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

J. BROWN YERRINTON, Printer.

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THE LIBERATOR

Prejudice against Color -- How Removed.

Linstant's Prize Essay continued—translated for the Liberator.

CHAPTER II.

HISTORY OF PREJUDICE.

In the history of nations, there are no revolutions which have not been long prepared and elaborated by anterior years. Seed confined to the earth does not germinate immediately. It must have the needful culture of the reviving sun. It will then strike deep its roots, develope its trunk, become a tree, and spread its protecting shadow over the head of the weary traveller. Thus it is with ideas. In order to transform and fecundate society, they must submit to an inculcation, if I may so express myself. They are propagated slowly—slowly they creep into men's minds; and when the stationary man opposes himself to their development, it is too late: *consummatum est.*

Thus the revolution of 1789 was the result of the oppressive feudal institutions, and of the ideas of liberty and equality scattered among the people by the philosophers. The revolution of 1830 was brought about by the fifteen years of the restoration. The whites did not in a single day start up and pronounce an anathema upon the color, black. This prejudice did not spring up all at once. It germinated during sorrowful years of the slavery and ignorance of the black race. As soon as the Antilles began to increase, it was sown in all minds; and circumstances only were wanting to stimulate its growth.

If we would judge of men aright, we must not abstract them from the times, the events and the circumstances, in the midst of which they lived. Colonial prejudice descended in a right line from the distinctions which existed in France between the various classes of society. In what estimation were the villeins, the plebeians? They were deemed by the nobles a low rabble, called by the most humiliating epithets, subjected to the mere caprice and good pleasure of their lords. Rights they had none. Duties they had good store. Doubtless if the villeins and plebeians had been negroes, the nobles of that period would not have failed to attribute to their color the ignorance and degradation in which they were plunged.

At length, the mother country opened her eyes upon her colonies. Order began to be more or less established, and the *flibustiers*, finding no more prizes upon the seas of the Antilles, decided to lead a peaceable and agricultural life. The population increased visibly. From all parts of France came adventurers seeking their fortunes, or flying from the pursuit of justice, with ruined gentlemen, and younger brothers of noble families; and these latter never forgot to bring with them their haughtiness and their disdain. They regarded with contempt the plebeians; so they considered all the inhabitants who enriched themselves by their industry. As these nobles never lost the idea of returning, but considered the colonies as a temporary sojourn only, they disdained the alliance of the plebeians, that they might have nothing to blush for on their return to France. They preferred to form connections with the women of color, who could bring them some fortune, and whom they could abandon under pretexts that they never were at a loss to find. It was impossible for the women of color to find them again, for the communication with France was far from being at that time so easy as at present. A white man was lost to the Antilles from the hour that he quitted them.

Humiliated by the disdain of the nobles for their alliance, the planters strove in vain for a remedy by giving their daughters a brilliant education. Ruined gentlemen, wrapped up in their titles, and greedy of money, accepted this education willingly, as an accessory, when it was escorted by a heavy dowry, and above all, by title deeds.

But the planters discovered at length the means of conquering this repugnance, and of concealing the baseness of their origin. Profiting by the saleableness of offices and titles of nobility, they spent the greater part of their fortunes, nay sometimes ruined themselves, to buy the title of marquis or baron, or even a simple *de*. These new nobles were the proudest of all. It is the nature of upstarts. They sought thereby to cause their origin to be forgotten. We may conceive how proud of them were those who possessed titles and distinctions, and the importance they attached to them, by the multitude of edicts, ordinances and regulations about the right to wear a sword, the right to the designation of *Monseigneur Messire*, the right to certain seats in the churches, &c. Then the white class began to avenge upon the class of color the neglect itself had so long suffered of the old nobility. It dared no longer think of allying itself with mulattoes, whose parents and relatives it had seen in slavery. On the other side, the white women, whose self-love had been so often wounded, could not pardon it to the people of color. Their jealousy came in, to augment the hatred of the whites. The mulattoes in turn repaid their hatred with interest, and laughed at those upstarts who but yesterday fulfilled the lowest functions of society. The animosity of both parties knew no bounds. But the administrators of the old colonial companies had become the counsellors of the minister, and the influence of the colonists, even in the council of the king, had become immense. Often, they brought to bear upon their adversaries the artillery which would necessarily give them the advantage. A series of ordinances, of edicts, and of regulations, each more humiliating than the other, appeared against the men of color. The oldest document which testifies to the progress which the prejudice against color had already made, is a letter of the minister, dated Dec. 26, 1703. 'The king,' it says, 'will not have the letters of nobility of the Sieurs * * * examined, as they have married mulattoes.' We find from that time the clergy, ministers of the God of charity, forgetting their mission, and making themselves the apostles of colonial pride, refusing to aid in celebrating the marriage of a white with a mulatress. We shall behold later still, more than one such instance. Once started in the path of prejudice, the whites did not pause, and laws characterized by the most odious tyranny succeeded each other with frightful rapidity. It was then agreed in the privileged class, that all of African origin were born to be slaves, and that if, perchance, they received the favor of liberty, they ought to be grateful for it to the whites, who might have refused it to them. It is worthy of remark that, when an institution founded upon a false principle is attacked, those who are interested in its preservation never defend it by reasoning, but they continually augment the severity of their laws for its protection. Thus it was at the moment when philosophers were proclaiming in Europe liberty and the equality of men, that negroes were the most oppressed in the colonies. The same thing is observable at present in the U. S. of America, and in other slave countries. The man of African blood, free to-day, could not be sure of being so to-morrow. Formerly, the slave who touched the soil of the mother country, became free: he was now deprived of this benefit. Formerly, the freemen who sheltered fugitive negroes were liable only to a fine; now they and their families were in consequence deprived of their liberty. [Edict of March, 1690—letter of the minister to M. Ducuesse.] From the year 1724, an edict forbade the whites of either sex to contract marriage with the blacks. But this did not make the habits of a people. In 1744, many families passed into the colony, hoping to marry their daughters with the rich planters, or with Europeans. The first dared not unite themselves with people, whose origin and previous lives they were ignorant; and as to the last, they had themselves come to make their fortunes, and they preferred the girls of color who brought them lands and slaves. All these causes prevailed at that epoch against the laws; but the jealousy and hatred of the white families increased, and they hastened to adopt and improve upon all the prepossessions of the white planters.

Still, the men of color enjoyed some consideration. Several had been named officers of the militia. But the Marquis de Fayet wrote thus, the 7th Dec. 1733: 'The order of the king, my master, is, that no inhabitant of mixed blood can exercise any office in the judiciary, nor in the militia. I will also that no inhabitant who shall marry with a negro or a mulatto, should be an officer, or hold any employ in the colonies.' Every thing tended to plunge the colored class in the deepest humiliation. It was reproached with servitude, the better to oppress it, and all sorts of privileges and distinctions were created in favor of the white class. A ministerial letter of the 14th March, 1741, announces to the administrators, that the king 'approves the usage among the officers, majors and commandants, of having weekly at their houses a negro or free mulatto of the regiment, to carry whatever orders they might have to give in the service.' The least infringement of law, which in another country and under other legislation would have been punished simply by a fine, cost the man of color or the black his liberty. He saw it continually compromised by the efforts of the whites, and often had recourse to the tribunals to maintain what in a foreign country never would have been assailed.

The colored class had, by alliances with the white class, become itself so white, that there might well occur confusion and mistake in cases where the origin of its members was unknown. It was necessary to prevent so great a scandal as this, and thereby perpetuate the contempt that was to be attached to African descent. An order of 24th Sept. 1761, forbade the notaries and curates of parishes to register acts between the affranchis or freemen, without expressing their class, as negroes, mulattoes, quadroons, &c. under penalty of six months suspension of their functions for the first offence, and a revocation of their offices for the second. There was never need of coming to these extremes, for the order was always punctiliously executed up to 1830.

This delusion of prejudice was pushed so far, that in a time of scarcity the judge of police at the Cape, by a special ordinance of the 17th of April, 1762, forbade the bakers to sell bread *to people of color, even free, under a penalty of* 100 *livres*; though their consumption of the article was not great, and it was well known that they preferred the provisions of the country. When the freemen were thus treated, it may be judged what the slaves must have suffered. They had the laws of their masters, too, against them. If they disobeyed the former, they were punished by the latter; and sometimes they were obliged to disobey both. The slave who sold coffee or cotton, *even by the order of his master*, was whipped. He would have been equally punished had he disobeyed. He was not even permitted to choose a wife among the unfortunate beings given up like himself to slavery. 'On scarcely any of the plantations of the new world,' says the Count de Custines, 'was the negro allowed this. His connection with the women was a concubinage subjected to the will of his tyrants. If a white ascertained that a negro woman had given her affections to a negro, he instantly forbade that negro to regard her, and a storm of blows became his portion until he had renounced her.' The negro slaves were considered like the Roman slaves—domestic enemies. The strictest precautions were taken to prevent them from assembling together, even for the exercises of piety; and this prohibition afterwards extended to the free class. As long as man founds his right upon force, he will always have recourse to force to maintain it.

Until this period, the white class had consulted only its pride and its hatred in oppressing the colored classes. It had only a confused idea of the system by which it was actuated; or rather its system had not yet been expressed decisively in writing.—The formula of it had not yet been given; but it was not slow to appear. An ordinance of M. Bory, dated 30th June, 1762, runs thus: 'Nature having established three classes of men, viz. the whites, the mixed bloods and the free negroes or mulattoes, this disposition shall hereafter be observed in the organization of the militia; so that under no name or pretext shall mixed companies ever be constituted of these different species.' Meanwhile how often were the colonies saved by these despised men! In this edict was the grand difference formally established. It was not, it is true, the institution of caste, properly so called, as it exists in India, for there castes are recruited from within themselves; while these newly established ones found their constituent elements elsewhere; but it was something which greatly resembled it, and which was no less humiliating—no less contrary to the progress of the human mind. This difference subsists still in the slave colonies, and will continue to subsist. To slaves, agricultural and domestic labor—to mulattoes and free negroes, petty commerce and manual labor—to the whites, wholesale trade, the liberal arts, and public functions:—thus were formerly distributed the various occupations among the different colonial classes. To-day all this is changed, and the free man, of whatever color, possesses all the rights that liberty confers.

Oppressive laws were next imposed on the ministers, to prevent men of color from acquiring education. To allow them to cultivate the intellect was to allow them to equal the whites, and often to surpass them; and that was contrary to the interests, to the repose, and above all to the pride of the colonists. We can attribute only to the great influence they had acquired in France the following letter of the minister to the administrators, June 30, 1763, which forbids free negroes to visit France. 'Arrangements will shortly be made,' it is there said, 'for the expulsion of the free negroes who are in France.' These measures were in reality taken. The man of color could not be permitted to acquire, in the mother country, ideas of liberty.

An ordinance of the King, 30th April, 1764, 'expressly forbids men of color, free or slaves, to practise medicine or surgery, or any treatment of diseases, under any pretext whatever, under penalty of 500 livres fine, and corporeal punishment according to the case.' They could not even be named officers of the companies exclusively composed of their brethren. These must be commanded by white officers.

A system, followed with so much perseverance, could not fail to bear fruit. The mulattoes themselves blushed for their color. This is by no means astonishing. In a country where there is an aristocracy and a *bourgeoisie*, the latter will, as much as possible, intrude itself upon the former, and, once admitted into it, becomes its most ardent defender. In our own days, how many of obscure origin do we see, who are eager, as far as possible, to abjure it! On the contrary, how few do we find among the workmen and laborers who have enriched themselves by dint of honest toil, who dare avow their former condition, though they left with it a reputation unsullied. No—they almost all blush at the recollection. The student, whose honest father was determined that he should be educated,—is it often that he dares declare that he is the son of a ploughman or a handicraftsman? As long as wealth or the accident of birth shall be the sole titles to consideration, we shall see men who will brave all things to acquire the one, when the other is wanting to them. Since we see this now in civilized Europe, why should it have been otherwise in the new-born colonies? In like manner the mulattoes, seeing how obstinately prejudice pursued their race,—forgetting that if they differed from their enemies in color, they ought to differ also by their virtues and moral qualities,—despairing of ever becoming a part of the white class,—demanded letters-patent, which should declare them to have issued from the Indian race, to which were attached certain privileges, confirmed by a ministerial letter of the 7th January, 1767, which renewed at the same time the excluding of every individual of the black race from a participation in the *noblesse*. This attempt of the mulattoes was repulsed. The minister gave as the reason of his refusal, 'that such a favor would tend to destroy the difference that nature had made between the whites and the blacks, and that distance which political prejudice had been careful to preserve, and that people of color and their descendants ought never to diminish.' In fine, that 'it was important to good order not to diminish the humiliation which should attach to the black species, of whatever degree. His Majesty therefore recommends to you not to favor, under any pretext, the alliances of the whites with the mixed bloods. His Majesty is determined to maintain the prejudice which should forever divide the people of color and their descendants from the advantages attached to the whites.'

What an anathema! and that almost at the end of the eighteenth century! But one ceases to be astonished at it, on recollecting the epoch in which it was pronounced. That was the time when prostitutes took their seats on the throne of France. That was the time of debauchery and fanaticism of every kind. The ministers of a corrupt court possessed estates in the colonies, of which they knew nothing, except the act of transfer. They confided the administration of them to overseers, stewards and valets, who made use of the most shameful means to enrich themselves, and who, mere apes of their masters, were glad to heap upon the negroes all the contempt which they themselves endured from the nobles. I ask if any other state of things could exist in the Antilles, when in France the bulk of the people, white though they were, stood exposed to every species of humiliation? In following the march of prejudice under the old *regime*, we find it continually increasing. It seems as if the aristocrats of France and of the colonies, foreseeing the sublime revolution of 1789, had determined together to profit to the utmost by the last moments of prejudice and abuses which they were so soon to be compelled to renounce.

[TO BE CONTINUED.]

IRELAND.

Extract from a Speech of Daniel O'Connell,

At a meeting of the Irish Repeal Association, July, 1842, in reply to Mr. M'Garahan, of Mobile, Alabama.

The Lord Mayor said he felt it to be an imperative duty to arise, after the speech of the highly respectable and reverend gentleman who had just concluded. He was sorry that it was his duty to comment in any terms, except of praise, on anything falling from that Rev. gentleman, but he would be untrue to the sacred cause of freedom, with which he was identified, if he were to sit silent and hear any apology for slavery, even from the best of motives, offered in his presence. He was glad that the meeting had heard the Reverend gentleman with such attention and patience, for both as a stranger and as a clergyman, he was entitled to every possible indulgence at their hands. (Hear, hear.)

He came there as a friend of the cause in which they were engaged, to offer them the sympathy and support of his fellow-countrymen, and in doing so he had felt it his duty to offer some remarks in favor of the system of slavery as carried on in America.—He had stated that the slaves were well fed, well taken care of, and sleek in their appearance, and there could be no doubt that such was the fact; but if the Reverend gentleman went to the house of the greatest tyrant in the country, he would find his horses plump and well taken care of, and for precisely the same reason as that which the Rev. gentleman had assigned for the good condition of the slaves, because it was the interest of the owner to have them so. (Loud cries of hear, hear.) But let passion burst forth—let violence disturb him, and the master of that horse, notwithstanding that it is his own interest to use the animal gently and kindly, will treat it brutally and cruelly. (Hear, hear.) Although the general rule was in favor of the slave, yet, he was liable to suffer from the effects of intoxication and ill temper; he was liable to be separated from the wife of his bosom, and the children of his tender affection. They may be sold as slaves, and sent to one quarter of the globe, while he himself was sent to the other; and while that state of things existed, he would be its most determined enemy, whatever was the consequence—whether he got the sympathy or support of their American friends, or continued to be subjected to the gross guilt inflicted on his country by a continuance of the Union.—(Cheers.) He could not hear slavery praised or palliated. *Every nerve within him trembled at the idea of one man being the property of his fellow-man—of a human being treated as so much chattels, or that a being with an immortal soul should be bound to the will of any master, be he a tyrant or otherwise in the exercise of his authority.* (Cheers.) He could not bring himself to the very idea of such a state of things, and as much as he valued the sympathy and support of America in the present constitutional struggle, if it be the slightest apology for slavery, he at once abandoned it. (Cheers.) The Rev. gentleman has eloquently expressed his fears for what the result of freedom to the slaves in America might be, and the danger which existed if it should take place, of what he (the Lord Mayor) abhorred, for he never would sanction the shedding of one drop of human blood. He talked of violence, of the vengeance which the slaves would take upon their masters if they were liberated, and of their incapacity to attend to their own affairs, or to take care of themselves. If he (the Lord Mayor) had heard that doctrine propounded for the first time, coming as it did from the revered lips and the sacred character of him who put it forward—if he had, he repeated, heard it for the first time, it might, perhaps, have staggered his judgment; he might have thought that he knew more of the matter, and that his evidence was that of description which was derived by personal knowledge and actual judgment. But he had the pleasure to tell him that he had heard that argument before—that it was brought forward in the English Parliament previous to the passing of the bill for the emancipation of the slaves in the British colonies; and blessed be God, he raised his humble voice to turn eight hundred thousand slaves into eight hundred thousand freemen—to give the mother the happiness of blessing her little one in her arms instead of trembling for its future state—to give her an assurance that, instead of its being separated from her pressing heart, he was a little freeman, and that she could say to him, 'You will yet be my protector.' (Loud cheers.) He heard it said before, 'beware of what you do; if you emancipate them it will create bloodshed; they are utterly unfit to take care of themselves, and there will be nothing but confusion throughout the length and breadth of our multitudinous islands. All this will end in blood.' And though the parties did not openly say the abolitionists in Parliament sought for blood, yet they insinuated that such was their intention. The experiment was, however, tried, and what was the consequence? (Hear, hear.) In Demerara alone, the emancipated negroes purchased three estates for which they gave ninety thousand pounds, and in Jamaica they were buying up property from day to day. 'Take care of themselves!' Let them only try the experiment, instead of having human nature degraded by the fact of a man being held in slavery. It was as old as the days of Homer, who said that when a man was a slave, half his worth was taken from him. It was then at least three fourths, and the evil was not confined to that, for they had it on record that when the English and French governments remonstrated with the Arabs on the coast of Africa, and called on them to give up the traffic, and discontinue the practice of seizing Europeans, their answer was, that these Europeans were so degraded as scarcely to resemble man, and that they were a kind of monkey race.—There they are, exclaimed the Arabs, for the last eight or ten years, and did you ever see so stupid a race? (A laugh.) A man named Adams, an American, was kept three years only among them in a state of slavery, and such were the dreadful effects of it, that he lost the use of the English language altogether, and spoke a sort of jibbering tongue, half English, half Arabic; nay, he was six months in England before he was restored to his full faculties, or the possession of the English language. Such was the effect of slavery; and yet although 800,000 negroes were emancipated by England, not one of them was found applying for relief under a poor law, or for charity of any kind, but supported themselves by their own industry. (Hear, hear.) They were, he admitted, a little too fantastic in their dress, they were fond of gay and lively colors; but they bought their own cotton, with which they clothed themselves, and if there was found a glitter around them, it was the produce of their own industry. (Hear, hear, and a laugh.) Not one of them could be found who was not perfectly able to take care of himself.—(Hear, hear.) Then as to the question of blood, if a revolution took place among the negroes, produced by their emancipation, he would give up the case if it could be shown him that one drop had been shed by those [illegible] to their freedom. Not one had been shed—not a single case of violence had occurred, or of retaliation on their masters. O yes, they refused to take off their hats for those who were cruel to them. (A laugh.) But he stood there a historian of severity, and the assertor of that fact in the presence of Europe and of America. (Cheers.) He proclaimed that instance of peace and good order among the negro population who were set free, and he defied any one to contradict him, or to show the least particle of violence. No assault or outrage had been committed, or a single drop of blood shed. (Cheers.) Were not the negroes in America the same race—were they not of the same class? And what fears could be entertained of them? Let it be recollected that when the experiment of emancipating the slaves in the British colonies was made, it was made under unfavorable auspices, because purchased by twenty millions of the public money, one farthing of which was not given to the negro but to his masters. They were insulted by the manner in which they received their freedom, because it was not given them as a right to which they were entitled, but purchased for them from their masters. Yet no crime was committed—no violence was resorted to—no blood was shed; and oh! may the happy day arrive when America shall be convinced of these truths, and be induced to follow the example of England. (Hear, hear, and loud cheers.) She followed her 'bitter bad' example in the introduction of slavery in the first instance, (and England could not but blush at its continuance in that land)—nay, the Americans were almost coerced to introduce it: and that England should have to answer for it was just before man and Divine Providence. But Ireland was free from the foul stain—for no one slave ship ever sailed from any port in Ireland, except one which carried Irishmen themselves. (Cheers and laughter.)

