of the paper.
TERMS - 52 50 per annum, payable in ad-ior \$300 at the expiration of six months.

Finantial Committee.

Finantial Committee.

SANCEL PHILBRICK,
EDMUND QUINCY,
BASSETT.

BASSETT.

N. Y., Aug. 31.



BOSTON, FRIDAY. OCTOBER 14, 1842

J. BROWN YERRINTON, Printer.

WHOLE NO. 614.

M. LLOYD GARRISON, Editor. VOL. XII.---NO. 41.

EFUGE OF OPPRESSION. of the Reverend Jons M. PECK.

THE LIBERATOR

Messas. Epirons:

In common with yourselves, I am greatly interested and graitfied, with the action of the American Board, at its late meeting in Norwich, on the subject of its mission in Western Africa. I cannot but regard/that action as the removal, in the Providence of God, of one of the greatest obstacles to a unity of views and action, by good men, on the great subject of slavery and its abottion. It is, as you have well said, a divorce of American missions from American colonization—a oslemn public declaration, the result of actual experience, that colonies and missions cannot work together; that the former are a hindrance to the latter, not a help; and that the successful prosecution of the latter absolutely demands their removal beyond the limits of the colonies. Such a testimony, at such a time, and from such a source, cannot be too attentively considered, nor iz importance too highly appreciated. That I may help your readers to a just appreciation fit, allow me to call their attention briefly to the Mast.

The Board entered on the mission it Western

ast.

The Board entered on the mission to Wester frica, and for a while prosecuted it with the high at expectations of aid in their work from the cole es. Thus, in 1833, (Ann. Rep. p. 90,) we have a following:

e following:

'The Colonization Society of Maryland, which memecing operations on a plan which promine the first operation of the second secretary of the second se

ne same year, one of the 'missionary papers' Western Africa considered as a field for Amer missions.' This, too, gave a flattering accoun e colony generally, and said:

And in 1835, Ann. Rep. p. 36, we have the fol-

ing:
Although our mission has no immediate connectivith the colony at Cape Palmas, it is important meant, that shout all the colonists were engaged be culture of the soil, and that the prospects of infrit community were thought, by Mr. Witson, e remarkably encouraging The kindness unifyshoom by the Governor, Dr. Itali, to our missipheness of the Colonian of the Co

such attaions, than can be found therefore.

Such were the expectations with which the mission to Western Africa was undertaken, and, for a while, prosecuted. How were they realized in actual experience.

On the 28th of une, 1834, Rev. Jagus Tenner, a colored man, just returned from the colony at Liberia, and bearing letters of commendation as to his strelligence and general character, from Gov. Pintuelligence and general character, from Control of the Control of the

In January, 1834, Messrs, Wilson and Wynkoop arrived at Monrovia, as Missionaries of the American Board, with instructions to survey the coast, and fix on the most eligible spot for a mission. They fixed on a spot at Cape Palmas, within the territo-rial limits of the American colony. In assigning their reasons for this, Miss. Herald, 1834, p. 212,

If reasons the property of the colony, and a small A fact will be built, (by the colony,) and a small element formed at the outset, just by the side of cry large and populous native town. The site ocen for the instain settlement is soft a mile discount of the colon of the colon

During 1839, difficulties thickened and embarrassments increased, and accordingly the annual report of that year gives us still more distinct and unequivocal intimations of their existence. On pp. 55 and 56, we have the following:

From the Newburyport Herald.

From the Newburyport Iderald.

Right of Speech.

NEWBURFORT JAIL, Oct. 3, 1842.

Inasmuch as the professed Christian assemblies at this day, deny the right to utter truth in them, to all except one appointed by each body or assembly, and have imprisoned some for exercising this right contrary to their customs, I wish to present the following as a part of my windication of this right. It may be windicated either from the example and precepts of Jesus Christ and his apostles, or from the nature of the right itself. I will examine it in this paper, in the light of scriptore.

of Jesus Christ and his appeared of Jesus Christ and his appeared of Jesus Christ itself. I will examine it in this permit the light of scriptor.

