THURSDS,
ST. JACKSON,
SGEAT LORING,
WILLIAM HASSETT.

MALLOYD GARRISON, Editor.

XIII.---NO. 22.

FUGE OF OPPRESSION.

From the Washington Globe.

shire, by the New-York papers, these their annual meetings a few days ago. Since the Whigs, finding these fanal critical disturbers of the social institutional country a unilistone about their necks, a milistone about their necks; with them, and they set up for ical insignificance has become are no longer considered effithe material of parties. Their rely be worth noticing, were it occasionally calling public atobjects of these daring fanate perceived, by what follows, be dition not only of slavery,

or own business.'

o came all the way from contrary to the advice of less, was a discreet man;

d, smacked very much of i mandragora. It excited and mandragora. It excited but the audience, apparently, with slavery.

neipally to notice the Phillips, who exalted e Miss Abby Kelley, He immortalized a d him the Luther of ished all the men in Latimers? Who this n; and wished all: the men in the George Latiners. Who this we cannot positively say—proba-who has distinguished himself is in the South of their property, adall Phillips means by the new the George is to be the 'Mertin sufficiently evident from the abolihe soms up in the following pithy must,' said he, 'lay the churches tion under your feet.' This, it to point aimed at by these illustri-

old and avow such principles of em with deep and solema indig-to men of sense, experience, would answer no other end than r feeling; but, unhappily, a large udience to which these tremen-

after day, we see reason sac-, children offered up victims, tion or duty forgotten, disre-he language of Mr. Randall rehes and the Constitution r a people more ready to adopt he United States. of fanaticism both reason and selves in vain. Error is every-

It the errors of the fanatic are, of st rigid and inflexible. Argu-settled doctrines, or long-establish-to him of no authority whatever imation of his mind has establish-

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Ord; John S.

Centerbury.

York City;

Fuller, Slane

oo; John Hiskville; Isaac

ghony;—J. B est Grore, Thomas Pearl usselville;—B. Homorien;— Fulton, Suen-bner G. Kirk, it Holmes, (2) ;—A. Brooke,

may enclose newspaper, to and frank the always desig-

COUNTRYMEN ARE ALL MANKIND

JUNE 2, 1843.

BOSTON, FRIDAY,

making this fair and prespersors country the playground of satisf and contest, in the hope that in the
narchy of public sentiment and the conditor of public peptiduces, some advantage would be gained to
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a most abstract irride gained these glosious institutions, to which Americans a proud to do home,
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they enforce their right,—but their right remains the same, and may not be justly violated. While these views of our own duty in this matter must prevent us from adopting this method ourselves, we do not pressume to preseribe or dictate to others, who have arrived at other conclusions, the course that they shall pursue. To their own Master they stand or fall, as we to ours. To the single-heartedness, zeal, and devotion to duty, of the men who have thus proved their sincerity by their sufferings, we bear our most carnest and affectionate testimony. We offer, and invite, mutual co-operation and assistance in the measures which we can employ in common, for the proposition of our common cause,—agreeing to differ, in a spirit of perfect brotherhood, as to those in which we cannot unite.—Eleventh Annual Report of the Massachusetts Anti-Slavery Society.

From the National Anti-Slavery Standard.

Ecclesiastical Proceedings.

PHILADELPHIA, May 20, 1843.

I propose, in this, to give you a brief sketch of such of their proceedings, having a relation to this subject, as have come within the range of my information.

First in order, then, comes the Yearly Meeting of Priends, called Hicksites. In addition to the large number of members from within its own particular bounds, there was present quite an particular movement; and as a consequence, some collision was anticipated from their opposing views. But due shitcipation was not realized. The expression of interest in behalf of the slave, and of sympathy with the anticipation was not realized. The expression of interest in behalf of the slave, and of sympathy with the anti-slavery movement; was so strong and clear as to forestall any open manifestation of host tilty. The general tone of remark, whenever the subject came up, directly or indirectly, had a strong anti-slavery tendency; and, this, or some other cause, seemed to hold the opponents so far in check as to prevent them from venturing on any thing more than a fow innervoer, or an occasional indistinct allosion, to the obnoxious subject.

Altogether, the meeting has afforded much matter for congratulation to abolitionists, and ground for hope that the Society of Friends will soon be in fact, what it has long been in form—are anti-slavery society. In contrast with the feelings of our friends, I ought, perhaps, to meation the fact, that one of the most conspicuous anti-abolitionists of the meeting, a Friend from your neighborhood, expressed herself in terms of the deepest discouragement, and seemed to mourn over the spirit that prevailed, and her end to mour over the spirit that prevailed, and her own impotent efforts to stay its progress.

So much for the Yearly Meeting of Priends. The next in order was the Episcopal Convention in the Joines of Pennsylvennia. This is a very dignified body; quite too dignified to have anything

by a practical testimony; and as to that of abolition, you will understand his position, and that of the ministers under his charge, when I mention one or two recent facts.

You know young Crummel, who was some years since excluded from the theological seminary of the Episcopal Church in New-York, because of his color. Well, this young man has recently come to Philadelphia, with the view of establishing a church of his own order among the colored people. He comes well recommended—a good scholar—having passed through a regular academical and theological ocurse; regularly ordained by Bishop Griswold, of Massachusetts, and dismissed in due form, by the committee of Rhode Island, to join the diocese of Pennsylvania. He presents himself to Bishop Onderdonk, and asks to be taken under his diocesan charge. This, Bishop Onderdonk will consent to do, only on one condition, and that is, that he will pledge himself never to ask for a seat in the convention. He will receive him, if he will at the outset waive the most important of his ministerial rights; if he will bow down servilely to the dictates of an unloly-prejudice, and promise never to come between the wind and the right reverend bishop's nobility, except as a member of an inferior caste. Such a pledge, of course, Afr. Crummel refuses to give. This bishop, untilling to bear the whole responsibility of this step, prepares—as it would seem from subsequent developments—to divide the blame, and throw part of it over into the convention, soon about to assemble. One of the first movements of that body was to offer a resolution, 'giving to all the African churches the power of regulating their own affairs, instead of allowing them delegates to the convention.' This resolution was offered by Horace Binney, it, and was no doubt the result of previous collusion between him and the bishop, with regard-to the case of Crummel. There was no discussion, so far as I have heard, except on the affirmative side of the motion; and no opposition, except two or three feeble 'nees,' when

sin the diocese of one State, is to be received in the diocese of another, when he presents himself according to the requirements of its forms. Yet in spite of all this, the bishop shuts the door in his brother's face, and proceeds to read him a lecture bit forwardness, in daring to question the propriety of his course. Verily, here is a bishop, with a witness—an occreer, truly.

Nor is the convention a whit behind; for they at once league together to frame a law for this mischief. They pass a rule, which nothing but hatred to their brother, because of his skin, could have sever suggested, and which breather as little of Christianity as does the smoke of the pit. And yet they-are pre-eminently like true church! and these men the successors, in direct line, of the faposites of the men who rode in the chariot with the Ethicpian enuouch, and who declared that God had made of one blood all the nations of the eart! Away with such pretensions; this one act of this convention; enough to give the lie to them all.

And yet there are a few—two or three—in that convention, who profess to be abolitionists, and to be convinced of the wickedness of the prejudice against color. Why were not their vices heard in opposition to this unrighteous procedure? And why is not their solemn protest recorded against it? Is it true that the soreony of sect is such that no abolitionist.—not even they president of an anti-slavery section of the section of the such that the soreony of sect is such that no abolitions. The proposition is seen of the prejudice against color. Why were not their vices heard in opposition to this unrighteous procedure? And why is not their solemn protest recorded against it? Is it true that the soreony of sect is such that no abolitions and the such as a such that the abolition of prophe leady in other procedures. The proposition is that state of mind in which the shade of the principal evolution and the principal evolution and the principal evolution that the principal evolution that state of mind in which there

But enough for the present; my sheet is nearly full, and I must stop. Next week I purpose to give you some account of the old and new school General Assemblies, both of which are now in session. From what has already transpired, not much hopes are entertained of any addiseavery action by the former; though of the latter, present indications are somewhat more favorable.

Yours, truly,

J. M. M'K.

From the British (Glasgow) Friend.

From the British (Glasgow) Friend.
Letter from Joseph Sturge-Society of Friends
in the United States.
The following letter having been sent to The
London Friend, and refused insertion, it has been
forwarded to us, with a request, that it may find a
place in our present number. We most cheerfully
tomply with the wish of the writer; although, to
make room for his letter, we have been compelled
to leave out other important matter. Like J. G.
Foller, our friend Joseph Sturge speaks labal he,
knoics, and testifies what he has seen; and his letter
will, we are convinced, be perused by our reders
will deep interest.

I hope I do not make an unreasonable request, in saking for the insertion of a few remarks on an edistorial article in your last number, on the subject of slavery, in connexion with our Society in America. That article, unintentionally, I doubt not, on your part, is the vehicle of specious misrepresentations, and is calculated, at the present crisis, to have an injurious effect both on this and on the other side of the Atlantic—emanating, as it does, from a paper which is clothed with eomewhat of the influence of a semi-official organ.

