HE LIBERATOR PUBLISHED EVERY FRIDAY,
ASTI-SLAVERY OFFICE, No. 25 CORSHILL Bear) W. Williams, General Agent :

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SANUEL PHILBRICK EDNOSD QUINCY, BASSITT.

CLOYD GARRISON, Editor.

vol. XIII.)--No. 38.

OPPRESSION.

gies in intellect !-- Y]

It is not a lit-y which these

ing pro-slavery, the and robbers.'. Al-

conclusion without hich the Church is esponsible for its ex-nisters and churches

part to be innocent. The South is as free as ne-beth in its choice of measures, and we canno-me be charged with their salvery, than they with as conclusions and fanalicism. In short, this doc-tions of implication or constructive guilt is altogeth-tally stressed to the salvery of their stressed in the salve secression and promote discord; that they such a course accords well enough that they. Such a course accords well enough as their logical acumen, but it renders them a shough to religion and a burlesque to common stage. m the effects of the disposing is use will process: latest period 2 Milk, 2d dos. Feb. 17.

W. H.

Slavker. If the Church of Christ in the Council of the the ground that slavery is sin the tooling but a sin, and have no fellowship with the engaged in it, the system would soon fall, and a bornd croelites be know no aly in the annals of abornd croelites be know no aly in the names of the council o



SEPTEMBER 22, 1843. BOSTON, FRIDAY,

SELECTIONS

From the Practical Christian.

Mass., July 4, 1843.

We are here to honor liberty and to denounce sla-ery. To assert the rights of man, and to testify

the vile and the talse be condenned. Persons are here put second to principles; names and forms to things. At the same bar we try the Constitution of the United States and the British Charter. Right is right, and wrong is wrong, in spite of all human opinions, customs, constitutions and governments. And the man that does not take this sublime position is unfit to expound lamman duty, or guide manimal-into happiness. 'For if the blind lead the blind, both will fall into the ditch logether. If I am taken to be the enemy of man, of my country, or social order for occupying such ground as this. I can afford the world the men of you lay down to sleep ogain till he can honestly say, 'I am clear of the blood of these will fall into the ditch logether. If I am taken to be the enemy of man, of my country, or social order for occupying such ground as this. I can afford the mis bondage, no consent to to have well wish man and women our this occasion who sympathise with me, and women our this occasion who sympathise with me, and women our this occasion who sympathise with me, and women our this occasion who sympathise with me, and women our this occasion who sympathise with me, and women our this occasion who sympathise with me, and women our this occasion who sympathise with me, and women our this occasion who sympathise with me, and women our this occasion who sympathise with me, and women our this occasion who sympathise with me, and women our this occasion who sympathise with me, and women our this occasion who sympathise with me, and women our this occasion who sympathise with me, and women our this occasion who sympathise with me, and women our this occasion who sympathise with me, and women our this occasion who sympathise with me, and women our this occasion who sympathise with me, and women our this occasion who sympathise with me, and women our this occasion who sympathise with me, and the mission of the comment of the me the outle of the outle of the outle of the outlet of the outlet of the outlet of the outlet

people to commit? What would it be for the great-est tyrant on earth, who acknowledged no higher principle lilan that 'might makes right,' what would it be for him to send his minions to these free hills and ravish away one family from your midst—doom one father, mother, son and daughter to the condition of American slaves!—declare them to be henceforth

the a qualified citizen before I can vote, and to qualified citizen before I can vote, and to qualified citizen I must be under an oath of almore to, the Constitution. I must be a consencevenanting party to it. I must bind myself to e by it as the rule of my political practice. If I to under allegiance to the Constitution, I am a subject of the government, not a qualified parant in it—not a voter. Besides, how can I pratice into a place which I could not meanly now.

Besides, many that we might think profligate in their moral principles, are susceptible of being convicted and converted by these very means which you imagine they will laugh at. Some of the most determined slaveholders, who are now willing to use our northern dough-faces as tools, hold them in sovereign contempt. They despise, they louthe them, as most contemptible renegades to the principles of their moral education. And if one must be despised and hated by such men, would he not choose to be so as an honest, consistent, out-spoken abolitonist, rather than as a poor toad-eating traitor to anti-slavery moral principle? Well, say you, 'let the religious influences move in this reform; let the umisters and churches denounce and disfellowship slaves by, and we will not be behind them.

Do you hear this, we ministers and professed distinct process of the principles of mrs who came to preach deliverance to the captives; and who placed himself in the condition of a slave and a malefactor to redeem the world? Are year yet stumbling-blocks in the way of the Lord, which is being cast up for his rancomed? What binders you from solemnly declaring for a right public sentiment on this subject? You ought to lead; do ye wait for the multiude? Do you who less a spirit to justify, apologize for, or for any of the proposition of a slave and an indifference the monstron-system for the multiude? Do you who less a spirit to justify, apologize for, or for any of the proposition of a slave and an indifference the monstron-system for the multiude? Do you who less a spirit to justify, apologize for, or for any of the proposition of a slave and an indifference the monstron-system for the monstron-system for the multiude? Do you who less a spirit to justify, apologize for, or for any of the proposition of a slave and an indifference the monstron-system for the monstron-sy

ontinuation of this list, see the last page

JAS. BROWN YERRINTON, Printers

WHOLE NO. 663.

When stavery is no more:
When the warm-hunted Stotthron shall invite us to come down and prosecute the work of reform among the enancipated colored people. When they who once talked only of tar and feathers, or the hennen cord for our necks, shall meet us with a hearty sal-

Liberty Press says that 'the Old Side' calls the editor and his condjutors) 'a lying seces-because they word not succumb to having rigs in the Society devoted to just such observable by the Society devoted to just such observable by the such observable by the such grant of the such observable by the such of the such observable by the such obs

weholder's Convention in Missouri.

their slaves will run away, see can't stop them. It is a great pity that so many noble fellows, and valuable laborers, should run away to people the dominions of the British government. We advise them, in sincerity and kindness, to approve of our suggestion, at once to transform their chattels into men, their foes into friends, and substitute the inducements to faithful labor held out by Mr. Cash, instead of those held out by Mr. Lash. Furthermore, we hope they will do so, because it is rather a dangerous undertaking for their slaves to come into this State, for our laws are very severe upon those who do come here without the proper papers—they forbid us, under heavy penalties, to clothe and feed them; so it will be seen that slaves that escape to this State stand in great danger of starvation. Such a calumity should make the kind masters feel bad. What greater kindness, then, can we show the kind masters of Missouri, than to rescue their faithful servants from the devouring jaws of our wicked statues?