He (the Lord Mayor) sincerely hoped the Rev. gentleman was convinced he spoke to him with the utmost respect—that he was not the less grateful for his coming amongst them with the happy communication of which he had been the bearer—that he was not the less grateful for the support of the American friends of Ireland, if he kept back the expression of his feelings on the subject. (Hear, hear.) He perceived that the Rev. gentleman had alluded to a circumstance which was also reiterated in the American papers—that they, in their address for the abolition of slavery, called on the American people to join the abolitionists. Then the ill conduct of the abolitionists is set forth, and the enemies of slavery in this country were censured for the part they had just taken. When he (the Lord Mayor) signed that address, he did not mean any particular party, much less one who would act improperly or insultingly, for it was quite against the interests of those whom they called their clients to have recourse to so improper a proceeding. They did not mean to say by that phrase that the Americans ought to become what was termed 'abolitionists' in their land—they did not mean to say that they should join in any combination that would injure the property of man, but a combination which should have liberty for its object, and morality, truth, and purity of motives as its aim. (Loud cries of hear, hear.) *Man ought not to be a slave!* God had mixed and implanted in his soul, equality at his birth. All were born in the same nakedness and subject to the same infirmities—no distinction existed at that moment between the peer and the peasant, and both would descend with the same inanition to the grave. He would struggle there against every description of tyranny and despotism wherever he found it to exist; he would struggle to bring men to a constitutional equality, not to that equality which did not recognize rank or station, but to that place and equity known to the law, and to which he was entitled. (Cheers.) That equity which entitled a servant to hire with a master, and go away at the expiration of his period of service, if he chose to do so—that equity which enabled the laborer to receive the wages he was justly entitled to for his labor, and to discharge himself if that were not paid, or if he could improve his condition. But the slave gave up his labor to others—he was the property of others; and come what would, *he hated slavery in all its forms*—he would never truckle to others, or yield up the detestation in which he held it. (Cheers.) He would insult no man, but his heart was devoted to liberty, and so long as slavery existed in any quarter of the globe, he would be found among the ranks of its bitterest and most decided enemies. (Loud cheers.)

SELECTIONS.

From the Boston Courier.

Beauties of Slavery. Rights of Citizens of the Free States.

The following is an abstract of a recent statute of the State of Louisiana, to which we beg leave to call the attention of our readers, that they may feel the full force of the often repeated remark, '*the North has nothing to do with slavery.*' It is entitled, '*An Act more effectually to prevent free persons of color from entering into this State, and for other purposes.*' The first section we copy entire:—

Sec. 1. Be it enacted, &c., That from and after the time specified in this act, (Sept. 16, 1842,) no *free* negro, mulatto, or person of color, shall come into this State on board of any vessel or steamboat, as a cook, steward, mariner, or in any employment on board said vessel or steamboat, or as a passenger; and in case any vessel or steamboat shall arrive in any port, or harbor, or landing on any river of this State, from any other State or foreign port, having on board any such *free* negro, mulatto or person of color, the harbor master, or other officer having charge of such port, or any person or persons residing at or near said landing, shall forthwith notify the nearest judge or justice of the peace, in the parish in which said port or harbor or landing is situated, of the arrival of said vessel or steamboat; whereupon the said judge or justice of the peace shall immediately issue a warrant to apprehend and bring every such free negro, mulatto or person of color before him, and on the execution of said warrant, by bringing before him such free negro, mulatto or person of color, he shall forthwith commit him or her to the parish jail, there to be confined until such vessel or steamboat shall be ready to proceed to sea, or to her place of destination, when the master or commander of such vessel or steamboat shall, by the written permit or order of the said judge or justice of the peace, take and carry away out of the State every such free negro, mulatto or person of color, and pay the expenses of his or her apprehension and detention.

Sec. 2d requires every master of a vessel bringing any free negro into the State, to give bond in a sum not exceeding five hundred dollars, to pay the expenses of the apprehension and detention of such negro, and to take him out of the State—and in case of neglect, for three days after his arrival, to give such bond, the master and owners of such vessel are jointly and *severally* liable to a fine of one thousand dollars.

Sec. 3d provides that, in case of the neglect of any master of a vessel to take such free negro out of the State, the sheriffs, &c., of the parish, shall transport such negro out of the State at his own expense, or if he be unable to pay it, at the expense of the State, to be paid out of the penalty recovered under this act.

Sec. 4th provides, that in case any *free* negro thus removed out of the State, be found afterwards within it, he shall be punished by five years imprisonment at hard labor—after the expiration of which, if he remain within the State thirty days, he becomes liable to *imprisonment for life.*

Sec. 5th makes it the duty of harbor masters and wharfingers in New-Orleans, to report to the Recorder the arrival of any vessel having a free negro on board.

Sec. 6th imposes upon any person violating the provision of this act, a fine not exceeding $200 for the first offence: and for the second, imprisonment for not more than six months, and a fine not exceeding $1000.

Sec. 7th imposes a fine not to exceed $200, upon any person who shall employ, or entertain as boarder or lodger, any such free negro.

The remaining sections, eight in all, relate to the 'other purposes' named in the title to the act, and do not particularly concern us at the North.

We might submit this specimen of southern justice, without a word of comment, to the indignation of every man who ever prided himself upon being the citizen of a *free* republic, or read the Constitution of the United States, or who believes in the rights of man. The utter violation of every principle of justice which the act authorizes and enforces, is too glaring and obvious to require to be pointed out. No man will advocate its justice, whatever he may think of its policy. The only view we care to take of it at present, regards its *unconstitutionality.*

By the second section of the fourth article of the Constitution of the United States, it is declared that, '*the citizens of each State shall be entitled to all privileges and immunities of citizens of the several States.*' If this means anything, it means that the citizens of Massachusetts shall be entitled, on arriving in Louisiana, to all the privileges and immunities which belong to a citizen of Louisiana. If so, then a State Legislature has no right to pass a law, making a discrimination between its own citizens and citizens of another State of the Union, to the disadvantage of the latter. In Massachusetts, the colored man (we do not say *free* colored man, for all *our* citizens are free) is as much a citizen as a white man—has the same right to acquire, alienate and enjoy property—may exercise the elective franchise, and is eligible to any office. But if his occasions call him to Louisiana, of what avail is his citizenship of Massachusetts there? He may show that he is a free man in his own State, but, so far is this from offering him any immunity, it constitutes rather a crime, or, at least, a fact punishable as a crime. He must go to the calaboose—somebody must give bond for his expenses, and to take him out of the State, or else he is hurried out at the State's expense or his own. Such are the indignities to which a free citizen of Massachusetts is liable in a sister State. Ought we to feel it any the less because only a *colored* citizen is exposed to them? And why?

Nor can it be replied, with any justice, 'the colored citizen need not go to Louisiana,' nor argued that the law, though oppressive, is of little practical importance. If it were of *no* practical importance, it would be an insult to all the free States, and a disgrace to Louisiana. But its practical operation will work very considerable injustice, and great inconvenience and loss to large numbers of persons. Among the few employments exercised by colored men, (be the reason what it may,) those of cook and steward of our ships are among the most common and important. Probably five-sixths of the ships which sail from the ports of the free States to N. Orleans, have colored cooks and stewards—at least one, and usually both; and many of the packet ships carry a colored *stewardess.* Assuming the number of vessels belonging to all the free States, which arrive at New-Orleans, to be nine hundred per annum, (a very low estimate,) and allowing two-thirds of them to have had heretofore two colored persons each, and the remainder one each on board, and it gives us fifteen hundred colored persons deprived of employment, except on the most degrading conditions, by this act. Many masters and owners being unwilling to give the bonds required, and take the risks attending it, decline to carry colored cooks or stewards at all. This puts them to great inconvenience, because it is sometimes difficult to find white cooks and stewards; and they are not always the best when found.

But suppose the master of a vessel, finding it impossible to get a white cook or steward, determines to take a colored one, as heretofore—a colored, free citizen of Massachusetts. The instant he arrives at New-Orleans, no matter how urgent the ship business, no matter how much he may be wanted to wait upon a sick master or officer, no matter how much his own health may need attending to, off he must go to the calaboose, and there remain six weeks, perhaps, or six months, should the ship be detained so long, and suffer the punishment of a criminal for being a negro. Our worthy citizen, the Rev. Mr. Snowden, and our distinguished countryman, Charles L. Remond, who a few months since was greeted and honored in the saloons of princes in Europe, would be subjected to the same treatment.

It may be, that the citizen of a free State who should be imprisoned under this statute, would have a remedy at law. He might, perhaps, sue out his writ of *habeas corpus*, returnable before the Judge of any Court of the United States; and were that judge free from local biasses, as it is to be presumed he would be, the prisoner might be discharged, on the ground of the unconstitutionality of the law. But the utter inability of the persons upon whom this law will operate, to test its constitutionality, takes away the whole force of this suggestion.

It would be well if some of the merchants of our city should co-operate to bring the constitutionality of this law before the courts of the United States, that the principle may be settled, once for all, whether it is in the power of a State to exclude from its limits any class of citizens of another State, under severe penalties, or at the cost of submission to the most humiliating terms.

In the meantime, we offer to the consideration of our Legislature, at its coming session, the following outline of a law, to be entitled '*An Act more effectually to prevent free citizens of Louisiana from coming into this State, and for no other purpose.*'

Sec. 1. Be it enacted, &c., That from and after the passage of this Act, no *free* citizen of Louisiana shall come into this State, on board of any vessel or steamboat, or in any railroad car, or other public or private conveyance; and, in case any such free citizen of Louisiana shall be found within this State, from and after the passage of this act, he shall be liable to be arrested and taken before any judge or justice of the peace, and thereupon said judge or justice shall require him to give bonds, with sufficient sureties, in the sum of ten thousand dollars, to depart from the State within twenty-four hours, and in case he shall neglect for one hour to pay the costs of arrest, and of the court, and to give the required bond, he shall be punished by imprisonment to hard labor in the House of Correction for six months.

Sec. 2. Any railroad conductor, stage-driver, or ship master, and all proprietors of any stage, or railroad, and owners of any ship or vessel, who shall bring or be privy to bringing any such *free* citizen of Louisiana into this Commonwealth, and every person who shall harbor, shelter or trust such free citizen of Louisiana, or furnish him with lodgings, food, raiment or liquor, shall forfeit and pay the sum of one thousand dollars, or in default thereof, shall be imprisoned in the common jail thirty days.

Sec. 3. Any such free citizen who shall be found within this State a second time, shall be confined to hard labor, in the State Prison, for and during the term of his natural life.

From the Voice of Freedom.

W. L. Garrison---Vt. Chronicle, &c.

Some of the readers of the Voice may think from my remarks respecting the battery opened upon W. L. Garrison, as in part published this week, that I am for discussing the Sabbath, Church, and Ministry questions in this paper. I can assure you that such is not my intention, and furthermore, that the members of the Executive Committee do not understand this to be the organ for discussing the *merits* of either of the above questions. The reason of my naming Mr. *Garrison* as being attacked, is, because he seems to be more conspicuous and more dreaded by some men than any other man, and because he seemed to have been selected by the editors of the Chronicle as the *representative* of at least a goodly number of abolitionists. And it is not necessary to name more than one man on each side, to get at a *principle.* For if Nathaniel E. Johnson (editor of the N. Y. Evangelist) were to be shut out from lecturing in behalf of the slave, by those who cannot subscribe to the thirty-nine articles of faith, as adopted by Presbyterians, *because* of his belief, then, we have a rule of action laid down, by which all other Presbyterians must be judged. So on the other hand, if W. L. Garrison, or any one else, who does not think and act quite orthodoxy enough, to suit the first, in turn they must be debarred the use of all the meeting-houses belonging to those denominations which call themselves Evangelical or Orthodox. I think it is high time *this principle* was investigated. If it be true that Mr. Garrison is an infidel, as he has frequently been called, then just bring on your Bible, and *show* his infidelity in such a clear light that the people will see it, and I'll engage that he will trouble people but little more on those points. I know W. L. Garrison comes out strong against many points of doctrine long held by many others, and I am willing those opposed to him should deal in as strong language back, if they think duty requires, in discussing the different points of doctrine; but am not willing that either should shut the other out, from pleading in behalf of the slave. But one great and *strong* reason I believe, why some are now battling the ministers and churches, and even the observance of the first day of the week as a *divinely instituted Sabbath*—a day more holy than others—is, that formerly the mass, and now many who profess to be ministers of Jesus Christ will not plead the cause of the slave, while they hold in christian fellowship the slaveholder; neither will they consent to have their houses of worship used by those who are ready to present the claims of the bondmen, be the lecturers of ever so orthodox sentiments, but they must be driven to the court house or school house in order to be heard, and then if they wish to address the people on the *Sabbath*, they are told that that is *not the proper time*—it is too holy a day for this business. The members of churches who are desirous of attending such meetings while their ministers preach, are told that the Sabbath should be occupied in preaching *religion*, and that it is their duty to hear their minister, instead of running away to hear the abolition question discussed. How valid their reasons are, I leave to others to decide. I rejoice to know that the opposition to anti-slavery is subsiding, and I trust those who have got on the right side will not complain at these remarks.

From the New-Bedford Mercury.

The Poles and the American Slaves.

FRIEND ANDROS: Noticing in the Register of this morning, an article upon the lectures of *Major* Tochman, just concluded in this town, upon the subject of Poland, and the subsequent action of sundry citizens thereon, I could not help contrasting it with the recent anti-slavery meeting held here, and asking myself this question: Is that *true* philanthropy which manifests itself *only* in minor objects *abroad*, while it neglects those of the utmost importance at home? A Thompson can be mobbed out of the country for asking us to do a simple act of justice to our own countrymen, one hour of whose sufferings is more intolerable than years of Poland's oppression, while a *Tochman* can enlist the sympathies of the *elite* of the town for a foreign nation. I would not, if I could, lessen the sympathies of any one for a single individual, much less for that oppressed people. But why is it that we should feel so *much* for the poor Poles, and so *little* for the poor Americans, the poor, despised, and down-trodden slave? Paragraph after paragraph, editorial after editorial, can appear in the papers in praise of the philanthropy of a Tochman, while those self-sacrificing apostles of liberty, Foster, Rogers, Remond, and others, were not noticed at all by the *press*, during those meetings. Although not noticed by the press, they did not escape the notice of at least *one* 'gentleman of property and standing,' who said that one of the most devoted of the speakers ought to be whipped through the town; and upon this 'suggestion,' a mob was raised. Was that a 'suggestion' that embodied the feelings of the citizens of this town? I hope not. I would therefore 'suggest' that the resolutions passed at Mechanics' Hall be amended so as to read,

Resolved, That we have listened with great pleasure and interest to the thrilling lectures of that noble, that talented man, Charles L. Remond, upon American slavery and prejudice against color.

Resolved, That as Americans, in the enjoyment of free institutions, purchased in part by the valor and blood of AFRICANS, who stood shoulder to shoulder with the heroes of our revolution, we can never cease to regard with great interest, the history, the noble struggles, the patient endurance of the damning wrongs inflicted upon our colored brethren.

Resolved, That we honor and admire the self-sacrificing philanthropy and zeal of those anti-slavery lecturers who have lately visited our town, and sympathize with them for sufferings and wrongs inflicted upon our colored brethren, one hour of which is more intolerable than years of Poland's oppression, and they have our warmest and most cordial wishes for the recovery of their inalienable rights and liberties.

Resolved, That it is well the free States should receive correct information relating to slavery and the condition of the South, which Charles L. Remond and his co-laborers are so well qualified to give; and we tender to him and to them our thanks for the gratification which they have afforded by their lectures, and bid them 'God speed' in their disinterested, benevolent, and patriotic labors.

Resolved, That these resolutions be communicated to Charles L. Remond, signed by the Chairman and Secretary, and published in the papers of this town.

RIGHT.

September 2.

The Hancock and Washington Association of Universalists vs. Slavery.

At a session of the above Association, held at Machias, the 14th and 15th inst. the following resolution was adopted by a unanimous vote:

Whereas, in reference to those of our brethren whom God has created with a color different from our own, a professed preacher of Universalism has recently and publicly declared, that 'if that is the gospel of universal love which will render all human kind eventually holy and happy, we plainly say that we have not so learned Christ, and we shall not receive it from any body else;' we put our veto upon such a ruinous and ungodly principle: Therefore,

Resolved, That we on our part, in the name of the common Father and Saviour of all, do solemnly repudiate such a maiming and limiting of the gospel of Christ, as iniquitous in itself, as slanderous and subversive of our principles; and further, as tending to foster that prejudice which already exists in the community, shutting out our colored brethren from the rights and privileges of society; and aiding to perpetuate that slavery which is the *curse* of the land.

COMMUNICATIONS.

Essex County A. S. Society.

Pursuant to notice, a quarterly meeting of the Essex County A. S. Society was held in West Newbury, in the vestry of the Orthodox (Mr. Edgell's) Society, commencing on Thursday, Sept. 22d, at 9 1-2 o'clock, A. M.

The meeting was called to order by Richard Hood, of Danvers, one of the Vice Presidents. Opportunity for prayer was given, and a season of silence observed. The minutes of the last meeting were read. The President, Wm. Bassett, of Lynn, having then arrived, entered upon the duties of the Chair.

Voted, That a Committee of three be appointed on finance.

The following were chosen said committee, viz: Richard Hood of Danvers, Addison Davis, Gloucester, and Wm. Ashby, Newburyport.

Voted, That all persons present, or who may be present, be invited to participate in the discussions of this meeting.

The subjoined letter from Charles Lenox Remond, of Salem, was, on motion, read, and ordered to be published in connexion with the proceedings of this meeting. [For this letter, see a succeeding column.]

Benjamin Sargent of Chester, N. H. offered the following resolution, which was discussed by the mover, Addison Davis, Gloucester, Abel Tanner, Rhode-Island, James Boyle, Ohio, and Wm. Jenkins, Andover:

Resolved, That our civil and religious institutions are alike the firm and uncompromising supporters of American slavery; and that, so long as they are suffered to exist, the slave must wear his chains, and our common humanity continue to be degraded, defrauded, and trampled upon by a hypocritical church, and a bigoted aristocracy.

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

AFTERNOON SESSION.

Met pursuant to adjournment.

The resolution under discussion at time of adjournment, was laid upon the table.

James Boyle presented the following:

1. Resolved, That it be recommended to those churches which are disposed to take an unequivocal and consistent position in relation to the slave-holding politics and religion of this nation, that they pass such resolutions as the following:

1. Resolved, That we will withdraw the right hand of fellowship from all individuals who vote for the candidates of the great pro-slavery political parties, and from those churches that retain those individuals in their communions.

2. Resolved, That we do not regard the Methodist Episcopal church as a church of Christ, but as a synagogue of Satan, while she retains slaveholding and pro-slavery within her bosom.

3. Resolved, That we do not regard the Baptist churches, who hold connection with the Baptist Triennial Convention, or who contribute to the Baptist Board of Missions, as christian churches—because they hold connection with that 'Mother of Harlots,' which makes merchandise of slaves and souls of men.

