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TO THE ANTI-SLAVERY CAUSE.

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REDEEM US

REMEMBER THOSE IN BONDS, AS BOUND WITH THEM.

BEACON OF LIBERTY

EDMUND QUINCY, EDITOR.

VOL. XIII.—NO. 40. BOSTON, FRIDAY, JANUARY 6, 1843 WHOLE NO. 626.

REFUGE OF OPPRESSION.

From the Boston Post.

LYNN, Dec. 14th, 1842.

The friends of the Constitution and laws in this village assembled this evening at 7 o'clock, in Town Hall, agreeable to previous appointment, to take into consideration the alarming encroachments made by abolitionists upon the Constitution and laws, and the disorders in their lawless proceedings in Lynn and vicinity. The meeting was called to order by Joseph Reed, Esq., and organized by the choice of Wm. A. Thorndike, Esq., as Chairman, and R. F. Reed, as Secretary.

A large and commodious Hall was filled to overflowing, a much larger number having assembled than was called at the meetings of either of the two parties previous to the late election.

The object of the meeting was explicitly stated by the Chairman, whereupon, on motion of J. C. Gale, Esq., it was voted that a Committee of three be appointed by the Chair to draft resolutions expressive of the sense of the meeting—and Wm. Jones, Chas. Ingalls, and Reuben Sturdy, were appointed said Committee.

The following resolutions were offered for consideration, and unanimously adopted:

Whereas the recent movements of the abolitionists in relation to the slave Latimer give us new and fearful evidence that they are in the midst of us a large and increasing number of persons, who set at defiance the Constitution and laws; therefore,

Resolved, That it is the immediate duty of the people of this Commonwealth, to rouse to a sense of their danger against the encroachments of the abolitionists upon the Constitution, which cannot be silenced, and such as shall convince our brethren in other parts of this old Massachusetts is yet willing to pay by the original compact.

Resolved, That the endeavors of the abolitionists to circulate and obtain names to the *'the Latimer petition and Massachusetts Petition,'* so called, should meet the decided and marked disapprobation of all who desire to maintain the supremacy of the Constitution and laws.

Whereas an effort was made by the abolitionists to produce the Latimer excitement into the sacred place by requesting prayers for Latimer; all of which was evidently done for effect, therefore,

Resolved, That those ministers who refused to lend their pulpits to aid the cause of the fanatics, are worthy of the increased confidence of their people.

Resolved, That we highly approve and feel bound to sustain the editor of the Boston Daily Bee, in his manly and independent course, in daring to speak out his sentiments in relation to the wrongs committed by a slaveholder friend, James B. Gray, who, by some little better than piracy, was defrauded of his property.

Resolved, That the citizens in other towns are bound by the love they bear to the Union, to hold meetings in their respective villages, and express their sentiments upon the course of a fanatical class of knaves, whose course of conduct, unless timely checked, will tend greatly to endanger the Union.

Resolved, That the proceedings of this meeting be published in the Boston Daily Bee, and that the Secretary be requested to transmit to the editor a copy of the same for the press.

On motion of Joseph Reed, Esq.,

Voted, That a copy of the proceedings of this meeting be offered for publication in the Lynn Record.

WM. K. THORNDIKE, *Chairman.*
R. F. REED, *Secretary.*

The above resolutions were ably discussed by H. Ball, Ward Russell, James Frost, of Lynn; J. Wintemb, Esq. of New-Bedford; E. Crocker, of Lowell; and S. R. Allen, of Boston; and were carried by a vote of two dissenting voices.

From the N. Y. Herald.

The Latimer Case.

REVOLUTION IN AGITATION AGAIN AT THE SOUTH AND NORTH.

The recent Latimer slave case in Boston, is working up all the slumbering fires in the South. The Turkish papers are all in a flame. The Richmond Enquirer speaks as follows:

"We must again call the attention of our readers to the case of Latimer, in Boston. The abolitionists have obtained a partial triumph over the Constitution and some of those very citizens, who once profess themselves to be such devoted friends to the security of the rights which binds the Union together, have permitted the black crew to sacrifice what is most important guarantee. Indeed, if the most serious which we noticed in Faneuil Hall, has not been most grossly misrepresented; if the debate, and not the letters of some of her absent citizens, have been correctly reported, it seems that that was gentlemen, who once professed the sturdiest opposition to the movements of the abolitionists, are now willing to change or defy the Constitution in toto. The boast has been made from various quarters in Boston, that no fugitive slave shall henceforth reach the borders of Massachusetts—that no master had benefiteth to make reclamation of his property—that sheriff, jailor, judges, abolitionists, and all, will conspire to prevent the restoration of a runaway slave, and that it cous be done! Are the friends of the Constitution determined to trample on its provisions? Are the friends of the Union disposed to give every security, in pursuit of the fanatical purposes of the abolitionists?

We are informed that Mr. Gray of Norfolk, was in Boston on Wednesday last, for the purpose of obtaining a warrant from the Executive of Virginia on the Governor of Massachusetts, for the delivery of Latimer, a fugitive from justice, on the charge of larceny. We know not what the claim will be that is made in vain: but should it so happen that the Governor of Massachusetts, deaf to the voice of justice, and unmindful of the requisitions of the Constitution, should refuse to deliver him up, on account of the excuses of Governor Seward, then we have no doubt that Mr. Gregory will bring the matter before the Legislature, by a special message, and then it will become the duty of the Representatives of the people of Virginia to act as becomes one of the high parties to this Union compact."

With thirty thousand organized abolitionists in the free States, and Mr. Adams in Congress, we expect a very pretty flame can be raised in a few days, if they try to raise the devil, but it is hard to lay him again.

Free Negroes.

Every paper from the non-slaveholding States teems with accounts of stealing operations by free negroes and others thieving from slaveholders. It is well known by persons conversant with the subject, that free negroes are the most despicable and degraded creatures that ever cursed the earth—and yet their friends would be respectable men who are led by the hand and give them voice in their public and public places. The abolitionists are an honorary, contemptible set of scoundrels, and their intercourse with the property of southerners entitles them of a strong draw of the halter. Their vaunted philanthropy in the matter extends just far enough to clash with their interest,—and once to touch their purses you dissolve the whole superstructure. We have been induced to make these remarks from seeing an article in the New-York Standard, stating that a gentleman from Georgia, visiting Boston, had put his wife in jail for some misdemeanor, when one or two hundred of these devilish associations (free negroes) attempted to rescue him. When will these things cease?—*Florida Journal.*

COMMUNICATIONS.

Reply to Mr. Leavitt.

ABINGTON, Dec. 10th, 1842.

WM. L. GARRISON:

Dear Sir—It appears from the Emancipator and Free American of the 17th ultimo, that I am charged by Mr. Leavitt with misrepresentation, in regard to the statements made by myself, in a late number of your paper, with reference to the inconsistency of the Liberty party, in urging the duty of withdrawal from the two political parties, on account of the connexion that exists between them, and the institution of slavery; while they refuse to agitate this question in the church, and labor to dissolve that unholy connexion which exists between them, at the North and the South. I propose to examine this subject briefly, in order that the public may judge who deals the most in misrepresentation, myself or my friend Mr. Leavitt. The following paragraph from my communication, contains the misrepresentation referred to by Mr. Leavitt. Will the reader examine the statements here made attentively?

'But what must we say of all these efforts by professing Christians, to disconnect the institution of America slavery from the two political parties, while they refuse to make the least effort to disconnect it from the professed church of Christ? Are they sincere in them? I seriously doubt it. If this system of wickedness and oppression so corrupts and defiles those parties, that we cannot unite with them, but are bound to withdraw from them, and organize anew, I seriously ask, how we can look on and not raise a whisper against a sin-fold more sinful and unholy, connexion, that exists between the churches at the North and the South, with reference to this subject?'

Most assuredly, how can we? Yet the above is true in regard to the Liberty party. I say they require a holier standard of morals in the State, than in the church. It should be the reverse. 'If this writer intended to convey the impression,' says Mr. Leavitt,' that the friends of the Liberty party refuse to make the least effort to disconnect slavery from the professed church of Christ, he is either very much misinformed or very unjust. We venture to affirm,' continues Mr. Leavitt, 'that greater efforts and sacrifices are made by abolitionists friendly to the Liberty party, to effect this separation, than by abolitionists opposed to the Liberty party.' What a libel on the friends of old organization are these statements of Mr. Leavitt. For him to say 'that greater efforts and sacrifices are made by abolitionists friendly to the Liberty party,' to disconnect the connexion that exists between the churches of the North and the South, than is made by those opposed to it, is to make an assertion without the least shadow of foundation. I seriously inquire of those who have watched with the least degree of attention, the progress of the anti-slavery cause, in this connexion, whether myself or my friend Leavitt deals the most in misrepresentation; and whether those remarks of his do not do great injustice to the friends of old organization in Massachusetts. I can assure him that I am not misinformed in regard to the statements made in the above extract, neither am I unjust in making them. I have told the truth, and nothing but the truth, as I shall presently prove. They are solemn realities, and I know whereof I affirm.

Let us now look at the *facts* as they exist. '*Great efforts and sacrifices are made by abolitionists friendly to the Liberty party, to effect this separation*,' between the Church of Christ, and the South, '*than is done by those abolitionists opposed to the Liberty party!*' In this town, the friends of the Liberty party polled, at the November election, *one hundred and five votes*. As great a number, probably, according to the population, as was cast in any town in the State. But what are the '*great efforts and sacrifices*' spoken of, that the friends of the church may effect? I will state some of them, as I am charged by Mr. Leavitt with misrepresentation. The leaders of the party have attempted to excite church quarrels in this place. The two deacons of the Baptist church are the file leaders in the third party movement. One of them was put in nomination by the party, at the November election, as their candidate for Representative. Of the position of this church as it respects anti-slavery, I have had occasion heretofore to speak through the Liberator, as it will be remembered, that when the slavery question was introduced to this church for their consideration, the majority of them were willing to have it excluded from as such, in any shape or form whatever. The peace and harmony of the church must be maintained, at the expense of the tears and offerings of two and a half millions of immortal beings. Previous to the passing of this vote, I was again and again denied the opportunity of appealing before them, and there remonstrate against such a decision of our brethren in bonds. And it is truly painful to witness the course of action pursued by them since the passage of this vote, although it is nothing more than we might suspect, after the position assumed by them on the subject, and the passing of this vote. I will relate but one circumstance. A worthy brother in the cause of God and humanity, and one, also, whose *anti-slavery* was known by his works, recently made application to this church for admission. He presented to them a letter of recommendation, from a Baptist church in Maine, as a member of said church in good and regular standing. The letter of our friends, before the church for several months, was at last returned to him by the pastor of the church, *without one word of explanation*, as to why or whether the church refused to receive him! In the mean time, the church had opportunity to receive upwards of twenty new converts within her pale, and to her communion, yet there was one, it appears, who came in on the letter of our brother, neither to give a reason as to the why or wherefore of its rejection!

Here, Sir, we see the consummation and inconsistency of this third party movement. To this church belong the two deacons in question; one of them was selected by the Liberty party, as their candidate for representative! and many other Liberty men. Now these men can talk loud and long in regard to the pro-slavery position of the two political parties, and the connexion with them; yet they can co-operate with this church, remain in fellowship with them, and even refuse to condemn such proceedings! Such conduct proves, beyond question I have heretofore made, that they require a higher standard of morals in State than in Church. If a position of this character, in regard of such conduct, it would be a sufficient reason in the mind of these two deacons and their coadjutors to withdraw our connexion from such a pro-slavery body; yet they can remain in connexion with the Baptist church in this place, and witness the course of action pursued by them in regard to myself, and the brother above alluded to, who was rejected by them solely on account of his fidelity to the anti-slavery cause. And not only this, but they suffer such conduct of the church to pass by, not only unrebuked, but even unnoticed. I would however say, in justice to one of the deacons of the church, that he did, in some measure, remonstrate against the course of the church when they voted to expel us from their fellowship and communion. I trust I never shall forget the course of action pursued by him on that occasion. But I must say, he was not our friend has long since lost what little anti-slavery he then possessed. He now looks on, apparently unmoved and unaffected, at the course of action pursued by the church with reference to this subject, and suffers her present course of conduct in regard to myself and my brother, who was rejected by them, in part by, as I before observed, uncondemned and unnoticed. What little anti-slavery our brother now possesses, is wholly concentrated in the third party movement. What a detrimental influence this party is exerting in the community, as it regards this subject morally. It is truly painful. It seems as though our whole duty to the poor slave, was accomplished, if we will only, one day in three hundred and sixty-five, labor in his behalf by going to the polls and casting our vote in favor of this third party movement.

And who are they, in this town, where the Liberty party have obtained so great an ascendancy, laboring to awaken an interest in our churches in regard to that unholy connexion that exists between them and the church, with reference to this subject? Who are they, I say, that are making these '*great efforts and sacrifices*' in this direction? I answer, the friends of the Liberty party man—no, Sir, not one! They are as silent as the grave on this subject, the assertion of Mr. Leavitt to the contrary, notwithstanding. The friends of old organization in town are making and have made great efforts and sacrifices, in order to convince our friends of the third party of their duty. They are having meetings weekly, in some parts of the town, to take this subject into consideration. A Liberty man is seldom, if ever, seen at them. I know not of one in town, where they exist, as I before observed, at the November election, upwards of *one hundred votes*, engaged in the church question! In fact, they appear to regard such action as entirely useless. You converse with them on the subject, and they will resort to the same course of reasoning in justification of their present course of action, as the pro-slavery parties will do, in justification of theirs.

