is—THE CHURCH. All manner of persons are invited to join the Conven-

tion, and take part in its deliberations. PEDMUND, QUINCY, Pres.

*EDMUND, QUINCY, Pres.

WM. M. CHACE, STONEY SOUTHWORTH, J. Secretaries.

STONEY SOUTHWORTH, J. Secretaries.

Boston, Sopt. 3, 1841

The Editors friendly to free discussion, are respectfully requested to give the above a few insertions in their papers.

STRAFFORD COUNTY, N. H. ANTI-SLAVERY SOCIETY.

The annual meeting of the Strafford County Anti-Slavery Society, auxiliary to the N. H. State Anti-Slavery Society, will be holden at Dover, on Wednesday, September 8th, 1841, at 10 o'clock, A. M. The meeting will probably be continued in session two days. Several distinguished abolitionists and expected to be present from abroad, among whom it is hoped will be Win L. Garrison, Nath'l. P. Rogers, John A. Collins, Wendell Phillips, and Edward Quincy. As the meeting is expected to be one of much interest, a general attendance of abolitionists and others is requested from all parts of the Old County of Strafford, the neighboring Countie of Rockingham in New Hampshire and York, in Maine, and such other parts of New Hampshire, Maine, and Massachusetts as may be practicable for the friends of the cause. The Committee of reception of friends from abroad are, for Dover, John Parkman, Hosea Sawyer, Abraham Folsom, L. Bench, Enoch Mack, Thomas G. Morse, Alfred I. Sawyer, Riss Flags, William Willenders. Morse, Alfred I. Sawyer, Rofus Flagg, William Wil-bur; for Somersworth, Benjamin Breed Theodore B

THEODORE B. MOSES, Secr'y

Strafford County A. S. Society.
Dover, August 21, 1841.
NON-RESISTANCE ANNIVERSARY.

NON-RESISTANCE ANNIVERSARY.

The New-England Non-Nesistance Society will hold its third annual meeting in Boston, in the Chardon-Street Chapel, on TUEBDAY and WEDNES DAY, the 21st and 22nd of September, at 10 o'clock, A. M. Priends of peace from all parts of the country are affectionately invited to attend.

MARLA W. CHAPMAN, Rec. Sec.

MARIA W. CHAPMAN, Rec. Sec. Boston, Sept. 3, 1841.

T Editors friendly to the enterprise are respectfully requested to copy the above.

WINDHAM COUNTY (CONN.) A. S. SOCIETY.
The adjourned meeting of the Windham County
Anti-Slavery Society will be held in Brooklyn, Conn.,
on Monday, Sept. 6, 1841. A general attendance of
the friends of the cause is carnestly solicited.
EDWIN SCARBOROUGH, Rec. Sec.

BOSTON VIGILANCE COMMITTEE. Cornhill, or 32 Washington-Street.

Donations received by the Treasurer, J. SOUTH
wick, 14 Blackstone-Street, or the Secretary, Chestnut-Street, near Braman's Baths.

CHARLES T. TORREY, Sec'ry.

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.

Boston, Aug. 10, 1841.

TO A BENEVOLENT PUBLIC.

There is in this city, a church, composed of about one handred and thirty, members, known in their Act of Incorporation, by the name of the Mathonia Episcoral Zion's Churkent. This church has contracted for a lot of land, 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 cost about \$2000. Of this amount, the church, with the aid of a few friends in this city, have 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

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. Sr. PIERRE, Clerk. Boston, July 26, 1841.

MARRIED-In this city, Aug. 28, by Rev. George II. Black, Mr. James Thompson, of Philadelphia, to Miss Mary Belford, of Boston.

DIED-In Dorchester, Mass., Eliza Ann, daughter of Geo. W. and Mary Leeds, aged 6 years.

DERFUMERY AND EXTRACTS.—Just received, and jor sale at JORDAN'S, 2 Milk, 2d door from Washington-street.

Double Extract Geranium, Hungary,

"Barganotte, Eau de Lavender,
Eglantine, Lavender Water,
Eglantine, Lavender Water,
Eglantine, Lavender Water,
Eglantine, Lavender Water,

Eglantine, Lavender Water,

Eglantine, Lavender Water,
Eglantine, Lavender Water,
Eurst of Nicola, Cologne, Eau de Romaine les Cheven,
Extract of Roses,
Extract of Roses,
Eau de Cologne,
Cologne Water,
Sept. 3.

29th in with m, be should be case the table, at the who, not bein

cointed to ey. O. Ca f whom, we er, and who ect of slave our conne cognize the considering h bitherto is

P. KENN

nccede to m accede to m act was report roceed to the costponed for tion of which MARY P. Kry e Church: of very sole others. I all ented yoursel

orld(2) After another mill to watch as of each other of the disciplinasis church, as whom the Lebundle of his

Covenant, TAT HEAD of the or of others or change in the Tabernates for the sects of a Chures are preached administered to the control of the re over your gard it, is to so you a your communicate Church on the sed.