You inform us 'that Friends in America feel a deep sympathy' with the poor, degraded, and most cruelly oppressed slaves, now mustering in the U. States more than 2.500,000 souls. You cannot be unaware that much evidence, in various ways, has been laid before Friends in England to a contrary effect. The soundness of your inferences, and the wisolom of your recommendations, depend upon this fundamental statement which you have thought it a 'work of supercregation' to prove. It is not unreasonable to request that you would explain to your readers what information, and from what sources derived, has induced you to assume as self-evident, a point of great practical importance. As an eye witness, and from extensive acquaintance with other eye-witnesse, it is my painful duty to repeat that the general agathy of Friends in America, in reference to slaver, is very striking to every candid obsaver; tillere are many bright exceptions, and even, perhaps, extensive, though subordinate bodies of Friends, ought to be excepted. But, as a general rule, wherever sympathy for the slave extends beyond an inter feeling, neglect, and even persecution from the body is the consequence. The Year-ty Meetings active a subject of the subordinate subject of the subordinate subject of the subordinate subject of the subordinate subject of the subj

J. BROWN YERRINTON, Printer. WHOLE NO. 647.

From the Emancipator and Free American.

The writer of the following article is a lady of great respectability, who has removed her family from a slave to a free State, and whose statements may be relied on as true:

AGENTS. A. Soule, Bath.

MPSHIRE. - N. P. Rogers, Concerd; - Wilr, Dever; - Leonard Chase, Milford.

VERNONT .- John Bement, Foodstock ;- Rowland P. Robinson, North Ferrisburg.

son, Northampton; Alvan Wasd, Ashburgham. Rnopk-Island.—Wm. Adams, Pawtucket;—Ge S. Gould, Warnick.

[D For a continuation of this list, see the last page

great respectability, who has removed her family from a slave to a free Slate, and whose atatements may be relied on as true:

The Famished Hand.

In the year 1834 or 5, I left Norfolk, Vr. in a large schooner, bound for New-York, One of the cabin passengers had a sick child, and uo attendant. The second day after we left Norfolk, the child agic of the food, and I offered to prepare a toast for it. For this purpose I went to the cook's room, which was below the deck, and in going to which it was necessary to pass a quantity of fireight which had been put one board at Norfolk. The steward kindly has sisted me in making the toast, and added a cracker and a cup of tea. With these on a small waiter, I was retiring to the cabin, when in passing the freight, which consisted of boxes, barg, &c. a little tawny, famished looking hand was held out from between the packages. The skeleton fingers, agitated by a convulsive movement, were evidently reached forth with a view to the food in my possession. Shocked, but not alarmed by the epparition, I laid the cracker on the hand, which was immediately withdrawn. No one observed the transaction, and I went swiftly to the cabin. The sick child was gratified with its meal; and when, in the afternoon, it wanted more, I again offered my services, I apologized to the steward for the little invalid. I found he was a fath, and inquired the names of his children. I brought him presents for them, and so ingratitated myself into his favor, that I soon had rive accessive of the steward for the little invalid. I found he was a fath, and on the first of the manus of his children. I brought him presents for them, and so ingratitated myself into his favor, that I soon had rive accessed to the larder, and often found nice things prepared for myself, as well as for the little invalid. I found he was a fath, and an inquired the names of his children. I brought him presents for them, and so ingratitated myself into his favor, that I soon had rive could in the cabin. But what the server was the se

the company, and whispered to the captain. The captain, was carving, but immediately laid down his knille and fork, and went on deck. One of the passangers followed him, but soon returned, and in a laughing manner, informed us that a strange passanger had been found among the freight. It is, added he, "a small milatto boy, who says he belongs to Mr. ——, of Norfolk. That he had been concealed among the lumber on the wharves, for two weeks, and secreted himself in the schooner the night before we sailed. He is going to New-York to find his father, who escaped two years since. And, continued he, 'he is starved to a skeleton, hardly worth taking back.' Many jokes were passed as to the manner of his being renovated, when he should again fall into the hands of his master. Some thought the vessel must put immediately back. Others were of opinion, that, as we were within eight or ten hours' sail of New-York, the trip would be made, and the boy carried back on her return.

The unfortunate child had been brought on deck, and we sill left the cabin to look at him. I followed behind, almost unwilling to see him, and stood some time by the companionway in order to gain strength for the interview. I then proceeded forward. As soon as he discovered me, a bright gleam passed over his countenance, and he instinctively held out to me the same familated kand! My feelings were no longer to be controlled. There stood a child before me, not more than eleven or twelvo years of age, of yellow competion, and sad countenance, nearly naked, his back soared with scars, and his fiesh wasted to the bone. I burst into tears, into lamentations, and the jests of others were, for a moment, turned into sympathy.

It however, began to be controlled. There stood a child before me, not more than eleven or twelvo years of age, of yellow competion, and sad countenance, pariy naked, his back scared with scars, and his fiesh wasted to the bone. I burst into tears, into lamentations, and the jests of others were, for a moment, turned into sympathy.

It

ble despatch to Norfolk. A boat was provided to carry as up, and I remarked to the captain that there was 'great ado about's helpless child.' He replied, 'The laws must be obeyed.'

As I approached the city, I could not help exclaiming, 'Is this the region, this the soil of boasted freedom?' Here, when the child is treated like a felon, mancled, anchored from the shore, to be sent back to slavery and the wash, deprived of the fostering care which even the brite is allowed to exercise toward its young? Here the glender boy seeks the protection of his father, name dear to helpless-ness! Does Hummity wid him in the search? No, Humanity is circumscribed in her operations by laws which consign one portion of Freedom's sons and daughters to the service, the control, and the brutality of the other. Humanity looks on them and weeps. More she cannet do. 'The lazes must be obeyed.'

And now, since years have passed, where is that boy? Does he still live in hopeless bondage? Are other sears added to those imprinted on his infant skin?' When I saw him, he appeared innocent as achild of freedom. He felt and suffered as achild of freedom. He felt and suffered as achild of freedom. Alsa! poor youth, from me thy face is hidden. If living, thou art still young; but were thy days turned into pages,—shalt a colume to meet the humani eye?

E. E. S.

E. B. very calm and charitable whep, American slaver is the theme! Don't set excited!

human eye! S. E. S.

By Be very calm and charitable when American
slavery is the thome! Don't get excited!

OUR COUNTRY IS THE WORLD-OUR

BOSTON, FRIDAY,

when others perceive that he does it not, they are desired a large white a large white

country is now in session in Philadelphia. The for low is its cowardly and unprincipled action on the subject of slavery.

low is its cowardly and unprincipled action on the subject of slavery.

The Committee on Bills and Overtures reported the following resolution:

Whereas, divers memorials and remonstrances have been presented to the General Assembly, some asking for action, and others deprecating, all action of this body upon the subject of slavery; therefore, Resolved, That though this Assembly cannot consent to hold any relation to slavery as a system which implies approbation, but must be understood to regard it as a great evil, involving most unhappy consequences both to the master and the slave, yet the removal of it, though an object of intense desire and fervent prayer, and one calling for the continued action of truth and love, does not fall within the constitutional powers of this body.

[This resolution was reported yesterday and made the order of the day this morning. It being understood that the subject was to come up at this hour, a large number of spectators were present.

In submitting this resolution, Rev. Dr. Wisner. Chairman, said that it is the report of a majority of the Committee; all the members do not concur in it; he did not concur in it is the did not concur in it is this end.

Rev. Mr. Rowland moved to go into committee of the whole and sit which closed doors, but the motion was withdrawn. Rev. Mr. Rowland moved that we hear the momorials.

Rev. Dr. Wisner said they all breathed the same spirit and when the memorials.

On motion of Dr. Dickinson it was resolved to hear any that should be called for. Several memorials, asking action, and remonstrances gaisst action, were then read.

Rev. Mr. Taylor, of Abingdon, Va., opposed the resolution of the committee. He wished to bring the question to the test of Scripture, and if the Bible pronounces slavery an evil, he would go with his brethren in condemning it. He was born and educated in New-England, but had resided helf his life at the South; he was first a slaveholder, and never intends to be, but his attachments to some slaveholders are strong. He had been with them in death, and administered consolations to them in. death. He loved the slave, he had knet! by his sick bed in his cabin, and carried him, too, the comforts of the gospel, and he prayed that his right-hand might forget its skill-life hof orgets the slave. But he could not vote, for the resolution. It pronounces on the institution of slavery in language too strong to be justified by the Bible. Does the precept of the example of Christ require us to exclude slaveholders from our communion? If it does, I go for the resolution. The end in view will be gained by keeping this point strictly in mind. However the South may regard slavery as an exit, it will grate larshly on the ear in coming from this Assembly, unless the position is sustained by the word of God.

Rev. Mr. Kellogg, of western New-York, was also opposed to the resolution, but for very different reasons. I. It speaks of remonstrances and memorials as if there were very nearly an equal number of them, but there are sixtegn memorials for action and only two remonstrances. 2. It is not perspicuous. It declares slavery an evil, but does not say whether a natural or moral evil. It says he Assembly to remonstrances.

It makes a false issue. It admits that the removal of share and the summary of the word of God.

It makes a false issue. It admits that the removal of sainst other sims, as we have done already on the subject of dancing and Sabbath-breaking. 4. It says

that slavery is a sin?
In taking these positions, we are making war on
the laws of the land; which neither Christ, nor his
Apostles.did, in their contest with evil. And the
christian population is so very small a part of the
South, that our opinions will have no weight for
good.

South, that our opinions will have no weight for good.

And finally, if these resolutions are adopted, the southern churches will separate from this Assembly. We will hold on as long as we can; we shall part in pain; but take the ground proposed, and our beloved union is no longer oxe.

Rev. Mr. Parmalee said a few words, and the question of postponement was decided in the affirmative, 33 to 46.

