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[For a continuation of this list, see the last page, last column.]

WM. LLOYD GARRISON, Editor.
OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE ALL MANKIND.
J. BROWN YERRINTON, Printer.
VOL. XII.—NO. 48. BOSTON, FRIDAY, DECEMBER 2, 1842. WHOLE NO. 621.

REFUGE OF OPPRESSION.

From the Baltimore Sun.

The Yearly Meeting of the Society of Friends.

The Society of Friends commenced their Yearly Meeting in this city on the 31st of Oct. last, and closed their proceedings on the evening of Thursday last, the 31 inst. It is represented as being the largest meeting of the kind held in this city for the last fourteen years, a circumstance which would seem to evince the increasing prosperity of this highly respectable order or denomination of christians. By the 'extracts from the minutes,' we learn that the following persons, from within the limits of other Yearly Meetings, were present, viz:—Micholas and Margaret Brown, *Ministers*, from Yonge st. M. M. Upper Canada; Samuel Cemfort, *a minister*, from Falls M. M. Pennsylvania; Elizabeth Cemfort, do. do. do.; John Hallock, do. Honey Creek, M. M. Indiana; Hannah Mercer, do. New-Garden, M. M. Pennsylvania; Benjamin Mather, do. Middletown, M. M. Pennsylvania; John Plummer, do. Jerico, M. M. New-York; Sarah B. Shotwell, do. Byberry, M. M. Pennsylvania; Ann Weaver, do. Green st. M. M. Philadelphia; Lucretia Mott, do. Cherry st. M. M. do.; Alice Chandler, do. Centre M. M. Delaware; Ann Peasely, do. Green st. M. M. Philadelphia; Hannah Rynes, do. Concord, M. M. Pennsylvania; Sarah Ferris, do. Wilmington, M. M. Delaware; Sarah Woolley, *an elder*, do. do. do.; Joseph Chandler, do. London Grove, M. M. Pennsylvania; Ann Hobson, do. New Garden M. M. do. Satisfactory epistles were received from the Philadelphia, New-York, Ohio, and Genesee Yearly Meetings, also a communication from Indiana, in reply to the epistle of last year. In the report from Baltimore Quarterly Meeting it was proposed to hold that meeting in future, on the second *second day* in the month, instead of the time at which it is now held—the meeting of Ministers and Elders to be held on the 7th day preceding, at 11 o'clock, in the forenoon, which was concurred in, and that meeting directed to be held accordingly. A report was received from the Committee on Indian concerns, chiefly concerning the Senecas, their improvement in morals, manners, civilization, and their temporal and spiritual condition, together with certain treaty benefits procured for them in part by the Friends, jointly with the General Government, and agents of the Ogden Land Company. The minutes of the meeting for Sufferings were read, and found satisfactory. A committee having been appointed to prepare an address to the members on the subject of slavery, reported one, which being of considerable general interest, we give nearly entire, slightly condensing it in a few places, but not marring any of its features, premising that, as we are informed, it was adopted with but two or three dissenting voices:—

'This meeting being introduced into a consideration of the many trials to which, as a religious Society, we are exposed, and particularly as regards the various popular excitements now so prevalent in our land; in which it is feared some of our members are in danger of becoming involved, an earnest and fervent desire was felt, that we may, individually, be preserved out of every thing that will have a tendency to draw the mind away from a dependence on the pure living ETERNAL TRUTH. A deep solicitude was also felt that we may all, in an especial manner, avoid involving ourselves with the associations that have sprung up around us for the avowed purpose of *promoting the abolition* of slavery in our country, *by political* or other *means* of a *coercive nature*, devised in the wisdom and contrivance of man. We fully believe that our safety as individuals and as a society, depends upon the guidance of a higher wisdom, which, if attended to, would keep us free from all such connexions, and preserve us from the entanglement and responsibility arising out of them. In extending this caution to our members, this meeting feels no abatement of its concern for the advancement and prosperity of our well-known testimony against slavery. On the contrary, we affectionately desire that this testimony may continue to be supported with uprightness and integrity; and that we may be faithful to every clear manifestation of duty, which, IN THE LIGHT OF TRUTH, may be opened to us in relation to it.

When this concern first arose in the Society of Friends, it was the offspring of love to God, and love to our fellow-men. It originated in a feeling of compassion for the poor oppressed slaves, as well as of benevolent regard to those who held them in bondage. No hostility or even unkindness was entertained towards those who claimed to be their owners; a very large proportion of whom, from long established habit, and almost universal example, had been very much blinded to the iniquity of the system and its awful consequences. With such, our faithful predecessors in the cause of justice and humanity, were concerned *personally*, to labor; and in the spirit of meekness, by affectionate remonstrance, endeavor to convince them of the impolicy, as well as injustice, of the practice.

The committee refer to the scriptural declaration that as the sheep know the voice of the shepherd, so the faithful followers of the Divine Master can distinguish His voice from that of the 'stranger,' by which they are enabled to avoid the dangers which any hasty or injudicious steps might involve them in, and by which their 'predecessors in the truth' were signally preserved from the agitations and excitements which distract and unsettle the flock, and tend to break and destroy the peace and harmony of Society. By listening to this voice, 'they were enabled, in great unity, to maintain and advance the testimonies given them to bear, and none more conspicuously than their righteous testimony against enslaving the African race.' As their Lord's kingdom is not of this world, and as the Gospel dispensation was committed to a few unlettered fishermen of Galilee, and was advanced without force or violence, so did 'plain, unlearned men' among them, under Divine influence, devote themselves in a spirit, love, meekness and forbearance, to the work of bearing testimony against the injustice of reducing men to unconditional bondage. Love is defined and illustrated by several quotations from Scripture; it is represented as succeeding in its purposes *by entreaty* and *not with contention*, and retaining its acquisitions by *lowliness of mind*, and under its divine impulse the doctrine of the equal right of the African race, with ourselves, to the enjoyment of personal freedom, has spread through all the civilized nations of the earth.'

The injustice of slavery is next spoken of, with its ill effects on the condition of the enslaved; and the confident belief is stated, that 'the holy and efficacious spirit of Christianity is silently but effectually removing the barriers in the way of its abolition; 'for He that is Omnipotent is rising up to judgment, and He will plead the cause of the distressed.'

Under this conviction, the fruit of the Divine operation on the mind, 'he that believeth maketh not haste.' The concern is in the hands of Omnipotence, and his faithful confiding children have no cause to distrust either his wisdom or his power.—They know that of themselves they can do nothing; and having fulfilled the divine requiring as he has given them strength, they commit the cause to him that judgeth righteously. Their mission terminates when their message has been delivered, according to the requiring of their master. If they to whom it has been directed, will not hear, or hearing will not obey, the responsibility rests with them. The laborer having done his duty as far as ability has been afforded, and to the extent of the call to him, will stand exonerated in the Divine sight—he will be clear of all responsibility for the consequences—the guilt of the transgressor will be upon his own head.

To the ardent laborer in the cause of the oppressed African, the progress of the concern may appear slow and tedious, and there is a danger that he may become impatient. But it becomes us to consider that the unfoldings of truth, in the developement of religious duty, are generally gradual; perhaps always so in relation to communities. 'First the blade, then the ear, after that the full corn in the ear.' 'So,' said our blessed Lord, 'is the kingdom of God.'—(Mark iv. 26—28.) Like the morning light,—faint at the first, but gradually and very gently increasing, until the day dawn, and the sun rise to enlighten the whole earth. So is the divine government in the hearts of his rational family; and we have need of patience and of charity, lest in our zeal for the truth, we act indiscreetly, requiring the effects of a full illumination and knowledge from those, on whom the rays of light may not have yet fully risen,—expecting to reap the corn while it is yet only in the blade. That criminality comes of wilfully shutting out the light, is shewn by the case of him who knew his Lord's will and did it not, and thus incurred the penalty of many stripes; hence the committee says;—Instead then of joining with others in contriving or supporting a system of coercion, whereby the slaveholder shall be compelled to perform an act which he may not apprehend himself called upon to do, we believe it would be more consistent with the mild and benificent spirit of the Gospel, and with the example of the holy and immaculate *Pattern* of all perfection, in the language of kindness and conciliation to call the attention of the slaveholder to the unerring standard of righteousness in himself—to urge him to a solemn consideration of the position in which he stands, that thus, happily for himself, he might be persuaded voluntarily to do justly to those in bonds to him, whereby mercy and truth, by the force of their own benign influence, should triumph over cruelty and oppression.

For more than one hundred years after the rise of our religious society, there were amongst our own members many slaveholders,—sincere hearted men and women, who were conscientiously desirous of maintaining all the testimonies of the society.—But of the enormity of the evils consequent upon slavery they had not then become sensible, and were quietly resting under the system, as many now are, without any manifestation of uneasiness, or apparent conviction that they were doing wrong. But in the course of that time, under the enlightening influence of the same divine principle of LIFE and TRUTH in the soul that had manifested to our dedicated predecessors, many evils that then abounded in the world, the injustice of the African slave trade, and of slavery, was clearly open to their understanding. They saw that the whole system was in direct violation of that positive injunction of the Divine Master, 'whatsoever ye would that men should do unto you, do ye even so unto them.' Their minds being thus drawn to the subject, they were led to trace this system through all its stages, from its commencement to its termination; during which examinaiion they perceived, that the annals of human barbarity furnished no instances of greater cruelty, outrage, and oppression than were inflicted on the African race, by this trade, and the system that supported it. The consequence was, that Friends came to the solemn conclusion, that so far as we were concerned, it was our duty to separate ourselves from any participation in such accumulated guilt. First, by withdrawing from any connexion, either with the foreign or domestic slave trade; and secondly, by manumitting and discharging from servitude whatever slaves might be in our possession.

The Society of Friends, in thus taking up a testimony against slavery, publicly and openly, did not desire to invade the privileges of their neighbors, nor in any way improperly to interfere with them. With us it was purely a religious concern, unconnected with any political or temporal consideration; and valuing above all earthly privileges the inestimable blessing, of liberty to act freely, according to the dictates of Divine Light, the society felt no disposition to invade the sacred right of others to the same enjoyment.

We have neither in the example nor precepts of our Lord and Master, any authority to compel people to do what we may believe to be right. It is our privilege and our duty to act according to the dictates of conscience, and therefore, for the relief of our own minds, we gave freedom to the slaves under our control. Having thus borne our testimony against slavery, and set an example of justice to those around us, we so far had discharged our duty, and others were left to the free exercise of their own judgment in the case. No ill feeling towards our neighbors, who still continued to hold slaves, was entertained. They were only doing what we ourselves had very recently done, and with hearts filled with gratitude to the Source and Fountain of all good for his great mercy in opening our eyes to see the enormity of this evil, and giving us strength to relieve ourselves from it, we looked with feelings of tenderness on those who were still entangled in it, and with fervent desires that they might find relief.

Deeply imbued with a sense of the injustice of slavery, as a great moral and political evil, threatening disaster to the country, and being beneficial to neither the master nor the slave, and the system being without any redeeming quality to justify or palliate it; they did, from time to time, when they felt themselves religiously called upon, address to the legislative bodies of our country, and occasionally to the people of the United States, such views of the subject, as under the influence of that love which breathes 'peace on earth and good will to men,' might lead to a solemn consideration of the matter and be a means of removing this enormous evil.

These movements of Friends, influenced wholly by kindness and benevolence, produced in the mind of the slaveholder no hostile feelings, either towards us, or towards the colored population of our country. They created no dangerous excitement in the public mind, ending in tumults and riots. On the contrary, our appeals were received with respect and listened to with patience. Many were brought to reflect, very seriously, on the subject, and thousands of slaves were voluntarily liberated. Laws were passed protecting the rights of the emancipated, and mitigating the condition of those still retained in bondage. But how different is the present state of things! What a melancholy change has taken place in our country! Instead of laws meliorating the condition of colored people, we find an alarming disposition to abridge the few rights that have been granted to them: instead of a general feeling of commisseration and kindness, we find, in many instances, a disposition of acrimony and bitterness engendered against them, without any provocation on their part;—even in the free States great violence and many cruelties have been exercised toward them. The progress of emancipation has been checked, and a mutual feeling of jealousy and suspicion has taken place of the reciprocal confidence, which, to a great extent, had subsisted between the master and the slave.

For all this, there must be a cause. Can 'the good tree' produce such bitter fruit? We earnestly and affectionately entreat our friends and brethren every where, to pause and deeply reflect upon the consequences, before they commit themselves, in any degree, by countenancing or entering into associations founded upon principles, or governed by motives, inconsistent with the mild, forbearing, and peaceable spirit of the gospel. We may rest assured that all attempts to effect the liberation of the slaves, by coercive measures, will be met, as they already have been, by a counteracting force, and if persisted in, will finally lead to violence—perhaps to bloodshed.

* * * * * *

As a religious society, we profess to have been called out of the prevailing maxims, policies and systems of the world, to a dependence on the immediate manifestation of Divine wisdom in ourselves. This wisdom leads us out of all strife, contention and violence; under its blessed influence the mind is brought into a state of calm and quiet repose, in which the still small voice of Divine instruction is heard; and to this alone is that we look, with full faith and confidence, for direction in all our religious duties, under a solemn conviction that, as men and creatures, without it, we can do nothing which shall either promote our own progress in the knowledge of Divine truth, or in any degree advance the cause of righteousness in the world: and that whatever may be the avowed purpose of any movement to effect these ends, unless we have been called and qualified by the immediate impulses of the HOLY SPIRIT to labor in it, we shall, in the end, accomplish no good.

May we, therefore, beloved Friends, retire to the Divine gifts within ourselves, and seek after the 'wisdom that is from above, which is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.' May we study to be quiet, and mind our own business; and may we carefully avoid putting forth our hands to a work, to which we have not been divinely called, lest like one formerly, we bring death upon ourselves, and be the means of bringing destruction upon others.

The testimony of the Society relative to the spiritual nature of divine worship is brought up, and its importance presented to notice; also their testimony relative to the careful bringing up of children; that in favor of temperance, and that opposed to war. The subject of 'a hireling ministry' engaged their attention, and the Friends 'were earnestly exhorted to withhold their countenance from a system which is so calculated to turn the attention of the people from the true Teacher,' they holding it to be a scriptural truth, that 'God teacheth His people Himself,' and will select and qualify such instruments as it may please Him to use. The subject of slavery is again very briefly alluded to; after which appears a list of persons appointed to constitute a meeting for sufferings, for the ensuing year. The Fair Hill property is reported to be in good condition; the number of pupils in the school small, and those in charge prepared to accommodate any that may come. The treasurer's accounts were examined, and found all correct and very satisfactory—a small balance on hand; and it was voted to raise one hundred dollars for the use of the meeting next year. The committee of conference on the establishment of a new yearly meeting, reported that the time to do so has not in their judgment yet arrived. With feelings of reverent thankfulness for the great degree of divine favor which has been graciously afforded throughout the several sittings of this yearly meeting, it concluded; to meet again at the usual time next year, if so permitted.

We may be permitted to add, that the proceedings of the meetings were characterized eminently by decorum, order, good feeling and ability; and that among the religious exercises were some eloquent discourses, by both male and female members.

SCOTLAND.

George Thompson.

We have received from our beloved friend George Thompson, the Glasgow Argus of October 27, containing the account of the meetings of the Glasgow Emancipation Society, and the Ladies' Anti-Slavery Society, both of which were addressed by him, previous to his departure for India. We select the resolutions of those meetings, and Mr. Thompson's history of the distinguished Hindoo, Dwarkanath Tagore, that the readers of the Liberator may, in idea, keep pace with the great movements of the cause of freedom in other lands.

GLASGOW EMANCIPATION SOCIETY.

The eighth annual meeting of the Glasgow Emancipation Society was held on Monday evening, in the City Hall, Candleriggs, being two months later than usual, in consequence of the other engagements of George Thompson, Esq. whose presence at the anniversary was regarded as highly desirable, having prevented him from visiting Glasgow at an earlier period. The admission was by tickets, twopence each, admitting two persons, and the Hall was very respectably filled. On the platform we observed Counsellor Turner, Mr. George Thompson, Mr. George Greig, Rev. A. Harvey, Rev. Dr. Ritchie, Rev. Mr. M'Tear, Dr. Maxwell, Dr. G. Watson, Mr. James Dunn, Mr. Wm. McLeod, Mr. H. Langlands, Mr. George Thorburn, Mr. James B. Ross, Mr. Andrew Paton, Mr. William Lang, Mr. William Lochead, Mr. John Dunlop of Edinburgh, Mr. Robert Mather, Mr. Thomas Watson, Mr. Wm. Ferguson, Messrs. William Smeal, and John Murray, Secretaries, and other members of Committee. Counsellor Turner was unanimously called to the chair.

Mr. Smeal read a letter from John Dennistoun, Esq. M. P. regretting that, on account of his having gone to London, it was out of his power to attend and preside at the meeting.

The Chairman opened the business with a few observations, in which he claimed the indulgence of the meeting, having been called upon, with very short notice, to fill the chair, in the absence of their respected representative, Mr. Dennistoun. He then called upon Mr. Murray to read the

Eighth Report of the Glasgow Emancipation Society.

I. Moved by the Rev. Dr. Ritchie, of Edinburgh, and seconded by Colin M'Dougall, Esq.:

Resolved, That the report now read be adopted, printed, and circulated, under the direction of the Committee.

II. Moved by George Greig, Esq. and seconded by Henry Langlands, Esq.:

Resolved, That while this meeting rejoices in the continued happy results of immediate emancipation in the British Colonies, it would, at the same time, express its decided conviction, that the situation of the emancipated classes demands the vigilant oversight of the friends of Freedom—the laborers in our Colonial Dependencies being continually exposed to the over-reachings of individual proprietors of estates, or the unrighteous enactments of the local Legislatures. This meeting would also record its high gratification, in believing that the example of Great Britain, in the complete enfranchisement of the slaves in her colonies, is operating powerfully on the governments of slaveholding states, by inducing an increased attention to the question of emancipation; whilst the formation, in various countries, of anti-slavery associations, under distinguished patronage, affords renewed encouragement to persevere in our efforts to accomplish, through the Divine blessing, the universal extinction of the slave system.

