W. Williams, General Agent :

making less than a square

LOUISG, EDNUND QUINCY, WILLIAM BASSETT.

SCOTLAND.

RDING,

MEN.

MS

d entertaining entire con-applying the produce of and underself slave labor

tach he was about to speak, was so large a one, and a person coold-scarcely begin to talk upon it, thisse he had a whole night before him, because it maked the question, whether a man was a man as best-whether he was to be looked upon, as a best-whether he was to be looked upon, as a best-whether he was to be looked upon, as a best-whether he was to be looked upon, as a best-whether he was to be looked upon, as a best-whether he was to be looked upon, as a best-whether he was to be looked upon, as a best-whether he was to be looked upon, as a best-whether he was to he looked upon, as the sale of the was to be looked upon, as a best-whether he was to have to upon the he was to commencing my remarks, and you will be state to make the amount of the was to the position of the was to the plant ourselves in a well-furnished church, as self-maked parlor for drawing room in Glas-yel-was to the plant ourselves on 'Change in the plant ourselves on 'Change in the plant ourselves in the fall of your Legislature, in order to understand its question. No. To understand my remarks, at feel as I feel on the subject, just take a trip when for a moment some three thousand miles, but plantations of Louisiana or Georgia—as y to be plantation of Louisiana



man family. They are not welcomed to the brotherhood of man as brothers or sisters. There is no one
to take them to his boson and say. You are welcome, my brother or my sister. No; but they are
taken and counted as chattels, like beasts—and they
are trained as chattels, not as human beings. From
the dawn of life the little child is looked upon as
beast, a thing, a piece of property to be bought and
sold in the market; and every pound be brings it is
not adding so much to humanity, but so much to the
purre of the owner. And the master, as he tails
about him, does not talk about him as a brother,
but as adding so much to his purse. He will bring
ten odlars this year; when he grows bigger he,
will, bring twenty; where he is four or five years old
he will be worth fifty; at ten or fifteen he will be
worth one hundred dollars, and so forth. [Hear.]
Now, see what effect must be-produced on a community where the children of our, common Pather,
are looked upon thes as property, and calculated by
the dollar. It is enough to destroy the moral constitution of any country on earth; and, in any opinion, it has destroyed the moral constitution of the
people in America. I wish many of them were present, to hear me say these things of them in Scotland. I have told them so in their own country, for I would not say here what I should shrink from telling them at home. [Cheers.] I say, then, the
moral feeling of the country is overturned. Onesixth of the people of the nation are compelled to
work from the dawn of life to its close, and overthe charms of the country is overturned. Onesixth of the people of the nation are compelled to
work from the dawn of life to its close, and overthe charms of the close of the c

BOSTON, FRIDAY, are about 3000 slaveholding ministers in the contexty, of all denominations; there are 17,000 or 18,000 in all, but about 3000 of them are slaveholders, and recognized all over the land as chrisian ministers by the great mass of the people. [Shame.] Slavery is in the pulpit there, and she spews it out upon the people; Slavery is coiled up on the altar there, and she how the state there.



SEPTEMBER 15, 1843.

SELECTIONS

from an enemy?

Most of the ministers and elders who bore part in the testimony of 1818, are now in their graves. We carneatly desire to see a renewal of this testimony, sustained by correspondent christian action, an Church. We wish it, as a discribing to the testimony of the control of th

From the Congregational Journal.

slarery. On this topic allow us, no product the things we think and feel.

To enter upon a formal argument would less comport with the high estimation in which we hold the General Assembly, than to come at once to a frank exposition of our views. Our recurring to the noble testimony of your body in 1818, which, so far as we know, stands yet unrevoked, we cannot doubt that both your judgment and heart are opposed to slavery as anti-christian, cointrary to the law of love, destinative of the most precious rights of human na-

Rev. Mr. Alvoid wished for more explicitness in he report; he was for action; our delegates should lebate the subject before the General Assembly A few remarks were made by different individuals.

the privations they had undergone; and Nicholas, lifting up an over-cast he had upon him, showed more than one hundred holes made by the rifles of their pursuers. (Hear.) On one occasion the coffin had burned the band from his wrist. There were some slaveholders present, and they scowled upon the poor fellows while they were relating their tale. One of them asked at last if they had plenty to eat when with their master. Yes. Were you whipped? No. Were you worked hard? No. Had you good clothing? Yes. Now some people seem to sinage, ine that if a master only treats his slaves well, and gives them food and clothing, they, yo so doing, have overturned the arguments for abolition. Nich-olas answered that in these respects he had nothing to complain of. 'Then why did you run away?' said the slaveholder. He is answer was, 'I wanted to be looked upon as a man among men.' (Great cheering) And there is the gist of freedom. It makes a mun a man, while slavery bears him down, and reduces him to the condition of a brotte. Mr. We, then proceeded to enforce the obligation of every man to use every exertion in his power to lay the monster of slavery prostrate; and concluded his cloquent address by moving the resolution.

Mr. Murara seconded the resolution, and took as exercised the condition of a brotte. Mr. We then proceeded to enforce the obligation of every man to use every exertion in his power to lay the mounter of slavery prostrate; and concluded his cloquent address by moving the resolution.

Mr. Murara seconded the resolution, and took as consist to read the deed abolishing slavery in the East Indies. He also referred, in congratulatory the southern consciences were part to sleep by a catcher for the South.

JAS. BROWN YERRINTON, Printer.

WHOLE NO. 662.

the neglect of ecclesiastical action. He we send remonstrance after remonstrance; but a should be kind and courteous, and adapted as me to an end.

From the Cleveland (Ohio) Plaindeale Modern Abolitionism.

rom the National A. S. Standard Liberty Party.

What might we not have done had we 'pulled together,' questioning all candidates, and giving to those who brought themselves within our abolition requirements, such hearty, united, and effective support as would have been a terror to all evil doers, and a praise to them that do well! Great is the responsibility of those who sowed dissension.

We learn that some attempts were made to express opinions, and to obtain expressions of opinions touching some of the topics of party controversy, and that those attempts were suppressed with a strong hand. That was quite right; for as soon as the politico-abolition party shall come to any question except that effelievery, it will, in the sol, dissolve. If we can'll suppose them successful, and in possession of the government, the oaths being all incely done up to support the Constitution, and to execute lause which they proclaim, as the groundwork of their party, to be a violation of the law of God; what could they do? The moment a question arose which touched old party ground, (and what important question would not touch it?) they would epit into factions as numerous as the parties from which they originated; as vapor exhales and rises until it reaches the highest point of its possible elevation, and in that moment, by a law of its being, touches a stratum of air which chills and precipitates it in its original form.

A Texas paper mentions a report of the release of the Texan prisoners in Mexico.

LLOYD GARRISON, Editor.

10L. XIII .-- NO. 37.

on Society .-- Annual Meet-

rgetic Society name in a lat of August. The meeting gus) was highly respectable of M Gregor

nstitutionally best suit-tropics, and that it is the existing population be of the negro race ociety, it is highly desi-

may esch newspares, and frank

Ford, John Canterior Fork Ciry Fuller, Sie Italian Ita

always redited.