Where then did Christ preach? Any where that a company of people could be gathered—on the company of people could be gathered—on the lock or the mountain's side. Here he sat imparting instruction in the spirit of love and forbearance—He listened patiently to questions and observations, are from the lawyers, Serbes and Pharisecs. He are a first people of the spirit of them, giving and always are always and always are always and always are always and always and always are always are always and always are always and always are always and always are always are always and always are always are always are always and always are always are always are always and always are alway

would be speak, and tame, fuse to speak, and tame, bility, let every friend of God and at their door. Let every one vindicate this rigon, at their door. Let every one vindicate this rigon, at their door, Let every one vindicate this rigon, at their door, Let every rights by the sacrifice of my liberty.

NICATIONS.

way way.

consivance at the way.

and opposition to anti-slavery

Away with that concern for the soul time.

with indulgence in harred and revenge, lust and avariate, robbery and nurder.

Secturian organizations, called churches of Christ. In There are two hundred of these in the city of Philadelphia. They were organized and may be disband; edelphia. They were organized and may be disband; out of them, by votes of majorities. They receive a slaveholders and warriors to their compution as a Christians. They receive, as ministers of Jesus, imen who live by theft and robbery—who hold, breed, sell and hunt slaves. They all southin the negro
and outlaw God's children, because he'made

"and that these way that the sell and the

sent and dutt states. They all sostain the bagger bew, and outlaw God's children, because he made them black. Yet they are regarded as christian churches.

The other day, I told a Presbyterian that these warmaking and slaveholding compacts, called churches, were a curse to the city, and I wished they might all be disbanded, and I believed they organizations, as such, hold of the compact of slavery and perjudice in the city 2. They have increased it, asid he. 'Have they done any thing to root out the war-apirit of revenge and murder?' 'They have been its chief supporters, and the state of the city 2. They have here its clief supporters, and the state of the city 2. They have been its chief supporters, and the state of the city 2. They have been its chief supporters, and the state of the city 2. They have been its chief supporters, and the state of the city 2. They have been its chief supporters, and the state of the city 3. They have been its chief supporters, and the state of the city 3. They have been its chief supporters, and the state of the city 3. They have been its chief supporters, and the state of the city 3. They have been its chief supporters, and the state of the state of

SENNETT, (Cayunga Co.) N. Y. Sept 20, 1842.

DEAR GARRISON:

WONDERFUL TIMES ARE THESE! Have you heard the latest news from Asis, and other idol countries? Have you heard that a great meeting was lately held in Ceylong an important missionary field, and that (17 100,000 _____) were subscribed, and paid on behalf of different countries there assembled, to be sent to the United States for the bendering of the Board of Commissioners for Forcier Missioners and Commissioners for Forcier Missioners and Commissioners for Forcier Missioners and Commissioners for Forcier Missioners for the Countries of Asis, who listened to the memorial of a few friends of the slave, who prayed the Board to express its dissent from the system of slavery. &c. and the report of said Board, which after deliberate and very prayerful consideration of the subject, was substantially, 1st. That the Board was not constituted to oppose any particular form of sin. 2d. That many of the warmest friends and ablest supporters of the institution were prous, and celebrated supporters of the institution were prous, and celebrated supporters also of the slave system and its (mock) Christianity, and it would but their feelings. This is not the precise language, but the amount of it summed up.
Well. the 'boor ismorant heathen' (it is conject-

ly to the interests of Missions to puotest the ant statistics, in prospective, ours, fraternally, and for universal Right, J. N. T. TUCKER, A convert from the heathen Christianity of slevery in the U. S. A.

Tinuge in reservence is ema cipation, two word in its largest seems.) are working together, as rust and believe, for good; but, certainly, English men will be made, by their titled aristocracy, perfehrough suffering. The exclusive privileges of it aristocracy have generated a narrowness of visioe, an selfishness that leads them, to forget that God hat made of one blood all nations of the earth, and the

and starvation, the just reward of seeking to enslave our then colonies.

The scourge, not of the whip but starvation, has caused an immense uprising of the hard-working operatives and miners in the manufacturing and midland counties of England; and the numbers who have attempted this mode of remedying the grievances under which the poor creatures are admitted by all to suffer, are immense; yet so perfect is the system, under which they suffer, that this outbreak will only tend to show them the utter weakness of unorganized physical power, against organized and well disciplined means of human distinction in a standing army. The aristocrate here make the laws: the people have nothing to do with them but to obey them.

