ations must be Post PAID

Casos, Sanuel Philarick Louise, Edmund Quince, William Bassatt.

LLOYD GARRISON, Editor.

J. BROWN YERRINTON, Printer.

WHOLE NO. 645.

MAINE.—A. Soule, Bath.
NEW-HARPANINE.—N. P. Rogers, Concerd;—Wilam Wilbur, Dazer;—Leonard Chnee, Milford.
VEKYOY.—John Beneni, Foodetuck;—Rowland
Robinson, North Ferrisburg.

The Rev. Mr. Littlewood, an English Baptist issionary at Tork's Island, recently visited this reblic, and constituted a Baptist church. His letter the committee of the English Baptist Missionary ociety, published in the April number of the Mag.

Society, published in the April number of the Mag-azine, an extract from which is given below, con-tains much valuable and recent information concern-ing the Haytians.

'The island of Hayti,' says a modern traveller, 'formerly Hispaniola, or St. Domingo, placed be-tween the 18th and 20th degrees of north latitude, and from 68 to 75 degrees west, has a length of 300 miles from east to west, and a breadth varying from 60 to 120 miles. This island, so important for its situation and great natural advar as large as Jamaica, and soarly freiand. It is situated at the e-of Mexico; is one of the four-holds the second rank after Cub-distant only twenty leagues. Jar of it about forty leagues; and and now populous island belong

owns and villages, a principally that commerce carries on Spanish, and French ianguages are s Ail religious are tolerated by the Hament, but the Roman Catholic inception of the Property of t

COMMUNICATIONS.

NANTUCKET, 1st mo. 18, 1843. Letter to John C. Calhoun

Letter to John C. Came DEAR FRIEND:

Thave perused thy letter to Alex McCaine very attentively; and it is the first document from a public man, but there has been a regret that slavery existed in our otherwise happy country, except a Message from Gov. McDuffle a few years since.

That letter will operate strangely among politicians at the next Presidential campaign, with the thinking part of the community in the free States, and looking for office or

TOL. XIII .-- NO. 20.

FUGE OF OPPRESSION.

From the Christian Reflector,

Slavery and Missions. generally admit that slavery is an evil; n at the North and many at the South he a sin, not simply in its consequences, rese, and hence that slaveholders are twent in multi. As a result of this be-

ally wrong for me to unite with

der should be Inc.,
he one has yet been heare use a dety binding upon him as well Christians; and so far as he is dissand pray for, this enterprise,
and pray for, this enterprise,
around of censure.

e concern go free. If the slave-inctified in whole, we may rejoice t, and we should so approach him as nost effectually to imitate the whole apostle Paul. It is his duty to be cause of missions just as much as it e e dram-maker to read his Bible or to or just as much as it is for the pre-DUSE MEN.

with him sending the gospel it is hardly possible for me m chargeable with a partici-ause I am united with him ty. Suppose that my rum-is meeting and helps support, ; am I guilty of any moral ansel attend the same meet-

JOHN ELY.

RATOR:

tford; John S.

o. Canterbury.

te-Fork City;

C. Fuller, Skanerlov; John H.

Rushville; Isaae

elor; John Ruskville; Jasa Heg kony;—J. B West Green;— Thomas Pear Russe[sille, p. B.; Hemerten;— ab Fallon, Susa Abnet G. Kirk Lot Holmes, Co He;—A. Brocks

ter may enclose a newspaper, it n, and frank the ld always desig

stanfar Mr. Clay, does not Mr. Wise fear for some for candor, when he presumes to import of candor, to the star question of the candor of th

Mr. Clay. They know well, that he has never, in Wakefield Gale rose and said in the pulpit, 'The all his public life, trenbled or faltered; that he has audience are requested to be scated, and uncover never sacrificed conviction, principle, or duly, to their heads.' I asked him 'in whose name that 'catch the popular breeze; 'that what he honestly meeting was held?' He made no reply. Had be thinks, be boldly says; that what he maintains, he told me that it was held in the name of the Lord, I fearlessly executes without regard on easy that he heads have a benefit to the same that it was held in the name of the Lord, I

SELECTIONS.

From the Herald of Freedom. Imprisonment of Dr. Sylvanus Brown.

Salem Jail, Monday, April 3, 1843.

Bro. N. P. Roorrs: I was committed to this lace by order of a man called Judge Warren, berow whom, as the representative of the Common-realth, I was called to answer to a charge of distributing a meeting met for the worship of God, nockport, January 22, 1843. My answer to the harge was, 'I am innocent in the sight of God, oly angels, and good men.' If the man had beyond the truth, that would have been the end of the matter. But a certain high priest, with an oradragging me out. I then rose to give the audience the truth, by stating, for Jessus' sake, the facts in the case, my reasons for going into the house of God, and what I said and did there, and the manner of it. But the man in the high seat, called the Judge, interrupted me in my narrative, and so he was proved to be partial, not allowing me the privilege that Br. Paul had before Agrippa, (see Acts xxiv. 28), I was greatly grieved by this conduct of the Judge, especially for the people's sake, who had come to the court-house to hear both sides. When I perceived that I could not have a patient and impartial hearing, I desisted from using any force of words, and for the gospel's sake submitted my case to God, leaving it in His hands, as did my Saviour when brought before Pilate. When stopped, I said before the audience, 'I leave my case in the hands of God.' The person called the jury then stood up and received a charge and instructions from the Judge, and went out. While absent, I kept close to my God in prayer. After about an loar, there are turned to the Judge with their and to my flow the state of the sta

He the

seats, pulpit, several, windows, &c., all of which paid for which my Master's money, and the use of the house and contents were sacred to God and free meetings; and glorious meetings we had there. This, as I said, had been violated, and all its contents have lain out doors, exposed to the weather and to desiruction, since last. September. I left the perpetrators of those unrighteous deeds to the just judgments and retributions of God, and fed the flock as I had opportunity in other places. The flock as I had opportunity in other places. The flock as I had opportunity in other places. The state past I had been there but little; but hearing that a union meeting of professed Christians was being held there, I felt bound in conscience to go and meet with them; and as I hold to the union of all Christians, I accordingly, with, my wife, went on the evening of the 22d of January last to attend a meeting there, which was notified as a 'Union Meeting' for public worship. The exercises called the 'services' had not commenced when I entered through the middle door, and was passing up the broad aisle; the bell was saill tolling—no person in the pulpit—house very full of people, some empty, chairs on the side of the pulpit. I had not gone more than half way up the asile, before I was forcibly stopped, and dictated by the church officers to a part of a peer from which some persons either went out voluntarily, or by compolision. Upon my declining to take the seat Alexander Harkell, the sexton, and a professor, said, 'Out with him then,' and 'at the same time gave me a violent push. A civil officer, John Haskins, then interfered, ordered him back, and stood before me. I stood quiet. Three clergy the same time gave me a violent push had continued to the push of the pus

ence of Him whose decisions are impartial, and whose judgment there is and should be no ap As Jesus is my advocate, I am sure of an acquint the court of Heaven. Till then, be it mi wait with patience—though in a prison.

SYLVANUS BROWN.

Condition of the Free People of Color-

Condition of the Free People of Color.

The following facts in relation to the free people of color in this city, are taken from a small paper published here in 1837. We have reason to believe that their condition has been much improved since then; but as the statistical information in relation to it is not at present within our reach, we prefer to give the former statistics, and allow each to make such alterations as truth will warrant.

That there is much vice and misery to be found among these people, we may not deny—less than this cannot be said of the whites; but it is susceptible of proof, that much of their directions.

must do more lina, visit the haunts where congregate the most degraded of them. If they wish to ascertain their true condition, let them also visit their churches, their literary institutions, their benevolent associations—let them, in short, be as anxious to look upon the bright, as on the dark side of the picture, and they will find abundant cause to admire the persevennee and the moral power that has enabled them, in spite of the crushing influence of public opinion, to attain their present elevation.

A FACT.

Besides thankfully embracing the opportunities for schooling their children, which have been opened for them by sublic munificence and private benevolence, the colored people also support several pay schools, and the pupils in these schools will not suffer by an examination with those of any other school in the city.

Fact, No. 6.

'Notwithstanding the difficulty of getting places for them as apprentices, to learn mechanical trades, owing to the prejudices which exist,' in 1832 there were between four and five lundred people of color in the city and suburbs, who followed mechanical employment.

A White Fugitive from Slavery.

right of property; and, under the guise of complying with the Constitution of the United States, nullify all that gives value to that, or any Constitution, personal liberty.

We reverence the Constitution of the United States, with an affection in which flial feeling mingles with love of country—for an honored father bore a prominent part in the, formation of that Constitution; but the concessions which it makes to slavery—although the damning word is no where to be found in it—are exceptional—contradictions of its

that I was the person he wished to see, seemed to doubt it. However, he was soon convinced that there was no mistake, and handed me a line from a friend who lives between here and Concord. From that, I carriet that the bearer professed to be a figure from slavery. On questioning him, I was soon satisfied that he was what he prolessed to be a figure from slavery. On questioning him, I was soon satisfied that he was what he prolessed to be a figure from slavery. On questioning him, I was soon satisfied that he was what he prolessed to be a figure from slavery. On questioning him, I was soon satisfied that he was what he prolessed to be. I took him to my house, fed him, lodged him; and, with the assistance of the good abolitionists of Do yeer, clothed him up, and the next day one of our abolitionists started with him for Portland, where the poor man hoped to meet his wife and two children, who had fied from bendage a few days before him. I never felt more pleasure in entertaining a friend, than I did in entertaining this man. He had been on his way some eighteen days, lodging mostly in barns and out houses. Being thinky clad and on used to our cold climate, his sufferings from cold had been excruefating. He had stae sufficed excitate the proportion, and then frequently lead the forestimate the grown and the frequently lead the forestimate the grown and the frequently lead the forestimate the seemed to he great and the grown of the frequently lead the forestimate the search and proclaim his right. The bright had been excruefating, He had stae sufficed excitate the first opportunity and bondage; and may the grown and the frequently lead the forestimate the feelings of this man were the sand sarry that the feelings of this man were the same as yours to be fore him, and he already see the feelings of this man were the same as yours the feelings of this man were the same as yours would have been, and pity the poor bondam and the frequently lead the forestimate the feelings of this man were the same as yours the feeling

ravelling in the South and West, is publishing s of letters on the manners, customs, and features and give a warning voice to the South, to stop

mad and headlong career, before it is too late. But to the extract.