Mr. GEORGE THOMPSON, on rising, was received with loud and reiterating cheering. He said, it was with pleasure that he again stood up to address an assembly of the citizens of Glasgow; and yet it was not without a feeling of regret that he appeared before them, as this was to him something in the way of a farewell meeting, prior to a long journey to a distant land, where, however, he would be solaced with the reflection, that one of the last interviews he had with any portion of his countrymen was in this city, the associations connected with which were of so pleasurable a character, from the first moment it was his privilege to become acquainted with any individual in it. He was glad, on this occasion, to move a resolution in reference to the operations of their beloved fellow-laborers on the other side of the Atlantic. He had closely marked their proceedings during the past year, a longer period, owing to the postponement of their anniversary, than had usually elapsed, and, though variously engaged during the year, with other but important avocations, he had always, by a constant supply of all the anti-slavery periodicals that had appeared, been made intimately acquainted with the progress of the different sections of the abolitionists throughout the U. States; and, with reference to all of them, he was gratified in saying that their progress had been of a highly cheering and animating description. (Applause.) He could not, in fact, point out more distinctly the strength of the anti-slavery cause in that country than by referring on the one hand to the virulent opposition manifested against it, and on the other to the distinguished marks of success which were exhibited in every direction. (Cheers.) Since the last anniversary, the abolition cause in America had borne an aspect of more than ordinary interest. There had been more attention directed towards the subject in Congress; and the enemies of freedom had been calling conventions of merchants and meetings of slaveholders together, all testifying to his mind that the cause of abolition was now thoroughly rooted—that it had come out in living, powerful, palpable existence, and that it was no longer what it was four years ago, a thing to be contemned as unworthy of notice, but a thing that was to be grappled with, and which commanded the attention of all classes in the United States of America. (Cheers.) The greatest Senators of the U. States had deemed it their duty to come out and express their sentiments on this occasion, as a question that now entered vitally into the great machinery of that vast country.

Having read the resolution which he had to propose, Mr. Thompson proceeded to say that it would be exceedingly delightful to him to speak much of the United States, and of particular individuals there, who had distinguished themselves by acts only differing from their former acts by a higher degree of zeal and labor—(Hear, hear);—but this was a question on which he had so often addressed them, that he would rather pass to a subject which, though it referred more particularly to himself, was of a more novel character, and more suited to the circumstances in which they were mutually assembled. (Hear.) He was thankful that he had this opportunity of meeting the members of the Emancipation Society and its friends, because he did feel a degree of jealousy in reference to the mission on which he was about to enter, and the nature of which, he was desirous, should not be misunderstood by those with whom he had been so long associated. He should have been excessively grieved if he left this country and this city, with the suspicion resting on any mind that he was about to separate himself from those with whom he had labored in various enterprises; and he was anxious to disabuse any individual of the idea that, in undertaking the journey to the Eastern hemisphere, he was actuated by any feeling of personal ambition, or by any desire to advance his own individual objects in life. (Hear.) They would allow him, then, to give them, once for all, a very simple and brief statement of the circumstances that had led him to form the determination of leaving, on the 1st of November, this country, for a temporary sojourn in the East Indies.

It was not unknown to them that, for the last four years, his mind had been more or less occupied with the condition of our fellow subjects, the natives of British India. (Hear, hear.) When, in this city, he delivered his first address on the claims our fellow subjects in India had on the sympathy and exertion of the people of this country—with the information he then possessed, he was led to the belief that we had neglected our duties to that empire—that we were blinded to our interests in neglecting those duties, and that the value of India to us, and the obligations resting on England towards India, loudly called on us to study a question that we had hitherto regarded as one of indifference. (Cheers.) From that time down to the present moment he had continued to collect information from the best and most authentic sources on the matter; and the information he had disseminated had, unexpectedly to him, attracted the attention, and enlisted the co-operation of very many friends both here and in the East Indies. (Cheers.) The result of their labors had been that he had received from an individual who had lately visited this city, but who did not tarry long enough to have any mark of respect paid to him by this Society—he had received from that individual, who was the organ of a considerable number of the natives of India, an invitation either to remain here and become their accredited agent, or take a journey along with that individual to India; and, by so doing, gather such information as might enable him to come back with greater benefit to the cause, than by remaining here and acquiring information simply through the medium of official records, or the communications of friends. (Renewed cheering.) It was with considerable reluctance, and great pain, that he was induced to entertain this position, and ultimately he laid the matter before those whom he deemed it his duty to consult. He did so with as much candor as he could; and though he found that there were many anxious to retain him in this country, to engage in a struggle that was likely to occupy the whole of the ensuing winter—a struggle which he hoped would come to a successful termination—they released him, and said the path of duty lay plain before him, and that he could not be engaged in a work more likely to be conducive to the interests of India than that which he had been requested to undertake. (Cheers.) The individual from whom he had received the invitation, and with whom he was to proceed to India, was a gentleman of whom he begged to say a few words. His name would not be very intelligible to that audience, but he would endeavor to pronounce it—it was Dwarkanath Tagore. This gentleman was a Hindoo of the Brahmin caste, and of course, connected with the priesthood of India. When 11 years old, he was left to his own guidance by the death of his father. At that early pariod of life, he undertook the management of a Zemindar, or district of Bengal, in which his father had been collector of taxes, a situation of great magnitude and importance. At the age of eighteen he came into possession of his estates, and acquired their uncontrolled management. Previously they had been superintended by a body in India called the Court of Wards. After he came into full possession of these patrimonial estates, he applied himself sedulously to an amelioration of the burdens of the soil, and entered into arrangements of a satisfactory nature, when he came to Calcutta at 19 years of age. This was at the time when the Hindoo reformer, the Rajah Ramohun Roy, had freed himself from the superstitions of his countrymen, and was carrying on a controversy with the missionaries on the one hand, and the Hindoo Brahmins on the other, with the latter in reference to their pecûliar superstitions, and with the former, because he had taken up those views of Christianity held by the denomination called Unitarians. Dwarknath Tagore being a Brahmin, and not yet emancipated from the doctrines of his caste, took a decided part against Ramohun Roy, looked upon him with suspicion, and refused to have any personal communication with him. In course of time, however, his feelings of opposition were so far overcome, that he sought the personal intimacy of the Rajan, soon adopted his views, going in some matters before them, became his condjutor in all the plans which that extraordinary man pursued, and ceased at once to follow the idolatrous customs of his countrymen. He became the founder of a Hindoo college for the instruction of youth. He was also the chief promoter of a medical college, a striking innovation on the customs of the Hindoos, and had, besides, taken a principal management in all the munificent measures calculated to annihilate the physical suffering or mental ignorance of his countrymen throughout India. At the age of 22, he was appointed by the government of Bengal the head of the revenue system, known by the name of the salt and opium department; and so conscientiously did he perform the duties of that office, and so beneficially alike to the government and the natives, that when, in 1833 or 1834, (which of them he was not quite certain,) he quitted the employment of the government, he received the highest testimonials from your late lamented representative, the excellent and benevolent Lord William Bentinck, who earnestly pressed on him the rank and dignity of a Rajah, which, however, he declined, choosing rather to remain a private citizen, and be ranked among his fellow-countrymen, than accept the high dignity offered him. (Cheers.) About the same period, during the administration of Lord William Bentinck, Dwarkanath Tagore took a very decisive and distinguished part in the great measure, so long prayed for in this country, as well as by the Europeans in India, the abolition of the rite of Suttee, or the custom of burning widows on the graves of their husbands. (Cheers.) When this question was agitated, the civil and military servants of the government, almost without exception, prophesied that, in the event of a decree going forth abolishing the rite, there would be a rebellion throughout India, only to end, possibly, in the overthrow of the British government in that part of the world. The late Ramohun Roy and his friend were not among the number who viewed the matter in this light. As a question of humanity and sound policy, they advocated the measure in spite of the fears of the European and native community; and he had learned that it was chiefly by the opinions of Ramohun Roy and Dwarkanath Tagore that Lord Wm. Bentinck was encouraged to put forth the proclamation which put an end to the burning of widows in every part of the British possessions. (Cheers.) Dwarkanath Tagore was the first Hindoo who ever founded an establishment in India for the purpose of carrying on commercial operations with foreign countries, and having connections in various parts of the globe, besides India.

In 1833, after the failure of a large number of houses in Calcutta, and when the credit of that city was prostrated, in this state of things, encouraged by Lord William Bentinck, Dwarkanath Tagore became the founder of a firm that exists at the present day, entered into relations with the banking establishments, and thus became one of the most extensive merchants in Calcutta. He might also mention that there was not an institution in India for the benefit of his country, which had not received the personal superintendence, and the most liberal contributions from this gentleman. It was from this distinguished person, who had previously conversed with the natives of Calcutta on the subject, that he had received an invitation to visit India in company with him—(cheers)—and when there, to enter also into communication with the people of Bombay and Madras; for the success of the measures in which they were engaged had a bearing on the condition of the natives of all India. Having accepted this invitation, he had no wish to go out there as a solitary individual, disconnected from the present and kindred societies with whom he had labored for the improvement of India. He should wish to go to the East Indies closely associated with them, if possible accredited by them, and to sutain the character of their representative, and humble and devoted agent. (Cheers.) He had distinctly stated to his friends with whom he was acting, that his visit was one solely of public utility—(continued cheering)—that his attention would be directed to all abuses of the government, to the slavery of India, to the atrocious Hill Coolie system, and to the grievous land tax, which lay as an incubus on the industry of the people—that in all these, and other points of grievance, he would be an inveterate and irreconcilable opponent. (Cheers.) In order to enhance the importance of his mission, perhaps they would allow him to point to a few topics on which his attention would be occupied, to which his labors would be devoted, and about which he would endeavor to acquire all the information in his power. (Cheers.) For several years past there had been going on a war in Affghanistan. In that war more than 20 millions sterling had been expended in the invasion of a country inhabited by a race of men as friendly in their disposition towards us, as averse to any thing like hostility to us, and as desirous to be on terms of peace and commercial intercourse with us, as any people on the face of the earth. The Affghans were a people who never inflicted any injury on us, or gave occasion for any quarrel, either by words or by deeds; but, in consequence of our refusal to concede to the just conditions of that magnanimous Prince, Dost Mahomed, and in order to give place, and emolument, and patronage, to a small number of men who planned the war, and who had conducted it to so disgraceful an issue, the Affghans were attacked by our forces. (Hear.) This war had cost us upwards of twenty millions. If half that sum had been spent in improving India, in the making of roads, in freighting vessels for traffic from one end of India to the other, it would have been a blessing to the whole nation. (Cheers.) He would go to India, therefore, an enemy to the enlargement of our possessions in that country—an enemy to war with every nation in that country—and with irreconcilable hostility to the outrages we were committing on the territory and inhabitants of a distant and once friendly nation, and to bear his testimony against a measure that had stamped with infamy both the late government and the present. (Cheers.) Mr. Thompson then proceeded to state that the subject of slavery in India would also engage his attention while in that country, and referred to the fact, that though, when the new charter was obtained, and took effect in 1834, it was resolved to bring the institution of slavery to an end, nothing had been done to liberate one slave down to the present time. He then referred to the Hill Coolie system. Two years ago, Lord John Russell strove to introduce into the Colonial Passengers' Bill, a clause admitting the importation of Hill Coolies into the West Indies. That clause met with the hostility not only of the men now in power, but with the opposition of the Directors in Leadenhall-street; and, through the bold opposition of Mr. Lushington, who, he had reason to know, lost his seat for the course which he had pursued in reference to this measure, the clause was struck out of the bill. But, strange to say, Lord Stanley, who, eighteen months previously, had given his opposition to this very clause, introduced it himself into the Colonial Passengers' Bill, and got the co-operation of his friends in the House to the measure; and, stranger still, the East India Company, without any additional light, or any known motive to cause a change in their opinions, gave their sanction to the measure; and the Hill Coolie system, insisted on in 1837 by Lord Glenelg, frowned down by the country, and attempted to be introduced again by Lord John Russell, was now the law of the land, with the aid of the old ladies in Leadenhall-street. (Hear.) Here Mr. Thompson told an anecdote connected with the working of this atrocious system. He lately met with a gentleman who had been a magistrate, as we understood, in Calcutta, from whom he received the fact. It is necessary, before the exportation of Coolies can take place, that they should be brought before a magistrate, to be examined as to their knowledge of the contract into which they are entering, and to receive passes, should the magistrate be satisfied with their replies. The gentleman to whom he had referred, stated that, on one occasion, seventy Coolies were brought before him for examination, all intelligent, healthy men. He questioned them on every necessary point, and found them well informed, thoroughly satisfied with the contract into which they were about to enter, acquainted with the nature of the labor, and the amount of the wages, and fully prepared to enter into the bargain. He had, therefore, nothing to do but to give authority to the parties to take them on board the vessel lying in the river for their reception. In the course of the day, information reached him that a large body of men were forcibly detained in a boat on the river, which was about to go down to a vessel lying at some distance, bound for the Mauritius. He sent a person to detain the parties, and afterwards found to his astonishment that seventy men, not the men he had passed in the morning, but a number of miserable looking beings, some of them in a state of stupefaction, were to have been carried by force to the vessel, under authority of the pass he had given to the seventy individuals, who had been induced, by a small sum, to commit the deception. (Shame.) By this means he came to discover the true nature of the system, and that thousands had in this way been passed, who never appeared before a magistrate at all. (Shame.) And any one who knew any thing of the protective system in the West Indies, might suppose what amount of protection these poor creatures would obtain when they reached the Mauritius. There were many other questions connected with India into which it would be his duty to inquire; among others the land tax system, which was fraught with much oppression to the natives of India. On this point he (Mr. Thompson) was most anxious, and would collect all the information in his power, to be communicated in due time to the people of this country. (Cheers.) The monopoly of salt and opium was also a monster grievance in India, and would call for inquiry. The restrictions on trade, the cultivation of cotton, of sugar, and of rice, in India, so intimately connected with the abolition of slavery—the extension of steam communication, one of the most efficient means of connecting the two countries together; these, and many other points, required to be investigated, and would attract his notice. (Cheers.) He had brought forward topics enough to show the importance of his intended mission; and there were others to which, however, in present circumstances, he did not feel at liberty to refer, lest, by so doing, he might injure the very object he had in view in relation to them. [Here Mr. Thompson produced the translation of the letter from the Rajah of Sattarah, laid before the last meeting of the Society; but, on account of its extreme length, only a portion of it was read, and it was agreed to adhibit it to the published report of the Committee.] Mr. Thompson then proceeded. Before resuming his seat, he could assure them he committed himself in the fullest manner to the advocacy of all those principles, for the maintenance of which he had hitherto secured their confidence and co-operation. (Cheers.) He would not give a rash promise, but he did feel disposed to promise that, from this moment till his return among them once more, he would inflexibly adhere to those principles in preference to any objects personal to himself, however strong the temptation might be to turn aside the public duty to which he was committed.—(Cheers.) They must bear in mind that the mission on which he was about to enter was one of a peculiar kind, and that it would be in many respects different from his mission to America. In India he would not be permitted to call public meetings, he would have no voice of public opinion, or of a popular press to support him; his conduct there must be marked with an amount of discretion, and characterized by a degree of silence quite unwonted in him; but they might rest assured that though they heard not from the shores of India the tones of menace or defiance from his lips, he would not be the less devoted to the duties which had led him there. (Cheers.) Whatever was done for India must be done in England—whatever was to be achieved for the benefit of that country must be by the voice of the public of England. If the Government of India was a bad Government, it was because the people of this country did not see the influence they possessed in controlling the actions of that Government. Whenever the people become aware of their true interests, they would know that they had the power to regulate the affairs of India; and if they could not at once alleviate the condition of 100 millions of people, they would at least lay the foundation of institutions that would ensure to succeeding ages a greater amount of prosperity and happiness than had fallen to India in times gone bye, and extend to them all the privileges of a connection with an enlightened and Christian nation. (Cheers.) He would now bid them farewell; and if they enabled him to go to India with their suffrages, though the amount of his success might be small, his aspirations would be high, and his motives to activity strengthened the more when he knew that he had a right to act in the name of his old and attached fellow-laborers, to whom he would prove faithful, and whom he would ever consider it an honor to serve.—(Cheers.) Mr. T. then moved this resolution:

Resolved, That this meeting sincerely rejoice, that, in the midst of continued opposition and violence, the abolitionists of the United States have remained firm to their allegiance, and untiring in their efforts, to advance the great cause of entire emancipation for the millions that are held in bondage upon the soil of North America.—That this meeting have marked with admiration the many events, proving that the same high courage, the same unflinching zeal and noble self-denial, which so early won, for the devoted abolitionists of the United States, the esteem and confidence of this Society, continue unabated until the present time; and that this meeting believe, that, notwithstanding the hatred and fury which have recently been displayed, the anti-slavery cause in the United States is advancing most auspiciously and most rapidly; and this Society again tenders, to all engaged in the present glorious struggle in America, the assurance of their warmest sympathy, and that they will continue to do all in their power to co-operate with them, until their labors shall cease with the termination of the foul system of negro slavery.

Mr. Dunlop of Edinburgh, seconded the resolution. He warmly eulogized the zeal and eloquence of Mr. Thompson, and referred to his labors in America, where he (Mr. D.) had also witnessed the foul and degrading influences of slavery. He went to America to know something of patriotism; but alas! he found them making bondsmen of their brethren, instead of following out the spirit of patriotism which extended its sympathies to all of the human family, whatever might be their country or complexion. (Cheers.) The resolution was carried unanimously.

The Rev. Alex Harvie moved the adoption of an address to Mr. Thompson, which was carried by the most enthusiastic acclamation, the audience standing—and also the following resolution:

Resolved, That this meeting has learned, with lively satisfaction, of the intention of their esteemed friend Mr. Thompson proceeding to India; fervently trusts his mission to that country may be productive of important service to the emancipation cause; hereby constitute him their accredited agent and representative in this important undertaking—commends him to the protection and guidance of the Almighty Preserver of men—unanimously approves of the address to Mr. Thompson, now read by the Rev. Mr. Harvie, and directs that it be signed by the Chairman, in behalf of the meeting.

Mr. Thompson having acknowledged the address, it was,

V. Moved by George Thompson, Esq., and carried by acclamation—the audience again rising—

Resolved, That an address be presented to the distinguished Hindoo, Baboo Dwarkonath Tagore, lately in this country, and in whose company Mr. Thompson proceeds on his mission to India, that he be elected an honorary member of this Society; that the address now read by Mr. Thompson meets the unanimous approbation of this meeting, and that it be signed by the Chairman and committed to Mr. Thompson's care.

VI. Moved by the Chairman, and carried by acclamation:

Resolved, That the office-bearers and committee of management of this Society, be requested to continue their services, with power to add to their number.

VII. Moved by Mr. John Murray, and carried by acclamation:

Resolved, That the thanks of this meeting are due, and are now given, to James Turner, Esq., for his excellent conduct in the chair.

JAMES TURNER, *Chairman.*

LADIES' ANTI-SLAVERY SOCIETY.

On Monday, the first annual meeting of the Glasgow Ladies' Anti-Slavery Society was held in the Trades' Hall, at two o'clock, the Rev. Mr. Jeffray in the chair. The attendance was numerous and respectable, the large hall being nearly half filled on the occasion. George Thompson, Esq., was expected to be present, but, in consequence of a public breakfast having been given him that morn-

ing in Edinburgh, he had found it impossible to leave in time for the present meeting; and it was intimated, in addition, by a letter from Mr. Thompson, that he had travelled during the previous night from Manchester to Edinburgh, on the top of the coach, (the inside seats being all occupied,) in very unfavorable weather, and had not got to bed after his arrival in the metropolis, till about three in the morning. Under these circumstances, while the absence of the great advocate of emancipation was deeply regretted, the audience could not but be satisfied with the reasons given.