The Journal of Commerce thinks it strange that the slaves of the South should prefer to emancipate themselves, and go to the healthy country of Canadas, where they can live so securely ouder British protection, rather than be emancipated by their masters, and go to Liberia, where scarcely one in tea survives, and where they are constantly exposed to the attacks of the native swages. The editors of the Journal must have strange ideas of happiness!

—Moraing Mar.

From the Herald of Freedom Daniel O'Connell

His extraordinary treatment of Wm. Lloyd Garrison appears the more extraordinary to me, and the more reprehensible, the more I look at it. I am disappointed, that a man of O'Connell's liberal professions, and hitherto liberal conduct, towards other opinions and creeds than his own, should manifest so biguted a temper toward any body, on account of their religions opinions, as he has now done towards Cartison. And Carrison is the last man cary body should treat as O'Connell has treated him. He is 'liberal and catholic towards all men and all creeds. He is never uschaftship or narrow towards any—on the Vafrous platforms of philanthropy, and off them in the field of mankind. Nobody can treat lais with hybolerance of opinion, without the most dishonorable illiberality. I am amezed that O'Connell should be found to be guilty of it.

On the atthicatory platform on map's religious creed should be gone into, any more than he should go into it himself, to promote his creed under cover of a specific object of philanthropy, where men of all creeds are united. It is as injurious to put down sytraneous creeds, as to build them up, and equally alviolation of associate faith.

The same may be said with respect to the Re-

creeds are united. It is as injurious to put down traneous creeds, as to build them up, and equally violation of associate faith.

The sente may be said with respect to the Real movement. Anti-slavery was properly referred by O'Connell's anti-slavery opinions into their poly O'Connell's anti-slavery opinions into their polal speeches. Whether O'Connell's anti-slavery opinions into their polal speeches. Whether O'Connell's and share of the Repeal of Connell's anti-slavery opinions into their polal speeches. Whether O'Connell had done thin declining the co-operation of American Release, because they were slaveholder, is, another estion. Perhaps we are to regard slaveholding as exception to all, human positions, and to refuse exception to all, human positions, and to refuse co-operate with such monsters on the ground that year not members of the family of mankind, rhaps to question the creed of a tigar or a hyens, it is to say, their tigerism or hyensism, would be gittenate on any human platform whatever; and the team principle, proper to exclude from it is to say, their tigerism or O'Connell to reply in a Repeal meetings to the position of the South sinst him as an abolitionist. And he might well-ough then, say there, if it was true, these he was the units of the same instance of the same in the same true, he should not solicit the American got to no anti-slavery part in America, and to refuse the month of the same true, he should not solicit the American got to no affect of the same part of the family of the same factor of the same part of the family of the same factor of the same part of the family of the same factor of the same family of

Ing one of their number.

If he had declined belonging to any party in If he had declined belonging to any party in America identified with Wm. Lloyd Garrison, O'Connell phight have properly enough declared it in the Repeal meeting, if it was not for any reasons touching ami-slavery or Repeal. He could have there repodiated Garrison or his associates, from his own anti-slavery fellowship, for any pro-slavery delinquencies of character or for any thing in them hostile to Irish Repeal. Did he do this? Did he whister output—could he whisper output—against the anti-slavery movement of the anti-slavery howement of the anti-slavery howement of the anti-slavery howement of the anti-slavery movement of the anti-slavery in the anti-slavery movement of the anti-slavery

how poveraged to the world in the great English how spapers. When Garrison first met O'Connell in 1840, after seven years since they were before together in London, the manner of O'Connell's receiving him betokened any thing rather than forgetfulness of his name or countenance, or indifference to his acquaintance and good opinion. It was in the lobby of Freement's the liberty of the control of

ance and good opinion. It was in the lobby of Free-meson's 4-fell.

I saw then meet afterwards at Richard Webb's, in Dublin. O'Connell called to see him there, very kindly diregarding the litiquette that entitled him to Debin. O'Connell called to see him there, very kindly diregarding the litiquette that entitled him to the call from Garrison at his own mansion. By the way, we had been attentive to call there, though Mr. O'C. probably did not know it, as he was out of the city. Their meeting was off the freest and kindliest character. It was particularly kind in O'Connell to come and stay as long as he did, for they were then waiting for him at one of fils primary 'Repeal agitations, at the famous cid Dublin Corh Exchange. To affect, after all this, not to know William Lloyd Garrison, is as pittid on the part of O'Connell, as it is unwarrantable in him to speak of the latter's roll-gious opinions and character. And it is not competent to Baniel O'Connell to decide the faine of Wa. Luorn Garagnas. I would draw no invidious parallel between them. O'Connell is a mighty man. But it is not tell him to affix to Win. Lloyd Garrison, the has done in his day, the part of a great man. But it is not tell him to affix to Win. Lloyd Garrison, but his false in the estimation of makind. It is matter of no small genius and energy to move and efforts. leet the political emancipation of such a body as the levis Carbolics. O'Conhell has achieved it. Garrisoo is schieving, and to a certain and highly important intent, has already achieved, the inoral emancipation of an entire race of the kunna family from brute stawery. The comparative renown of the two movements may be estimated by the comparative disabilities under which the two classes of sufferers were laboring, and the comparative results to mankind of their deliverance. Tarough O'Connell's agency the Roman Catholic becomes sharer with the Procestant in wielding the brute political force of a tyrant and robber nation. A brotholic can attain now, in the United Kingdom, to some share in its unjust and coercive politics. Tyranny, in that kingdom, can ho longer be wholy, monopolized to the religion of Protestantisms. A pretty gratifying consumnation. Garrison as the colored man of his country enaltyed in one portion of it, and tradden, loathingly and with atter contempt of his hemanity, under foot in the other. He stood up alone, and the militade of a sleeping nation, and blew a trumpet note of moral reasonstrance that has brought the slumbering and passied people every where and forcer to their feet. They will sleep no more till the land is free.

O'Connell is agitating a repeal of the political

land is free.

O'Connell is agitating a repeal of the political
connexion between two islands in the ocean. Garrison is agitating a repeal of the moral dismins of
the conflicting branches of the family of analytical
O'Connell is giving 8,000,000 of the people the pre-

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The Albany Weekly Padro is Sandard.

The Albany Weekly Padro is expected upon the American Anti-Sluvery Society the imputation of urging abolitionists to secode from corrupt churches, merely to crush the Liberty party. We said that some persons had thought proper to do so, and expressly disclaimed it as a doctrine of our Social Conference of the Social Conference of th

The Albany Weekly Patriot accuses us of casting Jupon the American Anti-Starety Society 'the impusitation of urging abolitionists to secode from corrupt churches, merkely to crush the Liberty party. We had that some persons had thought proper to do so, and expressly disclaimed it as a doctrine of ony Society. Again the Patriot asks, if the resolves, seyeral times repeated,' against adherence to prosslader the property and controlled the property and churches, are more rests of other people's consistency? We reply, that they have passed no such resolves, as tests of any body's consistency. We know that they have expressly regarded to answer such test, though there would have been no duplicity or impropriety in their calling upon our third party friends to apply their oscietate to Church as well as State.