The monapoly of the power to make laws is the mater monopoly that secures to the possessors the means of controlling the liberties, and dealing with the lives and property of those over whom they extend.

that Father Mathew goes or quest. Our people are all with asing are their happiness, and chants and traders, the gentry a land, are too proud and too e simple mode he offers, then

etells no that some change-us views. I do not know stip he, but I think your m myselfs Unitarian Christ-sectorisation of all kinds. I the geodest, perhaps the se that exist to the spread of of which in our minds i es-s any title to the honored

give uterance to any sent y degree, of the sinful sys-treated with the contemp rit. It is, no doubt, true that from impulse, rather thar fociple on the subject; ye-tat the popular sentimen iberty. O'Connell made a . It seem nst slavery. It seems ken in judgment. I hat matter. He did , in the manly senti-Rev. Mr. McGara which I sent you. ings; if they do, they will sers with us in our love of ational Irishmen may fee

t I sometimes think in land, that I would like y voice to the loud shout but I could not now not think aloud there.

JAMES HAUGHTON.

frage party, coolness and on of the cole done. It should be known, too, reason why very many of the the LANDHOLDERS' Constitution

OREIGN ITEMS.

In the property of the section of th

LIPAR REPEAL OF THE UNION BETWEEN NORTHERN LIBERT AND SOUTHERN SLAVERY IS ESSENTIAL TO THE ABOLITION OF THE OTER, AND THE PRESERVATION OF THE OTHER.

hended and expressed all conceivable p spirit and inhumanity of heart.

Texas is a territory which has been w Mexico by a swarm of unprincipled advert the United States, in the most iniquitous of for the worst of purposes.

Texas, when by treachery and force it cred from the Mexican empire, was a failution, elsever is not only re-establish was abolished by the spirit of Mexican made perpetual. No slave can be manun main within its limits. No free colored p lowed to be a resident.

Texas is the rendezvous of absconding the person of the control of the spirit of the spirit of Mexican form of the spirit of the spi

resh conquests, and the fate of Mexico scaled.

It is in view of facts like these, and under these circumstances, that the Journal of Commerce trusts that when the crisis comes, Texas will be found equal to it! In when words, it desires success to Texas in opposition to Mexico—that wrong may prevail over right—that slavery may flourish and be perpetuated!

There can be no difficulty in arriving at a just estimate of the moral character of the editors of that paper, by this expression of their feelings. It is evident that they are utterly unprincipled; that they are ready to sanction wholesale villary, and to wage war against the spirit of universal smancipation; that they neither fear God, nor regard man.

Probably, if the facts were known, it would appear that those men are directly interested in slave property, either in the slave States or in Texas.

They profess to be men of piety, of the most orthodox stamp! At times, they are greatly concerned for the interests of religien! The violation of the first day of the week is continual source of grief to them! Had they lived in the days of Jesus, they would have been shocked at his irreligious character, and eager for his crucifision. In their present state of mind, their dathantion is sure. Their hyporerisy wears a loathsome aspect, and their true character is clearly revealed in that light which makes all thinse mani-

It is impossible for any honest man to wish success to Texas. All who synpathiae with that pseudo republic hate liberty, and would dethrone God. Maxico is clearly in the right, in regard to this condict. Mexico espouses the cause of emancipation. Mexico has abolished always in her own dominions, and proclaims liberty to all who are enslaved in Texas. May also be successful in her present struggle!

The Craft Alarmed.

The Craft Alarmed.

In the christist dispensation, one of the main pillars of Priestraft is the supersitious notion enjoined on the people, that the first day of the week is to be regarded as peculiarly holy in itself—as the Sabbath. Hence, there is no topic on which the priesthood preach more frequently, or aspatiate more explisity, than this. They have monopolized the day to subserve their own selfah and tyrannical purposes; and of all existing monopolies, it is among the most frightful. It invests them with immense power, by which they are enabled to subjugate the people, and to perpetuate their own éral. They cling to it with the tancity of the tiger to his prey, of the slavsholder to his slave system, of the warrior to his trade of bloodand for a kindeed reason. It is essential to the preservation of their aupremency. Without it, they are as powerless as other men, and must give up their spiritual sorcery as a profession. Their exclusive right to the day as religious teachers, and the doctring

HELIBERATOR

to crime.

Texas is regarded by southern men-stealers and its independence as essential to the existence of that divertaclers as it is sheel-anchor of their hopes; and its independence as essential to the existence of that thouse and the price above all things else in the universe. They confidently look either to its annexation to this country, or to the formation of a great southern slaveholding confidency, of which it shall be a component part.

