Henry W. Williams, General Agent:

CESON, SAMUEL PHILBRIC, CLOURS, EDNUND QUINCY, WILLIAM BASSATT.

M. LLOYD GARRISON, Editor.

FFUGE OF OPPRESSION.

the Editor of . The Bee's

VOL. XIII .-- NO. 2.

Tolke Editor of the Evening Bulletin:

and worthy of moral and

end the perusal of the 50th Psalm of they will find Watts's admirable

it defined by a correspondent of the Utica Register, at the close of an article giving an of the late anti-slavery Convention in that

selied to express their disapprobation to such a cana. I hesitate not in saying, that more injury has been done to the anti-slavery cause during these the day in the city, than can be repaired in years become

cone.

It conclusion, I would ask, is this the way Christ is anostles reformed men? Read your Bibles accide for yourselves.

presented for yourselves.

Provided for the New-Orleans Picayune of the story of an old horse so far gone that he was taked to de. He used to lean on the sunny state of the harn, without strength enough to wink there of from his eyelids; and the owner was the state of from his eyelids; and the owner was the state of the state of

The father and mother of a child at St. Louis, schol their child in a room, went to meeting, and their child had been been to be the protonod, found that their child had been been to, death. Parents should not leave their childs alone.



COUNTRYMEN ARE ALL MANKIND

BOSTON, FRIDAY. JANUARY 13, 1843.

From the Liberty Bell. A Day in Kentucky.

sisters, and therefore ought to reap. He knex to my father, and soid, 'Pardon, master pardon! I have tried free bread, and it is not good. No friends for the poor slave among the free white folks, over the poor slave among the free white folks, over the river, and so I have come back to you, master.' My father did not have him punished, but ordered him to be bound with ropes and left in an empty room. The day passed, —two or three days, indeed.—and Ned was still bound. Meanwhile, the overseer the attench him with being sent done the river. You know what that means, don't you? It means to sweat and starve, and die by inches in the sugar-fields of Louisians. Ned eaught the alarm. By connivance of some one he got a knife; and, when all was still, cut his ropes, and cautiously made his way out of the house. It was a stormy night—list tracks were plain; but he could not help it. He ran to the neighboring plantation yonder, where his wife lived, and grave his peculiar whistle ender her window. She was a wake, and head him. Poor soul! I dare say she had hardly slept, from anxiety for the two months after he ran away. Nhe risised the window. Jump down; just as you are. Wait not a second. Sile jumped; and, catching her in his sams, they escaped togehar.

"Next morning, pursuit was made from both plantations; not that my father wished Ned to be taken, but our neighbor was not willing to lose the woman, who was a house servant, and very valuable.

The pursuers, however, were deceived by the tracks, which were half buried up, and chilled and blinded

upid booby.
3. If, even under slavery, the African race exhib

Premonitory Symptoms.

If there is any truth in the maxim, 'whom God means to destroy, he first makes inad,' it would seem as if the days of the slavocracy were numbered.—When did-ever chained manias in his grated cell, rave and grash his teeth in more manifest token of downright madness than it has displayed since the truth hearn to be realized at the South, that recovery

National Standard declines discussion of the of free speech, as asserted by the Herald of om, and exercised by some of the interpolations, and for asserting which Thomas Parael is now immured in the stone prison at New York. The Standard is its own judge, as to the

Slave Question in Congress.

From the Voice of Freedom. Colonization.

Stoomization.

In the last African Repository are statements concerning the condition of Liberia, evidently designed to give the impression that every thing is going on prosperously in the colony. A letter from J. J. Roberts, the acting Gevernor, says:

"The general condition of the colonial content of the colonial condition of the colonial condition."

COMMUNICATIONS.

Letter from Elias Smith.

BATH, (Me.,) Dec. 16, 1842.

in this part of the colony, agriculture is increasing wonderfully; though we have had but few importations from abroad, our supply of potatoes, caseades, plantains, &c. have not been limited.

Prosperson as energy. This may be a safe assertion, and not prove the colony to be very prosperious either. This may be a safe assertion, and not prove the colony to be very prosperious either. But the intention is, no doubt, to induce the helicity of the pulpit, and said, I understand that in this pul to allusion is made to this enormous sin; that there he shave had no one to utter his plea in the hard of attendance which, without absolutely stating a false to its reaction. The statement of the prosperity. It is one of those comments and the provided of the property of the protection of the property of the protection of the property. It is one of those comments are the state of the protection of the property. It is one of those comments are the state of the property. It is one of these comments are the state of the property. It is one of these comments are the state of the property. It is one of the search and the property of the state of the property. It is one of the property of the property of the property of the protection of the property. It is one of the property of the propert

WHOLE NO. 627.

J. BROWN YERRINTON Printer

Yours for the truth, E. SMITH.

e meeting of the citizens of Braintr

Women's Anti-Slavery Conference

· I

K! HINES

ron. uckei;-Geo

d;—John & anterdury-fork City;— uller, Skan-John H teille; land

teny; J. B.
st Grete; homas Penh, specific; sitton, Specimer G. Kirta, Holmer, Ch. A. Brooks,

may enclos ewspaper, s nd frank is dways d

The Temptations of Abolitic

They are tempted in all ways, as all rish to do good. They, are tempte

Resolved, That the women of this Conference put forth double effort to promote the dissemination of anti-slavery principles, and in every possible way strive to enlighten their own minds, and the minds of all around them, on the enormous sin of slavery that all may be enabled to carry out the principles of the golden rule.

ilden rule. wed, That in view of the fact that the

Florida.

To those not informed, if there be any, we beseech you to read and meditate on the precepts of
our Saviour. Mothers in Massachusetts, we call
on you to awake to a sense of our condition. To
all who helped to bring forth the top-stone of the
monument on Bunker Hill, and shouted, 'Grace
unto it,' while Boston was hunting-ground for the
slaveholder, and its citizens high in office stoop to
do the bidding of a Virginian man-stealer, we call
on you to come and help make your country what
you are so proud to declare it, a land of liberty.

Resolved, 'That we desply sympathize with Mr.
Beach and his afflicted family, on account of his imprisonment; we pray that the grace of God may sustain him, and the consideration that he is suffering
for the poor and oppressed, may enable him to endure with patience and cheerfulness whitever may
be laid upon him, remembering that he is not to 'fear
them that kill the body, and afterward have no more
that they can do.'

Resolved. 'That we are grieved that the tone of is.

be laid upon him, remembering that he is not to 'fear them that kill the body, and afterward have no more that they can do.' Resolved, 'That we are grieved that the tone of feeling in Essex county is such, that any man can maintain a standing with an ecclesiaatical body who can rejoice that Mr. Beach is in prison, and, without a hindly make such declaration, as one, in the form of a man, did, at the late meeting of the Essex North County Conference of orthodox Congregations churches, and added that he hoped that he (Mr. Beach) would have to remain there some time. Whereas, it is stated that four preaches in Issex Whereas, it is stated that four preaches in Issex Whereas, it is stated that four preaches in Issex the resolution to exclude alwebalders from their communion; and as 'the priest' lips should keep knowledge, and the people should seek the law at their mouther,' therefore.

Resolved, 'That we inquire of those four professed disciples of the meek and lowly Josus, who came to prach the group to the poor, to preach deliverance to the captive, and the opening of the prison doors to those that are bound, and who commanded his disciples,' saying. 'All things whatsover ye would that men should do to you, do ye even so to them,' does this golden rule apply to your and our treatment of our colored brehven, or would you wear the slave's chains, and be beref of your humanity?

Voted, 'That the collection which was taken up,

manity?
Voted, That the collection which was taken up,
remain in the treasury until the next meeting.
Voted, That a report of the proceedings of this
meeting be sent to the Liberator for publication.
Voted to ndjourn, to meet in May next.
Rev. Mr. Finney was then announced, and, after
delivering a very appropriate address, closed with
prayer.
MATILDA G. WEBSTER, Sec.

The Preston Correspondence.

Mr. Editor.

The Preston Correspondence.

Mr. Editor.

I regret that E. Q. should have endorsed the assertion of the Massachusetts Spy, that the Preston correspondence proves that our Sonators were not silent listeners to the threat alleged to have been uttered by Col. Preston. The admission of the truth of that assertion was not lawyer-like at all.

The fact is that Gov. Davis made upan issue with the abolitionists, upon the plea that Mr. Preston never sillered the alleged threat. After having his attention particularly called to the proof furnished by Col. Preston's letter of the internace of the threat, and after reading the letter for the first time in two years, he chose to put in a new plea; viz: that he did not hear it. This plea proves nothing more than any other plea of not goulty does. It merely attempts to change the issue after one defeat. He says he has no recollection of the remarks of Mr. Preston, and must have been absent or otherwise engaged at the time. This only proves that he infers that he must have been absent, from the fact that he does not remember having been present. This is a does not remember having been present. This is a very negative sort of testimony, at best, and in this case it is made very weak by an occurrence which ought to have admonished him to be very careful at to what he asserted on the strength of his recollec

tion.
This plea however has been put in, and a new tris
I suppose must be allowed upon it. If special plead This plea however has been put in, and a new trial I suppose must be allowed upon it. If special pleading were not abolished, I should deput to the plea. The resolution adopted by the young men's Convention certainly did not charge Messes. Davis and sure! do not know of whom the Spy is speaking, when it refers to 'the charge so confidently made and so generally believed,' that they listened in silence to the atterance of the threat.

An explanation from the Spy upon that subject is very desirable, and also an explanation of the manner in which that correspondence came into the hands of the Editor of the Spy.

Extract of a Letter from Wilmington, Ohio.

Extract of a Letter from Wilmington, Ohio.

'About a month since, I was called up about midnight, and requested to convey a load of slaves to Oberlin, which had just come from Clarkesfield. As I had no team, I sent them back to Dea. Web-ster's, and they were taken to Oberlin. In the morning, the owners came from the West, and inquired of the deacon if he had seen any slaves lately. 'Yes, a load went away last night.' Which way did they come from the East here.' 'How devilish crooked they go q' and the fools started West again as fast as their jaded horses could carry them. To abbreviate the story, the owner went around, to Oberlin, and ascertained in what house the slaves were. He went into the house in the morning, before the slaves were up, and said to the geatleman occupying it, 'Show me the slaves you have here.' 'The gentler an took him by the foolar—I will show you the door—for

SELECTIONS.

More Bowing to Slavery.

Governor Bouck, of New-York, in his late Message thus gives in to the claims of the South, and thu identifies 'the democratic party' still more with sla

very:

While we are thus careful to watch and defend our own rights, we are bound honestly and faithfully to discharge our obligations to the general government, and to the several States with whom we are associated. By the compact under which the Union exists, who States have made themselves a name among the nations of the earth; they have reared a bulwark for the defence of free institutions, and secured to the people advantages of the highest value, which could not have been maintained by separate and rival States. As we cherish the Union, we ought carefully to abstain from all encroschment upon the legitimate powers of the general government, and scrapulously fulfil our obligations to the other States. So long as we remain in, and cap the advantages of, the Union, we are bound by every ment, and scruppions y fujit our oringations to the coher States. So long 'as we remain in, and reag the advantages of, the Union, we are bound by every consideration of our hopor and good dails to yield to others what we demand for ourselves, an honest fulfilment of the compact by which for many purposes we are made one people.

I have been led to this course of remark from the

poses we are made one people.

I have been led to his course of remark from the tendency which has been noticed to strengthen the national arm at the expense of the several States, and from finding upon our statute books laws which have been adjudged to stand in conflict with our obligations to the other States. I allude to our laws relating to 'persons held to service or labor' in other States who may escape into this. The federal Constitution has provided that they shall not, 'in consequence-of-any law or regulation' of the State to which they may escape, 'be discharged from such service or labor is the shall be delivered up, upon claim of the party to whom such service or labor may be due. In 1803, Congress passed a law prescribing the manner in which the surrender should be giade, and forbidding all persons, under a heavy penalty, from interfering with the claimant. Our laws have thrown many obstacles in the way of the claimant in the assertion of his right. The principle upon which these laws are based has been pronounced unconstitutional by our own Supreme Court, and by the Supreme Court of the United States.—That high tribunal made a decision at its last January term, which goes the whole length of declaring our law repugnant to the Constitution, and consequently void. After the question has been thus settled in the mode prescribed by the Constitution, I submit whether these laws ought any longer to have a place upon the statute book. It does not become

us as a member of the confederacy to hold a lan-guage to our sister States which the common arbite-between us has declared tombe repugnant to the na

between us has declared tombe repugnant to the stonal compact.

I will not discuss the question of slavery. The abstract right to hold any man in bondage is a question upon which in this State there is no diversity of opinion. We have happily relieved ourselves from the evil of slavery. But we have no right to interfere with that institution as it exists in other States. We have virtually agreed that it shall not be done, and until we are prepared to break up the national compact, and take the hazard of a civil war, our obligations to the other States should be faithfully discharged.

charged.

The federal Constitution has also provided that 'a person charged in say State with treason, felony, or other crime, who shall fee from justice, and be found in another State, shall, on demand of the executive authority of the State from which he flee, be delivered up, to be removed to the State having jurisdiction of the crime.' At the last assession of the Legislatore, a concurrent resolution was adopted by the two Houses, declaring 'that in the opinion of this Legislatore, setsaling a slave within the jurisdiction and against the laws of Viginia, is a crime within the meaning of the second section of the fourth article of the Constitution of the United States.' I deem it proper to say, that this resolution fully accords with my own judgment. Although such an act may not be forbidden by our laws, the stealing of a slave has been declared to be a crime in other States; and if a transgressor of their crimical laws fee within our jurisdiction, we are bound by compact not to screen him. The Constitution declares that he shall 'be delivered up.'