S.

Soon after our going on board, we stopped 'to wood' at one of the wood yards in Tennessee, and as our stop was to be a few hours, in order to alter the machinery, the passengers took the opportunity of going on shore to take an 'observation' of the place. There was a plantation near by, and as usual the steward went to buy some milk and ergs, and having a strong desire to see the place, I accompanied him on his visit. This was an old log house, tocupied by the mistress, who owned the plantation. There were several log hovels for the slaves to stay in; I say stay in, for it could not be called living, it is any stay in, for it could not be called living, it is a stay of the mistress. The word into one of them, and found one family of five children almost in a state of midtly. They only pretended to have one garment, and that was formerly a shirt, made of tow cloth, but now it was so worn out as only to hang in string, and thereby only partly covering their bodies. From the color and looks, 1 should judge that the garment had never been taken of since it was first put on; and I very much doubt their having any other to put on.

Such abject poverty and such squalid misery my eyes never beheld. I went into their 'log hovels'—they were not huts—and such a disgusting scene no pen can portray, or tongue describe. My mind shrinks with horror from the contemplation. Aunty—as they call all black females, invited mo to sit down, pointing to an old chair, the back of which had been worn out in service, and was entirely disconnected with the remaining part. I surveyed her furniture, and there was an old bedstoad with a plalet of old straw, an old quilt so worn and dirty, that it was almost impossible to discover the original; and the cooking utensits were an old broken iron pot, an earthen pan, and at in dipper; perhaps a knife and fork, and spoon, alludus of worn and dirty, that it was almost impossible to discover the original; and the cooking utensi

lantation the ground and planting, a curse following slavery, it is showing a curse following slavery, it is showing any plantations to a fearful extent. One set evils is the stupefaction, or inaction at the mind naturally desires something at the mind naturally desires something the mind naturally desires and mind naturally desires something the mind naturally desires and na

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MAY 19, 1843. newspapers, 1578 dollars. A co

BOSTON, FRIDAY,

FREEPORT, (Ohio,) April 18, 1848.

er bolt to the doors of the prison he came to Day.—The long looked for and long prayed ortracted meeting has at last began; and now sembers, who were out yesterday political aspiand earthly minded, seeking, each man, to ouse to house, and field to fields begin to feel hey have spirited interests at stake; and the feeling of self-interest prompts them to action it spirituals, as in their temparal interests. Men oil earnestly, day and night, at their temporal for the sake of gold; and for the sake of ing heaven, and avoiding hell, they will pretoworship food. Is it not clear, then, that follow Christ for the 'loaves and fishes,' and eagly to forsake him in the hour of adversity? ow with the servants of the Most. High; they him, because they love to serve him, and

re ready to forsake him in the hour of adversity? of so with the servants of the Most. High; they irvo him, because they love to serve him, and oild not in the least be deterred from labor, even death were an eternal elep.

But, to the sermon delivered by the 'Rev. Mr. erguson' of Westchester. Shall! I call it a good no? Yes, if the groans heard among those in the medium sandcourin were any sign. But perhaps I as the most unfortunate of all that were present; a ramid the creature's elequence, and the mourning f. the laity, I could hear the loud roaring of hostile among, the striking of swords, and the groans of aree millions of slaves; he denounced aweating, in he most caustic terms, yet swaperes sit in the judgment-seat of this mother of harbits, and will swear y the eternal God that they will support and obey ne very Constitution that boils tight the prison core, spills the blood of thousands, and chattelizes aree millions of men made in the image of God. I enxt denounced drunkenness as a heimous sin, and those who sat long at the wine were judged willty; but I thought of those who were intoxicated with the blood of the saints; especially did I think of that drunken Conference which resolved that a sere color in the skin was proof sufficient of incompetency to tell the truth, when she passed a restlation rejecting negro teatiment; when twenty-ve hundred of her colored members from Baltimore ettitioned for redress, and their prayer was nover ettitioned for redress, and their prayer was nover thanken the could have been so lost to the common celings of humanity as to have acted thus. O riest, why did you not denounce the drunken stew.

,' in singing,
'The Whigs of forty are well and hearty,
And here's the same old Coon.'

And here's the same old Coon.'

I now the saints in the sandum sandorum will down their brother 'Coons' as sinners; yet in next 'Coon time' they will again be brothers' so no wonder that they cannot 'scare up' a revifor the sinners know that it is all a humburg, 'e r'etigleuse farce'. I may opinion, the morals of 'sinners' are beyond those of the church, fon yo' of them feel-for the oppressed, and give alim he poor in secret, while the church crushes the liepable rights, and blots out the intellects o dreds and thousands of the human family, an for all this atrocious villany, this accumulation unrighteousness, and protracted rascality, she mas a seat in heaven with Him who came to ake every yoke, and bid the oppressed go free My paper is running short, and I must close.

Believe me a friend to the oppressed,

AMOS H. WILLIS.

published last week in the Natio ldress, published last week in the National, cer, is signed by John Quincy Adams, lates, William B. Calhoun, Joshua R. Giderlock J. Andrews, Natianiel B. Borden, C. Crittenden, John Mattocks, Christopher Joshua M. Howard, Victor Birdseye, Wm. dl Hiland Hall. These gentlemen were all of the late Congress.

Idress declares that the project of snnexing like Linion is seriously entertained in the

ment of the reasons which force upon our minds the conviction that this project is by no means abandoned; that a large portion of the country interested in the continuance of domestic slavery and the slave trade in these United States have solemnly and unalterably determined that it shall be specify carried into execution, and that, by this admission of a new slave territory and slave State, the undue ascendancy of the scardolding power in the government shall be secured and rivelete beyond all redemption. That it was with these views and intentions that settlements were effected in the province by citizens of the United States, difficulties formented with the Mexican government, a revolt brought about, and an independent government control more admit of a doubt; and that, thisteric, all attempts of Mexico to reduce her revolted in the control more admit of a doubt; and has the state that the state of the transport of the state of the state of the state of the size of the state of the state

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At the present session, the resolutions of the State of Alabama, in favor of annexation, and sundry petitions and remonstrances against it, were referred to the Committee on Epseign Relations. A majority of the committee, consisting of members from the staveholding States, refused to consider and report on the subject, and directed Mr. Adams, their chairman, to report a resolution-asking to be discharged from further consideration of the subject, which he did not the 20th there is the subject, which he

By the following act, slavery is abolished ame a hundred millions of people in India. As it is act of simple justice, England is entitled to no cr

THE LIBERATOR

in the account he has given us. The committee nak leave to sit again? (Applause). I loop in Herefree, directly or indirectly, with he measures of shellitonists or the action of churches, it was made the statute-book of Massachiusetts, to render ber in 'no' degree, and to 'no 'extent, the vassal of Virginia. At present, the emancipation we desire is incomplete.

I was edocated to, and have practised at the bar; but I must confess that I was astonished to hear a Judge in a Massachusetts court asy, that this decision of the State. With all the American principles of liberty which they had wrought out, that there should be a law forbidding them to rescue a brother from slavery! Yet so it is.

The slave then, Sir, has yet to be protected, in despite of the State government, and not by favor of it; and by the force of the free spirit of the sign did yand hourly becoming more free and independent. The greatest trouble was behind; it existed in the pulpits of the land. The constant dropping of the pulpit teachings of our country will do more towards the preservation of the institution, than could all the eloquence of our statesmen, and the policy of our politicians.

The religious sentiment of America is responsible for the existence of slavery; church organization, rests the guilt of this enormous evil.

Calling a slaveholding nation a christian nation—

I had started, when therefore had the measure of abditionists or the action of a decision of the convention assent the weak of the convention against them. A minority of the Convention against them. A minority of the Convention adventurely and formed a new minority of the Convention adventurely and the present the companies of the state of the state

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This is a clerical, forens cal courts. If a man do dissenter, a citation is issued against him for health, and his body is imprisoned for the his soal; and the wasting of the one in prisoned so purify the other. If generally succeeding the pocket, and humiliating the man-it humble the spirit. oned for the

hamble the spirit.

he was a dispersion of the spirit of t Manual well scolded by the slave shill know in Europe that you are mental When they shake hands with or speal one must look sharp after you. The per of the zealous are shused by their oppo-oportion to their zeal and effectiveness whose activity in denouncing diling with other's indicates his temperament approach of priestly bitterness and pugnacity, as easier attacked and denounced the sect or known as Socialists—to you, I suppose, Ocenites. This he did in the House of Odrastened here, owing to their selfish and lation, the House of Incurables,) where I not be heard and he pointed them in graduars is not believing in Christianity, of the purpose the salving the contract of the marriage tile, as brute portity of the marriage tie, as bru is of vituperation, which the , with their re, with their re, and the Anti-Corn Law League, have pu
or of free tride, has been the cause o
theories and views of all kinds becoming
too; the subject of Enquiry and Investi
death in our day and ger shom it was made, and the Bisho a show it was made, and the Bishop could have go to up a cry of 'Church in manget the poor in this country, and the table the Bishop fulminated must have earlier to your country for air and lat that time has gone by, and sitenation ad of reverence for, the Episcopal craft, is evaling feeling among the masses.