The question then recurring on the resolution of Mr. Kellegg,
Mr. Gideon, of the District of Columbia, moved to postpone the resolution of Mr. Kellogg to take up a preamble and resolution which he submitted for the indefinite postponement of the whole subject.

The question was taken, and was decided in the negative, 41 to 53.

The question was taken, and negative, 4 it to 53.

The resolution of Mr. Kellogg was again before the louse, and the louse which we do not report, as he submitted his views which we do not report, as he submitted his brick mode he

the house, and

Rev. Dr. Edward Beecher made an able speech
which, we do not report, as he submitted his views
in a series of written propositions, which mode he
preferred, as he did not wish his remarks to be misrepresented. He was in favor of meeting the question on Bible ground, and declaring slavery a sin,
at war with the fundamental principles of the government of God.

After Dr. Boecher's remarks, the Assembly attended to some items of business which will be mentioned hereafter; we will preserve the unity of the
subject and continue the debate. At the opening of
the afternoon session.

Rev. Dr. Wisner, of Ithica, N. Y., spoke on the
general subject. It was often his pasiful duty to
slifter from brethrem whom he loved. He never had
been able to go with whigs or tories; he could seldom go with the thorough-going men of either party. He used to think he was an abolitionist, but he
finds he is not; he is even called a pro-slavery man,
by some, denounced as selfish and man-fearing; but
it was very likely that others would call him an abolitionist when they know how little sympathy he
had for the system of slavery. Many of meableloved of his congregation are abolitionist, and on the memorish goub before this Assembly, and the memorials goub before this Assembly, and the preference of the memorials goub before this Assembly, and the preference of the memorials goub before this Assembly, and the preference of the memorials goub before this Assembly, and the preference of the preference of the memorials goub before this Assembly, and the properties of the preference of the preference of the memorials goub before the proposition of the preference of the

send down to the charches, see an assembly, into all the political questions of the day, enlightening the minds of the people, reforming abuses, &c. But 'my kingdom is not of this world,' said Christ to Pilate, and the Roman governor understood him as assuring him that Casar had nothing to fear from his interference with the civil government, and therefore Pilate took the part of Jesus, and songht to release him.

I know how difficult our position is among abolitionists. I know the influences they seek to bring against us, and how we are assailed at our very alters, by radical abolitionists, who believe that antisavery will prosper only when they lave trampled the Constitution of the State, and the church of God, under foot. I do not make my berthren here responsible for this sentiment, but from the same corrupt fountain whence this sentiment proceeds, comes all the ultraisms on this subject. Our brethren tell us that they have no sympathy with these ultraisms; that this is the language of radical men, such as Garrison, and others. But what says the New-York Evangelist on this subject? That paper takes the ground that every thing else must be made aubordinate to abolitionism; every thing 'must occurry' alow place, compared with this. Now, Sir, 'every thing' covers even the cross of Christ; and in its defence of abolitionists, as men of one idea, the New-York Evangelist contends that they must exalt this cause above every other. Now I sak, if this print advocates such sentiments, is it strange that abolitionists are set down as radical? There is a war on this subject, not between abolitionists and slaveholders, but between abolitionists and slaveholders, but between abolitionists and slaveholders but between abolitionists and an odious limb of slavery, because I cannot go with brethren in this war.

[This was merely the introduction of Dr. Wishener's speech. He then proceeded to show what

as superior in its claims to all others. I am called an odious limb of slavery, because I cannot go with brethren in this war.

[This was merely the introduction of Dr. Wisner's speech. He then proceeded to show what was the gospel mode of meeting evils of the nature of slavery.]

What would be the duty of a Christian minister, if he were living under the despotism of Prussis or Turkey? Must be denounce every act of tyranny as an outrage on the rights of man, and as in against the law of God? But it may be said that we must purify the church. And how? By sending down an opinion that slavery is an awful sin? Even this will not satisfy the abolitionists. They must have the knife of discipline applied to all who hold slaves. They would even go so far as to adopt the 1837 plan of execusors, and cut off from the pulpit, and the communion of the church, all slaveholders. This has been done by one Synod, and others want the assent to do the same. But, before we exclude our southern brethren from our pulpits we might at least wait till they ask us to let them in. I should feel strange to write to my brother Hill of Virginia, that he must not come to Ithaca and preach, and he should write back that I had better wait till he wanted to come. Now, have we not had enough of excision, without that going over the heads of Synods, and Presbyteries, and Sessions, to excommunicate our southern brethren? Dr. W. then established with masterly power and great effect, the following positions.

1. Slavery is activil institution, as much so as the deanotism of Prussis, and regulated by the law of

our southern brethren? Dr. W. then established with masterly power and great effect, the following a positions.

1. Slavery is a civil institution, as much so as the despotisons of Prussis, and regulated by the laws of the State, and of the United States.

2. The political world is now in an excited state of mind on this subject, in consequence of the radical and treasonable designs of abolitonists.

3. The memorials asking action on this subject have not come from those who are suffering under the evils of slavery, but from men in the free States.

4. We are not authorized by the world of God to say that every man who holds slaves is guilty of sin. Pather Richards, of Audro, owns an old woman in New-Jersey, and pays for, her board, because she will not 'use her liberty.' Is he a great sinner going down to perdition?

5. A worse kind of slavery than southern slavery, prevailed in the days of our Saviour and the aposities. If any man denies this, he has not studied the history of those times. Read Gibbon, and McKnight's Exposition, and Jahn, and you will find it Now, the mode in which our Saviour and the

ties. If any man denies this, he has not studied the history of those times. Read Gibbon, and Monight's Exposition, and Jahn, and you will find it on Now, the mode in which our Saviour and the apostles treated the subject, is to be our guide. There is the most over whelming testimony, that estate of six most over whelming testimony, that estate of six most over whelming testimony, that estate of six most over their slaves, and the power of life and death over their slaves, and the power of life and death over their slaves, and the apostle felt called on to go into a special exposition of the relative duties of masters and slaves; and it had always been a matter of grief to him, (Dr. W.) that his sholition brethren are so unwilling to go to the Bible, and learn the specific directions which it contains on this subject. Brother Beecher said that we must look at the great principles' of God's government, and not confine our view to specific cases. But when I was a young man, I was a lawyer; and when we were seeking to establish some great principle of law, we were always glad to find its application to a specific case; and if there was an authorized exposition of the law in such cases, that settled the question. Now, the apostles give us God's own exposition of his law, and if we consult their writings, we shall learn the 'great principles of his government.' Then if the apostles did give directions on this subject, what were they? In his first letter to Timothy, vi. 1–3, he writes: [Let the reader turn to these passages, and those that follow, and read them.]

If brother Beecher had been in the place of good old Abraham, and God had told him to take his only son Isaac, and put him to death, Mr. Beecher would look up and say, 'why, Lord,' it is contrary to the 'great principles' of your government for me to take the life of my son; I can't do it; 'and so Mr. Beecher would refuse to obey a positive precept, because it conflicts with what he thinks is a great principle. But if God tells me to lay my wife on the aita

does not advise playes to steal horses and boats, and any thing necessary for their secape and boats, and any thing necessary for their secape. Col. iii. 18—20: 1 Cor. vii. 21—22.

Nor does all this prove that the Bible approves of slavery. Not at all. But it does prove that political institutions are not be assailed by the church. Here is the specific-direction as to the way in which the ministers of Christ are of the total to do, I will be in the way of the control of the control

ception of the resolutions and proceedings on the subject of Sleavey, in relation to which the Assembly express no opinion.

The motion produced an animated discussion, pending which, it was moved that the farther consideration of the subject be pestponed for the present, with a view to take up the order of the day—'Overture No. 31, on the subject of Slarey,' which was adopted.

After the residing of numerous memorials from various Presbyteries and churches on the subject-the Rev. Mr. Rowland, of Now-York, moved that the resolution reported by the committee on bills and overtures, be added, viz:

Resolved, That though this Assembly cannot consent to hold any relation to slavery as a system which implies approbation, but must be understood to regard it as a great evil, involving most unhappy consequences, both to master and slave, yet the removal of it, though an object of intense desire, and fervent prayer, and one calling fortense desire, and fervent prayer, and concein the voluntary of the above resolution, in order to take-up the following substitute, viz:

Whoreas the subject of slavery has engaged the attention of our churches to a considerable extent, for years past, and although the General Assembly of 1818 upanimously resoluted in the most precious and sacred rights of human nature, as utterly inconsistent with the law of God, which requires us to 'love our neighbor as ourselves,' and as totally irreconcilable with the spirit and pricepts of the gospel of Christ, which requires that 'all things whatsoever ye would that men should do to you, do ye even so to them,' yet inasanuch as differ

distinctly expressed. Incretore,

Resolved, 1st, That we regard the enslaving and
holding in slavery of human beings, as practised in
our country, a sin against God, a violation of the
rights of men, and an inversion of the Divine prerogatives.

Mr. Gideon then moved the postponement of Mr. Kellogg's motion, with a view to an *indefinite* postponement of the whole subject—which motion was lost.

The discussion of the subject was then postponed until the afternoon session.

3 1.2 o'clock, P. M.

The Assembly was opened with prayer, and then after the transaction of several unimportant items of business; the Assembly renewed the discussion of the resolution on the subject of slavery, which continued until after six o'clock, when it was arrested by a motion to adjourn.