Texas, being a virgin and fertile soil, is susceptible of profitable slave culture for a long period; and aslavery is made legal, and connected the price above the virgin and fertile soil, is susceptible of profitable slave culture for a long period; and aslavery is made legal, and connected the period of the period of

layman, obtain.

I ayman, obtain.

I at the west of the scriptura. The series of the scriptura. The series of the scriptura. The series of the scriptura of the week redeemed from the monopoly of principrant-of witness, on that day, THE PROPLE assembling together to promote their own temporal and eternal interests, by looking into the causes of their own impover sister, by looking into the causes of their own impover those heavy bordens which are faitened on their similarity, by devising ways and means for removing those heavy bordens which are faitened on their similarity, by making that day emphasically the own. We do not desire them to keep it any less, but five more holy than it now is kept—nor to misspend a siring less of the series of their existence—but, whether they eat drink, or whatever else they may do, to do all to it can be also the series of the gie nou-drink, or whatever else they may be dirink, or whatever else glory of God, and, consequently, to their own advan-tage. We want them to perceive and subtrace this truth, that the holiness of Christ, their Redeemer, to which they are called, does not consist at all in exter-nal observances, or temple worship, or a mere cessa tion from toil, but in that leve which works no ill n

Our Came in the Granite State.

We attended the annual -neeting of the Strafferd County A. S. Society, at Great Falls village, on the 21st ult. and were greatly refreshed in spirit by coming in countent with as choice a callection of annual cavery 'fannaties' and 'madmen' as the land can faransh. The meeting continued, by adjournment, from Wednedday morning until Sun-lay evening,—though we were reluctantly compelled to leave for Boston on Friday aftersoon. Aimong these who participated in the discussions (which were exceedingly animated) were N. P. Rogers, S. S. Foster, P. Filishery, J.B. Chandler, C.L. Remond, E. Mack, J. N. Buffum, P. Libbay, J. M'Crillis, and Elder Moulton. The general character of the proceedings may be inferred from the spirit of the resolutions that were presented for discussion, which we insert below from the folicial account, but on pone of which, we believe,

olved, That abolitionism is an essential par

solved, That the clergy of our times of the Jewish priesthood, and

BOYLE. Wherever this beloved coadjuto the Commonwealth, as the agent of the sects. A. S. Society, we hear that he wield cus blade, and makes a very deep impression usblade, and the is no noisy declaimer, no utilences. He is no noisy declaimer, no nthusiast, no eccentric pleader, but speaks the

NINTH MASSACHUSETTS
ANTI-SLAVERY FAIR,
ADDRESS.

riet 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 succidently learned to the service of Preedom.

Millions of people are to be freed, and some will thrink back in alarm at the magnitude of the un-

tions of money or materials, and an interchange suggestion and advice may be made at 30 Summ street, or 4 High-street. Letters and parcels addre ed to 25 Cornhill, will be safely forwarded to managers.

and New Year's presents, are informed it igents in Europe have already received such se will ensure a splendid choice for that purpo [D' Articles and donations for the annual, aberty Bell,' (the fourth number of which sured the first day of the Fair, in a more b tyle than the preceding ones) should be addre M. W. CHAPMAN, 30 Summer-stree

The Grand Jury have found a bill of indictmen against Col. Webb of New York, for leaving the city with intent to give or receive a challenge. Bail for

ADELPHIC UNION. This Association of our of friends in this city, for literary, scientificam improvement, has commenced its annual series improvement, has compared its arrangement and series and series and series and series are series and series and series and series are series and series and series are series are series are series and series are seri tures, we are happy to bear, under favorable circustances. It affords an excellent opportunity for colored population of Boston to obtain a valual amount of knowledge, in a popular and entertain form, almost without money and without price. Vertrust it will not be suffered by them to pass uniform, almost without money and without price. Vertrust it will not be suffered by them to pass uniform, almost without money and them to pass uniform, almost and to make it appear that they are incapable, or under good suspices, of rising in the scale of hum improvement above their present unfortunate continuo. They should hunger and thirst after knot ledge, and when it is brought within their reach, ledge, and when it is brought within their reach, in the present case,) eggerly appropriate it to their cassities. It will be to them a course of power, quard themselves from error, injustice and opposion, and to break the fatters of prejudice and slave let for the whole course of lectures and discussion and endeavor to give a prompt and full alterdam and endeavor to give a prompt and full alterdam and endeavor to give a prompt and full alterdam. This will be sure to keep alive a general interest their welfare, and cannot fail to be gratifying to the property of the welfare, and cannot fail to be gratifying to the property of the propert This will be sure to keep alive a generatheir welfare, and cannot fail to be grafify who shall be inkited to lecture before i cannot devote fary evening of the week purpose. It will be seen by the notice in umn, that John Pixrassr,—their friend cate, and the friend of the whole human give the sddress on Monday evening in time we hope to see a crowded house.