4. Resolved, That we will not hold christian fellowship with the Presbyterian churches, who stand connected with either the Old or New School Presbyterian General Assemblies, or who contribute to the Presbyterian Board of Missions, because they are the companions of thieves, and partakers with wholesale adulterers, by sustaining slavery.

5. Resolved, That we will not recognize the Episcopal church as a church of Christ, because she has made herself, by her slaveholding and pro-slavery, 'a den of thieves'—a legitimate daughter of the 'Mother of abominations.'

6. Resolved, That we will not hold christian fellowship with those Congregational churches, who hold connection with the Massachusetts General Association, which is in full fellowship with, and receives delegates from, the unprincipled slaveholding Presbyterian General Assemblies; that we will not fellowship those churches which settle or retain as their pastors, pro-slavery men—which retain slaveholders or pro-slavery members in their communions—which invite slaveholding or pro-slavery clergymen to act as members of ordaining or installing councils, or councils to settle church difficulties; that we will not hold fellowship with churches who contribute to the funds of an inhuman pro-slavery and slaveholding American Board of Commissioners for Foreign Missions—because they make themselves, by these acts, 'habitations of devils, holds of every foul spirit, and cages of every unclean and hateful bird.'

7. Resolved, That we will deny to all churches the character of christian, who hold connection, either directly or indirectly with Andover, Princeton, Middletown, Hamilton, and all other Theological Seminaries, whose Professors, like Moses Stuart, Dr. Woods, Drs. Miller, Hodge, Kendrick, &c. &c. who teach a slaveholding, slave-breeding, and slavery-perpetuating theology—who contribute to the support of such Seminaries, or receive ministers from such dens of death and hell.

8. Resolved, That we will withhold all christian fellowship from all those churches which retain the negro pew, who thus practically teach men to hate God and man, and originate all the mobs against the colored people, drag them from their homes, hunt for their blood, and murder them in New-York, Philadelphia, Cincinnati, St. Louis, &c.

9. Resolved, That we will not regard those churches as churches of Christ, who close their doors against the cry of God's poor, and whose ministers do not open their mouths for the dumb.

The resolutions were then laid upon the table, for the purpose of appointing the place for holding the next Convention of the Society.

Voted, That said Convention be held in Essex.

The resolutions, after being discussed by James Boyle, were laid upon the table, for the purpose of hearing the report of the Finance Committee. The chairman of the Committee having tendered his report, the resolutions were again taken up, and further discussed by Sargent, Joseph L. Noyes of Georgetown, Wm. Jenkins of Andover, Hood and Boyle, and adopted, and the following in connexion therewith:

10. Resolved, That as uncompromising abolitionists, we have the right to demand of all churches who claim to be anti-slavery, that they DO MORE to abolish slavery than to remove any other sin, inasmuch as it involves more crime, more misery, more heathenism, more savageism, more loss to body and soul, than any other sin committed in this land.

Noah Jackman, of Newburyport, introduced the annexed resolution, which, after discussion by J. N. Jackman of Newbury, Tanner, Worthing of Danvers, Sargent, Noyes and Benj. Emerson of Haverhill, was adopted:

Resolved, That the professed friends of the slave, who are loud in their condemnation of the corrupt pro-slavery political parties, and yet continue their connection with the pro-slavery churches, show conclusively that (like the meeting-house corporation to which they belong) they are hypocritical in their pretensions—the enemies of God and humanity.

The following resolutions were offered by Addison Davis:

1. Resolved, That whereas, American slavery is sustained, by both the ecclesiastical and political institutions of this country, it becomes the imperious duty of abolitionists to direct their attacks with the utmost vigor against them.

2. Resolved, That love to the slaveholder and his apologist demands of abolitionists, that they should denounce them, in the name of humanity and humanity's God, as guilty of the worst of crimes that it is possible for man to perpetrate upon his fellow-man.

3. Resolved, That the nomination to the highest office in the gifts of this people, of HENRY CLAY, that monster of a slaveholder and duellist, shows that the public sentiment of this country is alarmingly corrupt; and that such a nomination deserves, and will meet with, the execration of every friend of the human race.

The following was presented by Abel Tanner:

Resolved, That they who embrace the religion performed by the sectarian organizations of this country, receive to their souls the poison of spiritual death, and, consequently, cannot sympathise or co-operate with the spirit and principles of anti-slavery; therefore, it is the duty of abolitionists to labor, in all christian ways, to prevent their fellow-men from drinking in such poison, and thus committing suicide on the life of God in the soul.

The following were introduced by James Boyle:

1. Resolved, That no intelligent abolitionist can consistently vote for any candidate of either of the great pro-slavery political parties, because, as parties, they are necessarily, from their very organization, incorrigibly pro-slavery. Whoever, therefore, votes for any candidate of these parties, sanctions these parties as such, puts his political influence into their hands, and in some form votes for slavery.

2. Resolved, That no intelligent abolitionist can consistently regard himself as a constituent of this slave-holding, slave-supporting, slave-breeding, slave-trading, and slavery-perpetuating government—that he cannot vote for any man who, when elected, will have to take the oath to support the Constitution of the United States, nor hold any office himself which obliges him to take such oath.

Voted, That the meeting be continued to-morrow.

Resolutions presented by A. Davis were then taken up for consideration. No. 1 adopted. No. 2 discussed by Sargent and Davis and adopted. No. 3 discussed by Davis and Tanner. The meeting then adjourned to meet at 6 1-2, P. M.

EVENING SESSION.

Convened pursuant to adjournment.

Voted, That all the resolutions which have been presented now come up for discussion.

Discussion resumed by Davis, Tanner, and Boyle.

Voted, That the resolutions be separately adopted.

Resolution No. 3, presented by A. Davis, was then adopted.

Resolution offered by Abel Tanner was next adopted.

Resolutions Nos. 1 and 2, offered by James Boyle, were then further discussed by Davis and Boyle.

Adjourned to 9 1-2 o'clock to-morrow morning.

FRIDAY—MORNING SESSION.

Convened agreeably to adjournment.

The meeting opened by singing an anti-slavery hymn.

The resolutions under discussion at time of adjournment were laid upon the table. The following resolution, presented by Richard Hood of Danvers, at the annual meeting, was called up for consideration:

Resolved, That this Society will never again pay money to any body of men professing Christianity, for the use of their houses to hold our meetings in.

After remarks from Boyle, Hood and Davis, James Boyle moved to amend by adding 'except for lights, fuel, and the services of the Sexton,' which amendment was accepted by the mover of the resolution.

The discussion upon the resolution, as amended, was continued by Jewett of Georgetown, Jenkins, Hood, Boyle, Davis, Worthing, Noyes, Tanner. J. H. Sweat of Georgetown, J. N. Jackman of Newbury, and Osgood G. Boynton of Haverhill.

It was then moved to amend, by striking out the words, 'to any body of men professing Christianity, for the use of their houses,' and substituting the words, 'for meeting houses,' which amendment was accepted, and the resolution, as amended, was adopted, as follows:

Resolved, That this Society will never again pay money for meeting-houses to hold our meetings in, except for lights, fuel, and the services of the Sexton.

Adjourned to meet at 1 1-2 o'clock, P. M.

AFTERNOON SESSION.

Met pursuant to adjournment.

The meeting opened by singing an anti-slavery hymn.

Resolution No. 1, of the series presented by James Boyle, was then, on motion, taken up, and, after being sustained by him, was again laid upon the table, and the subject of Finance introduced.

Remarks from James Boyle, Jenkins, Boynton, Noyes, Tanner.

The following resolution was then presented by A. D. Pillsbury of Georgetown, and adopted:

Resolved, That it be recommended to the several towns in this county to collect funds, and hold them in readiness to be contributed to lecturers, as they come among us, as they have no other resource to rely upon—the State Society having laid upon them the responsibility of collecting their own salaries.

Voted to take up resolution No. 1. Discussed by Tanner, Davis and Boyle.

The President, being then obliged to leave the meeting, Eliza J. Kenney of Salem, one of the Vice Presidents, was called to the chair. Discussion continued by Tanner, Davis and Boyle.

Voted to take up resolution No. 2, and that resolutions Nos. 1 and 2 be laid upon the table, to be taken up at the next meeting of the Society.

Voted, That when we adjourn, we adjourn sine die.

Voted, That the time for holding the next meeting of the Society be referred to the Board for decision.

James Boyle introduced the following resolution:

Resolved, That the churches of this land, who retain the NEGRO PEW, are responsible for all the negro hatred which exists among us, and all its effects manifested in the expulsion of colored people from cars, stages, omnibuses, schools, seminaries,—from mechanic, mercantile and professional employments—manifested in the Jim Crow car—in the mobs which have torn down their houses, driven them from their homes, destroyed their property, burnt down their meeting-houses and public halls, mangled their bodies and murdered them—manifested in driving them into infidelity, into all sorts of immoralities, into despair. Thus the churches teach men to hate God, to persecute men—teach their members to train up their children around their family altars, and at their tables, to hate the colored people—thus to hate God's workmanship, and hence to hate God himself.

The resolution was advocated by Davis, Boyle and Sweat, and unanimously adopted.

Abel Tanner presented the subjoined resolution, which was sustained by Davis, Hood, Tanner, Noyes and Noah Jackman, and subsequently adopted:

Resolved, That the church which entered a civil prosecution against Thomas P. Beach and others, for lifting up their voice against the sin of oppression, in their sectarian synagogue, have given another evidence that they are for slavery in spirit and character, and have showed to the world, in appealing to the sword of the State, to prevent them from bearing testimony against sin, that they should not be regarded as a church of Christ, but persecutors of the true friends of God and man.

Voted, That the proceedings of this Convention be signed by the officers, and published in the Liberator and Herald of Freedom.

Adjourned *sine die.*

WM. BASSETT, *Pres.*

MARY P. KENNY, *R. Sec.*

The Smith School.

To the Editor of the Liberator:

My attention has been called to several articles lately published in the Liberator and in the Courier, with the signatures of *Clarkson, Enquirer, Wilberforce, Justice*, and *A Colored Man*, respecting the condition of the colored race of people in Boston. Although the writers do not very distinctly define their positions, nor state their purposes, it is easy to be seen that they are arrayed in opposite parties, on the ground of Colonization and Abolition. On the main and moving question of the controversy, I am not disposed to join issue with either party. My only object, at present, is to correct some erroneous views presented by Wilberforce, Justice, and the Colored Man, respecting the Board of School Committee of Boston, and the Smith School, instituted by the Board, for the education of colored children.

The school is represented to be in a low state of improvement—to be neglected by the Committee—and to be instructed by an unsuitable master; and the evidence on which these several representations rest, is the assertion of one or another of the three last mentioned writers. It is to be regretted, for the sake of the cause of abolition, as well as for the sake of truth itself, that these gentlemen should not have taken a very different view of the Smith School, and the facts connected with it. If there be any one school in the city, which, more than any other, has received the fostering care of the School Committee within the last eight years, it is the Smith School; and if there be any one master in the city, who, possessing a full share of talent and accomplishment, has more than any of his fraternity devoted his energies to the elevation of his school, he is the master of the Smith School. This gentleman was placed in the school eight years ago. When he entered upon his duties, he found in the school less than one-fourth part the number of scholars, and not one-eighth part the quantum of learning, that the school now presents. The quarterly reports of the examining Committee, during the whole course of his labors, show a regular increase in the number of scholars, and in the advancement of the classes. This progress of improvement is still unabated; and I trust it will continue to go on, until it shall be found necessary to enlarge the present school-house, or—what I should prefer—to construct another.

I offer these remarks, Mr. Editor, not for the information of your readers in Boston, but for those at a distance. Our own citizens cannot be misled by the aspersions that I have noticed. They fully understand and duly appreciate both the high value of the Smith School, and the worthy character of its master.

ONE OF THE SCHOOL BOARD.

Boston, Oct. 1, 1842.

Disgraceful Proceedings in Bath.

BATH, Sept. 21, 1842.

BRO. GARRISON—I have thought it might not be uninteresting to the readers of the Liberator generally, to learn something of the progress of anti-slavery 'down East.' The great mass of the people of this place, and in fact, of the State at large, are enveloped in the thick darkness of heathenism, as to the true position which they sustain to the diabolical system of slavery. My object in writing this communication is, to give as concise an account of the *religious* opposition, which anti-slavery has to contend with here in Bath, as I can. There are a few fanatics, incendiaries, and madmen, as they have been termed by both Church and State, here, who have been endeavoring for years to scatter the truth among the people, and to form a correct public sentiment upon this great subject. But we were met, at the very threshhold of our endeavors to arouse the public mind from its death-like slumbers, with the senseless, though popular cries, from guilty priest and artful politician—'You will destroy the church!'—'You will dissolve the Union!' And they have opposed us at every stage of our efforts to get this subject before the people, up to this date, with unabated malignancy.

There are five meeting-houses here, but slavery holds the keys of them all. No advocate for the three millions of down-trodden and spirit-crushed slaves in our land, can gain admission into any of them. And this is not all. There are seven religious organizations here, called churches, viz:—two Congregational, one Calvinist Baptist, one Free Will Baptist, one Methodist, one Universalist, and one New Jerusalem Church. But in vain does the sighing and sorrow-stricken captive hold out his imploring hand to these professed followers of Christ for help. The groans and the wailings of the perishing bondman, that have been borne to them for these many long and tedious years upon every southern breeze, finds no sympathetic response from them;—*they are exclusively engaged in saving souls.* Rev. Mr. Ellingwood, one of the orthodox ministers here, has placed himself in deadly hostility to the anti-slavery enterprise, from its commencement, (*except his prayers.*) He has been, and still is, an active and zealous supporter of that diabolical Colonization scheme, founded in wicked hate, against his equal, though colored brother. He has ever been in har-[illegible] largely for, that *anti*-Christian, instead of '*Christian* Mirror,' and its pro-slavery editor; an editor who is ever and anon giving the abolitionists a murderous thrust with his pen, and seeking, on all occasions, when he refers to it, to place anti-slavery in an odious light.—Verily, they will have their reward. Rev. Mr. Palmer, the other orthodox minister here, has pursued a similar time-serving and culpable course, in relation to this subject. He did, however, shortly after bro. Wright and yourself had been here, preach what he called an anti-slavery discourse; but it was such as would have been applauded in South Carolina, or any other portion of the infernal dominion. After stating some general facts,—such as that *while* slavery had existed, in one form or another, from the earliest history, to the present time—the periods at which Africans were introduced into this and other countries, as slaves—and that England, wicked England, continued to force the introduction of slaves into this country, against the earnest wishes and solemn remonstrance of the colonists—and after eulogizing this nation to the skies, as being the first to declare the *foreign* slave-trade piracy—and after condemning slavery, in general, in pretty tolerably strong terms, and congratulating himself and congregation, that *he* had the courage to broach this delicate subject before them, and that *they* had the forbearance and candor to listen to the unwelcome theme—he proceeded to the second head of his discourse, which was to pour out a tirade of vituperative abuse and misrepresentation upon the heads of the earliest, most devoted and self-sacrificing friends of the perishing slave. He denounced them as infidels and atheists, as seeking to overthrow all law, both human and divine—as aiming to uproot, with one full swoop, all our civil and religious institutions; and grouped together all the horrors of the French revolution in one frightful resemblage of ghostly ghosts; and then enquired of his hearers if they were willing that their firesides and homes, their altars and their sanctuaries, should become the theatres of scenes like these! This whole *anti-slavery performance* was doubtless got up for the purpose of giving *non-resistance* a thrust.

The Free Will Baptist Society commenced operations here early last spring, during the religious excitement that prevailed; and from the superabundant materials then afloat, succeeded in forming a religious organization. They were as *loud* as braying asses, (and, as the sequel has proved, about as *soulless*,) in their boastful professions of anti-slavery faith, and of sympathy for the slave. Having no meeting-house to hold their meetings in, they applied for and obtained the use of the Town Hall; and continued to hold their meetings there on Sundays, and two or three times a week besides, for several months in succession. At length, application was made to the selectmen, under whose control the Hall was placed, for the use of it one Sunday, for brother Wright to preach in, while he was here, upon the christian method of treating enemies. The Free Will (or rather self-will Baptists would be a more appropriate cognomen) appeared before the Board of Selectmen, and by urging their claims *as a religious society*, and availing themselves of the prejudice in the minds of the Selectmen against the lecturer, succeeded in crowding us out of the Hall.—Shortly after this, however, there was a town-meeting called for another purpose, at which we made a motion, and carried it, as follows, viz—'That the Selectmen be instructed not to grant the use of the Town Hall to any society, or class of individuals, for more than one Sunday in succession; provided that any other class of citizens apply for it for any moral purpose.' Under this vote, the abolitionists obtained the Hall when brother Boyle was here, and two or three times besides. But the *pious* Free Will Baptists had recourse to low and contemptible cunning and stratagem, to carry their points. They would engage some one of their numerous deacons, or some superannuated priest, to go and secure the Hall, and then to give it up to them to hold their meetings in as usual. But after brother Boyle came here, and unsheathed the sword of truth, and flung away the scabbard, and showed nothing but its naked, gleaming edge, and also a disposition and an ability to raze to the ground the false superstructures that artful and selfish sectaries, superstitious and bigoted religionists, intolerant and hypocritical priests and professors have reared, and falsely called it christianity—there was a conspiracy formed—among most of these (under other circumstances) discordant elements, and a combination entered into to call a special town-meeting, to see what measures the town would take to let the Town Hall on Sundays. Accordingly, on the day of town-meeting, the Hall presented an assemblage of religionists, who, if a union of religious faith had been proposed, would have been dashed into as many fragments as there are sects which they compose. But on that day, Pilate and Herod were made friends, for the purpose of crucifying non-resistance and anti-slavery. So a motion was made at the meeting, 'That the Hall be let on Sundays to the Free Will Baptists, or *any other regularly organized religious society*'—upon which motion, there was quite a discussion; this combination of the sects, to gag non-resistants and abolitionists out of the Town Hall was firmly resisted, and thoroughly exposed. But this sectarian phalanx, heterogeneous as it was, carried the vote. So the town of Bath has passed a vote, in town-meeting assembled, that sin shall not be spoken against in the Town Hall on Sunday! Now, had the Free Will Baptists possessed a tithe of the honor that is said to exist even among thieves—to say nothing of their loud and boastful pretensions to being abolitionists as a sect—they would never have become a party to such meanness, though it were temporarily to benefit themselves. There is no other sect in town that wants the Hall at any time on Sunday; so that this vote was, in effect, for their benefit.

I have occupied more space in relation to the Free Will Baptists here, than I otherwise should, if it were not for a common error that prevails, reputing them to be abolitionists as a body. All the pretension of this sect here to abolitionism is mere hypocritical cant, in order to favor their clan; and I think there is reason to believe, from recent developments elsewhere, in relation to their anti-slavery character, that they stand no better than the rest of the sects; and unless they can be unmasked, their position is tenfold worse.

So you can form some idea, dear brother, from this imperfect sketch, of the formidable obstacle which the old 'bulwark of American slavery' here, presents to the progress of anti-slavery and gospel truth. I purpose to continue these sketches occasionally, unless this should prove too great an infliction, and give an account of the labors of our beloved anti-slavery brethren who have recently labored among us, and especially of our whole-souled and noble-hearted BRADBURN, who has been lecturing here with great success. He is a Hercules in this moral strife, and wields his club against the old monster and his pro-slavery allies with deadly effect. But more of him and others anon.

Yours for freedom and the right,

ROBERT BABB.

Men and Things. No. 1.

THE QUAKER.

The Quaker is one whose christian character has recently experienced a very rude and singular attack from divers quarters. He has been accused of indifference to the cause of bleeding humanity, and of having in general lost much of that primitive zeal, which once distinguished his sect. Having recently had some opportunity to make observations upon his character, and to hear what might be offered in extenuation of his course, I beg leave to say a few words in his defence.