Tabled by the elergy against the Socialists in the transit for Court of the state of the country to force the force of the state of the

was in former times against the Qua contenn the marriage ret; and this ast them, as it was against the Qua contend for the same law of divorce and that the Priest is not necessar The cause of the Bishop of Exe -the interest of their craft. If me ey feel that that goes to the root of

en known to remark, that, owing to the steraft against him, he is the best e; that, according to all prior experihave been made the subject o since to have figured in a Sa he is necessarily, as a moralist, op int of despotism and selfishness which situtions. According to him, socialntages, in the spread amongst them irit of gentleness and forbearance practice, in this respect, have spread artists and operatives, and the tenden has, in consequence, very much subsite been remarkably evident in the late ngst those of the superior classes ealth, who are friendly to, and ofte menives as ugh they do not avow the bough they, do not avow themselves as me, because it is party which is much, of now be said to be every where spoken is, because, though they agree in their do-caperative views, they do not adopt a views, but are nevertheless so dissuis-conduct of those who veil their crafts for the name of Christianity, that they posed to doubt the religion, because its prosper persent it. Still, their indemons y pervert it. Still, their judgmen and tells them not to argue from against its, existence and its use: tter of H. C. Wright, that the Lon he warlike; but the Peace Conven-w better, and that the danger comer tice peace, as well as profess an I have not, at this mement, an the of war! I have not, at this mement, an shar of accraining of whom this Peace Conshar of accraining of whom this Peace Conshar of accraining of whom this Peace Conshar of the third of the constant of the constant of the constant of the constant of the less impertinent, because a state in being guilty of it. It seems to me to the conduct of many of the religious profession, that class of them who are ultra pharisate and the pharisaces, those who pray in the characteristic of them who are ultra pharisaces, those who pray in the same profession, whose practice and resembles are limited to little more than get-play profession, whose practice and resembles are limited to little more than get-play at large particles, and as a profession of the prayer, praising themselves profession of the prayer, praising themselves and the camount to the orators, the officers, and assembly room—and then retiring to sleep for maker of the year, unless disturbed by an ussuadar of the year, the profession of the year of the year.

distiles assuming denouncements of men as tinging to them. It acts as the puff indirect, a religious trader with us is fond of using this

ancing his pretensions. Denouncing

another man as not belonging to them implies that they are the leaders in the cause which he is presuming to advocate, and it operates on those who would ask, what say the acribes? as an announcement that the scribes and pharisecs have not believed on him, that they have a character to lose, and that he has not made broad his phylactory, according to their fashion. But had he gone to them, and fashioned his rule and his detrineer to their standard, he might then have gone forth, without usefulness it may be, but doily badged as a teacher. Do not the various societies that relative the religious world require nearly as much exist in the religious world require nearly as mucl looking after, as most of those governmental institu-tions that now control the world?

I have much to write to you, but the 'Great West-ern' is to Jeave Livetpool to-morrow, and I must there-fore postpone, until my next, all that I have to says save this-that I am,

Dear Sir,
Yours truly,
EDWARD SEARCH. WILLIAM LLOYD GARRISON.

Letter from Gerrit Smith.

Ретепвово", Мау 8, 1843.

WILLIAM LLOYD GARRISON:
MY DEAR SIR—I thank you for your prompt publication of my letter to you of 28th ultimo. It is another evidence that you would not do me intentional transfer of the control of th

another evidence that you would not do me inten-tional injustice.

I shall be content to be forever silent about our dis-agregment, when I shall have spoken in this letter a fewfarore words of explanation.

In a public letter last winter, I charged; let, that

In a public letter last winter, I charged; 1st, that the Liberator and certain oilure newspapers do not hold the language which they should do, on the subject of abolitionists separating themselves from all proslavery parties—and, 2d, that, in one of the numbers of the Voice of Freedom, C.C. Burleigh. 'favors the idea, that men may be good abolitionists, and yet ching to pro-slavery parties,' &c.

Soon after the appearance of this public letter, you referred to it in the Liberator; and, by an obvious mistake, applied my second charge to yourself. You neither admited nor denied the truth of my first charge. Look at the number of whe Liberator in question, and see if you did; and see if I was bound

neither admited nor denied the truth of my first charge. Look at the 'number of 'ble Liberator in question, and see if you did; and see if I was bound to suspect that you did. I then wrote you, that the charge, of which you complained, was against Mr. Burleigh, not yourself. You published my letter. I wrote you again, and complained of your preface to it. The Liberator, which I received to-day, contains my second letter. Your comments upon it are objectionable in three particulars—1st, They do not admit your error in making me charge you with what it charge Mr Burleigh; 2d, They convey the idea, that it was my first instead of my second charge, of which you originally complained; 3d, You deny the truth-of the 1st charge.

Now, it is probable that you will say, that the first and second charges, in my public letter, are substantially but one and the same charge. In saying so, you will show your misapprehension of my meaning it, it will,nevertheless, be such a misapprehension as I can easily account for, and, therefore, easily excuse.

can easily account for, and, therefore, easily excuse. Thus far in our disagreement with each other, we can Thus far in our disagreer ent with each other, we can get along very well; and I will say no more of the first two of the three particulars which I have specified. But, my third objection I must finist on. I insist that you should have admitted, instead of having denied, the truth of my charge, that the Liberator does not require a withdrawal from all pro-slavery parties. I do not say that the Liberator is as shockingly bad in this respect as the National Agti-Slavery Standard. The latter defends a connexion with pro-slavery recleicsticals, as well as pro-slavery policial. slavery ecclesiastical, as well as pro-slavery political parties; whilst the former scouts the idea, that they parties; whilst the former scouts the idea, that they are abolitionists who cling to pro-slavery ecclesiastical parties. This only makes it the more strange, however, that there should be scores of implications, and not a few direct declarations in the Liberator, that men may be abolitionists, and yet belong to the whig or democratic party. The tone of that newspaper, on this point, is in keeping with the employment of a tenacious member of the whig party for its Washington correspondent. And if you will believe it, I am uncharitable enough to consider this wrong tone to the apprehension that a right one would favor-the Liberty party. But for julia sprehension, William

A word in reply to your defence of Mr. Burleigh. If I have done him wrong, he is capable of showing it. I admit that the communication, on which I based my charge against him, is not as objectionable as I thought it to be, on my first reading of it. Things which I, at first, supposed that he said of himself and others, I now suppose that he said of himself and others, I now suppose that he said of himself and others, I now suppose that he said of himself and others, I now suppose that he said of himself and others, I after a reading to the common of the human race.

The Division.

An Eastern correspondent of the Cincinnati Philanthropist, who writes from Boston, expresses his suppose that he said of himself and others. I have read the minute of the human race.

The Division.

An Eastern correspondent of the Cincinnati Philanthropist, who writes from Boston, expresses his suppose that he said of himself and the performed, to set the oppressed of the human race.

The Division.

An Eastern correspondent of the Cincinnati Philanthropist, who writes from Boston, expresses his suppose and the performed, to set the oppressed of the human race.

The Division.

An Eastern correspondent of the Cincinnati Philanthropist, who writes from Boston, expresses his suppose and all the labors as he many find time and opportunity to give to the cause. Heaven reward her of all the scarifices his has made, and all the labors also have railed as acrifices his has made, and all the labors also have railed as acrifices his has made, and all the labors also have railed as acrifices his has made, and all the labors also have railed as acrifices his has made, and all the labors also have railed as acrifices his has made, and all the labors also have railed as acrifices his has made, and all the labors also have railed as acrifices his has made, and all the labors also have railed as acrifices his has made, and all the labors also have railed as acrifices his has made, and all the labors also have railed as acrifices his has made, and all tionists, notwithstanding their adherence to the whig and democratic parties; and this, to my eye, though, I am to presume, not to his, is the sum and substance of my charge against him. Of course, Mr. Burleigh, no more than youself, would admit a man to be an aboli-tionist who voies for plave-owners, or confessed pro-slavery men. But, if you both admit, that a man may be an abolitionist, and yet cling to the whig or demo-eratic party, here is a point on which I take issue with you both.

Your friend and brother, GERRIT SMITH. I am not fenacious of lawing the last word in this slight controversy; but it seems to me that this letter of Mr. Smith is full of 'words,' words, words, used to no purpose, so far as cliniciation or defence is concerned. Instead of being convinced that I misapprolenal ob his meaning, I am confirmed in the opinion, that he intended to him what I reconsures of the security. ed. Instead of oeing convinced that I misappresent ed his meaning, I am confirmed in the opinion, that he intended to bring what I pronounce a false accusa-tion against the Liberator. Most certainly, I regarded

The Anti-Slavery Standard.

The retirement of Mrs. Cutto from the editorial claim of the Anti-Slavery Standard will be deeply regretted by a large portion of the readers of that paper and by a wide circle of admiring friends. Of her lit stray ability, it is superfluous here to speak,—for does it not every where obtain recognition as of the highest order? Of the cainent service which she has rendered the cause of the slave, since she gave utterance to her first 'Appeal' in his behalf, the friends of canacipation, on both sides of the Atlantic, are aware. No offe doubts that she has endeavored to make the Standard as acceptable to the public, and as useful to the anti-slavery enterprise, as possible, accepting to her convictions of duty and her views of right.

In her farewell, she gives as a reason for retiring from her public position—The freedom of my own spirit makes it absolutely necessary. I am too distinctly and decidedly an individual, to edit the organ of any association.' An unjust inference may be drawn from this language; namely, that an official attempt was made to interfere with the freedom of her spirit, in editing the Standard; but no such attempt was made to interfere with the freedom of the spirit, in editing the Standard; but no such attempt was swer made. She prepared every article for the paper precisely as her own taste and judgment dictated, and as independently as though she acted on her own individual responsibility. True, she failed to give satisfaction to all the friends of the cause; and so does every other auti-slavery editor, whether he is too distinctly and decidedly an individual, to edit the give satisfaction to all the friends of the cause; and so does every other anti-slavery citior, whether he is 'too distinctly and decidedly an individual, to edit the organ of any association,' or whether he is 'the official representative of any society. We-make this explanation, not because we think Mrs. Child really intended to cast any reessure on the Executive Committee of the Prent Society, but to, prevent any misapprehension that might otherwise exist in the public mind on that point. She says that she took charge of the Standard, with the declaration that also would work according to Aer conscience and ability; and she truly adds, 'I have kept my word.' And, after alluding to the conflicting complaints which have been made, in regard to her editorial course, she says—'I am not aware that any of these whirling eddies 'I am not aware that any of these whirling eddies have, at any time, made me swerve one hair's breadth from the course I had marked out for myself. . . . I from the course I had marked out for myself. . . . I dared not substitute even a more enlightened conscience for my own. Having thus 'enjoyed the freedor, of her own spirit,' without censure from any official source, she cannet imply any thing to the contrary by her language, without bestowing a rebuke where none is deserved.

Mrs. Child, we think, erred in judgment as to the character which she aimed to give to the Standard.