The Patriot denies that the formation of a third political party had any thirg to do with the woman yuestion. In the spring of 1839, the editor of the Patriot tools part in forming the Massachusetts Abolition Society, which was, and is, with its 'embezzled paper,' sit the head of the Liberty party movement. Of that Society to adopt an address to the people, and, sa a manager, he caused the address to be printed and Issued, in which 'the admission of females to vite, chate, &c.' in our Society, which, said they,' contemplates an entire change in The constitution of society. Yet Mr Torrey say:

1 nerve would have 'consented to a separation from the old Society on that ground.'

But we go further back. Mr. Birney, and other leading Liberty party men, as members and officers of this Society. The men, as members and officers of this Society, and there would have consented to a separation from the old Society on that ground.'

But we go further back. Mr. Birney, and other leading Liberty party men, as members and officers of this Society, and there would have consented to a separation from the old Society on that ground.'

But we go further back in the American Society, its trybis men, and women too, ugait to go out

that the knows but few, who would have consisted that the knows but few, who would have consisted to sephrate on that ground; and that the mass of the leading spirits are, and ever have been, woman's rights men, at least so far si t relates to woman's speaking, roting, and acting, in all other respects, or equal tensisted to the Dondon Convention to obtain their imprimatur to third party? See, now, what this party is! In Western New-York, it obtains save tvoices, by being a woman's rights party; and it obtains admission at Freemson's Hall, in Loudon, as an anti-woman's rejetts party! It denounces us for resisting come-out-ism as a test; and in the London Convention it fraternizes with Quakers, who have repudiated the anti-slavery Quakers of Indiana, precisely Security as a test.

It denounces the American Society as a 'no-Sab-bath Society,' and yet it is drumming up political meetings all over the country on the Sabbath day! Its 'embezgled paper' proclaims but disingenous-ness, and our 'siftings in;' yet, it applands those meetings—concealing the circlumstance that they are held on the Sabbath! The editor, when asked whether he endorses Gerit Smith and Alvan Stew-art's political conventicles on the Sabbath, stands mute! We expected he widdld. He is wise in his day. Alas, to what base uses the name of abolition has come!

The Anti-Slavery Convention on the 15th and 16th.

The crowd of matter this week will prevent om giving the account of this Convention wi The crowd of matter this week will prevent me from giving the account of this Convention which my notes would enable me to give. The Convention was much the largest ever held in Salem by moral or religious reformers. The prevailing entiment of this place is becoming favorable to the objects of emaceipation, and the provision for the entertainment of the delegates from distant parts of this and adjoining counties, was ample. The houses of some of the friends, however, were much crowded. It is creditable to those, too, who do not unite with abolitionists, that they also accommodated many who came to attend the meeting. A decent respect was thus shown to those of different sentiment from themselves, and the Convention, at its close, returned a vote of thanks for the general hospitality of our citizens.

pitality of our citizens.

It was stated in last week's paper, that the Convention had been got up by the anti-political' part of the American Anti-Slavery Society. This states ment was correct, yet it appears that a portion of the lecturers are political action men; whether any of them are third party men or not, I did not learn. The speakers were generally men. of talent, and our legislative halls, and even the Congress of the United States, does not often-sford an opportunity of hearing better speeches than bears.

James Monroe, quite a young man, but a speaker f extraordinary powers, addressed the first meeting a the morning at the Mothodist meeting, house, fo took up the argument or objection that the Bible anctions slavery. He said he should not go through

eral States.

He showed that although the free States of the Union had two-thirds of the population, they had had less than one-third of the Presidents of the Uniter States, and that a similar unreasonable dispreportion had existed in many other offices, and particularly those of importance.

about ten limes as many officers in the offices under the control of the President than any northern State, although their population was much less that some northern States. The present Executive had appointed 13 foreign ministers, but two of which were from free States.

In the afternoon of the last day of the meeting Judge King, at the request of the audience, gave a very interesting lecture on the influence of slavery upon the politics of the nation and its corrupting tendency upon the church. In the course of his remarks he adduced many striking and important facts connected with his subject, which he had in the form of documents.

the form of documents.

The closing part of the meeting was not the least interesting portion of it. James Monroe gave notice that he would in the evening speak of the 'peculiaralities of the peculiar institution.' The Methodist meeting-house was again crowded at an early hour, but many were unable to gain admittence. The strictest attention was paid to this address, It was interspersed with many illustrative acceleration. The strictest attention was paid to this address. It was anirespersed with many illustrative anecdotes all well told, and some of them raised involuntary bursts of laughter. It was also diversified with sublime poetic efficiency, and could not be sketched for a report, in justice to the speaker, unloss taker entire.

From the Western Citizen. Emancipation in Kentucky and Virginia.

It is often east into the teeth of abolitionists, that heir 'agitation of the slave question in the free States has prevented emancipation in Kentucky and Virginia—that those States were some ten or welve years ago on the very eve of emancipation, out the discussion of the question by abolition fantics at the North drove them from it.

natics at the North drove them from it.

Now, it is rather annusing to hear the same mer who say this thing, perhaps almost with the same breath, tell us about the horrors sure to follow emancipation—about the impossibility of it on account of the great danger attending it. Whist stry of theirs shall we believe? or shall we believe nothing? What are the facts in the case! Many, who make this statement doubtless believe it Many also know that it is untrue. That those States, particularly Virginia, at that time, were beginning to show some small signs of verging forwards emancipation, is true. But, were they frighten end out of it by the talk of a few—at that time a mere handful of northern abolition fanatics, whom

though the scriptures abounded in passages competent to that purpose. There was a shorter way to come at it. Now, said he, if the Bible sanctioned slavery, (and he had almost daily met with people in the North who avowed it.) then God sanctioned in the North who avowed it.) then God sanctioned in the North who avowed it. then God sanctioned in all scripture doctrine. And it was not reasonable that God would sanction any thing unlike himself, which is considered that some the speaker evidently brought all his heart was the supposed profess, of all scripture doctrine. And it was not reasonable that God would sanction any thing unlike himself, which is contained that God would sanction any thing unlike himself, which is considered that any of the there is a sanction of the evils of that institution, and the sance which necessarily occur in the all elaveholding regions, and then asked, with enables of God was displayed in them.