The above is a true statement of the case as it respects those '*great efforts and sacrifices* made by the Liberty party abolitionists of Abington, to dissolve that connexion which exists between the churches at the North and the South with reference to the sin of American chattel slavery. And the same remarks will hold true in regard to their conduct in this matter, in almost every part of the State. What, I ask, is the tone of the 'Emancipator and Free American' on the subject? Let the public judge. I know not of a single publication in Massachusetts that has taken that position in regard to American slavery, that they require of us to take as politicians, and of the political parties. And if we should measure these churches that have passed anti-slavery resolutions, by the same rule that they measure the two political parties, we should not have a single church in Massachusetts but what we should denounce as a pro-slavery body. Massachusetts, Vermont, and New-York have passed through their Legislatures as strong anti-slavery resolutions as were ever passed by any church in these several States. But the passing of these resolutions by these States is far from being satisfactory to the advocates of the Liberty party. And why? Because, say the third party, they profess, and do not—they do not dissolve their connexion with those politicians who are connected with the institutions of the South—they support office individuals that refuse to speak out against this system of iniquity and abominations. Well, suppose we now measure those churches that have passed anti-slavery resolutions by the same rule, and what, suppose you, becomes of their anti-slavery character? Has one of them dissolved its connexion with those churches at the North that are directly connected with the institution of American slavery? It not, is not the influence of their anti-slavery resolutions? Will Mr. Leavitt please answer?

Nothing has ever aided more in this separation,' says friend Leavitt, 'than the moral influence of these anti-slavery resolutions.' If Mr. L. had said that nothing has ever aided more to *retard* the moral influence in the community, than this political organization, he would have spoken the truth, and nothing but truth. That this is the fact, I think will appear evident to all who will give the subject the least attention. Yours for God and humanity,

II. B. BRIGHAM.

Slavery in the District of Columbia Abolished by the National Constitution.

It has been held by the Supreme Court of Massachusetts, in a case involving this subject, that slavery was abolished in this State by our State Constitution. The Bill of Rights, which makes a part of this Constitution, contains the following viz: '*All men are born free* and equal, and have certain natural, essential, and *inalienable* rights; among which may be reckoned the right of enjoying and defending their lives and *liberty*,' &c. This language has been considered sufficiently strong and explicit to abolish slavery in Massachusetts, without any aid of the Federal Constitution. Now it seems to me, that though the language used for this preamble to the Constitution of the U. States is not so strong and explicit as that of the Bill of Rights of the Constitution, it is sufficiently so to abolish slavery in the District of Columbia, without any law to be passed by Congress—and this if the people mean what they have before the Supreme Court of the U. States, they would be bound so to declare.

The language used in the preamble is as follows: 'We the people of the U. States, in order to form a more perfect union, establish *justice*, ensure domestic tranquillity, provide for the common defence, promote the general welfare, and secure the blessings of *liberty* to ourselves and our posterity, do ordain and establish this Constitution.' Now here are certain great objects which it is the duty of the people, to wit: to establish justice, secure domestic tranquillity, promote the general welfare, and secure the blessings of *liberty*. It is true the declaration is made in the name of '*we the people of the U. States, for ourselves and our posterity*,' and therefore it may be said was intended to be restricted in its application to the people who formed the Constitution, and their posterity, viz: the population of the U. States. But though this may be the *letter* of the preamble, I think it cannot be the *spirit* of it. It was the spirit of the preamble, I intended to be affirmed, that the object of this instrument was 'to establish *justice* and secure the blessings of *liberty*' to all over whom the general government has jurisdiction, *as far as their provided extents*—and, of course, to secure these blessings to that portion of the population who come exclusively under the jurisdiction of the General Government, and are not subject at all to the jurisdiction of any State government. And this is the case with the slave population of the District of Columbia, black as well as white.

It is true, there are certain provisions in the Constitution which were intended to recognize the slavery institutions of the States as an existing institution in them, and which make certain requisitions of the non-slaveholding States, during the continuance of that institution in the slaveholding States, late only to slavery as it exists under the State governments, and subject to their State Constitutions, and can be construed to recognize slavery, to this extent. They have no application to slavery as existing within that portion of the U. States subject to the jurisdiction of the national government, and not within the operation of any of the State Constitutions. The District of Columbia is in this situation in relation to the national government. It is subject to its jurisdiction, and no State Constitution has any authority over it. Congress have, by the Constitution of the U. States, '*exclusive* jurisdiction over such District.' There being then no Constitution having particular reference to the District of Columbia, Congress is bound to legislate for it by the great principles of liberty, justice and humanity, which lie at the foundation of all righteous government, which the people of the U. States acknowledge to be in operative and paramount in their obligation, and which they have embodied in the instrument framed for the government of these U. States. The *spirit*, therefore, of the preamble to the Constitution should govern them in their legislation respecting the District of Columbia, as the U. States at large—'to establish justice, secure the blessings of *liberty*'—and this in reference to the colored population who have been held as slaves, as well as the white population. If slavery is not in the way of 'justice' and a privation of 'the blessings of liberty,' it would be wasting time to endeavor to show.

Such being the case, slavery was, I conceive, legally abolished in the District of Columbia, as soon as it was ceded to the U. States, and the laws of Virginia and Maryland ceased to operate within it. It then became subject to the jurisdiction of Congress, who were bound to look alone to the principles promulgated in the national Constitution as their landmarks of duty. Adhering to these, if they principles, Congress could no longer recognise slavery as still existing in the District by any of their acts, or make any law for its continuance; but are bound to consider it as having been abolished by the *spirit* of the national Constitution, as the State of Massachusetts did by our State Bill of Rights.

In support of these views, we have a strong confirmation derived by implication from the provision in the national Constitution respecting *fugitive slaves*—the strongest, if not the only provision, which was meant to recognize slavery as an existing institution in some of the States. This provision is, that 'No person held to service or labor in one *State*, under the laws thereof, escaping into *another* State, in consequence of any law or regulation therein, shall be discharged.' Here nothing is said about slavery in any of the U. States but in one *State*, whether it be the *District of Columbia* or any of the *territories* belonging to the U. States. And according to the principle of construction adopted by our State courts, and by that of other courts, a strict construction must be put upon the words of this provision, and no extension be given, beyond their plain and obvious sense. By such a construction, a slave who should escape from one of the States *into* the District of Columbia, or *into* one of the territories, could not be reclaimed; neither could he be reclaimed if escaped *from* the District of Columbia into one of the States, be reclaimed. For the fugitive must escape both *from a State into a State*, in order to be reclaimed.

Now, if the institution of slavery was intended to exist and be recognized in the *District* as well as in the States, why was not this provision of the Constitution made to embrace expressly the District as well as the States? And as this is not done, must not the District be considered as excluded from its operation? And, if so, is not the inference just and irresistible, that slavery is not recognised by the Constitution as existing in the District? And not being recognised, cannot exist there under the national Constitution, which is the only landmark of power and rules of duty, both for the government and the people of the District. It seems to me, then, that this provision of the Constitution does in fact abolish, by necessary implication, slavery in the District of Columbia.

I do not, however, mean to be understood as believing that this provision of the Constitution relating to fugitive slaves is in itself a valid one, morally considered in reference to the U. States where slavery exists. My reasons for this I have given in former articles. W. S. A.

Worcester County.

The Worcester County South Division Anti-Slavery Society held its annual meeting at Worcester, Dec. 6th, 1842.

The following officers were chosen:

President—John M. Fiske of West Brookfield.

Vice-Presidents—Effingham L. Capron, Uxbridge; Josiah Henshaw, W. Brookfield; Ebenezer May, Leicester; Aaron Ballou, Milford; Benjamin Peck, Grafton, Charles White, Worcester; Moses Sawin, Southboro'; Lemuel Allen, Northboro'; Hezekiah H. Davis, Millbury; Jonathan Ballou, Upton.

Executive Committee—Wm. B. Earle, Francis Wood, Sarah B. Earle, Samuel May, Orra Goodell, Ebenezer Galpen, Charles Lenox.

Recording Secretary and Treasurer—Charles White.

Corresponding Secretary—Wm. B. Earle.

The following resolutions were adopted:

1. Resolved, That the late attempt to arrest a man, as a slave, on the soil of Massachusetts, and within hailing distance of Faneuil Hall itself, enough to convince every one of the fact, that southern slaveholders would hold the instruments and tools of their abominable institution! and to arouse every freeman of the State who has not been darkened away his love of liberty, and who believes that we ought to obey God rather than man, to declare that no human being shall be henceforth arrested out of Massachusetts.

2. Resolved, That we earnestly call on all the inhabitants of this community, whether heretofore they have been an abolitionist or not, to read the *Great Massachusetts Petition* to the State Legislature, and the *Great Petition to Congress*, asking those bodies to pass such laws, as shall constitutionally, under the Constitution of the U. States, as shall free Massachusetts from all connexion with domestic slavery, and secure her citizens from the danger of enslavement.

3. Resolved, That our most cordial thanks are due, and as a Society, we heartily tender them, to those individuals in Boston, who have recently labored so zealously, untiringly, and with the blessing of God, so successfully, to secure the freedom of George Latimer. We hail this event as a glorious omen of the progress of liberty, and of the coming downfall of slavery. And we pledge ourselves to those individuals and to the Committee who represented them, known as the 'Latimer Committee,' that we will second their honorable exertions.

4. Resolved, That the purchasing of human beings of those who claim to be their own as merchandize, is an acknowledgment of the justice of that claim; that that acknowledgment is an abandonment of the only foundation on which our enterprise can be sustained; that therefore the recent payment to Jas. B. Gray of four hundred dollars for the person of George Latimer, was in opposition to a fundamental principle of our enterprise, which all abolitionists ought to denounce.

5. Resolved That the silence of the church and clergy in regard to the imprisonment of our devoted anti-slavery brother Thomas P. Beach, for attempting in the Baptist church of Danvers, and the Quaker Society in Lynn, to plead the cause of suffering humanity, is clear and forcible proof that they possess the same spirit that in the fifteenth century erected the gibbet, prepared the rack, and lit up the funeral pyre by which dungeons, torture, and the inflicting the doctrines of popery and the infallibility of the church of Rome.*

6. Resolved, That the supreme judicial tribunal of the State of Massachusetts, by its recent decisions in the case of George Latimer, has shown its willingness to be subservient to the slave holding power; has proved itself false to its trust, and has emphatically warned us that we must look to other immediate tribunals for the preservation of our rights and liberties.

7. Resolved, That those newspapers which profess to favor the anti-slavery enterprise, and yet usually appear to sympathize with Slave Holders and advocates of either of the political parties, and refuse to insert appeals to them to the contrary, should be considered as among the most insidious and dangerous foes of our cause, and should be discountenanced accordingly by all true abolitionists.

8. Resolved, That those members of Congress who continue to sit in that body under the operation of gag laws, violate their oaths to support the Constitution, and are treacherous to themselves, to their constituents, to God and to humanity.

9. Resolved, That Wm. B. Earle and Perrin Billiss be appointed a committee to take charge of the same, as to them may seem proper, in behalf of this Society, in the case of Sarah Anderson.

10. Resolved, That we hold that the slaveholders are required by *strict justice*, not only to give up their slaves, but to pay them a sum amounting to as much as they have earned while in their possession, and that the free States are under obligation to assist in paying this sum, inasmuch as they have assisted in robbing the slave.

The following resolution was offered and laid over to the next meeting:

Resolved, That as bodies, the American church and clergy, by employing themselves as the great bulwark of American slavery, are exerting their ecclesiastical and corporate energies for the utter annihilation of the church, the ministry, the Sabbath, the law and government, and gospel of the Son of God.

Voted, That these proceedings be signed by the President and by Wm. B. Earle as Secretary pro tem., and offered for publication in the Worcester papers, the Liberator and Standard.

JOHN M. FISKE, *Pres.*
WM. B. EARLE, *Sec. pro tem.*

☞ Will the Standard please copy?

SELECTIONS.

From the Liberty Bell.

Harrington's Decision.

BY SAMUEL E. SEWALL.

The opinion of Judge HARRINGTON, in the case of a person claimed as a fugitive slave, is probably familiar to most abolitionists. I have lately inquired into the particulars of this transaction, of the Hon. DORASTUS WOOSTER, of Middlebury, Vermont. He replies thus:

'The transaction to which you allude is somewhat an ancient one. The case occurred before my time. But I have heard it related, by the lips of an eye-witness, who was present at the time; the Hon. HORATIO SEYMOUR, formerly a Senator from this State in Congress. The person claimed lived or in Middlebury, who was claimed as a slave by his master, from the State of New-York. He was brought before two justices of the peace, and they decided to surrender him. Judge Rogers, counsel for the slave, brought him up, on a *habeas corpus*, to the Supreme Court, then in session, for his liberation. The master brought forward documentary and other evidence to show his title to the slave. Judge HARRINGTON, who was then on the bench, gave the opinion of the Court. He said that the evidence of the title was good, as far as it went, but the chain had some of its links broken. The evidence did not go far enough. If the master could show a bill of sale, or grant, from the Almighty, then his title to him would be complete: otherwise it would not. And as he had not shown such evidence, the Court refused to surrender him, and discharged him. This is the opinion of the Court, as delivered by Judge HARRINGTON, as well as can be recollected after such a lapse of time. The transaction took place about the year 1807. Judge HARRINGTON is now dead. He possessed a powerful mind, with much food of reflection; and a strong sense of justice, and was a great friend to liberty.'

