all remittances are to be made; and

per part of the second of the

Figureial Committee.

16835, SAMUEL PHILBRICK,
1 LOSISO, WILLIAN BASSETT.

OYD GARRISON, Editor.

XIIL--NO. 48.

GE OF OPPRESSION.

From the Perfectionist.

ant Abolitionism

Pretesant Abolitionism.

In the first payers, openly and unchanged against American slavory. As a series against American slavory. As a series generally profess to be Christ, the belong to no church; so we claim of the belong to no many. We cannot allow our abolition. We cannot allow our abolition with the choicy of the Bible, and to thrust our list achoicy of the Bible, and to thrust our list achoicy of the Bible, and to thrust our list achoicy of the Bible, and to thrust our list achoicy of the Bible, and to thrust our list achoicy of the Bible, and to thrust our list achoicy and fellowship with every Jacobin, seemen the gard of philanthropy. All the payers are successful to the seemen the seemen the seemen

e abores against which we find it at testimony. The state of the state

inations of the devil.

It against the unnecessary and false
is prevalent among abolitionists, of
they for the negroes, by exaggerating
se race in defiance of facts. We rese mea, and in virtue of that title we
ir rights to 'life, liborty, and the purses. But the attempt to prove that
they are not
tions' a degraded race, inferior mentilly to the mass of mankind, is an
a very man's senses contradict, and
than good. As believers of the Biman's senses contradict, and sold. As believers of the Bi-sake of a little present ad-sint our eyes against the pro-pronounced on Ham and his

or prose.

t against the general semi-infidelity
party. The anti-slavery organizaom the beginning, by the terms of
ike the government of the United
eligious organization. For the sake
door as wide as possible to prose-Ease County Washingtonian.

Bear to law efforts for reform which have one case where the morality or expediency of the country of the principal of the country of the country, having no check on religious the bear of the country, having no check on religious the bear of the country, having no check on religious the bear of the partition of the country, having no check on religious the bear of the partition of the country of the country, having no check on religious the terms of its platform, depended the terms of its platform, depended the terms of its platform, depended the terms of the platform depended the platform depended the terms of the platform depended the platform depended the platform



OUR COUNTRY IS THE WORLD --- OUR

BOSTON, FRIDAY,

SELECTIONS.

From the Spirit of Liberty.

Henry Clay on Slavery.

Extract from a speech by Henry Clay on the sub-lect of abolition petitions, in the United States Sen-ate, Feb. 7, 1840.

tionism in favor of the Bible, and so have made "it tributary to holiness. Instead of arraying the forces of his party against the Bible, together with the false Church, Ministry and Sabbath, he might have elfectually subverted the false Church, Ministry and Sabbath, by the Bible. But evil counsels have pravailed over him; and it is more and more evident that he is leagued with a party whose practical influence will be on the wrong side in the coming conflict between faith and unbelief. In view of this state of the original Anti-Slavery Society, we find it necessary to place in front of our profession of abolitionism, a disclaimer of fellowship with the seminddelity of Rogers, Collins, and the party which they lead. We will sink our abolitionism, before we will sink our lovie of the Bible and its religion. If we are abolitionists at all, we will be christian abolitionism asked in the way of sinners, nor six in the seat of the scornful, for the sake of furthering abolition are supported as a solitionism than a short of the search of the scornful, for the sake of furthering abolition or any other cause.

With these protests, we avow ourselves the advanced of the consider abolition of American slavery. And we consider abolitions thus subordinated to the Bible and to religious principle, an indispensable characteristic of every intelligent Perfectionist. The sects that defend sin, and hug the seventh chapter of Romans, are at liberty to parley with their consciences and take the convenient middle course between right and wrong. But they who are determined to perfect boliness in the fear of the Lord, cannot submit to the bondage of any sin in themselves, or be partakers in the iniquities of others. ject of abolition petitions, in the United States senstet, Feb. 7, 1840.

*I know that there is a visionary dogma, which
holds that negro alavas cannot be the subjects of
property. I shall not dwell-long with this speculative abstraction. That is property which the law
necessary and the property. Two bundred years of,
legislation have sanctioned and sanctifion negro
slaves as property. Under all the forms of government which have existed, upon this continent during,
the long space of time, under the British
government, under she colonial government, under the same.
Constitutions and government, and under the seaeral government itself, they have been deliberately
and solemnly recognized as legitimate subjects of
property. To the will especulations of theorists and
innovators stands the fact that in an uninterrupted
period of two hundred years deration, under every
form of human legislation, and by all the departments
of human government, Affran negro alares have
been held and respected, have descended and been
transferred as property, in the very British example
which is so triumphantly appealed to as worthy of
our imitation. Although the West India planters
had no voice in the united Parliament of the British
isles, an irresistible sense of justice extored from
that legislature the grant of twenty millions of pounds
sterling, to compensate the colonists for their loss of
property.

*If I had been a citizen of Pennsylvania when
Pranklin's nlan of grandal emancipation).**

sterling, to compensate the colonists for their loss of property.