In stating thus frankly the opinjons which I enter-tain upon this delicate and important subject, I am aware that I may incur the censure of song, whose good opinion I should be glad to preserve. But I repose with confidence upon the great body of the people, who, I am persuaded, are not so blinded by passion or prejudice, that they cannot look upon the subject with candor; and who, whatever may be

repose with continence upon the great booy of the people, who, I am persuaded, are not so blinded by passion or prejudice, that they cannot look upon the subject with candor; and who, whatever may be their private opinions, will not attribute my course to any other motive than a sincere desire to preserve the Union, and perpetuate the bisasings of a free government, by a scrupious discharge of the obligations of good faith towards our stater States.

From the Herkimer Journal. Abby Kelley.

This true and eloquent friend of freedom, whom we mentioned in our last as lecturing at Little Falls, continued her labors at that place throughout the whole of last week. We attended several of her lectures. The meetings were generally full, and continues as whole of last week. We attended between whole of last week. We attended between lectures. The meetings were generally full, and some evenings greatly crowded. Miss Kelley presented the moral, political and religious aspects o southern slavery and its northern abettors with rur passing fidelity; and if the audience were some times startled at her vivid and appalling delines it was not because her pictures were over-continued in the startled at her vivid and appalling delines it was not because her pictures were over-continued in the startled at her vivid and appalling delines it was not because her pictures were over-continued in the startled at her vivid and appalling delines it was not because her pictures were over-continued in the startled at her vivid and appalling delines it was not because her pictures were over-continued in the startled at her vivid and appalling delines it was not because her pictures were over-continued in the startled at her vivid and appalling delines it was not because her pictures were over-continued in the startled at her vivid and appalling delines it was not because her pictures were over-continued in the startled at her vivid and appalling delines it was not because her pictures were over-continued in the startled at her vivid and appalling delines it was not because her pictures were over-continued in the startled at her vivid and appalling delines it was not because her pictures were over-continued in the startled at her vivid and appalling delines it was not because her pictures were over-continued in the startled at her vivid and appalling delines it was not because her pictures were over-continued in the startled at her vivid and appalling delines it was not because her pictures were over-continued in the startled at her vivid and appalling delines it was not because her pictures were over-continued in the startled at her vivid and appalling delines it was not because her pictures were over-continued in the startled at her vivid and appalling delines it was no

times startled at her vivid and appalling delinea-tions, it was, not because her pictures were over-col-ored, but rather because few of the spectators had been accustomed to contemplate the real character of the dragon mgńster, SLAVENT. It was the wish of the lecturer that any person who desired to do so, should have free opportunity to controvert any of her positions on the spot. Ac-cordingly, several citizens proposed to themseives at times, the task' of refutation; but we believe they generally found their full match, if not a leetle more, in the ready tact, the righteous cause, and the logi-in the ready tact, the righteous cause, and the logigenerally found their full match, if not a leetle more, in the ready tact, the righteous cause, and the logical reasoning of the lady. She is, indeed, a nost remarkable woman. The land has seen few like

cal reasoning of the lany. See is, nucce, a mose, remarkable woman. The land has seen few like her.

Toward the close of the week, Miss Kelley was joined by Stephen S. Foster of New-Hampshire, a very able coadjutor in the anti-slavery enterprise. He addressed the audiences at some length on Friday and Saturday evenings, and on Sunday. His sentiments respecting the natural equality of men, the oppressive distinctions in society, the outward forms of religious worship, &c., &c., are, we presume, mostly sew in this community; yet we think he fully sustained most of his doctrines, and demonstrated their entire reasonableness and truth. Nevertheless, some were offended with brother Foster's views, and marched out of the house with great indignation! (We like that a great deal better than hissing like a goose, or hooting down the speaker, as the manner of some is. Yet leaving the house quietly, so as to disturb mobody, is preferable to either; and making up your guid to stay in all cases and hear the speaker through, so as to be able to judge intelligently and fairly, is the best of all.)

On Sunday evening, a large audience being in

On Sunday evening, a large sudience bettig in attendance, Mr. Fester exhibited some elegant specimens of the rare piety and godliness of the slaveholding elergy of the South, and commented on them in an appropriate manner—justly inferring the character of the several Christian denominations union with those of the South, whose pastors and members are alike partakers in the abominations of slavery. Miss Kelley also dealt some hard blows at the chief, which she openly charges with being, in its present corrupt state, one of the principal bulwarks of slavery. Whether this charge be true or not, the candid public will find sufficiently apparent if they will but give her a patient hearing.

not, the candid public will find sumetently apparent if they will but give her a patient hearing. We understand that Miss K. is now laboring at Salisbary and Oppenlicim, and will lecture again at Little Falls on Friday evening.

From the Methodist Reformer Pro-Slavery.

Pro-Slavery.

Perhaps a definition of this 'unkind word' may not be out of place. The Latin word 'pro' stands for the English word 'pro, and when prefixed to the word slavery, making the compound word pro-slavery, means for slavery. So much for the definition of the term.

the term.

But it is said to be unkind to attach this name to men at the North, who inwardly hate slavery. Most of us at the North would be glad to have the slave emancipated immediately—then, 'how can we be prossbarery.

emancipated immediately—then, 'how can we be pro-slavery?'.

A person's sentiments and actions are two things. A person may desire to see a good object accomplished, and still never touch it himself with the weight of his finger. How, then, is he for it?

Or a person may desire the accomplishment of two objects, the accomplishment of one of which may seem to be opposed to the other, and when the two objects are clearly placed before the mind, the person is for the thing in favor of which, he acts, and against the other. As, for instance, a great chirch, a pure church, a fine salary, and a faithful discharge of duty are objects desirable, and all of which are not always attainable. But, when one consents to preach so as to suit his hearters, and that, at the expense of his conscience, he may justly be said to be for his salary. Or, when a minister, in his eagerness for members, disregards their morals, he may justly be said to be for for members, even though he might prefer purity, could that be made consistent with the paramount desire of his chart—numbers.

No doubt the northern portion of the church woulders.

No doubt the northern portion of the charter was be glad to rid, themselves of fellowship with slavery, it they could do it without losing members and wealth Therefore we are for that which we choose. If we prefer a slaveholding church, we are plainly for slavery, and are pro-slavery in religion. Every Christian at the North could, in one moment, dis

prefer a slaveholding church, we are plainly for slavery, and are pro-slavery in religion. Every Christian at the North could, in one moment, dissolve his ecclesiatical connection with slavery, were there not 'other interests' that lay near his heart—interests which he is more in favor of, than he is opposed to slavery.

Northern politicians would be glad to see slavery abolished within the jurisdiction of the U. States—but how much do they desire it? Not so much as they do the attainment of other objects. Not so much as they do the attainment of other objects. Not so much as they do the furtherance of party ends. And when these 'other interests' are put in comparison with the liberation of the slave, and they disregard the latter from their subserviency to the former, are they not pro-slavery? Are they not for slavery more than they are against it? Ottine of non-neutrality in questions of religion. 'He that is not for me is against me,' is His plain decision. He and his—himself and his poor representatives, are so singularly united, that to despise them is to despise him: Nor is this doctrine, and the code of morals which he has propagated, less intimately connected with his person. Professed attachment to his person can never attone for a disrespect to his precepts. If we are for him, we are likewise for his revealed will, practically. But how many impenitent persons profess attachment to religion, reverence it—intend, at some convenient season, to act in view of its claims—but live in their sins without the profession, much less the practice of it? And ministers of the gospel never have, the modesty to tell them they are on the Lord's side.' They never tell such, that they are for Christ.

The 'pro and con' of a person's position is to be determined, therefore, from his acts, not from his abstract wishes, or unpractised opinions.

THE-LIBERATOR BOSTON:

FRIDAY MORNING, JANUARY 13, 1843

We rejoice to announce, that Mr. Ga

The Annual Meeting.

It has always been our wont to think at every annual meeting that a most important crisis of our enterprise had arrived. We were in the right. The

participation, even in the most remote degree. no old fable that the city walls fell down at the of a faithful few. The holinges of the attempt of s few as we are, to work out such grand redem

in a moral sense, our strength.

"For whon

Hath He who shakes the mighty with a breath
From their high places, made the fearfithness
And ever wakeful presence of his power,
To the pale startled earth most manifest,
But for the Weak! Was! for the helmed and crowns
That, suns were staid at noonday? Stormy seas
As a rill parted? mailed archangels set
To wither up the strength of kings with deat?
It tell you fitness marvels have been done,
"Twas for the wearied and the oppressed of men.
They needed such! and generous faith that power,
By her prevailing spirit, even yet to work
Delivernoes whose tale shall live with those
Of the great elder time!"
M. w. c.

In nothing have the advocates of anti-slavery prin-iples more plainly seen the beneficial effects of their efforts, than in the abatement of the prejudice agains —if a prejudice against color it be. In view South, and from one end of the world to the other it appears to be rather a prejudice of condition that the Caucasian race cherishes against the African. It is because he is a slave, and not because he is black eyes of other people are the eyes that ruin us,' no merely in the sumptuary sense which Franklin meant, but in a moral sense also. May we not safely appea to the first anti-slavery experience of almost ever man in the cause, in confirmation of this idea? Was it so much an innate repugnance of his own, which his conscience-bade him overcome, as a mean furtive respect to the supposed state of mind of his neighbors! In what places did he shrink from the companion-ship of persons of color? Did he repulse one from behind his chair? Did he resent their contact with his boots? Did he, ike the Hindon, refuse to eat of the viands the dispised caste had prepared? So far from it, that it would appear, on examination, that he had a decided preference for their vicinity in service capacities.

capacities.

We might venture to feel sure of an affirmative answer, should we ask him if, after his conscience became awakened to a rense of the sinfulness of prejudice, he did not feel much less disconcerted when his occasions called him into equal association with his olored acquaintances, after it was too dark to see olors. And we might rely upon it, too, that he suffered much less from associating with them from the worldly vantage ground of pro-slavery, than after he had bound himself to suffer affliction with them, that had bound himself to suffer affliction with them, that by his suffering theirs might be relleved. It sounds ludicrous, to be sure, to say that there is suffering involved, in this free land, in a man's choosing his own society; yet such is the fact, in most cases. The few exceptions, comprising souls too noble to heed, or, oven hear the suggestions of low minded, worldly prudence, of purse-proud insolence, small conventionism, or tyrannical assumption, are too few to affect the general rule, that whoever makes merit, and not condition or complexion his standard of good society, will put himself at so great odds with good society, will put himself at so great odds with good society, will put himself at so great odds with good society, will put himself at so great odds with good society, will put himself at so great odds with good society, will put himself at so great odds with good society, will put himself at so great odds with good society, will put himself as the great of the suffer exceedingly from its ulgarly so called, as to suffer exceedingly from its valightly so called, as to suffer exceedingly from is misconstructions. But such sensitiveness is a disease of the mind, which a continuance in well doing will heal. The consciousness of having made every pos-sible, effort to remove the grinding pressure which condenns a whole race to missey and slavery—the satisfaction of seeing the improvement of a whole humanity, lived out in daily life,-this consciousnes and this satisfaction may well medicine deeper wounds than thoughtless soon can inflict. A dozen years ago, than thoughtless scorn can inflict. A dozen years ago, the sons of the whiterigh-basied themselves on gala days in stoning the children of the colored poor from the Common. It was at the risk of his fimbs that a black man ascerted his right to walk there. Now, 'Your arons change' tout cela.' Our public walks are as free to the man of-color as to his paler brother. Slowly, but surely, the doors of lecturerooms and Lyceums are opening to his lore of knowledge: the negro pew in churches begins to be a mark of ignominy greater than the indiscrimants seating of different complexions. Ere long, by the blessing of Providence on continued and strenuous exertions, we may hope that the gifts of the colored man will of Providence on continued and strenuous exertions, we may hope that the gifts of the colored man will no longer be consumed in the struggle with prejudice, but will have free scope and fair play. It is, perhaps, unknown to white men, that the man of color has somewhat to overcome in associating with whites—However patient and forgiving he may be, the memory of wrong, and undeserved contempt,

and all the slights
That patient merit of the unworthy takes,

will, at times, swell high in his bosom, and prompt him to turn with lofty and indignant scorn from every association that may, by the most remote possibility, subject him to insult. In this connection, I take leave to insert the following touching page from Saran M. Dovertas of Philadelphia, having already received permission, (which, to my great regret, came too late,) to place it in the Liberty Bell:

SOCIAL INTERCOURSE.

This language is ever on the lips of the enemies of our race:— This because the colored pemple are proud that they are willing to associate with the whites it their mesting-houses and in their homes. Pride Thou knowest, O God! how false is this accusation Thou knowest, O God! how false is this accusation Thou knowest how deeply we are kanabled as it regards this matter, and that we would neer mingly with our pale despisors, in their churches, or the so cial circle, were it not at Thy express command, and in full belief that social intercourse is the most effectual means of disarming Prejudice. Strengthen us

zation Society is, that it is founded in and fostered by this prejudice, which it strengthens and embitters it its turn. The mention of colonization reminds me o

who were at the same time non-resistant, the original Society had changed its character, and become a rotten-hearted Woman's Rights and Non-Resistance Society, instead of an anti-slavery society. The world at large was neither so bigoted or so intolerant world at large was neither so bigoted or so intoleran as had been supposed by the leaders of new organ zation. When this began to appear to them, Elize Wright, then the editor of their journal, (to which the steller Emancipator has since been joined,) wrote the following letter to Henry B. Stanton:

Donemerres, Oct. 12, 1839.