Several circumstances in this case merit attention:—

1. The decision was made only about seventeen years after the Constitution of the United States went into operation.

2. It was the solemn and deliberate decision of the highest judicial tribunal of a State, of which Judge Harrington alone. As such, it becomes of great weight as a legal authority, and should be cited whenever a fugitive is claimed as a fugitive slave, is brought before any Court.

3. The decision was placed on a true and impregnable foundation—the supremacy of God's law over all human constitutions and laws. On no other ground can we resist effectually the claims of our Southern neighbors. The history of the formation of the Constitution, and a continued practice under it for more than half a century, can, in a legal point of view, leave no question as to the construction of that instrument.

But, when we assert that the clause itself is null and void, as a violation of the higher law printed by the finger of God on the heart of man—that our own consciences repel and reject it, as having no an impregnable position, which seems the more secure the more we examine it—which is supported by the wise and good of all ages—the sages and martyrs of antiquity, and the moralists and jurisprudents of modern times.

All writers on moral and international law decide, that it is wrong to commit a crime, even if sanctioned by the most solemn oath, is not binding; that the sin is not in breaking, but in keeping such a promise.

I think it needless to argue the question whether slavery be wrong. I assume that man can have no property in man. A slave, then, who escapes from his master, only frees himself from unjust restraint, and vindicates his natural right to liberty. To give the man up to his master, is to commit the same crime as originally to reduce him to slavery,—crime, compared with which, common theft and robbery, and all other mere invasions on property, seem petty transgressions.

To surrender a fugitive slave, then, being so atrocious a crime, is its character changed by its being recommended by the Constitution? If the Constitution required, in express terms, every man who had four children, to drown the fifth, as soon as born, to prevent over-population, and enforced the penalty of death and public infamy upon those who neglected to perform the required act; who, having human feeling, would not say that such a Constitution, though it might well require the father who should drown his child would be, in the eye of Heaven, a murderer—and that the Judge, who sentenced the father for neglecting to perform such an act, and the sheriff who executed the sentence, would in vain attempt to shelter their consciences under the plea that they were obeying the Constitution?

While public sentiment is not so far advanced as to see that what the Constitution requires is simply the functionary, who is to perform, in his office, by acting in opposition to the popular will. But, still, his duty is clear. When, however, public sentiment has been enlightened, and the wrong required by the Constitution is understood, he who acts on the assumption that such a provision is void, will be sustained and supported by the people. To this state of things we are now fast approaching.

From the same.

A Word from Ireland.

BY RICHARD D. WEBB.

I have nothing ready for the Liberty Bell. Nothing. Every week the Standard or Liberator comes across the wide waters, each of them filled with a dozen better articles than I could write in a lifetime;—gems for any Liberty Bell. I don't know how to write 'articles.' I never could write a proper article. I had thoughts of trying to write one, as I was invited to contribute; but, after all manner of self-examination, after beating my brains as a child beats the bushes when seeking for birds' nests, I have given up the notion altogether.

Buckingham, the famous traveller and lecturer and temperance advocate, was here a few weeks since, looking into the state of the Irish, and of travel in America. While there, he avoided all communion with the 'abolitionists, and the consequence is what might have been expected. He has returned hopeless of any good from 'abolitionism,' as such, whether in her primitive attire of moral suasion, or in her modern disguise of Liberty party. His whole confidence reposes in Brother Jonathan's sense of the value of dollars and cents, and of what he will do when he opens his keen eyes wide to the *worth* of the British experiment of West India Emancipation. He thinks that Cassius M. Clay, Lindsey's 'Winter in the West Indies,' with its cool *argumentum ad pocketem*, will do more to loosen the slaveholder's grip, than all the abolitionists have done and can do, and suffered since Garrison first unfurled the Liberator. He thinks the abolitionists use 'harsh language,' and do no good by their 'intemperate proceedings.' He thinks Brother Jonathan will whisper while Jonathan's house is on fire. And it is on fire; the wasting flame of slavery is sapping the foundations of the Republic. May that fire longe hold out until Brother Jonathan is thoroughly awakened to his guilt and his danger.

There is a large class of delicate, sensitive people, who don't like to call bad things by their right names. If this using of hard words be so very wrong, why do hard epithets pass unreproved? You may murder a man if he robs you, but pray don't *call* him a thief. Let it be thought perfectly right, and lawful, and Christian, to hang the man who shoots your neighbor in a duel, but call it not a murderer. War is wrong, to be sure, but don't *say* so. This squeamishness about words covers an enormous amount of selfishness and hypocrisy.

I mention Buckingham 'in this connexion,' as Remond used to say, because I want to tell you how he looked, as an abolitionist, after his long journey to the Land of Cotton and stars. His great celebrity—his vast ability, and the zeal and energy which he has shown in the prosecution of many philanthropic and political objects, ought to excite no common interest. Perhaps no better example could be found than in his case, of the influence of a long stay in the Slave States, amongst that portion of the 'pious, the benevolent, the just, the lovers of equal rights, and the patriots, lovers of their country, with whom

'Hope refires, and fetter and dismay
Wave their black ensigns,'

at the bare idea of immediate and universal emancipation to one-sixth of your population.

White men are not the only acquaintance which interested me exceedingly. There is a Moorish merchant living in London, who has made his fortune, retired from business, and selected England as the place of his rest, and family nursery. He is a fellower of 'old Mahomed' and a 'child of the sun.' His name is Sidi *something*—no matter. He was in Ireland lately, on a visit to his friends, the Quakers of Ballitore, of Kilkenny. While there, he astonished the natives by addressing them in their own pure Irish—a dialect of the Celtic language, which, language as different from English, as Stephen S. Foster is from a popular doctor of divinity. This aboriginal lingo is still spoken by a large portion of our eight millions of fierce Republicans, in the mountainous districts of the island. Our Moor assured the natives afterwards, (when he had astonished them as aforesaid,) that he was descended from the Phoenicians of Carthaginians, who were driven to the hills by the Vandals and Visigoths, when they ravaged the Roman provinces of Africa. A confirmation, he said, of their revelation, I have since heard some of the sages of the Royal Irish Academy tell of Moors talking Irish, which they had learned from the Phoenicians or Minister, but in the recesses of Atlas, amidst lions and orange-groves. What a subject is here for an artycle!—enough to set a dozen Ethnologists and Archæologists all 'a-going' with the ardor of investigation. If the wild Irish of Philadelphia had but known, before the riots, how many cousins they have in Africa, perhaps they would have behaved so brutal the other day. Yet I don't so much wonder at Paddy. Tyranny begets tyrants. Six hundred years of Republicanism, ignorance and superstition could produce no genuine and consistent love of freedom. Had not the Greeks their helots, the Romans their slaves, the Poles their serfs? Have not you your 'peculiar institutions'? And why should not we, when we fly from injustice at home, be permitted to taste some of the luxury of slavery abroad? And do not the gentlemen patronize our ferocity? If we were better aware of our brotherhood to the whole human race—if some benevolent magician would bring the tree of family tree, for all the sons of Adam, so that we could all see it, don't you think we should have more of the feeling of relations for each other?

Georgia.

A Committee of the Georgia Legislature has made the following report on certain resolutions introduced into that body, in imitation of those passed by the Legislature of Massachusetts. We do not think that much is gained in harmony of feeling between the States, by this official interchange of opinions.—*Boston Courier.*

Report of the Committee on the State of the Republic, on Resolutions of Massachusetts.

The Committee on the State of the Republic, to whom were referred the various resolutions from other States, beg leave to report!

That among the resolutions transmitted by His Excellency the Governor, are certain resolutions of the Commonwealth of Massachusetts, against the imprisonment of citizens of other States, in the prisons of those States which forbid the ingress of such persons within their borders.

Your Committee would have passed by these resolutions contemptuously as the sickly effusion of a wild and reckless fanaticism, had they not pronounced such a law 'a violation of the federal Constitution.' Georgia has a law on her statute book, and we deem it our duty to repel the charge as unfounded in truth, and as manifesting a spirit, which, if not rebuked with firmness, will soon lead to later destroy our institutions, and dissolve our Union. No State has a legal or moral right to interfere with the domestic policy or internal regulations of a sister State. Georgia, therefore, rebukes Massachusetts for determining with negroes, not held her up, to the reprobation of the States of this Union, for her violation of the Constitution of the United States, in imprisoning those citizens who were not so at the adoption of the federal Constitution, thereby attempting to add to the incumbrances of her sister and thus violating the letter and spirit of the compact.

If your Committee had no other lights to guide them than those furnished by the resolutions, they would be at a loss to ascertain what clause is referred to by the Legislature of Massachusetts, as being violated by the law above quoted, but we are constrained to suppose that this bold assertion is based upon that section which grants to the citizens of each State all the privileges of citizens in the several States. The construction of this article is too plain for cavil, and could only have been intended to guarantee to the citizens of any one State, the privileges to be enjoyed by citizens of other States were—or, in other words, admitting negroes to be citizens under the Constitution, (which is utterly denied,) Georgia would have no right to exclude the black citizens of Massachusetts from privileges granted to the black citizens of Maine or New-York. It is a universal rule of construction, that terms used in statutes are to be understood according to their generally received import; and this rule applies with great force to the Constitution of the United States. Were negroes, or persons of color, regarded as citizens at the adoption of the federal Constitution? They were not—and the term 'citizens,' as used in that instrument, can only refer to those who were citizens at the time of the adoption of its adoption. But upon this subject Georgia will not condescend to argue; she will adopt the language of Massachusetts in her remonstrance against

*This resolution, after an unprecedented debate of nearly five hours, in which the right of Tr. P. Beach to do as he did was fully discussed on both sides, was unanimously adopted.

AGENTS.

MAINE.—A. Soule, Bath.
NEW-HAMPSHIRE.—N. P. Rogers, *Concord*;—William Wilbur, *Dover*;—Leonard Chase, *Milford*.
VERMONT.—John Benson, *Woodstock*;—Rowland T. Robinson, *North Ferrisburg*.
MASSACHUSETTS.—Moses Emery, *West Newbury*;—J. C. Whipple, *Newburyport*;—Charles Lenox Remond, *Salem*;—W. S. Wilder, *Fitchburg*;—J. T. Everett, *Princeton*; J. Church, *Springfield*;—Josiah Hayward, *Salem*; John Levy, *Lowell*;—Isaiah C. Murray, *Dorchester*, and vicinity;—Richard C. French, *Full River*; Isaac Austin, *Nantucket*;—Eliza Richards, *Plymouth*;—B. C. Bacon, *Sandwich*;—Joseph C. Stone, *Watertown*;—A. Bearse, *Centreville*;—Israel Perkins, *Lynn*;—E. Bird, *Taunton*;—B. Freeman, *Dennis*; R. F. Walker, *Cotuit*, *Barnstable*;—O. Harmon, *Blacherill*;—Joseph Brown, *Andover*;—Joseph L. Noyes, *Georgetown*;—John Clement, *Newburyport*; Geo. W. Benson, *Northampton*; Alvan Ward, *Ashburnham*.

☞ For a complete list of this Society, see the last page last column.

J. BROWN TERRITON, Printer.

the embargo and say, 'That the people of this country are not accustomed to class among their rights such payments and privileges as depend on the will of any set of men whatever; under such circumstances, they would cease to be the rights of a free people.'

Be it, therefore, Resolved, That negroes, or persons of color, are not citizens, under the Constitution of the United States, and that Georgia will never recognize such citizens as such.

Be it further Resolved, That His Excellency, the Governor, transmit a copy of the above preamble and resolutions to the Governors of the several States of this confederacy.

For the Liberator.

American Anti-Slavery Society.

At a Convention called by the American A. S. Society, convened at the Washington-street church in the city of Rochester, on Thursday, the 15th day of Nov. 1842: Joseph C. Hathaway was called to the chair, and Lewis Burtiss, S. D. Porter, Peter Cheny, Henry Bush, Nelson Bostwick were appointed a committee to nominate officers for the Convention, who reported the names of Joseph C. Hathaway for President, Benjamin Fish, S. D. Porter, Lewis Burtiss, and Henry Bush, for Vice-President; H. L. Sherman, Elisha Colman, and Nelson Bostwick, Secretaries. The report was accepted and adopted.

Wm. Lloyd Garrison, J. A. Collins, C. B. Gilbert, Isaac Port, S. D. Porter, were appointed a committee on resolutions; Nelson Bostwick, Benjamin Fish, P. Cheny, and Elisha Colman, were appointed a committee to prepare a roll of the Convention; Wm. C. Bloss, S. D. Porter, and Abby Kelley a committee on Finance.