'If I had been a citizen of Pennsylvania when Pranklin's plan (of gradual emancipation) was adopted, I should have voted for it; because, by no possibility could the black race ever gain the ascendency in that State. But if I had been there, or were now a citizen of any of the planting States; the southern or south-western States, I should have opposed and would continue to oppose any scheme whelever of emancipation, gradual or insmellide; bocause of the danger of an immediate according to the black race, or of a civil contest, which might terminate in the extinction of one race or the other.

Mr. President it is NOT TRUE, and I REJOICE

Lord, 'cannot submit to the bondage of any sin in themselves, or be partakers in the iniquities of others.

American slavery is a national crime, and of course involves in its guilt every voluntary member of the national confederacy. As Perfectionists, we made up our minds in 1836 that we would not remain partakers in that crime. We reasoned thus: Allowing that the southern States have a right to be their own judges in regard to slavery, and that we have no right to interfere in a matter which lies between them and God, yet it is manifest that they like no right to compel us to be partners with them in what we deem to be the crime of slaveholding, which they do, so long as we are confederated with them under the present Constitution. We then have a right to demand either an alteration of the Constitution, or a dissolution of the confederacy. We have a right, as individuals responsible to God for, the preservation of our own good consciences, to protest against the sins of our southers confederate, and labor for their removal, on the ground that we are involved in their guilt; and if their removal is hopeless, we have a right, and are bound, to withdraw from the confederacy. For ourselves, the latter course seemed the true one, and we did withdraw from the confederacy. For ourselves, the latter ourse seemed the true one, and we did withdraw ground provide an enterior of the American government, and are therefore subjects of it, and of course still participators in its crimes, we answer: Resident foreigners enjoy the protection of the American government; yet they are more and the protection of the American government; yet they are more and the protection of the American government; yet they are more affected to the latted States, but of the kingdom of Christ; and as such we claim the protection of the protection of the state, but of the kingdom of Christ; and such we claim the protection of the government of the United States, but to this iss not a fair and fessible extinction of one race or the other.

'Mr. President, it is NOT TRUE, and I REJOICE that it is NOT TRUE, that EITHER of the TWO GREAT PARTIES in this country has ANY DESIGNS or aim at ABOLITION. I should DEEP-LY LAMENT it if it were true.'

This is the latest from Mr. Clay on this subject, except his reply to Mr. Mendenhall of In. last fall, when he presented the request of many thousand ditizons of that State, that Mr. Clay would emancipate his slaves. Mr. Clay told him 'TO GO HOME AND MIND HIS OWN. BUSINESS.' His slaves were 'FAT AND SLEEK.'

Synod of Michigan.

The Synod of Michigan met at White Pigeon, on the 12th of October. Among their doings were the following resolutions on the subject of slavery:

on the subject of slavery:

Resolved, That the Synod feel bound to reiterate the sentiment heretofore expressed, that slavery, as it exists in the United States and territories, is a very great moral, political and national evil.

Resolved, That in the opinion of this Synod, there are no evils in existence at the present day in our land against which more prompt and accesses are required by our national and State Legislatures, by all ecclesiastical bodies, by the people generally, then that of alwert.

than that of alwayer.

Resolved, That petitions to Congress on the subject of slavery are equally with others entitled to respectful consideration according to the Constitution of the United States: and therefore it is manifestly a violation of the Constitution of the United States to reject them, or to enact asy law or role adapted to repress petitions on this subject.

Resolved, That it is the duty of all good citizens to make a speedy and united effort to induce Congress to abolish slavery in the District of Columbia, and all the territories where it exists. ed it as the only way we could find to escape a gulty partnership.

We have no disposition to urge this course upon others. If any think it speculative and unpractical, or premature, let them, do what they think their duty in the matter. Only let them clear themselves of the guilt of partnership with the oppression and hyporrisy of the South. If they think there is ground of hope that the Constitution may be changed, and that elsevery may be abolished without a dissolution of the United States, let them, as such protest, pracch, and soit against slavery. They can do the united States, let them, as such protest, pracch, and soit against slavery. They can do the united States, let them, as such protest, pracch, and soit against slavery. They can do make all mocessary facilities of action against slavery to then as chizeas, and not merely as professional abolitionists. The position of that party is such that even seceders from the Union may co-operate with it, without inconsistency. By its Buffalo resolutions, it has declared that part of the Constitution and laws of the United States which upholds slavery, contrary to the law of God, and not binding on the conscience. This is in effect a declaration. of

From the Baltimore Visitor. Piloting Slaves.

Piloting Slaves.

We mentioned, last week, that a mulatto man d been convicted in the court of Frederick count, on the charge of aiding slaves to run away, and nenced to five years and six months imprisonatin, the penitentary. The Frederick 'Examer' furnishes the leading facts of the case. It ems there were some ten or twelve runaways horshe is charged with piloting. All but two ere arrested near Harrisburg, Pa., and brought with

Union, and the establishment of a theocracy. For what is it but a theocracy, where the law of God is acknowledged paramount to the Constitution? As resident foreigners, hoping for the establishment of a theocratic government, not only over this country, but over the world, we bid the Liberty party God, speed; and we counsel all our friends who are yet citizens of the United States, to co-operate with that party, if they meddle, with politics at all. During the Presidential campaign of 1840, some Perfectionisis in this region were carried away by the Harrison mania, and we understand that in the State of New-York several were quite active and distinguished in 'hard cider' oratory and electioneering. As another similar campaign is now opening, and it is to be expected that many Perfectionists will unavoidably feel an interest and take a part in the general conflict, we commend to them the Liberty party as far preferable to either of the others. N.