The unfinished business of yesterday, viz. Dr Hill's resolution, was then taken up-whereupon Dr Dickinson moved the postponement of Dr. Hill's resolution, for the purpose of taking up the follow-

resolution, for the purpose of taking up the following substitute: e is in this Assembly great diversity of opinion, as to the proper and best mode of
action on the subject of slavor; and whereas, in
such circumstances, any expression of sentiment
would carry with it but little weight, as it would be
passed by a small majority, and must operate to produce alienation and division: and whereas the As-

(Mr. Myers moved to amend as follows: 'Without approving the action of the Assembly of 1840'—which was lost.) The discussion of Dr. Dickersor's resolution was continued by many speakers, until the hour of adjournment.

resolution was continued by many speakers, untithe hour of adjournment.

3 1-2 o'clock, P. M.

Assembly was constituted with prayer by the
Moderator, and after the adoption of the minutes ofthe morning session, the unfinished business; viz.
Dr. Dickerson's resolution, was resumed. The Rev.
Mr. Cook, from Illinois, having the floor, went intoa lengthened defence of anti-slavery views, in opposition to the resolutions. The Rev. Dr. Ely spoke
on the other side, and was followed by the Rev. Dr.
Edward Beecher, and the Rev. Mr. Myers. After
the last speaker had concluded, the Rev. Mr. Ely,
the Moderator, suggested that the members had had a full opportunity to express their sentiments on the
House whether this discussion had not better terminate; after which, however, Rev. Mr. Linsley proceeded to make some further remarks, and was
followed by the Rev. Mr. Gridley, who gave in a
brief manner his views in opposition to the resolution.

The question recurring on Dr. Dickerson's reso-

Old School.
This body is also in session in Philadelphia. The ollowing is its action on the subject of slavery. Let

Infamy rest upon it!

The Committee on Bills Overtures presented a memorial from the Presbytery of Chilicothe on the subject of slavery, which excited a warm discussion—the warmer, probably, from the unexpected manner in which the tender subject came up.

A gentleman, whose name we could not learn, seemed is a great hurry to move an indefinite post-ponement of the whole subject. And while he stood speaking to the motion of indefinite post-ponement, which was immediately seconded by Rev. Mr. Smith, a slaveholder from Alabama—several members arose to their feet, and all seemed anxious to address the Moderator at once. Some wished to know what they were called upon to postpone—'The paper had not been read '—'Should like to hear it read, sir'—was subg out from various quarters. The chairmen said.

olitionist when they know how little sympathy he had for the system of slavery. Many of the most bear to go define the system of slavery. Many of the most bear to go with them. But when he remembered his ordination vows, and that he must please fod rather than man, he must pursue that course to which he is shut up by the word of God.

Dr. W. then laid down the words of the Saviour, 'My kingdom is not of this world,' as the principles on which he stood, and said if it were of this world then he would mingle with the world in all their strifes and political controversies. But it appeared to him that Christ had separated us 'from all that kind of controversy, which is urged upon us by our aboltion between the solutions. But the brethren. But while he differed from them, he was willing to award them all the credit for honesty and sincerity which they claim. And whatever might be the decision of the Assembly, he should bow to it, though it treads the chart to its original atoms.

But the brethren seem to feel that we have come here'tig deliver a chapter of opinions on every moral subject that may be brought up; it did not seem to him so, and he had ob, ected, but he had been over ruled, and must yield. And now your a about to send down an opinion on the subject of slavery, and was a retold that if we withheld our opinions, we are ruled and an all, than the colorist of solutions and it would be greatly for his allowed to it, hou had been on the subject of all when he can be forever goaded with this ming. It is a memorisal on the subject that they have been manismost, but will not controversies. The form all that kind of controversies. But it appeared to him that Christ had separated us 'from all that kind of controversies. But it appeared to him that Christ had separated us 'from all that kind of controversies. But it appeared to him that Christ had separated us 'from all that kind of controversies. But it appeared to him that Christ had separated us 'from all that kind of controversies. But it appeared to him that C

nancipation in the British West Indian

M. de Broglie's report relative to slavery and the political Constitution of the French Colonies, contains probably the most elaborate disquisition on these interesting topics ever presented to the public. It fills an enorrious volume, comprising the results of three years labor on the part of the commission, and deserves admiration both for the form and substance of its contents.

sion, and deservos admiration both for the form and substance of its contents.

As stated in the letter of our London correspondent, the commission pronounces for the simultaneous emancipation of slaves, in the French Colonies in the year 1833. For the present it proposes to invest them with certain civil rights, calculated to convert them from the condition of thangs, to the elevation of persons. Chief of these is the right of property, which is now denied them. After their enfranchisement they will be still compelled to contract engagements for labor, at a price to be hereafter regulated, for the term of five years. The proposed indemnity to be paid to the owners by the French government, amounts to 150 millions of frances.

posed indemnity to be paid to the owners of the French government, amounts to 150 millions of francs.

The political constitution of the Colonies is to undergo some important modifications. The recently created colonial councils, (parliaments on a small scale), not having answered the public expectation, are to be discontinued. They are to be succeeded by general councils analogous to those in the several departments; and like the departments, the colonies are to be represented by deputies in the French Chambers, in which bodies their budget is hereafter to be regulated. The objection to this project, drawn from distance, will be removed, in great part, by the establishment of the lines of steamers announced for this year.

In pursuing their labors, the commission charged by the French government with the examination of these projects, has made all practicable use of the experience afforded by emancipation in the British Colonies, and their report embodies a statement of all the facts material to the ascertainment of the measure of success and of failure incident to that recent enterprise, societiving the true causes of the

the danger of an entire neglect of tillage on the part of the manunitted blacks, and their abandonment to all the brutal instincts of savage life. But the report proves by reference to statisticts of the products of labor, that these fears were likewise unfounded, and that the ordinary inducements to activity and enterprise operate, if not uniformly uponall the members of the human family, at least irrespective of color.

That similar convictions are entertained in England, is evident from the declarations and admissions of the most eminent British statesmen of all parties during the last two years. Sir Robert Peel, who at one time regarded the project with great distrust, has been forced to confess that it has effected the happiers treform of which the civilized world can offer an example; and Lord Stanley, in his capacity of Colonial Secretary, declared that, on the whole, its results had surpassed the most sanguine anticipations of the most arent friends of colonial prosperity.—N. Y. Journal of Commerce.

Free Negroes—It had been supposed that the Maryland law of 1830, which prohibited this class of puole from coming into Maryland from any other State, repealed the act of 1831, probabiling their ingress of from any other State, repealed the first probability dieri ingress in from any other State, of the state of the

orge Thompson to India.

The origin of Mr. Thompson's concern in the iris of India, may be traced to the intellighich reached England in 1838, of the ravage famine which destroyed so many of our couner in the Upper Provinces at that period. In

England and Texus.

Amidst the multitude of follies, not to say the present wretched administration of the

chile. The public prints in that region, no doubt affected by British influence, seem to regard the question of slavery with indifference; or, if giving an opinion at all, lean slightly toward the abolitionists. The minds of commercial men there have been highly exasperated by the onerous duties imposed on Texan produce by our aspient President and his miserable cabinet, and every spark of sympathy with us as a commercial people is extinguished. Tyler has been a curse to this country, internally and externally, ever since his accidental elevation to the post he now holds; and we shall be surprised indeed, if, when his period of office expires, it be not found be has inflicted irreparable ripary on both national bonor and territorial prosperity.

Texas now seems, in her perfect deepair of ever enteing the Union, to be dispected to deliver herself up, bound hand and foot, to Great Britain; the minister of that power, Captain Elliot, is all-powerful there and the time is not perhaps for distant when an extensive tide of labor and capital will be directed to her from London and Liverpool, which will totally change the willow of her features of foreign policy, and make her as dependent on the English cabinet as Jamaica or Guians.

There is, however, one circumstance of all-engrossing interest to as as southern men, in the present state of Texas—and that is, the question of slavery. The owners of this kind of property there seem guite inert on the subject; and we have it from an eye and ear witness, that the difficulty of keeping the negroes from escaping into Mexico has its agreet measure, reconcilied them to that everiative spirit of emancipation which characterizes British policy wherever it is felt. We recollect, in

Texas---Important Proje

Texas --- Letter from Hon. S. M. Gates.

DEARS—Letter from Hon. S. M. Gate.

LEROr, May 14,183.

DEAR Sir.:—The address signed by these numbers of the 27th Congress, on the subject of the mexation of Texus, published in the Nitheal Institute in relation to the neglect or refusil of other newations of the measurement of sigmed by all who would sign it, and sent in the new publication, and he procured its publication is publication, and he procured its publication is the Intelligencer without further delay. In the seat time eight other members, whose names were as affixed to the address as it is published, have gensel it, and returned, it to me with their signatures, or thorized and requested me to sign their ansested address, and how many more would have done to the class of the companies. It is you, and all other editors who publish the address, to add to it the names of the following members of the 2Tth Congress, or if they have already published it without these names, to make this explantion, and publish their names as additional signers, us.

Thos. J. Tomlinson. David Research.

Thos. A. Tomlinson, Archibald L. Linn, David Bronson, Thomas W. William, Truman Smith, Stanley N. Clark. Charles Hudson, George N. Briggs,

Only two members to whom the address was ext, have returned answers declining to sign it, addes of them says he believes the danger of anancius are not exaggerated, and that if it occurs, the Uses will be destroyed; but he excepts to some cursions in the address. Very many, however, have set answered at all.

Yours, truly, SETH M. GATES.