The proceedings were opened by Mr. Jeffray with prayer, and he afterwards shortly addressed the meeting on the present aspect and future prosperity of the anti-slavery cause.

Mr. Ronald Wright then read the report of the Committee for the past year. It contained a very gratifying account of the zeal and activity manifested by the Society during the past year; and in reference to the present position of the anti-slavery agitation going on in America, embraced a variety of information of a most encouraging nature, besides adducing many arguments why the Society should continue its adherence to the old anti-slavery party in that country. It appeared from the report, that Mr. J. A. Collins had received from the funds $46, in furtherance of the object for which the Society had been instituted, and that a box of ladies' work, valued at £60, had been transmitted to the Ladies' Anti-Slavery Fair, held at Boston, while another box is about to be made up for the Anti-Slavery Fair which is shortly to be held in the same town. The reading of the report was followed by extracts of letters received from Mr. Collins, Mrs. Chapman, &c. From the letter of Mr. Collins, it appeared that the new organization in America is far from being in a flourishing condition—that they have no agents in the field, and that their organs were going down for want of support; while the original anti-slavery party are gathering more and more strength, and increasing in activity and usefulness.

Mr. Reid moved the adoption of the report, in a very eloquent speech.

Mr. Ebenezer Anderson next shortly addressed the meeting, and moved a committee of ladies for the ensuing year. He referred to the warm and affectionate interest which they had taken in Mr. Collins, when, a friendless stranger, he was left without the means of rejoining his own country. He urged upon the meeting the necessity of ever keeping before their eyes the enormous evils of slavery, and, in their efforts for its abolition, to avoid all reference to expediency, all consideration of pounds, shillings and pence, and never to look upon slavery with feelings of mitigation, but as a system accursed of Heaven. He spoke of the moral influence of their labors in America, of the good which might be effected, even by sending the small lot of ladies' work to the Boston Bazar; and pointed out the immense benefits which might flow from women's exertions, were they to exercise, to the utmost, the influence they possessed in such a struggle as this.

Mr. Logan seconded the nomination of the committee.

The resolutions having been carried unanimously, the chairman intimated that those wishing to supply articles of dress for the Boston Anti-Slavery Bazar, would have an opportunity of doing so to ladies of the committee.

After prayer by Dr. Willis, the meeting separated.

On Tuesday morning, there was a public breakfast in honor of Mr. Thompson.

A blessing was asked by the Rev. Dr. Ritchie, of Edinburgh, and thanks was returned by the Rev. Mr. Harvie. After the repast was finished, the meeting was addressed by Mr. Thompson, Mr. Langlands, Mr. W. P. Paton, John Dunlop, Esq., of Edinburgh, and by the Rev. Dr. Ritchie; and the company separated about eleven o'clock, highly pleased with this further opportunity of listening to the important and interesting details furnished by Mr. Thompson, in reference to his mission to India, and to the spirit-stirring addresses of the other gentlemen who took part in the proceedings.

In consequence of his being unable to attend the meeting of the Ladies' Anti-Slavery Society, on Monday, he agreed to deliver a lecture in the Trades' Hall, on Tuesday, to the members of that Institution. The meeting accordingly took place at two o'clock, when, notwithstanding the inclemency of the weather, a numerous and respectable attendance took place. Mr. Thompson addressed the company with his accustomed eloquence. In the course of his lecture, he referred to the success which had attended the emancipation cause in the West Indies, as an event, under Providence, which ought to incite them to continued exertion in behalf of the same cause all over the world. He pointed out the wide field of labor which still lay before them, in the existence of slavery in America, in Cuba, and the Brazils, and in the dreadful fact, that, at this moment, the slave trade prevailed to a greater extent than had before been experienced. For the abolition of such enormities, he inculcated on the Society the importance of using every means in their power to demonstrate the moral depravity, and the long catalogue of evils connected with slavery—the dishonor done to God by its perpetuation, and, generally, to hold up the moral aspects of the question to the eyes of its abettors; in the next place, to take the lower ground of attacking slavery, through the interests of its upholders. The chief inducement to keep up the system, was the idea of profit gained by the employment of the slaves in the culture of the soil; and to this, the Society should hold up the antagonist principle of free labor. On the importance of this point, Mr. T. dwelt at some length, and showed the necessary connection betwixt our consumption of articles of slave labor, and slavery itself. He then referred to the India question, insisting on the improvement of India, and the production there of all the tropical articles which we required, as the most effectual method of putting an end to the slave-grown produce of America, and Cuba, and the Brazils. Having inculcated an adherence to principle, and the cause of truth, in all their movements, Mr. T. alluded to his approaching voyage to India, and promised that any information which he might have it in his power to communicate, in relation to that interesting portion of our dominions, should be cheerfully communicated to the Society; and, in conclusion, committed himself, and the cause in which he was engaged, to the prayers and sympathies of the ladies of Glasgow.

At the conclusion of the lecture, the Rev. Dr. Ritchie suggested that the Ladies' Anti-Slavery Society should adopt a resolution, expressive of their approval of the public conduct of Mr. Thompson, their confidence in his continued zeal and devotion to the cause of emancipation, and appointing him as their accredited agent, in whatever part of the world he might find it his duty to labor.

This suggestion, it appeared, had been previously under the consideration of the ladies; and it was now carried by acclamation, that the committee should be authorized to draw up a resolution, to the effect stated above, and present it to Mr. Thompson, before his departure for India.

The meeting then separated.

Mr. Thompson delivered a most eloquent lecture on Tuesday night, in the City Hall, on 'the distresses of the country, their causes, and their cure,' to a very respectable audience—James Turner, Esq., of Thrushgrove, occupied the chair. On the hustings we observed Messrs. W. P. Paton, Murray of Bowling Bay, Dunlop of Brockloch, Rev. Mr. M'Tear, Ronald Wright, John Rodger, Charles M'Ewan, James Hoey, &c. &c. After a suitable introduction by the chairman,

Mr. Thompson rose amidst loud cheers. He commenced by indicating the subject of his discourse, which he said would that night be directed to an inquiry into the connection between the present suffering and distresses of the country, the morality of the people, and the conduct of the government. He prefaced the subject of his lecture by alluding to the influence of external objects over the life, education, and conduct of man, and to his power of counteracting these, to a certain extent, by the power of the will. After showing how far men, as individuals and as governments, were responsible for the bringing about of certain circumstances, and for the effect produced thereby, he proceeded to refer to the more immediate object of his lecture. He spoke of the poverty of the people, of the nature of human laws, and of the oppressions to which the people of this country were subjected, by the selfishness and iniquity of their rulers. He then adverted to the causes of the present wide-spread commercial distress, and drew bold and startling pictures of the fearful scenes which had come within his own observation. He charge upon the mal-administration of the people's affairs in Parliament, and the disgraceful monopolies which afflicted all classes of producers, the great mass of the wretchedness, immorality and crime, which afflicted the British people. He then alluded to the claims of the unenfranchised to be represented in the government—to their industry, soberness, courage, skill, and many other good qualities—which, he contended, fully entitled them to the franchise. He pointed to their good conduct in the past, as a guarantee for their proper management of their rights when acceded to them, and, by a host of brilliant and touching appeals, enforced their righteous claims. He concluded, by pointing to universal suffrage and proper representation, in the Commons-House of Parliament, as the grand cure for popular distress, and as the most powerful means for the elevation, improvement, and happiness of the people. The lecture, which occupied about an hour and a half, was applauded throughout, and appeared to give satisfaction to all present.

At the conclusion, Mr. Charles M'Ewan, on behalf of the workingmen of Glasgow, presented Mr. Thompson with an address. Mr. Murray also presented him with an address from the Ladies' Anti-Slavery Society, and a resolution appointing him agent for the Society, to both of which he made appropriate replies.

Thanks were then voted to Mr. Thompson for his lecture, and to Mr. Turner for his efficient management as chairman, and the meeting quietly separated.

COMMUNICATIONS.

THE 'AMERICAN SYSTEM.'

Rare Correspondence of Slave Dealers.

Ah me! what wish can prosper, or what prayer,
For merchants rich in cargoes of despair?
Who drive a loathsome traffic, gauge and span,
And buy the musles and the bones of man?'

'Shall I not visit for these things? saith the Lord. Shall not my soul be avenged on such a nation as this?'

'I bought a boy yesterday, 16 years old, and likely, weighing 110 pounds, at $700, and I sold a likely girl, 12 years old, at $500. I bought a man yesterday, 20 years old, 6 feet high, at $820; one to-day, 24 years old, at $850, black, and sleek as a mole.'

BROTHER GARRISON:

This last is an extract from a letter of one who has evidently been largely engaged in trading in slaves and souls of men in Virginia and North Carolina. A large batch of this kind of correspondence, comprising letters, bills of lading, invoices of slaves, &c. has fallen into my hands, which purport to be details of transactions of this kind which took place in 1839--40. Without further comment, I give some of the letters, premising, that as these letters have evidently gone astray, and found their way into a region which they were never designed to see, this notice of them will answer the purpose of an advertisement to their owner, who may, if he please, have them by calling on me at No. 25 Cornhill, Boston. E. SMITH.

[No. 1.]

Richmond, Sunday, Sept. 21, 1839.

Messrs. Overly & Sanders: *Sirs*—I inform you of the prices of negroes, which have declined. They are now selling low—say No. 1 men at 850 dollars, and No. 1 girls 700 dollars. More sell under 700 called No. 1, than 700. Women and children, no sale for them. Not a single buyer of that kind, as there is no southern buyers in this market at this time. Every one has bought his lot, and left this day for the South. Boys and girls from 10 to 15 have declined as much as others. I bought a boy yesterday, 16 years old, and likely, weighing 110 pounds, at 700. I sold a likely girl, 12 years old, at 500. I bought a man yesterday, 20 years old, 6 feet high, at 820; one to-day, 24 years old, at 850, black, and sleek as a mole. I think they will be lower in a week than now, as there are no buyers, nor any money to buy with, nor any persons coming in to buy, and the banks will discount for nor man—*except for northern drafts.*

I think you can get some more drafts discounted on R. & I. Smith, of Baltimore, about the first or second week in Oct. I will see the bank in a few days, and tell them I shall want to pass a bill at 90 days for you. I shall ship Duke's negroes from Baltimore on the 4th of Oct. I have engaged the brig Orleans here to take my negroes, Barnes's and yours from the shore—and to sail at any time I want to go, and I now think I will ship about the 10th of Oct.—will want to go as soon as it will do, as I have rising 100 besides your lot. The brig Tribune will sail from Norfolk on the 10th of October, and that would be a good chance to ship your negroes. I want you to buy nothing but No. 1 negroes, as you will find plenty of them for sale before you can get money. Don't pay out a dollar for an old negro, unless you get it very low, nor don't buy *families*, as there is not a single man here to buy such. Several lots have been taken back home, from here, which were brought here for sale. Robert Sanders is here with two men and one girl, for sale—been here two days. I can not sell the man you left here for more than 600 dollars. I will write to you when to bring your negroes over to ship. I think the first week or second in October I will meet you in Norfolk. When you come, I will go down on the brig Orleans. When she starts, will stop at the Hampton Roads—or you can come up here, if you wish. Write to me by return mail, and say what you have to ship, and the kind of negroes, and give me the cost of each. You must put down the price on the shore, as you will have no opposition. I want you to put a lot of second rate and old negroes on your friend A. S. Jones, and that will lay him up for the season—as he can't sell them here at this time. Negroes wont sell here till after Christmas—Davis is not buying a negro—says they are too high. The opinion here is, that they will be 750 for men and 500 for girls, before money can be got here again. I will write to you in about a week—will say then when I will ship. Let me hear from you on receipt of this.

Your ob't serv't, THEO. FREEMAN.

[No. 2.]

Halifax, N. C. Nov. 7, 1839.

Mr. Freeman: *Sir*—I got home last night, from Newbern. I brought three girls with me; two of them were bought before I shipped. I ordered them to stop buying; they cost more than any I have. One cost $650, the other cost $625; the one that was bought last cost $487 50-100. Carstarphen went to Onslow, and has not got back. I look for him to-night or to-morrow. I shall send what I have on the 16th. I think I shall be able to buy at 700 or $750 for men, and girls from 500 to $550.

You recollect that I told you that Perkins wrote to me that a trader was there, paying $850 for fellows, and says he belongs to a company from Richmond, and you said you did not know who he was; and I told you I wrote to Perkins that if he belonged to Richmond, he would quit paying those prices, and return to Richmond. The man was buying for Mr. Shearman Johnson, of New-Orleans. This man Johnson is or was concerned with Gelersben, last year, and he made them pay for the last two girls that cost 625, $650. I think he has left, as I could not hear from him. I had a great many negroes offered to me when I was down, and they will be compelled to sell; but they asked $750 to 800. I told them when they came down to what I thought I could afford to pay, I would buy, and not until then. I left instructions with Perkins not to pay more than $725, unless Mr. Johnson's man came in the market, and if he did, to pay as high as he did.

The prices below is the cost of the negroes shipped in the brig Orleans.

1.	Amos Grice	$850	21.	Nia Latham	}
2.	Harom Boyea	625	22.	Primus Latham	}
3.	Madison Arington	800	23.	Lewis Latham	} 2900
4.	John Neville	810	24.	Peter Latham	}
5.	Windsor Williams	8.0	25.	Irvin Latham	}
6.	Henry Lowe, or		26.	Rollins Lowe	650
	Crowal	725	27.	Mike Cook	} 1155
7.	Abram Perkins	800	28.	John Cook	}
8.	Harvey Latham		29.	Han Perkns	400
	or Perkins	800	30.	Hasty Knight	} 800
9.	Ben Vich	800	31.	Charity Knight	}
10.	Jim Hassal	850	32.	Siah House	575
11.	Wm. Averets	850	33.	Castle Moorin	550
12.	Geo. Williams	825	34.	Priscilla Folemin	615
13.	Solomon Welaon		35.	Rhody Winly	600
	or M'Dan	775	36.	Tressy Girganus	}
14.	Moses Barnes	800	37.	Harriet Girganus	} 1575
15.	Punch Perry	800	38.	H. L. Girganus	}
16.	Mingo Franks	821	39.	Lila Ellis	550
17.	Elijah Brishel	625	40.	Julia Spine	550
18.	Jacob M'Farlin	825	41.	Minla Averits	550
19.	Slonum Watson	425	42.	Cloney Perkins	450
20.	Nia Pollock	625	43.	Mornin Burnets	375

I will write to you again when I ship, and send you the price of them. Write and give me the times, for I expect to hear they are hard.

Yours, &c. G. W. BARNES.

P. S. I have written to Messrs. Eaton to-day, by the same mail.

Mr. Theophilus Freeman, N. Orleans.

[No. 3.]

Halifax, N. C. Nov 16, 1839.

Mr. Freeman: *Dear Sir*—I have shipped in the brig Addison. Prices are as below.

No. 1,	Caroline Ennis,	$650
2,	Silvy Holland,	625
3,	Silvy Booth,	487 50
4,	Maria Pollock,	475
5,	Emeline Pollock,	475
6,	Delia Averit,	475

The two girls that cost 650 and $625 were bought before I shipped my first. I have a great many negroes offered to me, but I will not pay the prices they ask, for I know they will come down. I have no opposition in market. I will wait until I hear from you, before I buy, and then I can judge what I must pay. I sent my negroes to Richmond, by Mr. Carstarphen, and he told me that Goodwin had got a letter from you. He must have got it on the 12th, or before, as Carstarphen got to Richmond that day. I should have liked for you to have written me too. Goodwin will send you the bill of lading for my negroes, as he shipped them with his. Write often, as the times are critical, and it depends on the prices you get to govern me in buying.

Yours, &c. G. W. BARNES.

P. S. I shall go to Tarboro' next week, and see what the Bank will do, and write you from there.

Mr. Theophilus Freeman, N. Orleans.

[No. 4.]

Shipped, in good order and condition, by Templeman & Dickinson, in and upon the brig called the Orleans, whereof Hiram Horton is master for the present voyage, and now lying at the port of Richmond, and bound to New-Orleans—to say: ten negro slaves, being marked and numbered as in the margin, to be delivered in the like good order and condition, at the aforesaid port of New-Orleans, (the dangers of the seas only excepted,) unto Theophilus Freeman, or to his assigns, he or they paying freight for the said negroes, twenty dollars per head, without primage and average accustomed.

In witness whereof, the master or purser of said brig hath affirmed to bills of lading, all of this tenor and date; one of which being accomplished, the others to stand void.

Dated in Richmond, this 27th day of Feb 1840.

HIRAM HORTON.

Richmond, Feb. 29, 1840.

Theophilus Freeman: *Dear Sir*—Above we hand you a bill of lading for ten negroes, which we hope you will receive safe and in good health.

Very respectfully,
Your ob't servants,
TEMPLEMAN & DICKINSON.
By W. H. Armstrong.

Accept all our best respects. T. & D.
By W. H. A.

[No. 5.]

Halifax, N. C. Jan. 26, 1840.

Mr. Freeman: *Dear Sir*—Enclosed you will find a bill of lading for 9 negroes, names and cost below.

No. 1	Joshua Hines,	$715
2	Solomon Jones,	700
3	Richard Perkins,	550
4	April Outlaw,	700
5	Elizabeth Jordan,	450
6	Judy Parker or Whitaker,	525
7	Rachael Saunders, (cost too high,)	575
8	Isaac or Hiram Canady, }	1040
9	Henry Canady, }	

The above were detained in Peterburg, from the 15th to the time they were shipped. I wrote you two or three days ago, and I have nothing to write, only to say, I want you to write. You promised to write every week when you left me, and in your last letter of the 14th Dec. you said you would write from that time every week, and I have not heard from you since. Instead of every week, I have one letter in three months. Think of me every month, at least.

Yours, &c. G. W. BARNES.

Mr. Theophilus Freeman, New-Orleans.

[6]

Princess Ann, 10*th Nov.* 1839.

Mr. T. Freeman: Sir—We have sent by Robert Sanders the following negroes, to be shipped from Norfolk or Richmond:

1. Josiah Dearshall,	aged 18	years,	cost	$600
2. Bob Lankford,	" 16	"	"	640
3. Lucy James, (female)	18	"	"	435
4. Levin Bailey, (boy)	12	"	"	370
				$2045

The boy Mr. Sanders will sell if he can make any thing on him, as we don't wish to ship any small boys. We understand by letter received from Mr. Goodwin, stating that a vessel would leave there in a few days; he also stated that negroes were still declining; the prices here are still high, and will remain until they are satisfied that they are down in Richmond and Baltimore. Mr. Sanders will send you a bill of lading.

Please inform us every week.

Yours, OVERLEY & SANDERS.

N. B. Mr. Colbourn informs us that he paid 640, in that of 630.

[No. 7.]