From the Olive Branch.

ds of both	printed and plain c	ottons:
the later-out	BRITISH WEST IN	DIES.
Year.	Plain.	Printed.
1830	3,779,500	5,353,300
1840	17,032,200	23,081,000
pel Penth	FOREIGN WEST IN	
1830	3.867,500	5,495,809
1840	7,080,500	10,428,500
The second	UNITED STATE	S. te land that I
1830	12,497,300	31,505,700
1840	7,439,500	17,775,606



DECEMBER 1, 1843.

From the Pittsburgh Spirit of Liberty. Liberty Jubilee.

We are not apt to be sanguine of success, but the doings of the past week (despite our Illones) have led us to believe that the hour of deliverance for the slave is almost at hand; for we have not a doubt, that the only impediment lies in the pro-slavery of the northers churches and political parties—fostered, as it has been, to a very great degree, by the operations of the Colonization Society, which, by assuming as the very axis of its abominable scheme of expatriating free native American telegrates, but the 'prejudice against colon.' could not however wicked it might be, (and unboy), it certainly its, as all and every prejudice against Golds doings, and his Aloxe, must be, be removed—has done greater injury to the poor colored American heathem,—those nominally free, as well as the slave—than, it could atone for in the sight of our rightooss Supreme Judge, even by the christianization (tighteen). However when the prising sun of deliverance for the poor slave. Yet a little while, and it will rise upward to the zenith, dispelling all these miss of prejudice, generated in ignorance, and selfishness, and cruelty, and all tunloy impulses of the slave, and to courselves too. Of the winder hearts of wicked men.

Frederical transfer of the fedure, the uprising sun of deliverance for the poor slave. Yet a little while, and it will rise upward to the zenith, dispelling all these miss of prejudice, generated in ignorance, and selfishness, and cruelty, and all tunloy impulses of the slave, prepared to the zenith dispelling all these miss of prejudice, generated in ignorance, and selfishness, and cruelty, and all tunloy impulses of the slave, prepared to the zenith dispelling all these miss of prejudice, generated in ignorance, and selfishness, and cruelty, and all tunloy impulses of the slave, and to ourselves too. Of the slave, and too o

glorious truits—for though

'The poor too often turn away unheard
'From hearts that shut against them with a sound
'That will be heard in heaven,
thank God, there are many hearts yet open,—many,
true Christians and philanthropists among us,—who
will not, can not, shut their hearts gainst the conviction which must be forced upon them, that our
God never intended men like these, with minds so
capable of great achievements, under almost crushing obstacles,—to be staves. Doubtass a stave!
Who that heard it, did not feel his heart leap, as he
exclaimed, 'No! I am no stave! Your law may
manacle my himbs, but it cannot enslay my spril-

COMMUNICATIONS.

Clerical Convention in Middletown.

The Convention of ministers and members of the various religious sects in Connecticut met at Middle-lown, Ct. on the 18th and 19th ult. in the South Contown, Ct. on the 18th and 19th ult. in the South Congregational Church, (Rev. Arthur. Granger, pastor.) at 10 o'clock, A. M. Rev Nosh Porter, D. to Farmington, President. Prayer was offered by the President. Rev. Josiah Brewster, of Hattford, moved that ministers and members of crangelized clutricus tout other sources are may not present, we revised it in the Convention as corresponding members, which was voted.

S. M. Booth moved that all persons prasent friendly to the antisalavery cause, be invited to at a con-

by to the anti-slavery cause, be invited to sit as corresponding members, and pleaded the precedent adopted by the Farmington Convention as a reason for

Rev. Mr. Brewer advocated the motion. He kind f those whom he recognized as Christians, who so ot members of any organized church, some of who

were present, and he should be happy to have them sit in Convention.

The motion was opposed by Rev. A. Granger, and others, with much earnestness, and the precedent adopted by the Farmington Convention was laid aside, and the Convention ordered to be composed of ministers and members of churches exclusively, unless a friend should be nominated by some member of the Convention for a corresponding member. [It was whippered about, that this motion was voted dwan, and the prevision made, to exclude certain ones of the Garrison school, who were espised in the house.]

Rev G. W. Perkins, chairman of the business committee, offered a series of preambles and resolutions for consideration and adoption, which, after a long discussion respecting their phraseology and their tendency, and undergoing various prunings and amend-

Rev. Josish Brewer, of Hartford.—I move an amendment,—that the words, 'by christies means, be inserted, after 'if possible, we as to read,' if possible, by christies means, emancipate the slave. (Amendment and resolution adopted.)

Resolution 2d. We consider opposition to slavery a part of christian duty, and anti-slavery sentiments are clearly recognized in the gospel, &c.

Rev. G. W. Perkins, of Meriden.—It often appears

under the same calamity. This was what characte

er the resolution as it now reads.

for the resolution as it now reads.

Rev. I. Alwater. I hope the amendment will be adopted. I think that clause will be misunderstood by a great mahy, and considered objectionable.