When the anti-slavery reform was commenced, the Quaker, guided by the instinctive sympathy of his soul, gave it his cordial support; but, in doing this, he fears he was 'running without being sent,' as more recent developements have taught him that he can have no unity with those who are struggling for the slave's release from the prison-house of oppression. His reasons for this view of the subject are several. In the first place, *his sect has been attacked.* He was formerly a constant reader of the Liberator, and day by day looked forward to the time of its weekly arrival with the deepest interest. Nay, he was accustomed to laugh, in a *quiet way*, with no small degree of satisfaction at the unceremonial manner in which bro. Garrison was accustomed to deal out reproof upon the heads of the Methodists, Baptists, Congregationalists, and others of the *more worldly* and *unspiritual* sects, which the Quaker regarded as unbaptized of the Holy Ghost. But when the Liberator fancied he had discovered some reprehensible short-comings in the *Quakers*, and had the unexampled hardihood to express his views of *their* conduct, what marvel that an Israelite indeed should feel horror-stricken to see an uncircumcised Gentile put forth his hand to steady the ark of God? For this reason, then, he deems himself entirely excusable for the course he has more recently adopted, in regard to the abolition enterprise, especially as some Friends, who have pursu-[illegible] the abolitionists, 'have fallen into a hard, dark state of mind'—so much so, as to have been cut off by the brotherhood. The objector may observe here, that bro. Garrison's opinion of the conduct of the Quakers smells strong of reason and common sense; but it may be readily answered, that as these attributes are both merely human, (?) they have consequently long since been discarded by the 'more solemn and weighty Friends.'

But the Quaker has other and stronger objections to engaging in the anti-slavery enterprise. From its commencement until the present time, it has been attended, as it probably will be in time to come, with great agitation, and with the manifest disturbance of the ease of many. This is evidently opposed to that quiet state, which, more especially of late, has been so highly esteemed among Friends. In regard to this latter position, it may be remarked, by some one ignorant of the established usage of the Quakers, that it seems like an inconsistency, that one pretending to so great a love for the quiet should have been, in some instances, so active in the recent 'Harrison reform'—nay, should have suffered himself, in cases which might be specified, to be drawn by many pair of oxen, amid the noisy cheers of half-intoxicated partizans, all huddled together in a great wagon, to attend a log-cabin hurrah, and should have given forth from under the capacious awning of his broad brim, many a gracious smile of approbation upon the wicked and senseless tumult around him; and that, although this might have been the case only with some individuals, yet their conduct was never condemned by the brotherhood—at least was never deemed by them, as anti-slavery has been, evidence of having fallen into 'a dark, hard state of mind.' But it should be remembered by such an ignorant caviller, that the Tippecanoe gatherings, and the *Tyler* elections, (although noisy affairs, and tending to the support of slavery, which is rather a noisy institution,) were merely political and worldly matters, and that the prevailing tone of sentiment among the Quakers demands *total* apathy of its friends only in relation to moral or religious questions; especially in reference to the exertions of a few buffeted and unpopular individuals, to dry up the tear falling on the cheek of humanity, and to bind up the broken heart, into which the icy, cold finger of despotism has been thrust to snap in twain its cords of affection and love.

The Quakers have been complained of for refusing to open their meeting-houses for the accommodation of anti-slavery lecturers. But this is no matter of surprise, since the abolition question has, of late, been too often dragged into politics, which Friends have ever regarded as repulsive to the light within, and tending to stifle its silent monitions, speaking in the stillness of the soul. While speaking of other matters, the Quaker does not forget to mention that he holds in utter abhorrence the conduct of those who have gone into Friends' meetings, and disturbed their worship by denouncing their sins; and if it be contended that George Fox and his friends did pursue a similar course, it was in rebuking *men of this world*, and not in reproving 'God's peculiar people,' nor in denouncing '*His* (!) peculiar institutions.' If this be not deemed a reason sufficiently weighty, it may be added, that Friends do not feel themselves bound to follow any old precedent; nor is it reasonable that, in an age of improvement like this, the Quakers should be prevented, by a superstitious adherence to old forms, from carrying on their favorite system of quiet to a state of perfection. The Quaker acknowledges that he voted for S. W. King to be Governor of Rhode-Island, notwithstanding all his horror of politics; but this was only at a peculiar emergency, when the State was in danger; and if it *be* true that he backed out, and left the Governor without his assistance at the very time when it was most needed, yet it should be kept in mind that he helped instate King in office, not that he might *fight or raise armies*, but merely that he might maintain the power of the Charter party by *civil* means.

So much I offer in defence of the Quakers at the present time. If need be, I may continue my remarks at some future period.

Thy friend,

EORNOM.

New-Bedford and Taunton Rail-Road.

NEW-BEDFORD, Sept. 26, 1842.

WM. LLOYD GARRISON:

SIR:—In my last, I promised to give you the facts in relation to the treatment of Mr. Richard Johnson and daughter, at the depot of the New-Bedford and Taunton branch road, which are substantially as follows: When they got to the depot, they attempted to go into the 'long car,' which was not filled. They were then met by that notable champion of brutality, George W. Bird, who took the steps away, and prevented them from getting into the car, and told them to go into the other, pointing to the 'Jim Crow car.' Mr. Johnson remonstrated with him, and told him he had purchased his tickets, paid the same fare, and had the same right that other travellers had to select a seat to suit himself, and would not submit to be proscribed on account of color. He told him (Bird) that he had seen the most abandoned and profligate characters take their seats in the 'long car' with the Reverend clergy and *elite* of our town, and he (Bird) did not object; but had meanly attempted to proscribe him on account of his color! To this timely and cutting rebuke, Bird made no reply. Mr. Johnson, and a large number of colored persons who loved equal rights, and would not submit to the petty tyrant's dictation, took a private conveyance, without any thanks to the servants, or even the wealthy Quaker and director of that road, at whose instance it was stated at a public meeting, the 'Jim Crow' car is run on the road.

There is a specimen of your free country! A respectable colored person is thrust into the Jim Crow car, while a drunken profligate is allowed to sit with the wives and daughters of our *elite!* Free country indeed, where a person is thrust here and there, and every where, merely on account of *color!*

I have stated, Mr. Editor, that the 'Jim Crow car' was placed on the road at the instance of a rich member of the Society of Friends, which was stated to be true in a public meeting recently held in this town. *A member of the Society of Friends!* I wonder whether the illustrious PENN, if he were alive, would sanction such proceedings. A man professing to 'do unto others as he would that others should do unto him,' countenancing such a proceeding as this! Words are not powerful enough to express my indignation at such outrageous proceedings.—When, in the name of outraged Humanity, I ask, will these proceedings cease to exist?

Yours for equal rights,

HENRY HURD.

Letters from J. N. T. Tucker.

No. 1.

SENNETT, Cayuga Co., N. Y. Sept. 13, 1842.

DEARLY BELOVED GARRISON:

How strange to us, sometimes, appears the events of Divine Providence. When I left your State, and turned my eyes toward the hills of my native State, I intended to have been, at this time, side by side with Abby Kelley and Frederick Douglass, pouring the earnest notes of humanity and religion into the ears of a sect-ridden, demagogue-ridden, slavery-loving, and selfish people; but, by the providential affliction of seriously impaired health of a general character, as well as ulcerated throat particularly, I was compelled, by the conviction of utter incompetency, to turn away from the field just as the trumpets of our men were breaking in startling blasts upon the ears of the sleeping freemen of our western frontier, and firing my soul for the conflict. I had proceeded as far as Rochester, but found myself becoming more seriously affected, and consulted several medical friends, who assured me my only hope of life was in abandoning, for weeks, the business of public speaking, and a resort to manual labor. Indeed, I knew it must be so, as Dr. A. Farnsworth assured me, in Massachusetts; and as grieved as was my spirit at this evidence, I yet made the resolve, and turned my course, determined, if possible, to find a place where I could devote my time to manual labor, in the open air, and, if possible, effect such a change of the tone of action in my system as would give healthful action to those functions rendered morbid by excessive mental labor for the last 4 or 5 years. I found in this place such facilities. A few friends of freedom, who learned my situation, immediately proposed to me to make this village the place of my abode; and my friend D. R. Stone opened his house to receive me until he obtained one for me, and gave me employment in any department of agriculture for which I may have demand or inclination. And the good friends at Port Byron, who have found the pearl of freedom from sect, joining with those in Dennett, have given me assurances of support to a limited extent, and cheerful co-operation in efforts I may make, under the guidance of truth, for the furtherance of the overthrow of oppression and slavery; and all, ALL their adjuncts, whether *political* or *religious*. I shall thus be enabled to labor with my hands enough to keep my body in strength for the demands of my heart. I was the more easily induced to make this place my residence, from the facts—(1st.) The friends of Liberty party here are mostly opposed to sectarianism, and heartily coincide with us in the position that a pro-slavery sectarian is no more fit to receive the vote of abolitionists, than a pro-slavery politician. (2d.) Because, knowing my views to be against political parties, and that I had absolved my connection with the Liberty political party, they were yet willing to co-operate with me in efforts to *abolitionize* the people, without demanding of me the least sacrifice of principle, or silence on any subject connected with the well-being of the cause. (3d.) It is within five miles of Auburn, the great priest-factory of western New-York—where the screws of sect are fastened upon the minds and hearts of young Christians who desire to be public speakers, and who are required to pass through a seven or twelve years exorcismatic training, under the shameful necromancy of Protestant Jesuitism, before they are allowed to stand up in the name of Christ to proclaim His unsearchable truths for the regeneration of mankind. I desired to be in the county over which the pestiferous breath of this moral (?) or ecclesiastical upas spreads its desolation, in order that I may, if possible, diffuse the renovating water of life by the preaching of truth, and the proclamation of *freedom* to all who are in Christ Jesus. Freedom from the chains and penances of sect, and the domination of her hireling priesthood. Freedom from her monkish rites and pharisaical services, by which the principles of the kingdom of Christ are turned into fables, to give place to the superstitious dogmatism of a corrupt and time-serving, hollow and empty Christianity. A Christianity proved to be opposed to Christ, because it tramples under its feet, and rejects from its heart, the first law of true religion, *loving man.* A Christianity that annihilates *impartial benevolence* from the soul, and plants in its stead a devilish, selfish, sect-loving partiality, and calls it *true charity!* A Christianity that sells the bodies and souls, consciences and rights of the children of God *at home*, to send a *sectarian Christianity to the heathen!* A Christianity that proves itself to be from beneath, by *dividing* the *body* of its professed author! Yes, my beloved (but despised by false Christians) brother, I want to spend a few days of my life near this 'nursery of ministry and church;' and if God spares my life and health, like Jeremiah I shall utter the terrible predictions of the *God of heaven* against them. They mock my efforts now, and even some professed abolitionists, who are tools to its despotic managers, have assured me I will starve to death in my present place, for *the people* cannot be brought to believe that sectarianism is from the same hell that gave being to slavery. I have been held up as a dangerous man, and like a dear brother Marsh, (who was driven from the Congregational church here, by the influence of Auburn Seminary, because he cried out against a false ministry, and against sect and slavery,) I am already held up a *lunatic* by some, *infidel* by others, and *fool* by others. Well, these are all names I had rather bear than *sectarian.* But I shall neither be *starved* out nor *whipped* out. God will give me food and raiment. I feel assured of it, because I feel assured He sent me here; and here He is with me, and I feel strong in Him. I am not ashamed to work—to plough or sow, dig or delve. I can 'wear hoddin gray and a' that,' and feel myself a *man* and a *Christian*, free and unfettered. The *dignity* and *place* of a false priesthood I despise.

I hope by working steadily with my hands, to be able to talk on the first day, generally, and once or twice during the week, and shall try to light up the beacon fires of freedom on every hill in Cayuga. Send me the Liberator. I have been lonely without its soul-inspiring face.

My sheet is full, so farewell, for the present.

Yours, truly,

J. N. T. TUCKER.

Letter from T. P. Beach.

NEWBURYPORT JAIL, Thursday.

DEAR BROTHER:

My incarceration does not abate my interest for the groaning bondman. Of this, your feelings will afford good proof when you remember the trials which have so constantly attended you, in your labors for his deliverance. These have fanned your zeal, aroused your courage, and confirmed your faith. I glory in the cross of Christ, that the power of God may rest upon me. I feel this power kindling my spirit, and nerving my mind to higher and purer purposes of good will to man. The religion of the country not only robs the Indian, enslaves the members of its own churches, and glories in a system of human butchery; but it drives the children of God from home, from the land of Bibles and free (?) institutions, to one of paganism, disease and death; and there shuts up those who will speak against these things, in her jails, with the thief and murderer! She has one more step to take—erect her Inquisition, and butcher men and women by the score!! I am happy at present, happy in the prospect. I will pity and save my enemies. They shall live in my heart, whatever they do to me.

Your brother in bonds,

T. P. BEACH.

Letter from C. L. Remond.

The following is the letter from Mr. Remond, which was read at the late meeting of the Essex County A. S. Society, and voted to be published with the proceedings.

SALEM, Sept. 16, 1842.

To the West Newbury Anti-Slavery Society:

ESTEEMED FRIENDS—Many thanks for your favor, inviting my attendance at the meeting of the Essex County Anti-Slavery Society, to be holden in your town on Thursday of next week. And in no small degree do I regret my inability to comply, from prior engagements in New-Hampshire about the same time; although I have faith to believe my place will be well supplied by older and abler advocates. It is matter of rejoicing with me that the day has gone by, when the success or interest of our meetings depends upon the presence of particular individuals; and I trust the hour is fast approaching when every person, feeling sufficient interest to attend anti-slavery meetings, will also feel the disposition to become themselves the speakers, regardless of age, sex, or acquirements; I long to see the trader from the market, the shoemaker with his apron, the farmer with his homespun frock, the ploughman with his vest, the seafaring man with his jacket and trowsers, the truckman with his white overhaul, and the operative from the factory, with the mason, carpenter and smith from their benches and anvils, standing forward, eager with feeling, thought and voice, to be heard in behalf of a common origin and a common liberty. From such sources, eloquence emanates spontaneously. Men, women and children, who never spent the better half of their best days in learning to speak, cannot fail to interest. They speak from the heart, and the natural heart seldom, if ever, when left free, proves traitor to its God, Liberty, or the Truth. I once loved to hang upon the lips of a favorite minister, the popular orator, and the prized student; but my taste, like their eloquence, was empty, heartless, and selfish; and painful experience tells me, it is all a trade with them. Education and usage, together with the applause of aristocrats and oppressors, has well nigh rid them of their natural hearts. Hence their want of humanity, their destitution of liberality, their lack of honesty and toleration in the sacred cause of emancipation.

I need scarcely intimate that I am heartily sick of hearing and reading of the benevolence and humanity of ministers, and the patriotism and republicanism of 4th of July orators. The one is a mockery, and God, in my opinion, will so view it. The other is an insult, and man shall so resent it.

It amuses me to be almost daily reminded of my misfortune in being associated with Garrison, Wright, Rogers, Foster, Collins, Pillsbury, and the like, in their heresies and denunciations of the Church and clergy. If my deeply interested friends knew the contempt I feel for their gratuitous cantings, and hypocritical pretences, they would cease to trouble themselves. My banner of unceasing moral hostility upon the policy, or institutions constituting the 'Bulwark of American slavery,' shall ever, God helping me, hang upon the outer wall—the anxiety of many of them to throw this awful responsibility upon the politics of the country to the contrary notwithstanding.

Let none of the good and true be turned from the right by the pious cry after 'Liberty Party.' This is not the first snare set by the poor slave's clerical friends to ensnare the unwary, and change the tide of truth and right from its proper channel. Wooden nutmegs, spurious coin, and black coat assertions will hardly answer the purpose now-a-days, unless they are willing to change them for the Joseph's coat of old-fashioned anti-slavery, such as became the soldiers of '31, '32, '33, '34, and '35. The coats worn by the true and consistent anti-slavery ministers of those days reflected too many complexions to make the pulpit (in the opinion of their hearers) their 'appropriate sphere.' Judge Birney is proverbial for his dignified bearing, his intelligent and investigating mind, mild temperament, and second-thought decisions; and I confidently believe that, in compiling the important and highly useful pamphlet on the connexion of the American Church with the system of slavery, he maintained his characteristic discretion and sound judgment, as well as knowing whereof he affirmed.

Finally, my friends, of whatever faith, if you believe there is a God, the common Parent of the human race, who delights in justice, mercy and freedom, carry forward, I beseech you, the work in which you are engaged; and be it yours to enjoy His approving smile—the love and gratitude of the perishing and proscribed! And let American religion and wrong, American religion and cruelty, American religion and slave-breeding, American religion and prostitution, American religion and piracy, American religion and murder, cold-blooded, and calculated by America's largest measure, shake hands.

I am, your obliged friend, in bonds for God, truth and the oppressed,

C. LENOX REMOND.

NANTUCKET. This famous Island, which has for ages done so much to enlighten the world, was thrown into a blaze last week by an irruption of Anti-Slavery, Anti-Sabbath, Anti-Church, Anti-Priest, and non-resistance martyrs, headed by Garrison in person. They called a meeting at the Athenæum, but were astonished to find that it was a place where stones and brickbats were constantly coming in at the windows, and so the meeting broke up in confusion. Next day they applied for the *Friends'* meeting-house, but were answered no. They then sent around the crier to call a meeting at the Town Hall; but the Selectmen hearing the crier, shut up his mouth, and the Hall too. Finding no rest in any public place, Garrison cooped his company up in a cooper's shop, and there demonstrated his great doctrines. The whole artillery of rotten eggs, and such like things, was entirely exhausted during the 'three days.' Certainly the principles of the devotees could not have been put to a severer test, than by such a reception in such a place. They bore the persecution patiently, and did what they could to dishonor their assailants; but Garrison has sunk too low to be raised again, even by persecuting mobs.

The above is from the Journal of Commerce. As a sufficient comment on it, and to show who has changed and who has '*sunk*,' we give the following, (sent us by an unknown friend,) from the pen of the same writer, (Mr. Hale,) some few years since:

The 'Genius of Universal Emancipation,' at Baltimore, the publication of which has been suspended for a number of weeks on account of the absence of the editor on a visit to Hayti, is now resumed in an enlarged form, under the joint superintendence of Mr. Lundy, the former editor, and Mr. Wm. L. Garrison, late editor of the Bennington (Vt.) Times. These gentlemen have entered upon their work from principle, and with a determination not to relinquish their efforts till the full meaning of their title shall be realized. This result may be far remote; but we rejoice that there are some noble spirits among us whom no obstacles can daunt, and who are resolved at all hazards to persevere in the great cause of 'universal emancipation.' The paper wants patronage, and we trust will have it.

A letter from Woolwich, dated August 21, says—'There is strong suspicion that the steam vessel Montezuma, taken possession of by authority of the English government last week, off Blackwall, and moored there, although ostensibly said to have been built for the Mexican government, was in reality built for the slave trade; her crew, who had been engaged for a voyage to the West Indies, having represented her as having a middle deck for slaves, and described her as being well armed. It is not probable that she would have been seized had she been simply built for the service of the Mexican government, as this country is on amicable relations with that new state; and there could have been no greater objections to the Mexicans availing themselves of the superior naval capabilities of the shipwrights of this country, than there would be in fitting out vessels for the government of Sweden, Denmark, Greece, or any other foreign friendly power. If it is correct, as has been stated, that the steam vessel alluded to was intended for the slave trade, she appears admirably adapted for that purpose, being a regular 'clipper,' and of a [illegible] that would have outstripped in swiftness of sailing any of the steam vessels of the British navy at present on the slave trade stations.