Terro

word.

In every thing but keart, I am a cipher in the cause But I don't occupy the place of a better man, to his exclusion. When he comes, I'm off. I shall do wha I can: Dear Statton, if the Society will cross the Rubicon, (if they knew it, they have crossed it already, I will answer with my head for their success. The line forms on the other side—whoever don't report himself there, will be out of the victory.

Thine from the bottom,

E. WRIGHT, JR.

The above letter was, by mistake, handed by M Stanton to a friend of the cause in Obio, with a num-ber of others, for examination by a Committee of a Convention. That friend instantly wrote to Massa-

chusetts, and Mr. Garrison called upon Elizur Wrigh causetts, and for explanation. Not knowing how much or how lit the was known of the plan, Mr. Wright published the letter; by which, it appears conclusively, that the change which new organization underwent from pro-

put on the clothing of abolitionism, and seek to ele vate themselves and manage the anti-slavery organi

w that the House has succeeded, after a four day conflict, in organizing lifelf, and the smoke of battle has given place to a clearer atmosphere, I propose to look a little after the seven Liberty party men, (no one of whom, it was said, would bow the knee to

had been sworn, was the election of a Clerk. On counting the ballots, it was found that Luther S. Cushing (Whig) had 176, John A. Bolles (Dem.) 173, and Liberty party-0! Alas! where were the 'Spar an band?' Did they commit the horrible sin of neg lation of principle to vote even for a pro-slaver ound-keeper? And will it be said that a man wh unworthy to have the charge of stray cattle, e safely trusted to record the legislation of the Co

So much for the course of the Liberty party in the election of Clerk: Let us next see what they did in the election of Speaker. On the first ballot, the votes stood thus:—For Thomas Kinnicutt, (Whig,) 173; for Seth J. Thomas, (Dem.) 173; for Lewis Williams, (Lib. party.) 4; for John A. Bolles, Clerk, (error,) 1; whole number, 331. One member only, (prebably a Liberty party man) did not vote. Thus we see, that two at lesst voted with the old parties, while only four-sevenths of their number acted consistently with their professions. On the second ballot, the votes stood thus:—Kinnicut, 174; Thomas 175; Lewis Williams (Lib. party) 2: One member did not

se full out of sight. In our State politics, the Temperance question is so fairly on the ground, that we have not room to stand.

It won't do for us to start the national politics. But if the Parent Society does so, and not by our move—than we can take hold with all our might—the non-resistants will have to be out upon us under true flag.

—the confounded woman question will be forgotten—and we shall take a firing position. You certainly see this. Take my solemn assurance that TI IS LIFE AND DEATH WITH US. Make the opverand we shall take a firing position. You certainly see this. Take my solemn assurance that TI IS LIFE AND DEATH WITH US. Make the opverand we still follow and lire. How have I wished direct his shattered right fist, has failed me, for re and brains to match. But you can do it. For the save of Heaven and earth, no 17, and write me the earliest word.

In every thing but keart, I am a cipher in the cause. But I don't occupy the place of a better man, to his reclaims. When he comes, I'm off. I shall do what

D. S. King, and at the Anti-Slavery office, 25 Cornhill, tickets for admission, to be sold at 25 cts. each. The time of delivery, to be determined as soon as out tickets are sold to defray the expenses.

vate themselves and manage the anti-slavery organi-zation to secure their own purposes. But they ought to be met on the threshhold and stripped of their dis-guise. The best safeguard against their entrance is for abolitionists, while they firmly refuse to vote for a man who will not support abolition measures, to avoid setting up candidates of their own. . . . Keeping clear of the false or uncertain lights of political lead ers—let us follow the vole-star of our holy principles. Figure Wields in 1837 - awaya Resort Am. Soc.

Third Party Statistics.

The Liberty party managers have boasted not a little of the fact, that some half dozen or more of the members of that party were elected to the Legislature in November last; and the most portentous au guries have been put forth, from time to time, of the wonders which would certainly be accomplished by this 'Spartan band'! Well, the Legislature came together a little more than a week ago. The two great parties, Whig and Democratic, proved to be so partly equal in number, that three out of seren Liberty party men, who are said to have reported themselves at the Emancipator office as genuine, might have held the balance of power between them, and compelled less pardonable in the eyes of that party.

Mr. G. W. F. Mellen proposes to deliver two lec-tures, one von the Cause of Color as it is observed in the different races of man, and the other on the vin-tellectual qualifications of the colored man; and in order to pay the expenses of a hall, he has left with Mesers, James Munroe & Co., Saxton & Pierce, Mr

WASHI

ion, because it is this same of wirele, passification, b

nim to a no could nave better performed, is tempel, if he has not true magnanimity, to make the cas suffer on account of the slights he conceives him to have endured. The man of disproportionate to bitton is tempted to think, when he hear men prior work, and he becomes disgusted with a cause shich brings him no earthly reward. They are tempted by its success to make it a stepping-stone to office. Tray are tempted by its want of success to forske it she gether. They are tempted to avoid the reproduct upon their fidelity by acts of betrayal. They are tempted to defame the faithful whom they are measures into principles. They are tempted by thee sympathy on one point, to habor unduly and supurly for uniformity in all. They are tempted to composite, their principles to secure aid in their plass. It short, the anti-slavery career, in so far, is the Christian career—its fundamental principles are the Christian career—its fundamental principles are the Christian ones; and he who falls not, being tempted, but is faithful in its few things, will, therefore, probably to faithful in the many things which Christian's in-Freedom in the Choice of Measures

Freedom in the Choice of Measures.

A third political party, abstinence from slavegora produce, the raising of funds by fairs, the exception of another man's time or place egainst his will, the pointment of stated seasons for vocal prayer, at his organization of associations, are measures about which there is the greatest differences of opinion among mobilitionists, and each of ocurse is free to choose fine among them the ones he declass most importat. A great majority of the true abolitionists believe that their political party is in snepdetine. It is thoughthat that a large majority take the same view repressing some of the other questions. Why is it that theird party question has led many who have adopted in attack those who do not, and endeave to destry their characters and influence, while those who differ on the other questions, are united in love? Assex, because it was not adopted on conviction, for as appearance. The measure, had it been brought forward is sincerity, would never on the Anti-Shaver plutfar, have been pronounced other in its character tha highly inexpedient. But if experience proves that wherever it is adopted it usurps to itself the plost of principle, and endeavors to place its foot on the set of every other aspect of the cause—If it is foul calumniating and villifying men against whon soling justly can be said father than that they between the efficacy, the inference will surely be farm. ing justly can be said farther than that they fattreat its efficacy, the inference will surely be drax, that there is something in adhesion to policied any which puts a min at odds with humanity. When those who labor to raise funds by means of fin, (which many more men and women in our care de than are engaged in political partitianship, baller, sault and villify those who conscientiously declar is eco-operate with them it tought to lead to a supplie that the advocates of fairs are not to be treated in or cause. The question of third party has been remort from jits abstract basis, where it is pronounced by an sociative to be highly inexpedient, to the net it so occupies, which is to be condemend afthe and which by their assaults upon his advocates ader the shielding name of partitions of liberty—u. w. c.

Longfellow's Poems.

fellow.

We wish this delightful writer, all the satisfiction

We wish this delightful writer, all the stiffiction which grows out of the devotion of great grids as great cause. He needs nothing but the adrenty of actual participation in the anti-slavery balls, is give to his lays the deep tone that moves the immotheart. Neither the man nor, the poet can find a loss such opportunity for noble action as theat that it is much to have been born is a say, which calls so loudly for what makes man the gold being he ought to be, that there is no resining the voice.

voice.

It is a field of purely moral conflict which her span before the vision of him whose tones might hare the power to pour fresh vigor into its charging spair rone, as they battle with hoary wrong or systiss is suited right; else should we shame to offer him the armor and bid him haste to close the rivets up that

armor and bid him haste to cross me can never be undone in life.

It is no quarrel, and ucibing wherefore no stro-gle for office or for honor to which one fais would welcome him. It is to the lonely devotion of himself and aff that he is or over can be, to a righteout set despised cause that few will look at, except to give an nature; it is to the struggle in And rise more strong than death from its unw

prayer. It is to all this that one fain would cheer him on ward It is this that an abolitionist means in wishing his a happy year; for it is the highest happiness of which the true servant of this cause can form a got copilion. ception.

Poet! be thy soul the Angel Bringing earth this glad Evangel!

tre in smal distinguish hea by tre all one wa

MAISE—
NEW-HI
NEW-HI
NEW-HI
NEW-HI
MASSACI
MASSACI
BASSE
RASSE
COSSECI
COSSECI
VERMON
VERMON
NEW-YO
DAVIS, FI

Extract from Charles Lamb.

Between two persons of liberal cluenton, like opinions and common feelings, oftentines subsists a vair to of Sentiment which disposes each to look year the other as the only being in the universe words of Friendship, or capable of understanding it; the selves they consider as the solitary receptacles of the control of t

HINGTON CORRESPONDENCE.

rom David L. Child.

Washiston, Jan. 3d, 1843.
Washiston, Jan. 3d, 1843.
of the keen captrasts and violent moral influence outry, and weary myself and white to come of them. The influence of which we are a country, development of the second of the thes, writings, songs, shout insurrections of slaves abroad, and we ge by Lynch's law, and persecute and hose who peacefully ask, and advis-on of slaves in a thousand fold worse on of slaves in a thousand fold worse on of slaves in a thousand told worse me! We excommunicate and impris-itef, wi cals the value of a day's glowship and caress him, who robs a shidten, the earnings of his whole-life citself! We crown our banner with

kery o'er a land of slaves'!

d mockery o'er a land of starter as democracy overturned an adminis-se it passed a bill, to restrain false and leations, found to be such by a jury democracy now adheres to its two lead on proposed, and the other, by his cast bill to suppress, without trial, any We denounce and punish a cer when carried on betwirt foreign offect and cherish the same trade what wist our own! We pay luxurious slave pily, for losses incurred in that piratical se withheld for forty years, from free compression for similar losses incur-

rable commerce in of thought was revived to-day, by visit pen and prison of this city. The forlorn its, the naked floor for bed, the iron-grates at glass, and the thermometer at zero deadly dejection of countenance e with an oppressive sadness; and the infernal den, and turned my ndous show, the Capitol, wit

ence responded that this was right, seems sometimes a hard saying, and eated struggles, to reduce myself to and in which alone an abolitionist can

a balm to my wounded spirit, to hear Mr lear, firm voice, propose the fullowing elo-amble and resulation:

smble and resolution:

see, by a law of the United States, passed on
by of May, 1220, this foreign slave-trade is
us be piracy, and punishable with deathy:
whether the control of the control of the control
District of Columbia, within sight of the
the two Houses, of Congress, and the resithe Chief Executive Magistrate of this nades in men, involving all the principles of
a human rights which the chief was to down upon
sightiment of the civilized, world, and stigman
who engage in it as enemies of the human

so engage in it as enemies of the numan such a trade thus existing in this Distated in enemity: by reason of its being the heart of a nation whose institutions in the principle that all men are created used laws have, in effect, proclaimed its regarder excellence, aggravated, more-craive excellence, aggravated, more-trained of the time of christian and lighthe anguish of its remorreless virging by the hallowing influence of christian the domestic relations, rendered morring by the hallowing influence of non upon those relations, and by the in the which it gives to the domestic affect.

as one of the purposes of the Constituting for the setting apart and exemption indiction a District for the seat of the the United States, was to provide distribution and confidences, under a systematic of Constitution of the United States, was to provide a systematic of Constitution of the Constitution of Constituti

ad whereon all could-meet, under a sys-timologing of meessity, principles on to any of the States, but based upo-riples asserted in the Declaration of In-sul dooking to the great objects contem-preamble to the Constitution; ras-tal tar purpose of the Constitution in subjecting a majority of the representa prople, and of the States, in the two grees, and a majority of these employer the Departments at the seat of Govern necessity of witnessing a trade in human is to them a source of grievous annoy object of deep abhorrence and detesta-

therefore, That all laws in any way authorizing of the slave-trade in this District, ought to and the trade prohibited, and that the still District of Columbia, be instructed.

the reading was finished, several slave-m the reding was finished, several slave-mem-ness their feet, crying: Mr. Speaker, but Mr. Ill tept the floor, and moved to suspend the is, fee the purpose of offering the resolution and been read. Gov. Gilmer of Virginia en-ferge the floor, but the Speaker gave it to lower at Tennessee, who in perturbation, I present, moved to lay the motion on the ta-the Speaker reminded him that it required amon't yet defeat that, while it required too-ampend the rule. With this, Mr. Brown and the were, in some measure, tranquilized, and ere, in some measure, tranquilized, and ays were taken. As this was one of nalysis of it. I trust that the people s, and particularly those honest demo-sek of correct information, are sup-ues devoted to slavery—will look at

The tire democrate of the free States are in italics, some in favor of feedom from the same States as small capitals. Stare Whige of free States are speaked by the stone star. Northern Tyler by the stars. Southern members having voted as ways, no distriction. nction is necessary.

YEAS.

rensen, Eessenden, Randall. sunse.—Noue. ktrs.—Adams, Baker, Bordon, Briggs, suo, Hudson, Parmenter, Saltonstall,

ELAND .- Cranston, Tillinghast.

Everelt, Mattucka, Slade.