Your friet

brist in the mat

a. But with wdenne, We do t of partisane. ng which would

istus. I wish w. We'll

nr Ose Hust and interestin our beloved fi ite, and Remor k's paper.—м.

e Liberty P

is very grati respondence of Liberator, tha

> ery cause. e, judging must have liberal feeli

er appearin

ey greeted i rounds of a ms, to ask fo

to speak to she ascender ons. We shoats, that she on of the me

presuming to ir thinking, we can know

ing. They ben Foster,

ik) to the effi idred Conver is no blame tral New-Yorkishop

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hat they a e which stri Liberty pa h lies on it

can vote we doors into bugh-ignore han enter in the lar and Ab they do no ched as the

are set by
may not
do. If it i
opposition
count the E

be detected is their doubt or denial of the principles of the cause. They will lake eril of slavery, but if you brand it as a single slaveholders to be men-stealers, they are rest in doing pe ching all truth in ruth of freedom-to say a word on the vast field of that although they are as a not allowing or any other secupy them? ble thing, beaving of the men is a secupite those same, with m

the same spirit still app

reply to him, Demus. I am hesitating what to do, said the new

is charitable in me, is it not, to suppose the gum unwillingness I have to encounter, founded on ign rance of the character of the evil to be removed

Aristus. Still, I doubt the utility of this anti-th

[Here a new interfection appeared, this a slave, he may be called Doubos.]

Doubos. Don't be more nice than wise, great, body of the people wort undentated they will him. You have your way of this, they don't understand—that's your slag, his, which they do 't understand—that's your slag, his, which they do 't that's his slag. You

time in proving myself an enlarged soul accept your proposition to help nie in the ry cause. It argues a liberal mind in you that you can labor in connection with one think a man of one idea. Allow me to preadvanced about as far as she can account as slavery career, with the other States deging! We have decided to send a curps of our anisolo-friends through and through them. We such to pay their travelling expenses, and feed that dren. They have gone forth literally upon the collection, they not not not moner sufficient for

Arishus. I heard some of these friends yet a for at the Convention of New-England admission other day. I should not like to sustain then all Demus. Choose for yourself, Sir. Aristus. I like your plan. It is calculated arouse thought—to awaken the feelings—to a continuation of the continuation of the continuation of the continuation. The man I would send out, should

forbidden to build anti-slavery upon. Wisdom, crd prudence, and gentlemanliness, are all good, but I

tor the manner of our friend Nathaniel Barney. We know that it is practicable to pay every cent of our Society's debt, within thirty days. Are there not two hundred persons in this wide country, who can 'do likewise'? For ten laborious years has antislavery been cultivating the moral soil of the North, and can we not now, in such an emergency as the present, harvest the sum of three thousand dollars? Aware, friends of freedom! Read Nathaniel Barney's letter, and bestir yourselves in the work of justice.

was as much entitled to protection as the judge on the bench, unless the declaration that 'all men are created free and equal,' &c., is a mere flourish of words; when I remembered his wife and child, from whom he had been forcibly separated, and that there are those in high places pleading for the involubility of another doctrine, also the results of human legislation, in direct contravention of the divine injunction—I thou shalt not deliver direct his servant which has eccaped from his master unto thee,' and moreover, when I remembered that George Latiner represented more than two millions of human beings, who were bleeding and writhing in bondage, and upon whose offspring all this accumulated suffering was entailed; that every Christion denomination is our land, in effect, defended the institution of salvery, other by a direct participancy, or by the fellowshipping of those who were its participants—who bought and sold even their brethren in the Church, upon the auction-block, and who thus legitimatized an institution which is not only 'full of morder and adultery, but which is substantially a piracy upon man.' I say, when at that moment, in a 'ouri of justice,' I considered these things, and 'the thousand nameless ills, which one increasant struggle render ife', &c., I felt that I had comething to do; and that however much some others might feel that they had nothing to do, their inattention was no excuse for me. I felt that, if a single member of my family were subject to the condition of the bondman; nay, were subject to the condition of the bondman; nay, were subject to the condition of the bondman; nay, were subject to the condition of the bondman; nay, were subject to the condition of the bondman; nay, were subject to the condition of the bondman; nay, were subject to the condition of the bondman; nay, were subject to the condition of the bondman; nay, were subject to the condition of the bondman; nay, were subject to the condition of the bondman; nay, were subject to the condition of the bondman; nay,

NATHANIEL RARNEY.

FRIDAY MORNING, SEPTEMBER 15, 1843

For freedom only is our goal,

wounds are the healing wounds of a friend-his

If New-England and the Middle States will have metaphysics, let it at least be anti-slavery metaphy

A few months since, Isaac T. Hopper put forth a arrative of the proceedings of the N. Y. Monthly lecting against him, and their subsequent confirma-

had supposed that there was no other tribunal except the holy office that tried and condemned mon without acquainting them with the exact offence for which they are tried; and without confronting them with their accusers. It remained for the Society of Friends in New-York to furnish the parallel.

The spirit of religious bigotry which these transactions display is precisely that which shut up the early Quokers in leathsome dungeons, cut off their early Quokers in leathsome dungeons, cut off their early places, and suspended them upon gibbets. It is fortunate for those who are subject to their authority that their power is coefficied to separating them from their company, and does not extend to life and limb. It is a midsancholy sight to see the successors of these confessors who formed their ecclesiastical and social policy in the midst of the most frightful persecutions on the part of these whose iniquities they attacked, now pursuing the sauic course, as far as their power ex-If we dook to the churches and religious newspape If we sook to the churches and religious newspapers for this distinguishing mark of the true believers, we shall find it wanting. They seem more afraid of enthusiasm than of slavery; much of their strength is expended in helding back, lest the autisalvary can should run too impetuously up hill; they think much of appearances, and carefully avoid doing anything which might give offence to the enemies of the cause; they take care never to Yield to the influence of feelers are secretices subjects and their grayments affects. ing on so exciting a subject; and their arguments are cold, labored, artificial, and seem as if designed to apologize for abolition, and excuse themselves to the pro-slavery community for having any concern in it.

Another mark by which we may distinguish tribelitionists among those who come later to the wor abolitionists among those who come later to the w is their self-reproach for being thus late, their w and healthy testimony, in favor of those who acted as pioneers in the cause, and who braved a far greater amount of peril and contumely than we are now called pursuing the saule course, as far as their power et-

THELIBERATOR

character, of which he was also denied a copy—the strange permission of the members of the inferior tri-bunal, whose decision was in question before the ting liberty at its true value, makes other things seem little in comparison, has always distinguished the true friends of the cause; and those who came later to aid it have often seemed desirous by their more abundant and self denying labors to compensate for the time they had lost. higher one, to act as judges in their own case, as mem bers of the higher tribunal, to decide it in their own favor, ore well worthy of the inquisition itself. We had supposed that there was no other tribunal except the halv office that tried and condemned may without

There are as many grounds from which slavery our the conflict. But a view only of the 'highest ground

change of politics and religion; but these people would appear to have undergone as great a change, as his, without acknowledging the least variation from their

ing liberty at its true value, makes other things seen

ry. The man't would expert good talents and good manners, and a good education, to the invincible zeal and etermination which I acknowledge in some of you

termination which I acknowledge in some of yet. friends whom I saw.

Denus. May I ask if you have voted within the year for any man to any office, civil of occleuissical:

Aristus. For many to both.

Denus. Permit no to inquire if you find in them all those requisites which you declare indispending on anni-slavery agent? I observe that in the pletitude of your moderation you have only required perfection.

Aristus. Frankly, no! not one! I must schaedle with the property of the property of

TP Friend Rogers, in his last Herald of Freedom is prompt in defending Mr. Garrison from the bigute and contemptson sasualt of O'Connell. The rebule is manfally administered, and richly merited. How ever O'Connell may suffer himself to be made a cats.

and disrespectful, but which indicated such in absence of all acquaintence with him as that he did not know even his name. He spoke of him as 'a Mr. Lloyd Garrison.' I did not know but it might be a slip of the pen, or a fault of the ear of the reporter, and that some calumniator had made some exciting misrepresentation to the Irish orator, concerning Garrison, that could make him, in a moment of impatitione and heat, express himselfs ounkindly as well as unbecomingly. Still, I could not excuse it, though I felt inclined to forgive every thing to O'Connell, for what he had done for liberty. He did altered in his testimony against slavery, touching the slaveholding contributions and co-operations in the cause of Repeal—and in regard to the course to be pursued by his son in this country, which he was about to visit. It had all transhed to my view the glory and beauty of the great agitator's character. I had thought him altogether above the expeditate of the reditions.

was fain to imagine, by his disclaimer of slave-ling sympathy, in the anti-slavery speech which exasperated our southern Repealers, and dis-ed their sympathetic associations into chivalrous

proof of his own position, in regard openperance, and he will find it true now, as well as it reverse, viz. the danger, politically, of what is not morally right.