While, of Boston, addressed the Convention at the grove in the aftermoon, on the political bearing of slavery or a brief history of the extension of slavery ore and that about that long since, we had sent a minister to England, who had represent to as a free mation, and declared us to be opposed to the toleration of slavery for any considerable time. That recently we had sent a minister the England, who had represent the sare a shareholding nation. Our ministers had almost uniformly stemed in the total development of the surface of the free States. He alluded to the degeneracy of Henry Clay, Daniel Webster, Meriti Van Boren, and many of our political sance, with instructions to represent us as a saveholding interest, and neglected the content of the surface of the free States. He alluded to the degeneracy of Henry Clay, Daniel Webster, Meriti Van Boren, and many of our political sance, which mere a sance and many of our political sance, which mere a sance and many of our political sance and the grain-growing interests of the free States. He alluded to the degeneracy of Henry Clay, Daniel We

COMMUNICATIONS

credithy and wasness of the race, we open or of his man folly, and to contemplate its absurdatics without amaximent or diarm.

There are three fundamental principles which savity the destines of the human race.

1st. The religious element in man's nature, which I shall call the instinct of faith.

2od. The love of independence.

3d. The drair of Fower.

By the instinct of faith, I mean a universal propensity to worship some higher power than human, which by the necessary action of external influence and events is universally developed.

Man alohe is chdowed with a religious instinct. His nature campels him to worship. Skeptics may rail at this. They cannot help it. They may call it the result of reason, or of superstition, of chance, education, wisdom, folly. It is still a part of human nature, and it will plead with and warn even them, sometimes, in spite of themselves, and to eradicate it would be to extinguish the very qualities which characterize that nature as human. The all-wise God has midde rith to be a true and rational worshipper of Him, abil he cannot avoid or pervert the action of this propensity without depraving and degrading every principle of his moral and social, nature. He must be a religious being.

Even the slaveholders are religious, but in them the religious principle is perverted. It is made subservient to avarice and the love of power. The Bibe-that great reservoir of religious truth, is tortured into the support of slavery. Slavery, say they, is supported by the word of God. They chain it as a right, therefore, to bring colored people into subjection to this wicked, this anominable, this peculiar institution. They crush them in the dust, withhold from them every vay of light, and declare that it is sanctioned by the word of God.

Biinded by passion, avarice, lust, they will not Binded to the contra

himself.

3d. The desire of power. We see that instinct in many, but not so fully or so universally developed as the instinct of independence. It was manifest even in the gardenjof Eden. It was the desire of power which prompted our first parents to disobey the command of God, and eat of 'that forbidden tree whose moral taste brought death into the world and all our wo.' It was the desire for power that caused Cain to kill his brother. This spirit rejueed at Babel.

Through enty and the lust of power, Joseph's brethren sold him into Egybt. To check this spirit, the host of Pharoah was overwhelmed in the Red sea, It was the lust of power that prompled the crucifixion of the Savidur. And it was to check this spirit, that the holy city was destroyed, and the Jewish nation dispersed. It was the lust of power that caused the downfall of Bonaparte. It was the desire of more power that made the conjuctor of the world to weep, because there were in omeror of the world to weep, because there were in omeror of the mordinate love and the unhallunded use of power. But the Lord reigneth and bringeth the haughly low.

And thus it is with the slaveholders of the South. And thus it is with the slaveholders of bring the northern states into subjection to themselves. But the batte is the Lords. O then let us who are the friends of freedom gird on the whole armor of faith, and go on in the strength of the let us who are the friends of freedom gird on the whole armor of faith, and go on in the strength of the let us who are the friends of freedom gird on the whole armor of faith, and go on in the strength of the let us who are the friends of freedom gird on the whole armor of faith, and go on in the strength of the let us who are the friends of freedom gird on the whole armor of faith, and go on in the strength of the lard, and be will fight our battle for us. The day is breaking, the light our battle for us. The day is breaking, the light our battle for us. The day is breaking, the light our battle for us. The day is breaking, th himself.

8d. The desire of power. We see that instinct in

on in the strength off the Lord, and he was again and in the strength of the Lord, and he was agreeding, and we shall soon see the tyrants tarn pale, when, as of old, God'a vengeance is upon them. Then shall we see dur brethren free from the chains of slavery. The clouds of sorrow and despir will be driven from their countenances, and they will be lighted up with joy, and they will stretch forth their unbound hands in praise and thanksgiving and adoration to the Most High.

WILLIAM JACKSON.

Awake, Thou that Sleepest !' DANVERS NEW MILLS, Sept. 3, 1843., BROTHER GARRISON:

to make a show of freedom, while we are servants of sin. By every trie-hearted philanthropist and Christian, the Church and State are viewed in their true light, (right in the way of the slave's redeingtion.) He turns from ofte 6 the other, and finds them completely destitute of every principle of honesty and justice, ready to make slaves of every one wao is not able to withstand their, hellish influence.

others, who are carefully noting the signs of the times; and although darkness seems to pervade the land, and gross darkness the people. that glorious truth remains unchangable, 'the Lord reigneth-let the earth rejoice.' And may it he received in every heart, and excite all and every class to great diligence in the causes of truth and justice; the at last we may receive, with the emancipated size the welcome plaudit, 'Well done, good and faithful servant; thou hast been faithful over a few thing I will make the ruler over many things. Ente thou into the jeey of thy Lord.'

JESSE P. HARRIMAN.

THELIBERATOR

BOSTON: FRIDAY MORNING, SEPTEMBER 22, 184;

The friends of the anti-slavery cause will re joice to learn that brother Garrison's family are re covering from the effects of the severe accident they have suffered so much from, and that in a fortnight a farthest, he will again be at his post.

of elevery among the other objects it has in view, whereas the others any nothing about it, though it is logically included in the fair carrying out of the principles they both profess. What is the objection the abolitionist has to this party? Precisely the same that he has to the two others—the character of its leaders and organs. He cannot trust men to be true to the slave in their political capacity who have been false to him in their anti-slavery capacity. About three years ago, the slaves of this country possessed a large amount of money, and other property, which was and was also, as I nave said before, one of the original transferring Committee. At the very meeting at which the Enancipator, was thus conveyed away, ('The wise convey it call') for the want of means to carry it on for four weeks, the same Committee voted a large sum of money to Mr. Birnes and to Mr. Stanton, another member of the Committee, and a honesty and justice, ready to make slaves of every one who is not able to withstand their, heliash influence.

The Church says to the Stare, You make laws to protect us in our worship, and we will do your pray.