Aques Townsend, of Now-Haven, offered an amendment to the amendment, that opposition to slavery is a part of christian duty, as enforced by the goypel. After much discussion, the resolution was recommitted to the business committee for revisal—which was ted to the business committee for revisal—which was reported with the portion relating to anti-slavery sen-timents being a part of the gospel stricken out; and it was thus adopted. Resolution 3d. 'We consider ourselves impelled to anti-slavery efforts, &c. was introduced for adop-

on. Rev. M. Richards, from Plymouth, opposed the

Rev. M. Richards, from Plymouth, opposed the preamble to the resolution, which affirmed that there exists among the slaves of the southern States a great and almost entire destitution of the scriptures, and a very general inability to read them; and offered an amendment, to wit: after the word slaves, insert, 'in many parts'. The preamble, as it now reads, is liable to contradiction; for it some portion of the slave States, the slaves are taught to read the Bible.

Rev. James Birney, from Hamden. No missionary, whose brainess it was to circulate the Bible indiscriminant, it would be countenanced when the slaves to consideration should, therefore, be given to such a contradiction. We have numerous instances on record, where ministers at the South had been persecuted and driven away, for having even adverted to the subject of slavery in their religious performances, secuted and driven away, for having even adverted to the subject of slayery in their religious performances, or to the prejudice which exists towards the black

or to the prejudice which exists towards the black population:

Rev. Mr. Jennings remarked, that any attempt to circulate the Bible indiscriminately among the people in the slaveholding States, would subject the distributor to greater persecution than such an effort would in any heathen country. If any one discredits this assertion, let him try it. He would soon find himself arrested, imprisoned, and subject to lynch law, for an attempt even to circulate the Bible among the slaves in these United States. In some of the slaveholding States, the penalty is death for such an act. Is there any heathen nation, that would thus treat an assistancy? I know of none. I am aware that, in some of the Battee, certain private individuals, in despite of the laws—such as females—will occasionally teach the slaves in the families to read. Even in such the slaves in the families to read. Even in such the slaves in the families to read. Even in such the slaves in the families to read. Even in such cases, it has to be done in the most private memory. But let a missionary, or any public agent, attempt thus to do, and he would be lynched. All eyes would be upon him to watch his movements, and he would be arrested in the very first attempt.

Wm. C. Stone, Waterlaum; —A. Bearne, Comir-iranel Fackins, Lyan; — B. Freenam, Breze seph Brown, Judoper; — Joseph I. Negre, teore, — John Clemen, Tonesend; George-son, Worthampton; Alvan, Ward, Jashburtha Ruson, Ets. and — Americe, Paine, Pro-Wm. Adams, Pawtucket; — Geo. S. Gould, W.

JAS. BROWN YERRINTON, Printer-

WHOLE NO. 678.

WHOLE NO. 678.

The moral precept of the Bible is a unit, and the spirit of the Bible is a unit, whether pertaining to the Old or New Testament; and is founded in innoceacy, and in principles of right; and it constitutes that power from which flow great moral results, and the best good of man. The text is a great moral precept; and is as obligatory on man to observe and do, as any that are contained in the New Testament; We have the same gopel in Leviticus as its in Luke. The text is equivalent to a call from God to come out from the apocalyptic Babylon. Faithful rebute is the legitimate result of love to man. The object is, to convince him of his error. His duty is as universal as is the sufficiency of the same speak in the specularly applicable to the sin of slaveholding. The inherent sinfulnesses of mankind, and is peculiarly applicable to the sin of slaveholding. The inherent sinfulnesses of the slave system may be known by a reference to the slaveholding laws. Sarely, what is left of the man, subject to such saystem? Slavery is the holding of man as a chattel. In every instance, slaveholding is a voluntary act. There can be no involuntary shiveholding. Where there is a will, there is a way, is an old proverb. The system of slaveholders, which I present to you this day, demand this of you. This law of christian rebuke requires us to rebute slaveholders. It is a christian law. The responsibility and prospects of slaveholders we should consider. They compel 2,500,000 slaveholders with the shell of the slave cannot be heard, neither entertained, by the power which sustains slaveholding, which power constitutes the centralization of slavery. Slaveholding is sustained by positive enactments, perfectly achieves the sectoralization of slavery. Slaveholding is sustained by positive enactments, perfectly achieves its keep the stave from becoming a man—a sentiont, willing and thinking agent. The first and leading design of the law is to crust the main to every thing, right or wrong; and their should be deemed an exte

fore me, 'would be deemed an act worthy of death. Do you disbelieve it? Try it, and sad experience will teach you that it is verily so. The slave must be kept in the state of a thing, or he will stand up, and in the strength of his God defend his rights. We behold many groups of persons encipeling this system. And, first, the property holders. Real estate in Maryland has diminished in four years sixty-five millions of dellars. This was asserted by a member of Congress in a planters' meeting. Why is this? With all their advantages, the system is continually implements, and accumulation of debts. It is seen in the perils of the slaveholder—in their pistols, rifes, implements, and accumulation of dobts. It is reen in the perils of the slaveholder—in their pistols, rifles, bowie-knives, manacles, fetters, and prisons. This is seen in their general state of society, morals, &c. Why have we not the same state of society here at the North? Because we have no slaves. The depression of morals, then, is appalling. The system is at war with all that is lovely and blessed in life. There their religion is controlled by a system which is full of cruelty, and which creates its like—heathen-lim.

is full of crueity, and which creates its like—heathersiam.