Defence of T. P. Beach. Thomas P. Beach, of Campton, N. H. has for a fortnight past been lying incarcerated, like a felon, in juil at Newburyport, for simply attempting to say a few words, in the most inclinative and quiet manner, in the Quaker meeting-house in Lynn, and-the Baptist meeting-house in Danvers, on the Sabbath, in reference to the awful attention of the southern alazes. offensive and quiet namer, in the Quaker meeting-house in Lynn, and the Baptist meeting-house in Danvers, on the Sabbath, in reference to the awful situation of the southern slaves, whose physical, intellectual, moral and religious deprivations are almost to deredful for belieft? For this crine, he has been torn from his wife and children, and from the field afchristian philanthropy, and is now caged like a wild beaut. The facts of his trial and convenience. from his wife and children, and from the field of christ-ian philanthropy, and is now caged like a wild beast. The facts of his trial and conviction shall yet be fully laid before our readers, accompanied with such com-ments as we may think they deserve. In the mean time, we ask our readers to give his defence of his course, in another column, a candid perusal. Thank God that, to a soul like that of Thomas P. Beach, conscious of its own innocence and integrity—

Stone walls do not a prison make, Nor iron bars a cage.'

THE WANTANAO. This periodical, edited by rances H. Green. (formerly Miss Whipple,) the potents, and published in Fall River, after a brief existence, has cassed to exist, for want of patronage. It as conducted with considerable literary ability, but as altogether too imaginative and postical to be dapted to the wants of the laboring classes. Its claim be the 'Operatives' Journal' Saids a way. was conducted with communication and poetical to be adapted to the wants of the laboring classes. Its claim to be the 'Operatives' Journal' failed to be sustained for lack of sufficient practical reading. Nevertheless, we have a high opinion of the talents and philanthropy of Mrs. Green, and regret that, like the southern slave, she has been compelled, to work hard without any compensation.

NOTICES.

ADELPHIC UNION LIBRARY ASSOCIATION. The lecture at the Smith School Room, on Mon-day evening next, October 17th, will be delivered by Jons Pixrport. Subject—Education of the practical mun. To commence at 7 1-2 o'clock.

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 largo
attendance from all parts of the country is earnestly
solicifed. An enterprise so comprehensive, so beneficial, so essential to the extripation 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.
Www. Ltoru Ganados. Cor. Sec.
Boston, Sept. 16,1842.

NORFOLK CO. A. S. SOCIETY The Norlot Co. A. S. SOCIETY.

The Norlot Young A. S. Society will hold at quarterly meeting at Walpule, on Thured tober 27th, at 10 o clock, A. M. in the hall o ith & Thompson's store. It is hoped that the onisias of the County will turn out in strong fo d that those of other Counties will come up pt them. An interesting occasion is confidently cted. Among other speakers from bread, Jac Large and W. L. Garrison are expected to attend yle and W. L. Garrison are expected to attend to the confidence of the county of

Slavery Conventions in Ohio.

RHODE-ISLAND STATE A. S. SOCIETY

GEO. L. CLARKE, Cor. Sec.

POETRY

FO E. I. N. I.

For the Liberstor.

IMPROMPTU LINES,

Offered to the Clergyman of a church in

R. I. to be sung on the occasion of his addressing, a
band of soldiers, returning from a battle at Pawteck

et, in which they had killed a fellow-citizen; many
of whom had suddenly been called, on the preceding
Sunday, to leave the church, and take up arms, aftor
reading that part of the service which says, "Thou
shalt keep holy the Sabbath day, &c." and "Thou
shalt teek lift," 'Lofod, have mercy upon us, and incline our hearts to keep this law," and listening to the
exbertation of the same clergyman, "to do all in their
power to repress the insurrection, and establish law
and civil order.

