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LLOYD GARRISON, Editor.

VOL. XI .-- NO. 48. SELECTIONS.

From the Hingham Patriot.

Anti-Slavery Convention.

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From the Hingham Patriol.

Anti-Slavery Convention.

In most, we publish to day the official record for exect meeting in this town. But we choose the exect meeting in this town. But we choose we readers a little further into the matter, the process of the anti-Slavery movement is one in creting a strong sensation throughout the secondry that words are said on both sides; so any pittle meeting was held in our very descripted intended to give a new impulse to accept a pittle meeting was held in our very descripted in the serior of the times, to be present, and to add fresh fuel to the excitosis sheety existing, we deemed it our duty, as a start chooleters of the times, to be present, and chooleters of the times, to be present, and to chooleters of the times, to be present, and it is strings and doings. For this purpose, we to fee Convention, provided with pencil and it is strings and doings. For this purpose, we to fee Convention, provided with pencil and it is a strings and doings. For this purpose, we to fee Convention, provided with pencil and it is a strings and down the substance of what was a is the very language of the speakers.

When we entered the meeting in the searnoon, find Mr. Quincy advocating the 'Morat Sua-Residution. 'There is no need of force,' said it accomplish any reform. We have only, to the sentiment. Change but the ideas of series of Russia, and the Emperor's chair would represent the sentiments of Mahomet's followant is once his sway over their hearts and concess must case. All governments and sysses are upfield by public opinion. Eventually, it cast prevail. Truth will be heard. When I as I long Garrison first set up his printing is the obscure room where he dwelt—when, the strings are to the was, little could he have foreseen he great results of his humble early efforts, is as he was, little could he have foreseen respont this broad land, his sentiments would specific adopted, and he sentiments would a specific adopted, and become so extensively alea in diffusion in the Atlanta of the sentiment of Legislate proscription have gone by; we proved from our Legislature an endorsement a believe to the terminal continuous control of the sentiment of the se is man; and we must prevail-and that at distant time.'

sed man then rose, and was introduced to ing by Rev. Mr. May, its President, as Mr. It appears that he is a runaway. slave, tom, said Mr. May, 'an interesting story told, but it is not expedient to make its blie.' He said, 'We ought to do just what ers doo't want us to do; that is, use moral They care nothing about your political per don't dread the political movement; it coll presents the said to come the said of the political programment. her don't dread the political movement, oral movement, the appeal to men's sense which makes them and all our opponent off, which makes them and all our opponents in. I was amused lately by the remarks of a stratefilor, who pretended to defend Mr. Evertwing he was not a political abolitionist, he as po with the third party. That editor, sir, what it was not political abolition that was ofwe at the South; he is a cunning editor; he with his words would deceive the North, but that his words would deceive the North, but the be misunderstood at the South. Slaveare holding Conventions all over the South, which is the moral movement. so the holding Conventions all over the South, seement the influence of the moral movement. First recognized the influence of this power of moral was, that every body may exercise it, women's is men, children as well as adults. Slayers the North as well as at the source of the North as well as at the same of the seement of the seement

and gendeman then rose, and was introduced M. May as 'Pather Sprague of Duxbury,' (Hon. Aspragu.) At the South,' said he, 'they are moving to defend slavery by resorting to the he, what they do this for, is to operate against a maxim. They dread its power; but they an fear of political abelition. The only politicating we want is as a 'make-tecipht', we hold alunce of, power; we can make the political tos, either of them, do just what we tell them to; sat so Third Party."

In resolution was then passed.

& May invited all present, whether pro or anti, his part in the discussion. "There is no slave-issibe, 'in an anti-slavery meeting."

at say invited all present, whether pro or artiplat in the discussion. "There is no slavesuite, in an anti-slavery meeting."

The Resolution respecting the tendency of theslavery movement to bring about a dissolution

the Usion, was then brought up. Mr. Douglas

a tive reantse, after which

the Mr. Davis, pastor of the Universalist Sociedistora, rose and said:—'I came to hear

the hank pead. But I am always ready to

sy mice in a good cause. If slavery be an evil,

as oposite, abolition, must-be good. If you

are fact that the removal of slavery is to deyer Usion, then you admit that the Union is

a slavery. But this ree do not admit; the

reposite is true; and I believe if slavery is not

call car Usion will be dissolved. Slavery,

the sholiton, is what will destroy the Union, if

a be destroyed. There are opposing elements

se system, Slavery and Republicanism; they

sectiff; a house divided against itself

stand-All disapprove slavery; but many

stile the means we propose for its removal, and

differ effects. Can moral sussion be attended

and effects? No; such results must come

any manoral sussion. We ought not to talk

messages. If slavery is an evil! it ought to the effects. No such results must come the effects No; such results must come the effects No; such results must come the effects of the effects. No; such results must come the effects of the effects of

man should go there with the words of the too of independence and the precepts of the his lips, he should be hanged without judge thied like a dog, in spite of all the governary, and the lips of the That is the weeken the North and South. A free citifiss is a colored man, cannot go there without
that up in a jail or sold into slavery. But all
its well, they say, if we at the North would
ast tenues, mind our own business, and not
its wall, they say, if we at the North would
set tenues, mind our own business, and not
its with their institutions. They deny our
supers an opinion adverse to their peculiar
afford. If one of their slaves runs away, we
supers an opinion adverse to their peculiar
flower traps in, and not say a word! If
typenic runs have, from among us to South
that, the South Carolina people are bound to
the superse their opinions
that the superse their opinions
after appearatic system? Anti-Slavery moveate and, one of them, wiolate any provision of
Constitution; it is only prejudice that makes any
thick so: a foreigner, reading that Constituth and South.



OUR COUNTRY IS THE WORLD-OUR

BOSTON, FRIDAY

tion, could find nothing there to discountenance our action. Let us look at its authors. Benjamin Franklin was President of an Anti-Slavery Society: John Jay was President of the New-York Emancipation Society, and Hamilton was its Secretary, and afterwards its President; Luther Martin, and Mr. Tracy of Connecticut, and many others of the framers of that Constitution, were officers and members of Anti-Slavery Societies; and many went home from the Convention that made the constitution, and immediately formed Anti-Slavery Societies precisely like ours, except that they did not advocate immediately formed Anti-Slavery Societies precisely like ours, except that they did not advocate immediately formed Anti-Slavery Societies precisely like ours, except that they did not advocate immediate maneipation. This was an unferthought; mon afterwards began to see that wintever was an evil ought to be done away with at once, and o have faith enough in God to believe that He would take care of the resolt.

The South has played the despot over the North; every measure the South wanted, it carried, until it was opposed by the abolition movement. The very first measure in which the South, in which the spirit of slavery was defeated, was the annexation of Texas. It was abolitionism that defeated that measure. The second defeat was the choice of Harrison for President, instead of Clay; though the whigs of the North and the whigs of the South both wanted Clay it was known that the opponents of slavery would not support him; and Harrison was substituted. The number of slaveholders is 250,000; this includes all men, women, and children, who hold slaves in their own right. Of this number, 100,000 only are voters; these make all the laws for the other 16,900,000 citizens of these United States. A real oligarchy! There is no democracy about it. To talk of the voice of the people' is idle; that voice is not heard. Now who is it that sustains this oligarchy? We—we support these slaveholders—we are bound to shoulder our muskets in their beh

un. It is indeed true, as the concluding portion of that

Mr. Douglas-'L want to say a word about this Mr. Douglas—'I want to say a word about this Union. It is a fact that the northern people stand pledged by this Union to return runaway slaves, that constitutes the bulwark of slavery. The slaves are told that, if they escape to the North, they will be sent back; and this discourages very many from making any attempts to gain their freedom. This is the Union whose 'desolation' we want to accomplish; and he is no true abolitionist, who does not go against this Union. The South care not how much you talk and act argainst slavery as an evil in be sent back; and this discourages very many from making any attempts to gain their freedom. This is the Union whose 'desolation' we want to accomplish; and he is no true abolitionist, who does not go against this Union. The South care not how much you talk and act against slavery as an evil in the abstract; they will agree with you; yet they cling to it as to life; and it is this pledge binding the North to the South, on which they rely for its support.' He then alluded, and with considerable wit, to the union between the churches of the North and those of the South.

[To be concluded.]

Annual Cost of Slavery!!

Annual Cost of Slavery !!

Extracts from a new pamphlet, entitled 'Slavery of the United States to Sinful and Foolish Customs. By Charles Simmons.

Slavery is another great national curse. Should all the American slaves be immediately emancipated on strictly christian principles, it is believed that the planters, without an annual expense in the purchase of slaves—without sustaining the cruel policy of slavery, and other expenses of the enforcing system, might and would derive much more profit from their plantations by the free-labor system. The experiment in the West Indies, though a limited and partial one, when compared with what it ought to have been, clearly shows that the negro race are disposed to engage in laborious, industrious, and useful employments, as free laborers, whenever and wherever the proper motives and encouragements are offered. All the humble confessions that should be made to them by the master for oppression—all are offered. All the humble confessions that should be made to them by the master for oppression—all the remuneration for past services, and all the love and sympathy the slave should receive, would help constitute a stimulant to enterprise. Slaveholders and their friends are fond of assuring us of the very easy tasks of their 'happy, contented, and well-fed bondmen.' It has become proverbial that one from laborer among the 'white slaves of the north,' performs as much manual labor upon an average as two or three colored ones at the South. This might be expected from the physical laws of our being. Slavery preys like a "ampyre upon the physical strength and 'constitutional stamina.' of the bondmen, and commonly in proportion to the amount of men, and commonly in proportion to the amount of labor enjoined. It is difficult to conceive a state of labor enjoined. It is difficult to conceive a state or existence, more at war with the strong desires and feelings of the human heart, or better adapted to crush both body and mind into a state of despondency, imbecility, disease, wretchedness and death. There must be great physical force and violence applied to human nature, to make persons work in a state of slavery. But the greater the amount of violence, the more extensive will be the injurious effects. state of slavery. But the greater the amount of violence, the more extensive will be the injurious effects upon the human constitution. We know from
experience the great difference in accomplishment
between a state of high and confident hope, expectation, mental happiness, and buoyancy of spirits on
the one hand, and a state of despondency, perplexity, vexation, madness and despair on the other. When the mind is croshed, the body will be weak,
for we have more than human authority for the umaxim, 'A sound heart is the life of the flesh.'
(Pro. xiv. 30.) Should slaves be emancipated on
christian principles, and properly encouraged, they
would soon be naturally able to perform much more
labor than they now perform; and from this and
other causes, we may infer, (what has already become a matter of fact in some of the West India islands,) that they would be much more profitable to
the master on hire, than in a state of slavery, besides

saving the expenses of the bloody system. Slavery also exerts a very peroicious influence upon slave-holders and their families, which appears in the prevailing idleness, licentiousness. tyranny, revenge, and every species of vice and dissipation which adlere to the practice of slavery. The prevalence of such habits and vices will soon impoverish and ruin any people.

that every species of vice and dissipation which adhere to the practice of slavery. The prevalence of such habits and vices will soon impoverish and ruis any people.

I have not an exact table of the late census, but I conclide that there are at least 2.488,000 alaves in the United States, half of whom I will suppose to be saleable as laborers, and would cost purchasers upon an average \$600 each. If the whole are worth \$300 each, (the usual estimate) leaving out half will bring the others to \$500 each. In some employments, slaves are said to be so driven as to be used up in six or seven years. But I will suppose their working are averages twenty years. In the purchase of 62,200 annual recruits to keep the number the same, is therefore expended \$37,320,000. I will suppose there is an average of one overseer to sixty slaves, making the number of 41,466 overseers, for 2,488,000 elaves. If the salary and board of these should average no more than \$400 a year, it would cost \$16,536,000. The cost of the under drivers I will offset against the cost of overseeing free laborers. I will suppose the other expenses of slave watching, eatching, and holding; the loss on runaways, on those who die by violence, and for recruiting and sustaining the paraphernalia of slavery, not included in the above estimate, to be equal to the expense for overseeing—\$16,536,400.

If no more than one in ten of the 1,244,000 slaves who are supposed to be 'merchantable,' should be crushed annually under the horrid system, and be cut off from no more than to years upon an average, and if we suppose this time to be worth no more than 25 cents each working day, or 78 dollars a year, it amounts to a pecuniary loss of over \$57,000,000 annually. But it is quite assible that this estimate of one in ten is too over by half; for we can scarcely conceive any fains new crushing to both body and mind, than slavery, with its slocking cruelies.

62,200 recruits at \$600 each, 16,586,400.

lties.
62,200 recruits at \$600 each,
41,466 overseers, cost \$400 each,
By 124,400 premature deaths,
Other expenses,

16,586,400 97,032,000 16,586,400

\$37,320,000

that system, and it will vanish like mist before the sun.

It is indeed true, as the concluding portion of that resolution says, that slavgry is dashing in pieces our liberty; one or the other must perish; the conflict between Good and Evil. We can resolve that slavery will not destroy our liberties; and so let us do. If any thing can preserve our free institutions, it is abolition; let ours be a a spirit to scatter the Bastile of slavery into a thousand atoms! Rev. J.M. Spear, of New Bedford, then advocate the resolution:— That resolution speaks of union—I love union. I love the words of the Psalmist who says, 'Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment,' &c.—But there is something I love more than union—and that is Truth—duty. I may be so situated, that if' do what I deem my duty, I shall forfeit friends, and all the sweet and endearing ties of life—but what then? I must do my duty, union or no. If my child is seized, and threatened with all the horrors of slavery; what is union to me? Do I not love my child better than that is the first anti-slavery meeting he has ever attended. 'Give me my wife,' he cries, 'what is your Union to me?'

Mr. Spear was very pathetic in drawing a picture of the situation and icelings of Lunsford Lane and his family, and also in marrating the story of a wife at New-Bedford, whose husband was in bondage at the South. His manner was very mild, and his toges tender and touching in the extreme. The tears were flowing copiously from many eyes, as he concluded his affecting appeal. 'We -shall not leave the South, I said he, 'and as to the South leaving us, why it would be like the pauper leaving those who support him. But if the question ever should come between Union and Truth, hesitate not for Truth'.

Mr. Douglas—'L want to say a work about this concluded in leave the concluded his affect that the northern people stand eye to the present contrast between New-York and Virginia—or Ohio and Kentucky. I ask then to look at the promises to emancipation as recorded in Isaiah, 58th chapter, and elsewhere—and to the divine threatenings against the oppressor throughout the Bible. Should emancipation take place on stret-tly christian principles throughout this country, it would be like life from the dead to the slave States,

From the Genius of Liberty A Voice from Prison.

PALMYRA, Sept. 20, 1841.
Feeling that a few words from is, situated as we are, may do good, and increase he interest already felt for the poor slave, we beg

the interest already felt for the poor slave, we beg
the privilege of stating, through your paper, the
facts respecting our condition—our feelings, and
making such remarks as we think proper.

That we are in prison, is generally known; but
concerning the tohy we are here, various reports
have gone abroad.

It is now almost ten weeks since we were cast
within the thick walls of this prison, where we were
confined with a very large chain, in which position
we could move but little, and, consequently, have
but little exercise.

we could move but little, and, consequently, nave but little exercise.

On the day we were brought here, hundreds crowded around, and gazed, as if they were looking upon something wonderful. It was nearly a week before we could, by many entreaties, obtain a Bible, from which we might draw consolations.

We have been threatened, scoffed at, ridiculed—

We have been threatened, scoffed at, ridiculed—our prayers and praises mocked by men and little children. They have heaped upon us their taunts and reproaches. Men of influence have spoken against us. We have 'been the soig of the drunk-ards,' and looked upon as only fit for the gallows or penitentiary for life. Our friends have been denied coming in to see us, and the common privileges, allowed by law to prisoners, have been excluded from us—and all this for what? For endeavoring to imitate the good Sanaritan—for stretching out our hands to help the poor—to render assistance to one who asked it—for loving our neighbor as ourselves—doing to others as we would have them do to us—for acting out the commands of our Savioer, and the who asked it—for loving our neighbor as ourselves—doing to others as we would have them do to us—for acting out the commands of our Saviour, and the spirit of the gospel—for doing our duty—for conscience loward God!!!! And this, too, in a professedly chairman land, religious town, and under a sheriff who is a professor of religion—a brother in Christ!!

But, though surrounded by enemies, and those who devise evil against us; though deprived of the privileges of the sanctuary, and of religious society; though looked down upon and despised; and though they have exerted themselves to harass and anpoy us all they can; yet they have not been able to bar

they have exerted themselves to harass and annoy us all they can; yet they have not been able to bar us from the mercy-seat; to keep us from-having 'fellowship with the Father, and with his Son Jesus Christ,' to keep from our hearts that 'peace of God, which passeth all understanding;' 'that joy in the Holy Ghost, which is unspeakable, and full of glory.' No! blessed be God, heaven has been open to usthe throne of grace accessible; and the Saviour hat been our Enganuel—our precious companion—tha he throne of grace accessionen our Emmanuel—our



COUNTRYMEN ARE ALL MANKIND

NOVEMBER 26, 1841.