A Slave in Bangor.

There is a negro, a young, rather light and god looking man on board b vessed in our harbor, whis a slave. He shipped in Boston, to which place had come from Alexandria, for the purposed seeking his fortune. His account of himself is somether than the form: He is named Earn Reich, and is the property of William Fowle, a well torn and eminent merchant at Alexandra. His anster gave him, with several other of his slaves, liberty is loave him if they thought they could do better shahaving their freedom than to remain with his. See earl of them, with Redon, concluded to fry the wystem of freedom, after being assured that five wished, at any time, to return, they could do so. Jie

eral of them, with Redion, assared that a my system of freedom, after being assared that a my wished, at any time, to return, they could do so lie is yet, we understand, quite undetermined whether it will be better for him to remain at the North su return to his master.

We learn that Mr. Powle is a well known and highly esteemed merchant, of wealth and respectability, at Alexandria, and this offer of he test spectability, at Alexandria, and the offer of he test in the province of the second se

From the Olive Branch: Powerful Argument

Brother Bailey, of the Methodiat Referent, las attempted to above that the Methodiat Protestar Church is 'pro-slavery,' and his most powerful argment is contained in the following words, whiteconstitute his closing sentence: 'If the M. P. Church is spit' "pro-slavery," why has she not, forbiddes it, and rebuked it in her members? Why has she and rebuked it in her members? Why has she as against "paring on gold," or wearing a "cottly" cost? Will be Norris tell us?'

Now we have no wish to meddle with any discussions.

Norris tell us?

Now we have no wish to meddle with any discussion in which bor. Bailey and bro. Norris may be engaged, but as the latter is away at this use, we will just show the force and conclusiveness of whit seems an unanswerable argument to the editor of the Reformer, by stating another question something like his own, which, on his rule, will prove that the same Church is in favor of surder and here-dainy, wire, if the M. P. Church is not for murder and here-dainy, wire, if the M. P. Church is not for murder with horse-stealing, why has she no farbiddes it? Will hose she no said as much against it, as she has against putting on gold, or wearing a costly coat? Will no. B. tell us?

ELIBERATOR

the numerous religious meetings, religious purposes, held at the same ding all the efforts of a pro-slavery re person'to shundhis Convention the joint conspiracy of all the re-ligious properties of the pro-perties of the properties of the recting, by carefully excluding the the list of the meetings which they deform day to day—still, all these

rily at war with the freedom

with greater rapidity. Find grained been present, with evidently

and Stephen Foster of New-Hampshire

pile to its foundation. The first we

ention, from all parts of Ne Boston, we, the friends of unive

were created—who are your op-ry profess to receive as self-evimanner they stand ready t n effected in your cause, with-o the United States—and what

eing was overwhelmingly impressive c. The immense hall was densely

14, 1843. rteen memof the annal Intelliur remarks
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religious teachers declare that the Bible (which they call the word of God) sanctions slavery, and requires you to submit to it as of rightful autionity. Believe them not! They all speak falsely, and the truth is not in them. They libel the character of God, and pervert the teachings of the Bible in the most awful manner. They combine to take from you all your heard earnings; they cover your bedies, with stripes; they will not allow you to obtain light and knowledge; they call you their property, and sell you and your children at auction, as they do their cuttle and swine. If they will steal, will they not lie? Listen not to what they tell you. They are the enemies of God and man, after religion is of Beelzebub, the prince of devile; not of Jesus, the Son of God. As it ong as they keep you in slavery, they defy Jehovah, reject Chist, and grieve the Holy Spirit.

God made you to be free—free as the birds that cleave the air, or sing on the branches—free as the sunday and the sunday of publications. They combine that gladdens the earth—free as the winds that sweep over sea and land;—free at your birth, free

cleave the air, or sing on the branches—tree as unsubshine that gladdens the earth—free as the winds that sweep over sea and land;—free at your birth, free during your whole life, free to-day, this hour, this moment! He has given you faculties to be improved, and souls to live forever. He has made you to glorify him in your bodies and spirits, to be happy here and bereafter, and not to be a degraded and miserable race. Your masters have no more right to enslave, you, than you have to enslave them—to sell your children, and lacerate your bodies, and take your lives, than you have to inflict these outrages on them and theirs. The complexion of your masters is no better than yours—a black skin is as good as a white one. It is for you to say when, or where, or for whom

SUCH GOVERNMENT, and to provide new guards for their future security.

In acknowledging the truths set forth in this Declaration to be self-evident, your masters, in reducing you to slavery, are condemned as hypocrites and liars, out of their own mooils. By precept and example, they declare that ir is both your right and your duty to wage war against them, and to wade through their blood, if necessary, to secure your own freedom. They glory in the revolutionary war, and greatly honor the names of those heroes who took up arms to destroy their oppressors. One of those heroes—I Patrick Henry, of Virginia—exclaimed, 'Give me liberty, or give me death!' Another—Joseph Warren, of Massachuseits—said, 'My sons, scorn to be slaves!' Their cry was,

Who would be free, themselves must strike the blow! When, a few years since, the Poles rose in insurrection against the Russian power—and the Greeks rushed to the strike of blood against their Turkish oppressors—and the South Americans broke in pieces the Spanish yake, and made themselves free and independent—your masters, in common with all the people of the North, chieved them on to the conflict, and sent them benners and arms to enable them to triumph in the cause of liberty—exclaiming.

O where the slave, so lowly.

let before day-break? The word has gone forth that you shall be delivered from your chains, and it has not it been spoken in vain.

Although you have many enemies, yet you have also many friends—warm, fiithful, yunpathizing, devoted friends—who will never abandon your cause; who are pledged to do all in their power to break your chains; who are laboring to effect your emancipation without delay, in a peaceable manner, without the sleedding of blood; who regard you as brethren and countrymen, and fear not the frowns or threats of your masters. They call themselves abultionists. They have already suffered much, in various parts of the country, for rebuking those who keep you in slavery—for demanding your immediate liberation—for revealing to the people the horrors of your situation—for boldly opposing a corrupt public sentiment, by which you are kept in the great southern prison-house of bondags. Some of them have been beaten with tar and feathers; others have heat their proporty taken from them, and bernt in the streets; others have had large rewards offered by your masters for their seizure; although the page is an initial war had large rewards offered by your masters for their seizure; thority.

Your masters tell us that you do not wish to be five; that you are contented and happy as elayers; that you are much attached to their persons, and ready to lay down your lives to save them from harm; that you have an abundance of good clothes, good food, and all that you peed to make your situation comfortable; that you are much better off than such of your number as have been liberated from bondage. We do not believe one word that they say. We know, from the natural desire for liberty that burns in the bosom of every human being—from the horrishy unjust endo of laws by which you are governed—from the attempts of slaves, in all countries, to obtain their freedom by insurrection and massacre—from the vigilance with which all your, movements are watched, as though you only waited for an opportunity to strike an effectual blow for your rights—from the testimony of thousands of slaves who have escaped to the North and to Canada—from the numerous advertisements in southern newspapers, of runaways from the plantations—that your masters are trying to deceive us. We are sure that your situation is a dreadful one, and that there is nothing in the world you desire so thuch as liberty.

We know that you are driven to the field like beasts, under the lash of cruel overseers or drivers, and there compelled to toil from earliest dawy till late at night; that you do not have sufficient clothing or food; that you have no laws to protect you from the most terrible punishment your masters may choose to inflict on your persons; that many of your bodies are covered with sears, and branded with red holt-rons; that you are constantly liable to receive wounds and bruises, stripes, mutilations, insulfs and outrages innumeriable; that you grouns are found to the same of the protect your form the most terrible punishment your masters are your bodies are covered with sears, and branded with red holt-rons; that you are constantly liable to receive wounds and bruises, tripes, mutilations, insulfs and outrages innumeriable; that

pressors—and the South Americans broke in pieces the Spanish yoke, and made themselves free and independent—your masters, ain the people of the North, cheered them on to the confidence of the Spanish yoke, and made themselves free and independent—your masters, ain the people of the North, cheered them on to the confidence of the North, cheered them on to the confidence of the North, cheered them on to the confidence of the North, cheered them on the confidence of the North, cheered them on to the confidence of the North, cheered them on the cheered of the North, cheered them on the cheer

Address to John Tyler.

the highest office in the gift of the people, yet your are a slaveholder: You subscribe to the Declaration justice, and secure the blessings of liberty' to the people; yet you are a slaveholder! You profess to believe in the Christian religion, which requires that every man should love his neighbor as himself, and do to others what he would have them do to him; yet you are a slaveholder! In your messages to Congress, you have denounced the African slave trade as piracey, and, consequently, all who enalave Africans as pirates; yet you are a slaveholder! You have come from Washington to Boston, expressly to join with a great multitude of your fellow-countrymen in celebrating the completion of the Bunker Hill monument, which has been rescribed to commemorate it.

who bled and died in the cause of human liberty; yet you are a slaveholder!

Sir, we know not how to manifest a deeper interest in your welfare, or a higher regard for your reputation, or more ferrent love for our country, than to sak you to break the chains of your slaves, and thus practically to acknowledge the rights of man. Such a beneficent example, set by you as the Chief Magistrate of this great republic, would go far, very far, toward effecting the entire abolition of slavery, and, consequently, the emancipation of nearly three millions of the American people. It might subject you, temporarily, to the redicule of the hearliest, the curses of the produc, the contempt of the vulgar, the scorn of the proud, the hatred of the bratal, the rage of the selfsh, the heatility of the powerful; but it would assuredly secure to you the appliance and admiration of the truly great and good, and render your name illustrious, to the laten security.

great and good, and return your man the latest posterily.