I said I did not know the policy of these singular remarks. Perhaps to conciliate the South by dis-

I said I did not know the policy of these singular remarks. Perhaps to conciliate the South by disclaiming sympathy with the great disturber of their slaveholding quiet. In this, were it has object, O'Connell would mistake. The South, tyrapt as they are, have no confidence in such resorts to policy. Thay despise our pro-slavery North, for this very thing. In fact, they have no respect for any body here, but the abolitionists. And so far as they understand bim, they respect Garrison most of allending they have offered rewards for his head. O'Connell cannot 'come I risk' over the slaveholder, by denouncing Garrison. If he is houstly opposed to slavery, they will say, why denounce Garrison, who is the very head and mover of the anti-slavery enterprise!

is the very head and mover or the sur-section is the very head and mover or the sur-section in the trapes. Have the new organizationists whispered calumines in O'Connell's ear?. He call Joseph Sturge of England, one of the best men, immediately in this connexion, in his speech. He says, too, 'the body to whom Joseph Sturge belonged, could have no sentiment that in regulation or practice, was not, in the highest degree, consistent with government and lane.' I did not know but Joseph might have whispered something malignantly of Gurnson in O'Connell's gar. If he whispered enough to warrant these offen-

Dean Swift who gave it as the uld be very likely to injure doing what is improdent for

I should object to a map's rest tiguing a tour as this. But there whatever they can, by at for that time? Is it not enough emperance, or non-resist-ctue or vice under heaves it weighs morally. in or a Trinitarian, o entics will all tell to the advantag ns Charles Wes on of slavery that keeps u We proceed with that Catholic

rch by vote his own per black, and

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wanted, he sai
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your readiness seed my lecture, ed in giving my sess to help. It some the general sunded on igno-

1. Having been

wise, Sir! the rstand you, but f talking, which slang. He has You 'talk like

you did out of a ch you had con-bolitionists.

to spend much ul. I gratefully the anti-slave-

you, at least, one whom you to present a def-

assachusetts has ance in her anti-dragging back.

our anti-slavery Ve want money feed their chil-

upon the spos-

ses. I have de-ings which I see

in them all.

elings—to set a n; and I should education to a g- to a devoted, elition of slave

ild unite a good I good manners, sle zeal and de n some of your

oted within the ecclesiastical?

ou find in them

Party Nominating Convention e of our friends already published in hat there is in Central and Western y of persons of liberal views and the have recently embraced the an-Of such, there is every reason to ging from the locality of the Liberty been composed. The evidences of eling and anti-slavery soundness are exchange papers. They shrink aghas of silencing an advocate of the slave ring in the shape of a 'come-outer' o to sek for the formal permission of the meet to men on the interests of humanity seemed the platform amid general accla-we should judge, from perusal of the ac-tage had very considerably moulded the meeting. There is much talk about g to know the hearts of men, but it is, nemics of the anti-slavery cause would desired to see obtain sanction in that ire to crush Abby Kelly and ter, unless they can make tools of them-to crush the Massachusetts and Amer-is; to utterly break them, down by caleffort to deprive them of character who refused to conder us purposes. From the time of cause and the advocates of entions, their camity is ever apparent, York that they are ignorant of the base But it will be their blame and their could they neglect a single hour to teoncated in which they stand.—
ince, their money, their labors are now, the destruction and defeat of the only

and instrumentality which can convert

to anti-slavery principles. We say io not now blame them for it. They know they do in sustaining the enmity to the that trives perpetually to mislead them. Till

iny party purities itself of this corruption is an it like an incubus, no intelligent honest

with at or sustain it. There are but

imo Liberty party as at present organized.

norance, folly or wickedness, must evester it. Of all this, we remind Stephen

Abby Kelly, that they may give token

do sof their irork negligently. They are as the advocates of the cause. That cause at he advocates of the cause. That cause at hy their own consciences to defend, and it at choose, being attacked; what they if the necessary, we repeat, for we know said to the constitution names in the field trees of which

en papers, in the front row, of which Emancipator and Liberty Press, have

In respect to this nominating Conven

tion, our knowledge of depraved human nature, and of innocent and noble human nature, with our observation of the workings of both, in the anti-slavery cause, and our knowledge of the individuals mentioned, all give us to know, at the distance of 200 miles, that the opposition papers have not atalout the truth. They may have stated a few facts, but 'facts are not truth,' as some one has well observed. They are only a means of getting at it. Abby Kelley and Stephen S. Foster are reported as lawing given in their adhesion to Liberty party as far as in consistency with their other opinions they might, given in their anison of January party and as having denounced the organ of the American Anti-Slavery Society itself. We week not there, but we know better, and we repel the calumny. We know how it must naturally have fallen out. Abby Kelley and Stephen S. Foster went to the Con-

ences in the presence of the ted, in the hope of opening the eyes of the blind in soul. New organ-izationists would naturally make use of the fact, that David Leo Child thinks it the best course not that David Lee Child thinks it the best course not to repudiate all connexion with Church or State, or with parties led, as the whig, democratic and Liberty parties are, by influences hostile to the cause, in order to prove that the Standard advocates voting for Clay, Harrison, &c. To which Mr. Foster and Miss Kelley would naturally reply, if he votes for pro-lavery men or advocates it, he cannot labor accordably, as the representative of the American labor acceptably, as the representative of the A

We can readily imagine Mr. Foster and Miss Kelley to have earnestly stated the fact, so con-stantly insisted on by all abolitionists, that the war of the Liberty party leaders upon the anti-slavery so-cieties was not of our seeking, but that we ardently desired that they might repent and return to us, that door being ever open; that upon the platform of the Arveriean Society, all third party nien are welcome, who do not come there for the purpose of destroying it. That with the idea or plan of a third party, free n taint of hostility to anti-slavery or compromise a slavery, we can have no warfare, while with the third party, led on however blindly to attack us, we are compelled to have an uncompromising war fare,, by our allegiance to the cause of the slave, servants we are.

So confident are we, from our knowledge of all parties, that this must have been the true state of the case, that we do not hesitate to repel as one more columny in keeping with the thousands to which for years we have been constantly subjected, The statement now in circulation, that Stephen S. Foster and Abby Kelley are in fellowship with Liberty party as at present led and organized.—M. W. C.

Practical Hints to Anti-Slavery Electors.

You were; not long since, aroused by the efforts of the American Society and its auxiliaries, to a sense of the beauty and necessity of freedom, and sense of the beauty and accept. You ask, 'What shall I do to abolishing slavery. You ask, 'What shall I do to abolish it?' 'All you can; 'replies the Society whose efforts converted you. 'But what shall I do as an elector?' 'Vote for a man what shall I do as an elector? Vote for a man of-whom you cannot entertain the slightest doubt that he will always do your anti-slavery work. You would be a fool to vote for any other-practically pro-slavery to vote for any other. So says the American Society, and that is all it says; for if specific directions are asked, the members are more specific directions are assets, in measurements and instrumentalities could not, without deserting its basis, be used for party purposes. Whatever further is done than to con vert men's hearts, must be done by its members in there as nearts, must be done by its members in other associations, or as individuals, and therefore the Society is stigmatized as a do-nothing Society, because it only converts men's nearts, and enanges their minds!