All the accounts received via Germany confirm the defeat of the Russian army in Circassia. According to a letter from the frontiers of Poland of the 10th ult. the great expedition against the Lesghers, undertaken by General Grabbe in June last, had completely failed. The failure was ascribed to the obstinacy of the General, who, in his anxiety to strike a great blow, declined attending to the recommendations of the chiefs of the friendly tribes by whom he was accompanied, and having penetrated too far in the country, was surrounded on all sides, and compelled to fight his way back, without being able to afford any rest to his troops during four days and four nights. The Russians are said to have lost 6000 men and [illegible] officers in that disastrous retreat.

WARSAW, Aug. 30.—On the 20th of this month the town of Acchanow was destroyed by fire; 114 houses and 24 of the large establishments are reduced to ashes. 300 families have lost everything. The value of the furniture, &c. destroyed, is 1,000,000 of Polish florins (167,000 rix dollars.)

A letter from Bologna states that on the 13th ult. two of the floors of the Abbadia, a benevolent institution, gave way, with between 700 and 800 poor women on them, bearing everything to the ground. Immediate aid was afforded, but a length of time elapsed before all the victims of the accident could be extricated from the ruins. Three persons were killed, and upwards of 70 wounded, some of them dangerously.

Mr. Isaac Hartwig d'Essin, a Jew, who died lately at Hamburg, leaving no children, has bequeathed his fortune, amounting to about 2,000,000f. to charitable establishments.

WHOLE NUMBER, 613.

THE LIBERATOR

BOSTON:

FRIDAY MORNING, OCTOBER 7, 1842.

☞ A REPEAL OF THE UNION BETWEEN NORTHERN LIBERTY AND SOUTHERN SLAVERY IS ESSENTIAL TO THE ABOLITION OF THE ONE, AND THE PRESERVATION OF THE OTHER. ☜

Mr. Adams at Weymouth.

The public reception given to JOHN QUINCY ADAMS, by his constituents, on the 17th ultimo, at Weymouth, was as creditable to them as it was manifestly gratifying to him. The concourse of people was large, and the spirit which they displayed was that of well-tempered enthusiasm. It was not an ordinary occasion, nor for a trifling purpose. The spectacle was impressive, because it was not created by party skill or policy, and had no other object in view than the welfare of the whole country. It has taught the slaveholding South a lesson which she will do well never to forget. It has shown the utter impotency of the furious efforts that have been made in Congress, for the last three years, by southern blackguards and ruffians, to render Mr. Adams odious in the eyes of the people of New-England, and especially of his own constituents, for his heroic assertion of the freedom of speech and the right of petition.

Now that this affair has been consummated, and in order that honor may be given to those to whom alone it is really due, justice requires the statement that Mr. Adams is wholly indebted to the abolitionists of Plymouth County for his grand reception at Weymouth; that it was they who put the ball in motion, and kindled up the flame of general interest that broke out on the return of the veteran champion to his native district; and that, unless they had begun, carried on, and finished this movement, by their own characteristic energy and zeal, no public demonstration of respect and gratitude would probably have been made, even on the part of those by whose votes Mr. Adams was elected to Congress. It is proper that Mr. Adams should be made acquainted with this fact, so as not to be led into error by supposing that the welcome thus given to him was the spontaneous outbreak of popular feeling. Not that his labors and services, in the House of Representatives, on other matters aside from the right of petition, have not been highly appreciated by his constituents; but that neither whigs nor democrats, as political partisans, care a straw for what he has said and done in Congress to save from immolation that sacred right, which, in spite of all that he could do, has been sacrificed on the altar of slavery. The abolitionists are the only portion of the American people, who really appreciate and are disposed to maintain, at all hazards, the right of petition.

The speech of Mr. Adams was far from being satisfactory to us. Till within five minutes of its brief peroration, he seemed to have forgotten the great object for which the assemblage were called together. For nearly three hours he descanted on a great variety of political topics, not one of which (excepting his allusion to Mexico and Texas) had any special connexion with the real design of the meeting. Nay, it became apparent that he was about to conclude, without making the slightest reference to the lost right of petition! The chairman, observing this blunder, (and, doubtless, wisely apprehending that it would create great dissatisfaction on the part of the abolitionists of the district,) whispered in his ear—what, we cannot affirm, but from what followed we supposed it was a gentle hint to say something on a subject which was of special interest to a large portion of his auditors; for Mr. Adams almost immediately said—'It has been suggested to me that there is one topic, on which I have not touched, and to which it is expected I shall refer—and that is, THE RIGHT OF PETITION.' He then merely remarked that it was a sacred right, and no more could be said about it. It was now violated, and lost to the people. He knew not that he had any thing more to communicate on this point, than what he had already stated in his letter and speeches, which he presumed had been read by his constituents. To show how completely all the interests of the North were at the mercy of the slaveholding power, and that the abolitionists were not the only persons who could not enjoy their constitutional and inalienable rights, he proceeded to state that it was now impracticable to get petitions on any subject before the House on the day or in the manner prescribed by the old rule, of Congress, which makes the presentation of petitions a matter of right every day for the first thirty days after the opening of every session, and at the expiration of that time sets apart Monday of each week to be specially devoted to that purpose. Slaveholding cunning now contrives to occupy the aforesaid Monday with debatable matters, so that the several States are no longer called in their order, on that day, (and, consequently, on no other day) for their petitions! Hence, members are compelled to seize such opportunities as they can find, in order to accomplish that by stealth which it is their right and duty to perform 'without let or hindrance.' Mr. Adams said that it was his practice, in order that he might get some of the numerous petitions which were entrusted to his care, on various important subjects, before Congress, to send to the Clerk's table all that might happen to be in his possession, leaving it for the Speaker of the House (a slaveholder) to say which of them should be received, and which rejected! So that northern merchants, manufacturers, farmers, mechanics, &c. &c. may be heard in regard to their rights or interests, on this degrading condition—that the object and shape of their petitions be agreeable to the views of *one man*, AND HE A SLAVE-DRIVER!!—Verily, they have their reward' for persecuting the anti-slavery enterprise, and trampling on the rights of the despised advocates of emancipation, at the beck of slavery! Such a stretch of arbitrary power, on the part of royalty in England, or of the British Parliament itself, would instantly cause a revolutionary outbreak, that would scatter Throne and Parliament to the four winds of heaven. Is it possible that the people of the North are prepared tamely to submit to it, like dastardly vassals? Is it possible that they can any longer slumber, knowing that they have been deprived of the last constitutional right to be surrendered up to appease a bloody tyranny, and the last natural right to be taken away from human beings? Is it possible that northern representatives have been willing to submit the petitions of their constituents to the inspection of the Speaker of the House of Representatives, for his gracious approval or rejection, according to his good will and pleasure? And they not manifest any indignation—not disposed to say one word against this frightful procedure—unwilling to sound the tocsin of alarm! Truly, the triumph of the slaveholding power is complete, and the liberties of the country lie bleeding in the dust.

Mr. Adams, in referring to this subject, and making these startling disclosures, exhibited nothing of strong emotion on his part, and said nothing specially calculated to incite to action those who listened to him for instruction and advice. We expected a storm of patriotic indignation; but there was no thunder of declamation, no lightning of invective, no convulsion of the elements. In his remarks on President Tyler's course, Mr. Adams was much more animated and decisive than he was in speaking of the right of petition. Nay, so far from enjoining it as a sacred duty, on his constituents, to make a new and still more powerful rally to recover that right, he rather counselled quietude and inaction! For he stated that he did not contemplate moving for a repeal of that nefarious gag-law, the 21st rule, (by which all petitions relating to slavery are excluded,) at the next session—and for two reasons, neither of which is worthy of a moment's consideration. The first was, that such a motion would only make a 'blow up' in the House! As if, because the southern bullies on the floor would probably chafe and howl as they have hitherto done whenever he has attempted to get that rule rescinded, the people of the North should submit, even for an hour, to be deprived of one of their dearest rights! What! does John Quincy Adams quail at the prospect of another pro-slavery explosion? Is he for offering a flag of truce to slavery for at least one year? Has he grown weary in well-doing, or become so sensitive to the attacks of such paltry creatures as Marshall, Wise, & Co. that he dreads a fresh encounter? By a rule of Congress, the people of the United States are denied the right of petition. At a large meeting convened expressly to honor him for his fearless vindication of that right, he tells the people that he shall make no attempt, at the next session of Congress, to cause the unconstitutional rule of that body to be repealed! And why? Because he thinks such a course would create a 'blow up,' and answer no good purpose! '*Et tu, Brute?*' What freeman should shrink from the conflict? It is for the minions of tyranny to tremble, to dread the shock of battle, to turn pale at the sound of the trumpet, to talk of beating a retreat, but not for those who profess to worship at the shrine of liberty. The chance of a 'blow up' to intimidate or bind the spirit of the Old Colony! Tell it not in Virginia! Publish it not in the streets of Charleston! To counsel inaction, or to be inactive, in such an emergency, is to be guilty of treason against the cause of human freedom. The obligation to assert the rights of man is not dependant on the prospect of immediate success. To cease to assert them is to consent to the reign of despotism, to surrender ingloriously to ill-gotten power, to hug the chains of servitude.

Another reason stated by Mr. Adams why he should not disturb the repose of the House, at the next session, in relation to the 21st rule, was, that the session would be a short one. What of that? Is tyranny to be resisted on the ground of time, or as a principle? Is not a short session as unfavorable to slavery as it is to liberty? Will the devotees of that inhuman system consent to lay down their arms, even for a limited period? And if not,—as we all know they will not,—shall the champions of liberty be less vigilant, active, or uncompromising? It seems to us that Mr. Adams should have said to his constituents—'A blow up or a dead calm, a long session or a short session, fail not to agitate Congress by your petitions, until you obtain the full enjoyment of your rights. I am determined, at the very opening of the next session, to renew my motion for the repeal of the 21st rule, come what may, storm or sunshine, persecution or applause, victory or defeat I will enter into no compromise with tyranny. I have not much of life to give, (for the sands of my existence are well nigh run,) but I am resolved that its last remnant shall be actively consecrated to the restoration of liberty to my beloved country. Martyrdom has no terrors even to my old age. With the sacred right of petition cloven down, it is idle to talk of giving prosperity to the land, or security to the people, until that right be made whole, and enjoyed by the humblest citizen in the republic. The question of Free Trade or a Tariff, of a Bank or a Sub-Treasury, is as dust in the balance compared with that of human rights. Stand by me, people of Plymouth rock! Multiply your petitions, your remonstrances, your appeals, your warnings, to Congress! They cannot be sent in vain. They will cheer the hearts of other representatives, as well as that of my own. They will fill the bosoms of the enemies of freedom with dismay. Be up, then, and doing! No struggle for liberty was ever yet lost to the world. But, whether you prove true to yourselves, to the memories of your sires, to the commonwealth, to the whole country, or not, I pledge myself here this day, in your presence, to discharge my duty at all hazards, and to die at my post, rather than to cry for quarter, or to cease contending for the Right.'

Had Mr. Adams spoken in a strain like this, we are confident that he would have been rapturously sustained by the meeting; and it would have been a proud day for old Plymouth. But his zeal seemed to have spent itself, the vigor of his purpose to have grown feeble, and the flame of his [illegible] on this subject, his remarks tended to repress all excitement, to discourage further anti-slavery action, and to leave the impression on the minds of his auditors that evil, and not good, would be the consequence of agitating the question of repeal at the next session of Congress.

Whether Mr. Adams shall deem it his duty to adhere to his present determination, or to reverse it, (and we trust he will not adhere,) we call upon the abolitionists of the country to be active in circulating petitions for the repeal of the gag law, and to be prompt in forwarding them to Congress in December next. If he shall decline sustaining their prayer, on the ground of the brevity of the session, let a trial be made of other members; and if they shall all be found recreant in that trial-hour, the more palpable will be rendered the shocking and humiliating condition of the country. The rejection of petitions like these ought not to discourage, but mightily to stimulate the friends of impartial freedom. Their moral potency is not abated by their being trodden under foot. Like innocent blood that has been shed by the hand of violence, they have a voice to pierce the skies. Like Banquo's ghost, they 'they will not down' at the bidding of the murderers of liberty.

On the whole, the speech of Mr. Adams, at Weymouth, was singularly incongruous with the design of the meeting, and the peculiarity of the occasion. It was a gathering of free spirits to give him a welcome with special reference to his great efforts in behalf of the right of petition, and not for any party purpose. The inscriptions over his head proved this to be the case—'Let there be light!'—'Welcome, defender of the right of petition!'—'Shame on the nation that fosters and sustains an institution, which dares assail, and would destroy, the sacred right of petition!' The admirable ode, by John Pierpont, which was sung on the occasion, was wholly devoted to this theme. The speech of Mr. Adams occupied about three hours, of which ten minutes only were devoted to the great subject which had brought the thronging multitude together! Thanks, too, to the chairman, for this! We returned home, as we doubt not many others did, with feelings of disappointment, and wondering that so great a man should have made so great a blunder.

The Non-Resistance Anniversary.

The departure of our efficient coadjutor, HENRY C. WRIGHT, for England, will be seriously felt in the non-resistance enterprise, pro tempore, on this side of the Atlantic—though, in the sequel, should his life and health be spared, we have no doubt whatever that it will give that enterprise a powerful impetus, both at home and abroad. But, for the time being, his absence will create a void that cannot be easily filled—and there is, therefore, special need that all the friends of non-resistance should put forth new and unusual exertions to insure a large attendance at the approaching anniversary of the New-England N. R. Society in Boston. Let every one of them resolve to attend, if practicable, even at some sacrifice of time and money,—a liberal expenditure of both being as indispensable to carry on the movements of that holy cause, as they are to the success of any other reform Let them endeavor to secure the presence of as many others as possible, who are inquirers on this subject, or *think that non-resistance is not in accordance with scripture or reason.* The meetings will be free to all persons, and the topics presented will be open to free and full discussion. James Boyle, we are happy to state, will be among the speakers at this anniversary.

Daniel O'Connell.

Our Irish readers are requested carefully to peruse the speech which was recently delivered before the Repeal Association in Dublin, by their great champion, on the subject of American slavery, and which we have placed on our first page. Its language is explicit, but not so vehement and scorching as hitherto.

The Spirit of a True Irishman.

DUBLIN, 18th of 9th mo. 1842.

DEAR FRIEND GARRISON:

I do not like to let the mail go, without saying how grieved, how annoyed, how disgusted we have been at the Philadelphia riots—riots and outrages which would reflect the deepest disgrace on the most barbarous nation of the earth. But what shall we say when committed in the city of 'brotherly love,' but that they are absolutely *shocking?* Nor are our feelings in any degree rendered more enviable by the announcement, from more than one quarter, that the aggressive mob was largely composed of Irishmen—*our countrymen!* who fled from a land where oppression had laid its hand upon them, and from whence they went to breathe the air of freedom. Well, what can we say but that 'profession is not principle'—that the world is full of instances of refugees from oppression having themselves become the greatest oppressors—(witness the New-England Puritans.) It teaches us a melancholy lesson of human weakness, but it in no degree lessens our duty both to look well to our own hearts, and to endeavor to spread sound principles both at home and abroad.

But there is something unmitigatedly disgraceful in the whole Philadelphia affair. What was the procession of the colored people for? Was it political or party? No. Was it for any doubtful purpose? No. It was to celebrate the triumphs of Temperance—to spread the glorious work of 'Father Mathew'—of 'Delavan'—of the 'Washingtonians'—to forward a great moral warfare, in which the whole world is engaged! This was the occasion for the outbreak of a savage mob, amongst which there were at least Irish. This, the occasion chosen for upholding Ireland's name to the gaze of an admiring world! But it is said, (in aggravation!) that the triumphs of emancipation were connected with this procession—that a part of its object was to celebrate the anniversary of the liberation of 800,000 bondmen—to call to recollection the day on which myriads of *things* were made *men*. Alas! alas! how low some amongst you must be sunk—how utterly prostrated must the spirit of liberty be into the very dust, when men will be found, whether English, Irish, or American, to take umbrage at an oppressed race celebrating a jubilee of the triumph of freedom over slavery, and to fall on them like tigers for it! The truth is, our countrymen are enthusiastic in their *right* or *wrong*. If enlisted on the wrong side, they are a terrible engine of oppression. The wrong path once taken, they know no bounds. Their natural enthusiasm perverted makes them a terrible foe. On the other hand, if right, they go vigorously forward—a powerful impetus to the *good* cause they espouse. But all this more and more convinces me of the important position Ireland holds in the anti-slavery cause—of the need which exists for a more extended anti slavery organization being organized than yet exists in this country—of the necessity of the real friends of freedom, *here* and *there*, more fully exchanging sentiments, that so they may be united in a closer bond!

I read with sickening feelings the letter from Pottsville, from one of my countrymen, appropriately placed in the Liberator, some time since, under the 'Refuge of Oppression.' Thou wilt see the Morning Register has meritedly castigated the writer, and intends to follow up its animadversions on the disgraceful portion of the Irish in your land. What a fuss this Irish Anti-Slavery Address has made! Well, I am satisfied, with dear Wendell Phillips, that it has done great good. I know many will have it otherwise, and say that it has retarded the cause. It has just in the same manner as faithful preaching rouses the wicked, and causes them additionally to blaspheme; but, nevertheless, religion is *still* to be preached, and will flourish under such opposition, while the works of darkness are made increasingly manifest.

What a sad affair this is, of the Governor of Canada, having given up the fugitive from southern oppression. Alas! alas! my soul sickens at the dreadful use which may be made of this [illegible] poisoned—ay, and perhaps paraded about the country in an *iron cage*, as a proof of what comes of a love of liberty; while it will be told that England—ay, proud England—England, whose dominions have hitherto been the refuge of the slave, has given back a fugitive at American bidding—no—at the bidding of a slaveholder, into the fangs of his merciless robbers and persecutors. Yes! with what bitter feeling will the slave learn that the *North Star* points to a land of liberty no more! When will men learn the tremendous difference between a *man* taking a horse in an enemy's country, to regain his rights, and a *man* robbing his fellow of himself—that most wicked of all robberies?

The law of force continues to rule in England. The famishing people have been, for the most part, awed into submission. Soldiers, (those who have sold themselves as slaves from amongst the people,) cannons, guns and muskets, used in a *salutary* manner, have restored quiet; but what volcano is burning underneath, time alone will yet tell! We have just housed a beautiful harvest in these countries. May we feel grateful for the blessing! I am apprehensive, however, that it will check the abolition of those abominations, the *taxes on the people's food*. Excuse this very hasty scrawl.

Affectionately thine,
RICHARD ALLEN.

Another Serious Bereavement.

The anti-slavery cause has just lost another faithful, early, and widely known friend and benefactor, in the death of HENRY G. CHAPMAN, who expired in this city, at his residence in Summer-street, on Monday last, aged 38. His disease was pulmonary consumption. For two or three years past, his health had been seriously affected, so as almost entirely to divorce him from his business; but, during this protracted period, and under all his sufferings, he was sustained by a cheerful and resigned spirit, and unshaken fortitude. It was fondly hoped by his relations and friends, that his visits to Haiti, in company with his estimable wife, (whose attentions to him were unremitted from the beginning,) would prove permanently beneficial to him; but the disease had fastened itself too deeply to be removed by any change of climate, or by all the remedies which affection could procure or skill suggest. He has paid that debt, which all the living have yet to liquidate. No strange thing has happened to him, or to those who are so deeply affected by his death; but this common event of mortality almost always takes the living by surprise, come when it may.