A general invitation was given to all present to participate in the deliberations of the Convention.

The committee on resolutions reported the following, which were supported, the first by W. L. Garrison, C. B. Gilbert, J. M. Bishop, the second by W. L. Garrison, and J. A. Collins, and the third by J. A. Collins, W. L. Garrison, and Abby Kelley.

After the adoption of the 3d resolution, some remarks were made by Professor Mahan of the Oberlin Institute.

Resolutions 4 and 5 were supported by Messrs. Collins, and Garrison.

1. Resolved, That he cannot be opposed to slavery, who is not avowedly an abolitionist, who takes no interest in the anti-slavery movement, who defends or apologizes for slaveholders, who despises or proscribes human beings on account of their complexion, or who is for colonizing any portion of the American people to a distant land, because of an unwillingness to give them equal religious, political and social rights and immunities.

2. Resolved, That whoever is ashamed or unwilling to be identified with the anti-slavery enterprise, as among the just and faithful friends, is ashamed of liberty, humanity and God; but it is not ashamed of being associated with murderers, compounders, enslaving parasites, drunken and ferocious mobocrats, and blaspheming infidels and atheists.

3. Resolved, That the system of American slavery, which recognizes the right of one individual to ownership in the person of his fellow-man, by which he is subjected to all the contingencies of property and his will completely absorbed in the will of his master, is inherently cruel, and, from the necessities of the case, is always sinful, and no possible circumstance, constitutional usage, human legislation or ecclesiastical edicts, can justify its existence or continuance for a single moment.

4. Resolved, That there can be no political freedom or equality in a land of slavery; that where these are wanting, there can be no republicanism, and therefore, that to call this a free country and a republican government, with nearly three millions of human beings in chains on our soil, is to exhibit an impudent and brazen front, and to substitute falsehood and hypocrisy for truth and honesty.

5. Resolved, That the Constitution of the U. States, in pledging the physical force of this entire nation to put down a slave insurrection, and thus seek to secure their liberty by resisting the power of their masters, and in pledging the soil of the Free States as a hunting-ground for southern slave-hunters—and that the general government in excluding the colored man from the militia—in declaring that the a negro to be disqualified from driving a mail-carriage—in establishing slavery in the District of Columbia—in purchasing territory and allowing slavery to exist upon it—in admitting States into the Union tolerating slavery—in its attempts and parties, that they may be compelled to break every yoke, and let the oppressed go free.

6. Resolved, That genuine anti-slavery follows and attacks pro-slavery as its deadly enemy, at the ballot-box, in the political caucus, in the church, in the pulpit, and the prominent place in the social circle, and wherever else it may show its hideous front, and can never agree to a truce or an armistice, even for a single moment, or for any considerations whatever.

18. Resolved, That this Society would invite the abolitionists in the northern cities, counties, towns, villages, and parishes in Western New York, to organize societies forthwith, upon the principle on which this organization is based, and co-operate with the committee of this Society, in circulating anti-slavery newspapers, books, almanacs, petitions, and to sustain traveling agents, and that a vigorous and systematic warfare may be prosecuted against slavery for the coming year.

On motion of J. A. Collins,

Resolved, That a committee of five be appointed to take into consideration the propriety of forming an Anti-Slavery Society, to be called Liberty New-York, auxiliary to the American Anti-Slavery Society.

Whereupon, J. A. Collins, Abby Kelley, Samuel D. Porter, Thomas McClintock, and Wm. C. Bloss were named by the chair as said committee.

On Wednesday evening, Capt. Brown, agent of the Vigilant Committee of the city of New-York, addressed the Convention, in behalf of said committee, presenting their claims upon the abolitionists for encouragement and aid. It appeared from his statements that about 1700 fugitive slaves have been aided in making their escape from bondage.

A contribution was taken up to aid the committee of vigilance.

THURSDAY MORNING, Nov 19.

The Convention met agreeably to adjournment.

The committee appointed to take into consideration the propriety of forming a Liberty N. Y. Anti-Slavery Society, submitted the following resolution:

Resolved, That it is indispensable to the best interest of the anti-slavery enterprise, that a Western New-York Anti-Slavery Society, auxiliary to the American Anti-Slavery Society, be instituted forthwith, and that the Executive Committee be located in the city of Rochester and vicinity.

The report was accepted.

The propriety of forming such a society was discussed by Messrs. Collins, Garrison, Porter, Bloss, James, Bloss, Burtiss, Porter, Cyreno French, W. L. Chaplin, Kennedy, Benjamin Fish, Johnson; after which, the resolution reported by the committee was adopted, and the following gentlemen and ladies, Collins, Lewis Burtiss, Cyrus Thompson, Sampson Robbins, Sylvia P. Mead, Mary Ann McClintock, Pliny Sexton, Abby Kelley, Thos. McClintock, adjourned.

Convention met again at 2 o'clock, P. M.

Heard the report of the committee on forming Western N. Y. Anti-Slavery Society, who reported the following Constitution, and the following names as officers of such Society.

CONSTITUTION OF THE WESTERN NEW-YORK AMERICAN A. S. SOCIETY.

Whereas, a system of slavery is contrary to the precepts of Christianity, dangerous to the liberties of the country, and ought immediately to be abolished and whereas, we believe that the Union of the States not only to have the right to protest against it, but are under the highest obligation to seek its removal by a moral influence; and whereas, we believe that the free people of color are unrightfully oppressed, and stand in need of our sympathy and benevolent co-operation; therefore, we, impressed with the conviction that God 'hath made of one blood all nations of men, for to dwell on all the face of the earth,' and in obedience to the command of Christ, 'All things whatsoever ye would that men should do to you, do ye even so to them;' we agree to form ourselves into a Society, and be governed by the following

CONSTITUTION:

Article 1. This Society shall be called the Western New-York American Anti-Slavery Society, and shall be auxiliary to the American Anti-Slavery Society.

Art. 2. The object of the Society shall be to endeavor, by all means sanctioned by law, humanity and religion, to effect the abolition of slavery in the United States; to improve the character and condition of the free people of color; to inform and correct public opinion in relation to their situation and rights, and to obtain for them equal civil and political rights and privileges with the whites.

Art. 3. Any person, by signing this Constitution, shall be considered a member of the Society.

Art 4. The officers of the Society shall be a President, Vice-Presidents, a Corresponding Secretary, a Recording Secretary, a Treasurer, and 18 Counsellors, to be elected annually, and shall hold their respective offices until others are chosen.

Art. 5. The foregoing officers shall constitute a Board of Managers, of whom shall constitute a quorum, to whom shall be intrusted the disposition of the funds, and the management of the concerns of the Society. They shall meet every week; and they shall have power to make their own by-laws, to fill any vacancy which may occur in their Board, and to employ agents to promote the objects of the Society.

Art. 6 There shall be a public meeting of the Society annually, at such place as the Board of Executive Committee shall direct, at which the Board of Managers shall make a Report of their doings for the year, and a Report of the income, expenditures, and funds of the Society.

Art. 7. The President shall preside at the meetings of the Society, and of the Board of Managers, and in the absence one of the Vice-Presidents, or in their absence a President pro-tem.

Art. 8. The Corresponding Secretary shall receive and keep all communications or publications directed to the Society, and transmit those issued by them, and shall correspond with the agents of the Society or individuals, according to the directions of the Society or the Managers.

Art. 9 The Recording Secretary shall notify all meetings of the Society and of the Board of Managers, and keep the records of the same.

Art. 10. The Treasurer shall collect the subscriptions and donations to the Society, hold all its funds, and make payments according to the directions of the Board of Managers, and keep a faithful account of the same, and render a statement to accompany the Annual Report of the Society.

Art. 11. Any Anti-Slavery Society, or any association founded on kindred principles, may become auxiliary to the Society by the choice of delegates, and may communicate with us by letter or delegation.

Art 12. Special meetings may be called by the Board of Managers, or by the Corresponding Secretary, on application from ten members of the Society.

Art 13. This Constitution may be altered at the Annual meeting by the choice of delegates, provided the amendments proposed to be made have been submitted to the Board of Managers, in writing, previously.

President,
Samuel D. Porter, Rochester.

Vice-Presidents,
Margaret Pryor, Waterloo.
Henry Bradley, Penn-Yan.
Hannah Hutchinson, King's Ferry, Cayuga Co.
Isaac Hathaway, Farmington.
Sarah Hallowell, Rochester.
Benjamin Fish, Geneva.
Esther Hathaway, Farmington.
Cyrus Thompson, LeRoy.
Henry Johnson, Ithaca.
Richard P. Hunt, Waterloo.

Executive Committee.
Lewis Burtiss, Rochester.
Wm. C. Bloss, do.
Isaac Post, do.
Sarah A. Burgess, do.
Elisha Colman, do.
Sarah Fish, do.
Ann Porter, do.
Henry Bush, do.
G. S. Gilbert, do.
Joseph Hoag, do.
H. B. Sherman, do.
Pleny Sexton, Palmyra.
Phebe Hathaway, Farmington.
Ann Wright, Penn-Yan.
Thomas McClintock, Waterloo.
John Hussey, Ledyard.
B. D. Ely, Geneva.
Augustus Whitman, do.
Oliver Harwood, do.

Corresponding Secretary,
J. C. Hathaway.

Recording Secretaries,
Nelson Bostwick, John Kedzie,

Treasurer,
Benjamin Fish.

19. Resolved, That the assassination of a duellist, a tyrant, a man-stealer, an infidelite enemy of immediate emancipation, in the person of Henry Clay, for the highest office in the gift of the people, is an act of justifiable homicide, and that it is a matter of unspeakable atrocity, which should fill with righteous indignation the bosom of every friend of liberty, justice, humanity and God.

The two following resolutions were introduced by a young lawyer of Rochester, who claimed to be an abolitionist, but who would, 'sink or swim, live or die,' vote for Henry Clay, notwithstanding the resolution relating to the nomination of Henry Clay, as President of the United States, had been pretty thoroughly examined by Messrs. Kelley, and Messrs. Garrison and Collins, but instantly rejected by the convention, with that degree of warmth and earnestness which caused the 'sprig of the law' to appear uncomfortable, and to the astonishment of all, the anathemas of the convention had been poured out upon the whig party, the best friends to the abolitionists, while the democratic party, which was the greatest opponent to the cause of emancipation, were allowed to pass unnoticed. Whereupon, resolution 21 was introduced and carried:

[redacted]

21. Resolved, That it is a vital principle of the abolition party, that man-stealers are the most ever hated, and, whereas the abolition party declare, that as Henry Clay once fought a duel, he is still a duellist; that he is a slaveholder, and that he must ever be the enemy of liberty, and is always to be considered such; and as he is now a slaveholder, he must ever bear the brand of 'hypocrite' on his forehead; and, whereas he is unfit for the Presidency; therefore,

20. Resolved, That the abolition party, in nominating J. G. Birney for the Presidency, have disgraced themselves and the country by soliciting the votes of a man who, at the time of his nomination, was a murderer and man-stealer, who upholds the laws of his State which tolerate duelling, and that no act of his life can now wipe out the foul stain upon his character, as a robber of the rights of man, and a trifficer in human flesh.

21. Resolved, That should M. Van Buren, or John C. Calhoun, or any other slaveholder, or defender of slavery, be nominated for the Presidency of the United States, by the democratic party, that nomination will be regarded as a direct insult by the abolitionist in the same light as the nomination of Henry Clay.

The following resolution was presented by Mr. Collins, as the meeting was about to adjourn. He remarked, that the 'Spirit of the hour, and the state of his health, would not allow him to discuss the merits of the resolution, but presumed the reading of it would be sufficient to convince every one of the truthfulness of the propositions, who was not biassed by political prejudices, or party considerations. More than three days, he remarked, of the time of the Convention had been occupied by the abolitionists the relative merits of the three political parties; he could not see how any intelligent abolitionist could vote for any thing but a Liberty ticket. Slavery is an element in the Constitution of the country, and every man coming into power through the influence of either of the two political parties, must bow before he can act at all, to sustain this Constitution as it is. He spoke not as a non-resistant, but as one believing in the rightfulness of the use of human government. It was mortifying, in the highest degree, to have so much talent wasted about voting. All political parties are, and ever must be, the mere engines of slaveholders, and are fitted for the purposes of slavery. Our business is to correct public sentiment.

Mr. C. said he would not call upon the Convention to pass the resolution he had read, he wished it to be published among the proceedings. He trusted that the abolitionists of the country would give the subject a candid examination, and he had no fears as to the issue.