I against Eise embers of the

of the Sabat n;—they we reidence for re. y rendered even refused ittee appoints o bring them

POETRY.

IMPROMPTU.

ending an advertisement in a l

Aye, 'tis 'surration!' but for what?
To blast Hape's springing flowers;
Wher'er its lava stream doth flow,

Domestic comfort low; And o'er each sacred home to spre Deep, and despairing woe. Superior' with its floods to qu

The intellectual fire, To rouse within the heart, and feed Each fierce and fell desire. Superior ' in its power to blight

Each lovely thing, and fair, That in the heart of virtue grows, And fling its mildew there. Superior by its touch to dim

The light of Beauty's eye, To pluck the rose from off her check, And bid it droop and die. Superior' for its lightning power,

To scathe man's angel form, And leave him shattered, nervoless, bent, Superior,' by its serpent-spell,

And in his unsuspecting heart, To plant its poisonous tooth. Superior for its skill to steal Toil's hard-earned gold away;
Superior,' pocket, purse to strip,
And leave him Penury's prey.

Superior,' by deceitful smiles, For seeking public good, And many robbing all the while, Of raiment, home, and food.

Superior,' for its tact to fill The 'seller's' purse with gold, The price of sighs, and tears, and groans, And agonies untold.

Superior,' for its giant-strength, And ruthless arm, to bind With more than iron manacles, The loftiest human mind.

Superior, in its might to dash The parent's hopes to dust, And deep within the yearning heart,

To blast the social hearth. The gloomiest place on earth.

The most 'superior' tempered blade, Hell's minions ever drew; .

The most 'superior' engine, which Man's hopes e'er overthrew.

Avoid the foul, 'superior ' curse, The dark, insidious foe; For all who ' HANDLE, TASTE, OR TOUCH,
Will resp 'superior' woe. T. Lawrence Corporation, August 7th.

From the Churchman.

ONE BY ONE LOVE'S LINKS ARE BROKEN *One by one the objects of our affection depart from us.—Thou glorious Spirit-land! O, that I could behold thee as thou art,—the region of life, and light, and love, and the dwelling-place of those beloved ones, whose being has flowed onward like a silver-clear stream into the solemn sounding main, into the ocean of eternity!

HYPERION.

One by one love's links are broken, One by one our friends depart, Voices that have kindly spoken, Heart which throbbed to kindred heart.

Gentle tones with ours that blended At the holy hour of prayer, Lips from which To Deum ascended, We ask for these, and find them—w Some are resting in the ocean,

Heedless of its wild commotion Sleeping there a dreamless sleep

Some have wandered o'er the billow, Prayers nor tears their lives could save, Deep their rest beneath the willow, In a far-off church-yard grave.

And some are near us calmly lying, Our love-words cannot break their sleep No answer comes but wild winds sighing Through the grass o'er which we weep

List we for the heart-warm greeting Loved and prized in days gone by Look we for fond glances meeting Ours from out the soul-lit eye?

Ask we for the joyous beaming Of the smiles that radient shone Round us in our youthful dreaming?

Ask for these?—Where are they?—Gone

Of the summer's balmy flowers, Such the fragrance, such the fleetness.
Of those blessed dreams of ours.

Ah, not here, not here our dwelling, In this changing world of time; Thanks to Goo! all change is telling Of a holier, happier clime.

Thanks to Goo ! this parting, paining, Weans the heart from earthly ties Life's night of sorrow darkly waning, Will break in morn upon the skie

Weep not over hopes departed, Seek not here the scattered band; Soul of mine, look up, look forward To the glorious spirit-land !

REFORMED DRUNKARD'S HYMN.

J. C.

'Oft our steps have been astray, Reeling on the drunkard's way, Spreading round us wo and death, Muttering curses with each breath, Robbing wives of daily bread, Making children hate and dread.

Wives no more shall spend the night Weeping, trembling, till the light, Starying children vainly plead Never more for bread they need Ne'er again shall tempting wine Rob of Reason's light divine.

By the truth that shines around, By the wine-cup's maddening flow, By the wails of heart-wrung wo, PLEDGE we here as sober mon,

God of mercy! be thou near, While those yows are spoken here; Shield the victor! guard and guide, Where the lurking tempters hide; Man can strive, but thou alone Must the final conquest own.

LINES ON THE FACE OF A CLOCK. The rewith all my might,
To tell the hours, both day and night;
Therefore example take by me,
To serve thy God as I serve thee.