The powers that he are ordained of God. We will baptize all the laws you make, in the name of the Father, Son, and Hely Obsole, in the name of la it not so? Am I not telling the sober truth? Had I the tongoe of an angel, and the pen of a ready writer, I might possibly begin to portray the Had I the tongoe of an angel, and the pen of a ready writer, I might possibly begin to portray the unboyl alliance of these combinations. Can any true spirit wonder that savery exists under such possibly the savery exists under such possible savery exists. In later times, a Garrison, Foster, Beach, Allen, Brown, and many others, have felt the cold damps of a prison for their fieldity to that couse.

It seems now to be a time of supineness among some in the anti-slavery struggle; still, there are

Pleasants, or Mr. Ritch TRUST THEM. We Anti-slavery?

delinquencies by calumniating those whom ther late enough to give their votes for the Liberty party to excuse their remaining in the parties they have it!

It is probable that one half of the 'Liberty' votes is

Now-England, at least, are the wen by men consected. them not suffer themselves to be any lidger madupes and the tools of men whom they know to worthy of their confidence and support—5. 9.

* Coming Out."

A good deal of confusion seems to presalt in the use of the expression 'coming out' of ecclestated and political organizations—and as to what constancy requires of abolitionists to do in this belof. There has been a good deal of loses taking as the point—and the 'Liberty party' has turned it as own account. The proposition has been laid down, that aptiti-layery consistency requires an abolitical. point—and the 'Liberty party' has turned are own account. The proposition has been aid despetituded and the second of the second

all intents and abolitionists as cific name. It is ret, which it seame that the aheresty procraeded by the stroyed. The stroyed. The sum the considerant the ranks the true the ranks the stroyed of the the converted the true the stroyed of the converted to the converted the stroyed of the st

the converted in them, like in them, like in them, like in the converted to they do the in the control of the c

But there are that anpleas-

that implease person think we beg them ien, who have ien who have ver their own am they have on the world sealing to the ice or to pro-hose who are lay them and r is this necessarily in the cannot be the con-traction of the con-traction

nainted with ized anti-sia-blind and in-

committed or countenanced any of the of which slavery is: the sum—a few of cleanness, robbery, theft, cruelly and inslivery may not demand of him to say. The major of the gospel, no clurch of Maxi ask him whether a man or a body the committed of the counter of the gospel.

iberty party put a degger a it home to a ted persons - party men from that correganization! A equal force or prince and the construction of the co call in the consideration of t titles they may assume, who are as or that is not omission or commission, is to that is not of omission or commission or commission of the other, and whether he is as to God and to duty is austaining them.

Tery has nothing to do with a man's opinameter Stee, excepting so far as they reserve, when it has every thing to do with his man of the other commissions be must form for binnelf, but as formed and processioned, them, then anti-fly extent their faithful application to the date; It may not require, as matter of mag out from party or seet any farther enemy to perfect fidelity to the interests of But this it does demand, and of this folciate, have the right to judge, and for rebute to have the right to judge, and for rebute have the subtact judge, and for rebute is have the right to judge, and its rebuk-tency or shortcoming. An abolitionis connece his Calvinism or Unitarianism apen communion; his strict conservance of

Our friends are now in Iridinas, where a double its of Conventions is going on as per notice in a note colour. They are to return through Ohio, it energy leans. Their success in reaching the care or expole (and, there is cason to think, their learn so,) has been great. Of the canonic training of the

Very traly, your obliged friend, C. LENOX REMOND.

of the world.

We have seldom seen a resolution containing more serious charges against 'a large portion of the clergy and professed. Christians of our country, than that embraced in the above resolve; and stronger language could lardly be employed; abating, perhaps, the elongated pious sentences towards the close, which appear to be used for the double purpose of glowing soundness in the faith, and for rounding off the period. And yet, this resolution comes from a meeting composed of clergymen and church members, many of whom, three years ago, dissolved their connexion with the Massachusetts 'Anti-Slavery Society because it denounced ministers and churches so severely that they would not fellowship it. 'We should rejoice to men who make it, and as the honest confessions of minds enlightened by the progress of events in the

But these are not all the counts in this dreadful indictment. To this 'indifference and contempt' they
add an 'orax orrestriox'. We wish this were true,
but instead of being open and above-board, which
could easily have been met and resistent, it has, on
the contrary, been hidden and insidious, like the serpent's approach beneath the grass, and whose presence is not suspected until the deadly fang is fastened—

The Convention, however, with all its mistakes and wrong-doing, is providentially overruled against slavery. It proved, conclusively, the essential equality of the colorad with the witne man; for there was, we learn, as much ability in calumniating, as much extend and contrivance; and as much ability in calumniating, as much extend and contrivance; and as much ability in calumniating, as much craft all thought, the audience considered it the most brillians and complete answer to pro-slavery logic, that lay members were redelibious.

Much as Messrs, Douglass and Remond have been missed by the friends in Orbo, it seems hardly to be regretted, that they yielded to their desire of attending this Convention, where they did to much good.

If All friends of the anti-slavery cause who have promised contributions, either literary or permisery to THE LIBERTY-BELL for 1814, are ramined that the time for publication is at hand. Address 39 Summer-street, Bos.on.—x. w. c.

If The deditor of the Christian Herald says, 'Our Bruthern in the ministry generally need more holious and free were they made in the meeting at the most splendid talents, on the principles of the part of the Indiana Boy, who could found float liter to dedit the contrary, been hidden and insidious, like the serval and complete answer to pro-slavery logic, that as ever been medie in though the contrary, been hidden and insidious, like the serval and complete answer to pro-slavery logic, that as ever been medie in though the contrary, been hidden and insidious, like the serval and complete answer to pro-slavery logic, that the contrary been hidden and insidious, like the serval and complete answer to pro-slavery logic, that the grass, and whose present and complete answer to pro-slavery logic, that the system were dealing and the most splended to their desails and insidious, like the serval and thought, the audience considered it the most brilling and the most splended to their desails and complete answer to pro-slave the female and complete answer to pro-sl

Tenth Massachusetts Anti-Slavery Fair.

The time for vigorous action in behalf of the Fair, transactions are all the saleable articles left from last year's Fair, have then disposed of, as the various Fairs in other places needed aid. The demand this year will be greater than the supply, untless we are all diligent. Every thing useful and ornamental will find a market. The following are the regulations which all who sid as hear always reso the second

ereigns,)
W.m. Bolles, New-London, Conn.
George Smith, Lynn, Mass,

George Smith, Lynn, mass,

The General Agent also acknowledges the receipt
of twelve shillings and six pence from Wm. B——,
Edgebaston, Eng., in payment of his subscription to
the Liberator to 1st January, 1843.