—Babcock, Barnard, Birdseye, Blair,
meden, J. C. Clark, S. N. Clarke, R. D.
tit, Fillmore, Gates, J. G. Flovin, GranMcKock, Maynard Morgan, OLIVER,
ROSENTIT, SAFFORN, TOMISSON.

1.—Ayerigg, Halsted, Maxwell, Ran-

J. R. Ingersoli, McKennan, J. M. Russell

NORTH CAROLINA .- None.

Onto —S. J. Andrews, Cowen, Goden, Mishiot, Morris, Morrow, J. Morow, J. W. Russell, Stakeiy. LOUSHARA —None. ISDINA —Cravens, J. L. White. Hillsons, —None. ALABAKA —None. MISBOOKH —None. ANKARBAR —None.

MAYS.

NAYS.

NAYS.

NAYSHIRK.—Burke, Eastman, Reding, Shan
Massachusketts.—None.
Rondelslands.—None.
Cosnecticts.—None.
Vermost.—None.
New-York.—Bonne, Breinster, Clinton, C.
Loyd, Gordon, Houck, Riggs, Ward, Wood.
NEW-Jerry.—None.
NEW-Jerry.—Bonne,
Exbrytvars.—Besson, Bidlock, C. Brown, For

NEW-JEASY - None, PERSETVENT - BESSET, Billock, C. Bronen, For-NERSETVENT - BESSET, Billock, C. Bronen, For-NERSETVENT - BESSET, BILLOCK, Keim, Marchand, Niceshard, Plumer, Westbrook. DRLAWARE - Bodony. MAYLAND - W. C. Johnson, VIRGISLA - Cary, Coles, Gilmer, Goggin, Harris, Hays, Hopkins, Hubard, Hunter, J. W. Jones, Pow-ell, Steenrod, A. H. H. Stuarf, Summers, Taliaferro, Wise.

ell, Steenrod, A. H. H. Stuarf, Summers, Tainierro, Wise.
Nonth Carolina.—Arrington, G. W. Caldwell, Daniel, Deberry, McKay, Rayner, Renoher, Sandter, Stattly, Washington.
South Carolina.—P. C. Caldwell, Pickons, Rhett, Rogers.
Georgia.—Black, M. A. Cooper, King, Meri-Georgia.—Black, M. A. Cooper,

GEORGIA.—Black, M. A. Cooper, King, Meriwether.
KENTUCKY.—L. W. Andrews, Boyd, G. Davis, Geen, T. F. Marshill, Owsley, Sprigg, J. B. Thompson, Triplett.
TERKERSEE.—Arnold, A. V. Brown, M. Brown, W. B. Campbell, T. J. Campbell, Caruthers, Gentry, C. Johnson, A. McCleilan, Turney, Watterson, J. L. Williams C. H. Williams to, H. Williams.
Onto.—Dean, Matthews, Medill Success, Weller.
Louisians.—Dawson, Moore.
Laplaka.—Dawson, Moore.
Laplaka.—R. W. Thompson.
Haison.—Carey, Repnedé, J. T. Stuart.
Shielda.
Missopre.—Georg, Repnedé, J. T. Stuart.
Shielda.

Shields.

Missourt.—J. C. Edwards, Miller.

Arkansas.—Cross.

Michigan.—None.

MICHIGAN.—None.

MAINE.—Allen.
MESENT.

MANNE.—Allen.
NEW-HANFPHIRE.—Atherton.
CONSECTION.—Brok.way, Williams.
VENNONT.—Hall, A. Young.
NEW-YOR.—A. L. Poater, R. McClellen, Van Buren, Van Rensselaer, J. Young.
NEW-JERSY.—Yorke
PERSTITARIA —J. Edwards, Gustine, Irvin, Read,
Simonton, Snyder.
MARYLAND.—June, Kennedy, Misson, Pierce, A.
Randall, Sollers, J. W. Williams.
VIRGINIA.—Barton, Botts, W. Goode, Mallory, W.
Smith.

Smith.

North Carolina.—Graham, Mitchell, Shepperd
South Carolina.—W. Butler, J. Campbell
Holmes, Sumter, Trotti.
Groroia.—Colquitt, T. F. Foster, Gamble, War

nt.
KRHTUCKY.—W. O. Butler, Pope, Underwood.
Onto.—Doan, Mason.
Louislaxa.—E. D. White.
INDIANA.—A. Kennedy, Lane, Profiit, Wallace.
MICHIGAN.—Howard.

Present, but not voting.—Cushing, Massachusetts Hasitngs, Ohio.

There may have been others present but no voting, but if there were, I was not able to distinguish them.

RECAPIT ULATION.

Teas.
Northern Whigs, 61 Northern Whigs,
Northern Whigs, 51 Northern Democrats, 12 Northern Democrate,
Northern Tyler men,
Total 73 All the Southerners, Total 111

There are several things worthy of remark in this

1st. Every southern member went for the continu ance of the slave-trade, in other words, (words of existing laws,) for 'licensed' 'piracy' at the seat o

Sur government.

2nd. Just three-fourths of the Northern Democrats and, Just three-journs of the Avenue and went with them.
3rd. The Northern Whigs, who did so, were Thompson of Indiana, and Stuart of Illinois, both said to be of southern origin.

4th. Those Southern Whigs, who have heretofore

4th. Those Southern Whigs, who have heretofore given votes, supposed to be favorable to liberty, have shown, by their votes on this obcasion, that their former course was dictated by mere policy, and that, on any question touching the merits of any part of the system of slavery, we must not flatter ourselves with the expectation of correct and impartial action from any one of them. Those of them who have voted in favor of receiving and hearing our humble petitions, have probably done so upon the principle, openly and shamelessly avowed in the Senate by Clay, that this was the easiest and most politic mode of silencing was the easiest and most politic mode of silencing and suppressing them. Poor men! they are unable to form a conception of the indomitable energy and perseverance inspired by great thoughts and an exalted

[The delay of mails, probaby, had prevented our re-ceiving a continuation of this letter whek our paper went to press]

Dialogue in State-Street.

Horry—Good morning, James: welcome back to Boston. I suppose you have heard what a terrible fuss they are making here, about a very simple question of right and wrong—I mean the Latimer case. It's shameful: is it not?

James—I have heard of this affair. I think it is the median and in the statement of the same of the

shameful enough—it is a disgrace to Boston.

Harry—Our southern brethren will rave about it; they expected better things from the people of Boston—they supposed a man's rights would be respected here.

d here.

James-Poor fellows! if they find no help here

James—Poor fellows! if they find no help here what will they do? but I will hope-justice yet lives, and she has some true friends in Boston—the man will be righted, depend upon it.

Harry—Yes, the lawyors say it is a clear case—that is to say, most of them—there is here and there a romantic feel, who thinks differently.

James—My heart aches for the poor fellow. What agonies of hope, and fear, and suspense, he must suffer.

Herry—Does the man suffer so much, I pity him from my heart. I suppose he has had already to pay a great deal of money—and than they have got up a rascally little paper, talled the Latimer Journal, in which they handle him without mittens.

out mittens.

Harry-Rely upon it, our brethren at the South will yet revenge themselves for these things—they will not bear them much longer—they will assort their rights in a way little expected—they will assort their wan right arm to see and to hold what is lawfully and rightfully theirs.

and rightfully theirs.

Jemes—I hope our injured southern brethren will gaver have recourse to such means, but will patiently wait for a change of heart in their masters, or rather for what is more hopeful, the conviction of their reasons that slavery is unprofitable.

Harry—Heavens, James! what are you talking about—were you not speaking of the rights of our southern brethren?

James—Yes, I was—but I was speaking of the rights of our colored couthern brethren.

Latimer Mass Petitions—Postponement.

We are induced, by the solicitation of equatry friends, to delay still further the final arrangement of the petitions; because we believe that by so doing the list of signatures, will be much augmented.—Wednesday, Jan. 26, is the last day we now propose as the last moment at which we can receive petitions. We have in our hands, already, wwxxy trootsays waxxs, section's of Sofiolis and all the large neighboring towns; and from accurate estimates, we are sure that at least wexxxy wigorsays now, are new signed, but are not yet returned, because the petitioners wish still further to increase their numbers, and the papers are therefor retained. Listen to this, men and women of Massachusetts, and send up from every town yet more full returns than you have given herefore. Let them be sent to No. 3, Amory Hall, on or before Jan. 26, if possible, free of expense.

A public meeting of the petitioners will be held in Boston, for the purpose of presenting the Massachusetts

Boston, for the purpose of presenting the Massachusetts Petition to the Legislature. Due notice of the time and place of meeting will be given, meanwhile the delegates from the different counties will please consider the time of meeting postponed.

H. I. BOWDITCH.

TThe STATE HOUSE has been granted to th Massachuseta Anti-Slavery Society, on the evening of the 26th Jenuary, BY A UNANIMOUS YOYK. FAN-EUIL HALL, we are assured, will be granted for the rest of the time. Let all the members and friends throng up to the city, and make the 'THREE DAYS' memorable.—M. W. C.

Sketches of the Fair .-- No. 1. FINANCIAL.

In order to gratify those who wish a full description of the Ninth Massachusetts Anti-Slavery Fair, with but occupying the space that ought to be given to oth or matters, the account of it will appear in short week y sketches. This, the first, is a statement of the re

ly sketches. This, the first, is a statement of the receipts, expenditures, donations, contributions, appropriations, and property left on hand.

The receipts of the whole cight days were \$2631 73. The expenditures, including hire of Hall, advertising, freight, duties, printing, posting, carting, paper, carponters bills, and other small, incidental expenses, were \$548 99: leaving the nett proceeds \$2082 79 for the service of the anti-slavery cause through the treasury of the Massachusetts Anti-Slavery Society. In this account of expenses is included the publication of the Liberty Bell, as the funds, though raised previous to the Fair, by, subscription, and also the proceeds of its sale, were reckoned in the receipts.

Some preparty possessing intrinsic value remains on hand, and much of it is of a kind that is every day be-coming more valuable. A part of this is the Van-dyke, the Flemish portrait; the portrait of Dr. Chan-ning; the excellent copies from the most celebrated portraits of statesmen of the revolution, and statesmen and divines of the present time, generously forwarded by a friend who wishes that his name should not be mentioned; the liberation of the slave —the present of Mr. Pratt of this city, and painted by him for the

of Mr. Pratt of this city, and painted by him for the Fair; the portrait of the Sandwich Fisherman; some valuable old books; one of the dioramas of the Thames Tunnel, and one of 6 seenes in Spain, Greece, &c., with six shades to each seene; a richly wrought screen, neally mounted; a miniature on ivory of Clarkson; a few copies of the Liberty Bell; a valuable collection of autographs, &c. &c.; the prices of all of which may be learned by application at the Anti-Slavery Office, 25, Cornhill.

Aid was received from the following towns:

Mansfield, Conn.
Mendon
New-York
Nantucket
New-Bedford,
Nowburyport
Northampton Albany, N. Y. Ashburnham Braintree Brookline Boylston Boston Cambridgeport Chelsea Concord Buxbury Dorchester Dedham Dover, N. H. Danvers Georgetown Hingham Holliston Plymouth Philadelphia Philadelphia Quincy, Roxbury South Scituate Bouth Woburn Sudbury Salem Steneham Taunton Utica, N. Y. Upton Upton West Newbury West Roxbury Worcester Warren Halliston Hanayer Kennebunk, Me. Kingston Leominster Lynn Lowell

Valuable donations of articles were received from J S Ward Readish

Robert Moore
Isaac T Hopper
L M Child
Mrs. King
B Loring
M Kinsley
F'S Cabot
P Merriam
Mr. Elliot
Grant & Dantel
Miss Coffin F Jackson
H. I. Bowditch
Luey Ann Brown
Abner Sanger
Hiram Morse
Miss F Wright
'A friend in Albany,'
I. Ballou
E P Peabody
J M Fiske
H Farley Miss Coffi Mrs. May H Farley

Account of money received for the prosecution of the anti-slavery cause, which has been appropriated according to the direction of the donors.

cording to the direction of the donors.

Avails, of articles disposed
of by Concord women*
447 00
Ann T G-Phillips 20 00 F M Robbins
Mary G Chapman 5-00 Eunice Dorman
Eliza Lee Follen 20 Mrs. Parkman
Esther Moore, for T
F Beach 50 C Mrs. Parkman
Susan Cabo 10 West Or Robert Wallcutt
Mary Young 3 00 Gershom Bradfor
Susan Cabo 10 West Or Mrs. Parkman
Mrs. Smith, Stoneham 60 C Charlotte A Joy
Henrietts and Cathnarioe Sargent 20 00 Miss Thomas
Mrs. Seth Hunt, 5 00 Lucie Bradford

For publication of Dr. Channing's Address.
Charlotte A Joy 5 00 Mary Phillips 5 00
Andrew R Robeson 20 00 S Shaw and S RusBy R. from donot native 20 00 From one unknown 3
A Chandler 2 00 By Mrs. Follen, from
Wh F Channing 10 00 Brook farm, and
Elizabeth Bartol 5 00 from M Rotel. 16 00

TF For money received of various friends of the cause, to pay the pledge of Boston Female Anti-Slavery Society to Standard, an account will be rendered hereafter by the Treasurer.

N. B. It is known that many ed to the Managers.

The refreshment table, and the table of foreign

ontributions, will be more particularly mentioned ereafter

In behalf of the Committee. MARIA WESTON CHAPMAN.

HAITI. The friends in Port-Plate are informed that a large package of the Liberator and Standard containing an account of their Soiree, with the excellent spacehes of Messrs. Dubooq, Cross, Griffin and others, was forwarded by the next vessel, and we cannot account for the fact that they have not be eccived .- M. W. C.

of our colored southern brethren.