Books were brought by our friends, and our time has been employed in reading, prayer, and praise. Time has passed delightfully away; the days, weeks, and months have been precious, profitable, memorable. To no part of our past his shall we look back with greater pleasure and joy, than upon the time spent here.

We felt, at the time the weapons of death were at our breasts—and while followed, or driven, by a crazy 2ang, with oaths, and fiendish yells, and threats, that we were in the kind hands of our heavenly Father; that he would do perfectly right with its, and that which would be for the best—which feeling brought with it, that peace which the world cannot give nor take away.

The promises of God have been exceeding rich and precious. Our souts have feasted on them, and been strengthened.

Often, on the Subbath, when attempting to worship our Redeemer, have a company of wicked men assembled in the room above, to swear, mock, gamble and carentse; but our hearts pitied them, and we felt to pray for them.

The grace of God has been sufficient for us, and

assembled in the room above, to swear, mock, gamble and carciase; but our hearts pitied them, and we felt to pray for them.

The grace of God has been sufficient for us, and in His love we have been enabled to rejoice. We have found him a refuge for us; 'a very present help in trouble,' 'The Lord is on my side: I will not fear: what cm man do unto me?'

Our trial, which continued three days, was a scene never to be forgotten by those who attenued. Crowds assembled from all parts of the country, to hear and behold, and to do whatever their masters should direct.' Six lawyers were engaged, three on each side. None of our witnesses were examined, because frients and foes supposed and acknowledged, that the testimony given by the witness against us, was sufficient to defeat them, and clear us. With this expectation, calculations and prepations were made to mob us, so soon as we should be cleared—and threats that 'we would never get home alive,' &c. made with without fear or shame.

By our counsel, it was made as clear as a sunbana.

alive, &c. made with without fear or shame.

By our counsel, it was made as clear as a sunbeam, to the minds of nearly all, that we were not guilty of the crime charged against us, (stealing)—that we had not broken their tase, because they have no law touching our case. But when the last prosecutor spoke, he very bunglingly and awkwardly made a law to fit our particular case, which took with the prejediced minds of the jury, and passed for law—and they consequently brought in their verdict, contrary to evidence, and without law, of guilty, and a sentence of twelve years in the penitertia. dict, contrary to evidence, and without law, of guilty, and a sentence of twelve years in the penitentiary. When the sentence was announced, a general shout and clapping of hands filled the court house. And yet it is gravely said by the editors of this place—'They have had a fair and impartial trial.' Here let every reader notice what is fairness and impartiality among staveloiders! Let them mark what kind of an idea they have of justice—such an idea as Bishop Gardiner, Bonher, and other Catholie bisheps and priests had and acted upon, in the persecutions of the fourteenth and fifteenth centuries. Every one who will not acknowledge stavery, and support it, but dares to speak against it, is a "keretic," not worthy to live; and is insulted, driven from the State, imprisoned, or assassinated. Whether the reigion of the slave States is the same of Queen Mary and her adherents, we do not pretend to say, but affirm, without fear of contradiction, that there is a very great similarity in the fruits of the two religions.

Does any one ask how we feel in view of our sen-

Does any one ask how we feel in view of our sees such marking assured that the King will cause the wrath of man to praise Hing; and extend the great cause of Liberty by our unworthy sufferings.

We feel resolved, that whatever pleases our Re-

We feel resolved, that whatever pleases our Redeemer, shall please us; we go with a clear conscience—with an unwavering confidence in our God; with pleasure, joy, and 'peace, which is full of glory.' May the Masker of the vinevard raise up, in our stead, thousands who will not 'hold their peace, but cry aloud, and spare not.'

We now call upon the friends of reason, of humanity, of liberty, to awake, and bestir themselves, and cease-not to 'csy aloud, and spare not,' against not only the cruelties and abominations of slave States, but against the whole system of oppression in sur land—araginst the unjust, crushing, tyranical,

not only the crucitues and abominations of stare. States, but against the whole system of oppression in our land—against the unjust, crushing, tyrannical, fiendish laws of the so-called free States. We call upon you, in the name of the stare, and in the name of our Master, to give the Lord no rest, till he arise to drive from our land the monster—to give legislators no peace, till they chact laws which shall protect the poor, as well as the rich—the black, as well as the white; to labor, in every possible way, to do away the bitter prejudice so prevalent; to cleanse the church of this faul stain.

Slaveholders have made their boasts that the sentence passed on us 'will'cool the abolition fever of the fanatics.' We call upon you to show them speedily and continuedly, the effect such conduct has on the friends of the slave—not to cool them, but to sir, them up to redoubled exertion and faithfulness. Let them see that they are only blowing the flame that will soon consume them, unless they report; that they are pulling coals upon their own heads:

"Awake, thou that sleepest!" The crisis is near. Cod is selvent to gove and blossed shall he be who 'Awake, thou that sleepest!' The crisis is near. God is about to come, and blessed shall he be, who

is found watching and acting. Farewell.

GEO. THOMPSON,
J. E. BURR,

A. WORK. Will those editors who love the slave, please give the above an insertion?

The New-Hampshire Slavery Resolutions.

Baker's resolutions introduced into the New-Hampshire legislature at the last session, touching the surrender of porsons charged with stealing slaves, and the constitutional obligation of the Ex-ecutive, upon whom a requisition for their return may be made, are highly complimented by the south-recess. Mr. Callpun's overs the Challeston Ma-Mr. Calhoun's organ, the Charleston Mercross. Mr. Camoun's organ, the Carrieson har-cury, uses the following language. It will be seen —and remembered, we hope—that the slaveholders of the South regard the New-Hampshire loco focos as the chief supporters and main defenders of the institution of slavery in the United States:

'We did not intend to publish yesterday without comment, the admirable Report of the New-Hampshire Legislature, but were prevented by several interruptions from calling to it the attention which incerta from every southern reader. That democratic State has taught the people of the South, among whom at the North to look for friends and brothers, at the which State of Vergouth has told us where our whom at the North to look for friends and brothers, as the whig State of Vermout has told us where our enemies are to be found. To Mr. Baker, the author of the report, we return the cordial thanks of South Caroline, of Virginia, and we hope we can say the whole South. Such menas the New Hampshire democrats, and such proceedings, make us love the Union, and render the Union worth loving. It will be seen, that, without cant, and without temporizing or qualification, these genuine democrats sustain Virginia fally in her demands against New-York. Let every southern whig State be as true to itself and to Virginia as this northern State is, and we fear not the issue; the rights of the South will be vindicated. e vindicated.'

The Mercury does not seem to be aware of the fact that the report and resolutions to which it refers as so pointedly approving of the system of slavery, never received the sanction of the legislature, and, of course, have never been transmitted to the Executives of the different States. They were introduced, but never adopted.—Kerne Sentinel.

Seamen.—The whole amount of money raised is the United States and appropriated to the cause of seamen during the current year was \$40,000, of whice \$28,000 was expended by the American Sesman Friend Society, and \$12,000 by local societies, and for the support of Mariners' Churches.

on can retain any influence over a society from v son can spinin any influence over a society from which he voluntarily withdraws himself, or how, by the very act of withdrawal, he may exert the most effective influence presible. Union is strength, say they, and they thence conclude that disunion must in every case involve a sacrifice of strength, forgetting a proverb will more ancient and not less pertinent than the above, 'How can two walk together unless they are agreed?' It will be found that, in the cases referred to the real union here. to, the real union has already ceased, and the separa-tion is but the external manifestation of that fact.

To illustrate this, let us suppose that a society of

rum-sellers exists, for the purpose of promoting the interests of their traffic, and that one of its members becomes converted to the principle of total abstinence from all intoxicating drinks. What is he to do? Must be remain connected with them, and thus stand pledged before the world to a general approbation of their principles and measures, lest a separation should destroy his influence over them, and thus leave them worse than before? By no means? In the case sup-posed, he finds the combination an evil one; the purposes, principles, and measures are all wrong; and by withdrawing the shield of his good character, he only hastens the manifestation, which must sooner or later be made, that a corrupt tree will bring forth avil fruit.

These considerations show the duty of removal in the case supposed. But our principal point is to in-quire, whether the person withdrawing loses any portion of moral power or influence which he might ad-vantageously have exerted as a member of the society.

Let it be supposed, in the first place, that as the ac-ion proceeds from a conviction of truth and duty, so the manner of it corresponds with the motive. There is no exhibition of unkind feeling, and no cause for rritation, except the natural repugnance of falsehood

truth and vice to virtua.

By voluntarily sacrificing the reputation, pecuniary advantage, or other henefit which results from connection with the society, the person removing gives the strongest proof of his sincerity. And this conideration will have such weight with the reasonable and sincere men who continue members, as to counarbalance the influence of party spirit, and incite them to consider candidly his representation of the merits of the case. With the unreasonable and vicious, he of course loses nothing, for with them he cious, he of course loses nothing, for with them he would have gained no ground before the separation. Practically, then, his influence with the society is not diminished, and the very fact of his departure will call their attention more effectually to its cause than any thing he could say while yet a member.

But in relation to the world without, his position in improved and his influence increased by the change. While he remains a member of the association, there be any exclusiveness about it, his opinions and actions relative to it are known only to the memobliged to leave this society? This question immediately presents itself to all who hear of the transaction, and suggests the further inquiry-What will the re-maining members do? May they innocently practise what the conscience of their former associate testified to be a crime in him? And even before such sentiments have been openly expressed by the community, the society accused will feel that the accusation has taken effect, and will be impelled either to justify or

change its course.

But what if the combination supposed be only partially evil? What if it were originally blameless and even excellent, but has become more or less corupt under the influence of adverse circumstances?

In this case, the duty of removal will be less obvious. It may safely be said, however, that if the corruption includes points of essential importance, and if it is so widely extended or so deeply rooted as to afford no rational expectation of speedy amendment, the doubter should remove. If he does so, his influence upon the accused body and the community yould be similar to that already described.

The community has recently been often called to the consideration of questions like these, in reference to the various churches that exist among us. The orthodox churches, (which are specified because the writer has a more intimate acquaintance with them than with any others,) claim a sort of property in heir members, maintaining their right to con one in the connection, irrespective of his individual wish, and denying all egress, except by the gate of They thus practically make the same claim with the Romish church, that in all conbers, the church must be right and the member wrong. This claim is founded on the assumption that each of these bodies is 'a church of Christ'; and this assumption is made, with a ringularly cool and quiet a surance, and expected to be believed, not only without widence, but against the plainest and most convincing evidence. Prove that the grossest sins are nourisl ed in the bosom of the church, (as any enlightened observer may easily do,) show that the very practices characterize it which our Saviour rebuked in the scribes, pharisees and lawyers of old, show that the hurch reverses in her practice the plainest precepts and you will still be the assumption that she is the true church of Christ, that whatever she binds on earth will be bound in heaven, and that whoever leaves her, abandons reli-People out of the church have always questioned

these pretensions, disregarding the opprobrious names of heretic and infidel which they have received. But of late, many within the churches have awaked to a selves from participation in the sins of the church. And among the arguments used to retain them, the danger of losing their influence has been commonly specified. The value of an influence which cannot be used, or which, if used, produces no effect, is not

Theoretically, we have seen it to be probable that ession would produce a greater and better effect than continued membership, under the circumstances upposed. Now let us look at facts.

For the last half dozen years, individual church ers have been rebuking the churches to which they respectively belonged, for participation, direct of ndirect, in the sin of slavery. The general result has been, that these persons have been stigmatized as listurbers of the peace of the church, and silenced by a vast opposing majority. Thus excluded from their appropriate sphere, namely, opposition to sin as church members, they availed themselves of the open-ing afforded by anti-slavery societies, and there expressed, in plain and pungent language, their sense of the delinquency of the church. The church then as-sumed the aspect of injured innocence, and cried out

Maire.—A. Soule, Bath. New-Hangsmar.—N. P. Rogers am Wilbur, Dover;—Leonard Che Vermont.—John Bemenn Wood

J. BROWN YERRINTON, Printer.

WHOLE NO. 569.

that religion was in danger. The clergy denounces the anti-slavery people as contemners of sacred things, and withheld from them not only countenance and aid, but their prayers, their meeting-houses, their ves-tries, and, as far as possible, their parishioners. It thus became more and more apparent, that the church was the patron of sin, and the steadfast opposer of reform, and soon this was fearlessly expressed in the resolutions of abolitionists; and the question began to be raised, Are these bodies which we have so long veneated really the churches of Christ? Can a good tree

rated really the churches of Christ? Can a good tree bring forth such corrupt fruit? The reply to these inquiries has not been given in words only. Within the past year, numbers have separated themselves from the associations falsely called Christian churches, cheerfully sacrificing what-ever of interest, reputation and influence they might lose, at the call of duty. And what has been the re-sult? That which always follows fearless self-sacri-fice in the cause of truth. The churches and the ice in the cause of truth. The churches and the lergy have begun to see their mistake. Sandry Conferences, Associations, and Presbyteries, having found it necessary to give up either their members or their it necessary to give up either their members or their connection with slavery, have preferred to relinquish the latter. Witness the public testimonials of these bodies, which, so rare before, have appeared so frequently in our anti-slavery papers within the last few months. These plainly show us how much has been effected by secessions from pro-slavery clurches.

As a specimen of the feeling which is beginning to be aroused in our churches upon this subject, I send you the accompanying stricts from the Mr.

you the accompanying article from the Watchtower, written by a member of the Essex North Conference.
It shows, among other things, that the action of this
body, however spirited and prompt it may appear to the more conservative members, has been barely in time to prevent the people, the laity, from taking the matter into their own hands, and renounc-ing the church and slavery together. Probably this s not the only instance in which the continued delay of an ecclesiastical body to sever its connection with lavery will precipitate, not only its own dismemberment, but that of the individual churches which con-

From the Watchtower.

From the Watchtower.

Mr. Editor: It is matter of pious congratulation with many members of our orthodox churches, that the Essex North Conference of Churches, as appears by their recent doing at Georgetown, and which were published in your last week's paper, have adopted the following preamble and resolution on the subject of slavery:

Whereas, in the opinion of this Conference, the time has arrived in which it is the duty of the Christian churches to consider carefully and prayerfully the physical and moral condition of the millions of slaves in this country, and to put forth appropriate influence for the removal of this great system of evil; therefore, Resolved, That a committee of six, three clergy

ence for the removal of this great system of evil; therefore,

Resolved, That a committee of six, three clergy men and three laymen, be appointed to prepare a Declaration of the views of this Conference, the time fas arrived in which it is the duty of christian churches to consider carefully and prayerfully the physical and moral condition of the millions of slaves in this country,"—and that a committee has been 'appointed to prepare a declaration of the views of the Conference on the subject of slavery'; but I equally regret that so important a matter to the harmony, peace, and welfare of the churches of Essex North, should have been put off to the next annual meeting of that body. Our churches are, more or less, distracted on this subject; or, what is worse, asleep over it; and I cannot but look upon so much delay as sinful procrastination! yet it may be productive of good in the end; for it will give the churches, in their individual capacity, 'time and opportunity 'carefullyand prayerfully' to canvas the subject, and when it shall be brought before the churches at the next annual meeting, to get such 'a declaration of views' as the nature and importance of the subject imperiously demand. Our churches, in Essex North, as well as the churches through the length and breadth of our land, owe it to God, to our beloved country, and the world, to make an open and full 'declaration' of their views on this subject. I believe that if the church of God in our country would come up to the standard of eternal truth on the point of the sin of slavery, oppression would cease at once, every yoke would be broken, and the oppressed go free. All opposing influences would bow before such an array of moral power. I am not acquainted with the views of all the committee appointed to make a declaration of the views of the churches, will be no neither-cold-nor-hot concern! Voluntary slaveholding is a heaven-daring and soul-damning sin; and it is time the church of God should plainly and unhesitatingly speak out on the subject, and will be no neither-cold-nor-hot concern! Voluntary slaveholding is a heaven-daring and soul-damning sin; and it is time the church of God should plainly and unhesitatingly speak out on the subject; and clear themselves from the weighty responsibility which is attached to its continuance. We have already had milk-and-water declarations enough at the north, on this subject! enough to show our consistency in no enviable light, and make ourselves appear to great disadvantage before the intelligent and discerning at the south. If slavery is sin, let us say so! and without any ifs, ands, or but about it. If it is not right to fellowship slaveholders, and receive into the embraces of christian communion, slaveholding ministers of the gospel, with equal perspicuity, say so! Without any desire to unceremoniously dictate to the committee as to what that report should be, I feel no hesitancy in advancing that opinion, that if it should not embrace the provision for the withdrawal of christian fellowship from voluntary slaveholding professors and ministers of the gospel, it will amount to little less than a 'declaration' of the dismemberment not only of the Essex North Conference, but of the individual churches which constitute that ecclesiastical body.