Corros Caop or 1843. This was the largest crop eyer gathered, and it sold at the lowest prices. The following statement is condensed from the New-York Shipping and Commercial List:

1842-3. 2,378,875	1841-2. 1,683,574
1,469,711	935,631
ne 117 704	398,129 79,965
76,493	51,530
2,010,137	1,465,245
n, 325,129	267,850
1843.	1842.
	727,658
	318,315
161;087	113,416
299,491	232,271
311,658	260,164
9059	9737
12,139	
radial ida 1 totali vidas	19,013
	2,378,575 1,469,711 346,139 1,17,794 76,493 2,010,137 1,050,246 481,714 161,087 299,491 311,653 9059

ANTI-SLAVERY CONVENTIONS IN INDIANA

Trin.
Indianapolis, 29th.
Greenwood, Johnson Co. 30th.
Sand Creek, Decatur Co. October 3d and 4th.
Milan, Ripley .o. 7th and 8th.
These Conventions will be attended, if nothing up
forescen prevents, by Jacob Ferris, Or New-York
James Monroe, of Connecticut; John O. Wattless, O
Ohio; and Charles L. Remondy of Massachusetts.

Stead Series.

MARY P. KENNEY, Sec. NOTICE.

NOTICE.

The Middlesex County A. S. Society will hold its annual meeting in Lexington, on Thursday, the 12th day of October, at 10 c lock, A. M. The friends of the cause, and the public generally, are invited to altend.

SAML. C. WHEELER, Sec. Sept. 22J, 7843.

SAML. C. WHEELER, Se...
Sept. 224, 1843.

STRAFFORD COUNTY A. S. SOCIETY AN
NUAL MEETING.

The annual meeting of the Strafford County A. S.
Society will be holden at Dover, on Wednesday,
September 37th, 1843, at 10 Meeting of the
suitable place to be provided by a Committee of the
bover members; which playly continue in session are,
the meeting will probably continue in session are
the different sound in a function of the form of the cause both in and out of the
County, and in and out of the State, whom this notice
may reach, are earnessly invited to attend.

ENOCH MACK, President.

T. B. Mossa, Sceretary,
Dover, Soul 5, 1843.

T. B. Moszs, Sceretary.
Dover, Sept. 5, 1843.

(int) of series the series clust

DR. BAYNES.

LLC

For the Liberator THE LIBERTY BELL procession on the First of Augu ham, 1843.

perty-Bell! that stirring sound ing its way the green hills round, ion to wake from its guilty sleep, see of the bondman's sufferings deep; To a sense of the perit by sin incur'd,
To the tears of the slave whom hope'd deferr'd pTis Linzury's call, and it will be heard!

he enters the Church, though furbidden to ea ad bids men open their lips for the dumb; or their sorrowing brathren and sisters boun there justice and mercy are never found. alas! to their ears comes the call in vain, or each man's heart is intent on gain,

She appeals to the men who are set to make Our nation's laws, and she bids them break. The cruel chains of their legal faud, That have bound their fellows at home and abre And list to the voice which commands from on! To break every yoke, e'er the captive shall die, That men no longer their brethren buy,

She enters the pulpit and makes her plaint,
And calls on the preacher reputed a saint,
To lift up his voice with a trumpet-sound;
To plead for the slave the wide world round;
To sound an alarm in the syrant's on;
To waken his conscience and move him with foar, TM he turns and repents of his sinful career.

She enters the Cradle where at first
Her infant life with tears was sursed,—
And calls on the sons of those patriot sires,
Whose besoms burn'd with her holiest fires,
To show themselves worthy that noble band,
Who having proclaim'd equal rights through the land,
Maintain'd them with valor, their lives in their hand!

glides through the land where slavery reigns, She guides through he had a where savery reagaAnd whispers the bondman to cast off his chains;
And points to the Star in the North es a guide,
Saying, 'Fear not thou, but 'in God 'confide':
All doubt and danger ye shall outbrave—
For Liberty's Bell shall sound to save,
While the North bears as, or, the South bears North hears a man, or the South hears SLAVE!

LINES ON AN OLD GENTLEMAN.

by o. w. HOLMES.

I saw him once before,
As he passed by the door, And again
The pavement-stones resound.
As he loiters o'er the ground
With his cane.

hey say that in his pri Ere the prinzing-knife of Tune Cut him down, Not a better man was found By the crier on his round Through the town.

But now the walks the streets, And broke at all he meets, So forlorn; And he shakes his feeble head, That it seems as if he said, 'They are gone ! '

The mossy mathles reat
On the lips that 'to has press' d
In their bloom, a.
And the names he loved to heat
Have been carved for many a year
On his tomb!

My grandmama has said-Poor old lady, she is dead Long ago— That he had a Roman nose And his check was like a rost

- In the snow.

But now his noze is thin, And it rests upon his chin Like a staff. And a crook is in his back, And a melancholy crack In his laugh.

I know it is a sin For me to sit and grin At him here; But the old three-cornered hat,
The breeches—and all that
Are so queer!

And if I should live to be The last leaf upon the tree In the Spring!
Let them smile as I do now,
At the old forsaken bough
Where I cling.

> From the Boston Bee. THE 'MAN OF GOD.'

BY A PRINTER.

I knew a man—a 'Man of God'
So called—for his prayers were long
And he seemed in the fervid words And he seemed in the ferrid words
Which fell from his prayer worn lips,
To storm the very gates of Heaven high;
And much he talked of ains forgiven—
Of heart renewed—repentance true—
Love divine, and joys of Heav.n—
Discoursing long of the spirit-land,
Beyond the saure vault above,
Which cenopies this world so frail,
Rolling in ain inherited—
Of the *spirit-land '—his destined home—
Its pearly streets and suppliced walls
All burnished o'er with beams so pure
Of holy light empyreal: Is pearly streets and sapphired walls
All burnished o'er with beams so pure
Of holy light empyreal:
And such the pricatly sanctity
Which day by day his visage wore,
That he, not knowing, e'en would the':
His breast encased a heart most pure,
The fount of tender sympathy,
Which felt the pains its fellow felt,
And panied to alleviate.
Yet this 'Man of God'—this 'Heir of Heaven,'
Possessed a heart of adamant—
Its flood-gates closed—its sluices scaled
Against the cries of clarity: Against the cries of charity : Against the cries of charity:

He never wept when others wept,

Nor could for others but himself—
His cheek no'er dragk the humid tear,
Which flows in true benevolence;
Nor did be visit the hapless poor,

Nor him who pined in dungeon's gloom.
His was to confess and be forgiven—
This he thought his duty all.

He died and left this ground clima— This he thought his duty all.
He died, and left this mortal clime—
'He's gone to Heasen,' the preacher said—
'His sins confessed, and his spirit pure,
Purged in Calvary's cleansing fount.'