MISCELLANY

ergy. It supplies all the weapons with which virtue battles down the fortified places of falsehood, vice, irreligion and tyranny, and it has been the parent of most ameliorations in society, government and religion. It was this temperament which made Luther say that 'if there were as many devils' in the city of Worms, as roof-tiles, he would on; and that he would go, if he pleased, to another city, where he had a powerful enemy in a certain Duke George, 'though it rained Duke Georges nine days running. We wish that there were more pers ms in this good city, who were obnoxious to the charge of being possessed of this peculiar temperament, for, if such were the case, we have no doubt that those who thrive of social evils could no longer be lulled to sleep under the very pulpit which should thunder its rebuke in their ears. Every country should have a good number of such men. They may be sometimes wrong in what they attack, and shock the prejudices and accredited opinions of the community, but the example they set of warfare against abuse, and sublime constancy to what they deem the dictates of conscience and the will of God, is of inestimable value.

Without reference to the abstract correctness of

though it rained Duke Georges mine days running. We wish that there were more pers ins in this good city, who were obnoxious to the charge of being possessed of this peculiar temperament, for, it such were the case, we have no doubt that those who thrive of social evils could no longer be luiled to sleep under the very pulpit which should thander its rebuke in their ears. Every country should have a good nomber of such men. They may be some times wrong in what they statck, and shock the prejudices and accredited opinions of the community, but the example they set of warfare against abuses, and subline constancy to what they deem the dictates of conscience and the will of God, is of instituted by reason and consciance in pursuing their trade,—it was plainly the duty of their pastor to tell them they were doing wrong, if such were his conjection. A pastor who believes that among his congregation, there are many who gain their wealth and social station by any business which appears to his profession, and traitorous both to those whem to should enlighten, and to the Great Being whose commands he violates. If a minister be chiefly valuable for prettiness of composition, and the art of saying smooth things in a smooth way—if it be his profession, and traitorous both to those whem to perdition,—if the church is to be made a mere place of elegant literary recreation, and strong appeals to bosom sins considered unwarrantable and ungenteel,—then the sonest were distinguished the interpretation of the profession of the profession, and traitorous beth to though the subject of the profession,—if the church is to be made a mere place of elegant literary recreation, and strong appeals to bosom sins considered unwarrantable and ungenteel,—then the sone of the profession whose founder was the charater of Paul, of the early Christians, of the Roman Catholic, or Protestant worthies. History informs us of a Roman Catholic, or Protestant worthies. History informs us of a Roman Catholic, or Protestant worthies. History informs us of

and whose precepts estensibly guide their conduct, it is doubly detestable.

Not such was the charater of Paul, of the early Christians, of the Roman Catholic, or Protestant worthies. History informs us of a Roman Catholic priest, who in preaching to some slaveholders in Brazil, told them with all the force of moral invective, that if they did not liberate their slaves they would be surely consigned to endless perdition. Whether the priest was correct or not in his opinion, he plainly performed what he deemed his Christian duty, and should be praised for that. Yet in this age, in the city of Boston, among the 'freest and most-enlightened people on earth,' who look with horror on what they deem superatition, and persecution, and tyranny, a minister is considered as wandering widely from his legitimate duties, if he ever touch the subject of slavery without a smooth vindication of its necessity, after his eloquent denunciation of its abstract deformity and wickedness. So it is with all 'exciting topics,' that is all topics which disturb the 'repose of the pulpit,' and call for the support of every man, who believes in righteousness, temperance and judgement to come; all topics which make the few 'tremble' for the continuance of their oppression to the many; all topics, in short, which slakes a community to its centre, and pies which make the few 'tremble' for the continu-ance of their oppression to the many; all topies, in short, which shake a community to its centre, and reveal what there is in it of practical atheism and moral degradation, as well as what there is in it of Christianity, and loyalty to conscience and God. If a man believe that any or all of these attempted re-forms will produce bad regults, and opposes them with noble intentions, we have nothing to say against him, for his heart is right; much less would we vi-olently condemn those who with different opinions advocate these reforms, and are ready to submit to all those petty inconveniences, and harrassing per-

From the loud roar of foaming caluatry, To the small whisper of the patry few.

All those who do what their hearts and conscience

All those who do what their hearts and consciences dictate, should be reverenced, however much their course may clash with our own convictions.

We had intended to say much on the harsh and sarcastic language which Mr. Pierpont is blamed for using, but we have not space. We simply remark, that the same artillery of wit, scorn, sarcasm, ridicule, satire, harshness, and the like, for which Mr. Pierpont is rebuked, can be seen in the writings of many of the greatest religious reformers and theologians which the church has produced, and that thy have pierced into many a hide too thick to be penetrated by moral suasion. We likewise remark that in the denunciations of our Saviour against the scribes and pharisees, there is often more stinging and lofty severity than any of his truest followers have ever equalled.