For a series of years, Mr. Chapman acted as Treasurer of the Massachusetts Anti-Slavery Society, and honorably and faithfully did he discharge the duties of that office. His interest in the prosperity of the cause remained unabated to the last. Though from his position in society, his early espousal of it subjected him to reproach, the loss of business, and the estrangement of friends, he never for a moment faltered, but through the most troublous period maintained a serene aspect and an abiding faith. Long may his memory be cherished, especially by the colored race! In this second great bereavement which his parents have sustained, we tenderly sympathize; for the first stroke fell heavily on them in the loss of a daughter, who was the ornament of her sex, and the devoted friend of suffering humanity—and the second will be severely felt by them in their old age. May that faith which 'touches all things with the hues of heaven,' support them in their affliction, and enable them to submit without a murmur. 'He is not dead, but sleepeth'—nay, it is only the mortal part which has ceased to act—for what power has death over immortality? A large circle of friends will participate in the sorrow which this event must create in the bosom of the widow of the deceased, and among all the relatives of both.

The Massachusetts Fair.

The season for holding this Fair is rapidly approaching, and they who intend to aid it are reminded that what they do for it must be done quickly.—Our glorious cause, in this section of the country, is now signally dependant on the success of this annual Fair for the means whereby to carry on its operations. Abolitionists, one and all—men, women and children—are you doing something to make this the most attractive, useful, productive Fair of the whole series? Remember, 'many hands make light work'—but then the hands must first be obtained, and then put in motion. Here is something encouraging from our transatlantic friends. We copy it from the Cork Examiner. It is full of *Irish heart*.

ADDRESS
Of the Cork Ladies' Anti-Slavery Society,
TO THEIR
Fellow Countrywomen and Countrymen.

'What ought to be done can be done.'

We appealed to you last year to assist us in our exertions to abolish slavery in America; our appeal was not in vain; with generous hearts and willing hands you came forward at once to aid us in the great and good work. By your sympathy, by your liberal contributions, you cheered, you encouraged the friends of the slave in that country. The following extracts from some of the published reports and letters of MARIA WESTON CHAPMAN and CHARLES LENOX REMOND, noticing the offerings you sent, will, we feel assured, animate you to renewed exertions.

[Here follow extracts from Mrs. Chapman's spirited and graphic account of last year's Fair, particularly relating to the beautiful and generous gifts that were made by our transatlantic friends.]

We cannot read these expressions of grateful feeling without emotion—we hope and trust that our efforts will not cease, nor our zeal grow cold, until freedom be the birthright of every human soul, of every clime and country. Let us 'plead for those who cannot plead for themselves;' let us each try to do something towards hastening the glorious day, when the oppressed shall be set free; let us feel that 'It is more blessed to give than to receive.'

Much may be done by individual effort, however trifling it may be. Fenelon has truly said, 'that all great things are only a great number of small things carefully collected together.' Withhold not then your assistance because you can give but little; the employment of a portion of your leisure time, for a few weeks, may be made, by the exercise of ingenuity and taste, to produce much that may be valuable. Many of the contributions of last year, which cost you but a trifle, brought high prices.

The friends of the slave need not only your sympathy—they need also additional funds to enable them to continue and to extend their arduous labors. An Anti-Slavery Fair is to be held in Boston next December. We have been cheered by communications from many of those kind friends who aided us last year, that they are again anxious to give us all the help in their power; we wish to tell them and you that the time is fast approaching when your offerings must be forwarded to America; they ought to be in Cork *before the 8th of November*.

We cannot conclude this address, without expressing our earnest hope, that the day is not far distant, when those that are now in bondage shall be freed, and when the sons and daughters of Africa shall no longer be torn from their families and their country to supply the slave markets of the world.

'Authority usurped from God, not given;
He only gave us over beast, fish, fowl,
Dominion absolute: that right we hold
By his donation; but man over man
He made not Lord, such title to himself
Reserving.'—MILTON.

Contributions and donations will be gratefully received by Mrs. Beamish, Beaumont, President; Miss Bury, Blackrock; Miss Dunscombe, Templemichael Glebe; Miss I. Jennings, Brown-street, Secretary; Mrs. A. King, Sunday's-Well; Mrs. R. Lane, Sidney Place; Mrs. Dr. Lyons, South Terrace; Mrs. Manly, Ferney; Mrs. Mannix, Dyke Parade, Secretary; Mrs. Martin, Patrick-street; Mrs. Paul M'Swiney, King-street, Vice-President; Mrs. White, Clarence Terrace, Treasurer.

And by Mr. George Ridings, 98, Patrick-street, and Messrs. J. J. Bradford & Co., 78, Patrick-street, who have kindly offered to take charge of any contributions or donations entrusted to them.

Sept. 14, 1842.

County Meetings.

A quarterly meeting of the Plymouth County A. S. [illegible] of the Middlesex Society will be held in Acton on Thursday next, (13th inst.) commencing at 10 o'clock, A. M. To our anti-slavery friends in those counties we would say, the perishing slaves expect every abolitionist will do his duty. What efforts ought they not to make to attend these important meetings, if whigs and democrats can rally so strongly to carry on their miserable political squabbles? The Middlesex abolitionists need quickening, or their last state will be worse than their first. We hope our fellow-laborer, Addison Davis, who has just gone into that county to labor as an agent of the Mass. A. S. Society, will meet with a kind reception, be able to collect some funds, and be successful in rousing the slumbering energies of a great multitude.

Death of Wm. Ellery Channing.

Intelligence has been received in this city of the decease of this distinguished writer, philanthropist and divine, at Bennington, Vermont, on Sunday afternoon last, after a short illness. It excites no ordinary sensation in this community, and cannot fail of doing so wherever it shall spread. No man in this country stood so prominently in European estimation, on account of his benignant spirit and fine literary attainments, as Dr. Channing. One of his last public efforts was the delivery of an address at Lenox, in this State, on the first of August, in eulogy of West India emancipation, and in furtherance of the anti-slavery enterprise in our own land—a copy of which we have not seen, but which is highly commended in the Anti-Slavery Standard and other journals.

☞ The letter of Richard Allen, of Dublin, in another column, is worthy of the man and of Ireland.

ITEMS.

Sudden Death.—We learn from Lowell that Robert Means, agent of the Suffolk Mills in that city, a man much esteemed for the good qualities of his head and heart, and who was a truly valuable citizen, died suddenly this morning. Yesterday he attended church as usual, apparently in excellent health.—*Boston Journal.*

Sudden Deaths.—Mr. James P. Burgess, one day last week, fell dead near the Pawtuxet turnpike. He was a very respectable man, a member, we believe, of the Society of Friends.

Mr. William C. Munro fell in Pine street last Saturday afternoon, and immediately died, from the rupture of a blood vessel, occasioned by sudden excitement.

Mr. Benjamin L. Tuells, while gunning with a friend, on Saturday, was accidentally shot through his head by his comrade, and died instantly. Mr. T. was a young man of much promise, and his sudden departure from time is not only a great calamity to his more immediate friends, but to the society of which he was an ornament.—*Prov. Journal.*

A Shocking Death.—Mr. Otho W. Rohtback, aged 22 years, who resided near Sharpsburgh, Washington county, Md., lost his life on the 19th ult., by having one of his legs literally torn from his body by a threshing machine.

Death of Richard Riker.—The Hon. Richard Riker, so long Recorder of this city, died this morning. On the announcement of the fact in the various Courts, they were immediately adjourned.—*N. Y. paper.*

The Cincinnati Republican says,—'We regret to announce the death of Mrs. R. C. Phillips, who was so badly burned by the explosion of camphine on Sunday evening. She suffered the most excruciating agony for upwards of thirty hours.'

Suicide.—Dr. Peters, a well known manufacturer and vender of pills and lozenges in New-York for some years back, was found, yesterday morning, suspended by a cord in his sleeping-room. He was quite dead when discovered.

Death by Lightning.—The Cattaraugus County Freeman says that on Sunday evening the 18th ult. a terrible thunder storm passed over the village of Lodi.—A man and his wife by the name of Babcock, were struck by lightning after they had retired to rest. The latter was killed, but Mr. B. was resuscitated by the free application of cold water.

NINTH MASSACHUSETTS
ANTI-SLAVERY FAIR.
ADDRESS.

The undersigned, deeply interested in the anti-slavery cause, and feeling it to be one which will have the warmest support of every good man and woman, have decided to do what they can to condense and make available the good wishes of the community, by holding their Ninth Annual Fair during Christmas week, 1842. It is a laborious and costly undertaking to awaken a nation to the knowledge of its perilous condition by reason of slavery. To do it without stirring up the slaves to bloodshed, without exciting a party rage under the name of Philanthropy, and without yielding to opposition;—to do it by the enunciation of sublime truth, and by spreading abroad the knowledge of assured facts; this is the work before us, to which the funds raised by means of the Fair will be devoted. Not a dollar of them will be expended in the labor of making an abolition party or an abolition sect, but in the promulgation among all men of the great forgotten principles of Freedom, without which every party and sect in the land are but leading it down to ruin, and without which no man may for a moment flatter himself that he is a patriot or a christian.

The money raised will be expended in publishing and circulating the ablest writings, and in sustaining the most devoted and able persons who are found sacrificing themselves to this service of Freedom.

Millions of people are to be freed, and some will shrink back in alarm at the magnitude of the undertaking. We invite their participation in the work, with the promise of that expansion of soul, in consequence of their labors, which will enable them to feel that this is but a portion of their work on earth. A few there are who say that the emancipation of the slaves of our country is too small and unsatisfactory a labor to engage their attention. We beg them to remember that it was a work worthy of a God to create men free, and therefore it cannot be beneath the attention of any human being to restore men to freedom. To aid the progress of the human race is the greatest and the worthiest object. To aid it effectually involves the use of a multiplicity of means, which, however small in themselves, are not, on that account, the less necessary. The loftiest soul looks noblest in the discharge of the lowliest duties. To those whom fear drives back and self-interest hinders, we present a cause which has power even to make them forget themselves, and to give them courage and nobleness. To those who are spiritless and lifeless for want of some deeply interesting occupation, who are consumed by ennui, and old in heart before their time,—to all who are enjoying prosperity, and to all who are suffering affliction, we present this cause as a blessing, a claim, and a consolation.

There is no class or condition of men or women to whom the call for help in such a cause does not come with commanding energy: and we call on all for aid, in the name of that truth, which has received our best years as its right.

Maria W. Chapman,	*Lydia Maria Child,*
Eliza F. Meriam,	*Emily A. Winslow,*
Anne W. Weston,	*Mary G. Chapman,*
Henrietta Sargent,	*Susan Cabot,*
Olivia Bowditch,	*Marianne Cabot,*
Caroline F. Williams,	*Abby Southwick,*
Catherine Sargent,	*Mary Young,*
M. A. W. Johnson,	*Mary Willey,*
Helen E. Garrison,	*Louisa Loring,*
Eliza Lee Follen,	*Ann T. Greene Phillips,*
Thankful Southwick,	*Hannah Tufts,*
Lavinia Hilton,	*Mary F. Rogers,*
Anna R. Philbrick,	*Marian A. Fuller,*
Caroline Weston,	*Louisa M. Sewall.*
Maria White,	

☞ Pledging ourselves to spare no pains to secure the best place of exhibition and sale the city affords,—to omit no exertion to make the occasion one of enjoyment as well as endeavor,—to enlarge our hospitality to meet the large demands which we hope will be made upon it at the time of the Fair,—to execute [illegible] SACHUSETTS ANTI-SLAVERY FAIR a most important auxiliary to the cause of Freedom, we solicit the correspondence, co-operation and advice of all individuals and societies that wish its advancement.

☞ The latest designs for all small and elegant objects for drawing-rooms supplied to those friends of the cause who are skilled in cabinet and chair work. The newest patterns of all kinds of fancy works and articles of ladies' and children's dress, will be furnished to those who wish, and their aid is in turn solicited to supply such as they possess. Farmers, manufacturers and merchants, who wish to aid the cause by donations of their respective goods and products, will find the Fair an effectual opportunity. Donations of money or materials, and an interchange of suggestion and advice may be made at 39 Summer-street, or 4 High-street. Letters and parcels addressed to 25 Cornhill, will be safely forwarded to the managers.

☞ All persons intending to purchase Christmas and New Year's presents, are informed that our agents in Europe have already received such orders as will ensure a splendid choice for that purpose.

☞ Articles and donations for the annual,—'The Liberty Bell,' (the fourth number of which will be issued the first day of the Fair, in a more beautiful style than the preceding ones) should be addressed to the editor,

M. W. CHAPMAN,
39 Summer-street.

Great State Convention in Pittsburg.

To the Abolitionists of Western Pennsylvania:

DEAR FRIENDS,—The Executive Committee of the American Anti-Slavery Society has authorised me to invite you to attend the great State Anti-Slavery Convention, to be held in Pittsburg, on Wednesday, Thursday and Friday, the 12th, 13th and 14th of October. It is desirable that this should be, and it is confidently expected that this will be the largest anti-slavery gathering ever convened in western Pennsylvania. Now that two and a half millions of our fellow-countrymen are in chains—that our rights are cloven down, so that we speak by sufferance—that mobocracy has disgraced almost every part of our country—that the freedom of speech, the right of petition and of locomotion, are denied us—that our trade is prostrate, our credit impaired, and our prosperity paralyzed—that our religion is evil spoken of, our institutions contemned, and our country a hissing and a by-word before all the civilized nations of the globe—it becomes us all to unite with one heart and one mind, to labor, with persevering zeal and efficiency, to bring the murderous system of American slavery (the great cause of our present troubles and disgraceful position) to a speedy termination. Let all the abolitionists from the Ohio river to the Alleghany mountains, and from the Virginia line to the State of New-York, see that extensive notice is given of this meeting in the vicinity in which they reside, and be present themselves, and each one bring along one or two of their unconverted neighbors.

CHARLES LENOX REMOND, that eloquent man, upon whose brow the image of his God is written in a darker hue than the Caucassian race, and who, in a recent tour through Great Britain and Ireland, where he spent eighteen months, was received by the great and the good, and indeed by all classes, with the strongest demonstrations of kindness and approbation, and JOHN A. COLLINS, will also be there. Many distinguished friends of freedom are expected to be present. Brethren, sisters and friends, TO THE RESCUE!! The slave is clanking his chains upon our soil. His heart is broken, his manhood is crushed, his hopes destroyed, and his soul riven by American oppressors, who claim to be republicans and christians. Our country is on the verge of ruin, and ourselves are 'verily guilty concerning our brother.'

Affectionately yours,
J. A. COLLINS, *Gen. Agent Am. A. S. S.*

SOUTHERN STATE OF AFFAIRS.

Extract of a letter, dated Sept. 13, 1842:

'The state of affairs is truly alarming in this county; on Saturday night last, the Sheriff's office was broken open, and all the papers taken therefrom, relating to the business of the approaching term of the Circuit Court, and all others, in fact; and on the night previous, the Clerk's office was entered, and all the papers taken, together with the records, minutes of court and other books. Who the author of this daring outrage is, yet remains a mystery, and is even beyond probable conjecture—but time will solve all things.'—*Cassville (Geo.) Pioneer.*

NOTICES.

Anti-Slavery Conventions in Ohio.

The Ohio American Anti-Slavery Society will hold a Convention at Cadiz, Harrison county, Ohio, commencing at 9 o'clock, A. M. on Tuesday, the 18th of October next; and one at or near Oakland, Clinton county, Ohio, commencing at 9 o'clock, A. M. on Monday, the 24th of October. It is likely, between these two, a Convention will be held in Granville, somewhere in central Ohio, commencing at 9 o'clock, on Friday, the 21st of October; but of this, particular notice will be given, should the arrangement be positively made.

It is confidently expected that our talented brother CHARLES LENOX REMOND, than whom none has better right, and few equal ability, to plead the cause of the bondman, will be present at these meetings, and perhaps other of our distinguished anti-slavery advocates from the East. It is likely this will prove a more interesting series of anti-slavery meetings, and larger than any ever held in the State; and the Executive Committee most respectfully and earnestly invite the attendance of all. Let the friends of the Ohio American Society be sure to be present. We have voted that it would be proper to raise four thousand dollars, to promote anti-slavery operations during the ensuing year. At these meetings it will be proper to consider how this is to be done. Let every anti-slavery man in the State, no matter what his creed or his politics, come. Let every pro-slavery man come. Let our slaveholding neighbors in Virginia and Kentucky come. They shall be welcome to the hospitalities which we purpose to extend to all who attend, free of expense during the time of the conventions.—They will never have a better opportunity of learning what abolitionism is, or to see how fast it is 'dying away.' A committee of arrangements will be found in each neighborhood, which will give timely notice through the Philanthropist, to persons from a distance, where to call, so as to be properly distributed among the friends who will entertain them.

By order of the Executive Committee,
A. BROOKE, *Sec.*

Aug. 27, 1842.

☞ All papers in the State of Ohio, friendly to human liberty, will please copy.

ADELPHIC UNION LIBRARY ASSOCIATION.

'Knowledge is power.'

The public are respectfully informed, that arrangements have been made for a valuable course of lectures before the Association during the ensuing season. In order to secure 'the greatest good of the greatest number,' it has been deemed expedient to change the evening, and Monday has been substituted for Tuesday, which arrangement it is hoped will give entire satisfaction to all those who are disposed to avail themselves of an intellectual feast.

Arrangements have been made with a number of distinguished gentlemen, whose names will be duly announced.

Season tickets, 50 cents each—the holders of which will be also admitted to the debates, to take place once a month. Door tickets for an evening, 6 1-4 cts. Tickets may be obtained from Joel W. Lewis, 70 Cambridge-street; Charles A. Battiste, 5 Sun Court-street; W. W. Rich, Lindall-street; Benjamin P. Bassett, 33 Endicott-street; Abner Forbes, Smith School Room; Thomas Cole, Atkinson-street; Emancipator office, 32 Washington-street, at 25 Cornhill, and of the Committee.

WILLIAM C. NELL,
BENJAMIN WEEDEN,
JOHN T. HILTON,
THOMAS JINNINGS, Jr.
ALFRED G. HOWARD,
Lecture Committee.

RHODE-ISLAND STATE A. S. SOCIETY.

The seventh annual meeting of the Rhode-Island State Anti-Slavery Society will be holden at Providence, commencing on Wednesday, November 16th, at 10 o'clock, A. M. It is hoped there will be a full attendance of abolitionists from all parts of the State. [illegible] called to the notice which follows, of the *Ladies' Fair*, to be held at the time of the annual meeting.

The Anti-Slavery Women of Providence, who are engaged in preparations for the State Fair, would take this occasion to remind the country friends, that the sale will take place at the time of the annual meeting. They are affectionately invited to participate in the labors and enjoyments of the occasion, and to accept the assurance that they will be cordially welcomed to our hospitality during the anniversary week. Those who are to furnish tables are requested to be in the city on *Tuesday*, and to stop at FRANKLIN HALL, where the sale will be held, and where they will find friends in readiness to receive them. It is desirable that a plentiful Refreshment Table should be provided, and we look to our country friends for whatever offerings they may be pleased to bestow, in the form of fruits, vegetables, meats, &c. &c. Articles of this description may be left at the Anti-Slavery Rooms, 14 1-2 Westminster-street, at any time previous to the meeting.

MIDDLESEX, AWAKE!

The Middlesex County Anti-Slavery Society will hold its annual meeting at Acton, on Thursday, the 13th day of October, at 10 o'clock, A. M. Anti-slavery societies in the several towns in the county are requested to send large delegations, and all persons who are interested for the welfare of their country, and for the cause of truth and humanity, are invited to be present.

Mr. Boyle, recently from Ohio, and Mr. Garrison, and other gentlemen from abroad, will be present, and address the meeting.

SAML. C. WHEELER, *Secretary.*

Groton, Sept. 22, 1842.

PLYMOUTH COUNTY.

The Plymouth County Anti-Slavery Society will hold a quarterly meeting at the Universalist meeting-house, in Hanson, on Saturday, October 8th, at 9 o'clock, A. M.

All persons who feel an interest in the cause of humanity, are respectfully invited to be present.

SAMUEL DYER, *Sec.*

Abington, Sept. 26, 1842.

NORFOLK CO. A. S. SOCIETY.