It may be so-it muy be that he It may be so—it may be that he
Who sins the most—confessing most—
Most is blest by Prince Immanuel.
But still, methinks he, doing most
In deeds of kindness, pure and true,
To free the world of misery—
To cheer the sad—to bless the poor—
To pour a balm—a scothing balm
O'er hearts which throb in sorrow deep,
Most truly loves and serves his God.

COMMUNICATIONS.

DEAR SIR—Having perseed your several letter in the newspapers, and finding, moreover, a generic invitation to correspondence from 'persons as feel prepared to co-operate in the work of reform upon principles' akin to those you have there as

in regeneration, many years passed in admiration of a neuter haven a society, with a constant aspectation a heginning wend shortly be made, and a feliance that some party would make it, has gradually gained possession of my and it is not right thus to linger for the lead-

to complain of public initiations, or or the diatoriness of reformers and genetic minds.

Animated by pure reform principles, or rather by pure creative spirit, I have not hesitated to withdraw as far and as fast as hopeful prudence dictated, from the practices and principles of the old world. And, acting upon the conviction that whatever others might do, or leave undoine; however others might, fail in their realization of their ideal good; I at least, should advance. I have accordingly arrived in that region where I perceive you theoretically, and I hope actually dwell. I agree with you, that it would be well to cross the ocean of life from the narrow island of selfishness to the broad continent of universal love at one dash; but the winds are not always propitions; and steam is only a recent invention. I cannot yet bosst of a year's emancipation, from Old England. One free step leads to another; and the third must as necessarily precede the fourth, as the second was before the third.

A Bronson Alcotts with to England last year, opened to me some of the superior conditions for a second.

the fourth, as were a few and the superior conditions for a pure life, which this country offers compared to the land of my nativity, and that of your ancestors. My love for purity and goodness was sufficiently strong, it seems, to loosen me from a position as regards pecuniary income, affectionate friends, and mental liberty, which millions there and thousands here might envy. It has happened, however, that of the many persons with whom Mr. Alcott hoped to act in junction and concert, not one is yet fully liberated by Providence to that end. So that, instead of forming items in a larger enterprise, we are left to be the principal actors in promoting an idea, less in extent, utgreater in intent, than uny yet presented to our observation.

anding all human relationships, and claiming profound as man's immost consciousness of present Living Spirit. A dwelling togetheret in soul, and a consorting in body, is ascedful to entire understanding, which we odistant, also tattain with yourself, and er sincere friends. We have not yet drawn preordained plan of daily operations, as mpressed with the conviction that by a cliance on the spirit which actuates us are of attrining to clear revelations of daily duties as they are to be daily done by use spirit of love and wisdom abounds, literare needless, irksome, or hinderative:

ur peseverance in efforts to in diet, plain garments, pure bathing, trasul-ellings, open conduct, gentle behaviour, kind-lines, serene minds. These and the sever-r particulars needful to the true end of man's

of life are not so much social or politi-onal; and a personal reform only can

ate them.

the family, furthermore, be viewed as the fpure social affections, the school of exgintelligence, the sphere of unbought when co fayous employment, and we feel in that sentiment a fullness of action, of life, of behich no scientific social contrivance can analysis.

the public were in actual operation, the evils of life would become more fixed by reason of the greater

Of all the traffic in which civilized society is in-

promote them as far as we deem them progressive, we are bound to declare their shortcoming, and that we have no hope for permanent human happiness from any acts, thing, or person, not originating in immediate inspiration. All else is but an attraction which allures to destroy. Bather is self-denial the straight and narrow way to eternal life, than the enticements of increased indulgence which almost all associative endeavors have in view.

On this topic of family association, it will not involve an entire agreement with the Shakers to say they are at least entitled to deeper consideration than they yet appear to have secured. There are many important facts in their career worthy of observation. It is, perhaps, most striking that the only really successful extensive community of interest, spiritual and secular, in modern times, was established by A wexay. Again, we witness in this people the bringing together of the two sexes in a new relation, or rather with a new idea of the oldrelation. This has led to results more harmonic than any one seriously believes attainable for the human race, either in isolation or association, so long as divided, conflicting family arrangements are permitted. It is not absent to suppose that all future good hinges upon this very subject of marriage. In fact, nothing but absolute ignormous, all of the law of human generation can doubt it. The great secular success of the Shakers, their order, cleanliness, intelligence, and serenity, are so eminent, that it is worthy of haquiry how far these are attributable to an adherence to their peculiar doctive, are so ensured that the prolific seed of so many evils that there seems little hope for humanity so long as it is made a leading consideration, or is harbored in the human boson.

It is even possible that if the projects now before

Swift, Voltaire, and Add The following comparison of these emir is from an article on Joseph Addison, evide the pen of Mr. Macauley, in the last numb Edinburgh Review t

The three most eminent masters of the art of rid-cule, during the eighteenth century were, we con-selve, Addison, Swift, and Voltaire. Which of the bree had the greatest power of moving laughter, nay be questioned. But each of them, within his way domain was attracting. Voltaire is the prince. questioned. But each of them, within main, was styreme. Voltaire is the prinons. His merriment is without disguise it. He gambols, he grins, he shakes to points the finger, he turns up the nose, out the tongute. The manner of Swift is typosite to this. He moves laughter, a

reter of several and several a

hem are very lively and amusing; but there is not a single one which could be passed off as Addison's, on a critic of the smallest perspicacity.

But that which chiefly distinguishes Addison from swift, from Voltaire, from almost all the great masers of ridicule, is the grace, the nobleness, the noral purity which we find even in his merriment. Severity, gradually hardening and darkening into misanthropy, characterizes the works of Swift. The nature of Voltaire was, indeed, not inhumant but Nother in the master, person great, nothing amiable, no moral duty, no doctrine of natural or revealed religion, has ever been associated by Addison with any degrading idea. His humanity is without a parallel in literary history. The highest proof of human virtue, is to possess boundless power without abusing it. No kind of power is more formidable than the power of making men-ridiculous; and that power Addison possessed in boundless measure. How grossly, that power was abused by Swift and Voltaire, is well known. But of Addison it may be confidently affirmed, that he had blackned no man's character, nay, that it would be difficult; if no timpossible, to find in all the volumes which he has left us, a single taunt which can had blackneed no man's character, hay, that it would be difficult, if not impossible, to find in all the volumes which he has left us, a single taunt which can be called ungenerous or unkind. Yet he had destractors, whose malignity might have seemed to justify as terrible a revenge as that which men, not superior to him in genius, wresked on Bettesworth, and on France de Popignan. He was a politiciar; he was the best writer of his party; he lived in times or nerce excitement—in tumes when persons or might character and station stooped to accurrility such as in ow practised by only the basest of matkind. Yet no provocation, and no example, could induce him to return railing for railing.