From Stephen's Travels in Central America.

Society at Balize.

cotonel M Donald, and spoke as follows: 'On the part of my emancipated brethren and sisters, I venture to approach your excellency, to entreat you to thank our most gracious. Queen for all that she has done for us. We will pray for her; we will fight for her; and, if it is necessary, we will die for her. We thank your excellency for all you have done for us. God bless your excellency. I God bless, her excellency, Mrs. M Donald, and all the royal family. Come, my countrymen, hurtah! Dance, ye black rascals; the flag of England flies over your heads, and every rustle of its folds knocks the fetters off the limbs of the poor slaves. Hubbabboo Cochalorum Gee!'

gentlemen,' and look down with contempt upon the 'niggers.'

Correspondence of N. Y. Commercial Advertiser.

BUFFALO, 11th August, 1841.

The Erie had—as near as can now be ascertained—one hundred and eighty deck passengers, for which about one hundred and thirty were Germans, fifty cabin passengers, (about twelve of them ladies), twenty-five crew, and ten musicians—in all, two hundred and sixty-five persons. Mr. Clemens, 1st tengineer, says that a few minutes before 8, his attention was drawn from the engine room by the cries of one of the children, whose mother was punishing it; while looking at the child, he heard an explosion similar to that of the blasting of a reck; he immediately turned round to ascertain the cause, when, to his astonishment, he saw fire running up to the promenade deck along the chimney; he started for the engine room, but was met by volunes of dense, black and suffocating smoke, which prevented for the engine room, but was met by volunes of dense, black and suffocating smoke, which prevented his reaching it; he then retreated to the afterpart of the boat, followed by the smoke and flames, which seemed to spread with the rapidity of a train of gunpowder, urged on by the strong wind, to which the apeed of the boat gave increased strength. He then ascended the stairs leading to the upper deck, where he was met by the captain, who ordered him to stop the engine. He replied, 'I will, attempt it again, Capt. Titus, but it will be certain death to ma.' The Capt. then told him not to try it, and he forthwith directed the helmsman to head the boat for the shore. This was done, when the Capt. and engineer endeavored to go below to save some of the passengers; but their retreat was cut off; for, although hardly one minute had elapsed, the vhole of the ladies' cabin, and the lower deck, together with the forward part of the promenade deck, were one sheet of flames; and such was the heat that their own clothes were on fire.

Mr. Clemens then proposed to the Capt. that they should look to their own

his own words,) 'which, though I cannot find words to describe it, neither time; nor change of scene or circumstances, can ever obliterate from my memory.'

The whole of the vessel, with the exception of a small part of the forward lower deck, was one mass of fire, lighting up the whole heavens; as the flames would wave to and fro, he could see the bodies of some of the passengers writhing as it were in their agony, and endeavoring to throw themselves overboard, but apparently not possessing strength enough to get over the rail—while on the fore put of the deck, were seen some dozen or more widely throwing about their arms, and filling the air with cries deck, were seen some dozen or more wildly throwing about their arms, and filling the air with cries
and shrieks which seemed to pierce his very heart.
In fact, said Mr. C., 'so horrible and dreadful was
the sight, that I af one time felt almost ready to suffor myself to sink beneath the water, without an effort to save myself, that the scene might be hidden
from my view.' He again turned from the boat, and
saw a plank floating about, on which were two of
the crew. They called to him to get onit. He did
so, but it barely supported them all; fortunately, he
perceived the drawer of a bureau near by, which he
reached, and placing it; bottom upward under the From Stephen's Travels in Central America.

Society at Balize.

The town seemed in the entire possession of the blacks. The bridge, the market-places, the streets and stores were thronged with them; and I might have fancied myself in the capital of a negro republic. They were a fine looking race, tall, straight, and athletic, with skins black, smooth, and glossy as velvet. There were well dressed; the men in white cotton shirts and trowsers, with straw hats, and the women in white frocks with short sleeves and broad red borders, adorned with large red earnings and neckhaces. I could not help remarking, that the fook was their only article of dress, and that it was the fashion of these sable ladies to drop this considerably from off the right shoulder, and to carry the kirt in the left hand, and raise it to any height necessary for crossing poddles.