Again: look at the traffickers in slaves, who cluster around the system, with fetters, prisons, legislators, and obsequious politicisms, all encircling the central power. The act of legislation is a moral one, right or wrong; and this central power controls the slaveholding States. If it is not so, why is free discussion so peremptorly and resolutely forbidden?

Why does it control the nation socially, politically, Why does it control the nation socially, politically, and roligiously? Why are the prayers of thousands and hundreds of thousands of humanity? A great company of oppressed hears in sympathy gather around the enslaved circle, shedding rivers of tears, and crying to God. They have no ephemeral impression of the wrongs of slavery. Others are crying, 'Let us alone,' and these constitute another circle. Numerous others in anguish are saying, 'Brethren, do not so unkindly—let the oppressed go free.'

Then comes the bleeding, mourning church, which constitutes the outer circle. She sake to be heard. She lifts up her voice, and cries aloud, 'Come out, come out of her, my people.' Then follow the deep tones of southern robuck, saying to her, 'Keep silence, or the church will be rent in twain.'

The church must peak on this subject in a manner that will show her to be in a true position. And

withhold her faithful rebuke, and con-church of God. Blie has got to bear a mony against the system of slaveholdin cast her off, and raise up children from Abraham. She constitutes the outline circles, interests and relations which

ing upon them. They are moving onward final destiny, to meet their God and receive

and void. 2d. That obedience to human governments, when they require a violation of God's law, ought to be resisted. 3d. We will do all we can to obtain a repeal of such laws and Constitutions, and use the elective franchise in such a manner as shall conduct to the welfare of the slave.

The first resolution was taken up for adoption. Rev. G. W. Perkins, of Meriden, said.—There are very many ministers and professors of religion at the South, who defend slavary from the Bible, and also many at the North who delike slavary, who also claim that the Bible affords an apology for slavery, which constituted the reason for the Committee's effering this resolution.

Rev. David Roof, from Waterbury, said.—The sin of oppression was clearly condemned in the Bible, and of any denomination, would deem it expedient.

Rev. Law and the worst form of oppression.

Rev. La Atwater, of Middlebury.—I am pleased with the resolution generally, except the last clause, which they would he subject. I style and in successions.

Rev. I. Atwater, of Middlebury.—I am pleased with the resolution generally, except the last clause, which they would supply to prove the system of slavery, and, if possible, to emancipate the slave.

Aryzanoop Strates.

The rebake is to be administered perseveringly the such continue on in the succession of the committee of the passe.

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The rebake is to be administered perseveringly the such continue of the present late.

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The rebake is to be administered perseveringly the such continue of the passe.

The rebake is to be administered perseveringly persent late.

Aryzanoop Strates.

Aryzanoop Strates.

The rebake is to be administered perseveringly persent late.

Aryzanoop Stra 'Thou shall in any wise rebuke thy brother, and not suffer ain upon him.'

How shall this rebuke be administered? In the best way to secure the end in view. When administered kindly, there is the most hope of success, other things being equal. Hard names have a tendency to repel the delinquent. It should be administered kindly, intelligently and faithfully. We, in refer to be able to perform this duty intelligibly, should know whereof we affirm. We must know what slavery is; otherwise, we shall be but poorly prepared to answer their objections and cavillings. This knowledge of the character of the system of slavery is to be chained by reading and investigating the subject. Light and knowledge are needed. And is there not a profusion of it at hand, already for us? The rebuke is to be administered explicitly, and the hardest epithet that can be heaped upon them is to call them sayzano.b-nan: The rebuke is to be administered persevering. Iy—giving them 'line upon line, and precept upon proper time and manner of edministering the re-

ROUS. MPOUND

nds, who use it event baleness, off, or become it remove avery rom the hair, as and glossy state, arances. The edicated Compogram classifies the artists of the section of the sec

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pressive. W. H. Burleigh. I like the term anti-sla

ecount of its peculiar signification. I shall be o the amendment. Rev. L. Crocker, We had a specimen of

not admit to communion. All unbaptize who give good evidence of being Christian ade from communion and Christian fello

them out as fast as public opinion will pe holders have been permitted to preach this city. One toko owns one stare has my pulpit acceptably. The resolution, I be liable to be misunferstread and as

to be very desirable, but it should never

in operation a train of influences to lead them to reflect on the nature of their sin, and to repent. On the
contrary, so long as we fellowship themas Christians,
we confirm them in their sins.

Rev. R. Jennings. There are many present, who
have here tofore done nothing for the slave. This is
their first movement: they are now adopting their
first measures. We should consider well what we are
doing. I doubt very much whether the Convention
is prepared to adopt such a resolution. We need to
go through a course of discipline in our churches, before we stiempt to exclude slaveholders. Take the
temperance reform, for illustration. Suppose when a
few had assembled to discuss the rightfulness of selling rum—and before we had had time to consider
the question fully—others should come in and offer a
resolution to exclude rumsellars from communion?
Would not that be moving too fast? I think we have
not labored with the slaveholders long enough yet,
for us to adopt such a resolution. Endeavor still longer to lead them to repentance. If they will not repent, then cut them off. How should I feel to lift
up my hand to accommunicate one with whom I had
not slabored?

as any associate communicate one with whom I had not labored?