Stained with a fellow-creature's bloc Wet with a brother's gore, In joy and triumph home we come, Now the good fight is o'er.

tt.
Unto God's holy church we haste,
Around his altar throng,
And—that his children we have slain
We raise the exulting song

With murderous weapons in our hands,
We read—'Thou shalt not kill:'—
Incline our hearts to keep this law,
When 'tis the Governor's will.

The aubhath day, too, may we keep;
Though when we're called to fight,
We'll leave our priest and prayers, and ha
To do 'the thing that's right'

V.

And now we'll swell triumphant songs,
And fill the concave sky;
Our loud thanksgiving sounding forth
Unto the Lord Most High;—

That we his laws have disoboyed;
And full of hate and pride,
That our good Father's children dear,
By our strong arm have died.

The apostle of the Prince of Peace,
The holy priest of God,
That prayed us human law to keep,
Though kept through war and blood—

YIII.

Now kindly bids us to rojoice,

That we have murdered well,

While those against whom we have fought,

Have sent no souls to hell:—

Who kindly bids on to rejoice.
That now the war is o'er;
And hopes—till hatred comes age.
That we shall fight no more.

From the Democratic Review
FOLLEN.
BY JOHN G. WHITTIER.
adding his essay on ' The Future

Friend of my soul!—as with moist eye
I look up from this page of thine,
Is it a dream that thou art nigh,
Thy mild face gazing info mine?

That presence seems before me now,
A placid heaven of sweet moon rise,
When, dew-like, on the earth below
Descends the quiet of the skies.

The calm brow through the parted hair, The guide lips which knew no guile, Softening the blue eye's thoughtful care With the bland beauty of their amile.

Ah, me!—at times that last dread scene, Of frost, and fire, and moaning sea, Will caste its shade of doubt between The failing eyes of faith and thee.

Yet, lingering o'er thy charmed page, Where, through the twilight air of e like onthusiast and sage, Prophet and bard, then gazest forth

Lifting the future's solemn veil,
The reaching of a trembling kand
To put aside the cold, and pale
Cloud-curtains of the unseen land!

Cloud-curtains of the unseen land!

In thoughts which answer to my own,
In words which reach my inward ear,
Like whispers from the void unknown,
I feel thy living presence here.
The wares which lull thy body's rest,
The dust thy piggim footsteps trod,
Unwasted, through each change attest
The fixed economy of God.

Shall these poor elements outlive
The mind whose kingly will they wn
Their gross unconsciousness survive
Thy goddike energy of inought.
Thee Livery, Follers,—not in vafin

Thou LIVEST, FOLLEN!—not in vain Hath thy fine spirit meekly borne The burden of life's cross of pain, And the thorned crown of suffering

Oh! while life's solemn mystery glooms
Around us like a dungeon's wall—
Silent earth's pale and crowded tombs,
Silent the heaven which bends o'er all!

While, day by day, our loved ones glide In spectral silence, husbed and lone, To the cold shadows which divide The living from the dread unknown;

While even on the closing eye,
And on the lip which moves in vaire,
The seals of that stern mystery
Their undiscovered trust refain;

And only midst the gloom of death,
fits mournful doubts and hitining fears.
Two pale, aweet anguls, Hope and Faith,
Smile dimly on us through their tears;
Tis something to a heart like mine,
To think of thee as living yet;
To feel that such a light as thine
Could not in utter darkness set.

Less dreary seems the untried way
Since thou hast left thy footprints
And beams of mournful beauty play
Round the sad angel's sable their.

Oh:—at this hour, when half the sky
Is glorious with its evening light,
And fair broad fields of summer lie
Hung o'er with greenness in my sight

While through these elm boughs wet
The sunset's golden walls are seen
With clover bloom and yellow grain,
And wood-draped hill and stream b

long to know if scenes like this Are hidden from an angel's eyes; fearth's familiar loveliness Haunts nor thy heaven's screner sk

or aweetly here upon thee grew The lesson which that beauty gave, n ideal of the pure and true In earth, and sky, and gliding wave.

And it may be that all which lends
The soul an upward impulse here,
With a diviner beauty blends,
And greets us in a holier sphere.

Through groves where blighting nover fell,
The humbler flowers of earth may twine
And simple draughts from childhood's well,
Blend with the angel-tasted wine.