Whereas, it is one of the settled principles of the abolitionists, that they cannot adopt, pursue, or recommend any course or policy of action which were upon the direct or indirect tendency of the slave, or free people of color, and whereas abolitionists have called upon those who are connected with pro-slavery churches, and pro-slavery political parties, to dissolve those relations, as practical opposition to the cause of emancipation; and whereas the Constitution of the United States pledges the physical force of this nation to quell a slave insurrection, and send the southern kidnapper to arrest, and to return into bondage the panting fugitive, throughout the entire free States, and also allows a slaveholding representation in the councils of our nation; and whereas, it is an axiom in law, that what a man does by another, he does himself; and whereas, the incumbent of every office is the agent of the voter, directly or indirectly; and whereas, no man is allowed an office in the State or national government, without first pledging himself, under oath, to sustain the Constitution of the United States, and as he would have it, not as he anticipates it may be, at some future period, but as it now is, with all its inconsistencies, absurdities, and abominations; and, whereas every vote deposited in the ballot-box for the election of any officer who is pledged to sustain the Constitution of the United States Constitution, is virtually an oath by the voter to sustain such Constitution, and is, in fact, a direct attempt to put down the slaves among the slaves, should they, inspired with the spirit, which moved the arm of a Washington, refuse to assist in their bondage, and seek to secure their liberties by the power of their own right arm; and, whereas it is this power which the masters successfully would fain keep their slaves in subjection; and, whereas this government compels non-resistant slaves to recognize the one hundred slaveholding representatives on the floor of Congress, who live by the word form of plunder, aforesaid republicans; and, whereas all voting and office-holding, under the government of the United States, is a recognition of the painful existence of the slaveholding principles of the government; and, whereas, if it is contrary to the principles of anti-slavery to remain connected with pro-slavery parties and churches, identitimately follows that it must be at war with the same principles, to belong to or sustain a slaveholding government; therefore,

Resolved, That the abolitionist can, consistently with the principles upon which the anti-slavery cause is based, either hold any office, or vote for any man to occupy any office under the State or national government, which he is required to swear to support the Constitution of the United States; and whoever cites a vote for any such officer, under any circumstances or pretext, is false to the cause of the oct, a direct supporter of the system of slavery.

The President presented the following resolution, with some very appropriate and forcible remarks, after which, it was passed with great enthusiasm:

22. Resolved, That the Convention tender to Mr. Garrison, the unmindful of the boldness, ability and fidelity with which Wm. Lloyd Garrison, the pioneer of this great enterprise, has laboured in the anti-slavery cause for the last twelve years, in the midst of scoffing and jeering' in the country, and the leaders in Church and State have sought to paralyze and destroy his influence, and at the same time, the professed abolitionists have sought to destroy the confidence of the friends of the slave in his integrity and ability, because he sometimes differed with them on other subjects, with which they, as abolitionists, have nothing to do—we take this opportunity to assure both them and him, that we will stand by him so long as he shall continue faithful to the cause of the oppressed slave; and we rejoice in his presence among us, and extend to him the right hand of anti-slavery fellowship, and wish to congratulate the abolitionists of Western New-York his weekly journal, the *Liberator*, the first and oldest anti-slavery newspaper in the United States, as an able and faithful defender of the principles of the Liberty party.

The convention continued its sessions for three days and a half, with interest increasing up to the very last hour. During the day time, the meetings were large, but in the evening, the great public kindly granted to the convention by the society which worships therein, was crowded. It is to be regretted that the proceedings of the meeting, that able speeches made on the occasion mighthe given to the public.

J. C. HATHAWAY, *President.*
NELSON BOSTWICK, } *Secretaries.*
H. B. SHERMAN, }
E. COLMAN, }

THE LIBERATOR
BOSTON:
FRIDAY MORNING, JANUARY 5, 1843.

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

☞ For interesting letters from our Washington Correspondent, (D. L. CHILD,) see next page.

Liberty Party.

Once upon a time the Devil was sorely perplexed to know what to make of the abolitionists, and through the State plainly enough, for he had had the management of both the political parties ever since they were born. And as for the Church, he knew it and all its ways by heart, for it was long since he had entirely succeeded in blinding it, and initiated into all the mysteries of associations, and secret societies and assemblies. Indeed, he had often preached in the pulpits of his most eminent brethren of all the great denominations, and in the course of his ministrations he had won many souls, and produced many a refreshing outpouring and conversion revival. But the abolitionists puzzled him. Here were men against his darling institution, which he loved even better than the Church, which was only its 'bulwark,' and none of his devices could prevail against them. He had tried mobs, and lynchings, and the power of fashion in the place of the Church, and—he had even tried the influence of the Council Chamber, the Bench, the Exchange, the Saloons, and the Church—but all in vain. To be sure, in these various attempts he had succeeded in drawing away perhaps a third part of the hosts of heaven, but still a resolute body of men remained, upon whom they produced no effect, and who went right onward to their end, sparing neither his statesmanlike coadjutors of the political parties, nor yet his beloved brethren of the Church and ministry, whom he had interposed between his darling and their assaults, and which dogs by he pondered, contriving how he might circumvent these unexpected difficulties and paralyze their arms, and at the same time secure the continued assistance of his devout and anointed allies in this good work, without 'destroying their usefulness' in other particulars. Thus he sat, in moody meditation, 'twixt his bitter nail,' when on a sudden a happy thought flashed into his mind 'Go to,' he exclaimed, rubbing his claws and kindling his horns, and wagging his tail, in an extacy of infernal glee—'Go to,—I have it! I will make FUN of them!' And, even as he spoke, out from his teeming brain, as did the Goddess of Wisdom, the Liberty Party:—

'A goddess armed, out of his head she sprung:'

And he had good reason to chuckle over the prodigious birth of his new offspring—for, if the abolitionists would only have consented to be duped by her, she was a most fitting instrument to do his work. She seemed to have been formed, by the very Genius of Burlesque, as a counterfeit of the old parties, and she strutted about with such an affectation of the very gait of those battered harridans, that she would have made all the abolitionists the laughing-stocks her sire wished to see them, if they would but have followed after her. It was like Major Stevens, 'the great little man,' imitating the gait of the great Napoleon Bibin, the Belgian giant. The frog inflating, thought to rival the ox, was but a type of her absurdity. Her attempts to vie with and overcome her overgrown competitors, at their own weapons, present as comical a spectacle as would Gulliver running a race at a couple of Brobdingnags. Whatever may be the defects of the abolitionists, they are not destitute of the instinct of self-preservation, and of the sense of the ridiculous, which happily enabled the great mass of them to defy her and all her works. There were, to be sure, a few good men and true, who were seduced by her enticements, but many of them have already seen the absurdity and mischievousness of their mistake, and returned to wiser counsels, and it is to be hoped that the few that remain will soon follow their example.

But, to drop the figure, a *small* political party is necessarily, inherently, and essentially a ridiculous thing. A party is nothing if not *numerous*. Numbers constitute the very essence of its respectability. Any attempt to effect any thing, in a way that requires a certain kind of power, by an utterly inadequate quantity of that power, is of its own nature absurd. It was an imposing sight to see a great mass of granite scar away to the top of Bunker-Hill Monument, whatever we might think of the object of its flight, by the application of mechanical power; but it would have been merely laughable to see men trying to raise it with a couple of pipe-stems and a pack-thread. The standing armies of Russia and Prussia are terrible and wicked things, but they are certainly no laughing matter; but what risible mortal could help holding his sides at the sight of the military establishments (though equally wicked in their purposes) of Monaco or San Marino. Political parties, like armies, are formidable, and they can only exist in consequence of certain ends by physical superiority—and neither the one nor the other have any dignity, unless their numbers have some proportion to those of their antagonists. Unless, indeed, the element of self-devotion enter into the resistance of the two to the many. Then, there is nobility in Leonidas and his three hundred holding the pass of Thermopylæ against the hosts of the Great King; because the delay he wished to secure could be purchased by the heroic sacrifice of all their lives. But all the world would have laughed at them, had they taken up their position with the professed design of exterminating their enemies, and dividing among them selves the spoils of Persia. Mr. Birney, at the head of his seven thousand voters in 1840, was as ridiculous a sight as the Prince of Monaco or the generalissimo of San Marino, at the head of their brave handful of soldiers against the legions of Napoleon. There is a sort of bastard dignity, such as it is, in being at the head of a party numbering its millions, for in such a party there is a proportion of means to ends; but who would be the King of the Beggars?

It is a most important fact, that it is entirely different where results are to be accomplished, not by physical force, but by the conversion of men from wrong to right, by the application of truth to their hearts,—then, indeed, one can chase a thousand, and two put ten thousand to flight. When Luther stood up alone, against the omnipotence of Christendom, very solitary was effulgence the grandeur of his attitude. When the young Clarkson resolved, sitting on a stone by the road-side, that he would procure the abolition of the slave-trade, his position was all the more noble because he was alone. When the stripling Garrison, go to the grave's mouth, with Lundy, raised the standard of emancipation, from his hungry garret in Congress-street, and made the immortal proclamation,—'Let Southern oppressors tremble—let their secret abettors tremble—let their Northern apologists tremble—let all the enemies of the persecuted blacks tremble. I am in earnest—I will not equivocate—I will not excuse—I will not retreat a single inch—AND I WILL BE HEARD;' though he stood up alone against the whole country, his posture was grand and sublime. For his means were sufficient to the end, as experience has proved, and is proving. Nobody thought that Luther had brought a sovereign State did think it worth while to offer by a bribe yet in force, a large reward for his head. Truth is mightier than ballots, or than the swords and bayonets which ballots represent—and men know this instinctively, and therefore respect, while they often hate, those who possess and wield, living faith in its omnipotence. And in does, in due time, mould those very ballots—and even those swords and bayonets, if necessary, to do its pleasure;—and that not through a bungling imitation of the great parties into which the country is divided, but in despite of it. The great parties will yet do the work the abolitionists demand of them, though it may be deferred by the folly of the Third Party. What abolitionists demand of those parties is not any departure from their avowed principles, but only the consistent carrying of them out. When it is clearly seen that neither party will receive the support of a resolute band of men, who want no loaves and fishes, either for themselves or others, unless one or both will apply the great American idea to the black man as well as to the white—to the bond as well as to the free—and all their voting and legislating can do will be speedily done. Many of the ends we desire to see have been already accomplished, had abolitionists been more firm to resist the seductions of their own parties—and were it not for the self-seeking competition of the Liberty Party.

Many thing could make the Whig and Democratic parties subserve our purposes, if we must be the sight of their portraiture 'in little' in the Liberty Party. When Swift wished to show the absurdity of English party spirit, he described men six inches high agitated by the same passions, and bent upon similar objects. The Liberty party men are the Lilliputians which shadow forth the Whig and the Tories of America. Heraclitus himself would laugh till he cried, if he could see the Emancipator and Liberty Press giving themselves the airs of the Globe and the National Intelligencer. And then the excellent *travesty* of the caucus, the catch-words, the banner-towns—the caucuses—the conventions, and all the machinery of the great parties! And then the magnifying of each other's office, as well as their own, on the part of the Editors of the great third party papers! The Liberty Press approaches the Emancipator as Gulliver, in Lilliput, approached Lord Grizzle, on his return from his victorious campaign against the Blefuscudians, 'where he made the Giants first, and then he killed them'—and thus addresses him, with courteous action:

'Art thou the man whom men famed Grizzle call?

To which the Emancipator responds, with answering courtesy and proud humility—

'Art thou the much more famed Tom Thumb the Small?'

And then the array of forces which these doughty leaders marshal before the astonished public, is worthy of the flourish of trumpets that goes before them In these parts, they consist largely of clergymen and church members who have eagerly adopted, if they did not invent, the conductor which they thought would convey the righteous indignation of an awakened people from the Church to the State—and who thought, too, that exemption from attacking slavery in their ecclesiastical capacity for three hundred and sixty-four days, was cheaply purchased by casting a vote against it on the remaining one and sixty-fifth—Besides these, they are, every where, chiefly made up of disaffected whigs and democrats—disappointed office-hunters—men of more ambition than capacity—discarded, unjust serving men, revolted tapsters, and ostracised politicians—but few of them, with some honorable exceptions, ever have been in the Liberty ranks until this appeal was made, in the words of one of their magnates, 'to their bread and butter.' I wonder if some men, who occupy prominent places in this abortive movement, but who are worthy of better things, will not remember the words with Falstaff, 'If I am not ashamed of my soldiers, I am a souced gurnet.' And the general reviews of these troops by these valiant captains, previous to the annual battles, are ex hibitions to which the marchings and countermarchings of Major Sturgeon himself affords no parallel. Every Saturday for a dozen days, poor dear Finn, (Heaven rest his merry soul!) mounted upon his charger as General Bombastes Furioso, at the head of his gallant army of some half dozen men and boys, from three feet to six and a half in height, and in a picturesque variety of accoutrements, preceded by a band of musicians, whose instruments of music, and the art of complacency would he survey them, and at least throwing himself into an attitude, his jack-booted leg advanced, his pig-tail describing an unknown parabola in the air, and his truncheon waved aloft, (methinks I see him now!) he addressed exclaim, with an unction worthy of a third party chief,

'Begone, GREAT ARMY, don't kick up a row!'