In the name, then, of justice and humanity—by the duty we all owe to the living God—we implore you to liberate our brethren, whom you hold in bondage.

Done in Fancuit Hall, May 31, 1833.

Lays of my Home, and other Poems, by John Whittier. Boston; William D. Ticknor-1843.

Whittier. Boston; William D. Ticknor—1843.

This is a new collection of poems,—some of them now for the first time presented to the public,—which the numerous admirers of the poet will be glad to see in this shape. In its contents are embodied the thrilling balla of Cassandare Southwick—the seorching lines written on reading several pamphlets published by clergynen against the abolition of the gallows—also another effusion on the same subject, suggested by a letter of a clergyman, in the leading sectarian papers, giving an account of his attendance upon a wretched criminal, (who had committed murder during a fit of intoxication,) at the time of his execution, in Western New-York:—

—— from the wild and shrinking dread

ation, in Western New-York:

from the wild and shrinking dread
With which he saw the victim led
Beneath the dark veil which divides
Ever the living from the dead,
And Nature's solema secret hides.
The man of prayer can only draw
New reasons for his bloody Law;
New faith is strying Morder's hand,
By murder at that Law's command;
New reversence for the Gallows-rope,
As human nature's latest hope!

The spirited lines, 'Massachusetts to Virginia,' also given in this very choice collection. We n in this very choice collection. We wing dedicatory Sonnet to Mr. Pierpont

TO JOHN PIERPONT.

here among the clergy than abolitionism has in the United States. The Methodist Conference has, I am informed, passed a rule to shut up their meeting-houses against teetetal lecturers! So, you see, the people have no control over the buildings they have erected with their own money!

I have spent a little time with dear Charles Stuart, at Bath. His heart is all glowing for the cause of the oppressed. His zeak knows no abatement. He calls himself a real peace-man. He will kill at the command of the civil magistrate, but will not fight in his own defence! He belabors the non-resistants with all his might; and calls them 'men of tear.' Dear fellow, he is 'a hard-case,' but I heliave he will yet be brought to see his serious core or this subject. I have many things to say to you, but time and paper will not permit. May the Lord prosper, you, my dear brother, with all who are engaged with you in the work of faith, love, and hope; that the desire of your leart may be accomplished, and America become a free and happy land, is the prayer of your affectionate brother in the cause of humanity.

H. C. HOWELLS.

Hay Breconshire, England, March, 31st, 1843.

in reply to a correspondent, but it was refused an in sertion. We therefore publish it at the request of the

Reformatory Character of the Church.

Ma. EDITON:

If consistent will your other duties, will you insert the opinions of one who differs in some respects from an article over the signature of E, in the Journal of the 7th inst.? That point with which I now join issue is in relation to the sermon of Dr. A. to which he alludes. I come to quite a different conclusion; and if E will bear with me, I will set forth my views. In reference to the text, Pa. cxxvii. 5, 6, the Doctor remarked that Zion and Jerusalem were synonymous terms; but that this did not include all who claimed allegiance to Christ, but those only who were united to bim by an act of living faith,; and in relation to the New Testament term 'church,' we were to understand those associations of professed believers, or congregations, as it might, have been rendered, which then existed, and professedly for this object, the worship of God. From these premises, I draw this conclusion, that all congregations of professed believers were, in the aggregate, of the same character. Now, this being substantially the Doctor's premises, I will name some of his conclusions, which could not be reconciled with his premises. I pass over many less prominent points, andrefer to a few.

1st. 'The Church carried forward the Reformation.' Does not every reflecting mind know that these 'congregations of professed believers' coposed in every manner this unpopular though righteous reform, and slew tifer millions first and last, who conscientiously differed from the mass, and that the true Zion had to be represented by such men as Luther? But we will go on to another.

2d. 'The Church has carried forward those great

TO JOHN PIERPONT.

Not as a poor requited of the joy
With which my childhood heard that lay of thine,
Which, like or scho of the song divine
At Bethlehem bread above the folly Boy,
Bore to my ear their and Pelestine,
Not to the Poet, but the face, I bring:
In friendship's fearless my offering:
How much it lacks I feel, suny offering:
How much it lacks I feel feel feel world.
Now let us fry temperance by this text. I ask if a portion to the trow Zion of the feel world.
Now let us fry temperance by this text. I ask if a portion to the trow Zion of the feel world.
Now let us fry temperance by this text. I a

ask themselves solemnly, if it may not be possible that they are fighting brainst God, and that their zeal wants more knowledge, and not reflect so much on those who 'spolegies,' but be willing that every man should be fully persuaded in his own mind; and if year 'opinion' is 'firm,' that others are willing to bury anti-slavery beneath the machinery of a slave-holding 'Church,' you should be willing also to give others their opinion that this persuaness machinery has been the instrument of sending more scales to perdition than all other influences of Sutan combined.

W.

the editor of the Kellector has made of our concessions. To rebast Mr. G's charge of dishonesty against him on another point, and to make Mr. G. appear contradictory in his criticisms, he palms off upon his readers these remarks of the printer of the Liberator for those of the editor; thereby giving additional evidence of the tuth of the declaration of the latter, that 'it is impossible for a priest to be an fionest man."—x

TENTH MASSACHUSETTS ANTI-SLAVERY FAIR.

TEATH MASSACHUSETTS ANTI-SLAVERY FAIR.

The undersigned give notice that the tenth Massachusetts Anti-Stavery Fair will be held in Boston during the Christmas and New Year's season; and they ask the aid of all who valde human freedom, knowing that the appeal must find a response in every good, Christian heart: for it is not a sectarian scheme—it is not a political party which they have in view, but a great national undertaking for humanity. Not forcibly, but peacefolly not in the spirit of hatred, but, as it has been begun in the spirit of hore, would they have this generation accomplish its great work on earth—the extinction of slavery. It is a work which cannot safely be delayed an hour; and they hope by this effort to do much towards awakening all hearts to the emergency.

The funds raised will be devoted, as heretofore, to the diffusion of anti-slavery truth, and to sustaining

the diffusion of anti-slavery truth, and to sustaining and cheering onward such devoted persons as have and cheering onward such devoted persons as have given their lives, to the glad yet severe service of arousing an unwilling nation to a sense of its moral responsibilities.

M. W. Chapman, Ann T. G. Phillips, Mary G. Chapman, Susan Cabol, Eliza Lee Follen, Olivia Bowditch,

Death of Sir Charles Bagot.—It is our painful duty, to record the demise of Sir Charles Bacor, the late Governor General of Canada. As our readers are aware, Sir Charles had suffered for a long time, and his daily declining health prompted the British Government to appoint Sir Charles Metcalfe his successor to the office, which he held with so much satisfaction to the office, which he held with so much satisfaction to the office, which he held with so much satisfaction to his Government. Sir Charles died at his residence at Kingston, on Friday morning the 19th uit.

NOTICES.

TO THE FRIENDS OF FREEDOM IN BRISTOL. COUNTY.

DEAR FRIERDS:

There are yet three millions of slaves in this professedly free republic! What shall their friends in Bisitol County do to hasten 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, at we may take counsel together, adopt measures, and encourage one another in the performed of our whole duty towards our brethren in bondse of our whole duty towards our brethren in bondse have a coopied an invitation to aid us on this occasion. Let us have a large and enthurshine singers have accepted an invitation to aid us on this occasion. Let us have a large and enthurshine singers have accepted an invitation to aid us on this occasion. Let us have a large and enthurshine singers have accepted an invitation to aid us on this occasion. Let us have a large and enthurshine singers have accepted an invitation to aid us on this occasion. Let us have a large and enthurshine singers have accepted an invitation to aid us on this occasion. Let us have a large and enthurshine singers have a large and enthurshine singers have accepted an invitation to aid us on this occasion. Let us have a large and enthurshine singers have accepted an invitation to aid.

By order of the New-Bedford Anti-Slavery Society, GEORGE M. BUNKER, Pres.

ANNUAL MEETING OF THE NOW.

ANNUAL MEETING OF THE ESSEX COUNTY.

The annual meeting of the Essex County A. S. Society will be holden in East Bradford, commencing of Friday, June 30th, at 10 o'clock, A. M. and will probably continuor two or three days.

Let the sympathy felt by the abolitionists of Essex County, for the pining bondmen of our land, be manifested on that sociation by the sumerical attendance, the free, harmonious discussion and adoption of such measures as shall directly tend to their emancipation.

MARY P. KENNEY, Rec. Sec. Salem, May 29, 1843.

NOTICE,
The Worcester County (North Division) Anti-Siavery Society will hold a quarterly meeting at Luceaburg, according to adjournment, on Wednesday, the 14th day of June, commencing at 10 vicoke, A. M. It is hoped that the friends of the anti-slavery movement will feel the importance of being present on the occasion.

BENJAMIN WYMAN, See.

MARRIED—In New-York, May 9th, by Charlea Simmons of N. Wrentham, Rufus Bliss, of Sekonk, to L. Emeline Ide, of Attleborough. In Pawtucket, May the Sith, by Nicholas G. Potter, Horatio N. Bliss, of Rehobeth, to Cynthia B. Potter, of the former place.

DIED—In this city, 18th inst., Mr. Scipio Potter, aged 64 years.

ANOTHER CONCERT.