I stopped at the house of a merchant, whom I found at what is called a second breakfast. The gentleman sat on one side of the table, and his lady on the other. At the head was a British officer, and opposite to him a mulatto; on his left was another officer, and opposite to him a mulatto; on his left was another officer, and opposite to him a mulatto; in the left hand, and raise it was another officer, and opposite to him a mulatto; on his left was nother officer, and opposite to him a mulatto; on his left was nother officer, and opposite to him a mulatto; in his left was nother officer, and opposite to him a mulatto; in the place was always to the capital of the capital of a contriguence, perhaps, would have hestinated about taking it, but I did not. Both were well dressed, well educated and polite. They talked of their unledgany works, of England, hunting, horses, ladies and whole and before I had been an hour in Balize, learned that the great work of practical amalgrantion, the subject of so much angry controversy at home, had been going on quietly for generations; that the great work of practical amalgrantion, the subject of so much angry controversy at home, ha

asiave soy ten or tweive years did. The soy comthe opportunity allorded him by Phiegley's absence
to gratify his appetite with some dried fruit which
he was enabled to lay his hands on. For this
offence P. together with a man mamed Cardwell,
who it seems was living with P. beat the boy unmercifully with sticks switches, &c. No satisfied
however, with having done this, they again seize
him, threw him down naked and held him near a
large fire till his head, body and limbs were baked
to a blister. They completed their diabolical work
by selling his back. The boy died not long afterward. The owner of the boy, named Carson, claffned of Phiegley and Cardwell his value. Arbitrators
were chosen, who awarded to Carson \$260.

This horrible affair took place in October last
and the murderers remained unmolested by any
criminal process, till the last April term of the Ohio

According to the last official returns, the number of convicts in the hulks, in France, amounted to 8130, and were thus classed, as to age and term of

Out of the 6274 condemned for limited terms, 2006 had been more than under sentence of justice. Of the total number, 4921 were born in the country, 2772 in towns, and 437 were foreigners; moreover, 402 were indowers, and 4800 bachelors; 5039 were uttent incapable of reading and writing; 2153 could read and write perfectly; 837 could read and write perfectly; 837 could read and write well; and 101 had received a superior primarry education. The numbers, as classed according to the crimes for which they were condemned, were: For attempt to murder, 180; murder, 1147; parricide, 37; poisoning, 58; serious blows and wounds, 133; arson, 148; robbery, 5350; fraudulent bankrupter (5; forgery, 225; coining false money, 125; political crimes, 7; crimes committed by public officers, 38; bigamy, 10; rape, and violent attempts at rape, 326; conspiracies, 140; various other crimes, 192. 6274 1856

A PRIEST-RIDDEN KINGDOM.—The adjective 'priest-ridden' was never more correctly applied than in the case of Naples. Her lazzeroni and clergy each weigh her down like an incubus; the first country in the world is made the most wretched by a bad police and an union of the church with the state. We learn from the recently published work, 'Italy and the Italian Islands,' that the ecclesiastical divisions of the kingdom embrace, on the main land, twenty archbishoprics, sixty-five bishoprics, and 3,746 parishes. In Sicily there are three archbishoprics, and eleven bishoprics; but the number of parishes is not known. The parishes on the continent had lately an average population of 1555. In 1807, when the monastic orders were partially suppressed, the total number of ecclesiastics in the kingdom west of the Faro was about 98,000; the secular priests being 47,000, the regular clergy 51,000, namely, 25,090 monks and friars, and 26,000 muns. Since the reinstitution of these orders in 1814, they have not acquired their former strength; and in 1832, the whole number of the clergy on the main land as 49,759; namely, 27,622 secular priests, and 22,137 egular ecclesiastics, the latter comprising 11,528 monks and friars, and 19,299 nuns. The revenues of the secular clergy in the continental provinces are unknown; but soon after the restoration, the government made over to the monastic orders have subsisted uninterruptedly, and the state has appropriated no portion of the church property, the value of which has not been published, though it is believed to bear a small proportion to their possessions before the revolution. In Sicily, the monastic orders have subsisted uninterruptedly, and the state has appropriated no portion of the church property, the value of which, however, it has not been possible to ascertain. The number of ecclesiastics in the island amounts to about 76,000; since the secular elergy ere estimated at 31,000, and the monastic at 45,000. being 28,608 males and 17,000. siastics in the island amounts to about 76,000; since the secular viergy are estimated at 31,000, and the monastic at 45,000, being 28,608 males and 17,000 females. Accordingly, the total number of ecclesiastics in the kingdom is considerably above