Hundreds, and perhaps thousands, in our churches, at a great sacrifice of individual feeling, are letting the subject rest for the sake of the peace and quiet of the churches to which they belong,—but who it cannot be expected will quietly sleep over it, in its present position, much longer! Their duty to their God and their own conscience, won't per mit it. The disciplinary power of our churches is beginning to be seen as too weak to overswe the consciences of their members; and the rising into existence of free churches is what might be reasonably expected from the present position of the orthodox churches in relation to those moral revolutions which God in his providence is placing into existence of free churches is what might be reasonably expected from the present, be

A MEMBER OF THE CONFERENCE.

From the Dublin Morning Register.

The Westeran Methodists and the Anti-ry Cause.

To the Editor of the Morning Register.

To the Editor of the Morning Register.

RESPECTED FAIRND:—If I know myself, I am not given to controversy, but when the interests of a cause, which I hold to be of deep importance, are at stake, I cannot be silent. Some time since, I deemed it my place to call upon an American Methonism minister, who is now in this city, relative to his views and action on the anti-slavery cause. That interview was unsatisfactory. I since addressed a letter to him, to which, however, I have received no reply. Not having kept a copy of it, I am unable to re-write it verbatim, but the substance of it! I now forward to thee, believing the interests of the great cause of human freedom demand, of me to seek its publication.

RECHARD ALLEN, Secretary Hibernian Inti-Statery Speats.

TO JAMES CAUGHET, AN AMERICAN METHODIST MIN Dublin, 8th of 10th Month (October) 1841.

Dublin, 8th of 10th Month (October) 1841.

RESPECTED FAIEND:—Soon after thy arrival in Dublin, my attention was drawn towards thee by understanding that thou was thoroughly sound in the abolition cause, and was preaching the doctrine of restitution here with much power—viz., that if we wronged any one, it was our duty not only to repent, but to make restitution, even to the last farthing of what we possessed. It at once struck me, that if this doctrine was preached faithfully in America, as applied to the slaveholders and their victims, it would have a mighty effect—viz. that it was the duty of the former not only to liberate their slaves, but to sit down and count the days and months and years in which they had robbed them of their unrequited toil, for the purpose of making them restitution for their many and grievous wrongs.

Full of this idea, I sought an interview with thee, in the belief that if thou had not been hitherto fully faithful, it was through thy attention not having been turned to the subject. That interview thou readily granted, and in the course of it thou advanced the following points, to which I replied at the time, but not so fully as I could have wished. Believing that thou has put forth these views elsewhere also, on mature reflection that they are likely to be deeply injurious to the abolition cause, if not fally commented on, I now take them up seriatins, at least so many of them as I can recollect.

Firstly—In the very early part of our interview, in reply to-my question, thou denounced the system of slavery generally, but added, 'I live in the free States, and I do not know that I ever saw a slave'—'We know little more of slavery than you do,'—or words to that effect.

Now, allow me to say in reply, that this is a most incorrect way of putting the case. Who does not know, that, although slaves are not to be seen in the northern churches are constantly passing resolutions in tavor of slavery—that there is scarcely one of their members that has not friends or relations in the south? Why

go about your business. Perhaps, amongst the number, you throw upon the world half-a-dozen old and worn-out beings, whom you would otherwise have provided for. The law, too, says, either that you cannot free them without taking them out of the Btate into a free one—or, that you are accountable for their misdeeds, just as much as if you still claimed them as your own—so that you may become a very heavy sufferer. 'On the other hand,' you say, 'those slaves are unfortunately my property by law, I cannot free them, but I will be everything a Christian should be towards them; I will feed and clothe them well, 'I will educate them; in fact, I will prepare them for heaven;' adding, 'If such free them them to the service of their future welfare.' I also remarked then, that, in the latter case, if death or insolvency overtook me, my slaves would, probably, be brought to the hammer, and sold, perhaps, to cruel masters, only to feel more keenly their sufferings, from the good treatment they had previously experienced from me.

But, allow me again to condemn most unqualifiedly thy way of putting the base. Has it never occurred to thee that in pleading for the bondage of the entire number? Most assuredly it is so, for no one supposes a slaveholder can manunit his slaves without difficulty: and if thou canst not come up to

twenty slaves, thou art pleading for the bondage of the entire number? Most assuredly it is so; for no one supposes a slaveholder can manumit his slaves without difficulty; and if thou canst not come up to the point that all slavery is sinful, excuse me for saying, I think thou hast yet to learn one of the most alpable lessons in the Christian school. I could comment too, in no measured language, on the effect such an insidious view of the case is likely to have on inexperienced minds in the abolisino cause. Thirdly—Thou answered me, the Mchodist body in the free States had done all it could for the abolition of slavery, but that it was also a powerless to effect anything. Allow me to ask thee what is the meaning of the following resolution, which I have taken from amongst many others, issued by the Methodist body in the free States?—

The Ohio annual conference resolved—

thodist body in the free States?—
The Ohio annual conference resolved—
'That fixes brethere and citizens of the North,
who resist the abolition movement with firmness and
moderation, are the true friends of the church, to
the slaves of the South, and to the Constitution of
our common country,' &c.
Need I say any further than 'Look on this, and
on that?'

Fourthly-Thou said that Christianuity, as es-

teemed by the northern churches, was powerless to abolish the foul system—that its hands hung down

I ask, is thy estimate of Christianity so low that it is utterly unable to break down so dreadful a system—such a mass of wickedness, heinousness, and oppression, as floods the southern States of America? For my part, to assert it, seems little short of a libel on its all-powerful efficacy.

Fifthly—Thou urged that Christians here can do nothing he means that the state of the sta

Fittiny—I not urget that Caristians here can do nothing by remonstrating, or otherwise, towards the abolition of American slavery—that it is useless to address the North, while remonstrances to the South will be stopped, even on the threshold of that land of liberty, and will not even be allowed to reach

their destination!
Have we, who have tried so long to aid our faithful friends—the abolitionists of America—no reason to complain of this? Have they not called upon us?—Has not the great London Anti-Slavery Convention called on us, and on the churches generally, to remonstrate unceasingly, as one of the most powerful eagines we can wield against the system? And art thou now to come in thus—I had almost said, insidiously—to mar our and their common work? Blame not me, but thyself, if my language is harsh.

harsh.
Sixthly—Thou professest to hate slavery, and to
hostile to the entire system—nay, to be an aboli-

be hostile to the entire system—nay, to be an aboutionist.

Now, allow me to tell thee, that we, who are interested in the anti-slavery cause, feel this to be worst of all. Didst thou profess thyself even neutral, it were tolerable—but to avow thyself an abolitionist, and yet put forth views so calculated to mar the cause amongst the inexperienced, is, we feel, the most detrimental of all.

As regards thy ill-judged, complimentary remarks to me on the clearness of my abolition views, allow me to say, they give me little satisfaction. Allow me to say, it little becomes a christian minister to hold views less strong than those I broached, which were those of simple truth.

Having thus briefly, and in extreme haste, noticed, as far as my memory serves me, the leading

Having thus brieny, and in extreme haste, no-ticed, as far as my memory serves me, the leading points of our conversation, I have next to reply to a query which I have heard thou hast repeatedly put forward, as applied to myself and a few others, who are active in the abolition cause—

"What would those gentlemen have me to do?" f answer, by asking thee, what thinkest thou, my friend, would have been the effect if thou, since thy arrival in this city, hadst, in addition to awaking the consciences of the crowds of hearers on other subjects of deep and eternal interest, awoke in their preasts also a just and holy indignation against that

iniquitous, that deadly system, which makes of more than two millions and a half of thy iniquitons, that deadly system, which makes chain of more than two millions and a half of thy felic countrymen—which causes the violation of every commandment in the decalogue—which makes ethe pretension to virtue by a million of thy felic countrywomen—yea, thy countrywomen—but an ter for ribaldry and jest—which upholds the four systems of robbery that can exist; for, while of systems of robbery leave their victim something, very robs him of all! I ask thee, what thiakest the effect would be—how strong—how burning how enduring might not the anti-slavery fire here himself, it is the hadst faithfully sen the whole truth? instead of what?—toll Christians here, that they could do nothing to be down such a system! But if thou needs to told what we would have thee to do, I reply—Firstly—Declare that thou wilt, on thy ret faithfully and fully apply the doctrine of restitute to the slaveholder in reference to his slaves.

Secondly—Cease to spread such a misrepres ation as that the northern churches have done to stury.

Thirdly—Spread not such a libel on Christia

Thirdly—Spread not such a lines on one as that it is powerless to remove such a direful system of inquity as that which overruns thy adopted land, for I understand thou art by birth an Irishman. Fourhly—Tell not Christians here that the northern States know little of slavery, when they are the hotbeds of pro-slavery—a glaring noon-day proof of which is the wicked, the anti-christian prejudice which sixth serging toplor.

hotbeds of pro-slavery—a glaring noon-day proof of which is the wicked, the anti-christan prejudice which exists against color.

Fifthly—Call on Christians to remonstrate loudly, unceasingly, unmeasuredly against the system, till not a slave is to be found on the American soil. Tell us never to cease—that though we may wound, it is to beat, that the canker-worm has entered deeply, and that it must be searched and probed, although it may result in all but loss of life.

Sixthly—Heed this, I entreat thee; if thou wilt not come up more to the mark, cease to inflict deepwrong on the cause by calling thyself an abolitionist.

And if thou shouldst ever broach the idea, or hear it broached, that while the American minister dare not go into the southern States and preach abolition, without the danger of being 'lynched,' or deprived of life—or, at least, of being driven back with contomely; but that he may go in and preach the gespel, and anev thousands of souls for heaver—remember thou might tenfold better talk of going into a nest of thieves, and pick-pockets, and adulterers, in this land, to preach the gospel, with thy mouth sealed by a solemn promise not to allude, in the least degree, to their peculiar sin. And allow me to ask, would such be preaching the gospel? Would it not be rather a shaking hands with, or participating in their sins? Is not the preaching of the gospel the warning sinners to flee their sins as from the wrath to come?

But, I pause. I have much more to add—but

the warning sinners to flee their sins as from the wrath to come?

But, I pause. I have much more to add—but time and space forbid.

Thy friend in the promotion of truth, and in the cause of true religion, which is universal freedom,

RICHARD ALLEN,

Sccretary Hibernian A. S. Society.

P. S. I have heard thou apprehends the sale slavery agitation, which has been got up here, is a delusion of the enemy of all good to mar thy work of the conversion of souls. Now, allow me to refer thee to a passage of scripture, beginning somewhat thus—'A kingdom divided against itself cannot stand.' 'If Satan cast out Satan,' &c. Now, I ask thee, if Satan has one strong hold above another on the earth, is it not in the southern States of America, where Christianity is prostituted to the support of his kingdom—where fraud, oppression, and every species of wickedness riot throughout the land? Is it likely, I repeat that Satan will instigate his emissaries to attack a system such as this?

But let me remind thee, there is a blessed word spoken of, even 'to undo the heavy burdens, to let the oppressed go free, and that we break every yoke.' Reflect, my friend, on this text. Ask thyself if the iron of oppression may not have entered into some souls on behalf of their oppressed brethren? Solominally review thy position. Ask thyself, is it likely. Satan's work is such as this? Query, whether thy lu kewarmness may not have given rise to what thou considers the 'over-zeal' of a few minds zealous for the convention of the conv

lukewarmness may not have given rise to what the considers the 'over-zeal' of a few minds zealous f the cause of true religion...of universal freedom

## SELECTIONS.

Colonization.

1st. Resolved, That we look upon the Colonization Society as worthy of no moral or religious per son's support, because it is founded on no moral or religious principle.

24. That though many honest and good me have supported this scheme ignorantly; we believe that its effect is, to cover up and conceal the wick edness of slaveholding from the nation's eye.

3d. That if colonization could carry all the fre-people of color out of this nation, it would leave the slaves more completely at the mercy of their ma-ters than they are now; so that the best feature of the scheme is, that it can never perform what i

the scheme is, that it can never perform what it promises.

4th. That the idea of blessing Africa by shiping emancipated slaves there, who have never been taught to read the Bible, is both absurd and wicked.

5th. That if, as we are informed, the Board of the American Colonization Society have virtaally forbidden the return of Rev. John Seys, as one of our missionaries to Liberia, we cannot as Methodists, contribute to the support of a society, which presumes to dictate in the appointment of our missionaries to the heathen.

6th. That in view of all the above facts we are filled with sorrow and amazement, that our General Conference of 1840, should have recommended the American Colonization Society as a "noble and philauthropic enterprise;" it is worse still that they should have 'advised and requested' the several annual Conferences to bave collections taken up in our churches for this object, which, whether wicked or not, is no where found in the word of God; and we hereby declare our utter disapprobation of the whole enterprise; and our earnest hope and belief that none of our annual Conferences will have the hardihood to ask our people to contribute money for such a strange, useless and wicked nurrose.

From the Free American. The Church.

hardihood to ask our people to contribute money such a strange, useless and wicked purpose.

CAMBRIDGEPORT, Oct. 30th, 1841.

MR. ELIZUR WRIGHT, JR:

CAMBRIDGEFORT, Oct. 30th, 1841.

Mr. ELIZUR WRIGHT, JR:

DEAR SIR,—Your remarks in the Free American, of the 14th of this month, were not known to me until the 28th, or I should have noticed them before. I thank you for your candor in relation to myself and the subject on which you remarked. Of the valued correspondent of whom you speak, I know nothing, but that he is of opinion that. I left Dr. Sharp's church, not simply because it was a proslavery church, but because I was opposed to all churches. How he came by his opinion is easy to conjecture. But it is not in his power, or in the power of any person on earth, to bring a particle of, evidence to sustain such an opinion. Such a thought never entered my heart. Thirty-five years of my life have been in direct opposition to such a sentiment; neither do I believe that any person who has known me, is all our Baptist churches, ever called in question my theological views as unsound. Therefore the surmises of your correspondent are without the least foundation.

My views in relation to the Christian church have not altered since I became an abolitionist, whatever I may think or say against a pro-slavery church. I believe that the organization of Christian churches on earth is a gospel ordinance, and I consider the above opinion put forth against me both unkind and unjust. That talse reports would be put in circulation the moment I withdrew from the Charlestreet church, I had no doubt. I am not at all disappointed, although all did not expect that they would accuse me of slander for telling the truth. I have taken in coming out from a pro-slavery church.

have never regretted, for a moment, the stand that I have taken in coming out from a pro-slavery church. have never regretted, for a moment, the stand that I have taken in coming out from a pro-slavery church. And in closing these few brief remarks, in self-defence, I would simply say that the only reason, for which I withdrew from the Charles-Street Baptist Church, was their pro-slavery character, and not because I wished to withdraw my connection from the church of Christ, as such; for I should be heartily glad to unite with a true Baptist church, could I find one which is not in some way connected with slavery. I hope, Sir, that this reply will meet your views, and that you will have the goodness to give it an insertion in your next paper, if convenient.

Yours respectfully,

From the Cincinnati Philanthropist.

Spirit of \*70. PHILADELPHIA, Oct. 17th, 1841.

members of the Exstern Pennsylvania Anni-Sartely, Society.

The contributors regret very much that the importunate demands at home prevent them from forwarding your larger amount. They hope, however, that you and your fellow-laborers and fellow-sufferers will accept it as a token of their sincere sympathy, and of their admiration of the firm and maniv spirit with which you have met your persecutors. If it should be of any assistance in sustaining you in your self-devoted purpose to yield to your enemies only with your life, they will greatly rejoice. On their behalf,

I am your friend truly.

I am your friend truly, JNO. MCKIM.
WALFOLE, Mass., Oct. 20th, 1841.

Dr. Ballet:

Draw Sir,—With this you will receive a ten dollar bill, collected by a few friends in this place, it sustain the Philanthropist. We would encourage you in the noble stand which you have taken or freedom's outpost, and express our sympathy with the colored people and others, who were the victims of the outrages recently committed in your city. We would also design it as a rebuke to the aiders abettors, and actors of those outrages, whether these We would also design it as a resource to the sates abettors, and actors of those outrages, whether they be criminally negligent authorities, gentlemen of property and standing, or their pitful tools. We would also impress apon you, that in case of a recurrence of such acts, there are a few here who are not tired of well-doing.

Yours for liberty.

JAMES TAYLOR,

SAMUEL ALLEN & others.

BEDFORD, N. Y. Oct. 26, 1841. —I herewith send you \$50 to aid in repairing occasioned by the destruction of your press

Sin:—I herewith send you \$50 to aid in repairing the loss occasioned by the destruction of your press in the late execrable mob.