On all thou lookest we shall look;
And to our gaze ere long shall turn
That page of God's mysterious book
We so much wish, yet dread to lear

With Him, before whose awful power Thy spirit bent its trembling knee,— Who, in the silent, greeting flower, And forest leaf, looked out on thee,-

We leave thee, with a trust screne, Which time, nor chance, nor death car While with thy childlike faith we lean On Him whose dearest name is love t

NON-RESISTANCE

James and Addison. Calling Names.
I Am accustomed to visit the Orphan Asylur
illadelphis, and talk with the children. One da
daid, 'Children, those of you who have been anguce I was here may raise your hands.' Sever
nds were raised. 'what made you angry?'
Addison ate my bread,' said he.

him?" Yes, sir, he replied.

'What, then, did you do to him?'
'I called him names.'
'What did you call him?'
'I called him 'sana',' said James. (Shad is a term of great reproach among the children here.)
'Did you feel any better natived towards him after you had called him 'shad'?' I asked.
'No, sir.'

sir.' did it make you feel, if it did not mak

"How do it make you feel, it it did not make ore him better?"
It made my anger feel better; said James. "It made my anger feel best angry after you allow it. Allow it. I make the said of the said had been allowed in the said had been anger was gratified. Your anger had not been satisfied yealing shad; what would you have done?"
It was satisfied; answered James. "But if it had not been, and you had felt as if nager wanted to do more to him than call him such a would you have done?"
To strike him; said he.

These two boys were flying their k ommon. Joseph was standing in ad his kite arose the highest. Wil is kite go up as high as Joseph's, ce ar him. Joseph was angry, and ther off, or their twine would get t, and that would bring both down.

* Dr. Follen's works, vol. v.

Blend with the angel-lasted wine.

But be the prying vision veiled,

And let the seeking lips be dumb,—

Where even seraph eyes have failed,

Shall mortal blinders seek to come?

We only know that thou hast gone,

And that the same returnless tide

Which bore thee from us, still glides on,

And we who mourn thee with it glide.

ryII

'The freeman, casting with unpurchased hand The vote that shakes the turrets of the land.'

MISCELLANY.

boots? exclaimed the criminal, who ceived a smart rap of the butt end of the the mouth, and he then remained silent.

'Who saw him? what proof is agains inquired the man who held not the sclash of justice in his hand. Half a doz.

to step as The se

TRAVELLERS' DIRECTORY.

ity of privileges. WESTERN RAILROAD.

1.2 AM, arriving at Boston at 3AM; returning at Boston at 3 AM; arriving at 2 PM, and Worcester at 4 1 2 PM, etriving in Springfield at 7.1-4 PM.

The time is Boston time, which is about 15 minutes at 12 PM, and 12 PM, and 15 PM, a

are through, \$5.00. leave Albany for Utica at 7 P. M. The leaves' Albany for New-York at 7 PM.

steam-hoat leaves Albany for New York at 7 PM.
The evening train from Boston to Albany arrive
at Worcester at 5 1-2 PM. at Springfield 8 1-2 P M.—
leave next morning at 61-2, arrive at Pittisfield 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 Pittisfield 9 1-4, A. M., at Springfield 12 M
The seening train from Albany to Boston arrive
Chatham at 5 3-4, PM, at Springfield 9 3-4 PM—
leaves Springfield at 6 1-4 AM, and arrives at Boton 12 M.

ton 12 M.

For Greenfield, Henover and Harerhill.— Sin,
leave Syringfield daily, at 9 P. M., for Haverhill,
Northampton, Greenfield, Brattleboro', Hanover, &
Passengers leaving Boston at 31 4 P. M., may at
this lind. GEORGE BLISS, President.

17 Human rights not restored, but shamefully ou

raged still.

BOSTON AND PROVIDENCE, TAUNTON AND NEW-BEDFORD RAILBOAD.

FALL AND WINTER ARRANGEMENT.

TO CONNECT SEPT. 1, 1842.

Boston and New York U. S. Mail trainer is Somington.

The United States Mail Train will leave Boaton and Averyork U. S. Mail trainer is Audit of Mail from New-York.

And Providence daily, Mondays excepted, on the arrival of Mail from New-York.

and Providence daily, Mondays excepted, on the arrival of Mail from New-York.