One thinks it well entirely to come from the United States government, for the same reason that he does from the Church; i. e. because Church and State, though both were constitutionally anti-slavery, are practically pro-slavery, and there-fore he who votes or acts with them, sustains them.

Another takes lower ground, and thinks it will do nerely to come out from his party, and form a new and he thinks it best to remain in the old pro-

Another thinks that he can leaven still hetter, by declining to come out of his Whig or Democratic party, (as it may chance,) and he comes out from their pro-slavery nominations only, thinking thereby effectually to influence their nominations, and holding himself ready to vote for their candidates, power man, and he recommends scattering votes, or temporary concentration of them, for the more effecunl scattering. 'Why,' inquires the anti-slavery Because it would save the time and money of abol tionists for the promulgation of the truth, if abolitionists would select the candidates only for the par-ties, letting the parties do the work of vote-distrib-uting, cancussing, &c. for them. But why do the Anti-Slavery Societies adopt resolutions against the Liberty party?" Because every vote given for even the very best of its candidates—every subscrip-tion paid to its papers—every word said in its favor, helps that party to go on as it has begun, to hedge up the way of anti-slavery lecturers, to keep the pos-changes for anti-slavery lecturers, to keep the posup the way of nami-savery recurrents of exput pro-ple away from anti-slavery meetings, to caluminate the characters and retain possession of the property of the slave's advocates, and to destroy the moral of-forts and influences which are needed to conver-menta hearts, before they will vote for any body bu-Clay, Calhoun & Co.

to the necessity of working for samebody else be-sides Clay, Calhoun & Co.; and rely upon it, you sides Clay, Calhoun & Co.; and rely upon it, you could not do a worse days twork for the slave, than to sid the Liberty party, (by voting with it, as at present led and constituted,) in the work it has marched ignorantly up to, of destroying the slave's advocates. It began by complying with the demand of the pro-slavery church and clergy, that Carrison should be delivered up to them. Next, 'all of those who had fought at the siege of Sagurtum.

tum.'
Well might Garrison say, as Livy makes the General for whom he speaks; 'Every thing there is to be yours, and at your disposal! (our property, our Emancipator, our money, our liberty to choose what friends and associates we will!) You's reto set us bounds! You are to shut us up between hills and rivers! but you are not to observe the limits that yourselves have fixed. Touch not the Borus (Sabbath-question!) though we will use it to float well-meaning men along for your destruction. What next! touch not the Sagintives! (charch and clergy!) Saguntum is upon the Horus! Move not a

Massachusetts Societies in the Street Mank of these things.

M. W. C. The above extract really seeins like a satire on the

Stick to it, Moses.—Another Clerical Plea for Slavery.

During a violent personation of the Jews in Spain, the cruel boys of that day canded in the tortures of

of torture, 'Stick to it, Mosts.'

This reminds us of the situation of our proslaver clergy. Slavery is ever crying to them, 'Stick to it Moses,' and they are ever ready to listen to the cr Not that slavery wants them consumed, nor do the expect to be any way injured; else they would no so willingly how to the mandate of the old drago His was founded on devotion to the

of his God-theirson a succession of his God-theirson a succession of the way feed for ignorantly adhering to abrogated forms, the pro-slavery priest will suffer by not conforming to heaven-ordained laws, if he still heeds the cry, of slavery - Stock to it, Moses. We are affected they will as universally satisk to it, in regard to slavery, as do the Jews in regard to Judaism. In deed, they appear to be Jews themselves, and resort to the Mosaic code for their support, and really stick to it, that because God permitted the comparatively and the still that because of the state of the sta to it, that because God permitted the comparativel mild system of slavery in that day, because of the hardness of their hearts, he, in our day, under the dispensation that was ushered in with the benevoles

Another of these 'stick to it' gentry at the Souths now signalized himself in defence of slaver. A Rev (and, we believe,) Dector Stringellow, (ee tainly the profundity of his 'exegetical' lore rende him richly deserving the latter honorable title) in just come to the rescue of the 'peculiar instituti a way 'peculiar' to his craft, and in a way, to which nothing but priestly craft would ever have he effort in behalf of the suffering and the dumb. the compassion of the people overleaped the boundaries set up by a heartless priesthood, and it has reached the pining slave, and is fast melting away

Dr. Stringfellow, (the Reverend fellow Dr. Stringfellow, (the Reverend fellow certainly merits the Doctorate, whether college-conferred or self-appropriated) in his Brief Examination of Scripture Testimony on the subject of Slavery, like all others of his holy order, when writing in its justification pulliation, is very pious and devout, affecting great reverence for those old Jewish statutes in reference to which God by Ezekiel says, 'I gave the search that were not read, and judgment wherehy they should not live, and which statut Paul says, trande nothing perfect. Yet this profess minister of the new covenant falls back upon th as much confidence as though he were living in that age of 'patriarchal catalogue of property,' with which he seems so well pleased, and which, he coultingly exclaims, 'included the wife among the rest.' The Baltimere Saturday Visitor has an able review of this clerical plea for slavery, written 'by S. M. Janney, of Loudon county, Virginia.' Yes, a 'secular' paper, "instat in a slaveholding region, rises up in condemn printed in a slaveholding region, rises up in condem-nation of its anti-christian spirit, and faithfully ex-poses its sophistry. In regard to the Rev. gentlemberinging portions of the Jewish code to his aid, the of mercy? that it furnishes 'great opportunities to exercise grace and glorify God? and that the Bible confers upon the master authority to 'chastise hi But, reader, you have not yet seen the extent of the moiety of this Rabbi. Here is a further specimen of It is the very climax of priestly 'argovernce, arrogance and profanity:

*God.has said a man is better than a sheep. This is a scripture trith which I fully believé—and I have no doubt, if we could accretain what the Israelites had to pay for those slaves they bought with their mency according to God's haw, in Levitieus xxx 44, that we should find they had to pay more for them than they part in the property of the several man has better than a saveral man better than a saveral part in the first than a saveral part in the man and man and the man saveral part in the saveral part in the saveral man and the

O thou heartless, tyrannous priest !-thou blind let (Sabbath-question?) though we will use it to float well-meaning men along for your destruction. What next! touch not the Saguntives! (church and clergy!) Saguntum is upon the therus! Move not a step towards that city. Think not in your hearts of the starving multitudes of earth! But we will discuss and pass resolutions about the corn-laws and free trade, as a part of our work, if thereby we can fatten ourselves to destroy you withal.

Again we say to onti-slavery electors, especially you who are anxiously sustaining the American and Massachusetts Secieties—the Standard, Liberator and Herald of Freedom, think of these things.

scripture commentaries of circust slaveludders, the birst of which might have been derived from specimens of their posseching as given by Frederick Doughas, in the liministile miniete which his natural genius enables him to see with such thrilling effect, But it is real—the genuine 'execute of a clerical slavite. Though awars, of course, from friend Douglass' specimens of their personing to their slaves, that they would have the presching to their slaves, that they would have the friends of the world. But it seems to the minds of these their gluenar theorem, we did not this; they would have the hardfileoid to publish such outrageous persons to the world. But it seems nothing, however eages, levyould the reach of the deparated monds and profine hands of this order of men in a closed of the reach.

made and professe stands of this order of mear alwesholding region.

This profise mortal is of that priesthood, the members of which Milton so admirably defines as 1 good for nothing but for that which is good for nothing—and half of them are not good for that. They are the order of men who have moored in our midst a religious techerg, which has chilled the miral atmosphere, bentimbed the sensibilities, and rendered torpid the human send, so that it is not touched and awakened into stirring ifth by the softerings of humanity. They are the synagogue [imagog] performers who, with a sensibility and the synagogue [imagog] performers who, with into strring life by the soffarings of humanity. They are the synangue [tin agos] performers who, with longthened visage, as often as comoun requires, designated by the tolling of the bell, impodently mock Jehovah with their mouthings, carricature his worship, and burlesque, the preaching of the gospel of his Sec. Would that the comments of the gospel of his arep their worn-out mantle, enrobe themselves in the spirit of Christ, and this become of that 'peculiar people,' that 'royal priesthood,' which is to revivify earth and glidden Ileaven,—x.