Mr. Theophilus Freeman,

To brig Orleans,		Dr.
To freight of 104 slaves at $20		$2080
" " 20 " " $10		200
" 7 bbls. meal, 21 bushels, at 90 cts.		18 90
" Drayage and bbls.		1 37
		$2300 27
	Cr.	
By cash	$1000	
" paid J. W. Beers	1000	
By freight of 9 slaves, Mr. Porter,	180	
" 1 " Mr. Gaskins,	20	
	$2200	
By cash	100 27	
	$2300 27	

HIRAM HORTON.

New-Orleans, Nov., 1839.

[No. 8.]

Shipped, in good order and condition, by James H. Burch, in and upon the brig called the Orleans, whereof Hiram Horton is master for the present voyage, and now lying at the port of Richmond, and bound for New-Orleans, five negroes, being marked and numbered as in the margin, to be delivered in good order and condition, at the aforesaid port of New-Orleans, (the danger of the seas, escapes and unavoidable accidents excepted,) unto Mr. Theophilus Freeman, or to his assigns, he or they paying freight for the said negroes, twenty dollars each, with primage and average accustomed.

In witness whereof, the master or purser of said brig hath affirmed to three bills of lading, all of this tenor and date; one of which being accomplished, the others to stand void.

Dated in Richmond, this 27th day of February, 1840.

HIRAM HORTON.

Mr. Theophilns Freeman: *Sir*—Above you have bill of lading for five negroes, shipped by Mr. Burch. The two negroes whose names are erased, were sold by Mr. Burch after the manifest and bill of lading had been made out. The brig leaves to-day with about one hundred on board.

Very respectfully,
BACON TAIT.

[No. 9.]

Shipped, in good order and condition, by Robert Sanders, in and upon the brig called the Adelaide, whereof Isaac Card is master for the present voyage, and now lying at the port of Richmond, and bound for New-Orleans—to say; five slaves, (all unavoidable accidents excepted, such as death, desertion, &c.) being marked and numbered as in the margin, to be delivered in the like good order and condition, at the aforesaid port of New-Orleans, (the danger of the seas only excepted,) unto Mr. Theophilus Freeman, or to his assigns, he or they paying freight for the said slaves, ninety dollars for the five, with primage and average accustomed.

For witness whereof, the master or purser of said brig hath affirmed to three bills of lading, all of this tenor and date, one of which being accomplished, the others to stand void.

Dated in Richmond, this 12th day of Nov., 1839.

ISAAC CARD.

Shipped you in good order, on the Adelaide, on the 12th inst. 5 negroes, to wit—Jim $575, Josiah Dashul $610, Robert Lanckford $630, Levin Bailey $370, Lucy James $435—$2620, which you will place to the credit of Overley & Sanders.

ROBERT SANDERS.

The brig went to sea on the 17th. There are a good many negroes offering on the shore, and no buyers, consequently I think they will get down to what is right. Let us hear from you.

ROBERT SANDERS.

[No. 10.]

Mr. Freeman: Sir—I received your letter on the subject of the negroes. As my Sam has gone up the Atnsss to look at Mr. Kent's negroes, I can't determine until he returns, whether I will purchase or not. At all events, I am not prepared to give over 9 and Negroes must come down, in proportion to everything else, and must be much lower another year. You can, in the mean time, advise me whether the negroes you expected have arrived, and what you can afford to let them go at.

Your ob't. serv't,
———

[The writer taking more pains to write elegantly than legibly, in his signature, we cannot decypher it.]

[No. 11.]

Baltimore, Feb. 26, 1840.

Dr Sir—Yours of the 10th inst. enclosing check on the Girard Bank of Philadelphia, for five thousand dolls, was received two days ago. We regret you did not send us a check on Baltimore, as Philadelphia funds are at a discount of one per cent. making loss to you of $50. Our two acceptances for your use of $2500 each, were due to-day, and are paid.

We are, in some degree, at a loss how or in what manner to construe the general tenor of your letter. But we must think you have, in some manner, misconstrued Messrs. Overley & Sanders as regards the the drafts of $2000 each. They were drawn to meet two drafts drawn by them on us, and endorsed by you—one for $4000, discounted in Richmond—and another of $3000, discounted at Norfolk. These amounts were laid out in negroes, and shipped to you. Mr. Overley was here some time before the drafts were used, and left them to be used for the purpose above named; we therefore think you must have misunderstood Messrs. Overley & Sanders. They could not have intended to say that those drafts were for our accommodation. We hope, therefore, if you have not drawn on us as you contemplated, that you will not do so, as we should dislike very much to let your drafts go back, and under present circumstances, we could not accept them at so short a date, as it would, with our other engagements, be out of our power to meet them at maturity. Were we not already considerably in advance to Messrs. O. & Sanders for acceptances which we have taken up, we might possibly be able to protect your drafts; but at present we *cannot*. We have written to Messrs. O. & S. to come up, (or one of them,) and we expect either one or the other here the last of this or the first of next week. When we have an interviuw, we will write you again. We would not willingly do or say anything that is intended or calculated to shake your confidence in those gentlemen. So far as we have had anything to do with them, they have been prompt and correct. We believe them to be gentlemen of the strictest integrity, and we have not the least doubt but that they will fulfil their obligations with fidelity; and so far as we can aid them by our name or interest, it is at their service or command; but under the present state of our money market, we fear to take upon ourselves more responsibilities, as it might possibly injure them as well as ourselves. They are now purchasing, and have a lot on hand, which no doubt will be shipped in a short time. What number we have not learned. They got $3000 a short time since upon our paper. Let us hear from you upon receipt of this.

Yours respectfully,
R. & I. SMITH.

P. S. You named in your letter that our House was not known in New-Orleans, and therefore could not use a draft on us. We will still remark, that if our name is any service, it is at your cammand, either in New-Orleans or Richmond—the latter place, you can always use us to advantage.

R. & I. S.

Mr. Theophilus Freeman, New-Orleans.

[No. 12.]

Shipped, in good order and condition, by George W. Barnes, on board the ship called the Caledonia Brander, whereof D. W. Sherry is master for the present voyage, now lying at the port of Petersburg, and bound for New-Orleans, nine slaves, being marked and numbered as in the margin, and are to be delivered in the like order and condition, at the aforesaid port of New-Orleans, (the dangers of the seas, deaths and escapes, only excepted,) unto Mr. Theophilus Freeman, or to his assigns, he or they paying freight for the said, at the rate of twenty dollars per head, without primage and average accustomed.

In witness whereof, the master or purser of said vessel hath affirmed to three bills of lading, all of this tenor and date, one of which being accomplished, the others to stand void.

Dated in Petersburg, the 22d day of January, 1840.

D. W. SHERRY.

[In the margin of the bills of lading is a schedule, containing the names of the slaves, with their sex, color, age, and height, in true mercantile exactness, which we cannot conveniently copy.]

[No. 13.]

New-Orleans, Nov. 14, 1839.

Received of Mr. T. Freeman, three hundred and seventy-four dollars, in full for passage of his slaves on board brig'ne Solomon Saltis, from Baltimore.

Per G. E. Beuford,
FRANCIS P. BECK.

Seventh Annual Meeting of the R. I. State Anti-Slavery Society.

The seventh annual meeting of the R. I. State Anti-Slavery Society commenced on Wednesday, the 16th of November, 1842, at the Town House in Providence. At about 11 o'clock, A. M., the meeting was called to order by the President, Peleg Clarke of Coventry.

An opportunity was then given for prayer or other exercise. Mr. Jewett then read the third chapter of Micah. James Monroe was elected Assistant Secretary. A portion of the proceedings of the last annual meeting was then read, and also the Constitution of the Society.

Parker Pillsbury then gave an interesting account of his labors in the State, during the last month.

On motion, the following gentlemen were appointed a committee to nominate officers for the ensuing year, viz: Asa Fairbanks, Caleb Kelton, Wm. Aplin and Thomas Davis.

The following persons were appointed a Committee on Finance, viz: Parker Pillsbury, C. L. Remond, Geo. L. Clarke.

The following persons were appointed a Business Committee, viz: Thomas Davis, Frederick Douglass, Wendell Phillips, Martin Cheney, Martha Brown, Amaransy Paine, James Boyle.

Adjourned to half-past one o'clock.

AFTERNOON.

Called to order at half-past 1.

The resolutions which follow, were discussed by James Boyle, Wendell Phillips, Peleg Clarke, N. P. Rogers, and Martin Cheney, when the Society adjourned to meet at 7 o'clock, in the evening.

EVENING.

Met at 7 o'clock.

A large audience assembled, and listened with great interest, to eloquent addresses from Wendell Phillips and Charles L. Remond, after which, the Society adjourned to Thursday morning, at ten o'clock.

THURSDAY MORNING.

Called to order at 10 o'clock.

A portion of the scriptures was read and prayer offered.

The Committee on officers reported the following list, which were elected, viz:

President—Peleg Clarke of Coventry.

Vice Presidents—Jethro F. Mitchell, Middletown; John Brown, E. Greenwich; Alfred Niger, Providence; John Hall, Wickford; Charles Perry, Westerly; Caleb Kelton, Coventry; Jeremiah Smith, Smithfield; Geo. L. Adams, Fiskville; Philip Wilbour, Little-Compton.

Recording and Corresponding Secretary—Lucinda Wilmarth.

Treasurer—Martin Robinson.

Auditor—Geo. L. Clarke.

Executive Committee—Martin Cheney, Wm. Chace, A. R. Janes, Asa Fairbanks, Ransom Parker, Samuel W. Wheeler, John L. Clark, Frances Aplin, George L. Clarke, Daniel Mitchell, Wm. Adams, Susan Sisson, Joseph T. Sisson, Amaransy Paine.

The two following persons were afterwards, by vote of the Society, added to the Executive Committee, viz: Lydia F. Ashley and Wm. Aplin.

The Finance Committee also made a report, and on motion, a committee were appointed to receive subscribers and pledges.

Adjourned to 2 o'clock, P. M.

AFTERNOON.

After a few moments of silence, the discussion on the resolutions before the meeting were resumed and continued until dark, when it was voted to adjourn until 7 o'clock in the evening.

EVENING.

Met at 7 o'clock.

The house was again well filled, and addressed by James Monroe of Connecticut, an agent of the American Society, Wendell Phillips of Boston, and Charles L. Remond of Salem, after which, the Society adjourned to Friday morning, at 9 o'clock.

FRIDAY MORNING.

Met according to adjournment.

The resolutions before the meeting were still further discussed by Messrs. Tamer, Phillips, Rogers, Foster, Davis, Monroe and others. At this stage of the proceedings, Martin Cheney rose and resigned his office as a member of the Executive Committee, and withdrew from the Society.

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

AFTERNOON.

Met according to adjournment.

After some further discussion upon the various resolutions before the meeting, the Society adjourned *sine die.*

The following resolutions were passed during the session, viz:

Resolved, That we sympathize deeply with the suffering of our brother in bonds, Geo Latimer—that we recognize the violation of humanity and justice in his person, as the violatian of our own rights as well as his—that it reveals more palpably than ever the deep degradation of our northern States, as the real slaveholders of the Union—that the ready aid volunteered to the slave-catcher, by the citizens of Massachusetts, proves the degraded corruption of the northern mind—that in the name of justice and of God, we protest against laws, Constitutions or compacts, no matter how imposing or seemingly sacred, which order his restoration—that no honest man, much more no Christian, can have anything to do with such, but to trample them under foot—that the State officer, community or individual, who aids in re-enslaving a freeman, are infamous in the sight of every true heart.

Resolved, That the decision of the United States Court, allowing slave-claimers to seize their slaves without warrant—the submission of the States in surrendering the bulwarks of individual liberty—the right of trial by jury and habeas corpus, to the insolence of the slave power—the corruption of the public mind of the free States, so far as to lead to volunteer assistance to the slave-catcher, would lead us to ask the dissolution of the Union, if we did not recognize on the statute books of our own State, laws so atrocious as to convince us that the public opinion of Rhode Island is so degraded and pro-slavery, that the sisterhood of South-Carolina, even, can do her no disgrace.

Resolved, That it is the object of the anti-slavery movement to spare no obstacle that may be found to stand in the way of its triumph, whether that obstacle be the clerical order—the sectarian organizations, or any other institutions, civil or ecclesiastical, in the land.

The following resolutions were discussed during the session, and ordered to be published with the proceedings, but no action was had upon them, viz:

1. Resolved, That slavery is the cement of this Union—that the slaveholders of this nation value this Union only as its general government; its national legislature, its supreme judiciary, its foreign diplomacy, its army, its navy and treasury, are employed to sustain and perpetuate their atrocious and piratical warfare upon all the rights of millions of human beings.

2. Resolved, That the slaveholding states of this nation are so many elements of darkness, of pauperism, of extravagance, of moral and political corruption, and of decay, in this government—and therefore, they must ever be an enormous drawback upon the strength, wealth, prosperity—the morals and the labor of the North.

3. Resolved, That whoever contributes voluntarily to the perpetuity of this government, contributes to the perpetuity of slavery.

4. Resolved, therefore, That the interests and honor of our native land, humanity, justice and duty to God, the progress and welfare of our race, demand the dissolution of the American Union.

5. Resolved, That no sect, church, corporation or individual, can justly claim the character of Christian, while they hold fellowship with American slavery, apologize for it, or are indifferent to the wrongs inflicted upon the millions of our plundered brethren and sisters in bonds.

6. Resolved, That those professed abolitionists who hold connexion with slaveholding or pro-slavery churches, hear and sustain pro-slavery or 'dumb dog' ministers, belie their own professions and betray the slave into the hands of his worst enemies.

7. Resolved, That the right of unrestricted speech is the birthright inheritance of every human being, and cannot be abridged by individuals, or by any bodies of men, without being fatal to all true liberty.

8. Resolved, That the imprisonment of Thomas Parnel Beach, in the felon's jail at Newburyport, for exercising the right of speech in a meeting-house during hours of worship, without the consent of the minister or the meeting, is a tyrant invasion of the right of every human being, and ought to be protested against by every friend of liberty.

LUCINDA WILMARTH, *Secretary.*
Providence, R. I. Nov. 21, 1842.

Freedom in Plymouth.

Pursuant to notice, a large number of the citizens of Plymouth assembled in the town hall, to take into consideration the case of George Latimer, a fugitive slave, who has been arrested and imprisoned in Boston.

The meeting was called to order by Wm. Thomas, Esq.

Col. John B. Thomas was called to the chair, and Mr. Edward Morton appointed Secretary.

The object of the meeting was stated by the Chairman, with some appropriate remarks.

Wm. Thomas, Esq. offered the following resolutions, which were sustained by the mover, in a short, but very able and interesting speech:

Resolved, That the use of the Commonwealth's jail, in the county of Suffolk, for the confinement of George Latimer, not charged with any offence—which use, not being authorized by law, not even by the order of any court, is an outrage upon our property, our principles of liberty, and our sensibilities as men.

Resolved, That a committee be appointed to memorialise the Legislature to take measures to prevent such abuse in future—and that all State officers be enjoined not to aid in the arrest or confinement of persons alleged to be slaves.

The resolutions were also spoken to by Captain J Russell, Mr. George W. Brigge, Col. Davis, Mr. Knapp, Captain J. Allen, Mr. James Spooner, and others, in soul-stirring remarks, which found a ready response in all liberty-loving hearts present.

The following resolution, offered by Mr. Brigge, and seconded by Dr. Kendall, was unanimously adopted:

Resolved, That, protesting as we do against the right of one man to hold another in bondage, this meeting heard with deep thankfulness of the deliverance of George Latimer; and that we render our warmest acknowledgments to those who have aided in procuring it, for their zeal in the holy work.

The following, by Willam Thomas, in reference to our greatly beloved co-worker in the cause of human rights, deacon William P. Ripley, was unanimously adopted:

Resolved, That in view of our assembling, prompted by love of liberty, by our sympathies, by our religious sensibilities, we recall with deep emotion the recollection of that beautiful spirit, which with gentleness and firmness so steadily resisted oppression, and which, during the past week, was itself set free.

A committee of seven, consisting of the following persons—William Thomas, John Russell, Joseph Allen, Bourne Spooner, Wm. Davis, Johnson Davie, and Joseph Cushman, were chosen to draft a memorial, to be presented to the next Legislature, which committee are to report at a future meeting.

Voted, That the proceedings of this meeting be published in the Liberator, and in the papers of this town—and signed by the Chairman and Secretary.

JOHN B. THOMAS, *Chairman.*
E. MORTON, *Sec'ry.*

Mob Law Rebuked.—The citizens of Raleigh, N C., have no disposition to submit quietly to the exercise of mob law. A meeting has been held in reference to the case of the colored man who was beaten by a mob; and, after addresses from three or four of the principal citizens, strong resolutions were adopted, denouncing the persons who took part in this violation of the law, and requesting the corporate authorities to offer a reward for their detection and apprehension.

VOLUME XII.---NO. 48.

THE LIBERATOR

BOSTON:

FRIDAY MORNING, DECEMBER 2, 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. ☜

New-England Jesuitism.

Of all the displays of the spirit of Jesuitism—of which we have enough in this Pope-renouncing land, that would have done no discredit to St. Omers in its palmiest days,—commend us to the following gem from the New-England Puritan—the organ of the predominant sect of New-England. It combines the hypocrisy, the hardness of heart, the servility and the cant which have ever been considered the distinguishing mark of the Jesuit, whether Catholic or Protestant, in a manner as beautiful as it is remarkable. Read it attentively.

LATIMER, THE SLAVE. George Latimer, said to be the slave of James B. Gray, of Virginia, is still in jail in this city, awaiting the decision of the Court, of which Mr Justice Story is the presiding Judge, upon the question whether he is to be delivered up, under the laws of the United States, to his master. The question is one on which public opinion is much divided; some holding that the laws requiring the delivery of fugitive slaves are contrary to the feelings of humanity, and to the law of God; and that, therefore, the laws of this country are, in this case, morally wrong, and ought to be disobeyed. Others, of no less sympathy with the common feelings of humanity, and no less regard to the will of God, hold, that to trample upon the laws of the country, is introducing a principle, which, if carried out into its natural results, will work greater evils in society than the hardships of runaway slaves, who should be given up to their masters. In short, the question resolves itself into another, which is this: *Shall public law be respected, or shall it be violated?* The laws, as they now stand, may be a hardship to individuals; but are those hardships greater than the community would suffer by a state of universal anarchy? The alternative, presented by the case, is *a choice of evils*, one of which must be borne. The feelings of human nature cry out against the abominations of slavery; the whole christian world is opposed to the system; and the tone of denunciation is becoming louder, and more trumpet-tongued; and yet, it admits of question, whether even this gigantic evil can be violently and illegally abated, without introducing other evils of still greater magnitude.

It is morally certain, that the Constitution of the United States could never have been adopted, and that these States could never have become *United States*, if the existence of slavery in the South had not been recognized, and the delivery of fugitive slaves by the free States had not been authorized and required by public law. It is also morally certain, that these States cannot *continue* to be *United States*, except on the same conditions. The case of Latimer, therefore, may involve, in its remote consequences, the grave question, whether *this Union shall be preserved or abandoned.* Is it worse for a few slaves, or a few hundred, or even a few thousand slaves, to suffer the pains of slavery, unjust and terrible as they often truly are, than for 18,000,000 of people to be thrown into a state of absolute anarchy, with none of the restraints of law, and every man left to do that which is right in his own eyes? If humanity cries out against slavery, it cries out, with a voice of 'mighty thunderings,' against such a condition of things. Each side of the alternative involves very serious consequences; but it seems to us, that the evils in the one case so far overbalance those in the other, that no prudent and wise man can hesitate which side to select.