Though the ridiculous must predominate, in whatever view is taken of this preposterous movement, still it is not without its serious aspect. It is no laughing matter to see men assuming the livery of humanity to serve their own selfish ends—and prostituting a holy name to unworthy purposes. And though but few of the primitive sterling abolitionists have been inveigled into the ranks of this party, still there are multitudes of warm-hearted converts, full of young zeal, unqualified with old experience, who may be made an easy prey, if they are not put upon their guard. For these the caterers for the public taste are never lying in wait, that they may feed fat on the political carcass. It can be no breach of charity to speak of such a mode of proceeding, in some of the parties of a party whose sense of morality (the sentiment of any party) led them to expulsion, (the Rev. B. Gelston, who had accepted all their principles immediately, while they supported that of Mr. Quincy Adams, and had rejected them all,) for this in the teeth of their professions—but then but Liberty party men should be surprised for any thing? Much energy, and many regrets, may be spent by those who have recently turned their backs upon their duties in this matter, if they will consent to pay bought dearly enough. And still abolitionism may be too cautious in this behalf. IT IS NOT THE PORT AND COUNTENANCE OF ABOLITIONISTS OF THE OLD SCHOOL ONLY THAT IS TOTTERING MOVEMENT PARTIES YET AWHILE ITS RICHES ARE EXISTENCE. And it is against their private interests, and the instrumentalities they deem most vital, that the leaders of the organs and the members of this party have been and are still aimed with the deadliest malice. These are things, as far as they are personally concerned, to be forgiven, but to be freely remembered as long as the cause is in any danger of being stabbed and thrust through their bosoms. Let them be on their guard against the many plausible shapes in which a money-loving and time-serving expediency is sought to be clothed. Let both be resolutely set aside, and the Liberty party will soon cease to constitute the entire FOR THOUGH THE NUMBER OF VERITIES IN ITS RANKS IS VERY SMALL, AND THOUGH THEY ARE NOT MANY OUT OF IT THAT AFFORD IT ANY CORDIAL AND SUPPORTING ZEAL, IT IS THROUGH THEIR CREDIT THAT THE PARTY HAS THE A NAME TO LIVE. Let this credit be wielded And so for their political influence, if they will preserve its integrity, let them remember, when they go to the polls, to VOTE FOR ANY ONE, EXCEPT A PRO-SLAVERY WHIG OR DEMOCRAT, SOONER THAN FOR A CANDIDATE OF THE LIBERTY PARTY FOR ANY OFFICE.—L.

Arthur Tappan.

The following letter from Elizur Wright, Jr., published by my article in the Liberator, of Dec 22 also Mr. Tappan, was received too late for the paper of last week. I am happy to lay it before the readers of the Liberator, as they will perceive that it contains a confirmation of the substantial truth of the statements contained in that article. And the money, being that of an hostile witness, is of the highest nature. As to the circumstances which Mr. Wright suggests as extenuating or justifying the doings of the Committee of which Mr. Tappan was the head, I shall subjoin a few remarks on each of the propositions made by their order.

MR. EDITOR—An article in your editorial column of Dec. 23d, is headed by the same caption as Arthur TAPPAN—a name peculiarly dear to me, and which I shall always believe, by all the friends of humanity, as long as the history of the American anti-slavery struggle shall endure. That article is entitled 'Liberty Party Men to be in any anti-slavery paper. We know it is the fashion of the Liberty Party Press to represent—perhaps some of them may remember that we were in the Liberty party—something of time ago—that they may be the better able to show whether or not the self-sacrificing Arthur Tappan is supposed to be found among them, and incarcerated in the 'penitentiary' for his disloyalty, as the Liberty Press are as follows:

1. A few members of the Executive Committee of the American Anti-Slavery Society, including Arthur Tappan, were for the largest donors to its treasury, from the formation of the Society, down to 1840, and the amount of their donations far exceeded in value of the Society's property at the latter period, including the property given by Arthur Tappan.

2. The donations and contributions of the seven Estates were more than returned to them, in the shape of lecturing agents, and publishing at a loss of stock, and taking into account the whole time, any one Estate, even Massachusetts, the most liberal, gave more than it received in return. Yet some of the members of the Executive Committee misappropriated monies that came for the Society's benefit.

3. The Emancipator was established by the munificence of Mr. Tappan himself, and sustained by him for some time, when it was transferred to the American Anti-Slavery Society, to relieve him of its trimes and measures as he understood them, and his donations to the Society, in the aggregate, amounted, m. w. c. and x. q. a. at present choose to understand them; not to disparage the importance and obligation of political duties, but to express my sympathy and joy for supporting, as every good citizen should, law and liberty against mobocracy and slavery—so my brethren of the Liberty party, and so I was one of the American A. S. Society, about a year before the venture.

4. The Committee assigned the Society's property to pay the Society's debts, for which they were individually responsible, and offered to restore it to the Society, if their successors would accept the debts.

From these simple, and I think undeniable facts, your candid readers can judge whether, admitting, as I do, that the Executive Committee of 1840 might find the means of sustaining the Emancipator till the annual meeting, at which they were slaved, to be displaced by a majority of such of the Society's members scattered from Alabama to the Mississippi, but by a charitable steamboat load of members, well made Free Soilers, and of the anti-rent-sneers, negro-lights, &c., from Boston and its vicinity, then deserve to be sent to the penitentiary for assuming the property of the Society, and what they have expended the constitutional uprightness and straightforward sense of Mr. Tappan's instructions, for, they, themselves had created, I might say more, but I will not trespass on your liberality.

ELIZUR WRIGHT, Jr.

1. Mr. Wright states that a few members of the old Executive Committee, including Mr. Tappan, were far the largest donors to the Society, previous to the rupture' in 1840, and that their donations exceeded in amount the value of the Society's property at that time, including the 'money value' of the Emancipator. Well! admitting this to be true, (which I do not,) what does it prove? If Mr. Tappan had given every penny that had ever been paid into the treasury, did it not cease to be his property, and become that of the Society, at the moment of its formation? And would the circumstance of his having given it, make him any whit the less blameworthy for taking the initiative in the rupture of attorney which it seems had given him, and their other agents, for the management of their property, to strip them of it, than if *I had given it all?* If Mr. Wright would tell us he has brought up in a different school of morals and of honesty from mine, I think he is mistaken in his facts. Mr. Tappan contributed in the early days of the enterprise with prudence, liberality, and so, I believe, did some other members of the Committee,—but, I apprehend, he did not hardly be justly styled at any time, the largest donor, if by the few words used in the largest donors,' if by the last mentioned, he meant that the amount of their donations exceeded the amount of all the others. But, if I do not much misremember, the commercial crisis of 1837 involved those gentlemen, together with most of the mercantile world of N. Y. in its embarrassments, and compelled them, most reluctantly, to curtail, if not to discontinue entirely their liberality to the anti-slavery cause. I believe that for the last two years at least, before May, 1840, there was no one of fortune upon the Committee, Mr. John Rankin, if indeed, he was not the only one from the beginning, except Mr. Tappan, whose contribution (of a hundred dollars a month, I believe,) though honorable and munificent, was but about a fifteen part of the annual receipts into the treasury. This average receipt of the American A. S. Society for the years 2, 3, and '40, amounted to about $50,000 each year, and I shall probably be much within the truth, if I estimate the gross receipts from Dec. 1833 to May, 1840, as far exceeding $200,000. The large statement of this sum is a sufficient answer to the assertion that a few members of the Committee, including Arthur Tappan, were far the largest donors to its treasury during that time. This great amount was poured into the treasury from all parts of the country, and in ex-

money of sum, from the $10,000 of Jerrit Smith, down to the mite of the little child. These sums the anti-slavery societies were thrust into. But Mr. Tappan and his associates were thrust into the Society in a proportion which the contributions of the gentlemen bore to the gross receipts, has given us to wish that of their proportion of the profit of it, after it had been separated to their liking.

But then the amount of subscriptions and donations, which returned to the several States in the shape of lecturing and publications, so that no one could say that the Executive committee appropriated to the Society's money, I by reason of the fact that the chief of the lecturing was returned to Massachusetts, and was devoted entirely to the destruction of the Society, and the defamation of its members; but it seems that Mr. Wright's opinion, and that of his associates, strutted with the care of the field of treasure, intrusted with the care of the Society, to be the chief of them accordingly. They have expelled the chief of them accordingly, because of their employers, are at liberty to appropriate the money, without being obliged to the charge of misversation in office—because they will be assumed that they have themselves paid for the concern, and care not a jot about equal rights, or any thing else with I do not know much of the way in which what is called the religious world conducted their affairs—lo! I am tell Mr. Wright that I consuming would not gdown with the world's Well-street or Statistreet. They would not be proceeding by a sure same than I choose to be in just now. But mistaking, what is true of opposition, let a trustee holding for certain purposes, ma do what he pleases the moment he has been incontributed towards the Society, and the defamation of the Society, and the defamation of the Society, and the defamation of

POETRY.

For the Liberator.

The following lines express the repentant feelings of an African Prince who, when solicited by an inhuman slave-trader to sell a fellow African boy, and rejecting the various tempting offers, was at length induced to sell him by the alluring offer of a gold watch. They were sung in family circles in England, some forty or fifty years since, and adapted to the then state of the cause, and when accompanied with the soft touch of the piano in notes in unison with the sentiment, and the feeling hearts and voices of a little family circle, aroused feelings and sympathies I trust never to be forgotten.

It may be imperfect, as it is written from over forty years recollection.—w. l.

THE HELPLESS NEGRO BOY.

When thirst of gold enslaves the mind,
And selfish views alone bear sway,
Man turns a savage to his kind,
And blood and rapine mark his way.
Alas! for this same simple toy
Could sell, when a prince was king,
His father's hope, his mother's pride,
Tho' black, yet comely to the view;
I tore him helpless from their side,
And gave him to a ruffian crew.
To fiends, whom Afric's coast annoys,
I sold the weeping negro boy.

In isles that deck the western main,
The unhappy youth was doomed to dwell,
A poor, forlorn, insulted slave,
A beast! which Christians! buy and sell!
And yet, for this same simple toy
I sold the helpless negro boy.

May He! who rides upon the winds,
Whose voice in thunder's heard on high,
Who does the raging tempest bind,
And wings the lightning thro' the sky,
Forgive the wretch, who, for a toy,
Could sell the weeping negro boy.

We find the following among the order of exercises at the Annual Exhibition of the Chauncy-Hall School, on Saturday last.

SONG OF THE FREE.

We're glad for the blessing
We're richly possessing,
To live as the free!
Oh, where is the nation,
In all the creation,
So happy as we?

We'll sing of our glory,
And tell the glad story,
Through earth's wide domain;
Then here is no cowring
To haughty oppressing,
No sov'reign to reign.

We'll speak of the treasure,
Possessed in full measure,
To rule as we choose:
All sov'reign dictation,
In this happy nation,
We'll ever refuse.

Our lands and our waters,
Our sons and our daughters,
Shall ever be free:
We'll shout for the glory,
We'll tell the glad story,
In loud, merry glee!

Let tyrants and slavery,
And vices and knavery,
Be put far away:
Then all that are cherish
Shall fadelessly flourish,
Nor ever decay.

From the Journal of Commerce.

SAMUEL WOODWORTH.

Wrapped in a snow-white shroud,
The Poet's head is bowed
Low in the dust;
To rise again to light,
More beautiful and bright,
We fondly *trust*.

Worn was the gentle chord
That breathed the living word
By music giv'n
And snapped by death at last,
Was borne by angels fast
Up into Heav'n.

One *lace* of harps is strung,
That ever sweetly rung
To us on Earth;
One more above the sky
In strains that never die,
Has sprung to birth.

Upon the willow low
A mournful sound of woe
Is heard on the ear,—
Above, a joyous strain,
The spirit finds again
Its native sphere!

Above his narrow grave,
When summer blossoms wave,
Soft voices nigh
Shall whisper to his soul
That watches by that knoll,
He is on high.

Mourn not the *Poet dead*;
From *pain* and sorrow's bed,
Affliction's rod,
He sprung into the sky,
To sing eternally
The songs of God!

C. D. S.

New-York, Dec. 21, 1841.

'THE LAND WHICH NO MORTAL MAY KNOW.'

BY BERNARD BARTON.

Though Earth has full many a beautiful spot,
As a poet or painter might show;
Yet more lovely and beautiful, holy and bright,
To the hopes of the heart, and spirit's glad sight,
Is the land that no mortal may know.

There the crystalline stream, bursting forth from the Throne,
Flows on, and forever will flow;
Its waves, as they roll, are with melody rife,
And its waters are sparkling with beauty and life,
In the land which no mortal may know.

And there, on its margin, with leaves ever green,
With its fruits healing sickness and woe,
The mir tree of life! in its glory and pride,
Is fed by the deep, inexhaustible tide
Of the land which no mortal may know.

There, too, are the lost! whom we lov'd on this earth,
With those mem'ries our bosoms yet glow;
Their reliquens we give to the place of the dead,
But their glorified spirits before us have fled
To the land which no mortal may know.

There the pale orb of Night, and the fountain of Day,
Nor beauty nor splendor bestow;
But the presence of HIM, the unchanging! AM!
And the holy, the pure, the immaculate LAMB!
Light the land which no mortal may know.

Oh! who but must pine, in this dark vale of tears,
From its clouds and its shadows to go,
To walk in the light of the glory above,
And to share in the peace, and the joy, and the love,
Of the land which no mortal may know.

MISCELLANY.

For the Liberator.

Cowardice and Cruelty.

PHILADELPHIA, Dec. 14th, 1842.