The Norfolk County A. S. Society will hold its next quarterly meeting at Walpole, on Thursday, October 28th, at 10 o'clock, A. M. It is hoped the abolitionists of the County will turn out in strong force, and that those of other Counties will come up and help them. An interesting occasion is confidently expected. Among other speakers from abroad, James Boyle and W. L. Garrison are expected to attend.

J. V. MARSHALL, *Rec. Sec.*

FOURTH ANNUAL MEETING OF THE NEW-ENGLAND NON-RESISTANCE SOCIETY.

The fourth annual meeting of the New-England Non-Resistance Society will be held in Boston, on Tuesday, the 18th of October next, and will probably continue in session two or three days. It will undoubtedly be a meeting of great interest, and a large attendance from all parts of the country is earnestly solicited. An enterprise so comprehensive, so beneficial, so essential to the extirpation of the spirit of violence and war, and to the redemption of the world, should command the most ample means, excite the most intense interest, and be cherished by all those who love the human race.

EDMUND QUINCY, *President.*
WM. LLOYD GARRISON, *Cor. Sec.*

Boston, Sept. 16, 1842.

BOSTON FEMALE A. S. SOCIETY.

The annual meeting of the Boston Female A. S. Society will be held at the Marlboro' Hall, No. 4, on Wednesday next, Oct. 12th, at 3 o'clock, P. M. All ladies are invited to attend.

S. H. SOUTHWICK, *Rec. Sec.*

Boston, Oct. 7, 1842.

ADELPHIC UNION LIBRARY ASSOCIATION.

A question on the Second Advent of Christ in 1843, will be discussed at the Smith School Room on Monday evening, October 10th, to commence at 7 1-2 o'clock.

MARRIED—In this city, on the 1st instant, Mr. Charles Hilton to Miss Sarah Greenwood.

DIED—In this city, on the 29th ult. Mrs. Susan Maria Lewis, aged 23 years 6 months.

POETRY.

For the Liberator.

LINES,

Suggested by hearing that the Town Hall had been closed against the friends of the slave, by a majority of the legal voters.

May God forgive them! It may be that they,
With those who crucified the Lord of life,
Knew not that they were following the dark way
Of sin and carnal strife:
'Tis *possible* they thought the deed was right—
Saul deemed Heaven would his murderous course approve;
He, closing fast his soul against the light,
Knew not that '*God is love*.'
Oh! would that they who boldly imitate
His sins of bigotry and ignorance,
Might have, in *their* dark prisons of conceit,
Of heavenly love one glance.
It must be that they knew not what they did—
They could not thus have basely closed the door
Against those holy ones, who nobly plead
The cause of God's own poor.
If they had known their motives, plans, desires,
Or in their hearts received God's written will,
That broad benevolence heavenly love inspires,
They could not wish to still.
It is indeed a stretch of charity,
To think thus of the leaders—but the mass
Untaught, misguided, heedless, may not see
The bearings of the case.
But for the leaders—language hath not power
Fully the blackness of that deed to speak,
Or how they untiring toiled, ere that dark hour,
To crush the poor and weak.
For earthly wealth and honor, noble hearts
Have freely sold themselves to works of sin,
Turned a deaf ear to truth and love, and hushed
The monitor within.
They sinned not thus in harmless ignorance—
They knew, or had the power to know, the truth;
But love of gold has checked the free expanse
Of soul they felt in youth.
And manhood's riper years, that should have filled
Their souls with holier, more expansive love,
Sadly perverted in their course, have stilled
All feeling from above.
And some who did this deed were they who count
Themselves among the followers of the Lord!
Profess to drink at Heaven's own blissful fount,
And feed upon His word!
Oh! would that Gracious Power they really knew,
That they, in forms, so much pretend to love;
Then would they that forgiving spirit show,
That cometh from above.
And where are they now found, whose warning voice
Should 'gainst all sins in thunder-tones proclaim?
Joined with the erring multitudes, alas!
To work out deeds of shame.
Their influence (whate'er it may be worth)
Is to the foes of human freedom given:—
Thus Church and State combine their strength on earth,
To quench the light from heaven!

Bath, Me. H. W. H.

From the Christian Examiner.

A HYMN OF THE SEA.

BY W. C. BRYANT.

The sea is mighty, but a mightier sways
His restless billows. Thou, whose hands have scooped
His boundless gulfs and built his shore, thy breath,
That moved in the beginning o'er his face,
Moves o'er it evermore. The obedient waves,
To its strong motion, roll and rise and fall.
Still from that realm of rain thy cloud goes up,
As at the first, to water the great earth,
[illegible]
Over the boundless blue, where, joyously,
The bright crests of innumerable waves
Glance to the sun at once, as when the hands
Of a great multitude are upward flung
In acclamation. I behold the ships
Gliding from cape to cape, from isle to isle,
Or stemming towards far lands, or hastening home
From the old world. It is thy friendly breeze
That bears them, with the riches of the land,
And treasure of dear lives, till, in the port,
The shouting seaman climbs and furls the sail.

But who shall bide thy tempest? who shall face
The blast that wakes the fury of the sea?
Oh God! thy justice makes the world turn pale,
When on the armed fleet, that royally
Bears down the surges, carrying war to smite
Some city, or invade some thoughtless realm,
Descends the fierce tornado. The vast hulks
Are whirled like chaff upon the waves; the sails
Fly, rent like webs of gossamer; the masts
Are snapped asunder; downward from the decks,
Downward are slung, into the fathomless gulf,
Their cruel engines, and their hosts, arrayed
In trappings of the battle-field, are whelmed
By whirlpool, or dashed dead upon the rocks.
Then stand the nations still with awe, and pause,
A moment, from the bloody work of war.

These restless surges eat away the shores
Of earth's old continents, the fertile plain
Welters in shallows, headlands crumble down,
And the tide drifts the sea-sand in the streets
Of the drowned city. Thou meanwhile afar,
In the green chambers of the middle sea,
Where broadest spread the waters, and the line
Sinks deepest, while no eye beholds thy work,
Creator! thou dost teach the coral worm
To lay his mighty reefs. From age to age,
He builds beneath the waters, till, at last,
His bulwarks overtop the brine, and check
The long wave rolling from the Southern pole
To break upon Japan. Thou bidst the fires,
That smoulder under ocean, heave on high
The new made mountains, and uplift their peaks,
A place of refuge for the storm-driven bird.
The birds and wafting billows plant the rifts
With herb and tree; sweet fountains gush; sweet airs
Ripple the living lakes, that, fringed with flowers,
Are gathering in the hollows. Thou dost look
On thy creation, and pronounce it good.
Its valleys, glorious with their summer green,
Praise thee in silent beauty, and its woods,
Swept by the murmuring winds of ocean, join
The murmuring shores in a perpetual hymn.

THE PATRIOT'S LAMENT.

A fearful cry is out through all the lands—
A cry of fearful wail! For Tyranny
Hath girded him anew, and from the free
Is wresting what is theirs; the while his hands
Are red with blood of men, who dared to call
From their low prisons, where the cankering chain
Eat in their flesh, or Custom held in thrall
Heart, mind, and nobler spirit, till the brain
Was seared as with live fire!—And yet, while Wrong
Thus lifts his head, and Liberty's loud shriek
Peals through the darkened air the tocsin song,
My voice, alas! grows faint—my hand grows weak,
And my arm falters, even while it strives—
Oh, Freedom, Freedom, for a thousand lives!

A FREEMAN'S CHOICE.

Better to sit in Freedom's hall,
With a cold damp floor and mouldering wall,
Than to bend the neck, or bow the knee,
In the proudest palace of slavery!

MISCELLANY.

FRIEND GARRISON:

Please copy the following communication from the Olive Branch, with the following statement.

Before its insertion in the Olive Branch, this article was refused by the Boston Recorder, New-England Puritan, Christian Watchman and Christian Reflector, all which papers, except the last, had bestowed high praise upon the book in question, and strongly recommended it to the Christian public.

The editor of the Recorder assigned the following reasons for refusing to insert my article:

'This communication is inadmissible. It does not comport with the object and design of the Boston Recorder. With us, the inspiration of the scriptures is not a matter of discussion. We have examined the subject, and satisfied our own minds; and our paper is established to support the Christian religion, and not to discuss the foundation on which it rests. As to the merits of Gaussen, it belongs, as a matter of discussion, rather to the reviews.'

Two or three weeks after this refusal, the editor of the Recorder noticed the book again as follows:

'We have found some of the above mentioned facts in Gaussen on Inspiration of the Bible, a work of sterling value: going deeply and most thoroughly into this great subject, and written in a very attractive style, and well worthy a place in every family in the land. The book shows great learning without any needless parade of it, and an eminent spirit of piety pervades its pages. It is a most timely offering to the American public at this time, when there are so many loose notions afloat in regard to the sacred volume.'

Comment upon the above facts is unnecessary. They are, however, worthy of record and remembrance, as additional evidences of the fact, that 'it does not comport with the object and design of the Boston Recorder' and our other popular orthodox newspapers, to publish the truth, when it opposes their creed or their party. C. K. W.

Gaussen on the Plenary Inspiration of the Bible.

This book, written by a Professor in the Theological school of Geneva, and translated by the Rev. E. N. Kirk, was announced, before its first appearance in English, in such an imposing manner, and has ever since been hailed by the clergy and the religious press with such hearty approbation, that we might reasonably expect to find it a work of unusual excellence; we might reasonably expect to find it accurate, logical, and successful in proving that which it attempts to prove. The publication of this book was a matter of peculiar interest and satisfaction to myself, for I had many months been searching for satisfactory information on this very point, and searching in vain. It was my practice at that time to inquire of every Orthodox clergyman with whom I had any conversation, 'Where can I find the *proof* of the inspiration of the scriptures?' Most of these gentlemen referred me very confidently at first to the authorities usually quoted on that subject,—to Lardner, Horne, Paley, Dick, Parry, Dr. Woods, &c.—but when assured that examination of these authors had shown me some plausible considerations tending towards proof, but no proof whatever, they knew not what else to say.—From this state of uncertainty I must, however, except an Episcopal clergyman of Boston, who told me that the doctrine was proved to his mind, not chiefly by books, but by the *authority of the church*. Only one of the clergymen thus asked, a man of venerable age, and distinguished for his attainments in theological learning, replied to my question without attempt at evasion, 'I do not know.' 'Many writers,' said this gentleman, 'have treated upon the subject of inspiration, some more and others less satisfactorily, but I do not know who has proved it.'

Such were the circumstances that preceded my perusal of Mr. Gaussen's book. My expectations being raised by the praises bestowed upon it by Dr. Woods, and other eminent divines, I read it with great eagerness, and particular care, examining in the Bible the connection and true meaning of all the passages referred to as proof.

1st. The arguments and assertions are founded on words rather than things, and the reasonings generally display a habit of word-catching, for I can describe it by no better name, which reminds one of the famous syllogisms that prove that nothing is something, and that every cat has three tails. Instances of this will be adduced under the succeeding heads.

2d. The main argument of the book, upon which the author chiefly rests to prove the verbal inspiration of the Bible, contains a gross and obvious fallacy. The chief idea extending from page 283 (where the 'scriptural proof' begins,) to page 315, is as follows:

All the words of the prophets are given by God.

All the books of the Old and New Testaments are prophetic.

Therefore, all the words of the Old and New Testaments were given by God.

Our author supposes the first of these assertions to be proved by the declaration of Peter, that 'No prophecy of the scriptures is of any private interpretation; for the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost;' he explains this by the definition that a prophet is 'a man whose lips utter the words of God;' and fortifies it by abundance of passages like the following:—'The mouth of the Lord of Hosts hath spoken; the Most High hath spoken.' 'The spirit of the Lord spake by me, and his word was upon my tongue.' 'The word of God came unto Shemaiah.' 'The word of God came to Matthew; the word came unto John in the wilderness,' &c. &c.

Respecting this, it is sufficient to say that the declaration of Peter does not prove what he infers from it,—that his definition of the word prophet, though true in one sense, is incorrect and entirely unauthorized in the sense he ascribes to it,—and that the concluding scraps from scripture no more prove verbal inspiration, than they prove that the invisible God has a mouth composed of muscles and lips like ours.

Passing by thus briefly the many notable things contained under this first member of the syllogism, I wish to call particular attention to the second, which asserts that 'All the books of the Old and New Testaments are prophetic.' Observe how he commences the proof of this assertion, pp. 292, 3.

'And first, all the scriptures are indiscriminately called THE WORD OF GOD. This title at once, by itself, would be sufficient to show us that, if Isaiah commenced his prophecies by inviting the heavens and the earth to hear, because the Lord had spoken,—(Isaiah i. 2.) the same summons should address us from all the books of the Bible, because they are all called 'the word of God.'

We can nowhere find a single passage which permits us to detach one of its parts from the others, as less divine than they. To say that the entire book is 'the word of God,' is it not to attest that the very phrases of which it is composed were dictated by him? Now, the entire Bible is not only named 'the word of God,' it is called without distinction, THE ORACLES OF GOD, (Rom. iii. 2.) Who does not know what the oracles were in the opinion of the ancients? Was there then a single word which could express more absolutely a complete and verbal inspiration? And as if this term employed by St. Paul did not suffice, we again hear Stephen, 'filled with the Holy Ghost,' call them LIVING ORACLES. 'Moses,' says he, 'received the living oracles, to give them to us.' (Acts vii. 38.) All the scriptures, without exception, are then a continued word of God; they are his miraculous voice, his living oracles.'

Again he says, page 294,

'It is worthy of remark, that Jesus Christ, and the apostles, and all the people habitually applied the title of *prophets to all the authors* of the Old Testament. Their habitual designation of the entire scriptures was 'Moses and the prophets.'

And again, page 298,

'We quote this important passage: "Even as our beloved brother Paul, also, according to the wisdom given unto him, hath written unto you; as also in ALL HIS EPISTLES, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction."

'The apostle, in the second verse of the same chapter, had already represented himself and his fellow-apostles as occupying the same rank, and invested with the same authority as the sacred writers of the Old Testament, when he had said, 'Remember the words which were before spoken by the holy PROPHETS, and the commandments which you have received from US APOSTLES of the Lord and Saviour.—The writings of the apostles were then whatever those of the Old Testament were; and since the latter are a WRITTEN PROPHECY, that is to say, a word entirely God's, the former are nothing less.'

The above extracts form a fair specimen of Mr. Gaussen's reasoning, which must be characterized as singularly loose, rambling, inconclusive and sophistical.

'All the scriptures are indiscriminately called THE WORD OF GOD,' he says. Where are they so called, and by whom? The entire Bible is never so denominated by any one of its writers. The expression 'word of God,' as now commonly used, is a popular phrase, indicating the general belief that the Bible contains a message from God to mankind, and it can, of course, have no such weight in the argument as our author ascribes to it.

But he proceeds to draw inferences from the expression 'word of God,' as follows. 'If Isaiah commenced his prophecies by saying, 'the Lord hath spoken,' the same summons should address us from all the books of the Bible, because they are all called the word of God.' Here the premises are insufficient for the conclusion; the conclusion itself asserts only that a thing *should be*, not that it *is*; and, finally, the reason upon which the whole is based, has no weight or authority whatever.

Again he says, 'To say that the entire book is the word of God, is it not to attest that the very phrases of which it is composed were dictated by him?' By no means. The phrase may be used without attesting or implying any such thing.

He proceeds,—'The entire Bible is not only named the 'word of God,' (observe, this expression had no quotation marks when it was first used, p. 292; now it is quoted to enforce the pretence that the scripture uses it in this sense,) but it is called without distinction THE ORACLES OF GOD.' Rom. iii. 2.' This is not correct. Let us look at the passage. 'What advantage then hath the Jew? or what profit is there of circumcision? Much every way; chiefly, because that unto them were committed the oracles of God.' It evidently speaks of a period when the oracles of God were committed to the Jews alone, and cannot refer to the New Testament, which was given alike to Jews and Gentiles. This expression, therefore, does not designate 'the entire Bible.'

Again he says, speaking still of *the entire Bible* 'We hear Stephen, filled with the Holy Ghost, call them LIVING ORACLES. Moses, says he, received the living oracles, to give them to us. Acts vii. 38. All the scriptures, without exception, are then a continued word of God.' Indeed! Did Moses receive the entire Bible to give to us? Did he even receive half the Old Testament?

He proceeds to argue from a Jewish popular expression, as he has above from an English one, and says of Christ, the apostles and the people, 'their habitual designation of the entire scriptures was Moses and the prophets.' And what then? What if they did, for convenience sake, apply this brief term to a book in which were collected the works of from twenty to twenty-five writers, and which contained not only prophecy in its two legitimate senses, namely, prediction and religious exhortation, but history, poetry, tradition, parables, amatory songs, and proverbial sayings? Can this expression transform Esther and the song of Solomon into prophecy?

In the passage which we have quoted above from p. 298, our author finds the Apostles associated with the writers of the Old Testament, and thence concludes that he has proved a verbal inspiration for the former as thoroughly as for the latter,—a position which we readily admit.

Mr. Gaussen fails entirely to prove the point upon which his whole argument depends, that all the books [illegible] is fully proved—but he never proves it; unless indeed the sophistical system of word-catching, of which I have given some examples, can be called proof. And how could he prove it? In what sense is the account of the creation a prophecy? How can Ruth be called a prophetic book?

3d. The third grand defect to be noticed in the work under consideration, is that the quotations from scripture are, in numerous instances, grossly perverted from their proper meaning.

On page 39, we find the following passage quoted, as if from the Bible, and termed immediately afterwards 'a testimony of the word of God.' 'The scripture is purified, as silver seven times tried in the fire; it is perfect.' This is made up of two passages, neither of which speaks of the scripture, the entire Bible, but one of the words of the Lord, and the other of the law of the Lord. These passages are in the 12th and 19th Psalms of David, who died before half the Old Testament was written. Yet this passage, thus manufactured, is adduced to prove that 'our sacred books contain no errors; all their writing is inspired of God.' p. 39.

Mr. Gaussen must have known that when Paul, a Jew by education, language and manners, wrote to Timothy, also a Jew, 'All scripture is given by inspiration of God,' he must have used the word scripture in the Jewish sense, as designating the Old Testament, and the more certainly, as the New Testament did not then exist as a collected volume, some of its books not having been written until thirty years after. Yet he has repeatedly quoted this passage as furnishing complete proof of the inspiration of the entire Bible. Hear him:

'The theory (of the opposers) is that one part of the Bible is made by man, and another part by God. Now hear the Bible itself. It protests that "all scripture is given by inspiration of God." It does not indicate an exception.' p. 52.

Next we have a quibble upon the word scripture, presented as a basis for the false interpretation:

'A scripture or writing is composed of letters and words, and not of invisible thoughts only. Now "all scripture is given by inspiration of God," we are told. That which is WRITTEN is then inspired of God, and that which is inspired of God is the WHOLE SCRIPTURE, that is, all that is written.' p. 160.

Again we have the same false representation given in the Catechism, p. 256.

'Question. Ought we then to think that every part of each one of the sacred books of the holy scripture was equally inspired of God?'

'Answer. The scripture, in defining itself, admits no distinction. All the sacred books, without any exception, are the word of the Lord. The ENTIRE SCRIPTURE, says St. Paul, 2d Tim. iii. 16, is inspired of God.'

So much for this text. We will give a few other specimens of Mr. Gaussen's unfairness in quotation from the Bible.

Page 296. 'Whatever David wrote, even his least words, were written by him, SPEAKING BY THE HOLY SPIRIT, says our Lord, Mark xii. 36.' Let us turn to this passage. 'For David himself said by the Holy Ghost, "The Lord said unto my Lord, sit thou on my right hand," &c. It affirms nothing but that this individual passage was spoken by the Holy Ghost.

'We hold in the scriptures an eternal book, all of whose authors have said with St. Paul,—and I think that I too have the spirit of the Lord.' Where have they said so?