We hold that the remedy of the incidental evils of slavery, which are involved in the case of Latimer, ought to be, and can be, and should be brought about *legally and constitutionally.* We go for all judicious reforms; but we go for them *in the proper mode and way.* We had rather calmly and patiently submit to evils which we have, 'than fly to others which we know not of,' except that they are worse than the present. Let public law be sustained, till it can be constitutionally modified or repealed; and in that *only proper* manner, the relief of the slave and the safety of society be secured.

Here, in the first place, observe the craft with which the issue is changed from the point whether a human law which contradicts a divine law, can be rightfully obeyed, to the one whether 'the laws of the country' (which being without *qualification*, means laws, not contrary to God's law,) are to be *trampled upon!* And then note the art with which the attention of the reader is diverted from the real issue, and his passions aroused, and his fears excited, by the intimation that obeying God rather than man would produce a state of universal anarchy! Persons 'of no less sympathy with the common feelings of humanity, (!) and no less regard to the laws of God' (!!) than those that believe they should hearken to God rather than unto men, deem, it seems, that the carrying out in practice of this principle of the apostle, 'would work greater evils in society than the hardships of runaway slaves, who should be given up to their master.' Truly, the devout editor deserves the triple crown—for he is not merely infallible, but wiser than the Almighty himself! Obedience to the Most High will produce universal anarchy—therefore the devil is to be obeyed until it shall be safe to shake off our allegiance to him. It is *prudent*, indeed, so to serve God as not to offend the devil, and judicious to provide against possible contingencies—as the witty infidel took off his hat to the statue of Jupiter in St. Peter's at Rome, and begged him to remember, if he should ever get up again in the world, that he was civil to *him* in his adversity. But then those who are thus wise in their generation, are pronounced, by an authority which the Puritan would not dare to deny in *words*, not to be 'the children of light.'

But then slavery is an 'evil,' it seems! O yes, one against the abominations of which 'the feelings of human nature cry out.' Here is the seasoning of cant sprinkled upon the contents of the cauldron, to make it 'slab and good.' The feelings of human nature happily do cry out against the abominations of slavery—but not those of sectarian nature, which is a totally different thing. 'The whole christian world is opposed to the system!' Does not this editor know this system has been justified from the Bible, at the very well-head of his theology, by the very chief Rabbi of Andover? And, moreover, that men steeped to the very lips in these very abominations, are welcomed to the pulpits and communion tables of almost all the churches of his denomination in New England? And that the A. B. C. F. M.—the great conspiracy for inflicting this baby-stealing, woman-whipping, Bible-robbing Christianity upon the unoffending heathen—have, within a few months, refused to close the treasury of the Lord, (as they maintain it to be,) to the price of their brother's blood? If he do not know all this, he is very unfit for the station he occupies. If he do, what language can adequately describe the stupendous audacity of his falsehood? But great as the evil is, and opposed to it as is the whole christian world—still, it appears, it is doubtful whether 'even this gigantic evil can be violently and illegally abated, without introducing other evils of still greater magnitude.' Here is another instance of that art which has derived its name from the Society of Jesus, but is by no means confined to it, of hinting a slander, and hesitating a libel. Who has ever proposed 'abating this evil violently and illegally?' If the editor of the Puritan knows whereof he affirms, let him produce his evidence. Unless he does, and that quickly, he must look for the penalties annexed to the breach of the commandment which forbids a man to bear false witness against his neighbor. We trust, however, that the editor is consistent enough to condemn, as we do, the violent and illegal measures which our ancestors, and those who came to their assistance, employed, to free themselves from the political slavery implied in submission to a two-penny tax on tea, glass, and painters' colors.

The next paragraph, however, is perhaps as good a specimen as can be found, of the base coin which passes current with many in this community as sterling Christianity, but which those who manufacture or utter it, may be assured will never buy them an entrance into heaven. It contains an admission of

which is notorious to all acquainted with that Jehovah has been thrust down from the these United States, and an image, great and and yet, withal, as ridiculous as the monkey- (Egypt) set up in his stead, which is chiefly of gold and silver, largely, however, of *brass*, and, indeed, by props of *iron*, but happily with clay—and its name is THE CONSTITUTION! It that the people could not have agreed together manufacture this delicate monster, unless they had agreed that every sixth man, woman and child, be offered up a living, or a dying sacrifice to it. And, moreover, that if these due offerings should be withheld, those who claim the hereditary right to perform this part of his liturgy, will demolish the common idol. And, therefore our religious editor infers that it is better thousand,' (million he might have said,) should suffer the pains of slavery, unjust and as they often truly are, (not *always*, it seems, occasionally,) rather than that the Divinity of the the people should be broken in pieces. For would be the consequences of this godless no less than 18,000,000 of people being thrown into anarchy, with none of the restraints of every man left to do that which is right in his own eyes. Truly, it may be said of this editor's as it once was of another man's, 'that his pre- might have the small-pox, and yet his conclu- is no danger of taking it.' But this is the religion of New-England! This editor is far above other editors of religious papers— may be less judicious than some who keep the spirit. Whatever may be thought of his the religion must pass current, for it bears the image of the great mass of almost every religious body in the land. The republican principle applied to religion. The laws of God are vote, and obedience is due, or not, according in favor,' or 'the contrary-minded' have it. majority of the people have voted that one-sixth number shall be made beasts of burden, deprived of all means of improvement, and of all hope condition, put out of the protection of law, together in promiscuous concubinage, made childless, homeless; whereupon the clergy had bless the anomalous monster which men constructed as the Demon in Frankestein was up, the church receives it into her bosom,

delighted prelates bow and call it friend.'

expediency is the rule of the religious as of the political world. And badly off should were the world's world half so desperately as the religious world. The idea of absolute since it seems unable to entertain. The infinite value of a human soul has no reality to its members, except as a means of exciting the selfish of the victims of their dreadful orgies called of religion. They do not know that the world is but a sorry price for a single soul. cannot understand that the freedom of the youth freedom being the essential atmosphere of —was worth more than all the Constitutions government men ever invented. They have no God—no faith in man. They weigh against other the evils flowing from the breach of God's and those which their selfish fears can conjure possible to flow from a return to obedience— say, 'that no prudent and wise man can which side to select.' And this concentrated of selfishness, which takes under its protection every kind of violence, murder, theft and —the robbery of men of their bodies, and to the solemn creed and confession of most of them) the murder of their souls— have the face to baptize, in the name of the of the Son, and of the Holy Ghost, and to the christian religion! And this religion they the insolence to ask the Pagan world to receive exchange for their own more humane superstitions. It is happy for the world that they have met such signal discomfiture in their sectarian propagandism.

but just, *however, to say*, that the last paragraph of this remarkable article is conceived in a very spirit. 'We had rather,' exclaims our editor with the air of Latimer at the stake, 'calmly and submit to evils which we have, than fly to that we know not of, except that they are than the present.' That is, this reverend gentleman (for reverend we are sure he must be—no head could have composed, no unconsecrated fingers could have written so edifying an article) sat in his easy-chair, drawing a fat salary, out of the pulpits and the larders of his devotees, secure, in the possession of a white face, the rights he cares about, and 'calmly and patiently submit to the evils' which the slaves endure! self-sacrifice! Astonishing devotion to Truly, he deserves the appellation which was bestowed years ago upon a Boston clergyman, endear martyr!' This is, indeed, a pleasant of a man's going to the stake by attorney! strongly sympathize with the young convert, somewhat *posed* by the application of the as to his spiritual condition, by his adviser, 'whether he were so perfectly resigned to the divine will that he should be willing damned to all eternity, if such were the will of replied, after some hesitation, 'I am not sure quite ready for that, yet, but I'll tell you truly say, I feel perfectly resigned to see damned to all eternity, should such be the will God!' But this is too serious a matter even for a jest. This man is the creature and the victim religion of New-England—and he deserves as compassion as reprobation. But, truly, the hypocrisy, the brothel, the gaming-house and the will rise up against such religionists as in the day of judgment, and condemn them. a hell of spiritual darkness and of moral are not they even now plunged, who put in such religious guides!—E. Q.

Senator Preston's Letter.

Some men are easily satisfied. Of this number must be accounted our esteemed friend, the editor of the Worcester Spy—since he thinks Mr. Preston's letter a satisfactory explanation of the matter the abolitionists had against him. We fear that he must have looked at this anti-slavery matter through his whig spectacles, and that, too, in the perturbed atmosphere hanging about a well-contested election, when it looked so strangely to him. We shrewdly suspect, from the tone of Governor Davis's letter, that *he* was not quite so sure of its proving satisfactory to all concerned; but that he thought that the instinct, which is never 'a great matter' of the abolitionists, would soon detect that this was one of those explanations which leave matters worse than they were before. We doubt whether it would have remained on his files from Dec. 1839, till Sept. 1842, if he had been as well satisfied of its sufficiency as his worthy neighbor John Milton Earle seems to be. What is the amount of the explanation? An uncontradicted report, made by an ear-witness, has been rife for years, that on a certain day Senator Preston delivered himself to this effect—'If an abolitionist be found within the limits of South Carolina, he shall be arrested, and when arrested he shall be tried, and if he be convicted, he shall be hanged, and the interference of all the governments on earth, including this great general government, shall not save him from a felon's death!' This was the substance of what he was reported to have said. It will be seen that it stated in effect, what he himself admits he did say. The point he makes as exculpating himself and his State from the charge of brutal ruffianism, is the circumstance of a State law having been passed on the subject, and that a trial under it was to be had preliminary to the hanging. This point, as far as we recollect, was never denied by the abolitionists, but regarded as a special aggravation of the threatened outrage. Their complaint against Mr. Preston, and of the State of which he was the mouth-piece, was, that they had made a law, punishing with death, a perfectly lawful act, which every citizen of the U. S., under the Constitution thereof, has a perfect right to do—and then that he, from his place in the Senate, which he held only through an oath to support the Constitution, declared that the interference of the government of the U. S., created for that very purpose, should be of no avail to protect its citizens in the possession of their rights. Mr. Preston does not seem to know that Lynch law may be authenticated by all the forms of legislation, and yet be none the less Lynch law—that there is no tyranny like that which is exercised under the forms of law. What was the offence that called down this denunciation from the Senator from South Carolina? Why, some persons in New-York several years since, sent a number of publications on the subject of slavery to Charleston, addressed, in all cases, to masters or whites, in no instance to slaves or even to free persons of color, through the mail. These publications contained nothing more incendiary than is to be found in the Declaration of American Independence and in the Gospel of Jesus Christ, and yet Mr. Preston declares that if a man who had dared to employ the public mail for the transmission of these truths, should be found within S. C., he shall be arrested and tried, and if convicted, hanged, in spite of all the governments on earth, that of these U. S. inclusive. There has been no perversion of his language on the part of abolitionists. They have never attributed anything worse to him than he here avows. We do not wonder that Governor Davis permitted this communication to sleep on his files for nearly three years—and that his 'much esteemed friend, Mr. Abbott Lawrance,' should have been equally discreet in regard to that addressed to him. Those gentlemen had sagacity enough to see that this excuse was but an aggravation of the aforesaid offence—and that the kindest thing they could do towards Mr. Preston was to say nothing on the subject. Mr Preston certainly did not evince a very high opinion of the memory, to say nothing of the understandings, of his distinguished friends, when he had the amazing effrontery to say that 'the history of S. C. is not sullied by a single act of popular violence!' And this within three or four years of the time when a mob of the chief citizens of Charleston committed a felony, (a capital one, we believe,) in the public streets, by breaking open the mail and stealing or destroying its contents! That this crime was afterwards justified by the post-master general, and even virtually made lawful by act of Congress, does not in any wise take it out of the catagory of acts of popular violence.

This famous threat of Senator Preston, as it now stands, revised and corrected by the author, is the most open proclamation of nullification that we remember to have heard made on the floor of Congress. It was fortunate for Governor Davis and his colleague, 'the defenders of the Constitution,' that they did not happen to hear it at the time—for we do not see how they could have avoided following it up by a motion for the immediate expulsion of him that uttered it. The Constitution of the U. S. was destroyed when he stated the fact that his State had passed laws making an act protected by that Constitution a capital felony, and that it would execute those laws in defiance of it. On the same principle, any other act, however innocent or laudable in itself, and however guarded by the provisions of the Constitution, may be made a capital offence by any of the States, and thus all the security of personal rights, for which the Constitution was formed, be destroyed. What would Senator Preston have said had Mr. Webster or Mr. Davis declared from his place, that if a slaveholder should bring a slave within the limits of Massachusetts, he should be deemed a man-stealer, and if convicted, should be put to death, in spite of the interference of the general government? We may be sure we should have heard something more on the subject from southern Senators than we did on the occasion in question, from northern ones. And yet such a threat would be no whit more outrageous than Mr. Preston's—nor at all more a violation of the Constitution.

It is an observable fact, that this public proclamation of the repeal of the Union and the abrogation of the Constitution, excited so little attention at the time, either in the Senate or out of it. So used had the people of the North become to these violations of the Constitution, on the part of their southern masters, that this simple statement of the fact fell unheeded upon their ears. It had become so well understood that the Constitution was but a play-thing for our southern brethren, which they were to break at their pleasure, while it was a solemn compact which we were religiously to observe, that the bare enunciation of the fact excited no general surprise. The Union has been long ago dissolved for us. There is no Constitution for the North. There is an arrangements, to be sure, by which we agree to be their slave-catchers, and to help them put down servile insurrections, and in return, enjoy the privilege of supplying them with merchandize for nothing; but there is no reciprocal benefit accruing to us, except the wholesale exercise of the slave-chase and the salutary depletion of our pockets. The Constitution has received as many stabs as Cæsar did at the hands of the southern conspirators.

The laws of the Southern States, imprisoning Northern freemen, who are entitled to all the rights of citizenship under the Constitution, and selling them in default of payment of jail-fees,—the laws of the United States treating in like manner free citizens in the District of Columbia,—the extension of slavery over territories not within the limirs of the original contracting States,—the denial of the right of petition,—and multitudinous other blows aimed at the Constitution, if they have not absolutely murdered it, have at least paralyzed that side of it which belongs to us.—These are things to be seriously considered by those who profess to reverence the Constitution, and to deprecate nullification. We do not profess to do either. We hope to live to see the time when the Constitution will be regarded, as it is, as the greatest curse that was ever inflicted upon the country, and to see men earnestly engaged in a peaceable crusade for its destruction, unless the element of slavery can be first utterly purged from it, and from all the Constitutions which are subsidary to it. We can assure those who do not know that there are two ends to the Union, and who think that slaveholders have a monopoly of its dissolution, that there are thousands, who are fast becoming tens and hundreds of thousands, in the free States, who are seriously applying themselves to 'calculate the value of the Union.' These, too, are no blusterers nor bullies, who would set up a bug-bear to scare their neighbors with, and yet are frightened to death at it themselves when they find that it may be a living thing,—but earnest, deliberate, cautious men, who love tranquility much, but love freedom more, and who will not forever consent to be the slaves of slaves.—E. Q.

☞ For the history of Dwarkanath Tagore, the distinguished Hindoo with whom Mr. Thompson has gone to India, see first page. We are mistaken if this visit of Mr. Thompson's does not effect a great change in East Indian politics. It is said that he is to be prime minister to the Rajah of Sattara. However this may be, we have that acquaintance with his high principles and disinterestedness which enables us to confide in his constancy to the cause he advocates, and assures us that all the broad prospects of personal agrandizement which lie open before him, will never tempt him to forget the high duties to the human race for which his transcendent abilities so eminently qualify him.—M. W. C.

☞ The Committee on the Fair gratefully acknowlegde the receipt of $25 00 and a valuable box of gentlemen's linen, &c. from the Upton Anti-Slavery Society. Every thing shall be done, in our power, to answer the fulfilment of their request.

Reported for the Liberator.

The Meeting of Freemen.

Dr. Bowditch having called the meeting to order, Francis Jackson and William Bassett were appointed President and Vice-President, H. I. Bowditch and M. W. Chapman Secretaries, with a business committee of five, consisting of C. L. Remond, J. T. Raymond, J. M. Spear, and Henry W. Williams. [Here entered the delegation from Essex County, consisting of hundreds, we know not exactly how many, singing 'We're a band of Freemen,' with extemporaneous lines suited to the occasion. They were received by the Bostonians standing. Then entered Latimer and Douglass, who were received with three cheers.

Dr. Bowditch made a short but animated exhortation to the friends present, to each spend a few days in speeding on the petition for Legislative action over every hill and valley of the State; and as the Fiery Cross of feudal times called forth every soul to conflict, so might this petition rouse Massachusetts to the work now before her. We are few (said Dr. B.) but true. Let our watchword be, the Fiery Cross and the Forefathers' Day, and before the 22d of December we shall be able to present a petition to our Legislature which will carry all before it.

Mr. Remond moved that an addition of two be made to the business committee. A gentleman (unknown) nominated Joshua Leavitt. He was voted in. When Mr. Bassett called for the contrary minded, only one voice was heard against his appointment. A voice (unknown) nominated Nathaniel Colver for the other vacancy. A voice (unknown) said an instant after, Caroline Weston. John Pierpont was also named. A gentleman, (unknown) said he had no objection to women's acting in anti-slavery meetings himself, but thought it was not calculated to advance the cause. We should yield to this prejudice in the community against women's acting, and constitute our meeting in the customary way, or we should keep back the cause. It was for the interests of the cause he spoke, and not because he had any prejudices of his own to gratify. Wm. Bassett took the vote, and announced that it went against Mr. Colver. This was doubted. A count was had, by which it appeared that 53 were for Mr. Colver's election, and 78 rejected him. Thereupon Caroline Weston was nominated, a vote had, an election announced, doubted, and confirmed by a count; which showed 119 for Miss Weston's election to against it. Mr. Colver said he had come there that morning in the hope that all those extraneous questions what had hitherto forced us to retire would be kept out; as that was not the case, but women were thrust upon us, he called upon all those who were aggrieved by the course the meeting had taken, to go with him to the Tremont Chapel, where they might hold a meeting.

Mr. Leavitt said he should also retire, not on account of Miss Weston's election, for he had voted cheerfully for it, but on account of the proscriptive spirit that refused to appoint on the business committee a man to whose efforts it was owing more than to those of any other man that Latimer stood free on the platform with them (no, no.) [*Mr. Marjaram attempted to speak, but Mr. Leavitt kept the floor.*] He was not desirous to hear any argument raised upon this.—The fact was sufficient. The man who had done as much as any other man to promote the object which had summoned together this meeting, had been refused a place upon its business committee. That indignity had been cast upon him, for the gratification of an *old grudge*; (*no! no! from the meeting.*) I say it was for the gratification of an *old grudge*; (*no! no!*) The meeting may cry no all day; you are welcome to do so, but I repeat, it was for the gratification of an *old grudge*. No other reason could be given.