The gentlemen of Cincinnati and elsewhere, who countenance assaults upon the property and persons of abolitionists, in expectation of procuring a little southern trade, or a few southern votes, may experience but too soon, that although mobs may be convenient servants, they are very hard mastera. Such gentlemen would do well to remember the fate of Philip Egalite. A Prince of the blood—pre-eminently a gentleman 'of standing and property,' he thought it expedient to excite and employ mobs to advance his own selfish purposes. He succeeded in establishing a reign of terror, and was stripped of his property and led to execution by the very scoundal property and led to execution by the very scoundal upon whom he had fawned.

Yours, &c.

WILLIAM JAY.

We find the following spirited Call in the N. Y. Journal of Education and Weekly Messenger conducted by an association of Colored Teachers.— Will the traducers of our colored fellow-citizens read it, and say whether this does not indicate a hungerng and thirsting after knowledge, worthy of the nighest commendation?

A Call

To the Colored Freemen of Long Island, for a convention to be held at Jamaica, Queen's Co., November 25th, 1841, at 10 1-2 oclock, A. M., for devising means more effectually to advance the cause of education and temperance, and also for co-operating with our disfranchised brethren throughout the State, in petitioning for the right of suffrage.—Brethren, come! The cause of Education calls loudly upon you to come. Hundreds of children, that are now shut out from the blessings of Education, call loudly upon you to come. If there ever was a time that called for united action, it is now. If there ever was a time that ime for colored freemen to show was a time that called for united action, it is how their love of liberty, their hatred of ignorance, and determination to be free and enlightened, it is now! We want union and action. The man who draws back, and refuses to give heed to a call for such noble purposes, plainly shows himself to be an enemy to the greatest earthly blessings conferred

noble purposes, pianny snows missed. Our noble purposes, pianny snows missed out to the greatest earthly blessings conferred ucation, and of Temperance. Inactivity is criminal Come from old Suffolk! Our noble, active and enterprising brethren of Kings, they must come! They of Queens must not stay at home! Come from the borders of the blue waters of the Atlantic—from the shores of the Long Island Sound! Let a general rally be made, and let there be a delegation from every town and village, and from every society in the Island. Remember that the first county convention held in this State was held on the Island, and the first State convention was appointed by the freemen of the Island; and now let us give an impetus to the cause of Education! Again we say, come! Let none refuse but those who are enemies to the prosperity and happiness of es to the prosperity and happiness o

who are enemies to the prosperity and happiness of their people.

Samuel V. Berry, Jonathan Mingo, Aaron Wood, Wilson Rantous, Henry Amberman, Elias Gale, James Curtis, Samuel White, James White, Alexander Harton, Cato Bates, Dea. Durling, Richard Lustus, A. Washington, W. J. Wilson, W. J. Hodges.

Case of the Mendians. Extract of of a letter dated

LONDON, 12th mo. 20, 1841. A deputation waited on Lord Aberdeen yesterday, on the subject of the Mendians, Cuba, and Texas. Respecting the former, he signified an intention, or rather gave us to hope, that a passage would be provided for them from New-York to Sierra Leone, provided the enquiries which he should think necessary to make were satisfactory; and that certainly protection should be afforded to them on their arrival at ection should be afforded to them on their arrival a Sierra Leone. We wrote to L. Tappan per yester day's post, to go by Britannia, to the above effect.
With regard to Cuba, Lord Aberdeen assured us
that the government would enforce the fulfilment of
existing treaties; and he has a copy of the letter from existing treaties; and he has a copy of the letter from Havana, which appears in the Register to-day. I think the information from Cuba in the Chronicle to-day will point out the necessity of Government's doing something. With regard to Texas, our interview was quite satisfactory—Lord Aberdeen assuring us that the treaty had not been ranifed, and that it certainly would not be hastily done. Indeed the said, 'Mexico herself has not yet acknowledged the Texian independence.' He also said, that although a Consul had been appointed by the late Government, yet that appointment was irregular. On the whole, our interview was as satisfactory as could be expected.

## COMMUNICATIONS.

Letter from John Hough -- Persecution. [Concluded from our last ]

[Concluded from our last]

Agreeably to my request, the pastor sent an invitation to me, and three of the brethren, to call upon him, and consult together. To my surprise, he had drawn up five anti-slavery resolutions, and had got the consent of several of the brethren to pass them at the next meeting. He wished for our approval, which we gave cheerfully. He said he should introduce the subject of slavery into the monthly missionary concert, and I might make remarks upon it, or read documents relating to slavery. Here was all the liberty I had requested. This, it will be seen, removed the difficulty. The next day, however, he sent forme, and showed me the two following resolutions, which he gave me to understand must be passed before the others could be! What was the matter? Why, they were about to pass some anti-slavery resolutions, and they had given me too much liberty! They could not pass the latter, and publish them to the world, and then negicet them, as they had done; for I should remind them of their promise. Hence I must be taken care of first. Then comes the gag!

'Whereas, in view of extensive diseatisfaction in Whereas, in view of extensive disentisfaction i

the church with sundry remarks of brother John Hough, at our monthly concerts, the pastor has felt himself bound by his office, and in deferrnce to the general sentiment of the church, privately to remonstrate with the said brother; and whereas, he has appealed from the pastor's opinion to the judgment of the church; therefore,

will have the goodness to give church; therefore,
rest paper, if convenient.
respectfully,
STHLMAN LOTHROP.

Concerts of prayer, have been exceptionable, in the

dress the meeting without general or particular invitation.

It is evident, to my mind, that these resolutions are unscriptural and anti-congregations. I believe that where the spirit of the Lord is, there will be liberty; but where the spirit of alavery is, there will be suppression of speech.

I will give a specimen of my remarks, that impaged the motives and wounded the feelings of the pastor and the brethren. A majority of the new church were abolitionists, and they were anxious to have a pastor, who would be willing to let the subject of slavery come into the church. They had one whom they liked very well, until they found he would pursue the same course as Mr. Blanchard, control the pulpit, and keep out lecturers. They, then determined not to employ him. Mr. Blanchard, feeling anxious that they should settle him, requested-his church, at one of the meetings, to pray for them, that they might be united, and settle the marthey then had. Some of the brethren of the third church informed me that they had chosen a committee to confor with the inna, and, after finding out his principles, they would not have him. Believing there were but a few of our church who were acquainted with the circumstances, I took the liberity, at one of the meetings, to give the information, and told the brethren that, if I had been correctly informed. I thought it would be wrong for us to pray that they might be united in a man whom they did not want. Here was an unwelcome truth that offended, in addition to many others that had been spoken before. I left the church to enjoy their resolutions, without delay, and have not been to their meetings since. I have endeavored to be faithful to the brethren, and they have made some exertions to settle the difficulty, but cannot agree, as yet, to rescind the resolutions. The pastor wrote me a line, with another resolution, certifying that my standing in the church, and have the resolutions were passed January 224, there has been but one brother to see me since. He thought some of taking up a l

dently to bless the living.

Mr. Blanchard stated, in reply to some remarks that I made in the prayer-meeting upon slavery, that it was the pastor's duty to preach the gospel, and convert the world; and when the world was converted, slavery, with all the other evils, would be done away. He in the pulpit, in prayer, thanked God that the exciting subject had thus far been kept out of the church! I mentioned, one evening to my bretheren, that the wretched condition of the enslaved frequently kept sleep from my eyes, and alumber from my eyelids. The pastor replied, the brother might not be kept awake, thinking about saving souls! As though to deliver the churches and the slaveholders from this soul-destroying sin, and proclaim liberly to those in bonds, and give them the word of life, would not have a tendency to save souls!

Beloved brethern, why should this difficulty recussing the resolutions freely? Shall the Saviour

would not have a tendency to save souns:

Beloved brettren, why should this difficulty recassing the resolutions freely? Shall the Saviour be wounded in the house of his friends? Shall the cries of the suffering millions continually sound in our ears, and we have no hearts to feel—no bowels of compassion?

For the brethren to meet once a month, and pray for the heathen nations, and converse about their aboninations, it would seem, is all well enough; but to bring the subject of slavery into our meetings, and expose its aboninations, and plead for the rescue of the heathen in our own land, is disturbing the church; and a brother that will do this, must be persecuted out of the church! Brethren, these things ought not so to be. Let us come up to the help of the Lord against the mighty, and, by taking hold of all the moral subjects of the day, be enabled, by the grace of God, to hasten forward the millenial day, when all the inhabitants of the earth shall enjoy the rights that God has given them, and true love to God shall fill every breast.

Your faithful brother,

JOHN HOUGH.

JOHN HOUGH. LOWELL, Nov. 1, 1841.

IT In another letter to us, our bro. Hough the why and wherefore of the paltry behaviour of those whom he has felt compelled to rebuke for their pro-slavery, time-serving tactics. 'He says:

'Brother Garrison, here is the soul-destroying su of Lowell. We set up the golden image, and al 'Brother Garrison, here is the soul-destroying sin of Lowell. We set up the golden image, and all men bow down and, worship it, in the persons of some twelve or fifteen Agents. We have so many idol gods. Whosoever will not bow down and worship shall be cast into the dean of lions, or starred put of the city. It will be recollected that, through the counting-rooms of these Agents, issues all the life of the city. From them there are paid out, annually, some millions of money, the inordinate love of which is the root of all evil. Here are some thon and so operatives, laboring at the rate of from 25. some millions of money, the inordinate love of which is the root of all evil. Here are some thonsands of operatives, laboring at the rate of from 25 cents to two dollars per day—all looking to the Agents for favors or more pay. Then there are the ministers, merchants, lawyers, doctors, pedlers, coblers, tinkers, show-men, jugglers &c. &c. looking to these Agents either for a chance to trustee, or a recommendation, or in some way to get hold of some of this precious coin. Is it any thing strange, under these circumstances, that these Agents should, with the ministers, rule the city? Who that is acquainted with poor human nature, cannot realize how things must be here, unless the spirit of God operates upon the heart—unless men have strong faith, and moral courage enough to take up the cross, and act independently? I have no objection to these Agents having the, charge of these corporations. I am perfectly willing to do my work according to their direction. But when I go to a meeting to worship God, and to build up the cause of my Saviour, I know no man as my Agent. God, in whom I live, and from whom comes every blessing, is my Agent. To Him alone I am accountable for what I do and say. Who is the man that shall set up authority over me while engaged in the cause of my God and Master? God forbid that I should ever be so blinded by selfishness! How is it with the ministers at the South, whose salaries come from the slave-owners? Dare they preach deliverance to the captives? How is it with the ministers at the South, whose salaries come from the slave-owners? Dare they offend the Agents!

The meeting was well attended, and throughout the day and evening, it was one of deep and thrilling interest. The speeches manifested an excellent spirit, and they were listened to with he agent. Lowell, where their salaries come almost wholly from the corporations? Dare they offend the Agents? Is there not a strong temptation for the ministers to join with the rich, to oppress the poor? Look, through the Old Testament, and see where there was the hardest opened and see where there was the hardest opened and see where there through the Old Testament, and see where there was the hardest oppression—whether the priests were not at the head of it. Oh, when will the time come that ministers, as well as all professors, shall have that true love to God and man, which will enable them to regard the whole family of man as brothers, and treat them as such! May that time soon come, for which may all men pray, 'lifting up holy hands without wrath or doubting—which is the sincere desire of your brother and friend of the slave.'

local bearing, yet it will subserve the anti-slavery cause generally. It exposes priestly neuropation and double-dealing, and shows what tricks are resorted to by professed christians to hold back the anti-slavery movement. It also shows of what some are capable, who claim to be abelitionists. We honor our bro. H. for his christian fidelity.-Ep. Lrs.

ster County North Division Anti-Slavery

and Glazier of Gardner.

A letter from Mr. Garrison, addressed to Rev.
Sumner Lincold, was then read by the chair.

Bro. Sumner Lincold, chairman of the business
committee, reported in part, the following resolutions for discussion—viz:

Bro. Sumner Lincold, chairman of the business committee, reported in part, the following resolutions for discussion—viz:

Whereas, sill the churches of this country are avowedly based upon the teachings of Jesus Christ, professing to inculcate a conformity to his precepts, which require love to God and love to men, 'doing to them,' and 'hoving their neighbor as themselves;' And whereas, it is a universally admitted principles of the American church, that liars, thieves, robbers, adulterers and marrierers ought not to be recognized as disciples of the meek and lowly Jesusthia being clearly demonstrated by its withdrawing christian fellowship from those openly in the practice of these crimes as defined by public opinion; And whoreas, slavery is a combination of all crimes, and necessarily violates and tramples upon every commandment in the decalogue; and it is in fact a system of theft, robbery, adultery and murder; and the bodily sufferings and excessive cruelties, to which the slaves are continually subjected, are the legitimate results from the admitted right of one man holding another as property: therefore, Resolved, That the churches of the free States, in fellowshipping slave-holders, slave-holding churches, and those churches and church members which are in fellowship with slave-holding churches, are, according to their own uniform principles of action, recreant to the principles of christianity, unworthy the high name they assume, and should be disowned by every true christian.

Resolved, That if all the religion preached, taught and professed, with the approbation of slave holders, in the slave States, was embraced by the slaves, and carried out in the life, it would not give a single slave a holy christian character.

The above resolutions were very fully discussed by Messrs, Lincoln, Collins, Stacy, S. S. Smith and others, when the meeting adjourned to 2 o'clock, P. M.: prayer being first offered by Rev. Mr. Liscoln of Gardner.

Avyenda.

M.: prayer being first offered by Rev. Mr. Lincoln of Gardner.

APTERNOON.

The meeting was opened by prayer, by Rev. S. S. Smith of Westminster.

At the request of several members who were not present in the morning, Mr. Garrison's letter was again read, and after some remarks by Mescas. Lincoln, Collins, and others, was voted to be published with the proceedings of the meeting.

The business committee then presented the following resolutions:—

Resolved, That this meeting has learned, with emotions of horror, coupled with indignation, of the barbarous and inhuman treatment which Dr. Mann and several other respectable citizens of Boston have received at the hands of the Eastern Rail Road Corporation, simply for protesting against the forcible ejection of a respectable colored man from the first class of cars, after he had paid the highest price for his ticket.

Resolved, That memorials should be sent from every quarter of the State, to the next Session of the General Court of this Commonwealth, praying that the power granted to the Rail Road Corporations should be so defined, as to prevent these corporations from insulting, and proscribing those who may travell upon their respective routes, solely on the ground of their complexion.

Resolved, That we recommend to those who may be travelling to New York or Portland, to patronize the Boston and Norwich, in preference to the Providence and Stonington Rail Road, the Boston and Exeter, in preference to the Boston and Newburyport Rail Road, inasmuch as colored people are, by these companies, respected and treated as equal human beings.

Resolved, That the overwhelming prejudice that prevails in this country against the colored people is pre-eminently nefarious, and justly exposes the republicanism and christianity of this country to become a hissing and a bye-word among all the monarchical and despotic nations of the earth.

Resolved, That Justice Simmons, of the Roston on the Eastern Rail Road, on complaint of Dr. Mann, for an assault on his person for protesting a

The above resolutions elicited some very spirited remarks from Messrs. Collins, Smith and others, after which they were adopted unanimously.

Mr Lincoln, of the business committee, presented the following resolutions, viz:

Resolved, That the American nation, in giving legal protection to slavery, has given to it their highest sanction, and pledged to its support all their physical power.

Resolved, That as consistent abolitionists, as friends of the slave, we solemnly pledge ourselves as constituent parts of this nation, to withdraw our sanction, and all our physical power from its support. Resolved, That alvery could not exist in this country were it not for the protection it receives from the free states.

Mr White presented the following resolutions:
Resolved, That of the signs of the times, none are more cheering than the disposition manifested in some of our charches to agitate the subject of slavery—to withdraw christian fellowship from all slaveholding institutions, and from all persons who designedly sustain the institution of slavery—and that the duty is solemnly binding upon abolitionists, who are members of christian churches to see to it, that the subject is brought directly before their respective gehurches, and that definite action be had thereupon.

Resolved, That among the faithfu! Anti-Slavery journals, the Liberator stands pre-eminent, and, being edited by a man whose motto is. 'My country is the

The meeting was well attended, and throughout the day and evening, it was one of deep and thrilling interest. The speeches manifested an excellent spirit, and they were listened to with the greatest attention. It was indeed good to be there. At about half past nine, a collection was taken up, amounting to about thirty dollars, when, after an appropriate prayer by the President, J. T. Everett, the meeting adjourned, sine die.

CHARLES WHITE.

See'y pro tem.

. This letter may be found on the next page. It was written as a private expression of our personal esteem for the excellent man to whom it was address ed; but as its publication is requested, we cheerfully Though the case of our bro. Hough has a special give it an insertion .- Ep. Lin

Middlesex County A. S. Society.

The Society held its annual meeting at the Congregational meeting-house, in Stoneham, on Wednesday, November 17th. The President, Dr. Amos Farnsworth, in the chair.

In the absence of the Secretary, Henry W. Wil-liams, of Boston, was chosen Secretary, pro tem.

Opportunity being given, prayer was Silas Dean.