Henry H. White, who was sentenced to the penitentiary of this District for ten years, in January, 1837, on the charge, of being an accessory, (his brother was charged as the principal, and adquitted,) in birning the Treasury building on the 1st day of April, 1823, has been liberated by the President of the United States, on the ground of his supposed innocence, after four and a half years' continement. The presiding Judge, the District Attorney, the Foreman of the Grand Jury, who returned the bill against him, all the Jurors now in this city, who sat on his trial, and the citizens of this city generally, signed a petition for his release, all being of the opinion now, that he was innocent of the crime for which he was convicted. We never thought he was guilty; and so expressed ourselves before, during, and after his trial; and therefore not only signed the petition for his release, but wrote a letter to the President, stating the reasons which induced us to belian the themse invest of the hone in the second of the contract of the crime for which the green contract of the charge in the president, stating the reasons which induced us to belian the themse invest of the tent of the crime for the president, stating the reasons which induced us to be

or, rather, did reside, at Chicago, Illinois,) withou or, rather, dut resulte, at Cheago, finals, without any pecuniary means, is enough to drive him, from necessity, to the commission of crime. We are informed that he left here, on foot, for Chicago, Illinois, with only five dollars to pay his way!—Washington Globe.

Grand Temperance Rally. The mass meeting on the square yesterday was an imposing affair. As to the numbers present, there were various opinions; some estimating the assemblage at five thousand, others at three, and/so on. One thing is certain, such a concourse was pever before witnessed in this city on a like occasion. Of the order of the exercises, it is only necessary to say that they were judicious, and in accordance with the arrangements previously announced. We did not hear much of the speaking—only a brief and pertinent address from Judge Sampson, and a pertin of one by Mr. Wright, one of the Baltimore reformers. From these samples of the train of remarks, and from the interest manifested by the thronging thousands of both sexes who listened thereto, we have no doubt that much, and enduring good will result from the labors of yesterday in Washington Square.

There were several wagons from the country, fancifully arched with green boughts, and bearing flags with various mottos, designed to arrest attention, and deepen, in the beholder's mind, the conviction of the necessity of total abstinence. Several of these baners floated from the stand of the speakers, as also

deepen, in the beholder's mind, the conviction of the necessity of total abstinence. Several of these banners floated from the stand of the speakers, as also from that of the music—a band, by the way, whose occasional interludes added greatly to the interest of the scene. But we have not room to say more, though we are conscious of having fallon far short of what this great movement in the temperance cause justly demands.—Rochester Daily Adv.

A Good Sentiment. Children are more frequently ruined, by inheriting large fortunes, than by being compelled by the absence of wealth to embrace an active and industrious business to gain subsistence. It was a wise answer of Phochon, one of the most renowned philosophers and law-givers of Greece, when a friend presented him a great sum of money, and pressed him to accept it, at least for his children, 'If my children' said Phocion,' resemble me, they will, as well as me, have enough; and if they become dissipated, I will not leave them wherewithal to maintain their luxury and debauchery.'

The woollen factory at Redfield, Me., was consumed by fire on Friday morning last, about four o'clock, together with a large quantity of wool, owned in part by the company, and partly by farmers in the vicinity. The total loss is estimated at \$35,000. No insurance, the policy having expired about tendary previous.

EMIGRATION TO JAMAICA

olored wnigrant.

Farther information may be obtained by person pplication to the Agent.

EDMUND A. GRATTAN,

H. B. M. Vice-Coant.

No. 5, Lewis's whatf, Boston.

August 13.

NEW PERIODICAL.

NEW PERIODICAL.

THE Christian Family Magazine; or Parent's ard Children's Journal. Edited by Rev. D. Newell, assisted by an association of elergymen.

Terms. The price of the Magazine is one dollar a year, payable in advance. To be issued every other month, commencing on the first day of Sept. Each No. will contain at least 48 pages, making a yearly volume of about 300 pages, with steel engravings, and music in each No.

Trarelling agents seanted. Theological students, or young men of good character and address, who will secure, by subscription, and pay for 25 copies of the work, shall have \$5-50 copies, \$10-and in this proportion for any larger number. Clergymen who wish to travel for their health, preterred.

All post-masters are authorised agents for this work in New-England.

Published by SAX 1 ON & PEIRCE, 133 1-2 Washington st., where subscriptions are respectfully solicited.

Age 27.

The South-Boston Unitarian Ordination.

The South-Boston Unitarian Ordination.

The South-Boston Unitarian Ordination.

Thus Day Published,

The Fairchild, Driver and Dunhaus, together with the remarks upon that report and sermon in the Rosto Courier and other papers. Also the correspondence between Messrs. Fairchild and Lattrop, 2 letters from Rev. Mr.Driver.of S.Boston, of original matter, connected with the S. Boston Unitarian ordination, and most ethe other communications which have been published in relation to the same subject. As the published in relation to the same subject. As the published in the community geterally would be gratified to have it 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.

Slavery-Its Unconstitutionality. A N argument on the unconstitutionality of Slave
A N argument on the unconstitutionality of Slave
Rembracing an abstract of the proceedings of to
National and State Conventions on this subject.
IG. W. F. Mellen. This day published, and for s
SAXTON & PEIRCE,
133 1.2 Washington-st

PHRENOLOGY. GUIDE TO SELF KNOWLEDGE.