DEAR GARRISON:—

Permit a humble admirer of your truly valuable paper to occupy a small space therein, to detail a circumstance that has lately transpired, and I believe has not yet found its way into any of the public journals. The facts are as follows:

Joseph Stanly, (a colored young man of Newbern, North Carolina,) a few months ago, came on to this city, in company with Mr. (B. Stanly,) whom he had not seen for several years. Previous to leaving, he was assured by those 'high in authority,' that there would not be the least difficulty in getting back the night step in Philadelphia just as long as he saw fit, and return and remain here unmolested. In fact, many said, 'Why, Joseph why need you have any fears of being disturbed? you certainly know your standing in the community, and what a favorable character your father has borne amongst us for the last forty or fifty years; and do you suppose we could be so unkind as to prevent him son from returning home to those whom we have always respected!' Being thus assured, he left his home, and after a pleasant journey of three weeks, arrived at Philadelphia, and spent several months with his brother; after which, he returned back to the land of his birth, with the expectation of spending the remainder of his life in the bosom of a family that had ever dotted upon him. But scarcely had his feet re-touched the soil—scarcely had he got through shaking hands with the family welcoming him home, than he received, from the hands of an officer, the very friendly and humane notice, *that he must leave the town within 24 hours, never to enter it again.*' Was I not assured, previous to my departure, that I should return and remain here unmolested?' 'Yes, sir.' 'Well, what does this mean?' 'Why, it means this, that we don't intend to have an abolitionist in *this 're town.*' 'But, sir, what evidence have you that I am an abolitionist?' 'Whether you are or not, YOUR BROTHER IS, and it is reported here that HE spoke at an abolition meeting at which GARRISON was present.' 'That is sufficient, and must leave.'

Heavens! what justice! what consistency! Thus the hour of rejoicing was also the hour of keen anguish and despair—from the shaking of hands, welcoming home the brother, they turn round and find each other a long, lasting farewell. What a commentary might he written upon the *justice*, the *consistency* and the *humanity* of the act that so unceremoniously tares asunder the ties that bind together society, friends and relations! That task I leave to some of the eloquent pens now so active in the cause of human liberty; and conclude this article with a prayer to that Saviour, who died for *all*, that my country may be delivered from—that she will repent of her many sins, and find acceptance with that God who is willing to save, even to the uttermost of His power.

Yours, &c.,

WATCHMAN.

* The meeting alluded to was at the meeting of the Rhode Island State Anti-Slavery Society, which met at Providence, in November 1841. Perhaps you may recollect him.

From the St. Louis Republican.

American Paradise—California.

The following communication is from a gentleman who spent last winter in Upper California, and affords some valuable information in relation to that country:

FOURCHE A'RENALT, (Mo.) Nov. 12, 1842.

Gentlemen: In answer to the many inquiries for information respecting the route to, and country of Upper California, I take the privilege of sending you this imperfect sketch, which, if you think it will interest any of your numerous readers, you will please insert in your valuable paper.

Upper California lies between the 31st and 42d degrees of N. latitude, embracing an extent of coast of about 700 miles, and extending back to the foot of the great mountains, (which run parelel with the coast,) a distance from 50 to 150 miles. This valley is crossed by low hills, from three to ten miles wide, with valleys of from 10 to 100 miles wide. Through these valleys flow large streams, having their rise in the main mountains, with many smaller streams emptying into them from those ridges, affording many beautiful sites for mills and other machinery. The principal rivers are the Joacim and Sacramont; the latter is navigable a considerable distance with boats of a large size. They both enter into the bay of La Francisco. The land of these valleys is equal to any in Missouri or Illinois, the production is the same as are found in the same latitudes of the United States. Corn yields well here; wheat seems to be perfectly at home, producing from 85 to 100 (and even more) bushels to the acre. Grain of every description succeeds well.

Apples, peaches, pears, oranges, figs, cherries, &c., &c., come to fine perfection. Oats and clover grow spontaneously, and of superior qualities to any grown in the western country.

With the exception of narrow skirts of oak along the streams, the valleys are entirely destitute of timber; they are covered with oats, clover and grass, the most luxurient the eye ever beheld. The ridges, or hills, are covered with timber of the finest quality for ship-building and other purposes, and growing to the enormous height of 200 feet, and 20 feet in diameter. The streams abound in fish, and the plains are covered with thousands of wild horses, elk, deer, antelope, bear, wild ducks, geese and brants. The climate is mild and remarkably healthy, there being no disease, either *endemic* or *epidemic*. We saw green pumpkins, lettuce, gourds, &c. growing finely during all the months of last winter.

Silver and lead are the only minerals yet discovered.

The nuipber of inhabitants does not exceed 3000. They are an indolent, ignorant people, spending the most of their time in gambling. The principal wealth is horses and cattle, in which amusement they take great delight. They own immense quantities of cattle, the hides and tallow of which they barter to vessels for clothing and other necessaries. It is not uncommon for one man to own from nine to ten, and from fifty thousand head, which cost them nothing but the clothing and feeding of two or three Indians to herd them; the range being so rich that they keep perfectly fat during all seasons.

Situated, as this country is, on the coast of the Pacific,—possessed of many of the best harbors in the known world,—a soil inferior to none,—a climate far superior to any,—such a country, in the hands of an industrious and enterprising people would, at no distant day, compare with the most flourishing countries of the globe! The government will give liberal grants of land to persons that will take the oath of allegiance to conform to the doctrines of the Catholic faith.

Titles can be bought of the citizens of the country for a mere trifle, and any such a foreigner can live in the enjoyment of his own religious views, and have the right to dispose of his land in any manner he may choose, forever.

The best and only route that wagons can be taken into the country, is to cross the Rocky Mountains near the head waters of the Platte river; thence to the Soda Springs on Bear River, above the great Salt Lake; thence to Fort Hall, on Lewis or Snake River; then due West to the North Fork of Merry's River, down the Merry's River to where it forms the lake at the foot of California Mountains; thence due South along the eastern base of these mountains a distance of between three and four hundred miles to the gap, through this gap in one day, on the plains of the two Lamica. There are no hills or mountains inconvenient for a wagon to pass, and the only difficulty in the way is the great quantities of sand and a very stubborn shrub called wild-sage, which will render it almost impossible for a single team to haul little else than an empty wagon. The distance through this sand and sage is about ten or twelve hundred miles.

A company in this country is now making arrangements for emigrating to this country, the ensuing spring; they are composed of families and young men. Each person and family is required to equip themselves with plenty of mules, wagons, provisions, &c., sufficient for the trip. Any person desirous of going, can obtain information respecting the doings of the Company, by addressing a few lines to the Washington County California Emigration Company, at the Fourche A'Renault, Missouri.

Virginia.—James McDowell, Loco, of Rockbridge has been elected Governor of Virginia. He received 86 votes in the House and 22 in the Senate, to 42 scattering in the former, and 8 in the latter.

Last Hours of Channing.

The Christian Register of last week contains a well written article on the character of the lamented Channing, from which we copy the following, relating to his last days:

It was Dr. Channing's custom to spend a portion of each summer in the country. He did this for the purpose of recruiting his health and for the improvement of his exhausted mind. His last visit to the country was his usual summer resort, but during the past season he had given up the scenery of Newport, for the mountain scenery of Western Massachusetts and Vermont. And it was on his circuitous journey homeward, from the place of his summer's sojourn, that after an illness of less than four weeks (20 days,) his earthly tabernacle dissolved. He was conscious when the hour of death drew near, and would have wished to 'die at home,' but was resigned to his heavenly Father's will. The nature of his disease was such that it was not prudent for friends to hold much conversation with him, but during his illness he 'said much which can never be forgotten,' 'and the beautiful serenity, the lively affection and *perfect trust* which he exhibited made the apartment in which he lay, waiting for death, a place of holy instruction and peaceful sympathies.' 'His bodily suffering was at no time extreme,' and on the last day of his life was less than before. 'So quietly did his spirit pass away, that they who stood around his bed, knew not when the last breath was drawn; and then they were long held to the spot by the more than living beauty which rested upon the motionless features.'

This account of the last days and hours of Dr. Channing, forcibly reminds one of language in his own sermon upon the death of Christ, published ten years ago. He had spoken of the character of Jesus, as evidence of his religion, and in conclusion said *Jesus* was *holy*, and *just*, and *wise*, and *the son of God*, the Saviour of the world. He has entered that heaven to which he always looked forward on earth, with a clear, calm faith. I see his life, his state of glory, and I *confidently* expect, at no distant period, to see him face to face.' In the last hours of his life, and when the hand of death was upon him, Dr. Channing *felt* and *expressed* the 'perfect trust' which ten years before he had so beautifully expressed, and this explains the serenity, and quiet, and affection, with which he took his leave of earth.

Business Prospects in England.

We make the following extract from a letter received by a mercantile house in Providence, from a house in Manchester, dated Dec. 3d, and published in the Providence Journal. The intelligence it contains will be no cause cheering to the philanthropist than to the merchant;

'Business is quite altered here in almost all branches, by the brilliant news we have had from the East, and we think that it will take out all particulars. To have such a country as China opened to our enterprise, in the apparently effectual way that the treaty of peace promises, is a benefit, the growing effects of which, in employing and enriching this country, it is not, perhaps, very easy to overrate. Chequered, of course, and fluctuating, the new career for our merchants will be, like all human things; but vast immediate good it is reasonable to anticipate. We all do anticipate it here, and are acting accordingly. It seems likely that all our suspended factories will be again in motion by the spring. It is not only that we have markets in the East which we had not, or had under difficulties and limitations now done away. But, seeing how these will find vent for our goods, other markets will seek them with confidence, and free from the apprehension of falling prices. The one whole foreign trade will revive. Our people will get better employment and wages, and these will mend the home trade. We, consequently go, in our reasonings, with the tide that has set in, so far as to feel persuaded that good times, and some duration of them, are at hand.'

A Party Man.

A party man is seldom an agreeable companion. His thoughts are so narrow, his creed so small, that like his shoes, they seem made for his exclusive use. He is amazed that any one should doubt the accuracy of his system, because he is satisfied with it. He judges every thing and resembles a pair of scales, the beam of which is ever awry. General society is so imperfect he cannot endure it; and in the universe of God's laws, his aim is not to enjoy that which is right, but exult over that which is wrong. He fares, therefore, as a certain country man did, who went to a mill, not for extracting the husks from a bushel of wheat; he has the chaff for himself. He surveys creation through the medium of a concave mirror, and it is to be feared that he is not the only man who has a claim upon the bounty of the skies. He pities people who differ from his persuasion, and wonders why it is that others dream of being right. He revolves in a circle, of which the centre is himself. Those who are squeezed in with him are the lucky few; all without are nothing. If not amused with his society, or much thinking, and too impatient to pursue it, petty purposes, and a kind of pin's head policy, are all he compasses. His courage is unlimited, because he will look at no other. A maggot in a nut might come to the same conclusion, and for a similar reason, because he has a maggot mind. He is struck with the dignity of his creed, and knows not how very ignorant. And if wisdom should die with him, matters, he is sure, would be worse. In these sweeping conversions he discomposes the minds of his own mind, though they produce a jaundiced yellowness on all he inspects. Of this every body is sensible but himself. They smile at his folly; and were it not that he flies off at a tangent, some charitable person might undertake to undeceive him. He expects after death to go to heaven. It is decided he will go to heaven. If he does, is a place just large enough to contain himself, and those who subscribe to his opinions.

'LECTURES ON THE SPHERE AND DUTIES OF WOMEN.' *George W. Burnap, Baltimore*, 1841.—Our thanks are due to Rev. George W. Burnap of Baltimore, for a beautiful little volume, entitled as above. Its appearance does justice to its theme, and its matter does not belie its appearance. No more important topic could be discussed than this, and the Rev. Author has at once rendered the public a great service and himself high honor. If our fair readers will take counsel, they will look forthwith to their 'Sphere and Duties.' We extract the following, as a sample of the writer's style of thought and expression:—*Essex Co. Washingtonian.*

'What deep and infinite emotions rush through the heart at the mention of childhood! What a shrine of tenderness! What a prophecy of the future! What a symbol of hope! What a crowd of associations cluster around the young heir of the world! What a vision of joy and sorrows rises up before the mind as it penetrates the dim vista of coming years, which wait to receive the inheritance of the lot of humanity! Those little hands, how eloquently do they gesticulate, in their ceaseless gravings, the old and irrevocable sentence of toil! On those smooth, white, unwrinkled and Care already perch beside the majesty of Reason. In that bosom, the lion and the lamb are still slumbering together in strange unconscious peace. Those smiles and tears, how emblematic of the storms and sunshine of coming life! That feeble wail, how does it chime in with the undertone of sadness which is heard in all the music of this life. Those little feet, what path shall they tread,—where shall they wander, and where shall they find their final rest?'

Horrors of War.

Col. Sevriaer was one of the most able and efficient military officers in the French service under Napoleon, and from his Military Memoirs a correspondent of the 'New-York Evening Post translates the following from chapter IV., Battle of Austerlitz:

'At the moment in which the Russian army was about to be arrested, painfully, but in good order, on the ice of the Lake, the Emperor Napoleon came riding at full speed towards the artillery: 'You are masters of the heights,' said he to the officers, 'see they must be engulphed! fire upon the ice!' The order given remained unexecuted for ten minutes; in vain the aide-de-camps and officers placed on the slope of a hill to produce the greater effect; their balls and mine rolled upon the ice without breaking it up. Seeing this, I tried a second method of submerging 8 howitzers; the almost perpendicular fall of these heavy projectiles produced the desired effect. My method was followed immediately by the adjoining batteries, and in less than no time we buried 15,000 Russians and Austrians under the waters of the lake.'