IJP ESEXX COCKTT REFORMER. This is a new, neatly printed Washingtonian paper, just commenced in Salam: T. G. Chipman, editor—S. T. Daman, publisher. The first number gives evidence of a hearty espousal of the cause to which it professes alliance, and to which it is in main devoted. Moch editorial tact is displayed in its management, and we trust it will prove a valuable auxiliary in the whitenéditorial tact is displayed in its management, and we trust it will prove a valuable auxiliary in the whiten ing fields for philanthrapic reapers. The 'law of love, it gives us pleasure to see, is its foundation principle and in defining the course of action for Washingtoni and in defining the course of action for Washingtoni-ans, it does not contradict its professions. We are led to this remark by observing that some papers of that stamp, while they profess to be guided by the same high and holy law, are advocating coercive measures in regard to run-zellerz, though they repu-diate such treatment of rum-drinkers, and still urge that they are impelled by "love" in both cases: just as the clergy uphold the exercise of elemency and mercy (to a certain extent) for one crime, and resort to hanging for another. But we cannot see the true proceedings of this half-fertistian, half-gream coursemercy (to a certain extent) for one crime, and resort to hanging for another. But we cannot see the true henevolence of this half-christian, half-pagan course. If the law of love be irresistible (as, they acknowledge) in the one case, why not in the other? Is the rum-seller (wretch as we acknowledge her is, turning the home of happiness into a hell, breaking the heart of generous woman, and starving innocent, helpless children) to be dealt with in rigor, for worshipping shipper of Bacchus, the effects of whose course are

Dournal, in alluding to bro. F. says, very courteously, that he is 'cither a knave, a fool, or a madman. The Concord Freeman, remarking upon this language of the Journal, nobly and truly says.— Mr. Foster is of the Journal, nobly and truly says... Mr. Foster is not a knave, or he would flatter the world, and not

to proclaim it, and the strength of principle to care it out. The Keene Sentinel, awhile since, pronounce bro. Foster 'cruzy.' Let it prove its assertion by dis proving his facts or answering his arguments, will it be a keen Sentinel indeed. - v.

At the late Convention of the Liberty Party in Buffa lo, Abby Kelley rose to make a few remarks. As she took the stand, the multitude gave three cheers, when

continually brought against as by the "Liberty Party".

I shall not now attempt to refute them, but I challenge in the world to preve them. When the 'Liberty Party' cases to misrepresent and aboue these who are truly the friends in Southboro', will be attended to delegate abolitionist—the most uncompromising friends of liberty—I can take them by the liand and say, God speed—but, until them, I will wage uncoming war against them—because they arts for a liberty party.

I look upon this, test assembly, and ask, is 1.2, LIBERTY PARTY? If it is, I am with it—if not, I will wage war with it unto the death!

tend.

It is a many any and the member and and any set appeed—but, until then, I will wage unceasing war against them—because they are sor a liberty porty. I hook upon this wast assembly, and ask, is it. 7 LIBERTY PARTY? If it is, I am with it—if not, I will wage war with it unto the death.

THE FAIR.

The Committee of the Massachusetts Anti-Slavery Fair, to be held this year, during Christmar and New Year's week, log all ladies interested in the anti-slavery gause, who have not time to work for it through this medium, to send to them any pieces of all k or other desirable material which they may wish to contribute, from the size of two inches square to a whole piece; and such contributions shall be beautifully wrought up into bags, needle-books, pin-cushions, aprons, bonnets, &c., according to their size and quality, and disposed of a the Fair to the best advantage of the cause. Address

M. W. CHAPMAN,

ABBY SOUTHWICK,

ABBY SOUTHWICK, LOUISA LORING.

with excellent take and fruit, and attached to the one on the right of the flower table, was an ice cream salono; and really people seemed to labor under the deliasion that ice creams are delicious in hot weather. In one of the lower rooms, excellent use and coffice, and other substantial vixins to suit the purse and taste of enatomers, were sold. Man is certainly an eating animal. On the left of the fixed bower, was the book table, where might be found anti-slavery writing paper, books, and michaneks of various soits. On this table were two very tasteful mess-covered vases, one of which was particularly graceful. It is to be hoped that the artist will not allow these, leautiful as they are, to be her last effort, In the contre to be hoped that the artist will not allow these, beautiful as they are, to be her last effort. In the centre
of the room were tables covered with such articles as
are usually found at. fairs; among which I noticed
very few unsaleable ones; and with the experience of
this year, no doubt there will be still fewer next year.
High-priced articles that combine beauty with utility,
may sell; but articles having neither beauty nor utility, will not command a very large price. Low-priced
articles will always sell, and I think, as a general rule,
such letter for the time and labor than higher ones. pay better for the time and labor than higher ones things intended merely to suit the taste, should be go up so as to produce the greatest, effect at the lowes expense, and in these matters a measure of ingenuity often goes a great way.

Two, little girls had a table with toy, iron at
wooden ware, which sold very well.

I was much pleased that, as far as my observation.

extended. there was none of that rude and disgraces practice which obtains at most fairs, of forcing gentle enite buy some stilly gewgaw, or to commit an ad-ost equal rudeness to avoid buying. Not but that de should display her goods to the best advantage

men, to, bny some stilly gewgaw, or to commit an almost equal redeness to avoid buying. Not but that a lady should display her goods to the best allvantage, and give visitors cample opportunity to examine and select, and should do it in a pleasing way, but there is a vast difference between that and picking a man's pocket through his politeness.

In the afternoon, we were entertained by songs from the Anti-Slavery Melodies; and a call being under for Mr. Spear, he responded in a short and spropriate speech, which gave universal satisfaction. In the evening the Hall was quite crowded—and again we were gratified with very fire singing by the comp distinguished friends of the cance who sung in the afternoon. The song of "Death or Freedom," to the tree "I lutzaw's Wild Chase, was noticed as particle food. The Fair Committee were so much please. Their success, that they announced that when there would be song and species, and those when there would be song and species, and those when there would be song and species, and those when there would be song and species, and those when there would be song and species, and those

foremost in the ranks, fighting the battle of truth against unrightecosness, to see the men who have been halting between two opinions, coming up, slowy, perhaps, at first, but still surely to their a ickly, for if they don't, they will be trampled unde quickly, for if they don't, they will be trampled und foot by the great army, whose advanced guard is a ready pressing upon them. Two years ago, even, Ludies' Anti-Slavery Fair in Hingham could not be succeeded, as this has done. Let us, then, take cot ago, for 'God binnelli a with us for our Captain.' After spending the night at the lospitable hom

After spending the light at the adoptione poise of a friend, and passing the morning in viewing the town, I returned to Boston, resolved that no small thing should prevent my attending each and every Anti-Slavery Fair held in the good old town of Hing hom, whose warm hearts I shalk naver forget.

F. S. C.

tiser, relative to his conduct in regard to Heary Clay

C. Brother Rogers is not alone in his article. Al

bim -- M. W. C.

to be printed with mottoes. We will delay it till nex weex, to give friends in the country an opportunity to participate in this pleasure by adding to the quan-

Important from Africa—Vore Captures of Nave
Shipa—Terrible Thunder Staram—The British hig
James Hay, actived at New-Yark from Sierra Leune,
drings dates to July 1st.
The Boarlian bark Confidencia was brought into
part on the 20th June, having fisen reaptured on the
17th March, by H. B., M., ship Lilly, off Quillemanus
river, in Mozambique Channel. She had a plenty of
slave irons on board, but no slaves.