THE fundamental powers of the human mind practically applied, as manifested through the brain in seven degrees of development, with introductor observations and remarks illustrative of the science of Phrenology, by T. H. Pons.

Just published and for sale by SAXTON & PEIRCE, No. 133 1-2 Washington-street.

March 26.

BOOKS, PAMPHLETS, TRACTS, & PRINTS.

THERE are now so many excellent Anti-Slavery
publications, that the circulating library system is
probably the most effectual and least expensive mode
of spreading the whole subject before the nation. The
plan is simply this:—Let the friends of the cause
in each school district start a subscription, raise
what they can, purchase a library, appoint some one
to act as librarian, and then draw out the books,
read them themselves, and put them into the hands
of their friends and neighbors who are not abolitionists (who will read them.) exclânging them every
two weeks, until every person in the district has had
an opportunity to read them. Those who help pay
for the library will be entitled, not only to the use of
the books for themselves, but also fo circulate them
umong their friends. In this way, three or four abo
litionists may abolitionize almost any town or village,
without the aid of a single lecture. This has been
done in many instances. Those who can be induced
to READ, will most assuredly be converted, and Thosoccality converted.

Reader! will you see that an Anti-Slavery Library BOOKS, PAMPHLETS, TRACTS, & PRINTS

Wild Flowers,

Culled from early youth. By a Lady. For sale at 133 1-2 Washington street, by SAXTON of PERCE.

of April 30.

FRENCH'S PENMANSHIP. A NEW System of Practical Penmanship, found ed on scientific movements, together with the net of Pen-making explained. By James French Teacher of Penmanship, 109 Washington-street SAXTON & PEIRCE, 133 1-2 Washington-street.

HOUR AND THE MAN. BY Harriet Martineau, in 2 vols. For sale 1331-2 Washington-street, by Saxton & Peiro

March 19.

COUNTRY Traders will find a large assortment Shell and Horn Combs, at the manufactory of JORDAN'S, No. 2 Milk-street, at very low price OLIVER JOHNSON AND G. F. WHITE ORRESPONDENCE between O. Johnson and George F. White, a minister of the Society of Friends. With an appendix. For sale at 25. Corn hill; and at Philadelphia, New-York and Providence March 12

COMB'S PHRENOLOGICAL TOUR,

NOTES on the United States of North America,
Proceeding a Phrenological Visit in 1838-9-40. Just
published and for sale at the Phrenological Depot
133 1-2 Washington Street by
April 9. SAXTON & PEIRCE,

THE ENVOY From Free Hearts to the Free.

A FRESH supply of this valuable and elegan work, just received, and for sale at No. 25 Corr hill. Price 42 cents.

The Sabbath School Singing Book. ONTAINING a selection of easy and familiar Countaining of tunes, adapted to the Union Sabbath School Hymn Book, published by the American Sunday School Union. Together with several other beautiful Hymns and Tunes, not before published. By Ast Fitz and E. B. Dearborn.

Just published by SAXTON & PEIRCE, 133 1-2 Washington-street.

Price \$2 00 per dozen, 20 cts single.

REV. BILLY HIBBARD'S VEGETABLE, ANTI-BILIOUS FAMILY PILLS.

ALL who are acquainted with the maker of these A Pills will do him the justice to say, that he is one of the last men to impose upon the public. The value of these Family Pills has been so often made manifest, that an extended description of their virtues is hardly needed. It is of more importance to tell the public where they are to be had; and, although they are not held up as a specific for every disorder, yet they have counteracted and cured many acute and obstinate chronic diseases; and what they have stready done, it is not improbable they can do sgain. To use that language of the inventor:— An early and correct use of these Pills will enable every one safely and successfully to be their own physician, in all ordinary complaints.

complaints.

They are fur sale wholesale and retail by SAMUEL POWLER, No. 25 High Street, Charlestown, wholesale agent. Price, 50 cents per box. Where may also be had

REV. B. HIBBARD'S

CARMINATIVE SALVE.

This Salve relieves and cures Felons, Biles, Ulcers Agues in the breast, Milk Cake, Ague in the face. Ear-ache, Burns, Scalds, Corns, Salt Rheum, Whits Swelling, King's Evil, Stiff Neck, Whooping Cough, and Cough occasioned by cold, together with many other painful complaints—but it is its own best truns peter, and, in such cases, self-praise goes a great ways. Price 25 cents per box. July 23.

are respectfully invited to call as ab will find very choice rooms on the TRANSIENT BOARDERS will be re DOLLAR per day.

Carriages in readiness at all times to gore to railroads, &c.

May 14.