Mrs. Child, we think, erred in judgment as to the character which she aimed to give to the Standard-She remarks, in her valediction—'I have repeatedly said, that I did not intend to edit the paper for abelitionists. It seemed to me that the Liberator, the Herald of Freedom, and various 'Liberty party 'papers, were sufficient to meet their want; and that the cause needed a medium of communication with the people. My sim, therefore, was to make a good family newspaper.' From the commencement of the Liberator, we have endeavored to make it such as the cause needs, and such as the state of the people reasuse needs, and such as the state of the people recause needs, and such as the state of the people re-quires, in relation to slavery. If our object had mere-ly been 'to make a good family newspaper,' we might have extended our subscription [lat, it is true, and given far less offence, to this pro slavery nation; but we are constrained to believe that, in that case, the Liberator would not have been so serviceable to 'the cause' as it has been. Surely, the tone and spirit of the official organ of the American A. S. So-ciety should be all that the most thorough-going abo-litionist can beine most however for their gratification, but because the exigencies of the times, and the claims of the bleeding bondman, demand it. It should not shrink from controversy, but be always aggressive on the slaveholding power, giving no rest to Church or State, but filling them both with constraintin, until they prochion liberty throughout all the land to all who are enslaved. It should be specially careful not to be well-spoken of by those who are in a pro-slavery position or state of mind, but should be signalized for its daring and bardihood in carrying on the war against whatever arrays itself in opposition to our cause. Its usefulness will be in proportion to the amount of pro-slavery maignity lrawn out against its existence.

uncharitable enough to consider this wrong tone to the apprehension that a right one would favor the Liberty party. But for list apprehension, William Lloyd Garrison would, in his thunder tones, tell att members of the whig and democratic parties, that they are all slaveholders. He would not except from his denunciation even an Adams, or a Giddings, or a Slade. He night give them, what credit he pleased for abolition motives; but he would, nevertheless, tell them, that all who belong to the parties, which have power to make or repeal our national laws, are slaveholders. A word in reply to your defence of Mr. Burleigh. 171 have done him wrong, he is capable of showing it. I

new. His letters are written in a catholic spirit; but, surely, he must either have a very defective memory, or be profoundly ignorant of the causes which led tothe separation between the professed friends of our cause in New-England. Is it for those who have seesled from the old platform, on which they were as heartily welcomed as any who now stand upon it,—who have done every thing in their power, by personal calumny and furious persecution, to destroy the America America America and and furious persecution, to dustroy the American An-ti-Slávery Society, and to hold up to infamy ite faithful adherents,—who have refused to walk on terms of equality and brotherly kindness with those who were then against the Lorentze. Also, certainly, i regarded woman is an equal co-laborer in the broad field of 'the first and second charges,' in his public letter, 'as philanthropy? If they sincerely desire be united substantially but one and the same charge.' He section of the same platform, which, is an evil our parties.' He now calls upon me to admit the trail of a well purpose, they absoluted in an angry mood, this charge, 'that the Liberator does not require a with- Il low can two walk together, except they abread to a real to a confess their works and the same platform, which, in an evil hour and for a confess their evil purpose, they absoluted in an angry mood, the charge, 'that the Liberator does not require a with-! parties. He now calls upon me to admit the trath of his charge, that the Liberator does not require a withdrawal from all presidency parties!! Where, then is the difference between these imputations on our anti-slavery consistency? I can admit no such thing; to may, I say that there is no real truth in the charge.—
Pro-slavery, in every shape, in every party, in every sect, is unpartingly demounced and renounced by me in the Liberator; and a separation from pro-slavery sect, and parties in advocated as anti-slavery daily, lastead of Mr. Child being 'a tenacious member of the whig party, be stands isolated from it, on abolition ground. As to the fing, that I am restraiced from uttering the convictions of my mind, in regard to the whig and democratic parties, lest in so doing I should 'Ayor the Liberty party, it is unworthy of Mr. Smith, and an impeachment of my honesty as a man, and my fidelity as an abolitionist, I pass it without any further comment. In admitting, at the conclusion of his letter, that Mr. Burleigh and myself would not admit a man to be an abolitionist, who votes for 'confession framed,) why do they not megnanimously store and confined the parties of the parent Society, (which has undergone letter, that Mr. Burleigh and myself would not admit a man to be an abolitionist, who votes for 'confession's framed,) why do they not megnanimously say so, and pro-slavery men, he contradicts the charges which he has broardy and the purpose, that they shad be with a manual to be an abolitionist, who votes for 'confession's member of the with the multing tower the with them, but that they stand aloof from us. They are the seceeders, not we—they objected to our 'company, no and an impacelment of my honesty as a man, and my principle opposed, to slavery may labor harmoniously fidelity as an abolitionist. I pass it without any further comment. In admitting, at the conclusion of his letter, that Mr. Burleigh and myself would not similar a man to be an abolitionist, who votes for 'confessed pro-slavery me,' he contradicts the charges which he has brought against us both, and renders any further refutation unnecessary.

(D' Thanks to our London correspondent for his very acceptable letter.

The Auti-Slavery Standard.

ause needs, and such as the state of the people relitionist can desire-not, however, for their gratifica-tion, but because the exigencies of the times, and the

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the Philanihropist point out any better, or any other mode of reconciliation. If the charge be, that both parties be in the verong, let that charge be substantisted; and if irganised be, (and we suffirm that it cannot,) let no imputation be east either apon the integrity or liberality of the friends of the American Anti-Shavery Society.

The American Church

The American Church.

The able Essay on 'Caste and Slavery in the American Church, by a Churchman, which recently appeared in the 'New World,' and from theese was transferred to our columns, is now presented to the public in ramphlet form,—Wiley & Putnam, of New York, being the publishers. We believe we are correct in the supposition, that it is from the pen of Jour Jay, a son of Judge William Jay, and one of the most promising essayists of the times. It is 'respectfully inscribed to the Right Reverend Bishops, the Reverend Clergy, and the Laity of the Protestant Episcopal Church in the United States, in as muck as it relates to the present pro-slavery condition of that Church, in particular. Episcopacy, from its nature and structure, seems to be hostile to Reform, in every shape. It weeks nothing beyond the forms of gudliness and the existing state of public opinion. It has less vitality,—if that were possible,—than an Egyptian mummy. The charges which 'A Churchman' so boldly and faithfully prefers against it are undeniably true but why marvel that grapes cannot be gathered from thorus, or figs from thistles? The tree (like every other sectarian body,) is evil, and the fruit of it death; and its destiny is to be cut down, and east into the consuming fire. The author of this Essay, we venture to predict, will make his appeal to the Right Reverend Bishops and the Reversed Clergy, in vian, but not 'to the Laity,' the people at large. The former constitute a class who are the farthest removed from the kingdom of heaven and whose damnation slumbereth not. Receiving, is they do, honor one of another, how can they believe that trath which unfrocks them, and makes them no, better than carpenters, fishermen, and cordwainers?

that ruth which unfrocks them, and makes them no better than carpenters, fishermen, and cordwainers As a body, their reformation is utterly hopeless. The As a body, their reformation is uterly hopeless. They will die, in their sins, and give no token of repentance. But the Laity may be addressed hopefully. They are those who never perish, and who, though for centuries crushed beneath the burdens of civil and ecclesiastical tyranny, are yet to establish freedom and equality throughout the world. Among such let this Essay be escaltered, as good seed sown on good ground. It will serve to anoint their moral vision, to give them higher vision, as of Christians. It will serve to anoint their moral vision, to give then higher views of Christianity, to put weapons of offence and defence into their hands against their im-placable enemy priesteraft, and to infuse courage into their souls to walk worthly of themselves as the child-dren of a common Parent, as the members of a com-mon family.

t may be, those who are determined to know and t perform their duty, and who are able to soar above all denominational considerations in the strife for univer sal freedom. In what estimation 'A Churclima sal freedom. In what estimation 'A Churchiman will be regarded by 'the Right Reverend Bishops and the Reverend Clergy,' for his daring conduct, it is not difficult to determine. He has spoken egainst caste, and he will assuredly lose caste among them; he has written elegantly, learnedly, vigorously, in defence of scorned and imbrutch humanity—but elegance, learnscorned and imported humanity—but elegance, learning and vigor of, style will not be able to screen him from the vials of their indignation. But he has done the people good service, and the people will not hesitate to give him a place in their hearts, which is the next thing to be desired after the approbation of Heaven and a good conscience.

More of the Latimer Case.

More of the Latimer Case.

'The Latimer Case' has most certainly been a very bad case for all slave-hunters, a very good one for the cause of equal rights, and a very hopeful one for every fugitive from slavery, who shall hereafter venture to tread in 'the footsteps of his illustrious predecesor,' GRORE LATIMER, and seek an anylom in the lold Bay State. It was said, years ago, that 'much remains unsung.' Taking the hint on this point, an anonymous noet, of this city, has just published an anonymous poet, of this city, has just published an original Satire, in a neat pamphlet form, entitled 'The Virginia Philosopher, or Few Lucky Slave-Catchers: A Pown; by Mr. Latimer's Brother.' It has a very A Pown; by Mr. Lattmer's Brother. It has a very caustic preface, and also some excellent 'notes' to il-lustrate the text; and 'was commenced as a parody upon Watta's Indian Philosopher, as a means of im-mortalizing the persons, and their abettors, who were engaged in the business of re-enslaving George Latimer, after he had obtained freedom for himself and family by a successful flight. As a sample of its me

it, we copy the following stanzas: we copy the following stanzas:

But iell me, honest Goblin, do,
What wondrous men you have in view,
In this romantie tale?

What prieste, in righteous garments drest,—
What statesmen, in whose patriot breast
Honor and truth prevail?

Point me the honest priest, I beg; le't Wisslow, Faornisonias, or Haur. Shepherds with crooks, 'tis true: What stateman, whose aspiring oyes Seek only truth's and hone's prize? Le't Cusniso, Arnestos and Wiss, And all the slavish crew?

Loud laughed the Shade of Reanoke— Good! Capital! a splendid joke! Your patriots and parsons! Yet hear—hor soon I'll show the key Which all this locked up mystery Displays, dissolves, unfastens.'

eferring to the clergymen, whose names he h cited, the satirist says, in a note—' Selected as repre-sentatives of the Orthodox, Unitarian, and Baptist influences in Boston, and remarkable, if remarkable a fluences in Boston, and remarkable, if remarkable at all, for sermons favoring slavery and honging, and for inviting slaveholding clergy to preach Christianity to the clurches in Boston. The other names in this stanza equally represent the whigs, democratic and Tyler factions of the great slavery party in politics, and possess a fune, or rather infamy of their own, too well known to need illustration.