June 22nd, was brought into Sierra Leone the Brazillian seigeoner Esperance, captured by H. B. M.
brig Spy, off Pope, on the 20th May. She also was
fully equipped as a slaver, bet had no slaves on board.

Both the above vessels were condemned; also two
other schooners, and the brig General Warren of Philadelphia.

Bott the abore vessels were condemned; also two other schoners, and the trig General Warren of Philadelphia.

The rainy season had commenced at Sierra Leone in good earnest. The thunder storms of the present season, 'any the Watchman, thave been terrific in the extreme: a tong resident in the colony states that never, since 1831, have those great wonders of God been known so sawful.' On the 19th of June, St. George's clurch at Freetown was struck by the electric fluid, and very seriously damaged. The clock was torn from its place, and a part of the apire rent from top to bottom. Other damage was done in the town, and much property destroyed.

Later from St. Domingo.—By the arrival of the brig Maria, Capt. Stetson, at this port from Port-on-Prince, we have later advices from St. Domingo. Captain Stetson states that by the last accounts from Aux Cayes, the insurgents lad marched into the town and thrown down their arms. No arrests had followed, but it was though that Gen. Ravera, would severely publish the leaders of the insurgent party.

This surrender immediately followed the grant of Rivera from the North, with a large body crappe.

This surrender immediately followed the grant of the surrender immediately followed the from the North, with a large body crappe.

This surrender immediately followed the from the North, with a large body crappe.

It was reprised at Port-an-Prince, that River wide in present that the property of the present the property of the present the property of the property of the present the

It was reported at Port-au-Prince, that Rivers, non expressed himself most violently towards the Provision Government, abusing them for their bad manageme and folly, stating plainly, that he had taken up are forthe good of the country, and that his plans we not to be defeated by their weakness. This was thoug a declaration that he fully intended to be made President—Phila. Gaz.

dent.—Phila. Gar...

A Wild Boy.—The following extraordinary advertisement appears in the Turosto Christian Guardinary in the Turosto Christian Guardinary in the 12th ultimo:—A reward of fifty dollars will find Thomas Spears, son of William Spears, the will find Thomas Spears, son of William Spears, the was lost in the township of Caledon, on the night of the 20th of September, 1841. The boy was seen on the 4th of June, 1843, by two sons of Daniel McLaughlin, on the town line between Caledon and Albion. He was sitting on a stone—book of the contract of in the township in the thought of Squiember, 1841. It was been van seen on the 4th of June, 1843, by two of Daniel McLaughlin, on like town line between Caledon and Albion. He was sitting on a stone, tooking at his feet, which were sore; he was quite maked, excepting the waistnand of a pair of 'trousers, of a dark color, and about four inches of the one thigh in regs. cerresponding with the same he word when lost. He was seen again on the 14th of June last, herby and the part of clothing last described, by Mrs. Howard, on the base line between Mono and Caledon, the was seen again of the 18th of the was lost. Mrs. Howard camber the was lost. Mrs. Howard camber from where he was lost. Mrs. Howard camber from where he was lost. Mrs. Howard camber from the pair that she might have put her hand upon him; she was frightened, and stood to look at him, and he stood in the same namer gazing at her. On observing such a fearful sight, she started back, and then the boy started into the woods; she then went to the place where he rusband had some men logging, and they all felf work and went in search for him; but they only found his track in the swamp. Mrs. H. asys, that when he

her, he had a mane or har growing down the oexist.

Louis Phillipse is a famous hadd at marriage making.

The Princess of Brazil brings his son about £67,500 in specie and jewels, besides a yearly income of about £5500, twenty-five leggues of territory in Brazil, at the choice of her husband, and the right of succession to the empire of Brazil, in preference to her eldest sister, the Queen of Portugal.

Another Firente's Fight at Philadelphia .- The Philadelphia North American of Monday says, yester-Thubstill North American of Monday says, yester day morning between two and three o'clock, the members of the Marion and Moyamensing Hose Companies land a severe light in the, neighborhood of Race and Full-street, in which a number of them were cruelly beaten and horribly multisted. Several watchmen were also beaten and bruised severely.

Death by Falling through a Hatchicay.—Cha am, a native of Germany, while at work, on evening, in the third loft of Mr. Andrew Glas in Fruilibrius and made of the brough the him evening, in the third lost of Mr. Anore in Professionant was so much sinjured as to cause Wenesday afternoon.—Phil. paper.

Wenesday afternoon.—Phil, paper.

Destructive Fire at Whitehall N. Y.—A fire broke out in the above-place on the morning of the 11th inst, in the stables attached to the Phenix Hotel, in that village, which, together with that large and well known hotel, the out buildings, another brick building, occupied as a dwelling house and bakery, two wooden buildings used as a dwelling house and bakery, two wooden buildings used as machanics' shops, and the towing path bridge across the canal, were entirely consumed.

onsumed.

Fatal Bifray.—A lawyer of Elkton, Md., named Amos T. Eorward, was shot in that village on Wednesday last with a six barrolled pistol by Palmer C. Cecil Whitg, published at 61k-Amos T. Forward, was snot in that mesday hast with a six barrelled pistol by Ricketts, editor of the Cecil Whig, publish ton. Forward had formerly been a democt her of the Legislature, and some political sies had taken place between him and the

STRAFFORD, COUNTY A. S. SOCIETY ANNUAL MEETING.

NUAL MEETING.

The annumering of, the Strafford County A. S. Society will be holden at Dover, on Wednesday, September 27th, 1842, at 10 o'clock, A. M. at some suitable place to be provided by a Committee of the Dover members; which place will be designated by handbills a few days previous to the day of, meeting. The faceting will probably continue in session several day, and it is confidently expected that Wendell Phillips, Esq. of Boston, and the Hutchinson bards to the glorious cause of liberty oratory and song to the glorious cause of liberty oratory and song to the remaining the county, and in and out of the Merchant of the County, and in and out of the County, and in an an annual county of the County, and in an annual county of the Count

New and Grand Invention. FRANCIS'S HIGHLY IMPROVED MANIFOLD WRITER.

and greater facility than a series and travelling part of the community, his truly great invention is of indictive the community, this truly great invention is of indictive takes, sat its a great saving of Tink; Thouse and KYENSE. The principal advantage to be derived from the Manifold Writer is, that a copy, of any decument may be kept, without any additional, trouble to

Francis * Manifold Writer has been in successful operation two years, during which time the papepietor line had the pleasure of receiving the infection of all whose observation it has come under. At the late fair of the American Institute, the merits of the article were examined into by three of the most able chemists in the country, who pronounced it to be a very ingenious and useful contrivance, and not liable to change color by exposure to ake, missisture, or chemical agents. Consequently, amedal wasawarded by the Institute.

The contribution of the country merchants in general with finest with a ready sale. A liberal deduction made to those who buy by wholesale.

Newspapers or magnaines throughout the country, repying the above entire, without alteration or abridgement, (including this motics,) and giving it twelve inside insections, shall receive a copy subject to their ordar by sending a paper containing the advertisement to the office of the subscriber.

LEWIS FRANCIS, SS William-stret, corner Maiden Lane, New York.

Address to the Slaves!

Address 10 Inc DidVes 1.

The Address of the New-England Anti-Slavery Convention to the Slaves of the United States; with an Address to Frendent Tyler; adopted by Fan cuil Hall, May 31, 1843; just published, in a neat pamphlet, by Oliver Johnson, and for sale at 25 Cornalil. Price 6 cents single; 60 cents per dozen; \$3.50 per hundred;

re indispensable that in the plea-ity required perreally required

Sustain a man
the man that's
learn prudence
dence to begin
minister. He'll
which a man is
Wisdom, and
all good, but I

ON THE OMNIPRESENCE OF GOD. BY MRS. L. M. GARDNER. ay MBs. L. N. CARDER.
Go stand on Alpine's stormy height,
Whose summit hails the sun's first light,
Girdled with clouds around;
Or where the cypres' deepent shade
Enwaps with gloom the forest shade,
Where human footsteps never strayed,
Nor-harps Eolan ever played—
There the Almighty's found!