Harry-Colored southern brethren! What a fanatical ow! — You had better go back to the woods you have just come from—good morning, Sir.

Bystanders-What a fool that man most be, not to know what southern brethren means—as if it could mean niggers!

Descriptions.

Overran, fresh from the rock-covered bottom of the briny ocean, are served up in various modes, and in first rate style, by that prince of the calianty art, and attentive and obliging amateur, Josson, in Houcard-st. The philanthropic associations of the name of his streat, too, should even prompt a visit to his establishment; and one visit will insore frequent reputitions. O'sters, fresh from the rock-covered botto

Letter from H. C. Wright-Dunlin, Nov. 16, 1842.

DEAR GARRISON:

After the alternations of sunshine and storm, of fair and foul, of smonth and rough, incident to a voyage across the Atlantic, and after a fast and sea-sickness of 20 days, I landed in Liverpool, the morning of the 26th day from New-York, greatly reduced in mental and muscular energy. Staid in Liverpool four days, during which I formed an acquaintance with several men, who took much pains to inform me respecting the condition of the working people in that city and in Manchester. Also they wished to get up a meeting for me to speak on the comparative value of moral sussion and brute force, as means of social revolution, but I was too weak to speak. The 4th day in Liverpool, at 2 P. M., I entered a steamer for Dublin. The wind came in to the West, and blew a burricane at 4 o'clock, and we were 36 hours beating about Holly Head and in the Irish Channel, doubtful whether we were to be driven upon Holly Head, or the Welch mountains, or landed on the Quay in Dublin. On Inading in Dublin, I proceeded to R. D. Webb's, who had sent a letter to meet me in Liverpool, which I did not get; and he and family, and James Haugliton, Richard and Ann Allen, James and Thomas Webb, and others, during the day, gave me a most hearty welcome. But I was not in a state to Thomas Webb, and others, during the day, gave me a most hearty welcome. But I was not in a state to reciprocate any of their kindness or sympathy; for

Channel! The passage over it was worse than that over the Atlantic.

I have now been here three weeks. Have become acquainted with all who constitute the very head-quarters of agitation in Ireland, and England, too, so far as agitation here grows out of the discussion of the great principles of human rights and freedom. Be assured, your visit, with Rogers, here, was not in vain. Traces of it are visible, and will be, when generations are bassed away.

Traces of it are visible, and will be, when generations are passed away.

I hardly know where to begin, or on what, in writing. I do not wish to weary you with private and personal details concerning myself and others, unless they have a bearing direct on the great principles which you are engaged in sustaining, and the great systems of practical wickedness and oppression, which you are engaged in overthrowing. But I will proceed as I may, without orders.

The Dublin Priends and my reception. I have found them all I expected, and more. Your description of them has been realized to the letter. Frank, hearty, open, kind, active, full-of life and zeal, &c. &c. And surely I must be a most unfeeling, heartless being, not to be penetrated deeply by their overflowing kindness.

to be penetrated deeply by their overflowing kindness and affection. I am at home. They have made me

to be penetrated deeply by their overflowing kindnesse; and affection. I am at Aome. They, have made me, so, and are ready to do all they can to further the object of my coming among them. By the way, you and Rogers and your families, would be satisfied of the estimation in which you are held by them, if you knew how much of my time they have thus far consumed by questions concerning you.

Meetings and Discussions.—The very first evening I landed, I was invited to a social party to meet Richard R. Madden, M. P., to talk over non-resistance, and-every evening since has been spent in a public meeting, or a social party, discussing tee-totalism, slavery, military defence, hard language, war-making elergy and church, the divine authority of either, obligations to join ing human organization as a Christian church, demonications against government, suctioned by injustice and robbery, &c. &c. Indeed, I have expressed ultraism and denunciations enough to vindicate my title to freedom of thought and speech, at any rate.

have expressed ultraism and denunciations enough to vindicate my title to freedom of thought and speech, at any rate.

James Heary, M. D., author of 'A Ward about War'—A Word about Judgment. He is an interesting man, free, frank, clear in his views, and fearliess in expressing them. His tracts are widely spread and doing a good work. But his reasons for being a non-resistant, for opposing all punishment inflicted by man on man, are singular but most constants. It believe that no man, has a right to inflict any injury on another—to strike, chain, imprison, hang, shoot, or steal another, and that no government has. Why? Because no man is to blame for any thing he desco. This he says—these are his words. A legitimate and necessary conclusion from his premise. But the premise is as false as it is absurd and ridiculous. He might as well attempt to philosophize a man out of the belief of his own existence, as out of his conacious-ness of his being to blame for certain acts. I find a similar process of reasoning is adopted by the Socialists. Their reason for opposing all human punishment and all war is, that no man is to blame for what he does, and of course ought not to be punished. By the way, how ridiculous, as I told James Henry, to talk about ought, obligation, duly, right, &c., if no ne be to blame, and there is no responsibility. But Henry is any so title about his reasons; except to intimate friends. He says Christianity is a system of love, of human brotherhood, of forgiveness, of non-resistance, and that he means to hold all professed Christians to their own standard, and denounce their pretentions as hypocires who plead for war, if no man is to blame for var. He is right in this. But, poor man, why should he blame and denounce professed Christians as hypociries who plead for war, if no man is to blame for chat he does?

Tectotalism in Ireland.—The half is not told. A revolution like this was never known. A nation has

crites who plead for war, if no man is to blame for that he does?

Tet totalism in Ireland.—The half is not told. A revolution like this was never known. A nation has been born in a day, except the clergy and their fifth. Father. Mathew is viewed with suspicion by most of the clergy of his own denomination, as he says; and I can learn of but two or three Protestant clergymen in the Island that openly espouse tee-totalism. The Protestant clergy give no countenance to the glorious work by their presence and support at the meetings. There are about 250 Protestant clergy connected with the churches of Dublin. But two or three shown any interest in tee-totalism. They seek connected with the churches of Dublin. But two or three show any interest in sec-totalism. They seek the society and patronage of the rich aristocraey, who are all tipplers. The Mayor of Dublin, recently choson, is one of the largest distillers in Ireland, and a great professor of the Protestant faith. The Protestant Total Abstinence Society of Dublin, whose meatings I have twice attended, provides in its Constitution, that no speaker shall be allowed to utter one word derogatory to any clergyman-no matter how much he encourages drunkenness—even though he be carted come drunk from a grog-shop. Surely, the clergy have no hearts, no humanity, not to say Christone. tianity, when they look on, and are drunk as dogs and as surly, too, and behold this sublime spectacle now being witnessed in Ireland. They are a graceless sat/of men, more than useless, and I have no hope that they will ever be any better, unless they renounce their clergymanism. They cannot be reformers and hireling priests. I visited a Fair 10 miles from Dublin, the Fair of Flaggard, formerly noted for drunkenness and fighting. I spent the day there. Mixed in every gent. Some 10,000 present. I saw not one drunk, nor a single quarrel, nor one drop of whiskey. Nothing would tell the story of tectoalism more perfectly. It is a wonder-ful change. The people, the peasantry, the dwellers in the cabin, all over the Island, are so sensible of the beachts of tec-totalism, that not the fall of O'Connell could put back the cause.

Military Defence.—I meet a soldier at every turn.

nell could put back the cause.

Military Defence.—I meet a soldier at every turn, armed to the teeth, ready to shoot or bayonet any one who does not walk straight and erect. The people are cowed down—I can see it and feel it—beneath a please and the straight and trained butchers of men, poor fellows! parade the streets by day and night to keep order, themselves the most disorderly of all classes, and the most deserving chains, a dangeon or gallows, if any can deserve these tokens of philanithropy and christian (2) love and forgreedees. But the war system is consecrated, ordained, baptized and fade hely by nine-tenths of the clergy. Not a min

ister in Dublin dare speak against the Chinese war, or the war system, in his pulpit—not a meeting-house in the city is open to tee-totalism, anti-slavery or perfect of the control of th

love. Heaven one awaited me in Dublin. It was most awest to me and to all the friends here, for it has been the rounds to all.

The Boston Fair things are on their way, and such a time as we have had, marking, prizing, folding and packing them. This is the way to make treaties of peace between national worth all that Webster and peace between national worth all that Webster and peace between nations—worth all that Webster an Ashburton can do. Knit the hearts of individuals i love, and the nations cannot be dragged into a war.

Yours, with affectionate remembrance, H. C. WRIGHT.

Apologetical.

To We owe an apology to the citizens of Lynn for having unintentionally made their glorious little town the scene of a pro-slarery! meeting. An account of a meeting of this character, purporting to have been holden in Lynn on the evening of the 14th all: was published in the Boston Duily Bee. Several days afterward, a friend handed us a copy of the paper containing the article, that we might invertit. We observed to him that it was probably a hoax, thinking it impossible that Lynn, the fountain-head of morat fer-impossible that Lynn, the fountain-head of morat ferserved to him that it was probably a hoax, thinking it impossible that Lynn, the fountain-head of moral reform, could give birth to such a monster. But neither seeing nor hearing any contradiation of the meeting, and reflecting that where now, as of old, the sons of God are most active in his cause, Satan comes also among them, we placed the article in that general receptacle of pro-slavery fifth, the 'Reflege of Oppression's. It will be seen by the following, however, that it was a mere hoax. A few weeks since, the Bee could Hosel and whime in concert with a southern Gray hound, but now the hum of the little insect is scarcely heard beyond the limits its own hive.

—x.

To the Editors (pro tem.) of the Liberator : I observed in the last Liberator, that you

Tobserved in the last Liberator, that you had published (under the 'Refuge of Oppression,') an account of a meeting purporting to have been held in Lynn, Dec. 14, 1842, said article having been extracted from the Boston Daily Bee. Now this is to inform you that the abovementioned article was a burlesque, got up by some wag or wags in Lynn, (who are, supposed to be neither abolitionists nor pro-slavery); wishing to see how far the servite editors and publishers of the Bee could be humbugged, they have thus imposed upon that statistic restability.

Bee could be humburged, they have trust impose o porther statistics available.

The first notice I had of the meeting was this:—
returning home late on the afternoon of Dec. 13, my
attention was called by a friend to a paragraph in the
Bee, after this wise:—

'We are requested to give notice by a gentleman
from Lynn, that a meeting will be held in the Town
Hall this evening, to take into consideration the
outrageous and unconstitutional proceedings of the abolitionists in the Latimer case.

Hall the evening to take into consideration the outrageous and unconstitutional proceedings of the abouting the evening and the evening th

The friends, however, were determined not to have the time pass without something being done, and accordingly, at the appointed hour of 7 o'clock, we chose Elisha Fryeas Moderator, who ascended the door-step of the old Town Hall, and after a pertinent address from him, and some remarks by the other friends present, we passed a resolution that the Town Hall in Lynn was not made to aid southern kidanosies. So. James N. Buffum introduced a resolution like this

'Resolved, That the only true friends of the Con-stitution and the rights of man; the only advocates of equal and-true liberty, are the abolitionists';

Which passed unanimously.

After which, the meeting dissolved, in good spirits and we returned home.

After which, the meeting dissolved, in good spirits and we returned home.

This, friends Quincy and Chapman, is a true state ment of the whole proceeding, Mr. Breed, Mr. Thorn dike, the Boston Bee, Lynn wags or others, to the contrary notwithstanding. So you may correct you readers in the next paper.

It is a rich subject for reflection, to see how far the coor fallows of the Bee could be hoodwinked and im

It is a rich subject for reflection, to see how far the poor fellows of the Bee could be hoodwinked and imposed upon. It only shows to the honest mind the lack of principle by which those young men have been guided in the late Lattimer excitement, and how easy it is for a man, after he once makes a mis-step, to plungs headlong into disgrace and ruin. Or like the poor incurrant, who, after he has swallowed one glass is prepared to swill down another and another unit he becomes insensible to the dictates of reason and of right.

hight.
Oh! how sorry I am for these young men, tw

or three of whom I had previously known, an d much regret their impropriety, their rashness, and their wicked disposition. I hope you will lash them unsparingly with the swort of truth. They have proved recreast to their trust, and I despise from my very heart, heir base pandering to the most iniquitous system under the sun. Boxrow Mzcanarica as they are, and PRINTERS too, I am at a loss to secoust for auch fawning sycophancy and base subservier the dark spirit of slavery.

Yours for the Right

Of the Black as well as white

Custom-House of Port-au-Prince.

We translate the following from the 'Temps,' administration paper at Port-au-Prince: —
Entered, from the let January to the 31st
August, 5649, 84 vessels, 13,030 to
Cleared in the same time, 92 ditto, 14,330

Collectes, toning to be. Haiting do.

Embarked for exportation—
Coffee,
Cotton,
Tobseco,
Cocoa,
Mahogany (faet)
Logwood (lbs.)
Guiscum, Collected, foreign money, Do. Haitian do. 15,847,771 lbs. 493,187 do. 393,384 do. 68,157 do. 542,638 4,814,675 113,050

Donations to the Liberator.

The General Agent thankfully acknowledges receipt of the following donations for the Liberat

rom Rev John Parkman, Dover, N. H.

"W. W. Marjoram, Beston, Mass.
"W. M. Asbly, Salem,
"D. Merritt,
"Abner Sanger, Danvers,
"Wm. Ashby, Jr. Newburyport,
"Fredgrick S. Cabot, Boston,

Of receipls into the treasury of the Massachu Society from Dec. 1 to Jan. 1.

Society from Dec. 1 to Jan. 1.

From R. H. Ober, South Wobnra, to redeem pledge at annual meeting, and constitute him a life member,

Collections y Addison Davis.