The Alton Affair. The following facts were related at the late meeting of the American A. S. Society, in New-York, by Daniel Call, a travelling preacher from Genesee Co., N. Y , of the ' Christian N. Y, of the 'Christian 'order. They were commu and was a member of the grand jury at the time the murderers of Lovejoy were brought before the judicial tribunals. He met with David Boaz at the house for his father, in Bucks county, Pennsylvania, on the first day of May inst. David Boaz said, 'I am well acquainted with the same who hall a more than the same country. first day of May inst. David Boaz said, 'I am well acquainted with the sman who killed Loveigo.' I stood close by the corner of the building. He had double-barrelled gun, and stepped back; and I stood the matter of the building, and first person who spoke to him after he shot. I saked him if he killed any body. He said he didn't know. His gun was loaded with buck-shot, and he first both barrels at once. There was a man squat down, or fell down, when he fired, and in a few minutes they cried out, "Lovejoy is dead." This same unter they cried out, "Lovejoy is dead." This same unter they cried out, "Lovejoy is dead." This same unter the to or "that I knew any thing against him, and in never "let on" that I knew any thing against him, and David Boaz. Boaz was at that time, and is now, a member of the Mattern of the Mattern

David Boaz, Boaz was at that time, and is now, member of the Methodist Episcopal Church, and, ac cording to his own showing, was one of the mobocrat who participated in the Alton tragedy.

CONVERTIOR AT NANTUCEET. Our friend Bradburn, of Nantucker, is notified that the individuals, whose attendance is desired at the contemplated Convention in that place, in June, will not be able—much to their own regret—to visit the Island, at that time. Shall we hear from him again on the subject?

olitionists--The Taberanele--Fancuit Hall! The time for holding the New-England Anti-Slave

The time for anomaly the total of the 30th instant, be on Tuesday, the 23d, instead of the 30th instant. The spacious building, which has been erected in Howard-street by those who hold Mr. Miller's view of the Serond Advent, has been hired for the three of the Second Advent, has been hired for the three days' session of the Convention, evenings excepted; and as papilication has been made for Fanceuit Hall, no Wedboeddy, and Thursday evenings, May 31st and June 1st, so doubt that it will be also obtained for the use of the Convention. All the true-hearted abolitionists of New-England are hereby summended to give their attendance, or masse, on that great occasion, as well as all those who need more light to enable them to understand the merits of the anti-alwery controversy. Arrangements will be made to provide for the accommodation of delegates on, the most ret sonable terms, and such as may have it in their powe to evince the spirit of hospitality towards their and slavery friends from abroad will do so most cheerful ly. Let this be such a gathering in behalf of our gli rious cause as has never yet been known in New England! Let the proceedings of the Convention b such as to rock the country afresh with anti-slaver excitement, as if shaken by a great earthquake;

We send our congratulations to all the friends of the American A. S Society, both on this and on the other ard of anti-slavery action to its ut and or anti-siavery action to its utmost height. At n time have the prespects of the Society been brighter and during the coming year its operations against als very will be of the most vigorous kind. In our next we shall be able to give the official proceedings, whe we shall expatiate more at length on the subject.

We advise all abolitionists, and lovers of musi to purcliase copies of the Anti-Slavery Melodies, jus published by our worthy friend, JAIRUS LINCOLN, o Hingham. For sale at 25, Cornhill.

The New-York Express having given the bes (though still a very imperfect) report of the specches delivered at the anniversary of the American A. S Society, we have accordingly transferred it to our columns. We wish it were in our power to give the speeches as they were delivered, at length.

OBITUARY.

Passed from earth on the 2nd inst. Miss Carolini Hershaw, daughter of Dea. Josiah Hershaw, of Wes Brookfield, aged 18 years. Her disease was Erysipelas, and so determined was

ts progress, that she breathed her last in one week after her attack. Thus suddenly were her friend called to mourn the loss of an affectionate, amiable and beloved daughter, sister and friend.

and beloved daughter, sister and friend.

A few weeks previous to her departure, she was led to feel the importance of possessing religion as a living principle in the soul, and, as she hoped, consecrated herself truly to the service of her Saviour; and although absent from the paternal roof when her spirit took its flight, yet her friends have the joyful conselation, that she has gone to her Heavenly Father's house, in a brighter and happier world.

She had, for some time, been an efficient member of the Anii Slavery Society, and, at our last mornithe.

She had, for some time, been an efficient membe of the Anti-Slavery Society, and, at our last month! meeting, held the Sabbath previous to her attack; she was present in the full bloom of health, and renewer

meeting, held the Sabbuth previous to her attack; she was present in the full bloom of health, and renewed her monthly subscription for the present year, (it being the commencement of our financial year.)—and had she remained, would have continued to use her influence in the work of reform, actuated, as we hope, with higher, purer motives than before. But her work is done, and she has gone to receive her reward.

The day following her departure, funeral exercises were held in the hall of the Quaboas Seminary at Warren, (of which she was a member at the time of her death.) that were unusually interesting and appropriate; and the large number assembled, as well as the sympathy expressed by the pupils and others present, shiwed that one had gone who was indeed beloved and respected. Her remains were then conveyed to her father's house in Brookfield, where, on the succeeding day, farther funeral exercises were held, at which were assembled a large number of sympathizing friends from her own town, manifesting by their expressions, that where she was best known, she tuzzing Irienus trom her own town, manifesting by their expressions, that where she was best known, she was not less beloved. From thence, they were followed to their final resting-place by a train of deeply afflicted relatives and other friends. Thus, in life are we in death. May we, like her, be prepared to obey the summons!—Communicated.

from the Jackson (Miss) Southron, of the 26th ult:

"We learn from a geulleman direct from Benton, Yazoo, county, some of the particulars of a most mel-anchoty occurrence. It seems a Mr. Trice had been launting, and on his return he heard a noise in his gin-house. He called out and asked the cause—no answer was returned. He gut off his horse and opened the door—a runaway negro man and his wife, the property of a Mr. Yangha, were inside of the door. The negro man resised a rifle-loaded with slugs, and fired at Mr. Trice, the slugs entering his body and lead. He asked the negro why he had shot him—no answer was returned, whereupon he rissed his gun and shot the man down, at the same time severely wounding the woman. Mr. T. walked a few steps and sat down, and in a few moments died."

Fourth of Julyin Boston—The Common Council of Boston have appropriated \$5500 for a city celebration of the Fourth of July near. There will be a preces-sion of the city authorities and citizens, and a public oration in the day time, and music sed fireworks on the Common in the evening.

Fatal Accident.—As the steamer Massachusetts, from Nantucket, was towing the ship Daniel Webster into Edgarton, on Saturday last, the tow-line parted, and forced Obed Ray, aged nine years, son of Mr. Obed Ray of Nantucket, so violently against the windlass of the ship, as to cause instant death.

Murder by a Maniac.—Mr. Thomas Thomas and his wife, residing in Woodford County, Illinois, were murdered on the night of the 17th ult. by their son, who is a maniac. Hearing a noise in the direction of the building in which the unfortunate young man had been confined, Mr. T. and his wife went out to ascertain the cause, when they were met by the maniac, who had effected his secape, and were horribly murdered with the leg of a bench.

Mr. Woodsworth, in consequence of communica-tions from Sir Robert Peel and the Lord Chamberlain, has accepted the appointment of Poet Laureate.

Matricide.—The Raleigh (N. C.) Registicles a fearful murder in Hawfield actilemen county. A man named Scafe had a dispute brother, and raised his gun to shoot him, who moment of firing, their mother ran between receiving the load, immediately expired.

Copture.—The Hannibal (Mo.) Journal, of the 21st ult., relates the capture of two runaway negroes, who made their exceps from the town or vicinity of Palmyra. They were arrested by citizens of Illinois after progressing about 150 miles from the State. A man named Kend, who was with the negroes siding them in their exceps, was arrested, taken to Quincy where he resides, and held to bail for his defence.—Lowis-ville Journal.

wills Journal.

Alarming Insurrection.—The New-Orleans Tropic of the 3d inst. says, that a gentleman, from Washington county, in that State, over the Lake, arrived in that city, with a demand upon Governor Mouton, for a detachment of troops to aid in quelling a most alarming insurrection, attended with serious loss of life. The facts are as follows:—Several handred men from Haneock county, Missessippi, joined by many from Washington county, had joined themselves into a band of freebooters for the pillage of property and the destruction of life. It is stated that they were well organized and armed, and are regularly encamped. Many lives have already been taken and extensive robberies have been committed.

On the 17th inst. an affray took place at Milnerburg, Miss. between some Spanish fishermen, in which a man named Antonio, was shot dead. Several others were seriously injured.

A slave, named Sandy, convicted in the Superior Court at Wilmington, N. C. last week, of arson, has been sentenced to be hung on the 19th of June next.

TREASURER'S REPORT

Of receipts into the treasury of the Massachusetts A. Society made by James Boyle from April 1 to May 1. In Boston—From Wendell Phillips, \$50 00 From Worcester County South Division A. S. 10 25 3 00 25 37

Society,
In Westminster—From Mrs. Wyman,
"Hubbardstown—"Catherine Swan,
"Leominster—"Mrs. Drake,
"West Boylston, Princeton, Gardner and

"West Doylston, Anderson Frichburg, From West Brookfield A. S. Society, "A found friend in Warren, In West Brookfield—From Josiah Henshaw, "Brimfield, "Mrs. Morgan, "Warren—"Mrs. Morgan, "Warren—"Mrs. Mansfield,

\$97 37 S. PHILBRICK, Treas Brookline, May 3d, 1843.

NOTICES.

NEW-ENGLAND CONVENTION.

NEW-ENGLAND CONVENTION.

The abolitionists of New-England are notified, that the tenth return of their New-England are notified, that the tenth return of their New-England Arti-Slayeav Coyexstion, will fall on TUESDAY, MAY 30, and will probably continue three days.

Let all throng together with a more fervent love of humanity, each bringing of such as the has to the service of the cause; and whether it be of temporal means, wisdom in counsel, eloquence in speech, sympathy in heart, strength in resolution and endurance, energy in action, or skill in conduct, let each, while supplying his deficiences, impart of his abundance: and let us all rejoice, to make in a deep religious spirit, a holier and more heroic effort in the service of the God of frendom, than we have ever before made.