Rev. E. R. Gilbert, from Wallingfurd. I object to the amendment, striking out the wood, replants was amended, it is very indefinite. Who supports slavery? There is a great difference of opinion on this point. I move that the resolution be laid on the table.

Rev. Mr. Husted. I second the motion to lay the resolution on the table.

A. F. Williams. I hope the resolution as amended will prevail. I do not understand the object of the motion, unless it is to give the resolution the schownoion, unless it is to give the resolution the schownoion, unless it is to give the resolution the schownoion, unless it is to give the resolution that schows.

the breamen are prepared to act upon a massay to it yes or no.

J. W. North. I prefer that every other should be laid aside than this one.

Rev. A. Granger. I think this resolution, ed, similar to the one adopted at the Farmin

ed, similar to the one adopted at the Farmington Convention.

Rev. L. Crocker. I hope the motion to lay the resolution on the table will prevail. We had better disperse without awing anything, than to create distribut among the brathren. I wish to keep up the harmony of the church. If we puss such a resolution, it will not be binding on the churches of this State to observe—they will act in reference to this subject as they please. I wish it might lie over to another Convention. (Half a dozen voices—much confusion.)

Rev. Mr. Atwater, I wish to act now but the resolution, but cannot vote for it as amended.

Rev. J. Birney. I hope that action on the resolution will not be deferred; far, doubtless, the same persons may not all be at the next convention. We ought

and the resolution was adopted as amended, several ministers dissenting.

with his conscience.

I perhaps owe an apology to friend Barney for publishing a private letter, but it is honorable to him, and will be gratifying and beneficial to your readers, and I must therefore take the responsibility.

FRANCIS JACKSON.

NANTUCKET, 11th mo. 10th, 1843.

The Treasurer of the 'New-Bedford and Taunton Railroad' will please pay to the order of Francis Jackson, for William Lloyd Garrison, in rise of his faithful and underitating advocacy of the rights of humanity, the dividends, severally, which have been declared on my stock in said corporation, and which are now due to me, and obliged.

His assured friend. which are now due to me, and ourse.

His assured friend,

NATHANIEL BARNEY.

10th 1843.

NANTUCKET, 11th mo. 10th, 1843.

MATHANIEL BARNEY.

NANTUCKET, 11th mo. 10th, 1843.

Francis Jackson:

My Dear Friend—I have within a few days received an official message, it reference to the New-Bedlord and Taunton Railroad. This road is now frae, and hence f am prepared to receive my dividends. For eighteen months I have returned them. There are three dividends due, being \$22 50. I had determined I would never receive these; but as if have reflected on the subject, I have come to the conclusion, in view of the faithful testimony which our friend, W. L. Garrison, has, for a series of years, obone against the spirit of proscription, to subjoin an order for thee to receive and hand to him, the mount in the treasury to my credit.

And thus it is, as Lydia Maria Child once said, that inch by inch the ground is gained. I rejoice that this road is no longer proscriptive, inamuch as L. shall feel a freedom and an interest which I have not of laye-known, when I have been upon it.

The friend of freedom has much to encourage him, when he reflects upon the present aspect of the continue of the state of the continue of the state of the continue of the state elections, reveals that his road is no longer proscription, for subject ing than, that which has a bearing upon chattle proper performents touching the State elections, reveals that have not east a vote for a national or State officer since 1623. A single glance at the recent developments touching the State elections, reveals the story. Let no friend of freedom despair, when he investigates the present policy of the political parties, and contrasts it with that of the same parties, only a few years ago. Then, no effort was spared to prove how decidedly unti-elavery was eschowed. Nau, the candidates for office are loud in their protestations of reverence to this once despised cause. Well, let it be, as it really should be, the test of political perferment, and it needs no prophetic vision to determine, that no elaveholder, can again obtain the electoral vote of Massachusetts. Vermont and Massachusett

claims, Thing or un factories, as when the infatuated can hide, his face in darkness, as when the infatuated Jews sailed the Son of God to the cross!"

But I forbear; a better day is dawning. Let the advocate for freedom hold on his way, and the angelic anthem may yet be sung—'Glory to God in the highest, on earth peace, and good will toward men."

Affectionately thy friend,
N. BARNEY.

GREENVILLE, (Ct.) Nov. 8th. 1843.