[Dr. Bowditch here sprung upon the platform. Mr. Bassett reminded him that Mr. Leavitt had the floor. Mr. Leavitt said he would give away for Dr. Bowditch.]

Dr. Bowditch said that the meeting was small and cold to what he expected. He had expected all its action would turn upon the point for which the meeting was summoned. He had expected to meet a noble band of united hearts. Now he was bowed down with shame. He cared not who had labored. What he had done had been done without the slightest idea of having any credit for it. He did hope that all differences of opinion might be forgotten in the prosecution of this important business which had called us together. Those who were dissatisfied could retire.

Edwin Thompson called for the reading of the call. He wanted all to go on together, irrespective of new organization or old organization—this meeting was neither. A voice (unknown) said it was in fact called by old organizationists.

A gentleman enquired if the gentleman in question had not, the last Sabbath, notified his congregation not to attend the meeting in Faneuil Hall? Was it not lawful to do good on the Sabbath day? (Hisses.)

Mr. Colver said that he had read the request of Latimer for prayers, and had prayed in compliance with it. He had the deepest and most heartfelt sympathy with our brother Latimer, and in the objects of the Faneuil Hall meeting. But it was called on the Sabbath, and I said to my people, I long to be there—I long to be there—but it's secular business. There's no law of necessity which calls for it. I know not why it might not have been called on any other evening as well. The Editor of the Liberator chose to be very severe last week upon my course. Whether he was acquainted or not with the facts which I have stated, I will not take it upon me to say.

Here Mr. Foster attempted to speak, but Mr. Leavitt said that he still had the floor, and had only yielded it to the gentleman who had just spoken. He moved the reconsideration of the vote rejecting Mr. Colver. If the meeting will do that, I shall consider that it disclaims the partisan and personal character which some seem disposed to give it.

Mr. Phillips asked permission of Mr. Leavitt to speak a word or two. Whereupon the latter gave way, and Mr. Phillips said—I was not here at the opening of the meeting, and I am surprised that it is left till this late moment to be said that this meeting has an old objection to Mr. Colver. The detected calumniator of abolitionists abroad, is not fit to be trusted by them.

Mr. Remond stated his objections to rest on the other ground also. He did not feel disposed to place a man on an anti-slavery committee who considered anti-slavery secular when it presented itself on the Sabbath. Mr. Leavitt said that he should withdraw from this meeting on account of its partizan character.

A voice (unknown) moved that the place of Mr. Leavitt on the business committee be filled.

Stephen S. Foster. I regret that there should have arisen anything to distract our attention from the object we have in view at this meeting. It is an object great enough to lead us to lay aside every feeling of a dividing character. Nothing of the past should, in my mind be brought in, and I regret that anything has been brought in. The fact that Nathaniel Colver is here, is proof enough in itself that he has repented.—[Mr. Colver, from the platform. It's not, sir!] I care not what he says about it. I make up my estimate of men by their actions, and he's here this morning with us, and that's a good action, and proves him repentant. (no! no! from Mr. Colver.) I wait to have what he says proved by his actions. But some have another reason than his past course. They do not think a man fit to be trusted with the interests of the cause of humanity, who esteems the Sabbath more than the man. I think so too. I believe such a man stands on pro-slavery ground. He would have rebuked the Lord Jesus Christ for healing on the Sabbath day, for healing is secular business! (Applause.)

Rev. Edwin Thompson wished before Mr. Foster proceeded, to know what this meeting had to do with old or new organization, and insisted on the reading of the call. Mr. Foster said this was a matter of no consequence. It might prove on examination that the meeting was got up by old organizationists or by new, he cared not. Whether a man calls himself the one or the other it does not signify. But, said Mr. F. with emphasis, it *is* a fact sufficient to repudiate *him*, that JOSHUA LEAVITT LEAVES AN ANTI-SLAVERY MEETING *because a man who thinks Latimer of less consequence than his Sabbath-day is rejected from the business committee.* The call of the meeting was here read, with various comments, some noticing that though it originated with old organizationists, there was nothing exclusive in it, and others noticing that it was inserted in the Liberator with a list of probable speakers, and in the Latimer Journal without any such list. Mr. Leavitt called again for the reconsideration of the vote by which Miss Weston was elected.

Mr. Buffum of Lynn wished to explain something that he had ascertained. He had done as much as any man to get up this meeting. He had worked, full strength, since yesterday, to get a full meeting, and we had come up from old Essex a band that filled three extra cars, and now we find the old objections coming up; and, sir, *where did they come from? who is going to divide and draw off if women are allowed to come in and act with us?* I called upon every body in Salem and urged them there to come up with us; and what did they tell me? Why they were going to have a meeting there to night and Latimer was to be there. 'We've bought him!' they said, and you'll see he wont be in Boston. But, as the gentleman says, all this is of no consequence.

Mr. Leavitt. Mr. Buffum misunderstands. I learned from himself, to my great gratification, that there had been a meeting arranged here, and that a large delegation was to come from Essex; and the meeting in Salem has been arranged on another night by my friend Mr. Tracy, with honorable intent to secure the attendance of Mr. Latimer then. Mr. Buffum wished the Salem meeting given up, and I advised to have it postponed. I came in to this meeting after its organization, and did not know that I was on the business committee. Had I known it, it would have materially modified my remarks. I thought that in rejecting Mr. Colver, it showed a partizan spirit. I wish to further the objects of this meeting. It was called to do good, and I have no wish to press the reconsideration of the vote which placed Miss Weston on the business committee. I will withdraw that motion, and will consider the meeting as having cast off all personal and partizan feelings.

Mrs. Chapman. Sir, this meeting cannot cast off what it never had.

Dr. Walter Channing. I have a resolution to submit which will, I trust, do some good, and I move that the house go into a committee of the whole for the purpose of giving opportunity for bringing it forward.

Mr. Bassett said that Mr. Leavitt had already a motion before the meeting.

Mr Leavitt asked leave to withdraw that motion which the meeting granted, and voted to go into a committee of the whole.

The President asked for instructions of the meeting as to the proper order to be now pursued.

Mr. Pierpont said that it would be in order for the present chairman to appoint a president of the committee of the whole.

Mr. Bassett thereupon appointed Dr. Channing, who declared himself honored by the appointment, but unable to accept it, as his engagements would soon call him elsewhere.

Mr. Bassett then nominated Mr. Pierpont, who felt gratified and honored, but declined for reasons similar to Dr. Channing's, and wished that the present president might be put in the chair.

Mr. Bassett called upon Dr. Henry I. Bowditch, who, taking the place, said,

This is the last place I ever expected to be in, but by the blessing of heaven, I will try to fulfil its duties, and I beg you will extend your sympathy to me if I get puzzled with these parliamentary rules.

Dr. Channing then spoke.

[TO BE CONTINUED.]

The Compensation Question.

The recent payment of redemption money in the case of Latimer, raises this question for a moment in our ranks. Let us go back to first principles, and we shall find them just where they were when the signers of the Declaration of Anti-Slavery Sentiment in 1833 adopted the following from the pen of W. L Garrison:

We maintain that no compensation should be given to the planters emancipating their slaves—Because it would be a surrender of the great fundamental principle, that man cannot hold property in man—Because SLAVERY IS A CRIME, AND THEREFORE IT IS NOT AN ARTICLE TO BE SOLD—Because the holders of slaves are not the just proprietors of what they claim; freeing the slaves is not depriving them of property, but restoring it to its right owners; it is not wronging the master, but righting the slave—restoring him to himself—Because immediate and general emancipation only destroy nominal, not real property: it would not amputate a limb or break a bone of the slaves, but by infusing motives into their breasts, would make them doubly valuable to the masters as free laborers; and, because, if compensation is to be given at all, it should be given to the outraged and guiltless slaves, and not to those who have plundered and abused them.

The history of the world (what little we know of its history among the ages that have had no record, and the records that have perished,) proves these principles to be sound;—*fit to begin from*. Our friend Candler, whose valuable notes on Haiti shall soon be laid in part before our readers, very justly says, that 'to all the proprietors of such lands (i. e. sugar lands) the share of the £20,000,000 which fell to their lot was given them for nothing.' The practical operation of all money paid for the redemption of slaves is to confirm the public mind in the idea that man can have a right of property in man. Hear what M'Culloch, the political economist, says of the Compensation Bill. After quoting it, he says, 'Such are the prominent features of this famous statute, by which the British Parliament has endeavored at once to meet and satisfy the claims of humanity and justice. The payment of £20,000,000 to the colonists, though not more than they were fairly entitled to, is perhaps the most striking instance to be met with in history, of a resolution *to vindicate and maintain the rights of property*; and reflects as much credit on the wisdom as on the liberality of the British nation.' The United States are so situated that the money to be given to the slaveholder, has been first wrung from the slave. So the question is at once set at rest in a national point of view. As to individual efforts, half a dozen applications will so drain a common man's purse that he will be convinced that discretion is a part of humanity as well as of valor, and he will economize in the manner recommended by Douglass—himself a slave. 'I would rather, as far as the success of the great cause of emancipation is concerned, see $50 paid into the treasury of the American or Massachusetts A. S. Society, to be expended in appeals to men's consciences on this subject, than see $50,000 expended in the redemption of slaves.'

How far each man's duty in a particular case of enslavement is modified by his own pecular relations to the sufferer, (as by the ties of marriage or of blood, or by the peculiar obligation growing out the fact that his efforts in behalf of that individual may have drawn down upon him peculiar vengeance,) is to be decided by each man for himself, as every thing else is to be.—M. C. W.

Col. Webb has pleaded guilty, to the indictment found against him for duelling, and has been sentenced to two years imprisonment, the shortest possible term. 'Public sentiment,' it is said 'peremptorily demanded his pardon' and a petition to the Governor of N. Y. in his behalf has been answered by a pardon.

A NOVEL PAPER.—The inmates of the Insane Asylum at Brattleboro', (Vt.,) have commenced the publication of a weekly newspaper, called the 'Asylum Journal.' Those only 'whom the majority of mankind consider insane,' are requested to furnish communications for the paper. They will of course have many correspondents.

The Carpet-Bag Correspondence.

Many a 'very good sort of man,' as the world goes, can't think that slaveholding is a sin. It looks to him like a doctrine that may be true, or may not be true,—what does it signify which, so long as the slaves are very well off—happier than northern laborers, and the North has no responsibility for their case, whether they are well off or ill off?

We have an interesting roll of manuscripts, which 'heave light' upon this subject, so obscure to many northern minds. Mrs. Radcliffe and the old school novelists, when they set forth their fictions as having been found in worm-eaten trunks and decayed cabinets, have but copied nature. Our *truth*, on the opposite page, printed from the aforesaid roll of manuscripts, was found in a carpet-bag, purchased at a railroad depot, where it had, we suppose, been kept in durance vile, till it became necessary to sell it to secure its jail-fees. This explanation will of course be perfectly satisfactory to the owners of the bag, as this process is so similar to them as the owners of living chattels. The friend who hands as the roll trusts that its publication may operate as an advertisement of these fugitive pieces. Read them carefully, high-minded merchants! Learn what sort of freights your captains take from one port to another! Read them, saintly clergymen! who fellowship slavery, and cannot see why a slaveholder is not a Christian! Read them, gentle ladies! who shrink from the scorching rebuke with which anti-slavery men and women assail your sister who married a plantation in Carolina, or your cousin who cannot actually keep house without slaves, in Alabama! See, Christian Public!—'what the elders of Israel do in the dark, each man in his—'carpet-bag.'

The First Note from Norfolk.

Abolitionism Triumphant—The Constitution and the Rights of the Southern States Trampled in the Dust in the City of Boston!

Our townsman, Mr. James B. Gray, returned home yesterday morning, after a long, harrassing and expensive attendance on the course of Justice (!!) in the *law-loving* city of Boston, in the hope of having his runaway slave George Latimer, restored to him, but all to no purpose. He has been defrauded of his property by a mockery of justice, and forms of law twisted and contrived to defeat all his efforts to obtain his just rights.

Mr. Gray's case brings the 'vexed question' between the North and the South to its ultimatum.—His slave eloped from him, and he pursued him to Boston, where he found him, and produced the required proof of his ownership; according to the express authority of the Constitution he had a right to take him away without further let or molestation.—But no! He was withheld from him upon some frivolous plea, which was to have been investigated on Monday last; but in the interim the Sheriff, who was well disposed at first to support the Constitution and do his duty fearlessly, was intimidated and overawed by the fanatical spirit which ruled the hour, and he gave orders to his deputy, the jailor, who had the slave in charge, to release him—adding, that if he was not released by such an hour, he would dismiss him, the jailer, from his office.—The slave was thereupon released, and no longer under the control of his master—upon the plea, that the jail belonged to the State, and was not to be used to hold prisoners committed under the laws of the United States, without special permission, which would not be granted in this case.

Thus, then, the compact between the States has been violated by Massachusetts; and if, upon an application, by the party aggrieved, to the Supreme Court of the United States, for redress against the State of Massachusetts, to the full amount of his loss and damage, his claim shall be rejected, the great compact which binds these States together in one Federal Union, will be to all intents and purposes DISSOLVED!—If what are called the 'free States' *par excellence*, can with impunity send their emissaries into the slave States to seduce their slaves to run away, and then afford them protection and successfully resist the rightful claims of their owners,—and there is no power in the Federal Constitution to enforce redress, the obligations of the compact will be no longer binding; and a government admitting of such an abuse would be more odious than the worst kind of despotism.—It is needless to add, that the slave States would hold this blessed Union, hallowed as it is by all that is dear to the heart of the patriot, as dust in the balance against their rights. The Quixottes of Boston may exult in their triumph over Gray, but they have not counted the cost. And we say it with deep concern—for we are peaceably inclined, and have the disposition to love all our brethren, in all parts of the Union—that this wrong done to James B. Gray, *cannot*, WILL NOT be tamely submitted to by the citizens of the South. As one man, they will rise and demand redress for it, and security for their property for the future. This is not an individual matter, which may be compromised or hushed up; it is the case of every slave-owner in the South—ALL are interested in it—all will feel the necessity imposed on them to take prompt and decisive action in the premises. Now *or never* is the time for them to act. Any change in preference to that condition when the guarantees of our glorious Constitution under which this Union has heretofore so happily flourished, can be nullified by the laws of Massachusetts, or the insurrectionary proceedings of her citizens, with impunity. Away with the paltry political issues and contests of the day, until this momentous question is settled! [So say abolitionists also.]

On this, the Courier makes the following remark:

A MALEDICTION FROM THE SOUTH. The above article from the Norfolk Beacon of Thursday last, is the first note of the trump, which calls for satisfaction for the sin of giving freedom to a slave. It is a loud and blustering call, but seems to us to sound a little like affectation or prudery. If Mr. Gray did not get quite so much for Latimer as he asked, he got a pretty fair price, considering that the bargain was made in Massachusetts, where the traffic in human flesh is not authorized by Constitution or law. Four hundred dollars is rather a tempting offer to begin with. The precedent is a vile one. It would not be surprising if our market should now be glutted with negroes, absconding by request or command of their owners, who will follow them here with an expectation of getting a good price for their manumission.

'How it was Done.'

Latimer has been bought. The people know that the purchaser advised some of the friends of the slave 'not to buy him,' but they do not know the means he had recourse to to prevent them from ascertaining *his* intentions. The manner in which the purchase was effected was anything but *honest*. Colver was seen going into the jail, and we wondered what he could be doing there, but were told by a member of his church, 'that he was determined to stop all night, if the jailor did not turn him out into the street, that the slave might not be taken away without his knowledge,' and so we concluded not to disturb him, which we would have done if we had suspected his real object. He will sacrifice principle, consistency, integrity—do anything to 'head' old organization.

W. W.

MY DEAR FRIEND, W. L. GARRISON:

In the 'Daily Bee' newspaper of November 24th I perceive a communication over the signature of V. purporting to be an account of the Latimer meeting held in Salem on Monday evening last. The entire communication being a complete distortion of the truth and proceedings in the case, I shall not waste time or paper by replying, but wish to answer the following question of the writer: 'If there is any jealousy or rivalry between Messrs. Douglass and Remond?' With all who are in the least acquainted with Mr. Douglass and myself, to have asked the question would have been to answer it, inasmuch as I unhesitatingly assert, that a more intimate, confiding and affectionate feeling and association does not exist, than between Frederick Douglass and myself, on matters of expediency, compliments or rejoicing, we frequently kindly differ, but on principles, never; that I sometimes think my good friend Douglass, in the fulness of his heart, undeservedly lavish in his eulogium, and on such occasions I always feel free to express my dissent, and I have the vanity to believe he never thinks the less of me.

Please give the above an insertion in your paper, and oblige Yours truly,

C. LENOX REMOND.

THE MASS. A. S. FAIR. The prospect still is that the demand will be greater than the supply. Let the example of our Scottish friends (see first page,) stimulate *us* to be true to ourselves and our cause, as *they* are true to both. England and Ireland have also been busy for us. The Fair will be worth visiting as a picture gallery as well as a Bazaar. The splendid Vandyke presented to the cause by Mr. Gore, will be on exhibition, with many other beautiful and valuable pictures.—M. W. C.

☞ NOTICE.—THE LIBERTY BELL.—The friends engaged in writing for this little annual are informed that it *must* go to press very shortly, and this is the last time of asking.—M. W. C.

☞ NOTICE.—All ladies proposing to come in person with their articles to take a table at the Fair are earnestly entreated to notify the undersigned of their intention, that the necessary arrangements may be made. Any neglect of this will occasion much embarrassment. CAROLINE WESTON.

25 Cornhill.

A Sad Scene.—A Montreal paper says, this morning there were upwards of eighty fellow-creatures in the emigrant sheds, nearly half of them children, many of whom have been deserted by their unnatural fathers; two women are left with fourteen children—some of them appear very sickly. Can Christians of any denomination look upon such a scene without sympathy?

Texas.—It is pretty evident there will be some fighting soon. President Houston has made a war speech to the soldiers, telling them they must 'go ahead' in earnest, and that they must fight. He has issued orders for a march to Rio Grande. Gen. Somerville is in command.

Murder.—Mr. John A. Deane, a respectable citizen of Milledgeville, Ga., and clerk of one of the courts in that place, was stabbed to the heart, on the 26th ult., by a man named Cicero Buffington, and immediately fell dead. The murderer has been committed for trial.

Tennessee Legislature.—A bill for the abolition of imprisonment for debt, has passed the House, by a vote of 39 to 29.

NOTICES.

ANTI-SLAVERY FAIR.

A Fair for the benefit of the Massachusetts Anti-Slavery Society will be held in the Reading Room under Rev. Mr. Spear's church, at the Weymouth Landing, on Wednesday and Thursday, the 13th and 14th of Dec.