By order of the Board of Managors of the Massachusetts Anti-Slavery Society.

FRANCIS JACKSON, President.

FRANCIS JACKSON, President.
WILLIAM LLOYD GARRISON, Secretary.

ANTI-SLAVERY MEETING FOR THE TENTH MASSACHUSETTS ANTI-SLAVERY FAIR.

MASSACHUSETTS ANTI-SLAVERY FAIR.

The undersigned, appointed a Committee for that purpose, by the Boston Female Anti-Slavery Society, give notice, that a meeting for the especial expopert of the Taxru Mass. A. S. Fair, will be held during the session of the New-England Convention, (but not to interfere with the meetings of the latter), and the women of New-England are earnestly entreated, for the slave safet, to come up to the Convention strong in resolution and in numbers, for the consideration of principles, and to the meeting for this practical application of them.

S. H. SOUTHWICK.

S. H. SOUTHWICK, Com.

TO THE FRIENDS OF FREEDOM IN BRISTOL

DEAR FRIENDS:

There are yet three millions of slaves in this professedly fore republic! What shall their friends in Bristol County do to heaten the day of their enfranchisement? We invite you, one and all, to meet with us in convention, on Tuesday, June 20th, at 10 o'clock, A. M. in New-Bedford, that we may take counsel together, adopt measures, and encourage, one another in the performance of our whole duty towards our bretheren in beginning.

ren in bonds.

Distinguished speakers will be present, and the Hutchinson singers have accepted an invitation to aid us on this occasion. Let us have a large and enthusiastic gathering. The meetings will continue two days.

days.

By order of the New-Bedford Anti-Slavery Society,
GEORGE M. BUNKER, Pres.
Wm. C. Coppin, Sec.
New-Bedford, May 18th, 1843,

AMERICAN PEACE SOCIETY.

The public universary meeting of this Society will be held in the Central Church in Winter-street, on Tuesday, May 30th, at 4 o'.clock, P. M. The annual report will be read, and an Address delivered by the Rev. Andrew P. Peabody, of Portsmouth, N. H. Friends of peace and the public her respectfully invited to attend.

The meeting for bissiness will be held, at the same places after the close of the public area.

The meeting for business will be field at the same place, after the close of the public services. May 19th, 1843.

The Treasurer of the New-England Freedom Asso-ciation would gratefully acknowledge the sum of five dollars, received from a friend in Cambridgeport. JOHN F. COBURN, Treas.

MARRIED-In Watertown, on the 4th inst. by Rev. Mr. Medbury, Mr. Thomas Williams of Boaton to Miss Louisa L. Lenox of Watertown,

THE ANNIVERSARIES.

A S we are expecting a large number of the Clergy, and others, to wisit the city, during the approaching anniversaries, we beg to call their attention to the very extensive stock of HATS—CAPS—STOCKS—GLOVEX, and UMRRELIAS, now in etors—Old Stand, 173 Washington-treet. W. M. SHUTE.

DR. BAYNES. SURGEON DENTIST. OFFICE No. 1 1-2, TREBORT ROW,

with a call.

Persons visiting the city in want of Teeth inserted on Gold Plats, can have them accurately fitted in four or five hours notice.

May 19

A FRESH SUPPLY.

A FRESH SUPPLY.

A NOTHER supply of the old standard works has A just been received at the Anti-Slavery office, among which are, Bible against Slavery; Things for Northern Men to do; Authentic Ancedotes of American Slaver; Jay's View; Mac. Edid's Appeal, do. Also the following new publications: Anti-Slavery Melodies, containing upwards of ninety pages of excellent music, mostly new; Casta and Slavery in the American Church; The Texan Revolution, by D. L. Child; and O'Connell's History of Ireland.

POETRY.

From the Salem Gazette. TRUE PIETY.

A pious man, a devotee,
His evening prayers had said;
His Bible lay upon his kuee,
And in it he had road.
Christ had no place wherein to lay his head.

Oh, Jesus! had I lived,' he cried,
But in that barb rous age,
I would have wandered at thy side,
Thy sorrows to assuage,
And in the work of Love and Truth engage. My house, it should have been thy home;

y money have been thine ; I would have spent my time In aiding thee; thy work should have been

A low faint rap upon the door Disturbed his train of thought; There stood a man, whose garments poor In many a patch were wrought, And for a piece of bread he humbly sought.

· Get thee to work, the saint now cried, And earn enough to eat.'
'I'm sick and faint,' the man replied, And bleeding are my feet;
My fire has been the sun; my bed the street.

'Away, thou wretch, nor longer dare
Approach a man like me;
Thy very words pollute the air,
Thy face ne'er let me see—
Thanks, Father, I am holier than he.' The devotes then closed the door, He sought his downy bed;
A dream crept over him once more,
And Jesus came, and said,
What gavest thou to him who asked for bread?

Empty, ye turned him from the spot, Thy works do not agree;

For as to him, ye did it not,

Ye did it not to me

Oh, strive henceforth a better man to be

Bafore his Saviour's piercing eye
He gladly would have fled;
But whither from him could he fly?
He lay upon his bed
So self-condemned, he dare not raise his head.

And with the morning's breaking light He rose, an humbled man;
And in the path of new-found right,
His works of love began;
To feed the poor, to tend the sick he can.

How many are there who would give Their life to please the Lord, Who daily mid the suffring live, Nor think they can afford A piece of bread, a garment, a kind word !

THE MARTYR'S HYMN.

THE MARTYKS HYMN.

'As the wood began to blaze, he sung a hymn
which the violence of the flames scarcely interrupted.

Goodrich's Ecct. History.

Bless'd Redeemer, who didst languish
On the cross, and die for me,
Shall I shrink from pain and anguish,
When I'm called to follow thee?

Thanka! that I have heard the story Of thy bleeding, dying love; Thanks! that now the realms of glory Burst upon my view above.

Welcome fires, with fury glowing Round this holpless, fettered frame; Walcome winds, that wildly blowing, Fan the fire of fiercer flame. Ye shall free from life's commotion-

Ye shall free from life's commotion— All its cares and woes assuage— Waft me over life's dark ocean, Where no more the wicked rage. Hark! I hear the voice of singing— Saints and angels form the choir; Hark! the vault of heaven is ringing, For the martyrs strike the lyre.

Once through seas of tribulation, Followers of the Martyr-King,

Songs of triumph and salvation, More than conquerors now they sing. Gathered home from pain and weeping, In the land of peace they dwell, Whilst the church in God's own keeping

Still defies the gates of hell. Earth, adieu ! the Saviour calls me— Haste, ye flames, my soul release; Short the wee that now befalls me— Then, oh then—eternal peace.

Night is coming-soon the morning, Fair, and glorious, and serene; Earth is fading—heaven is dawning— Oh! the bright, transporting scene!

Welcome, death! to God restore me— Welcome! end of wors and fears! Heavenly visions pass before me— Lo, the Son of Man appears!

Thanks ! for peace and consolation, nanks: for peace and consolation,
O Redeemer, Martyr-King!
hanks! for triumph and salvation,
Through immortal years I'll sing.

SONG FOR THE MILLIONS.

BY BENJAMIN STOTT. hout for Freedom! be it loud and long, nest and heartfelt, manly, clear, and strong; Let it re-eche through the dungeon grave, Where groans with agony the living slave,

fetters bound,' the damps of death among; Let it ascend the vaulted roof of heaven, Let it ascend the vaulted roof of heaven,
And with prayer sincere,
Invoke His aid by whom all good is given,
To give what man holds dear.
The blessed boon of liberty; oh! lot it brave
The hated brand of slavery, and o'er hill and wave
Reverberts, falling all is and space
With glorious tidings to the human race.

A shout for Freedom! let the free-born mind

A shout for Freedom! let the free-born mind,
Which tyrants cannot quali, for quench, nor blind,
Give energy and strength unto the sound,
Which shall the despot's daring deeds confound
Oh! may it ride upon the wings of wind,
Awakening Liberty to universal birth,
Shedding a ray of light
Upon the nations of the fair-formed earth,
Availage into might

Arousing into might
The power of unity, and truth, and love;
Dispensing rights, which Mercy's God above,
Through all His works hath shown with blessed gra-To be His equal gift to all the human race.

A shout for Freedom! join, ye toiling slaves! Bear ye no longer burdens for the knaves Who drive and bind ye for their gains With rods of iron and galling chains,
Into your early and ignoble graves!
Up, and be doing, friends of man and truth!
They cannot long resist
The claim of maid and matron, age and youth; The claim of maid and mairon, age and you Despots of earth, desist To practise villany; oppress no more Your fellow-mortals, test ye should deplore The retribution which mone can assuage, When men shall lose their reason in their rage!

MISCELLANY.

For the Liberator.

Obttaary.

Died in Fitchburg, Jung 22d, 1841, of consumption,
Mary T. wife of Jonathan Burrage, aged 31 years.

Would that I had the pen of a ready writer, that I
might do some measure of justice to the moral virtues
of this excellent woman! To say that she was a faith-

might do some measure of justice to the moral virtues of this excellent woman! To say that she was a faithful daughter, siter, mother, friend and wife, is but asying that to which all sosteining toward her the various relations, must heartify respond.