Litter and the Housand worthern churches, that have taken action to exclude alsycholders from their pulpits and communion. Shall we exclude any one who is guilty of crime, or of any overt act? and is not slavery a sio, a crime? Do you say not ign all cases? Then I will prove that Jying is not in all cases? Then I will prove that Jying is not in all cases? Then I will prove that Jying is not in all cases? The I will prove that Jying is not in all cases? The I will prove that his fround. If we do not take some action on the subject, of what utility will this Convention be? I believe the time has strived when we should take decided action on this subject, and push it as fast as the public mind well hear it; to explude slaveholders from Christian communion. It is not to adopt resolutions, but to get light respecting the sin of slavery, and to unite on some outward rules of conscience. The consciences of men are much at variance on the subject now. We were told, hat veening, that President Edwards adopted the sentiment of the resolution. This was a mintake. The eder President Edwards adopted the sentiment of the resolution. This was a mintake. The eder President Edwards adopted the sentiment of the resolution. This was a mintake. The eder President Edwards arose against if. This showed what progress the cause made from father to younger President Edwards wrote against if. This showed what progress the cause made from father to younger President Edwards wrote against if. This showed what progress the cause made from father to younger President Edwards wrote against if. This showed what progress the cause made from father to younger President Edwards wrote against if. This showed what progress the cause made from father to younger President Edwards wrote against if. This showed what progress the cause made from father to younger President Edwards wrote against if. This showed what progress the cause made from father to younger President Edwards wrote against if. This was engaged, wherein work of Love and Mercy in whic

Knapp's prayer, the next evening after you lectured. He was telling the Lord what hindered a revival in Norwich. The most prominent obstacle was this. He said—O Lord, thou knowest the devil has his Amapp a prayer, the next evening after you lectured, whole the was telling the Lord what hindered a revival in Norwich. The most prominent obstacle was this. He esid—O'Lord, thou knowest the devil has his agents abroad to prevent thy work. O Lord, thou knowest the sax got one good thing mixed with a great many had ones. O Lord, flow, the house, O Lord, thou knowest he has got one good thing mixed with a great many had ones. O Lord, flow, the house, o Lord, thou knowest he has got one good thing mixed with a great many had ones. O Lord, thou knowest if he has got one good thing mixed with a great many had ones. O Lord, thou knowest if he has got one good thing mixed with a great many had ones. O Lord, thou knowest if he has committed the unpardonable sing &c. &c. Here to reprobation. 'But, O Lord, thou knowest if he has committed the unpardonable sing &c. &c. Here to reprobation.' But, O Lord, thou knowest if he has committed for weeks to get the maniery of the devil and his agents, but he had to give up beat, and go off without crowns or laurels. But elder Swan stays, and has gone into another part of the city, where he is creating a great noise, making converte and baptizing them, all the same night he beptizes at midnight. I am afraid he will stay until he cats out every westige of humanity that exists in the hearts of the Norwich people. They never, had much, but it grows less and less under his tutton.

Hudson and Boyle came, agreeably to appoint ment. By some unknown and to me unaccountable reason, the Mcthodist house was obtained for Dr. H. the first evening, and he gave them a severe moral ecourging. The man who let him in got so enraged, that he spit out yenom before he left the house. The next morning, he declared, by all that was great and good, that such another fellow never should be admitted within its consecrated walls.

No place could be obtained for Boyle, but the school-house, and that was engaged to the Wesley and the school-house. The next morning, he declared, by all that was great and good,

of Christ, though they and sustain scarcy. Boyle replied, 'See, now, you don't value a man so high as you do a sheep; for you would not commune with a you do a sheep; for you would not commune with a sheep scaler, or call him a Christian, while you do both by the stealers of men.' It can't see it as you do,' said —. 'The reason you don't, said Boyle, is because you are bewitched with the screen yof your priests; and if you don't break away from them, they will carry you to hell, as surely as they are going themselves. — could endure no more, but went off in a rage, saying, 'You liet you lie!' He came back to Greenville, and told the people they had got somebody now a hundred fold worse than Garrison, and tried to prejudice their minds against hearing him lecture. But he had full flower, though the religious protion mestly kept away. He gave a first rate lecture, though I was surprised at its mildoses; but, mild as it was, it raised the ire of a pious Beptisr, who took notes of the lecture. After the close, he stepped up to Boyle, with the fury of a demon in his countenance, and said, 'Did I understand you to say, that, no slaveholder could be a Christian? Boyle. 'Yes, I said so.' Said the Baptiat, 'Don' you believe that Abraham was a Corristian and a slaveholder? Boyle replied—'He was not a Christian, 'Jos see-solided in my veins to hear you denouse the holded in my veins to hear you denouse the holded in my veins to hear you denouse the bailey of the country and ministers of the devil, said Boyle—'All synagouse of Saian.' The spectators all shouted tremendously, and the poor Baptist became so enraged, he could sat the poor Baptist became as enraged, he could sat the poor Baptist became as enraged, he could sat the poor Baptist became as Gardinand the Lord hath not done if? He said, too, that 'God foreordained that Judas should betray Christ,' &c. 'Why,' said boyle, 'your God is my devel.' The Spectators again shouted their applace, while that poor bigoted sectarist decamped, uttering 'dreadful wose on the head

minister leaving a notice to that effect, he left word for the officiating minister to preach in the evening.

found out about it, and made such a stir, that it was agreed between them, that Mr. Williams should preach in the evening, on slavery. His text was, 'Remember those in bonds,' &c. He took the ground that true piety would abolish slavery at once and for ever; brought facts in proof. &c. The next morning, one of our best abolitionists gave him three dollars, as a token of his sentire satisfaction with his evening's work. After his sermon was done.

Made game seems!

The only right way for us to do was to call town-meetings, and petition the legislatures of the States, &cc. I never saw a man make himself so ridicalous before. His end and aim seemed to be, to gratify the elergy, and censure the abolitionists.