After a few remarks by the President, the reasons for holding the meeting on a ent from that assigned by the Constitute Voted, That the Society proceed to the Officers for the ensuing year.

Voted, That a committee of three be a nominate officers for the Society. Meas of Groton, Temple of Reading, and Swe Reading, were chosen said conmittee.

Voted, That Messrs, Locke of Stoneth on of South Reading, be added to the results of the second of

ton of South Reading, be added to the The record of the last meeting was Voted, That Messrs. Garrison of B

President.

Voted, That Messrs, Garrison of Botto, a Stoneham, and Farwell of Cambridgeon, it is mittee to prepa e business for this meeting.

On motion of C. Wiley, of Stoneham, Voted, That all persons present, or who present during the day, be invited to purious the deliberations of this meeting.

During the absence of the business combinable of the state of the deliberations of this meeting.

During the absence of the business combinable in the deliberations of this meeting.

During the absence of the business combinable in the deliberations of the state of the state

President—Amos Farnsworth, Groton; Pandident—Stillman Lothrop, Cambridgepor; Samuel C. Wheeler, Groton; Counselands —Samuel C. Wheeler, Groton: Counsday, Opierce, Lexington, Jonas Parker, Resing the Farwell, Cambridgeport, Hiram A. More, Ha. Harrie Cowdry, Acton, John Clemen, Ton Albert G. Sweetser. S. Reading, George W., croft, Groton, J. H. Brown, Sudbury; Trans Bowers, of Concord. lowers, of Concord.

Adjourned to 1-2 past I o'clock, P. M.

Afjourned to 1-2 pass 1 octocs, P. M.

AFTERNOOS Stum
Previous notice, agreeably to the Coucahaving been given, on motion of Dea William
well, it was
Yoted, That the Constitution of the Score)
amended that the annual meeting be hereig
on the second Thursday in October.
The discussion of the resolutions, lad upasble in the forenoon, was continued by Man,
well and Garrison, and they were unuse
adopted.

well and Garrison, and they were cases adopted.

The following resolutions, offered by M. Ser after discussion by Messrs. Garrise, In Farwell, Rev. Mr. Cole of South Relia, Boutell of Groton, were unanimously adopted the Resolved, That as Christianity is the lad very, every apology in behalf of shareloff, argument for the overthrow of Christianer, Resolved, that the attempt of the 'free the party, in Rhode Island, to disfranchise the citizens of that State, by extending the night frage in their new Constitution only to the sons,' while that party is boasting of it we have a fight of man, is an exhibition of the fishness, and a violation of principle, in the state, and a violation of principle, in the state of the constitution of the fishness, and a violation of principle, in the state of the constitution of principle, in the state of the constitution of

fishness, and a violation of principle, the a the reprobation of the friends of freedom un IV.

H. W. Williams offered the following me which, after a few remarks by Mr. Gama adopted:

Resolved: That we consider it imports to

petitions to our national and State legislators be actively circulated, and we will exert one the extent of our ability, to obtain signal

sented to the proprietors of the Corpa meeting-house, for the gratuitous use of her for this meeting.

On motion, the Society adjourned, rings.

AMOS FARNSWORTH, Pour H. W. Williams, Secretary pro ten.

A Chapter on Money,

DEAR GARRISON:—I send you in chief
rom a clever essay in the last New Worlds Chapter on Money; which I cut out usen times. The New World is a pro-slaver per it must be regarded either as an oversisions of the editor, or a symptom of a charge as opinion, that such irreverent language spens appear in a paper circulating South as well at The tone of the article, as you will premise

cal, and is very well sustained. "Occasionally passages may be found in cient authors, tending to contradict the si importance of wealth, and intimating that has to restrain our desires than to increase or p sions; and such sentiments, we may rest very them, well in theory; and it is not amiss by very well in theory; and it is not amis it them, when exacting the hard-armed from some poor debtor, whose guileless simplets not cope with your mercantile tact [1]; foreclosing a mortgage in the hardest ment in his house or farm at a third of its value, as the same of the against the homeless outcast; or should put pealed to, to aid the necessities of poor what the soft kindred, or former services done to go or your family, imagine they have a class your charity, it will be convenient to abbett in like this, from Caro: in like this, from CATO:

Quid tibi divitim prosunt, si pauper abendi What good can riches do you, if, as a part

remembering, at the same time, that his Corrigorous and cruel tyraut; that he did not be to use, what some call disreputable mains equiring wealth; that he engaged in this appectable branch of commerce, the shrenar may be enoughly with the commerce of the control with quiring wealth; that he engaged in speciable branch of commerce, the slave may be quoted, with great force and population of the gentry of that 'Ancient Dominion, which great force and population of the gentry of that 'Ancient Dominion, which was a special property of the great of the market, like ozen for the servered into one grand menagerie where Even in the days of heathenism, he took in philosophic view of slavery with the engine statesmen of 'Christian America, and grust respecting his chattels, which would do not so to some of our reverend advocates of the saystem. To state briefly his claims it is consideration of 'the chivalry' of the Social mark, that he used to buy slaves young bree when grown—that he treated them like bank could be supported by the same type as the advertisements which to sell their old and sickly slaves—classified to sell their old and sickly slaves—classified with old iron, and things of no vales, in gentle the same style as the advertisements which the same style as the advertisements which is supported by the same style as the advertisements who of his practical adherence to the maxim than is better than justice, or honor, or trak whope that the single passages we have good of the practical adherence to the maxim than is better than justice, or honor, or trak whope that the single passages we have good of the practice, if not the provide the provided of the principal thing, therefore good on, and with all thy getting get undersaments, it is to be got at all hazard. Sleans was, it is to be got at all hazard. Sleans was, it is to be got at all hazard. Sleans was, it is to be got at all hazard. Sleans was, it is to be got at all hazard. Sleans was, it is to be got at all hazard. Sleans was, it is to be got at all hazard. Sleans was, it is to be got at all hazard. Sleans was, it is to be got at all hazard. Sleans was, it is to be got at all hazard. Sleans was, it is to be got at all hazard. Sleans was, it is to be got at all hazard. Sleans was, it is to be got at all hazard. Sleans

thing—therefore get riches, and with in origet money.

That all should get who have the power should keep who can.

And it has been decided by many of the form of Law and Divinity, that even though it rymen, and the only plea you can offer severing Americans into chattles is, that the for the universe has written his fittle can be all them for gold. So that we may consider the conduct of Christians in making small the conduct of Christians in making small the conduct of Christians in making small mighty."

By what for the Sc the prospe een these ho nt by the

be purged in too late to av here are such e are emb and are rican people; Among these lative policy i iberty: The ery and Libe ) lead to col rty are both e in this countr and, therefore must be con That nothing

mitigate these bankruptcy. he whige and war upo they can i gress. The s bundant har

ing afresh the int Howe How it will staved off' b . But there den, Slade, Graith not to fi rejected in fi succeed in d expect the an-ed impartially

ed impartially should be do sequences. The sequences, will fair gran, will fair gran, will fair gran, will fair to see the sequence of the

## HELIBERATOR.

BOSTON NORNING, NOVEMBER 26, 1841.

The Next Session of Congress. a regular session of Congress is at hand. It is ted with deep interest and prof As the late extra session brought forth nothisoppointment, all eyes will be the mor d on that which is about to convene re of national relief will be proposed for ank, they must now be satisfied, is wholle e, at the present time. In nothing els at a magnitude, are they so nearly agreed spect to this one thing, they are impe not for the want of a majority in both he man whom they have elevated to the al chair, at great cost and by unexampled toil. The President is evidently a man tion, and there is not the slightest ir that he will be induced to recede from t tion of government had sudde their hands by a large majority, and relying distributed union of a rarge impority, and relying the statemen and co-operation of the late Presi-the whigs do not appear to have made any calbeir favorite remedy for a disordered cur en with stunning effect-with the force o bolts-and they are now in a perfectly help debolis—and they are now in a perfectly nellymodifion. Their opponents, within the last three
he, have recovered nearly all the ground that
least so magically during the last Presidential
as, and, as a powerful minority fracCongress, will y do all in their power to divide and weaken ority, so that nothing may be done to benefit nder a whig administration.

is is the present aspect and position of the tw

Vice P.
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ding, W.
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Treat

ciety be ongregat of their

ine die. I, Presi

ztract or rid, calle a a sign

e our por remark, aiss to a l pittace plicity of (!); oc, a mes, but lue, and of the id you be me who, a to you a claim iduce a

returned, which we would be shared to the sh

Homoz Homoz

shirs were 'moon-struck' in supposing that al bank would secure prosperity to the country a bank would secure prosperity to the country a denocrats were equally insune in believing ab-treasury would operate medicinally upon is politic. It is not in the power of a hard er of paper issues to heal moral muladies it the consequences of wholesale oppression and nurder. The republic is staggering be al appliances or experiments, theories of es, which do not direc etemplate the removal of this insupportable bur belong to quarkery, and only render the re patient more precarious. pley of this nation, in relation to politics

tariff, free trade, the currency, &c. &c. ly at war with itself, full of inequalities and eles, impracticable because based upon fulse ous because it is hostile to freedom. By rdemain can a piece of gold or a bank no free and slave labor, the interests of freeme se of slaves, northern and southern institu what miracle can Congress legislate bene for the South, and at the same time directly the prosperity of the North? Can that whiel searishment to Slavery, renovate the drooping of Liberty ? And if a 'compromise' be toa st it not be at the gof the latter? The North could not fail t rstand this, if her eyes were not blinded e mists of prejudice, and her heart changed ust by the potency of oppression. Her vision be purged in the course of events, but perudven late to avert her downfall.

re are such things as self-evident truths. So be are embodied in the Declaration of Indepen and are acknowledged and denied by an people, in the same breath. Still, they exng these are the following: That whatever ative policy is agreeable to Slavery, is perniciou That whatever is distasteful to both ind Liberty, must (if imposed upon them had to collision and war: That Slavery and ty are both endeavoring to obtain universal mas this country, each to the overthrow of the oth ust be confusion and distress in all our bor That nothing but the reign of universal freedom itigate these ' hard times,' and save the nation

te whige and the democrats, us parties, refuse to was upon slavery, and thus are acting on pensy wise, pound foolish plan. They are a, blind, corrupt, cowardly. Sustained in their a course, and carrying out their present inten-ther can never advance the interests of the 17. They are devoid of understanding, and deswe patriotism. They differ in nan They keep one object steadily in view ey; but as for any thing else, they neithe

God not regard man. here is, therefore, nothing of a signally beneficia to be hoped for at the hands of the new The session, we are confident, will yield fresh the American character. We are pre see it stormy, brutal, ferocious, beyond all t. However hugely politicians may magnify section of tariff or currency, these is one ques hat swallows up in magnitude and importance -and that is the abolition question drops to the ocean. That e is to he met at the very opening of the set-Hen it will be met remains to be seen! I saved off by a political ruse at the extra ses of the maxement was approved by some profes on the dangerous ground of expedi-But there can be no dodging now. Mess Slade, Gates, and Giddings are pledged in hith not to flinch, not to yield an iota of princidemands of slavery, at this the regulary is light the extra session, it was not in the se South to cause the anti-slavery petitions jected in form, we will not believe that she eed in doing this, at the present session etthe secred right of petition to be main separtially, and vindicated at all hazards. I ald be done, we are willing to risk all the taces. The desperadoes from the South, in will fame and swagger, and throaten to s the Union, as a matter of course. Let then whenever they choose, if they wish to be alone old sooner trust the honor of the country and ties of the people in the hands; of the inmates deatiories and prisons, than in their hands keeping All that appertains to burlesque aposture, effrontery, is embraced in the a they are allowed to represent a people pro-la believe in the Declaration of Independence aght not to be allowed seats in Congress. No has religious co-partnership should be had on; for they are the meanest of this year, and the meanest of thieves, and st of robbers. We should as soon think of o a compact' with the convicts at Botany nd. So far as we are concerne red the Union' with them, as slaveholders, blow we aimed at their neturious slave sys We do not acknowledge them to be within the istianity, of republicanism, of humanity. my dispassionately, and not for the sake ong language. With us, their threats, clamors , avail nothing; and with the entir are fast growing less and less formidable.

og the people of the North must remember

sirrery, -if they desire to be faithfully repre-

whom they have sent to Congress,ay would blush to see their representatives turn

hey 4, not mean again to succumb to ' the dar!

pale and retreat before southern ruffian must inundate both houses of Congress with a flood of anti-slavery petitions, and make their power seen and felt upon paper. In the must impressive manner. If they will be faithful to themselves, their representatives will be also faithful. The first Monday of December is at hand-are they prepared for the

'The Last Times.'

Edward Beecher, President of Jacksonville College Edward Beecher, Presidented Jacksonville College, has recently visited Boston, and given three dis-courses on the 'Last Times,' in the course of which (according to a writer in the Traveller,) he prognos-ticated the speedy end of the world by 'the gene-ral wickedness which prevailed, the dortrines of the perfectionists, NON-RESISTANTS, deists, atheists, theists, which are all those of false Christs,' &c. Here is a most remarkable category, and a conning mixture of good and evil, the beauty of holiness and the deformity of unbelief, Christ and Belial, peace and war-all deliberately set forth, in solemn p and war—all deliberately set forth, in solema parado, as of the devil! If a woe is pronounced against those who call evil good, and good evil—who put darkness for light, and light for darkness—who take away the righteousness of the righteous from him—it cannot be a less beinous offence to blend virtue and vice, piety and irreligion, and represent them as equally detests treacherously with the people, it is to be presumed that all moral distinctions will be confounded to their minds, and that multitudes will be driven to the deadly embraces of deism, par theism, and even atheism it-self. If general corruption abound—if violence and misrule fill all our borders—if infidelity be lengthening its cords and strengthening its stakes—if the name of God be blasphemed, and the spirit of Christ de-nounced as pestilent and seditious—it is mainly owing to the false religious teachers of the present day, wh doub with untempered mortar; who say, 'Lo' here is Christ! 'or, 'Lo' there!' and propiesy falsely and who shut up the kingdom of heaven against men neither going in themselves, nor suffering others tha are entering to go in. A mighty spiritual reformation is needed in the land, as signal and radical in these days as was the Protestant reformation in the time of Luther. The people are ensuared by superstition bigotry, priesteraft, sectarianism, temple worship, the forms of religion, and the preaching of another gospe than that which Jesus of Nazareth came to promulge Advantage is taken of the religious sentiment that in them, and which is common to all mankind, to lead them into spiritual captivity, and to make the the hewers of wood and the drawers of water to pa pal usurpers and ecclesiastical tyrants. To be idle treacherous to the cause of truth. Deliverance mus e obtained from spiritual as well as physical bondage. and a struggle for the one necessarily aids the other The doctrine to be enforced is the same in both case

Supposing Pres. Beecher not to have been misun od or misrepresented by the writer in the Trav eller, we proceed to notice the manner in which h classes 'all those of false Christs.' They are repre sented to be 'perfectionists, non-resistants, deista atheists, and pantheists.'

- Immediate, total, unconditional, everlasting eman

personal acquaintance. We have never met with more than two or three individuals who bear that name, and then have had no opportunity to converse with them in regard to their peculiar religious views. Some of their writings we have perused, in which we have found (as in other writings,) much to approve, and something to condemn. We are not the advocate or expositor; for we choose to be responble only for what we shall utter or write, and to let every man answer for himself. Doubtless, there ar some diversities of views among them; and also som who profess to be of their number, who do not wall worthily of their profession. All are not Israel who are of Israel,' yet the true Israel of God remain loy If what we have heard of the sayings and doings of the perfectionists, especially those residing in Vermont, be true, they have certainly turned the grace of God into lusciviousness, and given themselves ove to a reprobate mind. So, also, if a tithe of the alle gations that have been brought against the abolition ists, by their enemies, be true, they are a body of madmen, incendiaries, and cut-throats. We know how to make allowance for calumny in the one case and it leads us to be charitable in the other. The perfectionists profess to walk by a high and perfect standard; and if, in these degenerate times, their practices approximate to an agreement with their t aions, it must follow, as a matter of course, that they will be more basely slandered than any other body of people in the land. If Christ should now appear in the flesh, as he did in Judea, he would be hated and despised with Jewish bitterness, accused of having devil, and regarded as worse than a thief and a mur derer. The cry would be, on the part of our chief private, scribes and pharisees, and the rabble would This man is not of God: he keepeth not the Sabbath day ? '- This fellow doth not cast out devils, but by Beelzebub, the prince the devils! '- Behold a man gluttonous, and a winebibber, a friend of publicans and sinners!'-'If w let this man alone, all men will believe on him : and the Romans shall come and take away both our plac and nation ! '- Release not this man, but Barabbas !

in hurling all sorts of missiles -is, if we unders Now, whatever may be the conduct of these per from all iniquity, at once and forever, is certainly what God requires, and what cannot be denied without extreme hardihood or profligacy of spirit. It is reasonable, and therefore attainable. If cannot help sinning, then they are not guilty in attempting to serve two masters. If they can, then i cannot be a dangerous doctrine to preach; and he is an opposite doctrine. No matter how many who pre tend to keep the royal law perfectly, break it in their walk and conversation, and are either hypocrites self-deceivers: that law should be proclaimed as es-sential to the recovery of mankind from their fallen to observe it, can make it nugatory. What though

The distinctive feature of modern perfectionism

- Cracify him! crucify him!