Go list the dashing cataract high,
Whose thunders rend the earth and sky,
In one broad sheet of foam;
Whose bursting waters leaping a'er,
Roll, rush and break, as fourth they pour Over huge rocks with censeless roar, And lash with sullen pride the shore— There's the Almighty's home!

Where tempests sweep, where thunders break, where temposes sweep, wanter temposes where where slighted with flash and forked form;
'Mid scenes imposing, grand, sublime,
Wiere elemental powers combine,
And winds, and waves, and clouds entwine—
There God'in awful splendors shine,
And tides on wires of temp! And rides on wings of storm!

Where morn smiles sweet thre' summ Enthroned within its reseate bowers, All bright, serone and clear; Where zephyrs sport on every gale, The sun repeats the pleasing tale, And flies o'er every hill and dale, O'er every landscape, every vale, And echoes God is here!

Thus when the soul its orgics keep.

And every passion's fulled asleep,
Save that of holy fear,
Which wraps the senses round and round,
When heart, and soul, and spirit's bound,
And every place seems sacred ground—
Who, that on earth such peace has found,
But feals that God in round. But feels that God is near!

From the White Mountain Torrent THE TAHANTO BANNER. Presented by the Young Ladies of Concord to 'The Tahanta Total Abstinence Society,' August 24, 1843. Banner! with no battle's stain-

Ne'er to wave o'er fields of slain-Plag! whose folds of 'light and love' Gleam with radiance from above— Floating wide on God's free air, To the world this truth declare:

Not from wild war's battle dig Proudest trophies may ye win; Bane of earth—of God securst-Blood-bought laurels turn to dust—
Dead sea fruits that mock the teste—
Deadly night-shade o'er earth's waste

Peace a nobler victory bath-Ne'er our fellow-men to scathe ;-High the Temperance banner waves O'ur no fallen foemen's graves— But beneath its ample foid Moral warriors stand enroll'd.

Let Tahanto's image bear Glorious tidings on the air — Usher, through each fold of light, Truth's bright dawn o'er error's night— Under foot the adder tread, Bruising deep the serpent's head.

Planted let that standard be
By the tree of Liberty—
Nourist'd be that tree from heaven,
By pure notes God hath given—
Be the crystal stream the boast Of the Washingtonian host,

Glorious then the field will be-Field of bloodless victory; Conquest over passion's sway-Advent of earth's brighter day; Proud the Temperance flag will wave Where to conquer is TO SAVE!

ALL THINGS PERISH SAVE VIRTUE.

Sweet mora-so cool, so calm, so bright, The bridal of the earth and sky, The dew shall weep thy fall to-night, For thou must die.

Sweet rose — whose fragrance now I crave,
To glod mine sense and joy-mine eye,
Thy root is ever in its grave,
And thou must die.

Sweet speing—so full: of shrine and showers,
It makes the weary spirit sigh
To think, with all their herbs and flowers,
That thou must die.

Sweet music—e'en the lovely song,
Which from my harp in window high
Is floating on the breeze along,
E'en thou must die.

And all the bright and glistening train
Of stars that stud the deep blue sky,
Must they all perish—none remain
To glad the eye? vales and fields, and rushing stream

And mountains that invade the sky, Are they as baseless as our dreams? And must they die?

And all that's beautiful and fair, Of nature's face, love's melody; That makes sweet music of the air, All, all must die!

A man, frail form of senseless clay,
Though now his glance is proud and high,
Perchance upon this passing day
He; too, may die: But the bright soul ! that shrined within-

The quenchless light in mortal form— Though dimmed by misery and sin, Defies the worm.

When all the stars shall fade away, And suns in their own blaze expire, And trackless comets cease to stray With wandering fire—

The soul shall ever live, nor know
The tapse of time, but dwell on high,
And share in endless joy or wo—
Eternity.

From the Banner and Pioneer. FEMALE WORTH.

No ! 'tis not in the gaudy dress, Nor sparkling of the gem; Nor is it in the nice address; Nor in the diadem.

It shines in intellectual rays-In nobleness of mind 'Tis richer than the sapphire's blaze-

'Tis purity in the heart,
Which virtue's truths inspire;
A love enshrined—'t will ne'er depart—
A living, heavenly fire.

Tis in the tenderness of soul, That all its love employs—
A beam that lends its bright control To light the world with joys.

MISCELLANY

But contrary to his usual course on such ing made, refused to comply, unless di do by the selectmen. Friend Babb the

From the Herald of Freedom

DEAR BROTHER ROCKES:

above named individual) should not have lied on Saturday evening, if he could not explain his conduct on Sunday morning, whereupon he threatened to horsewhip Crawell the next day if he should repeat his language. It appears that this poor-creature is a supple tool in the hands of purse-proud aristocrats and time-serving priests; that after he had agreed to let us have the hall, he was advised to break his contract and shut it against us, by Israel Putnam, a physician by profession, and one of the selectmen of the town, R. R. Smith, a prominent member of the Universalist society, and Jeremiah Ellsworth, a heartless, juggling politician. A breach of contract, which if it had been perpetrated in the common business transactions of the day, and upon any other class but abolitonists and non-resistants, would have subjected the perpetrators to a civil prosecution for the violation of a regular contract. After having been defeated as above described, the friends of the slave applied to the Freewill Baptist society for the use of the town hall, which they have the control of on Sunday,

submit to a restriction on their rights, to freely examine the causes which influence, and perpetuate his enslavement. The Maine Annual Conference of the Methodist Episcopal. Church held its session in this town a few days since; and her ministers by special invitation from all the sects (except the Swedenborgean) were invited to preach on the Sabbatto their distinctive congregations. Thus all the denominations, with the above exception, publicly acknowledged the Christian character of that slaveholding, lifetry-hating church.

Bishop Hending, the Pope who publicly stated a few years ago, that slaveholding was consistent with the golden rule, held forth in Rev. Ray Palmer's pagoda, during the session of this Conference. Rev. Chas. Adams stated in one of his sermons, that the Methodist Episcopal Church was an anti-slavery church, and that her discipline was as free from the stigm of slavery as were the angels of heaven. A people that can be guiled by such palpable flaschoods as the above, if they have paid the least attention to the true state of the case, are lardly worth further effort to save them from their delusions. This town truly represents a lamontable state of public feeling. I have travelled between three and four thousand miles, and some in a difference state of the travelled between three and four thousand miles, and some in air difference States of the University. of a regular contract. After having been defeated as above described, the friends of the slave applied to the Preewill Baptist society for the use of the town hall, which they have the control of an Sunday, for an anti-slavery address in the evening. They said the hall woul@not be used by them in the evening, and therefore we could have it, and notice of our anti-slavery meeting was accordingly given.—The Preewill Baptist priest, Hobson by name, refused to read my notice, because, he said, I might be a come-outer, and he did not knew but I should preach against him. The individual who acted so conspicuous a part in letting us the Washingtonian hall, and through whose deception we were locked out of it, having by virtue of an appointment from the selectmen, the care of the town hall, was informed that the Freewill society had given their consent for an anti-slavery lecture in the evening, and he was desired to light the house, it being his business so to do, by virtue of his office. An hour or two before the time for our meeting to commence, this celebrated lamplighter sent a message to friend Babb, informing him that he [the lamp-lighter] had been to see the selection about our occupying the hall; and 'therefore he about our occupying the hall; and 'therefore he had of the lall on Sundays. Na vave of the town.

wish to gratify his ambilion to be notorious, though it be at the expense of becoming infamous. He would no doubt be glad to have his name appear in public, in connexion with the contemptible part he acted towards us; thinking thereby to receive the smiles and node of pro-slavery aristocrats, and a freedom-hating priesthood. I hope that he will yet see his folly, and drive so servide a spriit from his heart. Finding that the enemies of freedom were determined to defeat our meeting, we concluded to be at the hall at the close of the prayer meeting, which the Freewill society were holding there, and which would close about the time our meeting was notified to commence; and thus secure the hall before our pro-slavery lamp-lighting friend could have an opmence; and thus secure the hall before our very lamp-lighting friend-could have an opity to lock us out. At the close of the prayer g, a number remained in the hall. The lamp, we soon secfetained was absent, but found had delegated his authority to a Freewill deacon by the name of Joy; and given him rders to lock the hall immediately after the meeting should close. Deacon Joy seemed lesirous to obey his orders, and desired the to depart in order that he might do so. But ends of human rights, thinking it would be too actrifice of anti-slavery principle, to volunjuit the hall under such circumstances, did not

ing.