Should the weather prove unpleasant, it will be postponed to the first fine day.

Any donations to the Fair will be thankfully received.

MARY WESTON, SARAH H. COWING, } *Committee.*

WORCESTER NORTH, ATTENTION!

The quarterly meeting of the Worcester North County A. S. Society will be held at Westminster, on Friday, Dec. 2, at which a strong attendance of the friends of emancipation is earnestly solicited. It is expected that James Boyle and other speakers from abroad will be present. The slave expects that every abolitionist will do his duty, and not be weary in well doing. J. T. EVERETT, *Pres.*

Princeton, Nov. 6, 1842.

WORCESTER COUNTY SOUTH DIVISION.

The annual meeting of the Worcester County South Division Anti-Slavery Society will be held in Worcester, at the East Town Hall, on Tuesday, Dec. 6, at 10 o'clock, A. M.

The members of the Society, each and all, are earnestly requested to be present.

SAMUEL MAY, *Rec. Sec.*

Leicester, Nov. 20.

ADELPHIC UNION LIBRARY ASSOCIATION.

The Lecture at the Smith School Room, on Monday evening next, December 5th, will be delivered by Joshua Leavitt. Subject—Twenty-five years history of Massachusetts.

Administratrix Notice.

NOTICE is hereby given, that the subscriber has been duly appointed Administratix of the estate of GEORGE LEE, late of Boston, in the county of Suffolk, laborer, deceased, and has taken upon herself that trust, by giving bond as the law directs; and all persons having demands upon the estate of said deceased are required to exhibit the same; and all persons indebted to the estate, are called to make payment to

HARRIET D. LEE, *Administratrix.*

Boston, Nov. 11th, 1842. is3w

TAKE NOTICE. New and Gand Invention. FRANCIS'S HIGHLY IMPROVED MANIFOLD WRITER.

BY this wonderful invention, a letter and duplicate can be written in one operation, with more ease and greater facility than a single letter with an ordinary pen and ink.

To the mercantile, professional and travelling part of the community, this truly great invention is of infinite value, as it is a great saving of TIME, TROUBLE and EXPENSE. The principal advantage to be derived from the Manifold Writer is, that a copy of any document may be kept without any additional trouble to the writer, and without any necessity of using either an inkstand or a pen. The instrument used for writing is an agate point, consequently it never wears by use. For banks, insurance offices, merchants, men of business generally, lawyers, postmasters, editors, reporters, public officers, and all who may be desirous of preserving copies of their letters, documents, &c. with an immense saving of time and the satisfaction of having an *exact* copy of *what* they have written, this will be found invaluable.

Francis's Manifold Writer has been in successful operation two years, during which time the proprietor has had the pleasure of receiving the unfeigned approbation of all whose observation it has come under. At the late fair of the American Institute, the merits of the article were examined into by three of the most able chemists in the country, who pronounced it to be a very ingenious and useful contrivance, and not liable to change color by exposure to air, moisture, or chemical agents. Consequently a medal was awarded by the Institute.

The proprietor has lately made great improvements in this article. The paper is of the best quality manufactured in the United States, being made for the Manifold Writer expressly to his order. The ruling of them, which has for some time been thought impossible, has at length been brought to perfection, for which a copyright has been secured. The copying books are bound in a variety of forms and sizes, varying in price from fifty cents upwards.

Stationers and country merchants in general will find it to their advantage to procure the article, as they meet with a ready sale. A liberal deduction made to those who buy by wholesale.

Newspapers or magazines throughout the country, copying the above *entire*, without alteration or abridgement, (including this notice,) and giving it twelve inside insertions, shall receive a copy subject to their order by sending a paper containing the advertisement to the office of the subscriber.

LEWIS FRANCIS, 83 William-street, corner Maiden Lane, New-York.

Sept. 9. 12tis.

The Finest Head of Hair produced by Wyeth's Cream of Lilies.

ALL who have used it, acknowledge its superiority for the embellishment and growth of the hair. It gradually changes the color of red, gray, or light hair, to a beautiful dark Nothing can surpass this Cream for dressing the hair; it not only promotes its growth, but preserves its falling off, or turning grey; and to those wearing curls, either real or false, its qualities will be manifest by the first trial; nor do they get out of curling in damp weather, or after dancing

Also Wyeth's Curling Cream, Milk of Roses, Extract of Roses, Bloom of Roses for the skin, Honey Water, Florida Water, Cologne Wate, &c. &c.

For sale only by the appointed agent, A. S JORDAN, No. 2, Milk-street, second door from Washington-street.

Seamen's Boarding House, 245 Ann-Street, Boston.

THE subscriber has opened a good Boarding-house for Seamen, on the total abstinence principle, which it shall be his constant endeavor to conduct in the best possible manner, to the satifaction of his boarders, and the banishment of every thing of an immoral character. No drinking or swearing will be allowed, but order and quietude will characterise the arrangements of his house. He solicits the patronage of all those seamen who are friendly to the promotion of good morals and the cause of reform.

May 20. THOMAS DRUMMOND.

POETRY.

From the Vermont Telegraph.

WHY ARE NOT MANKIND HAPPY?

The bird that skims the balmy air,
The fish that cleaves the silver sea,
The beast that wanders everywhere,
Are happy, all but thee;
Thou lord of every living thing,
Why art thou bowed with suffering?

The babe just blooming into life,
The youth with pulses wild and high,
The mother and the gentle wife
In bloom and beauty die—
And so the channels of our tears
Widen and deepen with our years.

Care writes its wrinkles on our brow,
Ere half the sands of life are run;
The eye burns fierce that used to glow
At thoughts of life but just begun;
And, turning from fame's glory wreath,
Smiles darkly at the scythe of death.

Did He who made the bird and flower,
And painted them with heavenly hue,
Who sends the sunshine and the shower,
And gems the shrub with stars of dew,
Who light, and love, and beauty, sent
Thro' earth, and air, and firmament;—

Did he to man, his image fair,
Give tears, and sighs, and ceaseless pain,
And mourning weeds to weave and wear
For those he ne'er might see again?
Say, does he dig the early grave
To shroud the beautiful and brave?

No, no, 'tis MAN, the wretch to spread
O'er earth the turtle note of wo,
He builds the chamber for the dead,
And lays the lovely cold and low;
He mars the form as seraph fair,
And plucks Heaven's beauty imaged there!

Proud fashion comes with iron hand,
To change the workmanship of God,
To sprinkle tears o'er all the land,
To lay young hearts beneath the sod;
Young hearts whose life-blood now hath gushed,
Beneath the serpent's folds are crushed.

Ambition with his poison breath,
Comes to the youth at midnight's gloom,
And bids him build a name, that death
Shall bear not to his silent tomb;
The walls around a palace seem,
Where gold, and gems, and bright eyes gleam.

For these the blooming cheek grows pale,
The haggard look, the wrinkled brow;
For these go up the mournful wail
From many a hut and hamlet now;
And stars we watched with anxious eye,
No longer glisten in the sky.

Holy and pure as angels are,
Who sing around the Eternal's throne,
Made a bright seraph's crown to wear,
How has man's heaven-born glory flown!
All bowed to dust the godlike soul,
While strains of heavenly music roll.

Ay, more, it stoops beneath the chain
That earthly passions round it flung;
The fiery eye, the wildered brain,
The lips hosannas might have sung,
Go down to dust in manhood's prime,
Disgraced and stained with lust and crime.

East Bennington, Oct, 1, 1842. W. G. B.

From the Latimer Journal.

SONG OF THE PEOPLE,

During Latimer's Trial.

TUNE—'*Auld Lang Syne.*'

Come, gather round the spot, dear friends,
And breathlessly await
The single word whereon depends
The Freedom of our State!
Come, gentlemen of SUFFOLK now!
And bend the steady knee,
That never bends but when ye vow
Forever to be free!

Look—Judges of our Commonwealth!
How thick the grand array,
That gathers not by trick or stealth,
But openly as day!
The law is with us in its might!
Bold ESSEX comes to see
If her true children have the right
To gather peacefully!

Next, noble NORFOLK takes her stand
For Liberty and Law!
Her offspring are a stalwart band,
Her faith without a flaw!
'Ready, aye ready'—'mid the roll
Of musketry are we!*
We bear no armor—so each soul
From fear and doubt is free!

Hark! 'BRISTOL now for LATIMER!'†
That brother-voice of cheer
Shall bid a slumbering nation stir
The flame it kindles here!
Now BERKSHIRE! to the soul of Gray!!
Ye need not strike him down—
His slavish spirit shrinks away,
Beneath a Freeman's frown.

Old PLYMOUTH of the Puritans,
Has sent her children here
To mark how strong their brother stands;
So raise for SPRAGUE a cheer!
Oh, judge a righteous judgment now!—
Let Massachusetts see
Thou never will to slavery bow—
She'll give thee three times three!

But if thou judge unrighteously,
Hear countless thousands swear
To scoff the shameful memory
Of guilt they will not share.
Now God do so to him, and more,
If ever from this day,
A son that Massachusetts bore
The fugitive bewray!

* It has been rumored that the Mayor has ordered military companies to be in attendance on the occasion of Latimer's trial.
† See Dr. Channing's last Address.

From the same.

RESCUE THE SLAVE.

TUNE—'*The Troubador.*'

Sadly the fugitive weeps in his cell;
Listen awhile to the story we tell;
Listen, ye gentle ones, listen, ye brave;
Lady fair, lady fair, weep for the slave!

Praying for liberty, dearer than life,
Torn from his little one, torn from his wife,
Flying from slavery, hear him, and save!
Christian men! christian men! help the poor slave!

Think of his agony! feel for his pain!
Should his hard master e'er hold him again;
Spirit of Liberty! rise from your grave!
Make him free! make him free! rescue the slave!

Freely the slave master goes where he will,
Freemen stand ready his wish to fulfil,
Helping the tyrant, or honest or knave,
Thinking not, caring not, for the poor slave.

Talk not of liberty! liberty's dead!
See the slave master's whip over our head;
Stooping beneath it, we ask 'what he craves?'
'*Boston boys, Boston boys, catch me my slaves!*'

Freemen, arouse ye! before 'tis too late!
Slavery's knocking at every gate;
Make good the promise your early days gave;
Boston boys! Boston boys! rescue the slave! A. B. C.

SERMON.

'Obey God rather than Man.'

The following is the able Discourse of brother Briggs, of Plymouth, delivered on the occasion of the last annual fast. In the note which accompanied it he far underrates its value, in saying—'Those of the congregation who approved its sentiment, requested its publication then. I declined to comply with their wish, because I did not think it worthy of publication. I have no better opinion of it now. But the case in Boston now moving all our sympathies, and pressing the same doctrine I stated then upon our attention, gave me a desire to make my protest again. I send it as it was preached, excepting a few verbal alterations.'

SERMON.

ACTS iv. 19.—'Whether it be right, in the sight of God, to hearken unto you more than unto God, judge ye.'

That was the answer of the apostles, when forbidden by the rulers to preach in the name of Jesus. The hand of civil power was raised to restrain them from proclaiming the true faith, commanded in their deepest convictions, by the oracle of God within their souls. But an inspiration like theirs, always brings the gift of tongues. A man could as hopefully attempt to stop the mountain stream, as it pours forth its floods, by a word, as to command silence to such glowing convictions of truth. The stream would roll on still, majestically, making no reply, only bearing away to destruction every thing checking its divinely appointed course. And so these deeper convictions stay not in their path. They answer like the apostles, in the very presence of the rulers sitting in the places of authority, in the reply stirring everything manly and brave in the human soul, 'Whether it be right, in the sight of God, to hearken unto you more than unto God, judge ye.'

There are times when, through the blindness of the world, a similar issue appears to be made between the authority of man and the authority of God, to that which presented itself to those apostolic minds. And then it becomes necessary to seek and define the limits of our allegiance to all human governments, that we may know what to yield and when to disobey. There are time when loose and radical notions are heard, even from conscientious men, in their undue reverence for laws and Constitutions. And it becomes all who would uphold the truly conservative principle of human society—for a moment's reflection in the course of what we wish to say will convince us, that principle is embodied in the text. It becomes all such men to examine carefully, lest these views obtain currency in the world. The point we now propose, let it be remembered, is perfectly distinct from all questionings concerning the rightfulness of any civil governments. What we may say, can affirm or deny nothing respecting that. We only ask, what are their limitations? They may be grand and noble in their legitimate action, accomplishing ends of deep importance to the well-being of the race. They may bind men together in a most needful union, as this broad ocean joins widely separated lands, opening highways for the mutual interchange of their products and their thoughts, affording untold facilities for human advancement. But where are the boundaries God hath appointed them, as he hath appointed bounds to that majestic ocean, saying, 'Thus far shalt thou come, and no farther?'

'Whether it be right, in the sight of God, to hearken unto you more than unto God, judge ye.' It would be very easy to name many particulars, showing the truth of that noble declaration, pointing out the limits to all human allegiance it dictates. And a long statement might be demanded, were it necessary to give them a specific discussion. But a brief glance at the subject, from a true point of view, answers all questionings with a sufficient accuracy. Man, as has been most truly said, was made for an infinitely higher end, than any mere obedience to human laws. The great purpose of his being—the moral perfection of his nature—the advancement of what makes him really a child of God—they can do little to accomplish. When I simply bring this position before my mind, I am taken at once to a point of view, where all thrones and principalities are placed beneath my feet. I come into a world of thought, where almost all the questions that have occupied the councils of governments and cabinets of kings, die away from the ear, as of comparative insignificance. Take man away from all human governments, and then he remains still a child of God,—losing not one beam of his original splendor. And just as truly might his soul be open to the inspiration alone clothing him with majesty and making him a temple of the Highest. It is only as human laws may advance this majestic purpose, they can possess a feather's weight in any worthy consideration of life. Did men regard them mighty, all their glory would be veiled before the glory of the true throne of virtue established in any individual heart. For they are only servants to aid us in establishing that only enduring throne in you and me. And when they dare even to hinder the accomplishment of that divine purpose by their enactments, it is an unspeakable presumption to which no possible authority can morally oblige us to yield.

There is another and a mighty limitation, too, even in respect to their power of promoting the end for which they may legitimately work. It is indirectly, rather than directly, the machinery of government can ever aid in advancing the moral growth of the individual or society. Though men, in a marvellous infatuation, will sell their consciences full often to win some of its petty places, government is not even a *chief mean* to promote the *chief end* of being. We would not be unjust, in the minutest degree, by overlooking the manifold facilities man's institutions may furnish in advancing the highest good of the race. It is precisely because we wish to discriminate we thus speak. Men tell us, for example, of the inestimable blessing of freedom they may confer,—a blessing, were that the truest way of securing it,—lightly purchased by the life-blood of a generation. But it is too familiar to be stated, that though governments may do much to promote this chiefest earthly blessing, only the spirit of freedom in the people's heart can confer or even secure it. And when that spirit ceases to glow in the general heart—when it ceases to be breathed into each rising generation by the mother's lip—the mere forms of free institutions among slavish or licentious men may be as deep a curse, we had almost said, as the despotisms making the world turn pale. And so it is with every truly moral good. Magnify human governments as you may, and much may be most justly said, it is yet a comparatively feeble office it can exert in the point of view from which we are now regarding it. It takes cognizance of a few of men's outward actions. And even here, though the offences be proved, it must speak its judgments still with trembling. For how can it see the motives of the heart to adjust the punishment to the real degrees, the varying shades of sinfulness? But the whole broad world of thought, of feeling, of passion, whose perversion or purity is perdition or redemption, for this no human rulers can legislate. And the same thing is true, of course, in the promotion of all public morality. Man's laws cannot originate or do much to carry forward, we may almost say, any general reform. There form must be widely extended before the law can be enacted. Ah! it is when the battle is mainly over and the victory won, when a firm foundation is laid for human legislation in the infusion of a new principle into a nation's heart; it is then, perhaps, man's laws may set up some barriers to prevent the tide of evil from rolling its devastating waters again over the land. But even those barriers are a mockery instantly, when that principle begins to fail. Men have never realized how important the great agency of government really is, in itself, to promote the world's moral welfare. You may call it indispensable, if you choose, in affording protection in the free use of our faculties, in building the true temple in the heart of man. But not one stone can it *directly bring* to enter into that glorious edifice, in strictness of speech. They are hewn out by instruments that man's legislation can neither form nor wield.

But these thoughts must not detain us. There is one other consideration revealing the deep wisdom of the text at a glance. Man's law only derives its authority from its conformity to the law of God. The obligation to obey is not in the fact that man enacts it, but because it expresses something of eternal truth, developed in its application to the actions of social life, when 'the powers that be are ordained of God' in the true sense of that scriptural expression; when they govern in the wisdom gained from communion with the everlasting laws of the moral universe, then they are indeed august and venerable. In bowing to their injunctions, then, I bow not to the word of man, but to the voice of God. I see not the earthly splendor of their courts. I see a divine glory hovering over their heads and resting upon them. Just as the world is beautiful to the true heart when the thought of the Father is connected with its thousand forms, so that what seemed dark before, is radiant like the clouds when tinged with the glory of the departing sun,—just as man is thus noble, so that the poor creature fading like the leaf in his earthly life, becomes the presence-chamber of the Eternal King, so do earthly rulers put on their royal robes, when they rule in the truth and the fear of God. But ah! if these earthly rulers, in blindness, or in madness, cast away their only true garment of authority—when they destroy their only real claim to human reverence, ordaining unrighteousness into law—when, with an absurdity that would be ineffably ridiculous, had not its evils been so monstrous, they really oppose themselves to God speaking in the conscience,—then, as by a direct voice from Heaven, does man feel himself absolved from all allegiance in every such presumption.—Then must he stand like the prophet of old, who would not bow down to the image the ancient king had set up, worshipping only God above.

'We must obey God rather than men.' The principle is not to be controverted. But some man may ask, 'How are we to be safely guided in its application? What tribunal is to decide that dread question between obedience and disobedience? Every whim of fanaticism may plead this apostolic statement in its defence. And the fear of abuse has almost driven many a man into a denial of the principle itself. It *may be abused.* What then? We abuse the moral freedom God has given. In the world at large, to our short-sighted view, it may often seem an evil more than a blessing. Yet God destroys it not. This principle may be abused. But where is the alternative? Man's government must not *itself* decide when allegiance is due. That would sanction the deepest tyranny ever cursing the race. In the conscience, only, can that decision be made. It is a reserved right of humanity, guaranteed in the nature God hath given. I know it is a great power we are claiming,—a right to sit in judgment upon the decrees of the most august tribunals. I know it is one man should use with extremest caution. No word could you utter impressing that caution I would not repeat. Only lay not your hand upon the right itself, in your careful qualifications. And it is with caution enough, ay, too much, men will generally use this right, when you encourage no violent, but only a peaceable resistance, like that of the apostles to the rulers. Seldom do any stand in that attitude against the laws of man, baring their breasts courageously to the sword of punishment they wield, unless, like the apostles, the principle needed for the world's redemption, the Spirit of God itself, is divinely moving among them. When we see how men have submitted in cowardly fear of the world to see justice and truth trampled down, age after age, by profane feet, we feel that it is not the exhortation to caution, but to courageous resistance they mainly need. It is the trumpet-call of the brave soldiers of God that ever needs most to be sounded, to awaken the slumbering soul to a manly valor. Counsels of wisdom would be welcomed with joy. But no earthly tribunal can be permitted to intrude its word, as a final judge, in these questions between the individual conscience and human law. The Supreme Court of the world may rightfully decide what is demanded by the spirit of man's enactments. But there is a question deeper than that in the searching trial of those enactments themselves in the Courts of God, where principalities and powers must veil their faces and bow in reverence.