The attempt of Pres. Beecher to associate non-r sistants with deists and atheists is not merely absurd -not merely unfortunate-not merely censurablebut it is a flagrant assault upon the character of Jesus, who suffered for us, leaving us an example that w should follow his steps.' Non-resistance is based upon the teachings, doctrines, examples and spirit of Christ. Christ is its pattern, its theme, its hope, its rejoicing, its advocate and protector, its author and finisher, its Alpha and Omega. It submits to every ordinance of man, 'for the Lord's sake;' overcomes evil with to recognize the civil institution' of marriage as as good; conquers by long-suffering, kindness and chartablished by Parliament, and their marriages were doity; feeds and clothes its enemies; sheds no blood; clared to be null and void, and their children illegiti-

in unmitigated thraldom one-sixth portion of their

Is it no longer to be asserted in the presence of tyran-

ny? Christianity has been dishonored and betrayed by millions who have assumed the christian profes-

sion; but is it benceforth to be abjured on that ac-

mber? Is that truth thereby proved to be a lie?

estroys no lives; loves impartially the whole ace; is valiant and invincible, though defe and fully seliences the Saviour when he de

Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life."

Now is this the doctrine, the practice, the life of deim, atheism, or pantheism? Where there is one-deist, atheist, or pantheist, who professes to believe in non-resistance, are there not thousands who scout it as wild, fanatical and dungerous? Is not every chiefresult will be universally the same. Just as certain ly as drunkards and drunkard-makers, universally hate the doctrine of total abstinence—as slaveholde and slave-traders hate the doctrine of immediate ab lition—as adulterers and whoremongers hate the do-trine of purity; so do warriors and bloody-minds men hate the doctrine of non-resistance. They have it with a perfect batred. They can as soon take coal of fire into their bosons, and not be burned, as to receive it, in their present state of mind. This could in its object or tendency does not disturb the repose nor excite the venum of the ungodly. In whose com-pany, then, is Pres. Beecher found, in his attack upon

the sacred cause of non-resistance?

It appears that the subject of his discourse was,

'The Last Times,' or the end of the world; and, in
order suitably to affect the minds of those who listened to him, and to prepare them for the speedy coming of the Son of Man, (an event, by the way, which we believe transpired eighteen hundred years ago,) he warms them to beware of those who abjure all stations of worldly trust and preferment; who insist that chri ot wield carnal weapons for the destruction of their enemies; who, when smitten on the on cheek, turn the other also to the smiter; and who ar

hunted like a partridge upon the mountains, served raise him in our estimation. We regret to find him where he is on the non-resistance question. Had he been a non-resistant at the time Alton was ruled by mobocratic violence, he might perhaps have saved the life of the lamented Lovejoy, by inculcating the duty o christian forbearance upon his mind. For a time, in-deed, Lovejoy acted the part of a non-resistant, in the most perilous emergencies; and during all that time, (as appears from less demoirs,) his soul was sustained by a high and sublime thinks in God, not a hair of his head was injured, the mouths of the lungry lions that sought to devour him were stopped, and be triumphed over the powers of darkness. It was not till he forsook this course, and resorted to carnal weapons in defence of his rights and the laws of the Su ite, that he be came a victim to his mistaken sense of duty.

Marriage---Perfectionism.

We have received a communication from Charle Torrey, by way of rejoinder to an incidental allo sion that we made to him and others, in a recent ediorial article respecting 'Woman's Rights ' and ' Per ectionism.' This we decline publishing, for several ons. A portion of it is occupied by to be a correct statement of the peculiar tenets held by the Putney, Cape Cod, Brimfield, Salina, Newark, and other bodies of Antinomian Perfectionists Whether the statement be true or false, we do no choose to insert it in our columns as a matter of con roversy, or for any other purpose. Let every tul stand on its own bottom, is a wise though a homely dage. If Mr. Torrey is eager for a theological til with Noyes and others of his sect, he can de be gratified in another arena. The Liberator canno Witness,' published at Putney, and edited by J. H Noyes and J. L. Skinner, will not, we presume, be unwilling to let him record in its pages, all his accu sations against 'Perfectionism,' or to grapple with them whenever they shall be presented in a tangible shape. He rays that he is ready to substantiate, by documentary evidence, every one of his statements, if they are called in question. This looks honest and ourageous; but, if our memory be not defective, w believe that when The Witness' repeatedly called upon him to defend the defamatory course thought proper to pursue toward 'Noyes and others of his sect,' he seemed to coincide in opinion with a corpulent swaggerer of old, that ' discretion is the be r part of valor '-for he never responded to the call.

Again-Much as it might gratify Mr. Torrey, and

his associates, to have us publish the articles of our religious creed in the Liberator, we shall select our wn time, and consult our own leisure, on this sub ject, without paying any special deference to their wishes. They must take what we choose to give them; and if it be heresy or 'infidelity,' they have the disposition to ' make the most of it great deal more. As agents professedly engaged in the cause of emancipation, they have done every thing in their power to render our efforts for the pr notion of that cause nugatory, by grossly misrepr against which synods, presbyteries, and churches, led ology) 'noways connected with our anti-slavery mat-on by an illegitimute priesthood, are actively engaged ters or contentions.' Their stabs have been given usually in the dark, and they have made themselves all things to all men to e Christ, 'total abstinence from sin, and immediate other afrocious acts, they have induced many person emancipation from the chains of the devil.' It enforces the doctrine of unswerving loyalty to God, of the marriage contract, or that our principles legiti absolute freedom from sin, in this present life. It demately tend to such a violation! So that we have clares that he who is born of God does not commit been repeatedly asked, by persons residing in various sin, but is radically and truly a new creature in Christ parts of the State, 'Do you believe in marriage?'!!

Jesus. Is this as bad as deism, atheism, or pantheism? All this is worse than bodily desassination, for it is stab at the moral purity of the soul. All this has fectionists, the duty which they enjoin, of censing been done, too, to put down the Liberator, and to eripple whatever influence we might exert, as an ab ditionist, for the overthrow of slavery. It has be done in an abolition early on abulition occasions, or tensibly to promote the abolition enterprise ! the cunning have been caught in their own craftiness and they now treacherously cry, 'Peace, peace when their spirit is as implacable as ever.

Mr. Torrey propounds to us a string of impertinen ad captandum interrogations on the subject of mar riage, to which he solicits answers, but which we can ot notice, coming from such a quarter, whatever might be disposed to say under other circumstance the says, 'I have uniformly borne testimony to the condition, and no violation of it, by those who profess purity of your personal and the excellence of your so the American people, while they declare it to be a self-evident truth that all men are created equal, hold And he further adds- I have ever believed and said that I doubted not you abhorred the immoral results which, in numerous instances, grew out of antinomia tenets applied to the subject of marriage.' At the same time he says he has stated, on what he had rea was good authority, that we believe on to believe t was inconsistent for christians to recognize mar riage as a civit institution, because it would be on of the rightful existence of civil govern ment We have only to say in reply, that though a non regulated by statute law,' and that we have never as ailed the 'civil institution 'of marriage. How person hall be married, -whether by a priest, a magistrate or in the Quaker fashion, or publicly or privately,-we leave them to decide. The marriage institution i divine, and none the less divine because its initiator; rites vary in nearly every country on the face of the rlobe. The Quakers of England, for a time, refuse

ed that they and all other ner set forth in the church service. This they refuse to do, both as a matter of conscience and of religion independence. Were they therefore hostile to the principle institution? The independence. Were they therafore heatile to the mirisge institution? They chose to marry themselves, after their own fashion, as accountable to God and not to men, and to disregard the paims and penalties of the civil law. And though, for a time, they incurred much edium and suffering, yet they finally triumplud, and a dispensation was greatensity granted in their case, recognizing their contracts as valid, and ellowing them to choose their own mode of being joined in wedluck. Every other religious seat obsequiously bowed to the despotic mandate of the government, and up-to this day, we believe, no Baptist, Mathedist, Presbyterian, or any other minister, is permitted to perform the marriage ceremony, except

The form of murriage is not its essence. One is heaven, the other of men-one divine, the other hu-man. 'Marriage is honorable in all,' but 'whoremon-gets and adulterers God will judge.' 'What God hath joined together, let not man put saunder.' 'Therefore shall a man cleave unto his wife, and they twait shall be one flesh." Whosoever shall put away wife, saving for the cause of fornication, causeth her to the friendly and disinterested inquiries of Mr. Tor-rey, who, when he says that he never supposed we held it to be morally right to desert one's wife and family, or to neglect the duties arising from such a relation, &c. &c. admits all that is essential to moral

the law has been altered, and equal privileges grant ed; but if so, we are not aware of the fact.

purity and connubial integrity.

We must apologize to offer readers for taking so much notice of the malicious attacks of our cher the peculiar relation which we austain to the anti-slavery cause compels us to do this occasionally, for the sake of that cause, and not because we first an personal anxiety on the subject. Having done no in justice to Mr. Torrey, though we have suffered much at his hands, we deem it unnecessary to extend our

Letter to Sumner Lincoln.

BOSTON, Nov. 8, 1841 My DEAR BROTHER : My desire to be with you at your county me

Gardner, on the 17th inst., is very great; but with my present engagements, I must forego this pleasure. The fidelity which you have so long exhibited as ly to exalt you in my estimation; and the noble spir it manifested by the people under your care, in con-ceding to you the right of free speech and action, is worthy of all commendation. When it will be my privilege to see them and you, I cannot tell; for I have a great dislike to travelling in the winter, espe-cially in a stage-coach. Be assured, however, that I need no orging in this matter; and gladly will I await myself of the first convenient opportunity to visit yeu.

The wickedness of this nation, in enslaving one would be as easy to fill infinite space with solid mat-ter as to cover it upt and whoever understandingly justifies it, or gaes about hunting up apologies for those who are imbruting the image of God, clearly rethese who are imbrulag the image of God, clearly re-veals himself to be an unprincipled man, and the en-emy of Christ, whatever may be his religious pretensions. The case is a plain one. The test He who sees the Bible withheld, by the hand of tyr anny, from millions who are living in a state of hea-thenism, and feels no anguish of spirit, does not be-lieve in the Bible. He who sees the marriage institation trampled under foot, and men and wonpelled to herd together like cattle, and does not glow with holy indignation, is impure in heart. He who sees his follow-creatures chained, lacerated, maimed, murdered with impunity, and cries not out against the deed vis cruel are prist. He who sees human be-ings sold in the provides, with cattle and syine, un-der the hammer of the auctioneer, in lots to suit pur-chasers, and can excuse the transaction, is before God better than a man stealer.

If it be truth that saves, then, if we would rescue our guilty country from destruction, we must speak the truth, whether it cost us our reputation or our life. It must be spoken in love, or else it will never be It must be spoken, nor courageously applied to the conscience. Let us cheerfully make up our minds to be hated for Christ's sake; and when thus hated, let us not forget his injunction, 'Rejoice, and be exceeding glad; for great is your reward in heaven !

It is for the wicked, not for the righteons, to be cast down. He who says that God is on his side, yet cowers before the foe, makes his God a pigmy, instend of one mighty to save. The Christian nothing. By faith he has overcome the world, and there is nothing in the world to subdue him. He than the Adversary; of what should he be from the presence of Falsehood? When was eve Oppression at ease in the presence of Liberty? Whe es a thousand, or puts ten thousand to flight? With a righteous cause, sustained by the mighty God of Jacob, what have we to fear? How can we be otherwise than courageous? Why should we not

This is no dream of enthusiasm-no flight offanaticism. 'The battle is the Lord's,' not ours. In the name of the Lord, let us do valiantly. He will give broken, and despair is stamped upon every countenance. Already much territory has been won, many standards captured, and numerous fortresses reduced to heaps of ruin. Our cry, our watchword, must be-'Onward! Onward!' 'The Son of God goes forth to war,' and they who will not 'follow in his train

shall be destroyed.

I trust a right spirit will pervade your meeting—a free, hearty, indomitable spirit. Look not to 'distinguished advocates from abroad,' and lean upon no arm of flesh. If the Lord be with you, let that suffice. Tolerate nothing like formality in your meeting, bu make it social, familiar, free. Then, whether y tain help from abroad or not, your meeting will be profitable to yourselves, and advantageous to the per-ishing slaves.

Your admiring friend, WM, LLOYD GARRISON. SUMBER LINCOLN.

SONNET .- THE TRUE CHURCH Church of the living God ! in vain thy foes

Make thee, in impious mirth, their laughing-stock Contemn thy strength, thy radiant beauty mock : In vain their threats, and impotent their blows— Satan's assaults -- Hell's agonizing throes! For thou art built upon the Eternal Rock,

Nor fear'st the thunder storm, the earthquake sh And nothing shall distorb thy calm repose, All human combinations change and die, Whate'er their origin, name, form, design But, firmer than the pillars of the sky,

Thou standest ever by a power divine ortality, And canst not perish-God's own LIFE IS TRINE!

WM. LLOYD GARRISON. Boston, Nov. 21, 1841.

AROTHER CHANGE. Elizur Wright, Jr. has again vacated the editorial chair of the Free American, which is to be filled by Joshua Leavitt, the present editor of the Emancipator. Both papers are to be merged in one early in the spring.

The American and Foreign A. S. Reporter has reased to axist. The Anti-Slavery, Standard is 'on

the tall tide of successful experiment.

Letter from an Irish Philanthropist.

Donney, 3d of 11th mo. 1841.

the apark of abolition which has been kindled in our land. Our energetic friend, CHARLES L. REMOND, has left us at last. I send thee a report of our annual meeting, which was a large and respectable assemblage; and his speech at the conclusion of which, did justice to himself and to the cause. From hence he proceeded to Belfast, a little discouraged, as anti-slaproceeded to Belfast, a little discouraged, as anti-sia-very had been in great measure salesp there. The Committee were, however, aroused, and, when fairly set to work, outstripped us. At no place in Ireland were there greater meetings, than at Belfast—at ne-place did greater enthusiasm prevail. The last meet-ing was immense. The numbers at it are stated va-viously, from 3000 to 5000! Be it which it would, i was a noble demanstration. The Committee the re surprised at the enthu-There is no place in Ireland where so strong a p very spirit exists, and therefore the success of tion is the more triumphant.

Our Ladies' Committee are now preparing to for

their share of the results of Irish anti-slavery feeling I four you will fied that the contributors they are providing for the Bazzar, in aid of the friends of the American Anti-Slaver Spring. American Anti-Slavery Society, are a Acart-offerin I have been delighted at the zeal which has been di where we hardly thought the anti-slavery cause wa known; but the fame of Remond's advocacy ha spread far and wide, and enlisted the aymnathies of housands for the slave. We hope, too, th Address to our brethren in America, with its signa-tures up to 100,000, will go out by Remond. Wan of time only prevents the number being swelled to faims only prevents the number being swelled to this remenstrance to our brothren in your land. Ma ome tainted with the pro-slavery spirit, a feeling hame at having left their first love, and a full det minution, no matter at what sacrifice, to wash the We have Dr. Mandes now amongst us,

zealous in the anti-slavery cause. Thou will see, by a Nenagh Guardian of this day, which I send thee, that we are laying out fresh work for him.

Ah! my friend, what revelations we have respectrast the extent of slavery there! 4,974,079 slave proved, by Parliamentary returns, to be spread over our Indian possessions; and even these but a portion of the whole! What a check, to all our glorious rospects for India !-but only for the present, I trust An energetic exertion will, I expect, be made. tions must be poured in from all quarters of the United Kingdom, which will, I trust, break down the system-and then, onward the work of developin India's resources, to break down American slavery But, my friend, we must not put the cart before the norse. There must be no keeping back the question of India slavery. Slavery exists there! The slave is bought, sold, manacled, trampled on, even as amongst you; and we must arise and declare that the nation shall be abolished! that Victoria mus

onger sway the sceptre over millions of slaves! We are to have a new Governor of India—Lord Ellenborough—and, to leave no stone unturned, we are writing to him, endeavoring to rouse his sympa thics in behalf of the oppressed millions over whom

he is to bear sway.