ACCOMMODATION TRAINS
Leave Boston for Providence, Dedham, Taunton, and Now Bedford, daily, Sundays excepted, at 7.34 AM, and 3.14 P. M.
Leave Providence for Boston, Taunton, New Bedford and Way stations daily, Sundays excepted, at 7.34 AM, and 3.PM.
Leave New Bedford for Boston and Providence, and way stations, daily, Sundays excepted, at 7.12 AM, and 2.12 P. M.
Leave Taunton fa BSANCH RAILROAD.

DEDHAM BRANCH RAILROAD.

The training statisty, Sundays excepted, as follows:
Leave Boston at 2.12 AM, 21-28 M, 3.14 and 6.14
Leave Boston at 2.14 AM, 21-28 M, 3.14 and 6.14
Leave Boston at 2.14 AM, 21-28 M, 3.14 and 6.14
Leave Boston at 2.14 AM, 21-28 M, 3.14 and 6.14
Leave Boston at 2.14 AM, 21-28 M, 3.14 and 6.14
Leave Boston at 2.14 AM, 21-28 M, 3.14 and 6.14
Leave Boston at 2.14 AM, 21-28 M, 3.14 and 6.14
Leave Boston at 2.14 AM, 21-28 M, 3.14 and 6.14

M, Leave Dedham at 71-2 AM, 10 AM, and 51-4 PM W. RAYMOND LEE, Sep't.

BOSTON AND LOWELL RAILROAD.
SUMMER ARRANGEMENT.

O'N 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,

Leave Boston at 7, A. B., 11, A. B., 2 and 3 3-4. M. Leave Lowell at 7, A. M., 11, A. M., 2 and 5 3-4. M. The morning and evening trains will stop for wa e morning and evening trains will stop for wangers at the usual stations.

assengers at the usual stations.

CHARLES S. STORROW,
Agent Boston and Lowell Railroad Company

Thuman rights not invaded.

BOSTON AND MAINE RAILROAD.

SUMMER ARRANGEMENT.

O^N and after Monday, March 14, passenger train will run daily, (Sundays excepted,) as follow Boston at 7 and 11 A. M. and 5 P. M. ver, Haverhill, Exeter, Newmarket and Do

er. Leave Dover at 5 and 10 1-2 o'clock, A. M., and P. M., for Ezeter, Haverhill, Andover, Boston owell and Nashua.

Morchandise trains run daily between Boston an over. CHARLES MINOT, Superintendent.

EASTERN RAILROT, Superintendent.

IP-An odios distinction on account of color, and allying propensity to earry 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 Marbeheead, 7, 3, 4, 9, 1, 2, AM. 1, 2, 1, 2, 1, 4, 6 PM.

Portsmouth to Boston, 7 AM. 10, 10, 4 PM.

h to Boston, 7 AM, 12 1-2, 4 PM. Boston, 7 1-4, 9, 11, AM, 2 1-2, 5 1-2, 6 40 PM.
Sundays to Portsmouth at 12 M.—from Por

Rundays to Portamouth at AM.

AM.

This Company will not be responsible for any I.

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The state of the price of a passage for every \$500 (litional value.)

JOHN KINSMAN,

Transcottation

JOHN KINSMAN, Master Transportation

Master Transportation.

If No unwarrantable distinctions.

NORWICH AND WORCESTER RAILROAD

RAILROAD AND STRANDAY LINE BETWEEN SOUTO

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

Leave Norowich at 6.A. M., and 4.1.P. M. daily, except Sandays.

Leave Worcester at 10 A. M. and 4.P. M.
The trains leaving Norwich at 6.A. M. and WorThe trains leaving Norwich at 6.A. M. and Worter

The trains leaving Norwich at Connect with the
train of the Boston and Worterer and Western

Railroad Boston and Worterer and Western

Railroad M. T. WILLIS FRATT, Supt.

ET Equally free to all.

BT 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?

Lawry Boston at 7 and 11 A. M., and 2 and 3 and 3 and 3 are for the sum of the sum of

ashua at 61-4 and 101-4 A. M., and 11-4 well at 81-4 A. M., 121-4, 31-4 and 7

'M, or immediately on the survey.

All baggage at the risk of the owners.

All baggage at the risk of the owners.

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routes.
eeugers from Mason Villago, Now. Ipswich
e, Walpole, Bellows Falls, and Brattleboro, V.
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ONSLOW STEARNS, Superintendent.

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mail train on Sunday will leave Worcester at I.; Boston at I P. M.

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