In Harvard—\$2; Southboro' A. S. Society \$5, ag 700
Moses Sawin \$2, Mr. Hele \$1, cash 88c. 3 88
In South Wilbraham—Calvin Stebbins, 1
Strong West \$1, Joshua Stanton 25c. 1

Collections at meeting \$1 75, W. 2

Naponset Village—by cash 2

31

Collections by Frederick Douglass.
In Oysterville—Nancy Lovell, \$5
" Sutton, N. G. King \$1.00, O. Par in Uyan.

Suiton, N. G. Ains,
sons 25c.
Cash 30c.
In Farnom's Ville—collection at meeting, 3 00
In Farnom's Ville—collection at meeting, 2 53
New-England Village—do do 2 53
Shrewsbury—T. Fales \$1, Dr. Brig

Uale, 50c, I. Rec 25c. 1 75
56 Shrewsbury—1. Fales \$1, Dr. Brig-ham \$1, 2 Z. S. Allen \$1, I. Hale, 50c. I. Reed 25c. 1 75 I. H. Nelson 25c. T. Plimpton 31c. 56 H. Nelson 25c, T. Plimpton 31c. Pratt 25c, A. Henshaw 25c. O. Green 25c, D. Fales 25c, Mrs.

From Sarah D. Fisk of Hingham; 2 (
E. E. SAMUEL PHILBRICK, Treas.
Brookline, Jan. 5, 1843.

JEWS GOING TO JERUSALEM. Several thousand Israelites of Poland and Russia have, says a letter from Berlin, in the German Journal of Prankfort, entered into an engagement to proceed, on the first favorable opportunity, to Jerusalem, there to wait, in prayer and fasting, the coming of the Messiah.

NOTICES.

Annual Meeting of the Massachusetta Anti-Slavery Society.

The Eleventh Annual meeting of the Massachusetts Anti-Slavery Society will be held in Boston, on Wednesday, Thursday and Friday, January 25th 26th, 27th, commencing at 10 o'clock, A.M. The meeting, it is confidently selieved, will be one of onnuaual interest and importance, and it is therefore earnestly desired that the friends of the cause throughout the State should make their grangements to be present a State should make their arrangements to be present a

By order of the Board of Managers,
FRANCIS JACKSON, President:
WM. LLOWD GARRISON, Cor. Secry.

NORFOLK COUNTY A. S. SOCIETY. It has been thought advisable, in view of the present state of things in the onuse, to postpone the next meeting of this Society from January to April. The regular time of its meeting is but a week before the Annual Meeting of the State Society. Many of the Norfolk abolitionists feel themselves bound to attend regular time of its meeting is but a week before the Annual Meeting of the State Society. Many of the Norfolk abolitionists feel themselves bound to attend the County meeting who do not feel able to come up to both meetings. There is nothing in the state of affairs in the County that seems to demand a meeting at this time, while there are many impostant considerations that call for a full gathering of abolitionists at the Annual Meeting in Boston. Let all who would have attended the County meeting, had the the meeting are the term of the terms of the terms of the state o

The Worcester County North Division Anti-Slavery Society will hold an adjourned meeting (which will be its annual meeting) at Princeton, on Wednesday, the first day of February neat. The varied and important aspects of the cause of liberty in our county render it important that the true friends of the slave turn out by scores from every town in the district. Our true-hearted friends James Boyle of Ohio, and Charles Lenox Remond are expected to be present. Come to the rescue, friends, as though the tender ties of nature were sundered furever, that bind us to our wives, our sons and daughters, our parents, our brothers and sisters; yea, as though see were suffering the doom of slavery. The abolitionists of Princeton will give you a hearty welcome.

J. T. EVERETT, President NOTICE.

J. T. EVERETT, President BENJAMIN WYMAN, SEC'TY.

TO THE ABOLITIONISTS OF RHODE-ISLAND.

The Executive Committee of the Rhode-Island State Anti-Slavery Society, in compliance with the often expressed wishes of abolitionists in various parts of the State, and in accordance with their own views of the best manner of advancing the interests of the anti-slavery cause, have invited Frederick Douglass, to become the Agent of the State Society, and authorized him to lecture and collect funds in its behalf.

They take this method of apprising the country friends that Mr. Douglass has commenced his labors, and they exreestly commend him to the hospitality, the sympathy, and the active co-operation of abolition lists wherever he may go.

Much may be done to lighten his labors, and increase his usefulness, by resisting him in getting meetings, given it readily suggest themselves to willing hearts, and it is hoped that multitudes will be found to sid him in his errand of love and mercy.

In behalf of the Executive Committee of the Rhode-Island State Anti-Slavery Society,

ADELPHIC UNION LIBRARY ASSOCIATION. TO THE ABOLITIONISTS OF RHODE-ISLAND

ADELPHIC UNION LIBRARY ASSOCIATION,

There will be a lecture on the subject of Music, or a discussion of the following question:

'To which is the degredation of the colored people to be attributed, their own supinsness, or to the prejudice of the whites?'

JUNIOR'S OYSTER ROOM, BILL OF FARE.

Oysters Raw,
Fried in Batter,
Roasted in Crumbs, Clam Soup,
Oyster Oysters Stewed,
" Koasted,
" " in Meal,
" Tes,
Coffee,
Pies.

N. B. Oysters for sale by the gallon or small measure.

SONG,

SONG,

Tonn—A malk's a man for a' that.

Though stripped of all the dearest rights
Which nature claims, and a' that,
There's that which in the slave unites
To make the man for a' that.

For a' that and a' that,
Though dark his skin, and a' that,
We cannot rob him of his kind,
The slave's a man for a' that.

Though by his brother bought and sold,
And beat, and scourged, and a that,
His wrongs can me'er be felt or told,
Yet he's a man for a that;
For a' that and a' that,
His body chained, and a' that,
The image of his God remains,
The slave's a man for a' that.

How dark the spirit that enslaves; Yet darker still than a' that, He, who amid the light, still craves Apologies, and a' that:
For a' that and a' that,
Small evil finds, and a' that,
In crimes which are of darkest hue, And foulest deeds, and a' that.

If those who now in bondage group Were white, and fair, and a' that, Were white, and fair, and a 'dat,
O should we not their false bemoan,
And plead their easse, and a' that?
For a' that and a' that,
Would any say, in a' that
We've nought to do, they are not here.
We'll mind our own, and a' that?

We it mind our own, and a that;
O nell us not they're clothed and fed,
"Tis insult, stuff, and a' that;
With freedom gone, all joy is fled,
For Heaven's best gift is a' that;
For a' that and a' that,
Free agency, and a' that,
We get from Him who rules on high,
The slave we rob of a' that.

Then think not to escape his wrath, Who's equal, just, and a' that; His warning voice is sounded forth, We heed it not, for a' that: For a' that and a' that, 'Tis not less sure, for a' that;

His vengeance, though 'tis long delayed, Will come at last, for a' that. SONG.

Tune - Sandy and Jenny

ow long will the friend of the slave plead in vain? ow long e'er the Christian will loosen the chain? he, by our efforts, more hardened should be, Father, forgive him! we trust but in thee. That 'we're all free and equal,' how senseless the

That, 'we're all from and equal, now seneress us.
White millions in hondage are growing so nigh;
O where is our freedom? equality where?
To this none can answer, but echo cries, where?

O'er this stain on our country we'd fain draw a veil, But history's page will proclaim the sad tale, That Christians, unblushing, could shout, 'we are free That Christians, unblushing, could shout, 'we are Whilst they the oppressors of millions could be.

They can feel for themselves, for the Pole they can feel Towards Africa's children their hearts are like steel They are deaf to their call, to their wrongs they are blind; in error they slumber, nor seek truth to find.

Though scorn and reproach on our pathway attend, Despised and revited, we the slave will befriend; Our Father, thy blessing? we look but to thee, Nor cease from our labors till all shall be free.

Should mobs in their fury with missiles assail, The cause it is righteous, the truth will prevail; Then heed not their clamors, though loud the proclaim

That freedom shall slumber, and slavery reign.

For the Liberator.

WE ARE FREE, AND WE ARE NOT FREE We're free !-we're free !-so cries each son Born on Columbia' holy soil : Honor to those who vict'ry won
Through bloody war, and strife, and toil.

We're free !-- and proudly o'er our heads Our spangled banner waves on high :--Whose stars preclaim where glory leads, Whose stripes, how cruel tyrants die.

We're free! The glorious shout escends To heaven, where patriot spirits dwell And Liberty her influence lends, With all her sons, the shout to swell.

But hark!—why now ascends that cry, From prison walls, and dungeons deep Why do those clanking chains defy Humanity, and bid men weep?

We are not free! while for an hour There's one bound in our prison walls, And kept in bonds, without the power To follow where his spirit calls.

We are not free. No! rather say Than say she dwells with those one day, Who thus disgrace her sacred name.

Then let us strike those servile chains From every son of God that's bound :— Let us be free, while life remains, And Freedom's children ever found.

THE LAST JUDGMENT. The God of glory sends his summons forth,
Calls the South nations, and awakes the North;
From East to West the last orders spread,
Through distant worlds and regions of the dead.
The trumpet sounds: hell trembles, earth rejbices—
Lift up your beads, yo saints, with cheerful voices.

more shall atheists mock his long delay; His vengeance sleeps no more: behold the day! Behold the Judge descends; his guards are nigh; Tempest and fire attend him down the sky. When God appears, all nature shall adore him While sinners tremble, saints rejoice hefore him

/ 'Heaven, earth and hell, draw near; let all thing

come
To hear my justice, and the sinner's doom;
But gather first my saints, (the Judge commands,)
Bring them, ye angels, from their distant lands.
When-Christ returns, wake every cheerful passion;
And shout, ye saints! he comes for your salvation.

· Unthinking wretch! how couldst thou hope

please
A God, a Spirit, with such toys as those?
While with my grace, and statutes on thy tongue.
Thou lov'st deceit, and dost thy brother wrong.'
Judgment proceeds; hell trembles—heaven rejoices.
Lift up your heads, ye saints, with cheerful voices.

t In vain to pious forms thy seal pretends;
Thieves and adulterers are thy chosen friends,
While the false flatterer at my altar waits,
His hardon'd soul divine instruction hates.'
God is the Judge of hearts; no fair disguises
Can screen the guilty when his yengeance rises.

MISCELLANY

om John Orvis.--Infamous Outra

Steares, have been wont to hold free meetings have always, heretofore, been considered free for all to open on Sabhath evenings. The meetings have always, heretofore, been considered free for all to speak or pray in. Such was its professed character last evening. Nat. Allen, Leonard Plamer, Samuel E. Towle and myself, attended. The hour arrived for opening the sideting—one whom I took to be a deacon incumbent, or a deacon in approxion, arose and remarked, that 'since none of the officers were present, he had been requested to lead in the meeting.' He accordingly walked, with solean haste, to the sanchyrum, and read, 'Come, Holy Spirit, '&c., to the performed in sacred intonation. He then thanked God for the Sabbath : a pious and efficient ministry; and basought Him to encourage them in their efforts. He ended his first part by naming his successor. His performance was, to read a part of Christ's sermion on the Mount, with a prayer. I think he nominated his successor. Four such impious, heartless and hypocritical prayers had been offered, prefaced by passages of Scripture like the following, but more copidus, 'Not every one that saith unto me Lord, Lord, hall enter into the kingdom of Heaven, but be that doeth the will of my Father, which is in Heaven.' Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your child-ren.'

Brother Allen now arose, and said he had some-Brother Allen now arose, and said he had something he wished to say. He did not go sind the pulpit, but towards it. The old man who was deaconed first, had got into the pulpit again, about the time Allen arose, but he soon scud in dismay from his outrenkment, as Allen proceeded in his prophet rebukes. Said Allen. 'I hear the groans of two millions and a half of slaves, whom the religion of this nation has bound; whom your religion has bound; whose remembrance has not been heard in your prayers; who are enslaved by the religion of Newburpport. You invite slaveholders to your comminions, and take them by the hand, and lead them into the pulpits to preach in the name of Ilim, who came to "open the prison doors." Two men now approached him, (the descoaish man one of them, and bid him sit down—protesting that it was not a speaking, but a praying meeting. Said Allen, 'I hear the groans of two millions of slaves!' 'You are disturbing the meeting!' said the two. 'I Treat you I near the groans of two millions of slaves!' You will pray, we will hear you. Why don't you pray?' I SAY I HEAR THE GROANS OF TWO MILLIONS OF SLAYES!' Oh he is cray—car. Ty him out! cried the 'deaconic preige. His aid decamp seemed smitten with dismay, at Allen's prophet vioice, and turned back from his purpose once or twice. Two others, at this point, came forward and told Allen that he must it down, pray, or go out doors. Leonard Funner declared, that 'where the spirit of the Lord is, there is liberty! Allen kept thundering in their cars the groans of the slaves. Two of them seized him, and begran 'making' him towards the door. Rage and fury we're now manifest. I threw off my closk, and standing pu, protested in the name of humanity and God, against their demonism. I endeavored to speak so as be understood. I was. No sooner had my voice risen above the uppoar, than they quit hold on Allen, and rushed upon me, as though I had been the angel of their doom. 'This is a prayer meeting!' was the cry.' An old mab yhe had not of Plumer, who had just bef

runner said within in this time. He could not have said much, being ejected too speedily. Towle told them that he was a church member, in regular standing—that they had been gully of dragging out, not an infidel, nor a lunatic, but one of their own members. This declaration startled them, and they heard Samuel for a moment, but the next moment dragged him out again. There were no less than seven drog-outs, in one night, effected by the worshippers of Dans, Campboll, and Stearns—and that evening the 'cerening of God.' Gode day,' and 'God's house,' are too holy for anti-slavery, Nothing more secular than a church mob, for knocking down and dragging out santi-slavery, is tolerable here. That meeting was an Orthodox mob—a pious mob, gentle as a company of she bears. Dor't let it, be forgotten, henceforth, that the 'churches and clergy lie, when they offer, as a reason, the holiness of the day, against anti-slavery lectures. They would burn us at the stake, on Sanday, as I told thom they

gentle as a company of she bears. Don't letit be forgotten, henceforth, that the churches and clergy they when they offer, as a reason, the holiness of the day, against anti-alwery lectures. They would have would hast night.