HUTCHINSON FAMILY:

A T the unanimour desire of their friends, will repeat their CONCERT at the MELOUEON, on FRIDAY EVENING, June 2, being positively their last, until after they shall have visited their home in the monatains.

Tickets 25 cents only, at the principal Music Stores and Hotels, and at No. 25 Cornbill. To commence at 8 o'clock. See programme for particulars.

Boston June 2.

Publications on Perfect Holiness.

A N Address to the Clery, by Wn., Law, on the A subject of the 'life of God in man,' as the only foundation of rightonisms of law and law to the Corn, 114 pages—price 17 cm. 'The advanture of Salvation from Sin, explained and clered, by J. H. Noyse—39 pages, 30 cents per dozen, 114 pages, 114 Noyse—129 pages, 30 cents per dozen, 114 pages, 114 Noyse—129 pages, 30 cents per dozen, 114 pages, 115 Corn, 115 pages, 115

POETRY.

From the Voice of Freedom VERMONT'S RESPONSE TO MASSACHU-SETTS.

Till every fetter in the land from Afric's sons it.
And thy own arm is strengthen'd too as wit gel's token.
We've seen along thy mountain heights, thy blazing fire,
And heard the echo of thy voice swell stron

and higher,
To tell us that the foe hath dared thy bo

And though among thy noble sons i

ones are found,

Their birthright sold for sordid gain on Shylock's living 'Pound,'

Yet Freedom's cradle rock'd again at the shout of lib

erty, out one mighty voice was heard, 'The

Success to Massachusetts! the spoller lost his prey, And back again to slavery's den it fain to haste away Nor dare the 'Old Dominion,' but quail and falter on While thy army fifty thousand strong remains at Wash

mor die. For us, amid our bills and vales, thy ' words of loft;

free; And the dashing of our mountain streams but tells

Since here the wretch who'd bind him m

We've heard Mc'Duffie's message and Pr threat,
And sorely has it tried our souls to
and hate:

Till the tyrant's place, like beach-sand tracks would the haughty Southron

hallowed soil?
would the tyrant dare invade our sacred don

make our virgin daughters bend to his pollut will? Or give into the man-thief's power those

has given,—
Those ties which nature bound or

What reckless daring, thus to

the brave, And call our fathers' men

from God.' nen are yet but slow to learn that in power; And he may tremble in his turn, and

cower; But in kindness we would say,

man's cry is heard;
The judge his messengers hath a

ter upon human limbs will we ever

Or damp the struggling hopes that rise within the go like mind,

like mind,
But we're resolved, as our birds and streams, our children shall be free,
And the watchword of 'Green Mountain Boys,' is
'LIFE AND LIBERTY.'

TO THE ROBIN.

TO THE ROBIN.

If wish I could welcome the spring, bonnie bird,
With a carol as joyous as thine;
Would my heart were as light as thy wing, bonnie
bird,
And thy elequent spirit-song mine!
The bloom of the earth and the glow of the sky.
Win the loud-trilling lark from his nest,
But though gushingly rich are his pmans on high,
Yet, sweet robin, I like thee the best,

Yet, sweet robin, I like thee the hest,
I've been marking the plumes of thy scarlet-faced suit.
And the light in thy pretty black eye,
Till my harp-string of gladness is mourafully mute,
And I echo thy note with a sigh.
For you perch on the bud-covered spray, bonnie bird,
O'er the bench where I change to recline,
And you chatter and warble away, bonnie bird,
Calling up all the tales of 'lang sync.'

They sung to my childhood the ballard that fold Of the snow coming down very fast;'
and the plaints of the robin, all starving a
Flung a spell that will live to the last.

How my tiny heart struggled with sorrowful heaves That kept choking my eyes and my breath; When I heard of thee spreading the shroud of green

leaves,
O'er the little ones lonely in death.

I stood with delight by the frost-cheque'd pane,
And whispered, 'See, see, Bobby comes;'
While I findly enticed him again and again,
With the handful of savory crombs.
There were springs and nest in each thicket and glen.
That took capities by night and by day;
There were cages for chaffinch, for thrush and for

For linnet, for sparrow, and jay.

But if ever thou chanced to be caught, bonnie bird, With what eager concern thou wert freed! Keep a robin enslayed! why, 'twas thought, bonni

Leep a robin ensured: way, two thought, counter bird,
That 'bad luck' would have followed the deed. ',
'hey wondered what led the young dreamer to rove.
In the face of a chill winter wind;
lut the daisy below, and the robin above,
Wera bright things that I over could find.

Thou wert nigh when the mountain streams gladden'd the sight; When the autumn's blast smote the proud tree; In the corn-field of plenty, or desert of blight, I was sure, bonnie bird, to see thee. I sung to thee then as thou sing'st to me now, And my strain was as freely and as wild; Oh what is the lowed Feed trees.

Oh, what is the laurel Fame twines for the b.
To the wood-flowers, pluck'd by the child!

Oh, would that, like thee, I could meet with all el

With a carol as joyous as thine;
Would my heart were as light as thy wing,
bird,

The Menonites.

New-York, May 21, 1843.

And thy beautiful spirit-song mine!

and the elements are melting with fervent heat, (not Miller's heat, from physical fire,) but the heat of holiness is refining the gold through seven furnaces, and He has promised to draw his children through many waters, that the bride, the Lamb's wife, may shine as the New Jeruselem, come down from heaven, adorned for her heaband, who will appear to claim her, without spot or wrinkle, or any such thing, within the abort space of forty-fire perior. In the men time, all prejudice, passion, dominion, and party, will be done away. May it be so in you, in me, in all, through the grace shed on us as witness of his pravailing intercesas the Holy Spirit, enabling us to put on Chris
Then, old things will have passed away, and a
hings will have become new with you, C. T. Torrey
te they have, by the grace of God, with
Your friend,
WM. C. BLOSS.

CHRISTIAN REFORM MISCELLANY.

From the Christian Herald.

Mn. Garrison:

I have just had a conversation with a very intelligent German gentleman, Mr. Rupe, "from Lancaster County in the interior of Pennsylvania. In answer to my questions about the various roligious denominations and political parties of that neighborhood, he communicated a few facts in regard to a sect among the German population, called Menonites, which were altogether new, and quite interesting to me; and. I send them to you, thinking they may be of equal interest to zeno of your non-resistant readers. You can make what use you think proper of them.

These Menonities are the followers of Meno Simon, a seceder from the Catholic church, and cotemporary with Luther. They are all Germans—very few of them speaking English—and are to be found, some in Eric County, New-York, some in Ohio and Maryland, viewed in any light whatever, is an extr and sublime character. In all his offic-tions, attributes and purposes, he stands of lossessed of that excellence, which also

lates to him. All that pertains to his person, nursion, work, doctrine, purposes and life, is wonderful and astonishing.

If we view him as the Son of God, a thousand considerations crowd in upon the mind, which if expanded would fill volumes. If we contemplate him as our King and Prince, we are awed by the majesty of his person, the clemency of his government, the glory of his conquests, the thunder of his word, the might of his power, and the triumph of his reign. If we speak of him as our teacher, we are struck with the originality of his subjects, the profoundness of his discourses, the power of his appeals, the eloquence of his speech, the simplicity of his teachings, the richness of his his doctrine. If we survey his birth, his life, his history, his death, his resurrection, and his ascension, we are led to adore the purpose and wisdom of him who devised the plan. If we look at him as our example, guide, spiritual light, our moral sun, off leading star, the benefactor and friend of our race, we recognize in him a suitableness for these relations. Again: if we look at him in the light of a philanthropiat, (and this is the view we wish to take of him,) we are struck more than ever with the moral heaven of his character, and the perfection of his

doctrine since the days of Luther; and a more sober, staid and intelligent class of sectaries is not to be found in the pale of the church. The Society of Friends, too, ought to know that their 'Meeting' don't embrace all that's good in Christianity; for these Menonites are in advance of them, both as to war and slavery.—But you have the facts: talk about them to suit yourself. I give them for truth's sake.

Your fixed.

of Christians, who have preached and practised the doctrine since the days of Luther; and more sobre staid and intelligent class of sectaries is not to be found in the pale of the church. The Society of Friends, too, ought to know that their 'Meeting' don't embrace all that's good in Christianity; for heme Menonites are in advance of them, both as to war and also very.—But you have the facts: talk about them to suit yourself. I give them for truth's sake.

Your friend,

WM. M'KIM.

'Mr. R. (who was once an agent of the American Anti-Slavery Society), has lately translated the writings of Meno Simon, into English.

'Roenexter, April 18, 1842.

C. T. Torner:

The Reign of Holiness.

Roenexter, April 18, 1842.

C. T. Torner, Bornerd, (I have paid the postage), requesting me to act as agent to your valuable and cheep paper, devoted to the rights of the poor. All yells, all sales is low a political party. In view of the last fart, I must decline the service which you for Holines, I was the party of the last fart, I must decline the service which you for the last fart, I must decline the service which you for the last fart, I must decline the service which you for the last fart, I must decline the service which you for Holines, I ask I show to a political party. In view of the last fart, I must decline the service which you for the last fart, I must decline the service which you for the last fart, I must decline the service which you for the last fart, I must decline the service which you for the last fart, I must decline the service which you for the last fart, I must decline the service which you for the last fart, I must decline the service which you for the last fart, I must decline the service which you for the last fart, I must decline the service which you for the last fart, I must decline the service which you for the last fart, I must decline the service which you for the last fart, I must decline the service which you for the last fart, I must decline the service which you for the last fart, I must decline

the reflections on its greatness, all other considerations vanish like the morning dew before the rising sun.