The prevailing temper of her soul, love to God and good-will to man, shone out with uncommon clearness and beauty, in all her social intercourse. The service of her Saviour, upon which she entered in the freshness and vigor of youth, was with her the great business of life. Were principles presented, the question was, What is right? If practical duties, what is to be done? The power of moral motive was such as to lead her to the careful investigation of subjects which prejodice and early education would have inclined her to pass with self-confident indifference. She early espoused the cause of the slave; and from the full of 1835, (how long before I know not.) to her dying day, she deeply sympathized with him in his untold sufferings. The following extract from a letter of hers, adaed Oct. of this year, to a dear friend of hers, and sister of the writer of this, who some years since left us for her home on high, shows with what sacredness she regarded anti-always yat that time, and also her view of the sin of the church in withholding their bowles of merey from our own bond men. The individual addressed was a member of the same church with herself:

1 find from your letter to your mother, that you still love the cause of God, in that you are an abolitionist. I rejoice in it. We have but few been who care for the slave. Even good people, whose minds and hearies are open to the warts of the with the wish and he have are open to the warts of the worth of the church in withholding their bowles of merey from our wwo bond men. The individual addressed was a member of the same church will kneed the church in withholding their bowles of merey from our own bond men. The individual addressed was a member of the same church with therself:

1 find from your letter to your mo

Nothing so called forth all the sensibilities of her soul, or caused such deep grief and sorrow of spirit, as the course her own church took relative to slavery. She expostulated with individuals, wrote to the minister with the expectation that his deference for christian courtesy would move him to give her an opportunity for conversation; and though denied freedom of speech in their social meetings, she exerted herself in various other wars to nevent the church from taking various other ways to prevent the church from takin the heavens over them to become brass. cause the heavens over them to become brass. After the church had finally rejected the proposals of non-fellowship with slaveholders, and passed strong reso-lutions that they would have nothing to do with even investigating the subject; her immediate inquiry was, 'How can I cleanse my soul from all participa-tion in these unrighteous doings?' It was no specula-tive matter, but thorough, practical, heartfelt business. I cannot do justice to the exercises of her mind at this time. (the witner of 1820 and 40). An elder, friend I cannot do justice to the exercises of her mind at this time, (the winter of 1839 and 40). An elderly friend who was in the habit of visiting her, has frequently told me since her death, 'I wish her enemies could have seen her at these times, as I did they could not have doubted her sincerity, or the purity of her motives. She could scarcely converse without tears.' To another friend, Mrs. B. remarked, 'I nover felt such desires for divine directions; I am often obliged to leave my work to study my Bible.' Her conversation and social prayers were peculiarly affecting and instructive. Her deep feelings and strong convictions were not stifled. She protested against the course of the church and the minister, in a letter addressed to the senior deacon of the church. As the principles herein condagon of the church. As the principles herein con tained, were a material part of her character; I canno forbear transcribing it; though it was once published in the Liberator.

*Come out from among them. FITCHBURG, May 6th, 1840.

Mr. GARRISON:

I take no action upon the subject of slavery. I have left that I must come to a decision on the bended knees of my soul before God. Praying to be divested of ill-will and prejudice, seeking to know no will wherever it should lead me, I have taken the word of God, feeling that in it are init all the treasures of wisdom and knowledge. I have sought for duty and truth, by night and day, with a more intense desire than I ever sought for silver or gold; and i have about concluded not to commune with the church again under existing circumstances. I will give you the reasons which have operated upon my mind, and if you think them unscriptural, and will bring a 'thus saith the Lord,' or arguments drawn from scripture, to convince the that I am wrong, I will give up my opinion. For I consider it the glory of a person, when convinced of an error, to acknowledge it.

My first reason is, that our minister does not preach the whole law of God, and the church, as a body, love to have it so. While he rifuses to open his mouth for the dumb.

what secredness she regarded anti-aleavery at that time, and also her view of the sin of the church in withholding their bowked of energy from or who beddemen. The individual addressed was a member of the same church with breneff:

'I find from your letter, the your mether, that, you still love the cases of God, in that you the was removed the care for the alaws. Even good people, whose minden character of the same church with breneff:

'I find from your letter, the your mether, that, you still love the cases of God, in that you the was removed and harman or open to the waste of early other, but and harman or open to the waste of early other, but and harman or open to the waste of early other, but and harman or open to the waste of early other, but and harman or open to the waste of early of the fair of the control of t

The publication of this letter drew upon her the censure of many in whom she had confided, and for whom she still had strong affection. All her trials served but more fully fo develope her strong adherence to truth and duty. She was a devoted friend to moral reform, and beside her efforts for the formation of a reform, and beside her efforts for the formation of a society, and afterwards as a member, she wrote several excellent afticles on the subject, some of which were published in the Friend of Virtue, and the Golden Rule. Her tenderness of spirit, her realizing sense of spiritual things, her entire consecration to the cause of God in connection with her feeble state during the last year of her life, induced in some, who ardently loved her, the fearful presentiment, that she was soon to be removed from the labors of earth. During the last months of her life, while she was rick, confined to her house, she and her husband were repeatedly with and exhorting them to an abandonment of their position and principles. During all, she was self-possessed, firm, faithful in pointing out the sins of the church, and the consequences that would result from their silence in reference to the prevailing sins of the times. She had hopes of recovery till about four weeks before her death. Being told by a physician from abroad, that she might not live more than a fortunght, sine exclaimed, 'Must. die so soon!' She was warmly attached to her friends, and her ties to bushand and c. ildren could not be broken without a pang-tach lad a beautiful infant of a few months old, which She had a beautiful infant of a few months old, which She had a reautist infant of a few months old, which has since died, to which her heart-strings clung with painful affection: but this too, she was able to resign, FITCHBURG, May 6th, 1840.

Mr. Garrison:

I send you a copy of a letter, which I wrote some time since, addressed to one of the deacons of the church of which I have long been a member. At the time I wrote it, I had not the most distant idea of sending it for publication, but have since been urged to do it. I have never had the pleasure of seeing your face, but I have long been acquainted with you through the medium of the Libertor. Although a member of an orthodox church, I have not felt- to five you, because you follow not with us, or to call that common or unclean, which I have reason to believe God has cleaned, at least from some of the prevailing sins of the age. God bless yos, and enable you to endore in your fearless and uncompromising course, and may the blessings of millions ready to perish come upon you.

Yours for the slave,

MARY T. BURRAGE.

Respected Father is the Church:

I trust you will pardon me for trespassing upon your time and patience, when you consider the importance of the subject upon which I senture to address you. It has long been a subject of anxious inquiry, in my mind, whether I could consistently remain in our church, considering the stand our pastor and the church have taken in regard to subject with to the cause of Christianity. Especially exity and forgiveness towards these who has this been the case with me since the passing of has this been the case with me since the church of the resolution offered by our pastor, that the church is a contract of the passing of has this been the case with me since the church is a contract of the passing of has this been the case with me since the church is a contract to the cause of Christianity. Especially each of the passing of the subject with the trease of Christianity. Especially each of the passing of the subject of anxious inquiry, in my mind, whether I could consistently in the passing of the subject with the passing of the subject of the passing of the subject of the passing of the passing of the passing of the passing of the passing

moral reform, a few days before her death, wrote from a distance, begging her parded, if he had ever offended her. She replied—Ife has never offended, but he has grisved me? So strongly were our sympathies with ber, that we could not weep—we could not mourn. All was bright and joyous to her, and the very spirit of heaven seemed hovering around. She was sometimes languid from the effect of disease—would request her friends to talk and pray, saying often—Prayer always reviews me. She apoke of the place of her interment, a small family burying-ground, with sparent delight; calling it the sweetest spot on earth. Her final exit was without a struggle. She said, I am going! Jesus, to thy hands I commend my spirit —and all was over.

Let me live the life of the righteous, and may my last end be like hers.

Fitchburg, Oct. 11, 1841.

From the National Intellige A Beautiful Speech.

A Beautifal Speech.

The Natcher Free Trader contains a report of a speech of Col. Cobb, the celebrated half-breed chief of the Choctaws, made in reply to J. J. McRae, Esq. the agent for eiroriding and emigrating the Indians to the west of the Mississippi, who had made a speech to the Indians, about one thousand in number, assembled at Hopalka, informing them that their council fires no more could be kindled here—that their warriors can have no field for their glory, and that their spirits will decay within them; and that if they should 'take the hand of their great father, the Presicent, which is now offered to them to lead them to their western homes, then will their hopes be higher, their destines brighter.'

The Natchez Courier appropriately says of this bit of eloquence, that, for comprehensiveness and brevity, for beauty of diction and force, for affecting sublimity, and propriety of sentiment, we have never seen any production to exceed it. We publish it as a composition worthy to be preserved.

SPEECH OF COL. COBB.

Head Mingo of the Chocdause east of the Mississippi, in reply to the Agent of the United States.

Brother: We have heard you talk as from the lips of our father, the great white chief at Washington, and ay people have called upon me to speak to you. The red man has no books, and when he wishes to make known his views, like his father before him, he speaks from his mouth. He is afraid of serding. When he speaks, he knows what he says; the Great Spirit hears him. Writing is the invention of the pale faces; it gives birth to error and to feuds. The Great Spirit talks—we hear him in the thunder—in the rushing winds and the mighty waters—but he never serites.

Brother: When you were young, we were strong; we fought by your side; but our arms are now broken. You have grown large. My people have become small.

we fought by your side; but our arms are now broken. You have grown large. My people have become small.

Brother: My voice is weak; you can scarcely hear me; it is not the shout of a warrior, but the wail of an infant. I have lost it in mourning over the misfortunes of my people. These are their graves, and in those aged pines you hear the ghosts of the departed. Their sakes are here, and we have been left to protect them. Our warriors are nearly all gone to the far country west; but here are our dead. Shall we go too, and give their bones to the wolves?

Brother: Two sleeps have passed since we heard you talk. We have thought upon it. You ask us to leave our country, and tell us it is our father's wish. We would not desire to displease our father. We respect him, and you are his child. But the Choctaw always thinks. We want time to answer. Brother: Our hearts are full. Twelve winters ago, our chiefs sold our country. Every warrior that you see here was opposed to the treaty. If the dead could have been counted, it could never have been made; but, alse! though they stood around, they could not be seen or heard. Their tears came in the rain-drops, and their voices in the wailing wind; but the pale faces knew it not, and our land was taken away.

Brother: We do not now complain. The Choctaw suffers, but the never weeps. You have the strong arm, and we cannot creats. But the pale face worships the Great Spirit. So does the red man. The Great Spirit loves truth. When you took our country, you promised us land. There is your promised in the book. Twelve times have the treed dropped down their leaves, and yet we have received no land. Our houses have been taken from

ise in the book. Twelve times have the trees dropped down their leaves, and yet we have re-ceived no land. Our houses have been taken from us. The white man's plough turns up the bones of our fathers. We dare not kindle our fires; and yet you said we might remain, and you would give us land.

you said we might remain, and you would give us land.

Brother: Is this Kruth? But we believe, now our great father knows our condition, he will listen to us. We are as mourning orphans in our country; but our father will take us by the hand. When he fulfils his promise, we will answer his talk. He means well. We know it. But we cannot think now. Grief has made children of us. Whên our business is settled, we shall be men again, and talk to our great father about what he has promised.