Ah, my friend, we want to feel more fully that a man is a man—that all are alike in the Divine sight— hat we are to appear before the same judgment seat How awful it is to mark what scourge some morta eings are to their fellows! how one, ' dressed in little brief authority,' lords it over his brother, an ramples him under his feet. The peace, the son-resistance principle is spreading

ere. Had I time, I could send thee son testimonies in acknowledgment of its sacredness, of fered unawares; but there is the dividing between what is the duty of individuals, and what national du ty requires, which often astonishes me. People wil agree in the abstract to the peace principle, but fly off when a war comes, and talk about the honor of Britjust returned the other day from India, at a public missionary meeting, and the sentiment was LOUDLY APPLAUDED!! 'The British flag now fleats triumphint on the mountains of Himaloya; and wherever the British army goes, there goes the true knowledge of the gospel—there goes real Christianity '!! By what name shall we denounce such language? For one,

I dare hardly give it a name. And look at the Chinese war! Such cold-blooded atrocity!-such brutal nurder of a people guilty of trying to save themselve from being flooded with poison! Ah! that atrocious war! I hardly dare trust myself to speak about it And it is the government who are carrying it on, wh are going to civilize Africa, and are sending out missionaries there, holding sentiments such as I have quoted! But I must stop this scrawl. In extreme haste, Affectionately thine, RICHARD ALLEN.

The philanthropic zeal exhibited by our friend ALLEX seems never to be weary in well-doing. His benevolence is in constant activity, and traverses the be in quest of objects requiring relief-from British India to the United States, from China to Texas, and from Africa to the West Indies-never forgetting the condition of ill-fated Ireland. See a letter fro his pen in the preceding page. Good ]-ED. LIB.

Anti-Slavery in Medfield.

DEAR GARRISON

On Saturday and Sunday evenings, 13th and 14th inst. I lectured on American slavery in the Vestry o the Unitarism meeting-house in Medfield. At the close of the last lecture, which was very numero ly attended, an anti-slavery society, highly respect le for number and character, auxiliary to the Machusetts Society, was organized. The following is President, Ellis Allen; President, David Clark; Secretary, Samuel Ellis; Counsellors, Aaron Smith, Jr., Reubon H. Ober, Blake Parker, Cyrus Pickering, Nathaniel T. Allen. But little anti-slavery effort has been expended up-on Medfield, but it promises to be a soil that will imply repay assiduous coltivation. Truly yours,

EDMUND QUINCY.

British and Foreign Report.

We have received a copy of the Second Annual Report of the British and Foreign Anti-Shvery Socivity for the abolition of slavery and the slave trade throughout the world; presented to the General Mest-ng held in Exeter Hall, May 14th, 1841—with an Appendix, &c. The whole makes a large and closely printed pamphlet of 144 pages. The Report itself is very brief. It alludes in complimentary terms to the London Convention held last year, and says that philanthropists, not only from different parts of this ountry, but from distant portions of the world, assembled to promote the universal abolition of slaver, and the slave trade, by moral, religious, and othe pacific means'-but it does not state, that, through the agency of the London Committee, certain ' phil of great intelligence and exalted moral worth eputed by the American Anti-Slaves ciety and some of its auxiliaries to attend the ion, were not allowed to sit as members in that vention, were not allowed to sit as members a body, merely because they were women. This fact, though suppressed in the Report, will be seen and remembered to the latest posterity. No allowing is made to the anti-slavery divisions in this country. The Appendix consists of a great number of valuable papers, respecting the foreign slave trade, the condition and prospects of the slave population of the world, &c. We hope the pamphlet will obtain a wide elreulation.

West, of this city, in reply to the very ac tack upon his person and opinions, made in the Lowell Christian Advocate, signi is treated in a professedly religious journal,) we shall, as an act of justice, insert Mr. West's reply in our nest number, not being able to find room for it this

an account of the forcible expulsion of our brother S. S. Foster, of New Hampshire, from the Methodist and Friends' (?) meeting-houses in that place, for daring to plead the cause of the slave on his own responsibility as the Lord's freeman, shall appear next

A very sensible essay on the subject of church con-nexions, from the pen of C. K. W., and to white w refer those who are in doubt whether to withdraw from pro-slavery churches, or to remain in them, we have placed on our first page. Our friend W. elways writes so well, that we wish he would more frequent-

An excellent communication from John Orvis, of Ferrisburgh, Vt.—and another basing the signature of 'A Friend to Liberty —are on file for insertion.

The poetical effusion of Mrs. J. E. Lockeyo. Lowell, was not received in season for our present

The letter of our bro. J. C. Jackson has refreshed us, and shall not be forgotten by us.

The request of C. E. Lester shall be attended to.

John Quincy Adams.

rumor that Mr. Adams intends to retire from Congress after the present session, is contradict ed by the Quincy Patriot, which says, on the author ity of Mr. A. that he shall be ready to serve, his constituents, as their representative to Congress, so, long as they may require his services, and his health permits him to discharge the Juties of his office. This will be gratifying intelligence to multitudes in this country and beyond the Atlantic.

STATE ELECTION. The result of the election in

STATE ELECTION. The result of the election in Massachusetts, according to the Boston Post, is as follows:—Davis, 55,947; Morton, 51,351; Boltwood and scattering, 3,697—[probably more.]

The fourth trial to elect representatives to the Legislature took place in New Bedford on Monday last, and again resulted in no choice—the anti-slavery votes baffing both parties. No other trial is admissable the present season.

A similar result, after three trials, has taken place

in Wrentham. Both towns, therefore, will represented in the Legislature.

represented in the Logislature.

In Townsend, the whige and the democrats, being unable to effect a choice in consequence of the anti-slavery votes, bravely combined their forces, and elected (out of spite!) a respectable colored man to represent the town in the next Legislature! Very good. It is said that the election is null, as the polls were kept open half an hour beyond the legal time.

CLERICAL BI ACKGUARDISM .- We have group gether on our last page, sundry articles copied from certain religious (?) presses, (all written, we believe, by clergymen,)caricaturing,defaming and anothematiz-ing the late Charden-street Conventions, in a manner not to be excelled by any of the residents in Billingsgate or St. Giles. We are obliged, for want of roto postpone our comments until another number.

Another calamitous fire has taken place in St. John, N. B. consuming 70 buildings and 40 vessels.

NOTICES.

TO THE SUBSCRIBERS TO THE LIBERATOR. BOSTON, Nov. 26, 1841.

its present embarrassed circumstances, to give notice,

not be continued to those persons whose subscription for the present year remains unpaid. The present financial condition of the Liberator rendering an immediate supply of funds indispensable, the committee request that immediate attention may be bestowed upon the bills which have been forward-ed during the past and present week, and the money

forwarded through the medium of postmasters, which can be done without expense either to the committee or the subcribers. Agents are earnestly requested to forward their ac

counts, and any funds in their hands, to the General Agent, without any delay.
HENRY W. WILLIAMS,

PARTICULAR REQUEST.

PARTICULAR REQUEST.

The ladies who intend to farmish tables or articles and to represent their respective towns at THE MASSACHUSETTS ANTI-SLAVERY FAIR are arrestly and affectionately requested by the Bos-BASSACHUSELIS ANTI-SLAVERY FAIR about carnestly and affectionalely requested by the Boston Committee to GUE EARLY SOTICE OF THEIR ENTENTION, (that the best arrangements may be made for their reception at the houses of the friends of

the cause,) to
CAROLINE WESTON, 25 Cornhill,

NOTICES.

Just printed, and for sal; at No. 25, Cornhill, LARGE NOTICES of Anti-Slavery Meetings, edapted for use in any town. They furnish the best medium of communicating information respecting such mestings, rendering it comparatively unimportant whether notice is given or omitted in the clurches. Every town should be furnished with them. Price I cent each.

each.
Also, for sale as above, the Eighth Annual Report
of the Boston Female Anti-Slavery Society, from the
pen of its Secretary, Maria W. Chepman. Price 6 1-4
cents.

LIBERTY HEAD QUARTERS AND READING

ROOM.

The Boston Liberty Association has leased the rooms 32 Washington Street, 3d story, and fitted up a large Reading Room, and place for anti-shvery meetings, capable of holding 200—where all the asti-sleery pepers published, most of the religious papers, and the most important weekly and daily papers, will be found. Estrence free to all.

By order of the Boston Liberty Association.
Boston, Nov. 14th, 1841. 6m,

NOTICE.

NOTICE.

The friends of the cause, of whom the Editor of the Library Bell has promise of contributions, (literary and pseumiary,) are requested to notice, that the time of publication draws nigh. No effort should be spared to make this third number of the Anti-Slavery Annual better than its predecessors. It has always been a source of pecuniary profit to the cause, as well as a means of reaching minds which will not receive the anti-slavery principles through any other medium. The Editor's address is M. W. CHAPMAN, 6 Chausey Place, Boston.

TO THE BENEVOLENT.

TO THE BENEVOLENT.

Mrs. Nancy Prince, being about to establish x manual labor school for orphans and outcasts at Kingston, Jamaica, requests the aid of the benevolent and the liberal. Any donations in money, children's shooks, or clothing, may be left at No. 25 Belknap st.—25 Cornhill, before the last week of this month, where they will be thankfully received, and where may be found a pamphlet on the present state of Jamaica, written by Mrs. Prince. Price 25 cents. It may also be obtained at No. 25, Cernhill.

Boston, Nov. 3, 1841.

LECTURES BY MRS. GOVE.

Mrs. S. Gove will give a course of 18 lessons, in the principles of Mr. James Brown's Gammar, with which instruction in Vocal Philosophy will be com-bined. Price for the course \$5. Commencing the 8th inst. at 11 o'clock, A. M. at the Marlboro' Chapel. Boston, Nov. 6, 1841.

DIRD—in Hartford, Ct. on the 12th inst. of con-sumption, Miss Sarah Ann Roberts, daughter of Rob ert Roberts, of Boston, aged 17.

IF The following ingenious parody, composed by the accomplished editor of the Hingham Patriot, was using with much laste and spirit by Mr. Jairus Lin coln, at a late social anti-slavery entertainment is WHO ARE THE FREE? The Free! the Free! who are the Free, The good, the great, the ever free? [The ever, ever free?]

[The ever, ever free?]
Without a mark, a yoke, or a bound,
They traverse the world's wide regions round?
They play with its kings, they mock their crowns,
Regardless alike of smiles or frowns—
[Regardless alike, &c.]
These are the free! These are the free!
They are what I would ever be,
While the blue's above and the earth below—
And Freedom rejerns where'er they so.

And Freedom roigns where or they go. And if dangeons close, and fatters clink, What matter? [what matter?] MIND is free to think-What matter? [what matter?] Still, mind is free to

They dread?—oh no, not they !—to ride
On the fierce, the foaming, bursting tide—
[The foaming, bursting tide—]
Where every mad mob 'beys the moon,'
And howle aloud its tempest tone,
And tells how goeth the world without,
And why its classe in five choos: And why its slaves in fury shoutever was cooped with a dull, tame herd, t I longed for the wings of the lone gray bird, To sour away to Freedom's breast, Like the Englet seeking its mother's nest And a mother she was and is to me, For I was—[For I was] rocked on Freedom's tree! For I was—[For I was] rocked on Freedom's tree! The Free! the Free! who are the Free,

The always noble, ever free?

[The ever, ever free?] a

Without a thought of clime or blood,

They fear-frees breast the feaming flood;

Their mind's their own—they say what they think Regardless whether they swim or sink— [Regardless whether, &c.]
For truth they fight—for truth and right,
And ever will battle with all their might,
While God is above and Good below—

And Justice joys where'er they go.

If the strong should threat—the timid fly, What matter? [what matter?] Truth can never die What matter? [what matter?] God is ever nigh! The world is rough, yet weak its din

To stiffe the still small voice within; [The still small voice within;] And the whales may fret, the 'small fry' scold, And the purse-proud bare their backs of gold— But never avails their outery wild To frighten the soul, of Freedom's child— [To frighten the soul &cc.]

And should I live, in calm or strife, A hundred years this changeful life, With a mind to think and a voice to speak, I never will fear, nor fawn, nor sneak-And Death, whenever he comes to me, I'll welcome! [I'll welcome!] He will KEEP free !-

I'll welcome! [I'll welcome!] For he will keep m free!

From the Portland Tribune. EMBLEMS OF DEATH. In Autumn fall the withered leaves Which late were green and bright-Bestrewing all the parched ground—
A melancholy sight.
If bright leaves live to fade and die,

The flowers so rich in sweet perfume, That decked the blessed Spring, Surpassing lovely in their bloom, Fall neath bleak Autumn's wing. If flowers that bloom so early die,
Oh, must not I?

The trees that sheltered me in youth, Have hastened to decay; Bach remnant of those sturdy oaks Long since has passed away. If sturdy oaks decay and die, Oh, must not I?

The laughing faces I beheld In life's soft sunny hours, When smiling Hope shone pure and bright, Have perished like the flowers. If young companions fall and die, Oh, must not I?

Farewell, then, earth, since life is brief-My treasure, be above, Where fades no flower, where falls no leaf, And friends forever love; Where in a bright and changeless sky I ne'er shall die.

Faired Editon—Please to find room for these dog-gerel verses. The poetry is rather limping in some places; for I find it is no easy task to rhyme hand-somely; but the sentiment—Ah! that will touch the consciences of all your delinquents, if they are made of penetrable stuff. I think I never was more affected than I was the first time I read the fourth stanza. A DELINQUENT SUBSCRIBER'S SOLILO-

Yes, it is so! two years have flown, Since first I took my paper; Time searcely comes ere it is gone, Like transient blaze of taper.

Could I keep pace with his career, (Though e'er so transitory,) And pay my printer's bill each year,

Twere not so sad a story. But now, near twice twelve months, I find The printers have been drilling And dunning negligence like mine,

And I've not paid a shilling. The bill is now five dollars-It grieves me but to think it, When I have spent twice that each year,
For many a useless trinket.

Alas! how could I wrong the man, Who long has sent me weekly, So rich a treasure? And who can

Endure such treatment meekly Of late I've suffered much from fear, And mental perturbation, Lest I should see my name appear In black list public

But, thanks to Providence, most kind, And printer's long forbearance, now will ease my troubled mind, By paying off my clearance.

There's left me now—ah, let me see, From wages of last winter, Only a solitary V., And that shall pay the printer.

My negligence in time that's past, I hope he'll not think hard on't, For I will pay him well at last, And humbly beg his pardon.

PROSPERITY AND ADVERSITY. Should skies be bright, or tempests lower, Still let thy grateful prayers accord; God gives the sonshine and the shower— Each proves him an unchanging Friend.

## MISCELLANY.

\*\*W I S C E L L A N Y.\*\*

\*\*Tree m. Rew Englad Cultains Advocus.\*\*

\*\*Character Stock Conventues.\*\*

\*\*Tree m. Rew Englad Cultains Advocus.\*\*

\*\*Tree m. Rew England Cultains Advocus

and rouge of a lamighty chance whirled his little self into being!

And more. The impudent fellow charged upon religion, as all infidels have done before him, times without number, all the wars, bloodshed and misery, the generations of men have endured! And pray what has atheistical infidelity to boast of on this score? Let the French Revolution of 1789 answer, when the shrick of delirium, as the death-knell, rang through the entire kingdom! when Robespierre, Danton; and Marat, a triumvirate of political atheists, ruled the nation! when a public practitute was worshipped as the 'Goddess of Reason'! when the city of Paris was literally steeped in blood!

But I am wandering. Mr. Garrison cannot now the generations of men have endured! And pray what has atheistical infidelity to boast of on this score? Let the French Revolution of 1789 answer, when the shrick of delirium, as the death-knell, rang through the entire kingdom! when Robbespierre, Danton, and Marat, a triumvirate of political atheists, ruled the nation! when a public productivity was worshipped as the 'Goddess of Reason!' when the city of Paris was literally steeped in blood!

But I am wandering. Mr. Garrison cannot now affirm, as he did of the first of these Infidel Conventions, not an Infidel spoke in it;' not he. And, by the way, I did not see Mr. G. there. No; nor H. C. Wright; nor J. A. Collins; nor M. W. Chapman! Are they ashamed of the 'scrape' they have got into? However, they might not have been present the hour I was.

The reader may wish to have been present.

The reader may wish to have been present.

The reader may wish to have been present.

into? However, they might not have been present the hour I was.

The reader may wish to know the object of the Convention. It was to discuss the origin and claims of the Church. So goes the world. The Sabbath and Ministry have been canvassed and 'blown up' by these modern reformers, and, ere this, I suppose, the Church is annihilated, or in process of annihilation. And all this under the pretence of Report No! the real design is, so far as shown by results already developed, to stab Christianity to the vitals! Let christian abolitionists who now belong to the Gargison fraternity, pause, and reflect on these infidel proceedings; for such they are; and that man affirms a falsehood, who replies to the contrary.

COSMOPOLITE.

Whereabout? October, 1841.

From the New-England Puritan. More Developements Coming.

More Developements Coming.

Our readers have already been informed, that the late anti-sabbath, anti-church, and anti-ministry. Convention, ended in an arrangement to have next an anti-bible Convention. This might have been expected. We say anyt-bible Convention, for the natural order of things, and the spirit of the men, and their previous acts, clearly foreshadow the character, of the Convention, that is to be, and show that, as the others were against the Church, Sabbath, and Ministry, so is this to be against the Bible. The character of the Convention is also foreshadowed, in an article from the pen of Edmund Quincy, Esq. the President of the series of Conventions, which appears in the last Non-Resistant.