Let it be remembered, that this case has settled at least three important points, relative to the right of a speech in the houses of Rimmon. I. That it is not the firm or prime in which a man speaks, that shields him from prime violence. 2. That it is not the manuer in which he speaks. 3. That it is not the manuer in which he speaks. 3. That it is the the manuer in which he speaks. 3. That it is not the manuer in which he speaks. 3. That it is not the manuer in which he speaks. 3. That it is not the manuer in which he speaks, but what he draws down upon him the vengeance of a church mob. Those of us who have hitherto been dragged out by the sects, have been called infidels; but, in whis instance, Orthodoxy mobbed one of its own fold. The question whether any human being may speak for anti-slavery in the churches, is now fully decided in the negative.

But that heathenish association were parched with thirst for our blood. The only reason why we were not murdered on the spot, was because we did not make any resistance. This morning I saw one of the mobocrats, and asked him what he would have id done if I had struck him in the face, in defence. I should have likely struck back, was the reply—a should have likely struck back, was the reply—a think the second prayer that was made last night. My question was put to him in reply to a taunt that we were destrous of the fame of martyrs. The answer proves that no thanks were due that meeting, that we did not reap that 'fame' at their bands. Their spirit is revealed by a remark of one of them, (Woodman) in reference to brother Beach, who said he would let him ref, before he would take him out, unless he would promise not to enter meeting house. The reason why their ire rose to rage and fury, was in the second proper.

the fact that we had been holding an Anti-Slaver Convention for two days and a half, and continued through their holy day; that we had large audience on the forencon and afternoon of Sunday, withou a mob, a thing which had scarcely been in New

a mob, a thing which had scarcely been in Newburpport before.

But they lied, when they said that was not a conference meeting. For after we had been all hurded out, and they had returned to worship in the 'beauty of holiness,' (?) Lifting wholy hands suitbast weath and doubting,' (?) If they invited William Hills to speak in their synagogue. He did speak, and on the subject of storey. But to told them he had no synapsthy with us. That was a bone for them to lick. They would, no doubt, have heard him, because they wanted something of which to make a shoic of not being absolutely the murderers of antislayer. They, by this time, saw their mistake. But they knew their meeting had always been free. It has been the practice not only to allow all to speak, but to turge all to use their liberty.

When I saw Coffin, Monday morning, and charged upon them the crime of man-stealing, mobocracy, and contempt of their holy day, he denied the charges in respect to himself. The ground upon which he did it was, that he had for years been an abolitionist, and that he neither said nor did any thing towards draging us out. I told him the crime was upon him, not because he dragged us out, but because he consented to it—because he did not protest against it. But I sak friend Coffin to look at it himself a moment. He told me with a pious sneer, that he could but 'smile' to see my passiveness in the hands of the mob. He thought there was no need of my being dragged out in the manner I was. I might have used my legy, as she others did, and there been shored out. It was in this connection that I saked him what he would have done, admitting that he had been my assaulter, and I had struck him in defence. He answered, I should have likely to the said of the mob. The there was no need of my being dragged out in the manner I was. I might have used my legy, as she others did, and there been shored out. It was in this connection that I saked him what he would have done, admitting that he had been my assaulter, and I had truck him in defence. H

The names of those who 'pitched us through' the door, so far as I learned them, were Edmund Sweat Nathaniel Hodge, John Teel, Sexton, Latimer, and

Could those who are in doubt as to the propriet Could those who are in doubt as to the propriety of going into [sectarian meetings, but witness one of the church mobs, I doubt not they would be of our mind. I believe it to be the most important part of anti-slavery warfare at this time. Nothing so effectually developes the spirit of the meeting-house. One man on this occasion nobly protested against the heathenism of mobs, declaring if that were Christianity, he had done with it, and left the house. Those who oppose our going into these Rimmon houses, take sides exactly with the clergy. I ask, is it consistent for abolitionists to assert that the secturan churches and clergy must be overthrown, before anti-slavery can go forward, and at the same time censure us for taking measures which are the all of terror to these dens of villany? Abolitionists may claim the right to free speech, but, until they exercise it, Slavery, will grow! at them in defiance from behind these butters. Yours, for manly freedom,

JOHN ORVIS.

The Christmas Tree.

'We must, said Antonio,' provide a special de-light for the dear little ones, early to-morrow morn-ing. We must make them a Christmas tree. In ing. We must make them a Christmas tree. In some countries, the manger, in others, the Christmas tree is the favorite Christmas box. Christian, you must go, for love of your children, out into the nearest wood, and bring us a young fir tree. Every thing necessary to adorn the tree! I brought with me. My horses were so tired, I had to feave my coach at Aesehenthal, and come on fixe ever the manatism. The custom will be here to morrow, before daybreak, with my chest and packages.

The next morning, before the children waked, all the family were busy, putting up and ornamenting the Christmas tree. A young, beautiful fir tree, with close branches, was placed in the parlor between two windows, and as soon as the coach arrived, Antonio unpacked a great trank, filled with every thing that delibris children.

tween two windows, and as soon as the coach ar-rived, Antionio unpacked a great trunk, filled with every thing that delights children. He hang the little presents, beautiful fruits, various colored sweet-ments, neat baskets full of sugared almonds, gar-lands of artificial flowers, ornamented with rose col-ored or sky blue ribbons, and a multitude of glitter-ing beads, upon the branches and twigs of the tree and then illuminated the tree with two dozen little lamps.

ing beads, upon the branches and twigs of the tree, and then illuminated the tree with 'two dozen little lamps.

When all was ready, Catharine and Louisa went to awaken the children. 'They must not come too soon,' said Antonio, 'not till their mother calls them.' When the children were told that Antonio had brought them a Christ ass box, they were soon roused from sleep. They could scarcely be dressed quickly enough. At last the mother said, 'now come.' The children sprung hastily into the particle, and after one glance, which almost blinded then, stood in silent wonder; they could not speak for astonishment and rhapture. The bright green'the twigs, the lamps glittering like stars, the cept red, bright faced apples, the golden pears, the many-colored and sparking beads, seemed like enchantent. They knew not whether they waked calamations, 'O how beautiful! O, how gorious! 'O,' cried Frank, 'there is no such tree is no uw cods, which bears in winter such beautiful so may fruits.' 'Ah,' cried Clara, 'such trees grow only in paradise, indeed, only in heaven. Is it not true, mother, that Christ has kindly ent to this tree?' 'It is Christ who sends you this happiness,' sho replied,' for, had be not been born, you would have had no Christmas evenings. We will love him, and follow him, he is so sery good, and loves us so much Oth, we are very happ?' "They' will how the sea the start that the tree the contraction of the co

'Good,' said the children.

'Good,' said the children.

Oh, we are very happy?

'Truly,' said the grandmother, 'we that have grown up, can scarcely enjoy such unmixed pleasure as yours. A guiltless child is the happines of the grown on earth. Its joys are pure. May God preserve you innocent and good. The happiness of the grown up,' she continued, 'is too much embittered by ambition, inordinate love of approbation, by avarice, and other evil passions, which burden the conscience. Therefore is the saying of our the conscience. Therefore is the saying of our Lord true, and most beautifully appropriate: 'Exsequency and other children, ye cannot enter just the kingdom of heaven.'

Old Mr. Greenwood said, 'How beautiful is the custom of the Christmas tree. It was wise of our forefathers to establish this Christmas featival. It increases the innocent joys of childhood, and makes the movem to the content of the christmas featival.

nuts. Who would be so parsimonious as not to provide this guilless pleasure for their children? This tree may even aid us in educating our children. If they once see a Christmas tree like this, they will remember it all the year, and be influenced to obey, by being told that the good and obedient would have one on the next holidays, more than if many blows were inflicted to enforce commands.

Quincy Lyceum. Rev. John Gregory, delivered a lecture before this institution last Wednesday evening, and selected as his subject, Capital Punishment. He prged strongly against the infliction of death for a violation of human laws, and produced many historical facts to sustain him in his position. His reference to the scriptures was judicious and to the purpose; and his deductions such as would naturally arise in the minds of the Christian and philanthropist. The subject, in all its parts, was dissected in a masterly manner by the lecturer, who seldom fails to do justice to any theme.—Quincy Patriot.

A sub-editor announces that the editor of the paper is unwell, and piously adds—'All good Agyrus subscribers are requested to make mention of him in their prayers—the other class need not do it, as the 'prayers of the wicked availeth nothing,' according to good authority.

mn of 1818, her late Majesty, Quited Bath, accompanied by the Prin Queen's intention, and a message returned that she should be welcomed. Our illustrious traveller had, perhaps, never before held any personal intercourse with a member of the persuasion whose votaties never voluntarily paid taxes to 'the man George, called King, by the vain ones.' The lady and gentleman who were to attend the august visitants, had but feeble ideas of the reception to be expected. It was supposed that the Quaker would at least say—thy Majesty, thy Highness, or Madam. The royal carriage arrived at the lodge of the park, punctual to the appointed hour. No preparations appeared to have been made, no hostess or domestics stood ready to greet their guests. The porter's belt was rung; he stepped deliberately forth, with his broad-brimmed beaver on, and unbendingly accosted the Lord in waiting, with—what's thy will, friend?

This was almost unanswerable. Surely, said the nobleman, your lady is aware that her Majesty—Go to your mistress, and say the Queen is here. No, truly, answered the man, it needeth not; I have no mistress, not lady; but friend Rachael Mills expected thine; walk in.

The Queen and Princess were handed out, and walked up the avenue. At the door of the house stood the plainly attired Rachael, who, without even a cartesy; but with a cheerful nod, said,—How's thee, do, friend? I am glad to see the eand thy daughter. I wish thee well! Rest and refresh thee and thy people, before I show thee my grounds.

What could be said to such a person? Some con-

a curtesy, but with a cheerful nod, said,—How's thee, do, friend? I am glad to see the and thy daughter. I wish these well! Rest and refresh thee and thy people, before I show thee my grounds.

What could be said to such a person? Some condescensions were attempted, implying that her Majesty came, not only to see the park, but to testify her esteem for the Society to which Mistress Mills belonged. Cool and unawed she answered,—Yea, thou art right there. The Friends are well thought of by most folks, but they heed not the praise of the world; for the rest, many strangers gratify their curtesty by going over this place; and it is my custom to conduct them myself; therefore I shall do the like by thee, friend Charlotte, noreover I think well of thee as a dutiful wife and mother. Then has thad thy trials, and so had thy good partner. I wish the grandchild well through hers. (She alluded to the Princes Charlotte.) It was se evident that the Friend meant kindly, nay respectfully, that of fence could not be taken. She escorted her guests through her estates. The Princess Elizabeth noticed in the hen-house, a breed of poultry, hitherto unknown to her; and expressed a wish to possess some of these rare fowls; imagining that Mrs. Mills swould regard ker wish as a law; but the Quakeress merely remarked, with a characteristic evasion,—They are rare, as thou sayest; but if they are to be purchased in this land or other countries, I know few women likelier than thyself to procure them with ease. Her Royal Highness more plainly indicated her desire to purchase some of those she now beheld. I do not buy and sell, answered Rachael Mills. Perhaps you will grize me a pair persevered the Princess. Nay, verily, replied Rachael, I have refused many friends, and that which I denied to mine own kinswoman, Martha Ash, it becometh me not to grant to any.

This is a fact. Some Friends, indeed, are less stiffly starched; but old Quaker families still exist who pipue themselves on their independent indifference to rank.

The Taue Wesleyan is the name of a paper sent to us trough the Post-Office, published, as we perceive, in this city, and conducted by Messrs. Horten, Lee, and Scott. The paper is handsomely printed, and is to be continued weekly, at two dollars a year. Its avowed purpose is to advocate religious liberty. The editors are seceders from the Methodist Episcopal church; and, as we are decided opponents of every thing that is incurred with submission to ecclesiastical government, we wish it all possible success. Ecclesiastical councils and bodies of men, organized to 'lord it over God's heritage,' are among the curses, which, no doubt, for some purpose of wisdom and goodness unknown to us, the Almighty has permitted, to inflict punishment on a wicked world. We are rejoiced to know that several Methodist societies in this vicinity have cast off the slavery of priestfraft, and withdrawn allegiance from the hierarchy of their bishops, and we hope that the anti-slavery spirit will continue to diffuse itself in that sect, and all others, till churches and religious societies shall own no authority superier to the Bible, conscience, and such covenants as they may adopt for their mutual edification.—Beston Courier.

Religious Swindling.

The Fall River Argus rives the following account

they may adopt for their mutual edification—Boston Courier.

Religious Swindling.