Brother: You stand in the mecasins of a great chief; you speak the words of a mighty nation, and your talk was-long. My people are small; their shadow scarcely reaches to your knee; they are scattered and gone; when I shout, I hear my voice in the depths of the woods, but no answering shout comes back. My words, therefore, are few. I have nothing more to say, but tell what I have said to the tall chief of the pale faces whose brother* stands by your side.

* William Tyler, of Virginia, brother to the President of the United States, recently appointed one of the Choctaw commissioners.

From the Oberlin Evangelist.

Cost of Military Preparations.

Cost of Military Preparations.

But few persons are aware of the immense tax imposed upon the nation by our military establishments and our preparations for war, while in profound peace with all the world.

At the last session of Congress, the following-appropriations were made for eighteen months, ending June 29, 1844, viz:

For the military establishment, For fortifications, For the naval establishment,

4,733,130 00 808,500 00 9,136,784 00 Making a total of Here is the enormo 14,678,414 00

Making a total of 14,678,414 00 Here is the enormous sûm of fourteen and a hall millions, or near a million per month, for keeping up warlike establishments. But if to this we add other sums appropriated at the same time for objects growing out of the war system, the amount will be considerably enhanced, viz: Pension Do

Pensions, revolutionary, &c.,
Do naval,
Payment of Georgia Militia, 1,117,490 00 46,000 00 50,000 00

Total,

Total,

This added to the above, makes nearly sixteen millions of dollars; to pay which, would require thirty-two millions of bashels of wheat at fifty cents, its present price in this market; or eight hundred millions of pounds of pork at two cents per pound, the present rate in our western country! This amount is so large that we cannot readily comprehend it, but it would be equal to three millions two hundred thousand hong, each, weighing 250 pounds. To raise all this smount of agricultural product would require a large amount of toll, and if our far To raise all this amount of agricultural produces would require a large amount of fell, and if our farmers generally knew how uselessly and unprofitably this money thus wrung from them is expended, they would inquire pretty closely into the necessity of such accornous "appropriations" for these purposes. The whole amount of all the appropriations made for all governmental purposes for the same time, was twenty-four millions; so that two-thirds of all our national taxation in time of peace, is for war and its combetains.

national taxation in time of peace, is for war and the combatanta.

All these vast sums, too, being paid by indirect taxation, cost the people, in fact, one half more than the nominal revenue of the country.

Government can not affort to pay money for rendering our western rivers navigable, or building harbors on our lakes, except in the most stinted and insufficient sums; but for the support of the war system, it is ready to tax the people nearly a million of dollars per month, without any grudging.

W.

India.—The intelligence from India is important. The British forces under Major Outram were driven out of Hyderabad, in the province of Scinde, by the Ameers, on the 15th of Pebruary. The retreating forces gave information to Sir Charles Napier, then about twenty miles distant from the city, who, at this lead of two thousand eight hundred men, gave battle to the Ameer party, twenty-free thousand strong, on the 17th, and after a conflict of three hours, routed them. The paratives float five thousand men, one thousand of whom were left dead on the field!

Kidhapping.—Sunday before last, five men, Kingsey, Robb and Fulton—the names of the two others tot known—arrived at Painesville, Ohio, in pursuit, as they said, of a mulatto Methodist preacher charged with burglary and rape upon a white married woman in Stark county, cometime last July or August. A colored man named John Mason, who has resided in

Died in the Calaboose.—A man named Johnson, wh formerly officiated as a Methodist clergyman, we picked up by the police on last Monday murning, an conveyed to the calaboose, where he soon after expires. We learn, that for some time previous, he had throw off all moral restraint, and plunged into dissipation the bad been exposed in a state of intoxication to the violent atorm of Sunday night; and the consequence was, in his case, the fallfilling of a text he has no doul

Negro Convict Shot .- The Jackson (Miss.) Southr

of the 12th ult. says:

' Λ negro man, committed to the penifentiary for robbing the mail, attempted yesterday to make his escape from the guard who had the supervision of him. He seized the guard and attempted-to wrest, from him a pistol; in the scuffle, the pistol was broken. The negro ran off, and the same guard pursued him. In the pursuit he shot the negro with another pistol. The ball entered below the left shoulder blade, and came out at the right breast. He was not dead this morning, but we understand there is little hope of his recovery.

Suicide of McLaughlin.—We learn from S ville, that McLaughlin, who was to have been yesterday, cut his throat with a razor at 5 o'clet the morning, and died at 10. It is supposed the razor must have been furnished him by his withough she was searched by ladies whenever all ited his prison.

An appalling shipwreck, with great loss of life, place at Robin Hood Bay, near Whithby, a short ago, in which not only all the persons on board shed, but all the life-boar's men who went to assistance. The calamity was caused by the deenness of the crew, most of whom were in a sit intoxication at the time.

The Echo de la Frontiere of the 7th inst. anno hat, on the preceding vening, the old beliry of that, on the preceding vening, the old beliry of the cathedral of Valenciennes gave way, and fell with tremendous crash, burying under its ruins a number workmen engaged in repairing it, and destroying serial houses contiguous to the church.

An enormous bear was killed near the village Taberg, Oneida Co. a few days since. He measure from his tail to the end of his nose, eight feet fi inches, and weighed upwards of 400 pounds.

Dr. Bulard, known by his experiments on plugue on the East, has just died at Dresden, aged 38. The leceased had been known to pass nights and day with plugue patients, even when the natives dare no pproach them.

from Washington—and the Times says it his to run as a candidate in his district for C appealing to the people without distinction Boston Merc. Jour.

Thames Tunnel—London, April 18.—From o'clock on Sunday up to the same hour yesterda 23,642 persons went through the Tunnel, and sin the opening, upwards of 220,000. The holidsy fol have given employment to three or four tollmen. The Philadelphia papers announce the death of Jacob Ridgway, the great capitalist of Philadelphia, M

Ridgway has, it is said, left property \$6,000,000. The cost of repairing the breach in the Erio Cana at Tonawanda, will be about \$10,000, and the cans was to be ready for navigation by the 1st inst.

Fithburg Railroad.—The Keene Sentinel says— We understand contracts have been made for com-pleting the road 27 miles by the let of December, at a rate much below the lowest estimate. The question is now settled. The road will be completed in 1844.

Execution—The negro who murdered Mr. Fostge in 1844.

Jakson county, Goo. on the night of the 6th ult. was tried by the Interior Court of that county, convicted, and executed or Friday last—diseas Banner, 21st ult.

The amount rendered by the jury in favor of the United States against Jesse Hoys, late Collector of N. York, was \$220,837 86 This will probably full upon bits airreties, who are bound for him in the sum

On the 13th, a dreadful explosion took place at the government powder-mille, at Waltham Abbey, which did considerable demuse, and unhappily caused the death of seven individuals.

Doed Letter Money—It is stated, that in England, softer the reduction of the postage, the unional amount of property found in dead letters was about £43,300 Since the reduction, it has only been about £299,000.

JUST PUBLISHED

And for sale at the Anti S

Washingtonian Temperance House HE subscriber takes friends, that he has ta us house, No. 15, Wes

pleasant and agreeause, and make it a describe as to such persons as will be pleased to fave the same their paironage.

2.7 Connected with the House is a RIIIII and their paironage, where all kinds of fruits, adapted is the son, and also every variety of refreshment, so son, and also every variety of refreshment, sept.

Apply at 70 Cambridge-street, or 35 Consideration, May, 1843.

Doston, May, 1843.

WM. HENRY BRISBANE, M. D.

PART OF A HOUSE TO LET TO let, one half of a brick house it in the part of the city, containing a kitchen, parke, four chambers. Possession given immediately, quire at 25 Cornhill, for terms, do. Anis PROPOSALS

PROPOSALS
FOR
PUBLISHING A VOLUME
OF THE
Writings of William Lloyd Garrison.

Boston, Feb. 22, 1843

BOARDING HOUSE FOR COLORED SEAMEN.

The subscriber begs leave to inform see the seamen as may visit Boston, that he hat epaid excellent Boarding House for their accounts on temperance principles, at No. 5, Suc Continuity of the continuity of the section of the continuity of the con

No. 5, Sun Court Str. Boston, June 8, 1842. THE TRICOPHEROUS,

OR MEDICATED COMPOUND,

Ts now acknowledged by thousands, who she life
ly, to be the only remedy to prevent heldens, to
restore the hair that has fallen of, we become the

skin. 3d, Its producing and encouraging in the bulb or root, and particularly in the receives the vessels and nerves, gring his to the hair. 4th, Its equalizing the tirea fluids. 5th, Its freeing the skin from the perspiration, sourf and dandroff, and hair to curl. 6th, And, its frequent we

New State Register for 1843.

TAMES LORING, 132 Washington stret,

published the Massacurearrs Resurrat
containing the New Tariff of the United Sale
the Tariff Law, the State Legislature, the grees, the Army and Navy Officers, Cossida,
Officers, City Officers, of Boston, Sales and

UNION HOUSE.

UNION HOUSE.

THE subscriber has lately opened a gastel ing House, situated at No. Southates. The house has been put in complete repair, well calculated to accommodate all who supposed to award their patronage. Smagar, the city are solicited to cell at the Union where every exertion will be made break sojourn a pleasant one, and that too of he me grant terms.

orate terms.

Boston Sept 30th, 1842.

man.

Du. CHANNING'S LAST ADDRES, second offs
at §1 per bundred.

ANTI SLAVERY ALMANAC for 1843. By Mal.

Child.

A KESS FOR A BLOW, a collection of storiesford
ren, by Henry C, Wright.

Also for sale, Dickens's Notes on America, 1827
edition.

A. E. MANN

No. 13, SUMMER-STELL

OULD inform her customers and
slie has increased her business, 2
hand an assortment of Fancy Goods, S. V she has increased her minute, sailed hand, an assortment of Fancy Goods, Sailed hery, &c. Straw bonnets dyed, altered, etc. pressed, in a superior manner. Fashioshle attended to with neatness and despatch.

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

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[SEE FIRST PAGE.] PROM THE POSTNASTER GESTER

Remittances by Mail.—A Postmater my temporary in a letter to the publisher of a recognition of a third part of the state of the publisher of a recognition of a third person, and first of the person of a third person, and first of the person who remitted the persons to whom it is to be credited.