Capital punishment is virtually abolished in the State of Vermont.

'DEFENDER OF THE FAITH.' The king or queen of Great Britain, as the case may be, (says an exchange,) is styled 'The Defender of the Faith,' and is recognized in the civil and ecclesiastical laws of that country, as 'THE HEAD' of the Protestant Episcopal Church. Among other very appropriate things which the present very *Christian* queen does, while tens of thousands of her poor subjects around her are famishing for bread, are the following, which, in a late number of the official paper of the Wesleyan Conference:—

'Her Majesty will give a Fancy Dress Ball to-morrow, in a style of unprecedented splendor. The costumes have been prepared at Paris, and the costumes generally selected, by royal desire, are those of the time of Edward III. The character selected by her Majesty is that of Joan of Navarre. Her robe, gold and silver brocade, will be of surpassing magnificence; from the upper part will be suspended a stomacher displaying jewels worth £50,000. Prince Albert, as the Royal Edward, will be most gorgeously attired. Every external part of his attire, as well as that of her Majesty, has been manufactured in Spitalfields. The Earl of Pembroke, as Count de Angoulesme, will wear a brilliant in his cap valued at £10,000. The Duchess of Sutherland will exhibit jewels to the value of £100,000. The principal ladies of the court, and the high officers of the household, will personate the leading characters of the age. The Duchess of Cambridge, as Anne of Brittany, has formed a dignified cortage, in which Lord Cardigan will appear as the Chevalier Bayard. The Queen Dowager and the Duchess of Kent will sustain characters. Spanish, French, Crusader, Crusade, Greek, and other quadrille parties have been arranged by the nobility and the panders of fashion.'

GENTLENESS. Gentleness is a virtue founded on a sense of what we owe to Him who made us, and to the creatures of whom we are fellows. It arises from reflecting on our own failures, and from just views of the condition and duty of man. It is active benevolence, improved and improved by principle. It is the heart that easily relents, that feels for every thing human, and is backward and slow to inflict the smallest pain. It is the hand that is ever mild in demeanor, ever ready to oblige, and willing to be obliged; breathing habitual kindness towards friends, courtesy to strangers, and long-suffering to enemies. It extends even to the inanimate, in reproof with tenderness, and confers favors with ease and modesty. It is unsuspicious in opinion, and temperate in zeal. It is cautious and cautious about trifles; is slow to contradict, and yet slower to blame. It neither meddles unnecessarily, nor pries inquisitively, into the secrets of others. It delights more all things to alleviate distress, and where it has not the power of being useful, it is never burthensome. It seeks to please rather than to dazzle, and cultivates the social disposition, either of talent or of rank which is oppressive to those beneath it. In a word, it is that spirit, and that tenor of manners which the gospel of Christ enjoins, when it commands us to bear one another's burdens, to rejoice with those who rejoice, and to weep with those who weep—to please every one his neighbor for his good. Such is gentleness.

BEWARE OF THE MODERATE DRINKER.—Never did we witness a more amusing compelling than that which occurred in the church of ——, a few evenings since. It was a marriage. A young girl of extraordinary beauty, with an in face and person, was plighting her faith, and bestowing her hand on one whom she knew to be that equivocal character called a moderate drinker. The music, as it swelled and peeled in merry measures through the arched —the paintings, which hung like time-honored glories on the lofty walls—all, all passed unheeded; our mind was tracing out the probable fate of that bright young creature, who there, in her seraph-like loveliness, and virgin purity, with the rose on her cheek, and the sunlight of her eye, was linking her destiny with a man already standing on the verge of a deep, dark, and horrible precipice. God grant that our forebodings may not be realized! God grant that this scene may not be the destiny of hundreds, pure, and confiding, and beautiful like herself! Yet we tremble! Have we not seen the wife fading beneath the canker which a drunkard spreads around him, like the sweet flower of the Oasis under the deadly breath of the simoom? Have we not seen the wife, the child, the mother, and sister, will not fathom the very dregs of the poisonous bowl? Behold the graves of thousands, who have been hurried to premature death by the drunkenness of those who, when they stood at the altar, were only *moderate* drinkers! The temperance pledge is your only safety. Will you, then, sale your hands and hearts, become *Washingtonians!* If your suitors really love you, they will enlist under the glorious banner of temperance; if they do not, remember, it is better—far better—for time and eternity.—*N. Y. Washingtonian.*

A SENSIBLE SQUIRREL.—Some two or three weeks ago we published, under the date, and guise of a letter from a friend, a short account of our pet flying squirrel; eulogizing, as they deserved, the practical uncommon activity, and correct manners of the playful little creature in the condition of 'largest liberty' to which it has been accustomed. We, at the time, thought it worth to record an instance of its sound judgment and pure morality.

We must premise by observing that Master Tip—for that is his name—has a large development of inquisitiveness in his actions, if not in his cranium; and that there is never a box, cup, glass, basket, or any other receptacle upon the table, into which he does not insinuate his nose, and make inspection of the contents. Especially does he choose rather to frolicken in any body's glass than from his own particular little water vessel; and it was in the indulgence of this fancy that he exhibited the morality and judgment above referred to.

It happened last night, that upon the table at which we were busy writing there stood—let us gently whisper the confession—a bottle of very particular Port, which we had just taken from the barber as a sample of some dozens he had been buying. Master Tip had been ranging with great assiduity over our desks, our paper, our fingers—up to the back of the chair—down to our feet, and back again to the table, when suddenly the bottle attracted his attention. He ran round it and round it; rubbed his nose against it; tried how he could fit over, and finally began jumping up against it to reach the tip, as if conscious that the key to the mystery was there.

An impulse of curiosity induced us to draw the cork and pour out some of the wine into a glass—an operation which Master Tip regarded with much attention. As soon as it was effected, he raised himself upon his 'hunkers,' and took a sip of the generous liquid; but one sip was enough. Turning from it with a look of uncommon seriousness, he scampered away to the other end of the table, and though he passed close by it twenty times in the course of the next half hour, uncontrollable curiosity led he attempt to make upon the nature of its contents. A sensible squirrel that.—*N. Y. Com.*

A LITTLE AFRAID. In a certain town there lived a man who had allowed himself to indulge too freely in the drinking habit. He was sober, and was aware that he had exceeded the bounds of moderation, until one day being in a 'rum-shop,' he heard it stated that some of the officers of the temperance society were that day going through the town to number the drunkards. At this time he became alarmed, for fear lest he should be one of the number. To escape, if possible, he resolved not to drink that day. By abstinence for a single day, he was amazed at the change in his feelings. He then resolved to try it a week; and at the end of a week, he was surprised at his body, mind and purse, that he signed the pledge for life.

If moderate and immoderate drinkers would experiment as did this man, they would come to the same result. Try it, gentlemen—try it without delay.

THE JEWS. We find the following in a letter from Odessa, of the 5th ult:—'Our government seems to be seriously disposed to grant emancipation to the Jews, whose numbers in Russia, according to the last census, amounted to about one million two hundred thousand. The ministers of the interior and public instruction have charged Dr. Lilienthal, the grand rabbi of Riga, with the mission of visiting the eighteen governments of the empire in which the Jews reside, to collect all the necessary details of their condition, informing them that the only object of the government is to be enabled to furnish, gratuitously, all the means of giving them the moral and intellectual education required for raising them to the rank of the other citizens, without, in any manner, interfering with the free exercise of their religion. The Jews of our town are preparing to give Dr. Lilienthal a solemn reception, his arrival being looked for from day to day.'

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 M. and 11 1-4 and 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.

Bookseeks kept at the stage offices, 9 and 11 Elm st, where tickets 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 P. 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 changing 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.

Oct. 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.
WINTER ARRANGEMENT.

ON and after Dec. 5th, Trains leave as follows:
Boston for Portsmouth, 7 A. M. 1 1-2 P. M.
Boston for Portsmouth, 7 A M, 1 1-2 and 4 PM.
Boston for Salem, 7, 9 1-2, A. M, 1 1-2, 4, and 5 1-2 PM.
Marblehead to Salem, 7 1-2, 11 3-4, AM. and 4 PM.
Portland for Boston, at 7 AM, and 1 1-2 PM.
Portsmouth to Boston, 7, 9, AM, 1 1-2, PM.
Salem to Boston, 8 1-4, 9 1-2, 11, AM. 4 1-2, and 6 1-2 PM.
Salem to Marblehead, 10 1-2, AM. 2 1-4, 6 3-4 PM
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 will run daily (Sundays excepted,) leaving Boston at 7 AM, and 3 PM, for Albany. Albany at 7 AM, and 3 PM, for Boston. Springfield at 3 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, leaves Worcester at 4 1-2 PM, arriving in Springfield at 7 1-4 PM.

The time it 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 Pittsfield 3 1-4 P. M. 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 Albany leaves 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 1-4, and at Boston at 12 PM.

The morning train from Albany arrives at Chatham at 8, at Pittsfield 9 3-4, A. M., at Springfield 12 1-2 M. at Worcester at 3 1-4 P. M. and at Boston at 5 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 AM.

☞ *Greenfield, Hanover and Haverhill.*—Stages leave Springfield daily, at 9 P. M., for Haverhill, via Northampton, Greenfield, 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 Boston and States Mail Train will leave 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 4 P. M.

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 1-4 P. M.

DEDHAM BRANCH RAILROAD.

The trains at daily, 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 6 1-4 PM.

W. RAYMOND LEE, Sep't.

☞ *No exclusiveness.*

BOSTON AND WORCESTER RAILROAD.

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 cars 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 Brookfield, Worcester, Grafton, &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 unmerentable 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.

NEW PUBLICATIONS.

JUST Published and for sale at the Anti-Slavery Depository, No. 25 Cornhill,

THE COVENANT WITH JUDAH, a sermon preached on Fast Day, occasioned by the imprisonment of Mr. Latimer.

TEN YEARS EXPERIENCE. By Mrs. M. W. Chapman.

DR. CHANNING'S LAST APPEAL, second edition, just received.

ANTI-SLAVERY ALMANAC for 1843. By Mrs. L. Maria Child.

A KISS FOR A BLOW, a collection of stories and poetry, by Miss Lydia H. Sigourney.

Also for sale, Dickens's Notes on America, third edition.

Dec. 9.

Straw Bonnets, Fancy Goods, Millinery, &c.

No. 13 BENNET-STREET, BOSTON.

A. E. MANN

WOULD inform her customers and friends, that she has increased her business, and has on hand, a large assortment of Fancy Goods, Millinery, &c. Straw bonnets dyed, altered and pressed, in a superior manner. Fashionable bonnets made to order, and warranted to please.

N. B. Bonnets of all kinds made to order.

Boston, Oct. 28, 184.

BOARDING HOUSE FOR COLORED SEAMEN.

The subscriber has leave to inform such colored seamen as may visit Boston, that he has opened excellent boarding house, at No. 5, Court street, (first house below Belknap street,) and will spare no pains to make their stay in Boston as pleasant and satisfactory. The price of the house will be in accordance with good *ordinary* prices. CHARLES A. BATTIS.

No. 5, Sun Court Street, Boston.

Boston, June 1842. (tf.)

GENTEEL BOARDING For Respectable Colored Seamen.

HENRY FOREMAN,

No. 157 ANN-STREET, Boston.

RESPECTFULLY informs his seafaring brethren, that he is ready and stand to contribute to the Temperance system, where they will use their exertions to clean that share of the public patronage so liberally bestowed. September 9.

UNION HOUSE.

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

Boston Sept. 30th, 1842. JOHN IVY.

Administratrix Notice.

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

Boston, Nov. 7th, 1842.

IMPORTANT WORK!

NOW IN THE COURSE OF PUBLICATION,

A DICTIONARY OF
ARTS, MANUFACTURES, AND MINES.

Containing a clear exposition of their principles and practice.

BY ANDREW URE, M. D. F. R. S. M. G. S. H. Honorary and Corresponding Member of the Institute of France, &c. &c. &c.

Illustrated with One Thousand Two Hundred and Forty-One Engravings.

THIS is unquestionably the most popular work of the kind ever published, and it has been carefully adaptiato the wants of *all classes of the community.* The following are the important objects which the Author has endeavored to accomplish:

1st. To instruct the Manufacturer, Mechanic and Tradesman, in the principles of their respective processes, and to improve the quality, the manners of their business; and to emancipate them from a state of bondage to such as are too commonly governed by blind prejudice and a vicious routine.

2dly. To afford Merchants, Brokers, Druggists, Grocers, Drapers, &c. a Dictionary of the commodities which pass through their hands.

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

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

5thly. To enable gentlemen of the Law to form well acquainted with the principles of the various schemes which are so apt to give rise to litigation.

6thly. To present to Legislators a clear exposition of the principle and practice, to any clause them from enacting laws, which cherish injury, or cherish one branch of it to the injury of many others.

And, lastly, to give the general reader, intelligible *Intellectual Cultivation*, and to afford the noblest achievement of all science, in effecting the grand transformations of matter to which Genius, Science and Industry have given the power and sin of the