Hare follows some attents from Mr. O's sticked.

[Here follow some extracts from Mr. Q's article:]

The plain English of the above is, that the influence of the Bible is in the way of these reforms, and that the Bible must be voted down in a real Chardon-street Convention, or the favorite reforms must cease. Speaking further in behalf of the men who need such a Convention, he says—'They wish not to take from the reverence which is due to the true inspiration of these venerable volumes; they would but divest men of that idolatrous worship of them, which they no where claim, and which robs them of their true influence over the hearts of men, and degrades them into an object of hlind, unreasoning adoration. They revere the Bible for its own merits, and not for the extrinsic claims which men have set up on its behalf. They receive the spiritual truths which it contains, not because they are found between its lids, but because they perceive that they are absolutely true. They believe them, not be-[Here follow some extracts from Mr. Q's article.]

se they were revealed to holy i

It will be seen from the above, that Mr. Garrison has at length defined his position. He professes not to agree with those who reject the Bible and the authority of Christ, yet comes to the same result.—They reach it in one way, he in another. Both agree in the result, but reach it in different ways; and, what is quite significant, have so many affinities in common, that they seem to be truly 'hale fellows well met.'

It would be waste of time and an insult to our

They will now, probably, since they are driven to it seek to do openly, what in former Conventions they have attempted covertly—viz: destroy the Bible as a book of paramount authority in religion, and place it on a level with every other book. We will only add, therefore, the mask is off.

Abigail Folsom, and Woman's Rights.

Abigail Folsom, and Woman's Rights.

There was a very full meeting itst Sunday evening at the Marlboro' Chapel, to hear that great apostle of temperance address the Washington Tofic that Abstinence Society previous to his departure on his mission of mercy to the South. After he had addressed them—after a statement of the finances, &c. of the Society had been made, and just as Mr. Finney was commencing his part of the services, Mrs. Abigail Folsom, the unterrified champion of total female democracy, arose, and in a voice like a cracked trumpet, undertook to give her ideas on the subject of drunkenness in general, and total abstinence in particular.

The meeting did not seem to relish this interruption, and attempted to drown her voice by hisses. But they might as well have drowned a leviathan in an amy of hard cider. The next resort was to the organ, which sent forth a tremendous peal; but the decident of the series of the seri

Early in the morning she was released out into the streets, almost a marrights. — Boston Daily Mail.

Extraordinary Meeting.

A Washington Total Abstinence meeting was held at the Mariboro' Chapel, Roeton, on Sunday evening last, to hear addresses from Mr. Johnson, one of the reformed incbriates, and from Rev. Professor Finney, now preaching in that house. There was an immense crowd, and hundreds who went, it is said, could not gain admittance. Mr. Johnson's lecture was of considerable length, but was histened to with great attention and estrafaction to the close. Capt. Holbrook, President of the Society, then began to say a few words to the people, when that common disturber of the public peace, Abigail Folsom, rising from her seat in the gallery, began as usual one of her pandemonium speeches, with the intention no doubt of breaking up the meeting. By the way, is it not a disgrace to the city of Boston, that this shameless, bawling women, should go about to all the moral and religious meetings with a view of breaking them up by her impudent harangoes, refusing to listen to the voice of reason or entreaty? There were a good many rowdies in the house, some think, by deeign, to help uphold her and make disturbance. However, as the bulk of the people present were evidently sober, thoughtful persons, no great harm or serious disturbance took place. The organ struck in during Abigail's brawl, but ahe tuned up higher than the organ, yet at the close, when she was in another of her rhapsodies, the dx-ology sung by the whole assembly completely drowned her noise. But to return to the better part of the entertainment. Mr. Finney was evidently pleased with Mr. Johnson's reform which was connected with religion, as well as with the general course of the new and extraordinary reformation going on. He considered, as Mr. Johnson and his associates always have considered if, the special work of the Almighty. Mr. Johnson's career of drunkenness and consequent misery were set forth with so much feeling, and presented such a picture of misery and unexpected deliverance, as to make ap a lively sympathy throughout the immense and

The unfortunate woman alluded to in the preeding articles is not a fit object of ridicule or denun ciation, but of compassion and charity. She has been a great annoyance at all the Chardon-street conven tions, and by her incoherent harangues and unseeml behaviour has brought much scandal and reproac upon those meetings. She is, unquestionably, disordered in intellect, and therefore not accountable for what the says or does on such occasions. It would be an act of christian kindness, on the part of her connexions, either to keep her away from public gather-ings, or to furnish her with a comfortable retreat in an Asylum until she recover from her alienation of

Sectarian Worship.

Sectarian Worship.

We can laugh at 'Mahometan delusion,' and Poplesh superstition, as it prostrates itself before its gross and degrading idols; but we are blind as bats to the equally ridiculous and impious mockery of our own 'worship.' Anti-slavery must cry out against it—for it is made the Chinese Wall in the way of the peaceful abolition of slavery. We sat last Sunday at our window, meditating an effort for our little engine of Humanity, when we were recalled from anxious though, by the passage through the streets of the broken up meetings. They went by in counter directions—the Orthodox, the Unitarian, and the Baptist, intermingled with Episcopacy and Methodism, from their more distant Rimmon houses of worship. We were mightily struck with their demeanor. It was wholly different from that of free, intelligent, happy christians. It was the Emeanor and aspect of devotees, of implicit followers of some blind guide. They looked no more as they commonly look, thas they were dressed like their common dress. They had a Sunday aspect on as well as a Sunday dress. They had a Sunday gait too. They looked Sunday and walked Sunday, Does christianity walk and look thus? Do the followers of Christ have two gaits and two faces? Do they go naturally and eagerly through the week days, and as if they were in earnest,—and after the trash of this world, which perishes in the using—and then, when Sunday comes, elongate their faces, and turn solemn in their gait and aspect, and think thus to propitiate God, who looketh on the heart? Is this christianity? No—no. The spirit of Christ works on the every day life. It shapes the daily transactions. It is safe to meet, and do business with. It is safe to buy of, and sell to, and talk with. It cannot wrong you, for it loves you as it loves itself. It wont harm you to save its life. It is safe to meet meeting-house religion, and do business with it—buy and sell with it—or leave your interests in its hands? Or have you not got to look with all your eyes, and take care of yourzelf, when

Read the conversation of Jesus with the on the subject of worship; and whose readeth, let him understand.' Read also the ninth chapter of Hebrews.-ED. Lin.

Texas--Proposition of Annexation to the Uni-

A paragraph originally published in a New Or-leans paper, stating that a proposition would be brought forward at the next session of Congress for the annexation of Texas to the United States, has been very generally circulated throughout the coun-try.

been very generally circulated throughout the country.

That such a design is in contemplation, we have long been aware, and the fact was stated by us more than two months since. Prior to the late election in Texas, we heard from the highest source that a portion of the party which supported General Houston were desirous to join this country—that he himself was favorable to the plan, and that his success would ensure the adoption of prompt measures to effect it. Houston has been chosen President by a vote of nearly four to one, with a knowledge on the part of the people of his sentiments on the subject, and the presumption is, therefore, that the project is favorably looked upon in Texas. It strikes us as a measure of very questionable expediency, so far as this government is concerned, even if there were not grave objections on the part of a large portion of the United States. The free States would oppose it under any circumstances. We are soon were not grave objections on the part of a large portion of the United States. The free States would oppose it under any circumstances. We are soon to have two new free States on our north western frontier, and they might constitute an ample conterpoise to Texas, but the repugnance of the north is believed to be invincible. They would resist the annexation resolutely and with perseverance. They dread the influence of the southern States, and look with a degree of apprehension that appears unreasonable, to any increase of their numbers. And then, what should we gain by the acquisition of Texas,? Territory? We have enough and to spare already. Between the Mississippi and the Rocky Mountains, there are lands enough to subsist an empire. In the way of defence from aggression, we should gain nothing. Texas has no harbors of any account, and if she eventually became powerful and allied herself to a hostile nation, we should be no more exposed than with Texas in our possession, and Mexico for our peighbor.

allied herself to a now...

more exposed than with Texas in our possession, and Mexico for our neighbor.

But there is another point of view in which this matter is to be considered. Texas is an independent nation. She has been formally acknowledged by England, by France, and by Holland. Would either England or France consent that we should absorb the country? Is it competent for Texas absorb the country?

From the Portsmouth Journal. Animal Magnetism.

From the Portsmouth Journal.

Animal Magnetism.

Dr. Collyer has returned the present week, and given another series of illustrations, in a science which but few seem willing to believe, although they cannot find a loop-hole to hang their donts upon. One of the most conclusive testimonials of the science was given in an incident which transpired in this town the present week. Dr. C. had been invited with his subject to the house of Capt. Samuel Hutchings, for the purpose of performing his illustrations before a select company of the incredulous, who expected to discover some illusion which in a public assembly they could not detect. Dr. C. became a little irritated at some opposition on the part of the boy, and left the house before attempting to magnetize him. After waiting some time, expecting his return, Capt. H. asked the boy if he might attempt to magnetize him. The boy consented, and after making sixty-five passes, the boy sunk down in his magnetic repose. This was the Captain's first effort. The Capt. then conducted the boy to several distant places he had visited in former years; the boy gave good descriptions of them, and particularly of a desert island the Capt. once visited. The Capt. then transferred his correspondence to Mr. Tasker, the teacher of the high school, who conducted the boy to his school-room, and to different rooms in his dwelling-house, the appearance of which he described with much accuracy. After keeping the boy in this state for two hours, the Captain awake him secunder ariem, and the boy departed—leaving a more convincing evidence on the minds of the company that Animal Magnetism is no humburg, than could have been produced by the most labored effort of Dr. Collyer.

We are informed by the steward of the schooner.

We are informed by the steward of the schooner Thaddeus that George Deadly, a young man from New-Jersey, who sailed from this port as cook and steward of the above named schooner bound for Georgetown, District of Columbia has been confined there as a slave. The captain we are told went to considerable trouble to get him clear, but was unsuccessful. The present steward of the Thaddeus, who sailed from here on the 25th or 30th, has volunteered his services to attend the trial and do all that lays in his power. The trial takes place on the 21st of this month. When the liberty of Crogan was in danger, the whole country knew it, and when that of McLeod, the whole civilized world, but that of poor George Deadly excites no interest. Why? Because he is colored.—N. Y. Journal.

Mexico. The New-Orleans Bee has later account

Mexico. The New-Orleans Bee has later accounts from Mexico, by an arrival there from Matamoras. A fatal epidemic prevailed at Matamoras. The British consul had fallen a victim to it.

After a prolonged struggle, Santa Ana has succeeded in everturaing the government. Bustamente, it is raid, is imprisoned, and at the mercy of the conquertor, around whom have rallied the troops and other commanders.—Balt. Amer.

It has been ascertained, from an average of many years, that the number of merch namen wrecked annually, on the coast of England, amounts to upwards of fire hundred; and the value of property lost, amounts to three millions sterling!

The ship Suan E. Howell, Capt. Bailey, arrived at New-Orleans on the 3d inst., having made the passage from Baltimore in the unprecedentedly short space of nine days! Just as our paper was going to press, says the Jackson (La.) Herald of the 30th ult., we heard the death of Joseph L. Buckingham, the editor of the Whig, in Clintoh, who expired on Friday, at 2 o'clock.

The House of the Michigan Legislature consists of fifty members. Of the members elected at the late election, forty-six have been heard from, and the first whig member remains yet to be discovered.

A bottle of spurious port wine, manufactured it New-York, was found on analysis to contain—Alco-bol 3 oz, sugar, 1 1.2 oz, alum 2 scr., tartaric acid 1 scr, concentrated solution of logwood, 4 oz.

The ship John Taylor, of New-York, bound fr Liverpool to New-Orleans, went to pieces on the 21s ult. on the coest of Florida. The passengers, one hundred and fifty in number, were landed in safety of the beach. Vessel and cargo a total loss.

Election Returns have been received from the whole State, except two small towns in Berkshire county, and the result is as follows: Davis, £5,850, Morton, 50,968. Death of a distinguished Floridian.—Mr. Downing

the late delegate from Florida to Congress, and a ver able, honest and intelligent man, died at St. Agustic on the 24th ult.

THE FAIR.

Books for orders and donations are opened by the Committee of the Massachusetts Anti-Slavery Fair, at 25, Cornhill. The friends of the cause are informed that the value of all donations of lines, cambrick, thread-edging or silk, will be in all cases doubled, and in many instances quadrupled to the cause, by means of the Fair. From intelligence received from France and England, as well as from various parts of New-England, there is ground for supposing plant the Fair this year will be more brilliant and stractive than ever, and combine more articles elsowhere unattainable than any former occasion. The various towns engaged are informed that carriogs proportionate to the additional demands made by the fifteresses of their numbers, will be made in Boston for the discharge of the pleasant duty of hospitality at the time of the Fair. Every motive by which we have aver been stirred to action and the stile is supported to the whole of the stile is the work at fifty cents a number, at his work was a present of the stile at his work at fifty cents a number, at his work was a present of the stile at his work at fifty cents a number, at his work was a present of the stile at his work with reference to the solidation, and solidation of the solidation of the s crease of their numbers, will be made in Boston for the discharge of the pleasant duty of hospitality at the time of the Fair. Every motive by which we have ever been stirred to action grows duily stronger Our sympathies with the slaves, by exercise, have become deeper—our hopes of their altimate deliverance grow stronger—our harded of slavery more intense. Let our exertions for its termination be proportionale. Let those who have money spend, and let those who have money spend, and let those who have mone to spent in this inspiring cause. The lumblest means are often the most successful, and so it has been with the Massachusetta Anti-Slavery Fair. It has done more towards softening the public heart towards the claims of our euslaved countrymen, than many a more imposing instrumentality. However unpretending, do not think it rivial, or of a fiviolizing tendency. All means that are not wrong, an end like our can ennoble and smerify. The need of exertion in the cause was never greater—the opportunity for it never fairer. There are villages within twolve miles of Boston, where the first anti-slavery lecture has yet to be given; and whole townships in the western part of the State, We call upon the women of the Commonwealth for help in carrying forward the cause we all hold so dear. It is their causes a well as our. We welcome them once more to the fellowship of faith, and labor, and patience. By mutual co-operation, the strength of each becomes the atrength of sigh and the anti-slavery lecture. Fair, THANKFIII. SOUTHEMENT For the committee of the Anti-Slavery Fair,

THANKFUL SOUTHWICK, MARIA W. CHAPMAN, M. A. W. JOHNSON, ANNE WARREN WESTON.

NOTICE.

Will be furnished, to triends of the cause skilled in shell-work, quantities of the Tershellum, Vitrina Diaphane, Lascie, and the various kinds suitable for work-boxes, card-racks, vases, flowers and hair-orna-ments. Address M. W. Chapman, cars of Henry W. Williams, 25, Corahill.

BITS OF SILK WANTED FOR THE FAIR. Any lady, who has by her small pieces of silk, is informed that they would be an acceptable donation to the Fair: or, if she wisher to have them printed with anti-savery devices and mottoce, to be wrought up for the Fair by herself, is requested to select such mottoes as she chooses, and send them with the silk to 25, Cornbill, where her directions will be carefully accusted.

Boston, Oct. 29, 1841.

THE PAIR

The time of the Fair is at Christmas week, and the receipts are to be devoted mainly to the Massa-chusetts Anti-Slavery Society.

Nonantum Hill.

FRUIT AND ORNAMENTAL TREES, Nurseey of William Kearlet, Marsecy of William Kearley.

OF PEACH AND PEAR TREES, or Intended to the AND CHERRY TREES, a collection in the did only former year; for extensive mostom trees, of these most highly productive and not proved of finest light.

Gooseberries of first quality, Apples, Quies, Grape-Vines, Resberries, Of new and finest kinds, Grape-Vines, Resberries, Otto, Arcticots, Grape-Vines, Resberries, Strawbarries, &c.. The new abridged and one Catalogue for 1842, which is now in preparate seat of all who apply.

Ornamental Trees, Shrubs, Honey Setta Splendid varieties of double yellow Harness are Reseas—of Tree Paconics, of Heibsteen and other fluwering Plants—of double both Runbard of first rate, newest kinds, Cockepa, &c.

All orders addressed to the subsciber at promptly attended to; and Trees, when a many will be seemely packed in man ad man transport to all distint places by land or sa, and it were the city free of charge for transport to the eity free of charge for transport to the wagon which is sent thinter dail. On, may be left at the stand at No. 44, Congruent to the wagon which is sent thinter dail. On the wagon which is sent thinter dail. On the wagon which is sent thinter dail. On the wagon which is sent thinter dail.

Nonantum Hill, Newton. Oct. 25.

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