Literary. PLE NATURE AND REFERATION; showing the Present Condition of the Churches, and the Change now to come upon the World, by the Second Advent, in Spirit, of the Messiah; with Interpretations of Prophecies in Daniel, and the Book of Revelation: By A. H. Van Ameires, author of The Seals Opened, or, A Voice to the Jews," has just been published in a fair octavo of '258 pages, by R. P. Bixby & Co. 3 Park Row. This is a remarkable production. The author is a thoughtful and earnest man, a devoted Christian of the Orthodox faith, yet deeply impressed with the conviction that the churches or sects of our age are entirely wrong, contrary to the design of Christ, and to the spirit of his teachings, and rather calculated to hinder men from learning 'the Way, the Truth, and the Life,' than to aid them in attaining thereto. He believes that 'a new Heaven and a can Each.

Franklin's Wirz. On the repeal of 'that mother of mischief,' the stamp act, Dr. Franklin, in 1776 sent over from London to his wife, who was ther living in Philadelphia, a dew dress, &c. In this letter he says:

letter he says:

'As the stamp set is at length repealed, I am willing that you should have a new gowt, which you may suppose that I did not send sconer, as I knew that you would not like to be finer than your neighbors, unless in a gown of your own spinning. Had the trade between the two countries totally ceased, it was a comfort to me to recollect that I had once been clothed from head to foot in woollen and linen of my wife's manufacture; that I never was prouder of any dress in my life, and she and her daughter

Taue Politeress. It is remarked by some writer, that 'excess of ceremony shows wait of good breeding.' This is true. Nothing is more troublesome than overdone politeness; it is worse than overdone beef-steak. A truly well-breed man makes egery person around him feel at ease; he does not throw civilities, about him, with a shovel, not tess compliments in a bundle, as he would hay, with a pitchfork. There is no evil under the sun more intolerable, than ultra politeness.

You may know a well-breed man anaywhere, at home or abroad. He makes no fuss, never attempts to show off, finds no fault. The distinct, if it does not exactly please him, he does not grumble about; but your precender, who dince poorly at bone, swells up in pompous fault-finding when he gets abroad. The truth is, that the man who is well esteemed at home, is content with his position in society, and never tries to show off, but the fellow who is a known only by his vanity and pretersions at home, assumes a pompous character always on going abroad. This kind of people you can meet with everywhere, in tarefuling, and they may be assured that they 'astonish' nobody, but they dingust many.

One great fault of domestic economy is too much

One great fault of domestic economy is too much overlooked. It lies in bringing our wants down to our circumstances, instead of toiling to bring our circumstances, instead of toiling to bring our circumstances, instead of toiling to bring our circumstances up to our wants. Wants will always be absad of means, and there will be no end to the race, if you set the latter to chasing the former, Put the yoke of self-denial on desire, and if the latter does not overtake the former, it will at least keep in sight.

Con. What is most like a horse's slice? Answer. A pare's

Dianolical.—From an official communication of General Wall to the Mexican Secretary of War, con-mined in the government Journal of Mexico of July

Release of the Siere et al Beany.—The decision in he case of the woman brought before the authorities at Albany, is thus noticed by the Evening Journal. It (the decision) at length arrived, directing the Sieri to inform the slave that she was at likery to reurn to her master or remain at the North—in fact, that she was filtery to return, and befine the significant of the

A Rescue. - Near the elbow of the canal yesterda small but beautiful little girl, apparently seven

A Monster .- We learn from an English

Insulted and Dicesing countrymen.

The remains of Black Hawk were stolen by an anatomist of Quiney, and a requisition from Gov-Luces, issued at the request of his family, found thom well cleaned, and ready to be wired. If he was buried on the east of Der Moines River, in a sitting posture, his face looking East, his gus, tomalawak and blanket by him, and his neck and head painted red, being exposed!

Pork and Poison. - Where huge are plenty an l'un wild, sonkes are scarce.

DENTAL SURGER Dr. S. BRAMHALL, Surgeon De RESPECTFULLY info

FREE LABOR DRY GOODS A

sale by CHARLES COLLINS, No. 3 et, New-York, among which are the

GROCERIES GROCERIES.
Loaf, white crushed and brown S
ualities; Molasses in hogheads and
uralities; Molasses in hogheads and
uralities; Starch, Indigo, Chocolat
Also, 15 bales free labor Cotton.
7th mo. 10th, 1843.

GENTEEL BOARDING, FOR RESPECTABLE COLORED STATES HENRY FOREMAN, No. 157 ASSISTANT. B

No. 157 Ass. statit, Bens
RESPCTFULLY informs his seafing in
the Temperature. the Temperance system, where he will exercions to retain that share of the pa-sa liberally bestowed.

BOARDING HOUSE FOR COLORED SEAMEN.

The subscriber begs leave to inform set of camen as may visit Boston, that he has see xeellent Boarding House for their amount CHARLES A BATTISTE No. 5, Sun Court St Boston, June 8, 1842

Publications on Perfect Holines N Address to the Clerge, by Wm. Law,-subject of the 'life of God in man,' as the idation of rightedusness and salvation: tract 104 pages—price 17 cts. 'The doc from Sin, explained and defended, 32 pages, 50 cents per dozen. The above pamphlets can be days, at No. 25 Cornfill, in this c

Cornhill, in this city.

GEO. CRAGIN, General Aprefor the Perfectionist Publisher

Address to the Slave!

THE Address of the New England A6-5

Convention to the Slaves of the Unaddwith an Address to President Tyler; adopting cuit Hall; May 31, 1843; just published, is pamphled, by Oliver Johnson, and for slave! it lill. Price Grents single; 50 cents per ésse; per hundred; Address to the Slaves!

GARRISON'S POEMS

THE following are the contents Mr. Garrison's Poems, just pub

a colored and in the country. "None was need apply.

Apply at WM C. NELL, 25 Could apply at WM C

THE TRICOPHEROUS, OR MEDICATED COMPOUND

hair to cont. the hair in beauty and health to the lates the hair in beauty and health to the lates life. For sale at A. S. JORDAN'S, 2 Mil. 18th from Washington st.

AGENTS OF THE LIBERATOR

AGENTS OF THE Interpretation of the content of the

. [SEE PIRST PAGE.]

Remittence by Mail— A Postmister and money in a letter to the publisher of a seaso pay the subscription of a third percent, and first of written by binself of a seaso and the season of the season of