(f.

BOARD

Boarding House.

GEORGE TOLLIVER would respectfully
his friends, and straugers who may be
the city, that he has opened a commodious he
py to accommodate with BOARD and LOD
all who may favor him with a call; pleding
to provide in as good a style, and on as re
terms, as can be desired. Separate room, ity
Hopes to receive that share of pu
which it will be his aim to deserve.
Boston, June 18, 1841.

Hopes of L

Hercsy of a Human Priesthed A SERIES of letters, showing that the common recognized distinction between clergy and in has no foundation in the New Testament. Beverly, of England. For sale at 25, Price 25 cents.

Liberator for 1840.

SEVERAL bound volumes of the Liberature on hand, at No. 25 Cornhill. To those on band, at No. 25 cornhill. To those des rous of preserving a complete file, the des a favorable opportunity.

RIGHT and WRONG

Among the Abolitionists of the United PUBLISHED in Great Britain; by John A.G. lines, for sale at No. 25 Cornhill. Price 1834

THE VESTRY SINGING BOOK DEING & selection of the most popular and up Bell Tones and Hyuns now extant. Dans de ucial and religious meetings, family deep Singing Schools, &c. Compiled by Ass Furns B, Dearborn.

From the Rev. John Doreling, Paster of the Pine

From the Rev. John Doveling, Paster of the Pinke Church, Providence, R. J.

Messas. Saxton & Printer,—I have stand with much pleasure the Vestry Singing Book, may by published by you. You will allow me to true my thanks for the service you have readered christian community, in supplying what has a been needed to promote the interest of our social religious meetings. The hymns you have seim for this work are such as will be acceptable to evangeliend denominations of Christians, and one them, in my humble opinion, will be objection (as too many of our conference hymns are, looping for refined poetical taste. They have been sled from the sweetest compositions of our sacred pand most of them have long been familiar to be and devotional of this land. I am not sufficiently quainted with the science of music to express a so ion of the taste and judgment displayed in the section of the tunes, but highly approve of the risk a have adopted, of selecting old and well known as I am decidedly of the opinion, that, however an ew tunes may be introduced into the public wow of God, in the sunctuary, no tune should be known into the conference room, till it is m out time.

J: DOWLING

From the Boston Recorder of June 11th:

Messrs. Fitz & Dearbon have rendered an imable service, in our humble estimation, to the rate of Sacred Music, by the compilation of this seats attractive volume. 'Designed chiefly for social religious meetings, and family devotion,' it evises services of good taste, and sound judgment, asker prises only such tunes and hymns as are widely justly sprayoved. The tunes are 117 in number, a the hymns 321—affording a rich and large um 'selected from the finest church melodies,' sal' sweetest poets in Zion. Cotton Mather work nominate this a 'good device,' and we doubt set thousands will so esteem it. Family singing, a seasons of morning and evening devotion, it su hended, is far-from being as common and editing it ought to be; and, beyond a doubt, a principal son of the fact lies in the difficulty of recommens to inspire confidence and interest in behear a part in the exercise. But let each meak the family possess a copy of this book, and a veril practice will render the exercise uniformly pla and profitable.'

The publishers would state that they have an introduced the above work into the vestries of a twenty societies, in the short space of three was and that they have recommendations from nearly hundred clergymen and religious papers.

Saxrox & Prince, publishers, 133 1-2 Wasia

July 16.

July 16.

July 16.

Two Volumes now published—Price only & Volume.

TWO HUNDRED PICTORIAL ILLESTED TIONS OF THE BIBLE, AND VIEWS. THE HOLY LAND, together with many office markable objects mentioned in the Old and New learnests; representing Sacred Historical events, office of the Company of the William of the Old and New learnests; representing Sacred Historical events, office of the Company of the Old and New learnests; representing Sacred Historical events, office of the Company of the Old and New learnests; and of numerous postages connected with History, Geography, Natural History, and Associates of the Sacred Scriptures; compiled price from the notes of the Loxnox Picronatts and Second series. This day published by SAXTOM PEIRCE, 133 1-2 Washington-street.

From the Boston Recorder, of June 11.

Pictorial Illustrations of the Bible and Views the Holy Land. Second series.

When the first series of these 'illustration in peace, we felt constrained, from a currory game, them, to recommend them to attention. Not are yet convinced that the recommendation was pure some of our brother editors have special them, to recommend them to attention. Not are yet convinced that the recommendation was pure Some of our brother editors have special them, to recommend them to attention to a support of the Control of the

indicious in his selection of subjects and pictures he might have been, in the opinion of his critis, the stands in no very singular predicament. Wishest the stands in no very singular predicament. Wishest the stands in no very singular predicament. Wishest the stands of the stands

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