The Saviour, in all his movements, teachings, and discourses, sought to bless man as an individual. In his labors he was confined to no church, no chosen congregation. He preached from the mountain, to the promiscous molititude below. He spake from the bosom of the lake to the assembled crowd standing on the shore, catching the gractions words as they drop from his gentle lips. His temple was the universe, nature his church, his people, all mankind, and his doctrine, like the source of light and leat, designed for all. No man is beneath his notice, none too degraded to share his sympathy.

Such is the philanthropy of Jesus. O how unlike the world—the nominal church! One of the most striking features of modern love—benevolence, is its cheapness. There is no flesh in man's obdurate heart—it does not feel for man.' But we must close. Our limits will not permit us to go farther at this time. The subject just begins to open upon us, and at some other time we may give it more attention. Eternity will be none too long to fathom the philanthropy of the Son of God.

Kidaapping.

Kidnapping.

Kidnapping.

We notice in the Cincinpati Message, a report of a case lately tried before the Court of Common Pleas in that city. The State vs. George Buckley for kidnapping. From this it appears that Mark Howell, a free mulatto mas, has resided in that city for several years with a colored woman. He was suddenly missed last fall. After this, one of the police concealed himself in the house where Howell had resided, in a position to see and hear what happened. Buckley came in, and asked the woman if she was alone. She answered yes, and he took a chair by the fire. She then asked if they had got Mark over the river yet. Buckley anawered, bo—I took him over there—kept him in jail a few days, and this sent him down South by my brother, who was going down South. Ahout this time he was found confined in jail at Covington, ironed, from which he was discharged, on proof of his being free, and he returned to the city the jury, that State laws in conflict with the acts of Congress relating to fugitives from labor, were unconstitutional and youl—that the power to pass laws for the arrest and removal of such persons was exclusively vested in Congress, as to which the State Legislatures could exercise no concurrent power. But the Legislature had undoubted power to provide punishment for the removal from the State of free persons, and, therefore, if the jury found Howell free, and that he had been removed from the State by force or fraud by the defendant, under a pretence of his being further from service, then he was guilty. The jury returned a verdict of guilty. Schtenced to the person itentiary for five years.

Hurricane—We learn from the Montpelier, Vt. Waichman, that on Monday last, on the northeast part of the town, there was a hurricane, which swep away sheds, barns, and fences, in its course, and in one sugar place two or three hundred trees, and in another fally. The moreury in the thermometer in-digated 89.

dicated 83.

The Bible Society.—The whole number of Bibles and Testaments printed in the course of the year has been 215,550 copies, in 19 different languages, making a total of 3,67,370, since the organization of the Society. These books have gone mostly, not to the rich and well supplied, but to the needy throughout our States and territories—to seamen, boatmen, emigrants—to prisons, isopisials, &c. most of which cases would not have been met, but for this Society.

The Greatest Load Entirely.—The Illinois left yes-terday afternoon, for Chicago, with the largest load of passengers and freight ever taken by any vessel on these waters. Her passengers would number at level 700. So literally crowded was site, that Captain Blake refused to take another person on board.—De-troit D. Adv. May 10.

troit D. Ade. May 10.

We learn that the Hon. S. Breese (U. S. Senator from Illinois.) came very near being also by hits brother-in-law, in Bellville, on Sanday last. The difficulty gree out of ill-treatment of Breese's wife's sister by her husband.—St. Louis Republican, May.

A Sentence.—The Delaware Republican states the Uriah Henson was tried on Wednesday last, and found guilty of attacking Jacob Stanhope, with intent to kill. The Judge sentenced him as follows: I hour in the pillory, 120 lashes of the bare back, 2 years and 6 months imprisonment, 37 years sold as a servant, and \$12,000 fine!!!

The Grand Jury of Travis county, Texas, presented President Houston for 'assuming and e cising powers belonging alone to the other co-ordibranches of the government.'

The Niagara Courier says that the skeleton

We understand that a young man named We

Pairfield, the Poet.—We learn from the Philadel hin Ledger, that Sumner Lincoln Fairfield, the poet his is implicated by a colored boy, as being the per on who, he alleges, paid him to set fire to the house I Col. R. M. Lee, was arrested and taken to the color of t

The Toulonnais of the 6th inst. states that the Emperor of Morocco had given satisfaction to the Uniter States for the insult offered to their Consul by the Governor of Tager. The latter had been superseded it his post, and the flag of the Union having been hoisten to the Consular house, was saluted by the batteried.

Speed.—By Pomeroy & Co & Express, we this morning received Buffulo paper of Monday evening. They reached Aloany in 24 12 hours from Buffulo and N. York in 91.2 hours from Buffulo and N. York in 91.2 hours from Buffulo to New York,—distance of more than 500 miles. What would our granofithers have said, if some Millerite had predicted that such an event as this would take place in 1813? What adds to the wonder is, that the fete was accomplished by means of the regular public conveyances; and may be accomplished by any body, at the expense of a few dollars. Verily, this is an age of improvement.—X. Y. Jour. Com.

Jour. Com.

Fatal Accident.—As the locomotive was proceeding from Lexington to Frankfort, a horse, grazing by the side of the track, being frightened, jumped on the track and was run over and killed. The locomotive was turned over and rolled down the embankment. The engineer was wounded but not dangerously. Mr. Garnett, a workman on the road, being on the tender was thrown under the locomotive in the fall, and un happity killed. The passengers in the passenger care were not only unhurt, but were hardly apprized e the accident.—Frankfort Com.

A man named Walsh has been arrested at Mount bolus, charged with the murder of a man named Clea ry, more than thirty years ago.

M. Weismeiller, the agent at Madrid of the Rotlischild firm, was robbed recently near Burgos, but the robbers, after relieving him of his money, quietly suffered him to proceed on his journey.

A woman of Toulon recently gave birth to a child with only one eye, no legs, and one of the arms with-out a hand. The child was in good health. A Chartist neeting at Hull was recently dispersed by the authorilies, and the orator on the occasion seized and bound over for trial on a charge of sedi-

Mr. Gibbs, a bill discounter of London, has failed for £180,000 An eminent lawyer is minus £23,000 by the bankruptcy.

John Pegse, Eq. of Darlington, an eminent pres or in the Society of Friends, is about to visit this co try on a religious mission. A line of packet ships, to run between London-Hong Kong, has been established.

WM. HENRY BRISBANE, N

DR. BAYNES SURGEON DENTIST. OFFICE No. 1 1-2, TREMEST

A FRESH SUPPLY NOTHER supply of the old standard

Notice to the Public

THE TRICOPHEROES.

OR MEDICATED COMPOUND
now acknowledged by thousand, when
y, to be the only remedy to prevently perspiration, scurf and dandroff, and de hair to curl. 6th, And, its frequent use we the hair in beauty and health to the lates life. For sale at A. S. JORDANS, 2 Mr from Washington st.

New State Register for 1843.

JAMES LORING, 132 Washin published the Massacursarrs containing the New Tariff of the the Tariff Law, the State Legislat gress, the Army and Navy Officers, City Officers of Boston, Ministers Call. the Tarm, the Army and the grees, the Army and the Officers, City Officers of Boston, Ministers, Colleges, Charitable S. Insurance Companies, Postmar yers, U. S. Census of towns in Jura of the Mass. Medical Society of the Commissioners, Boston I Commissioners, Boston I

BOARDING HOUSE FOR COLORED SEAMEN.

TOR COLORED SEAMEN.

The subscribble hegs leave to infirm satscamen as may visit Boston, that he have
excellent Boarding House for their secame
on temperance principles, at No. 5, Su Cost
(first thouse below the Bethe Clanch, visit
happy to receive their patronage. No pairs
spared on his part to make their italians plans
antisfactory. The rules of the house will be in
ance with good order and the principlest an
CHARLES A. BATTIS
No. 5, Son Coar Streic, by
Boston, June 8, 1842.

UNION HOUSE.

UNION HOUSE.

THE subscriber fast lately opened spates
ing House, situated at No. 4 Senther.
The house has been put in complete resiwell calculated to accommodate all sho suposed to award their patronge. Strages
the city are solicited to call et the Union
where every exertion will be made in refsojourn a pleasant one, and that to each suerrate terms.

Boston Sept. 20th, 1842. JOHN

NEW PUBLICATIONS

Washingtonian Temperance THE subscriber takes this method friends, that he has taken the large dious house, No. 15, West Centrest Southac street, and opened the same Temperance Boarding House, where he was no accompandate his friends and person to accompanies to the first his friends and person to accompanies to the first his friends and person to accompanies to the first his friends and person to accompanies to the first his friends and person to the first his friends and person to the first his friends and person to the first his py to accommodate as fluctuations, by the week or day, as occilly, by the week or day, as occilled Every exertion will be made to pleasant and agreeable, and make the such persons as will be pleased.

Apply at 70 Cambridge-street, or 25 Corshift Boston, May, 1843. JOEL W. LEWS

AGENTS OF THE LIBERATOR.

AGENTS OF THE LIBERATE AND ACCESSED AS CONSENTED TO SEE A CONSENTED TO SEE AND ACCESSED AS CONSENTED AS CONSE

[SEE FIRST PAGE.]

Remitteness by Mail.—A Postmeter as the money in a letter to the publisher of a serospe, and the series of the property of the