The Fall River Argus gives the following account of a recent swinding transaction by a religious society—It appears from certain developements in the Lowell papers that the Freewill Baptist Corporation in that city, with its minister, Rev. Mr. Thurston, for an agent, has been trying his hand at speculation, in which operation it has failed of success most signally. The members of this society took it into their heads to use their corporate powers for other purposes than the dissemination of the truths of the christian religion, so they set their minister to work to obtain by loan such sums of money from female members of the church and others as could be come at, which they proceeded to invest in dwelling houses, stores, lois, and the like, with the expectation of reaping a rich harvest of profit from such investments; but the thing did not succeed. A burst-up took place, and the concern, with a list of debts amounting to \$50,000, its expected to pay some forty or fifty cents on the dollar. The sufferers are mostly females, who entrosted their little all to this set of cligious swindlers. One woman who had laid by \$400 which she had obtained by neiting coarts. And remains, who entrosted their little all to this set of religious swindlers. One woman who had laid by \$400 which she had obtained by picking weaste, had invested the whole of it in this way. Apother, a widow, had cleared \$1000 by taking bearders, which sum had passed into the hands of Elder Thurston. A girl who had \$180, say, Elder T., has robbed me of my last dollar. I am now wandering about the streets, not knowing which way to turn, or what to do.

to do.'

The Lowell papers state that another religiou institution has burst up, in which a large amoun will be lost by the confiding factory girls.

JARED SPARKS. Horace Greely, of the N. Yor Tribune, tells the following anecdote of this distinguished writer:

guished writer:

'I have often worshipped in a Baptist meeting-house in Vernont, whereon, at its construction, some thirty years ago, a studious and exemplary young man was for some time employed as a carpenter, who afterwards qualified himself, and entered upon the responsibilities of the christian minister. That young man was Jared Sparks, since editor of the North American Review, of Washington's voluminous writings, &c., and now recognized as one of the foremest scholars, historians and critics in America.'

America.¹

Lost Wealth may be regained by a course of industry; the wreck of health repaired by temperance; forgetten knowledge restored by study; alienated friendship soothed into forgiveness; even forfeited reputation won back by penitence and virtue. But who ever again looked upon his banished honor; recalled his slighted years and stamped them with wisdom, or effaced from Heaven's record the fearful blot of wasted life?

Some wag in Bangor, Mc., advortises, at great length, that he is preparing and immense balloon to carry the people of that city out of harm's way, when Miller's conflagration happens in April. He says he has sent to Europe for an immense amount of saik, and the car is to be 450 feet long and 90 wide. Seats in the balloon \$200 each. The books are to be opessed on the first of April, and a great body of constables will be on hand to prevent a rush.

Rev. Mr. Colman, whose labors for the produc-tion of agriculture improvement have been so valua-ble, is about to visit Europe, on a tour of agricultural inspection. He has disposed of his interest in the New Genesce Farmer, after the first of April next, and will act as the European correspondent of that

It is stated that more contracts have been made for the construction of new buildings in Boston, next spring, than have ever been made before at such an advance of the season.

It is stated that the prices of produce, and competition, have reduced board in Washington City, from ten and fiften dollars a week to three and four dollars, at which price many of the members of Congress are said to have contracted for the winter.

TRAVELLERS' DIRECTORY

T Equally free to all.

NASHUA AND LOWELL RAILROAD.

PALL AND WINTER ARRANGEMENT.
On and safer Monday, Sept. 12, the passenger trains will run daily, Senday excepted, in connexton with the cars of the Boston and Lowell Rail.

ond. 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.

Lawr Mashville for Lowell and Boston at 6 1.2

A.M. and 12 1-4 and 4 1.2 P. M.

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

The care on the road connect with all the Italias on the road.

Fare from Nashna to Boston \$1.50.

"from Goncord to Boston 2.50.
"from Goncord to Boston 2.50.
"from Goncord to Lowell 1.50.
On the arrival of the care at Nashna, stages leave for any part of New Hampshire, Vermont, New York, and Ganada, via Goncord, Keene, and Charlestown, N. H., Windsor and Brattleborough, Yt Books are kept at the stage offices, 9 and 11 Elm st, where soatice and be secured in any of the coaches, and correct information obtained respecting any of the stage orbites.

ONSLOW STEARNS, Superintendent.
Oct. 2.

Oct. 2.

IF Human rights not invaded.

EF Human rights-not invaded.

BOSTON AND MAINE BAILROAD.

FALL AND WINTER ARRANGEMENT.

On and after Monday. October 3, the passonge trains will run as follows, 100 to 10

A. M.

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

The Depot in Buston is on Lowell street, and passengers taking the cars of this railread are subject to no detention by change of conveyance.

Stagas 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-Hemmshire.

Maine, and the destroyment, the Humpshire.

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

BOSTON AND LOWELL RAILROAD.

O N and after Monday, Sept. 12, passenger train 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 71-4 A. M. I and i P. M.

Agent Boston and Lowell Railroad Company Oct. 2.

AT An odious distinction on account of color, and ullying propensity to carry it out. EASTERN RAILROAD. WINTER ARRANGEMENT.

N and after Dec. 5th, Trains leave as follows: Boston for Portsmouth, 7 AM, 11-2 PM. Boston for Portsmouth, 7 AM, 11-2 and 4 PM. Boston for Salem, 7, 91-2, AM, 11-2, 4, and 51-5

PM.

Marblehead to Salem, 7, 9-1-2, AM, 11-2, 4, and 51-2

Marblehead to Salem, 71-2, 11-3-4, AM, and 4-PM.

Portland for Beston, at 7 AM, and 1-1-2 PM.

Portsmouth to Boston, 7, 10, AM, 4-1-2, PM.

Salem to Boston, 81-4, 91-2, 12, AM, 4-1-2, and
61-2 PM.

Salem to Marblehead, 10-1-2, AM, 21-4, 6-3-4 PM

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

Master Transportation.

IT Equality of privileges.

WESTERN RAILROAD.

On and after Monday, Sept. 12, 1842, passenger trains run daily, (Sundays excepted.) leaving Boston, at 7 AM, and 3 PM, for Albany. Albany at 7 AM, and 1 P. M. for Boston. Springfield at 6 34 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 81-2 AM. arriving at Boston at 8 AM; returning, leaves Boston at 2 PM. and Worcester at 4 1-2 PM. arriving at 18 PM. The time is Boston time, which is about 15 minutes in advance of Albany time.

The morning train from Boston to Albany arrives at Worcester at 9 1-2 AM, and at Springfield at 121-4 M. at at Pittsfield 3 3-4 PM, at Chatham 5 1-4, PM. and at Landay 61-4, PM. The evening train from Boston to Albany arrives at Worcester at 6-1.2 PM, at Springfield 81-4 P. M. The evening train from Boston to Albany arrives at Chatham at 11 2-4, and at Albany at 12 M. The morning at 6-3, arrive at Pittsfield 3 3-4, at Chatham at 11 2-4, and at Albany at 12 M. The morning train from Albany arrives at Chatham 81-4, at Pittsfield 93-4, A. M., at Springfield 12 1-2 PM.

M. at Worcester 3 3-4 PM, and at Boston at 61-2 PM.

The worning train from Albany arrives at Chatham 81-4, at Pittsfield 93-4, A. M., at Springfield 12 1-2 PM.

The worning train from Albany arrives at Chatham 51-4, at Pittsfield 93-4, A. M., at Springfield 12 1-2 PM.

The worning train from Albany arrives at Chatham 51-4, at Pittsfield 93-4, A. M., at Springfield 12 1-2 PM.

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

Boston 11.2 P.M.
For Greenfield, Hanover and Haverhill.— Stages
leave Springheld daily, at 9 P. M., for Haverhill, vie
Northsmpton, Greenfield, Brattleboro, Hanover, &c.
Passengers leaving Boston at 3 P. M., may take this
line. GEORGE BLISS, President.

्रि Human rights NOT restored, but shamefully out aged still.

BOSTON AND PROVIDENCE, TAUNTON AND NEW-BEDFORD RAILROAD. FALL AND WINTER ARRANGEMENT.
To COMMENCE SEPT. 1, 1842.
oston and New York U. S. Mail train via Stoning

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

The United States Mail Train will leave Bosto

Adaily, Sundays excepted, at 4 o'clock, P. Mand Providence daily, Mondays excepted, on the a
rival of Mail from New-York:

ACCOMMODATION TRAINS

Leave Boston for Providence, Dedham, Taunto

Leave Boston for Providence, Dodham, Taunton, and New Bedford, daily, Sundays excepted, at 7 3-4. M. and 3 1-4 P. M.;
Leave Providence for Boston, Taunton, New Bedrd and Way stations daily, Sundays excepted, at 3.4 AM and 3 PM
Leave New Bedford for Boston and Providence, and way stations, daily, Sundays excepted, at 7 1-2 Leave T. M.; and 21-2 PM.

MI., and 21.9 PM.
Leave Taunton for Boston and Providence, daily,
sundays excepted at 8 1.4 A. M. and 31.4 P. M.
DEDHAM BRANCH RAILROAD.
The trainsr atdaily, Sundays excepted, as follows:

The trainer atdaily, Sundays excepted, as follows: eave Boston at 8 1-2 AM, 12 1-2 M. 3 1-4 and 6 1 2 M, Leave Dedham at 7 1-2 AM. 10 AM. and 5 1-4 PM. W. RAYMOND LEE, Sep't.

BOSTON AND WORCESTER RAILROAD.

WINTER ARRANGEMENT.

O N and after Tuesday, Nov. Jat, 1842, the accommodation trains will run daily, except Sundays, O modellon trains will run usuff, sacra as follows:
Leave Boston at 7, A. M., 1, P. M., and 3, P. M.
Leave Worcester at 6 1.2 and 9 A. M. and 4 P. M.
The first and last trains from Boston, and the second and third from Worcester connect with the trains of the Western Railroad. The first and second with the Norwich Railroad.

NEW YORK STEAMBOAT TRAIN, VIA NOR WICH,

WICH.
will leave Boston at 4 e-clock, P. M. every day, stopping at Framingham, Worcester, &c.
A mail train on Suaday will leave Worcester at 6
A, M.; Boston at 2 P. M.
All bagging at the risk of the owner.
WILLIAM PARKER, Superintendent.

D'No unearrantable distinctions.

NORWICH AND WORCESTER RAILROAD
RAILROAD AND STRANDAT LINE RETWERE ROSTON
AND SEW YORK.

THE New York steamboat train will leave Worrival of the train which leaves Boston at 4 P. M., and
will leave Norwich for Worceater and Boston, on the
arrival of the steamer from New York.

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

congress are said to have contracted for the win-ter.

Tar and Feathers.—Married, in Boonsville, Ten-nessee, on the 28th ult, Mr. R. H., Tarr to Miss Jane.

The trains leaving Norwich at 6 A. M. and 4 P. M.

The trains leaving Norwich at 6 A. M. and 4 W. M.

The trains leaving Norwich at 6 A. M. and Wor
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The Trains leaving Norwich at 6 A. M. and 4 W. M.

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NEW PUBLICATION

DR. CHANNING'S LAST ADDRESS, Second at \$1 per hundred.

ANTI SLAVERY ALMANAC for 1843. By Mal.
Child.

dition. Dec. 9.

Straw Bonnets, Fancy Goods, Million &c. No. 13, Sunner-street, Por

A. E. MANN

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A. E. HAIVI

WOULD inform her enstoners and fines, she has increased for business, as lay land an assortment of Pancy Gods, Straw bonnets dyed, alfored, editors, dec. Straw bonnets, Pashonshes attended to with neatness. Pashonshes attended to with neatness despatch.

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

Boston, Oct. 23, 1842.

BOARDING HOUSE

FOR COLORED SEAMEN. FOR COLLORED SEAMEN.

The subscriber begs leave to inform set a seamen, as may visit Boston, that he has seamen, as may visit Boston, that he has excellent Bogard leaves for their seems on temperance principles and the seamen of the seamen

GENTEEL BOARDING

For Respectable Colored Seams

HENRY FOREMAN,
No. 157 Ass. strain, Bern,
Respectfully informs his sensing base
and the public, that his mediand is redshifted
the Temperance system, where he will subsections to retain that share of the public pans
so liberally bestowed.

UNION HOUSE.

THE subscriber has lately opened a gutella Ing. House, situated at No. 4 Southat less. The shouse has been put noghet reps; as well calculated to accommission all who may be posed to award their patture. Stragen as the city are solicited to call at the 150a has been as a southern the city are solicited to call at the 150a has a southern the city are solicited to call at the 150a has a southern the city are solicited to call at the 150a has a southern the city are solicited to call at the 150a has a southern the city are solicited to call at the 150a has a southern the city are solicited to call at the 150a has a southern the city are solicited to call at the 150a has a southern the city are solicited to call at the 150a has a southern the city are solicited to call at the 150a has a southern the city are solicited to call at the 150a has a southern the city are solicited to call at the 150a has a southern the city are solicited to call at the 150a has a southern the city are solicited to call at the 150a has a southern the city are solicited to call at the 150a has a southern the city are solicited to call at the 150a has a soli posed to award these the Cities the Cities the City are solicited to call at the Cities where every exertion will be made to responsible to the solicity and that the orther carde terms.

Boston Sept. 30th, 1842. 10th

Lating JOHN ILI Administratrix Notice

Administratria avure

Notice is hereby given, that the observe
the best diverse in the control of GEORGE LEE, late of Boston, in do
of GEORGE LEE, late of Boston, in do
suffolk, laborer, deceased, and has take a peal
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persons lawing demands upon the tested is
ceased are required to exhibit the same 186
coasi indebted to the estate, are called to an
mont to HARRIET D. LEE, Adn Boston, Nov. 11th, 1842. IMPORTANT WORK!

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