These remarks seemed to arrest the attention of the audience, and those who were standing took their seats, and those in the entry and stairway came in and I went on for an hour and a half, to comment on the reasons for abolishing slavery. There were a few restless spirits present, who manifested their sympathies for southern institutions, by parading out of the half while I was speaking. However, this disturbing element soon spent itself, and the meeting closed at a seasonable hour, with perfect good feeling on the part of most present. And thus the cause of liberty triumphed over the base designs of her hoartless foes, and defeated the machinations of men whose servility of spirit allows them to violate the honer of covenant obligations, and at the expense of robbing their neighbor of the freedom of speech.

The Board of Selectmen have made an arrangement relative to the town hall her attentions.

honor of covenant obligations, and at the expense of robbing their neighbor of the freedom of speech.

The Beard of Selectmen have made an arrangement relative to the town hall, by which any citizen wishing the use of it, must enter his name on a book kept for that purpose; stating at the same time the object for which he desires it. This arrangement is necessary in order to prevent conflicting appointments. Agreeably to this arrangement, frend Babb, early on Monday morning, booked his name for, the hall, to hold as anti-slavery meeting in on Friday evening,—this being the earliest opportunity that he could have it, on account of its having been previously engaged by Prof. Bush, who wished to occupy it every evening nutil Friday; that he might tell the people of Bath,—pravided they would pay him itsenty-free cents each,—that God was going to burn up the world the present year. On Friday morning, of friend Babb called on the lamp-lighter, to get him to open and light the hall in the course of the evening. The Fighting Clereyman. The Lowell Courier is of opinion that Brownlow, the fighting clergy-man of Tennessee, is the minister whom the Picay-une, used to tell about. He was at one-time, say, the Courier, settled near Vicksburg, in Mississippi. He kept the Bible open on the pulpit by laying a bowie-knife across the leaves, and on the sabbath before he pronounced the benediction, he would rear the programme for the lower same on the enguing

From a Dublin paper

urring.

In the evening upwards of a thousand sat down to inner, and the usual speeches being delivered, the outpany separated at 11 o'clock.

An Aristocratic Eagle.

An Aristociano
A writer in Silliman's Journal giving an account domesticated in his yard. It was what Audubo

domesticated in his yard. It was what Audubon calls the 'Washington Eagle.'

'This noble bird was shot in New Canaan, in April, 1831, and was sent to me in Stratford by Mr. J. Silliman. He soon recovered from his wound, and became perfectly domesticated. I kept him awhile confined, but soon found it unnecessary, because if he left my premises, he would return to the stand at night. I have known him to eat fourteen birds, mostly kingbirds, and then he was satisfied for a week. He appeared to prefer this mode of living, and paid no attention to a daily supply. He, however, in the course of the summer, became so mischievous among the young ducks of my neighbors, that I was compelled to kill him. A single anecdote of his conduct may not be uninteresting. While he had possession of my front yard, occupying the centre of his stand, (the walks making a semicircle to the door, he would remain perfectly quiet if gentlemen or ladies entered; but if a person with tattered garments, or such persona sa were not accustomed to come in at the front door, entered the yard, it was actually dangerous for them, and they could only escape the tremendous grasp of his talons by running with their full strength and shutting the gate after them. Pacts of this kind often occurred, and I was occasionally compelled to release from his grasp such individuals as he had taken captive.

An Anchor Ahead. The Millerites, it appears, are preparing themselves to meet the refutation of the preparing themselves to meet the refutation of the production, and to keep up their prophetical excitement, when time shall have demonstrated that on this subject, at least, they are incompetent judges. The following paragraph is from a late number of the 'Signs of the Times.'

the 'Signs of the Times.'

A Great Mistake.—Those who are neither looking for or loving the appearing of the Saviour, seem to have supposed 1843 is the time when we should cease to look for the Lord. In this they greatly mistake. This is the year when we begin to look for the Lord. We believe that he will come this year, and shall look for him till he comes. A sailor about entering a foreign port, concludes he shall enter by a certain day. If he does not enter the day expected, he does not conclude there is no port ahead. That was only the day when he would begin to look, and would continue to look until the port is entered.

A son of Erin once accosted a reverend disciple of Swedenborg thus:-

'Mr. ____, you say we are to follow the same business in heaven that we do in this world?' 'Yes, that is in perfect accordance with reason; for the Greator himself is not idle, and why should his creatures be?' 'Well, then, your honor, do people die there?' 'Certainly not—they are as immortal as the Creator himself.'
'Then I should like to know, your honor, what they'll find for me to do, for I am a grave-digger in this world.'

this world.'

It is hardly necessary to add that the reverend gentleman was completely nonplused, and left Pat without giving the required information.

Old Gripowell being too lazy to work for a living set up an intelligence office. One of his neighbor called one day, and, in bantering him shout it, said, 'I think of starting a non-intelligence office.' If you do,' was the keen retort, you can save the expense of a sign by putting your head out of the window.

A BLUNT EPITAPH: In Luton churchyard, Bed-fordshire, an uncourtly voice from the dead to the living speaks as follows: Reader! I have left a world In which I had much to do. Sweating and fretting to get rich:
Just such a fool as you.

Mr. John Foster, of Danverse, was bitten by a rat-leranke on Tuesday evening, under the following freumstances: Mr. Foster, who is an eccentric indi-ridual, and who lives by himself on the Linfield road

A Child Killed by a Bear.—A little girl in Canons burg, Penn., was killed by a bear a day or two since The bear, which was a per, was chained, and a party of children were annoying him with sticks and stoness at which he became enraged, and breaking his chain seized the little girl and squeezed her to death.

Another Duct.—A duel took place this morning, it the vicinity of Canal Marigny, between two gentle men of our city, Messrs. D. and F. Four shots were exchanged without any result, further than at the las fire, the shirt of the former was piffered at the shoul der. The weapons used were pistols.—N. Octens. Courier, 22d.

The Fall River five not yet extinguished.—It is now eight weeks since the destructive conflagration at Fall River look piece, and to says the Fall River Monitor, the first yet of the cellars is still burning—it is not to the cellars in the wholesale explaints of the cellars is still burning to the cellar in the cellar is not to the cellar in the cellar in the cellar is not to the cellar in t

A new Episcopal Church is about to be built in Fair Haven, Conn. near the bridge which separates that village from the city of New-Haven, being the treenty-fourth edific in the township of New-Haven, which comprises a population not far from 16,000.

DENTAL SURGER Dr. S. BRAMHALL, Surgeon Den

RESPECTFULLY info

DR. BAYNES.

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F T Nort assis was sty

May 19 FREE LABOR DRY GOODS AND

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