'Obey God rather than man.' Yes, and it is a cheering thought we should rejoice to develope in the light of history, did space permit, that through obedience to this very principle have mainly come the blessings causing the world's heart to leap for gladness. So Christianity advanced, asserting it the louder for every martyrdom, till Rome, with its armies and its priests, its emperors and its gods, quailed before the invincible courage it inspired. This was the watch-word of the Reformation, redeeming Europe in so great a degree from spiritual bondage, and breathing something of the soul of Freedom into civil governments. This was the call from God the Puritan Fathers heard. And the liberty already gained in this broad continent, is the land of promise to which it led. And the man among their descendants who denies the doctrine they obeyed, should hear his condemnation as he walks among their graves. Just when this very principle, so unsafe, as many deem it, has rallied men to enlist in peaceful but determined resistance under its banner, just then has the star of hope and redemption risen over the world.

'Whether it be right, in the sight of God, to hearken unto you more than unto God, judge ye.'—And now what is the application of the principle we have stated to the passing hour? for we do not wish to preach only an abstract morality to-day.

I apply the doctrine to the present position of the question of Slavery. This question, in many ways familiar to all our thoughts, has taken this very issue. The decision of the Supreme Tribunal in the land in effect would compel us to aid in placing the fetters upon the slave that, by God's blessing, had escaped from his bondage. Eloquence, with tears of sympathy and tongue of flame, may plead for Liberty when Greece would assume again the freedom of her ancient days,—when Poland pours out its blood in the strife against oppression. But you—and by constitutional provisions—should our own spirits fire the souls of the slaves within our borders, you and I—staining our own hands with blood, or aiding in truth, though not directly in form—are required thus to murder that rising spirit of freedom at our very hearth. Men might plunge this whole nation into bloody strife, calling our brothers and children to the field of slaughter, to sustain a system, however kindly it may be exercised, is at once at war with every feeling of humanity and every attribute of God. In many, many ways, the arm of the government we all sustain, is required to uphold and guard an institution we have swept away from our own immediate homes with the deepest abhorrence. And it becomes man now to say to those who ask a work so monstrous—We obey God rather than man—and renounce all allegiance to every law that even by implication may seem to demand it. We can only plead with you, in the name of Jesus, to abolish the slavery in your own peculiar borders. But when you presume to demand any real or implied participation in sustaining that abomination, though you bring all the authorities of Constitutions and of Courts to sustain your appeal, our answer is one: They are all as dust in the balance weighed against the everlasting truth in controversy. You will not amend that Constitution and Law, to relieve us from the obligation it would impose, at our petitioning. But thanks be given, there is a remedy. In other respects our allegiance is true. But here we disobey, and disobey *forever.*

No reverance for the Constitution is to obscure for a moment this clear path of duty. Is the Constitution a God, or is it only arrayed in majesty by the glorious truths beaming out from its provisions? Honor it one may, indeed, in many ways, as the selected work of human wisdom. But is a freeman to obey when it may enjoin him to deny his birthright? We speak not lightly of its real claims to reverence. But when men use it to aid a violation of God's eternal law, in that particular they themselves destroy its claim to our real regard. The world may call such renunciation of allegiance in effect treason. The question is between the laws of man and the law of God. And to which will you be a traitor? I honor the treason which is an obedience to God in the conscience—which has been made ever more glorious by man's revilings, and has ascended to heaven as in a chariot of fire, from a thousand martyrs.

No veneration for our fathers, who sanctioned the compact whose absolute authority we renounce, is to be permitted to deter us. We do not rail at that reverence. It springs from a noble principle sanctioned in every heart. We do not rail at the yielding of those noble men to the fatal compromise whose fruits have been so sad. Filled with the spirit of liberty themselves, it was natural they should imagine it would only increase in their descendants. And, through that compromise, they doubtless saw in faith the last fetter stricken from the limbs of the slave. But they yielded—and this result has not come. And no compact sanctioned by their venerable names can fetter us in our obedience to the great Christian law of brotherhood. Tell me not of their *authority* in that connexion. They are great. But ah! God is greater.

'Obey God rather than man.' And no fears of disunion are to deter us. We ask no disunion for itself considered. We know none who do. The Union is dear to the nation's heart. It is consecrated by the blood of thousands gladly dying to secure its blessings to their beloved land. It is baptised in our affections by the sacred associations of our history. The voice of one who sprung to the field when the first trumpet sounded in the warfare whose result enabled it to be formed, and who remained mid wounds and sufferings till the last enemy surrendered, taught us to revere it from earliest youth. And who has not been thus taught to hallow it as a religious duty? We stand with arms outstretched to embrace our brethren with truest friendship. But even that Union, so sacred in a nation's heart, will instantly lose its sacredness, when a treason to truth may alone procure it. If a peaceful but unchangeable disobedience to unrighteous laws involve its dissolution, upon those who demand that sacrifice of conscience rests all the guilt. It must be with deepest sadness, yet the true soul would march majestically on, with unfaltering step, though not one stone of that temple were left upon another—obeying God rather than man.

To me the hour seems to have come, when men with a voice breathing no tone of passion, with a spirit kindly as the gentlest word of Jesus, but firm as if nerved with the soul of the whole army of martyrs,—when men should stand up asserting the principle we have stated in all its application to this specific sin. If the nation will not hear this appeal, justice and humanity are making the great question which will soon touch its most selfish interests, bringing the motive for which it is basely waiting. Meanwhile, no human fear, no trammel of party, should deter us for an instant from assuming a position so absolutely demanded, as I apprehend it, by every feeling of humanity, every obligation of religion. No measure of government policy, whose adoption silence might secure, though it promised to relieve the nation from the burdens now oppressing it, and pour prosperity again through all our borders, should balance this great duty in our deliberate consideration. Mere party men, with a subserviency we dare not describe, lest the words of unmingled indignation come where we wish to speak in grief rather than in passion, mere party men may trample down the claims of humanity, in the race for success and power. Let them pass on, if they must, in their betrayal of the holiest interests,—though it were better for them if they had not been born. But let the lovers of truth and of their race, with apostolic devotion, cease not from their single obedience to God, till the day of our redemption come.

This great question of slavery is assuming a new prominence every hour. It is coming speedily into closest application to every interest of business, and every element of national prosperity, to make appeals the most selfish among us must hear at last. And though one must condemn the motive these things will address, I rejoice in the fact. Never was there a plainer instance to me of the truth that what is hidden from the wise and prudent is revealed unto babes, than is standing directly before our eyes in this specific question. Human governments, sad to say, in nearly all time, and the evil seems almost rife as ever, have been administered by mere politicians, serving mainly but temporary ends, and cunning to devise expedients to gain their immediate purpose. Rare has it been, as the coming of miracles, that the true statesman has held the helm of government, who saw that the most absolute righteousness was really a nation's only prosperity, and guided his course by that Eternal Light, irrespective of ever-shifting circumstances. And so the rulers of the world have generally ruled, all history through, till indignant humanity accomplished by *revolution* the right governments denied, sweeping legislation, built upon the sand, to utter destruction.

The true statesmanship has been found oftenest away from cabinets and courts, or those who, obeying God rather than man, called the world to a purer righteousness. It was found in that lowly but divine Being in Jerusalem, who would have gathered her children around him, as a deliverance from all their political dangers as well as their individual sins. How the wise rulers of the time must have laughed that to scorn as a measure of statesmanship! But the world may read its truth, in the wo its neglect naturally ensured to Jerusalem,—a wo that stands pre-eminent in history among the scenes of desolation its page records. Hath God changed? The true statesmen of our own day stand not in the high places. The *politicians* are there. And in setting at nought the claims of humanity, however wise they may be in all things else, they are the blind leading the blind. The men of true sight are those taking their stand upon God's absolute truth, brushing aside all human laws like the dew before their feet, if they madly oppose the path of real obedience. These are our only political saviours, strangely as the statement may sound. They see the true path of safety as it came to the eye of Jesus, looking upon Jerusalem from the Mount of Olivet. They see the true mode of deliverance from the moral evil in our land. Never was a contest really lost, when urged on the ground of conscience, resolutely obeying God rather than man. Let that voice be heard louder and louder in the land, and I shall begin to sing the song of the great year of Jubilee. All opposing forms vanish before men thus armed, as the hosts of Assyria before the angel of God. As men were smitten with destruction, according to the ancient tradition, when profanely laying their hands upon the ark of the Lord, so do they ever perish, when arming themselves against His voice speaking through the hearts of his loyal servants. Let these true deliverers speak, and whether our onward path lead among fierce convulsions, through the blindness that is drawing the fetters ever closer upon the limbs of the slave when we plead for his deliverance, or whether God, in His mercy, bring us forth in peace through the spirit of truth shed on all our hearts, in either case our salvation shall be won.

Four years ago, my brethren, I gave you my convictions on this question of slavery. In another particular, with a persuasion only the deeper for that lapse of time, I do the same thing to-day. I cannot dream that my convictions are also yours. But you would justly scorn me did I stoop to be your echo. I could no longer honor you if I thought you could even wish it. I only ask that the spirit of wisdom and love may guide you and myself alike, in the way of eternal righteousness.

ITEMS.

Funeral of one not Dead.—A singular circumstance took place in Fishlake township, Me., a short time since. The facts are given by the Portland American as follows: A married female, beyond the meridian of life, and whose name is Ann Wrath, had been ill for some time, and on Tuesday, the 4th ult., her friends and family assembled round her, and took their last mournful farewell. She appeared to expire about five o'clock that afternoon. The ceremonies of laying out the dead were duly performed, the bandages were placed beneath her chin to her head, and every preparation was made for the solemn rites of the burial ground. The sexton tolled the bell; but at half-past eight o'clock, some minutes before his work was to be accomplished, she reared her head in astonishment, and was amazed to find that she was able to partake of the refreshments for her funeral.

American Pins. Among the novel products of American skill and industry exhibited at the Fair of the American Institute, are American pins, made by the Howe Manufacturing Company, Birmingham, Connecticut. They are all the usual sizes, but differ from the imported pin, mainly in this, that they are *solid headed*—that is, the pin and head are one and indivisible. The pins are twice the stiffness of the English, and the point of exceeding fineness, owing to improvements in the method of manufacturing.—They are of admirable quality and finish, and are afforded cheaper than pins have ever been before—(*three hundred for five cents!*) The establishment now turns out *one million* pins per day, and is prepared to supply promptly the whole Union. The duty on this article was raised from 20 to 30 per cent by the new tariff, and made specific, and the Company have since reduced the price of pins in the market five cents per pack. So much for protection to Home Industry.—*N. Y. Tribune.*

Coal, with its characteristic fossil vegetables, is found in Melville Island, far within the northern polar circle, and Capt. Ross, in 78 degrees of south latitude, has recently discovered a powerful volcano in great activity, amidst the eternal snows and glaciers of the southern pole, flashing vividly upon the frozen Antarctic sky from a crater at the elevation of 15,000 feet—a truly polar Teneriffe.

Thus it appears that the polar lands of both hemispheres are glowing with intense igneous action. Iceland is a vast classical region of volcanic fire; the antipodal polar zones are sustained, it may be, upon subterranean seas of melted rock, covered by mountains and glaciers of eternal ice and snow, through which the internal fires force, here and there, an opening, and thus reveal the secrets of the nether abyss.

Uncivil War.—At a regimental parade held at Boonsville, Miss. a short time since, the boys came out in fantasticals, whereupon the Col. undertook to drive them from the field. A row ensued, the people of the town took part with the boys, brick-bats were freely used, and it is stated that the Colonel was killed.

Low Wages.—The Princeton, N. J. paper says that the farmers near there are employing men at twenty-five cents per day and their provisions.

The Philadelphia Ledger thinks it important to Members of Congress, that the old jail at Washington is about to be converted into a hospital for the reception of insane patients.

A Flying Machine.—A man in New-Orleans is constructing an extraordinary machine, by which he intends to navigate the air. He is a skilful and intelligent mechanician, and is sanguine of success.

TRAVELLERS' DIRECTORY.

☞ *Equally free to all.*

NASHUA AND LOWELL RAILROAD.

FALL AND WINTER ARRANGEMENT.

ON and after Monday, Sept. 12, the passenger trains will run daily, Sundays excepted, in connexion with the cars of the Boston and Lowell Railroad.

Leave Boston at 7 1-2 and 11 1-2 A. M., and 4 3-4 P. M.

Leave Lowell at 8 1-2 A M., 12 3-4 and 5 3-4 P. M. or immediately on the arrival of the cars from Boston.

Leave Nashville for Lowell and Boston at 6 1-2 A. M. and 12 1-4 and 4 1-2 P. M.

Passengers can be conveyed to Concord, N H. on the Concord railroad, which is now open to the public for transportation of passengers and merchandise. The cars on the road connect with all the trains on the road.

Fare from Nashua to Boston $1 50.
" from Nashua to Lowell, 50 cts.
" from Concord to Boston 2 50.
" from Concord to Lowell 1 50.

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

ONSLOW STEARNS, Superintendent.
Oct. 2.

☞ *Human rights not invaded.*

BOSTON AND MAINE RAILROAD.

FALL AND WINTER ARRANGEMENT.

ON and after Monday, October 3, the passenger trains will run as follows, viz:

Leave Boston at 7 1-4, A. M., and 1 and 5 P. M.

Leave Dover at 5 3-4,, A. M., and 12 1-4 and 3 1-4 A. M.

The morning and evening trains each way will connect with the trains of the Lowell, Nashua and Concord railroads.

The Depot in Boston is on Lowell street, and passengers taking the cars of this railroad are subject to 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.
Oc. 2.

☞ *Humanity respected.*

BOSTON AND LOWELL RAILROAD.

ON and after Monday, Sept. 12, passenger trains will run as follows, viz:

Leave Boston at 7 1-2 and 11 1-2 P. M., and 4 3-4 P. M. Leave Lowell at 7 1-4 A. M. 1 and 5 P. M.

CHARLES S. STORROW,
Agent Boston and Lowell Railroad Company.
Oct. 2.

☞ *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.

☞ *Equality of privileges.*

WESTERN RAILROAD.

ON and after Monday, Sept. 12, 1842, passenger trains run daily, (Sundays excepted,) leaving Boston at 7 AM, and 3 PM, for Albany. Albany at 7 A. M., and 1 P. M. for Boston Springfield at 6 3-4 A. M. and 12 3-4 P. M. for Albany. Springfield at 6 A. M. and 1 P. M. for Boston. Worcester at 9 1-2 A. M, and 5 1-2 P. M. for Albany.

The Mail train leaves Springfield Saturdays, at 8 1-2 AM. arriving at Boston at 8 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 1-2 AM. and at Springfield at 12 1-4 M. at at Pittsfield 3 3-4 PM. at Chatham 5 1-4, PM. and at Albany 6 1-4 P. M. Fare through, $5 00. The cars leave Albany for Utica at 7 PM.

The evening train from Boston to Albany arrives at Worcester at 5 1-2 PM. at Springfield 8 1-4 P M.—leave next morning at 6 3-4, arrive at Pittsfield 9 3-4, at Chatham at 11 2-4, and at Albany at 12 M.

The morning train from Albany arrives at Chatham 8 1-4, at Pittsfield 9 3-4, A. M., at Springfield 12 1-2 M. at Worcester 3 3-4 PM. and at Boston at 6 1-2 PM.

The evening train from Albany to Boston arrive at Chatham at 2 1-4, PM, at Springfield 6 1-2 PM.—leaves Springfield at 6 next morning, and arrives at Boston 11 1-2 PM.

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 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 utdaily, 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.

☞ *No exclusiveness.*

BOSTON AND WORCESTER RAILROAD.

WINTER ARRANGEMENT.

ON and after Tuesday, Nov. 1st, 1842, the accommodation trains will run daily, except Sundays, as follows:

Leave Boston at 7, A. M., 1, P. M., and 3, P. M.
Leave Worcester at 6 1-2 and 9 A. M. and 4 P. M.

The first and last trains from Boston, and the second and third from Worcester connect with the trains of the Western Railroad. The first and second with the Norwich Railroad.

NEW YORK STEAMBOAT TRAIN, VIA NORWICH,

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

A mail train on Sunday will leave Worcester at 6 A. M.; Boston at 2 P. M.

All baggage at the risk of the owner.

WILLIAM PARKER, Superintendent

☞ *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 rail roads T. WILLIS PRATT, Sup't

Straw Bonnets, Fancy Goods, Mil...
&c.

No. 13, SUMMER-STREET, B...

A. E. MANN

WOULD inform her customers and friends that she has increased her business, and has on hand an assortment of Fancy Goods, Stationery, &c. Straw bonnets dyed, altered, cleansed, pressed, in a superior manner. Fashionable ... attended to with neatness and despatch.

N. B. Bonnets of all kinds made to order.
Boston, Oct. 28, 1842.

Boarding School for Girls.

MR. JAIRUS LINCOLN

CAN receive in his family a few young ... where they will be instructed in all ... which are usually taught, and where they ... ceive kind attention. Terms for board, ... and washing, $3 50 per week.
Hingham, July 8.

BOARDING HOUSE FOR COLORED SEAMEN.

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

CHARLES A. BATTI...
No. 5, Sun Court Street, B...
Boston, June 8, 1842.

UNION HOUSE.

THE subscriber has lately opened a genteel ... ing House, situated at No. 4 Southack ... The house has been put in complete repair, ... well calculated to accommodate all who may be ... posed to award their patronage. Strangers ... the city are solicited to call at the Union ... where every exertion will be made to render ... sojourn a pleasant one, and that too on the most moderate terms.
Boston Sept 30th, 1842. JOHN ...

GENTEEL BOARDING For Respectable Colored Seamen

HENRY FOREMAN,

No. 157 ANN-STREET, Boston

RESPECTFULLY informs his seafaring ... and the public, that his old stand is conducted on the Temperance system, where he will use his exertions to retain that share of the public patronage so liberally bestowed.
Septemb...

Ladies in the Country

WILL find it for their advantage to send their Combs for alteration or exchange, to JOR-DAN'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.

To Anti-Slavery Mechanics, Merchants, &c.

THE subscriber offers his services to anti-slavery mechanics, merchants, &c. in the city and 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.

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BY ANDREW URE, M. D., F. R. S., M. G. S., ... S. Lond., Mem. Acad., N. S. Philad., S. Ph... N. Gem. Hanov., Mulii, &c., &c., &c.

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