'God declares to every one that heareth the words of this prophecy, that if any one shall take away from the words of this book, (the Bible,) God will take away his part from the book of life.' These words were evidently spoken by John, of the book of Revelation alone; yet Gaussen tries to persuade us that they are applicable to the whole Bible.

Passages showing a like perversion of the meaning of scripture, might be multiplied to an indefinite extent, but enough have been already mentioned.

A collateral question of some interest here arises. Had Dr. Woods, of Andover, read this book and seen these quotations, before he wrote respecting it,—'My expectations are exceeded by the merits of the work. Logic and rhetoric are happily combined. I know not whether it is more proper to call it eloquent logic, or logical eloquence; I think I shall come nearest to the truth to call it both. I am delighted with the spirit of the writer, as well as with the truth of his position and the strength of his arguments.' Had the guardians of the religious press read and examined the book before they bestowed such hearty commendations upon it?

Whatever explanation may be given of the error into which these writers have led the public, one useful lesson is taught us, namely, to use our own eyes and minds in cases where we can do so, rather than put implicit confidence in the lessons of human teachers. Mr. Gaussen's book has the merit of ingenuity, but not of truth. And the lover of truth must have better evidence than its pages afford, before he can admit the verbal inspiration of every portion of the Old and New Testaments. C. K. W.

Results of War.

In 1803, there were captured of our vessels by the British, 20; by the French, 17. Total, 37, besides several by the Neapolitans, &c.

In 1804, 39 by the British, and 90 by the French.—Total 129, besides several by the Danes, &c.

In 1805, 116 by the British, and 64 by the French. Total 180, besides several by the Danes, &c.

In 1806, 131 by the British, 23 by the French, and several by other nations.

In 1807, 194 by the British, and several by other nations.

The total number of American vessels captured by the British prior to the orders in Council of Nov. 11, 1807, including 28 not assigned to any particular year, was 528. After said decrees, and before the declaration of war in 1812, 389. Total by the British, 917.

Total by the French, 558, viz. 206 before the issuing of the Berlin and Milan decrees; 307 during the operation of those decrees; and 45 after their revocation.

Total by the Danes 70; by the Neapolitans 47; and several by the Spaniards.

The grand total of American vessels captured, from 1803 to 1812 inclusive, is as follows:

By the British,	917
By the French,	558
By the Danes,	70
By the Neapolitans,	47
By the Spaniards, not known.	
Grand total.	1592

Of the whole number, about 1000 were condemned, and the rest released or compromised, after numerous vexations and delays.

Obscene Prints.—The police during the past week have been active in ferreting out some of those who have for some time been pandering to the baser passions of the worst class of our city, by the sale of obscene books and prints. A number of the most licentious and indecent publications, together with a great quantity of steel and copper plates and wood cuts of the vilest character, have fallen into the hands of the police officers. The venders of these filthy things have already been submitted to a primary examination, and held to bail to answer before a higher court. S. G. Drake and one other dealer in Cornhill somewhat noted for his *antique* tastes, and a vile huckster in Commercial-street, are the persons who have thus outraged the laws of the Commonwealth, of decency and religion. We trust that the punishment to be inflicted by the court will be such as will prove an example to that class, and save our city from a flood of infamous works, so fatal to the morals of our youth.—*Boston Pilot.*

MORE RIOTS. Philadelphia is emphatically the city of riots. Here is an account of the latest one.

On Saturday night there was a most disgraceful row and fight up town, between the firemen. A member of the Independence Hose, by the name of Thomas Brady, was beaten almost to death, and in that condition taken to the Hospital. Yesterday afternoon, about the time the churches were calling, the fight was renewed again. The Independence members and their hose house was attacked by the members of the Kensington, and one of the most outrageous scenes ever witnessed among firemen ensued. Stones were thrown in every direction, and a number of persons severely injured, windows broken, and the lamps in the streets shattered to pieces. The Independence beat back their assailants, and pursued them for several squares, in the whole route throwing stones and [illegible]

Jacob's Ladder.—'What was you walking with that *nigger* for?'

'He is a rich merchant from Jamaica.'

'I don't care for that. We ought not to associate with *negroes*.'

'But he owns that large rich cargo at the wharf.'

'Well, still we ought not to be on an equality with *colored people*.'

'But he is worth two millions of dollars.'

'Indeed!—Do me the honor to introduce me to the *gentleman*. I hate aristocratic distinctions.'—*Portland American.*

Accident at Dawfuskie.—On Saturday last, we noticed an accident that happened at the plantation of Wm. H. Mongin, Esq., on Dawfuskie Island. We are pleased to learn that it was not so serious as was anticipated. The negroes had resorted to an old barn for protection from rain, but the driver seeing a gust coming up, ordered them all to leave the building. In the act of doing so, it fell; one was killed, and fifteen injured; three of them had limbs broken, the rest were much bruised. Medical aid was promptly rendered, and the injured are all recovering.—*Savannah Georgian.*

The Lexington.—The wreck of this ill-fated vessel has been raised to the surface of the water, but—one of the chains breaking—she again sunk in 120 feet of water. The attempt is again in progress. The eight hundred dollars recovered from her were not in bills, as before stated, but in a lump of silver, weighing 30 pounds, melted by the fire, the box having been emptied on the deck, to be used as a bucket for throwing water on the flames.

Moderate Fortune.—It is stated that the Rothschilds, of London, have offered to compound their tax, under the new Income Tax of Sir Robert Peel, for the three years, at £25,000. In other words, they are willing to be let off with they payment to the tax collector of $40,000 a year. They admit, therefore, that their annual income is at least one million three hundred and fifty thousand dollars.

A Cargo.—A whaler arrived at New-Bedford, on Saturday, with forty-seven hundred barrels of oil, (four hundred sperm,) and forty-five thousand pounds of whalebone. It was the ship America, Captain Fisher, which had been absent twenty-six months.

Professor Nuttal, late Professor of Botany in the Harvard University, has had a fortune of £100,000 left him in England.

Fruits of Tee-totalism.—There are at present in the Irish Savings' Banks, £400,000, the property of the tee-totallers of Ireland.

The Cost.—The recent riots in Philadelphia have thus far cost the city $3373, to say nothing of the buildings that were burnt, which will probably treble that amount.

All Alive and Kicking.—The Picayune says that a flat boat arrived at Carrolton on the 12th, having on board *twenty-seven hundred alligators!* An amiable set of passengers.

The Nantucket Marine Camels have at last succeeded in taking a large ship over the bar, without accident.

The Sangamo Journal states that Joe Smith and O. P. Rockwell are now outlaws, they having escaped from the officers of justice.

Breach of Promise.—J. M. Pettingell, Publisher of the Transcript, at Amesbury, has recovered the sum of 1600 dollars, of Mrs. McGregor, formerly Miss Emily S. Browne, of Seabrook, N. H. for violating her promise to enter with him into the holy state of matrimony.

Mexican War Steamers.—One of these vessels, the Guadaloupe, made of iron, was spoken on the 22d ult. off the coast of Yucatan. She appeared to be fully manned, and had her guns mounted.

There died lately, says a German paper, in the village of Felsoe Focrock, in Transylvania, a farmer, named Terebesi, in the 135th year of his age. He always enjoyed good health, and worked in the field until just before his death.

An immense cavern has been recently discovered in Scoharie County, N. Y. and has been partially explored. It is several miles in extent, and contains a small lake, and also a stream of water of considerable size.

The Marquis of Downshire is at present employing not fewer than 1200 laborers in draining and other public works in Ireland.

TRAVELLERS' DIRECTORY.

☞ *Equality of privileges.*

WESTERN RAILROAD.

ON and after Monday, Sept. 12, 1842, passenger trains run daily, (Sundays excepted,) leaving Boston at 6 1-2 AM, and 3 1-4 PM, for Albany. Albany at 6 1-2 A. M., and 4 20 P. M.; for Boston. Springfield at 6 1-4 A. M. and 1 1-2 P. M. for Boston. Springfield at 6 1-4 A. M. and 12 1-2 M., for Albany. Worcester at 9 AM. and 5 3 4 PM. for Albany.

The U. S. Mail train leaves Boston on Sundays, at 2 1-2 AM. arriving at Boston at 3 AM; returning, leaves Boston at 2 PM. and Worcester at 4 1 2 PM, arriving in Springfield at 7 1-4 PM.

The time is Boston time, which is about 15 minutes in advance of Albany time.

The morning train from Boston to Albany arrive at Worcester at 9, at Springfield at 11 3-4, A. M., at Pittsfield 3 1-4P. M., at Chatham 4 3-4, and at Albany 6 P. M. Fare through, $5 00.

The cars leave Albany for Utica at 7 P. M. The steam-boat leaves Albany for New-York at 7 PM.

The evening train from Boston to Albany arrives at Worcester at 5 1-2 PM. at Springfield 8 1-2 P. M.—leave next morning at 6 1-2, arrive at Pittsfield 9 1-4, at Chatham 10 3-4, and at Albany at 12 M.

The morning train from Albany arrives at Chatham 7 3-4, at Pittsfield 9 1-4, A. M., at Springfield 12 M. and Boston 6 1 2 P. M.

The evening train from Albany to Boston arrive at Chatham at 5 3-4, PM, at Springfield 9 3-4 PM.—leaves Springfield at 6 1-4 AM. and arrives at Boston 12 M.

For Greenfield, Hanover and Haverhill.—Stages leave Springfield daily, at 9 P. M., for Haverhill, via Northampton, Greenfield, Brattleboro', Hanover, &c. Passengers leaving Boston at 3 1 4 P. M., may take this line. GEORGE BLISS, President.

☞ *Human rights NOT restored, but shamefully outraged still.*

BOSTON AND PROVIDENCE, TAUNTON AND NEW-BEDFORD RAILROAD.

FALL AND WINTER ARRANGEMENT.

TO COMMENCE SEPT. 1, 1842.

Boston and New York U. S. Mail train via Stonington.

THE United States Mail Train will leave Boston daily, Sundays excepted, at 4 o'clock, P. M.; and Providence daily, Mondays excepted, on the arrival of Mail from New-York.

ACCOMMODATION TRAINS

Leave Boston for Providence, Dedham, Taunton, and New Bedford, daily, Sundays excepted, at 7 3-4 A. M. and 3 1-4 P. M.

Leave Providence for Boston, Taunton, New Bedford and Way stations daily, Sundays excepted, at 7 3 4 AM. and 3 PM.

Leave New Bedford for Boston and Providence, and way stations, daily, Sundays excepted, at 7 1-2 AM., and 2 1-2 PM.

Leave Taunton for Boston and Providence, daily, Sundays excepted at 8 1-4 A. M. and 3 1-4 P. M.

DEDHAM BRANCH RAILROAD.

The trainsr atdaily, Sundays excepted, as follows: Leave Boston at 8 1-2 AM, 12 1-2 M. 3 1-4 and 6 1 2 PM,

Leave Dedham at 7 1-2 AM. 10 AM. and 5 1-4 PM.

W. RAYMOND LEE, Sep't.

☞ *Humanity respected.*

BOSTON AND LOWELL RAILROAD.

SUMMER ARRANGEMENT.

ON and after Monday, March 14, the passenger trains will run as follows, viz:

Leave Boston at 7, A. M., 11, A. M.; 2 and 5 3-4, P. M.

Leave Lowell at 7, A. M., 11, A. M.; 2 and 5 3-4, P. M.

The morning and evening trains will stop for way passengers at the usual stations.

CHARLES S. STORROW,
Agent Boston and Lowell Railroad Company.

☞ *Human rights not invaded.*

BOSTON AND MAINE RAILROAD.

SUMMER ARRANGEMENT.

ON and after Monday, March 14, passenger trains will run daily, (Sundays excepted,) as follows, viz:

Leave Boston at 7 and 11 A. M. and 5 P. M., for Andover, Haverhill, Exeter, Newmarket and Dover.

Leave Dover at 5 and 10 1-2 o'clock, A. M., and 4 P. M., for Exeter, Haverhill, Andover, Boston, Lowell and Nashua.

Passengers can be conveyed from Nashua and Lowell to the stations on this road, by the trains which leave Lowell at 7 and 11 A. M. and 2 P. M.; and to Lowell and Nashua, by all the trains from Dover. [illegible] no detention by change of conveyance.

Stages leave Exeter or Dover on the arrival of the morning train from Boston, for nearly all parts of Maine, and the northern and eastern parts of New-Hampshire.

Merchandise trains run daily between Boston and Dover. CHARLES MINOT, Superintendent.

☞ *An odious distinction on account of color, and a bullying propensity to carry it out.*

EASTERN RAILROAD.

NEW ARRANGEMENT.

ON and after Aug. 18th, Trains leave as follows: Boston for Portsmouth, 7 AM. 12 M, 5 PM.

Boston for Salem, 7, 8 3-4, 12 M, 3 1-2, 5, 7 PM.

Salem to Marblehead, 7 3-4, 9 1-2, AM. 1, 2 1-2, 4 1-4, 6 PM.

Portsmouth to Boston, 7 AM, 12 1-2, 4 PM.

Salem to Boston, 7 1-4, 9, 11, AM. 2 1-2, 5 1-2, 6 PM.

Marblehead to Salem, 7, 8 3-4, 10 1-2 AM. 2, 3, 5.40 PM.

Sundays to Portsmouth at 12 M.—from Portsmouth, 7 AM.

This Company will not be responsible for any loss or damage to baggage beyond $100, unless paid for at the rate of the price of a passage for every $500 additional value.

JOHN KINSMAN,
Master Transportation.

☞ *No unwarrantable distinctions.*

NORWICH AND WORCESTER RAILROAD

RAILROAD AND STEAMBOAT LINE BETWEEN BOSTON AND NEW YORK.

THE New York steamboat train will leave Worcester every day, (Sundays excepted,) on the arrival of the train which leaves Boston at 4 P. M., and will leave Norwich for Worcester and Boston, on the arrival of the steamer from New York.

ACCOMMODATION TRAINS

leave Norwich at 6 A. M., and 4 1-2 P. M. daily, except Sundays.

Leave Worcester at 10 A. M. and 4 P. M.

The trains leaving Norwich at 6 A. M. and Worcester at 9 1-2 A. M., and 4 P. M., connect with the trains of the Boston and Worcester and Western Railroads. T. WILLIS PRATT, Sup't.

☞ *Equally free to all.*

NASHUA AND LOWELL RAILROAD.

SUMMER ARRANGEMENT.

ON and after Monday, March 14, the passenger trains will run, in connexion with the cars of the Boston and Lowell Railroad, as follows:

Leave Boston at 7 and 11 A. M., and 2 and 5 3-4 P. M.

Leave Nashua at 6 1-4 and 10 1-4 A. M., and 1 1-4 and 5 P. M.

Leave Lowell at 8 1-4 A. M., 12 1-4, 3 1-4 and 7 P. M., or immediately on the arrival of the cars from Boston.

All baggage at the risk of the owners.

On the arrival of the cars at Nashua, stages leave for any part of New Hampshire, Vermont, New York, and Canada, via Concord, Keene, and Charlestown, N. H., Windsor and Brattleborough, Vt.

Books are kept at the stage offices, 9 and 11 Elm st, where seats can be secured in any of the coaches, and correct information obtained respecting any of the stage routes

Passengers from Mason Village, New Ipswich, Keene, Walpole, Bellows Falls, and Brattleboro', Vt. daily, by 7 o'clock cars from Boston, through in one day, and Albany and Saratoga second day.

ONSLOW STEARNS, Superintendent.

☞ *No exclusiveness.*

BOSTON AND WORCESTER RAILROAD.

SUMMER ARRANGEMENT.

THE accommodation trains run daily, except Sundays, as follows, viz:

Leave Boston at 7, A. M., 1, P. M., and 3, P. M.

The first and last trains connect with the Western Railroad. The first and second with the Norwich Railroad.

Leave Worcester at 6 A. M., half past 9 A. M., and 4 P. M.

The second and last trains connect with the Western and Norwich Railroads.

NEW YORK STEAMBOAT TRAIN, VIA NORWICH,

will leave Boston at 4 o'clock, P. M. every day, (Sundays excepted,) stopping at Framingham, Worcester, &c.

A mail train on Sunday will leave Worcester at 6 A. M.; Boston at 1 P. M.

All baggage at the risk of the owner.

WILLIAM PARKER, Superintendent.

UNION HOUSE.

THE subscriber has lately opened a genteel Boarding House, situated at No. 4 Southack-street.—The house has been put in complete repair, and is well calculated to accommodate all who may be disposed to award their patronage. Strangers visiting the city are solicited to call at the Union House, where every exertion will be made to render their sojourn a pleasant one, and that too on the most moderate terms.

Boston Sept. 30th, 1842. JOHN ELY.

Ladies in the Country

WILL find it for their advantage to send their old Combs for alteration or exchange, to JORDAN'S, No. 2 Milk street, second door from Washington-street, where they will find over one thousand patterns from which to choose, and at the lowest prices. July 1.

To Anti-Slavery Mechanics, Merchants, &c.

THE subscriber offers his services to anti-slavery mechanics, merchants, &c. in the city or country, to furnish them with colored boys as apprentices. It is hoped that Abolitionists will direct their attention to the importance of aiding that class who are debarred from those privileges so freely enjoyed by others.

None but those of good qualifications will be recommended. Apply to

WILLIAM C. NELL, 25 Cornhill.

BOARDING HOUSE FOR COLORED SEAMEN.

The subscriber begs leave to inform such colored seamen as may visit Boston, that he has opened an excellent Boarding House for their accommodation, on temperance principles, at No. 5, Sun Court Street, (first house below the Bethel Church,) and will be happy to receive their patronage. No pains will be spared on his part to make their situation pleasant and satisfactory. The rules of the house will be in accordance with good order and the principles of morality.

CHARLES A. BATTISTE,
No. 5, Sun Court Street, Boston.

Boston, June 8, 1842. (tf.)

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A DICTIONARY OF ARTS, MANUFACTURES, AND MINES.

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2dly. To afford Merchants, Brokers, Drysalters, Druggists, and Officers of the Revenue, characteristic descriptions of the commodities which pass through their hands.

3dly. By exhibiting some of the finest developments of Chemistry and Physics, to lay open an excellent practical school to Students of these kindred sciences.

4thly. To teach Capitalists, who may be desirous of placing their funds in some productive branch of industry, to select, judiciously, among plausible claimants.

5thly. To enable gentlemen of the Law to become well acquainted with the nature of those patent schemes which are so apt to give rise to litigation.

6thly. To present to Legislators such a clear exposition of the staple manufactures, as may dissuade them from enacting laws, which obstruct industry, or cherish one branch of it to the injury of many others.

And, lastly, to give the general reader, intent chiefly on *Intellectual Cultivation*, views of many of the noblest achievements of Science, in effecting those grand transformations of matter to which Great Britain and the United States owe their paramount [illegible] earth.

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REV. B. HIBBARD'S CARMINATIVE SALVE.

This Salve relieves and cures Felons, Biles, Ulcers, Agues in the breast, Milk Cake, Ague in the face, Ear-ache, Burns, Scalds, Corns, Salt Rheum, White Swelling, King's Evil, Stiff Neck, Whooping Cough, and Cough occasioned by cold, together with many other painful complaints—but it is its own best trumpeter, and, in such cases, self-praise goes a great ways. Price 25 cents per box. July 22.

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RHODE-ISLAND.—Wm. Adams, *Pawtucket*;—Geo. S. Gould, *Warwick*.

CONNECTICUT.—S. S. Cowles, *Hartford*;—John S. Hall, *East-Hampton*; James Munroe, *Canterbury*.

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[SEE FIRST PAGE.]

FROM THE POSTMASTER GENERAL.

Remittances by Mail.—'A Postmaster may enclose money in a letter to the publisher of a newspaper, to pay the subscription of a third person, and frank the letter if written by himself.'

☞ Agents who remit money should always designate the persons to whom it is to be credited.