AN ABOLITIONIST.

eting of the Rhode-Island

WEDNESDAY AFTERNOON,

The Treasurer's report was read and acc Mr. Mack's resolution was further disci Adams, Mack, and others, and adopted by

were appointed a Committee on Finance, ter some discussion on funds, and the necession of the cause, the following Committee on nor new ere appointed: Joseph T. Sisson, A. Wil n. Thomas Dayis, G. L. Clark, Amerance, S. S. Ashley, Asa Fairbanks, Wm. H. An

Aceas, i nomes bays, and others.

3. Resolved, That elarscholding is an act so selfevidently and structously criminal, that the clergyman who does not denounce it, the church that
does not excommunicate it, the statesman who does
not repudiate it, the sect or party that does not assail it, the government that does not prohibit it, are

utterly unworthy of countenance, support, or co-operation.

4. Resolved, That the only consistent political position that can be taken against slavery, in this country, is the frank and sterp position that the Constitution of the United States ought immediately to be abolished, and the Union dissolved.

5. Resolved, That she Laberty party, so called, in failing to take such position, and in seeking political power in a staveholding Union, and under a pro-slavery Constitution, shows itself grossly inconsistent in its anti-slavery professions, and ought not to be recognized or fellowshipped as a portion of

pro-slavery consistent in the anti-slavery protession on the set-slavery movement.

G. Resolved, That genuine anti-slavery is a moral and peaceful movement, in its character and action, and that it therefore takes no political position, and satopts no political or military measures whatever for the accomplishment of its great objects.

Mr. Hall offered a resolution requiring need prayer at the opening of each esssion, which the mover at the opening of each esssion, which the mover divided withdrew after it had been discussed by himself withdrew, after it had been discussed by himself and the contention should be a sease of the contention of the contention should be a sease of the contention of the content

WENNEDLY EVENIVO.

The Society met as adjourned. Dr. Clark, the President, took the chair. Mr. Rogers spoke on the importance of free speech to all reform. Beni, Arnadd, Ir., spake against the resolutions 4 and 5, which consure the Liberty party. Origen Backelor spoke against the resolution on the dissolution of the ascussion was continued by Bachelor, Logers an Burleigh.

The Society adjourned to 9 1-2 o'clock, Thur

day morning.

THURBDAY MORNING.

The Society met as adjourned, Dr. Clark in the chair. N. P. Rogers offered a resolution relating to O'Connell's address, which was discussed by the mover, S. W. Wheeler, Thomas Davis, Garrison, Sophia Little, C. M. Burleigh, and others. After

This resolution passed unanimously, except one dissenting yote.

The Committee on nominations reported a list of officers for the ensuing year, which was accepted and adopted as follows:

Presulent—Dr. Peleg Clark.

Presulent—Dr. Peleg Clark.

Vice-Presulent—Juhr F. Mitchell, John Brown, Ass. Fairbanks, Charles Perry, Caleb Kilton, C. C. Dexter, Geo. J. Adams, Philip Wilbour, Jos. T. Sisson.

Secretary—Amarina Paine.

-Martin Robinson.

Treasurer — Marin Robinson.

Auditor — G., L. Clark.

Executive Committee — W.m. Chace, A. R. Janes.

Ass. Fairbanks, S. W. Wheeler, John L. Clark, Mrs.

David Foater, (eo. L. Clark, Daniel Mitchell, W.m.

Adams, Sosan Sisson, Joseph T. Sisson, Amarancy.

Paine, W.m. Aplin, Geo. C. Wyllys, Abby, Burgess.

The following excelering.

10. Resolved, That the

Adjourned to 6 o'clock, P. M.

EVENING SESSION

Resolved, That we deprecate the exation of Texas to the Union. We

dollars, as a token of his entire strifaction with his evening's work. After his sermon was done, made some remarks—gave his hierity approval of the sentiments advanced, and came out tremendously against the pro-slavery clergy, &c., Said his spirit had been moved within him, during the week past, to hear the ministers of his own denomination denounced are a 'pack of cold-hearted init delig', but,' he continued, 'in locking over their conduct, if find there is too moch truth in the charge.'

[Our correspondent proceeds to state, that Mr. Williams, after an interview with the pro-slavery priest, and at his request, gave another lecture—and adds:]

Such absurd and monatrous sentiments I never heard uttered before. He completely contradicted every word he said the evening before. He gave a history of the Rhode-Island war—abused the suffrage party—and propounced a culogy on the 'isla and order' party in particular, and on all ciril governments in general. He set up ciril government is general. He set up ciril government as the 600 for us to bow down before, worship and serve. All who did not, were anarchists, jecobina &c. Nothing had been done right in the anti-layer cause. The labor and money spent were worse than throw away. If it was no easy a matter to abolish slaver, why had not Garrison done it years before this? The truth was great and mighty obstacles by in the way, which jews had no power to remove. Suppose, said he, 'that all the churches pass resolutions against it—could they free one slave? No!

or of period of the second of

O'Conneil wester, and he per control was a cashole le control was a cashole was a ca

The reader will find grouped together on the

fore Hr overground xisus, for my sake, for a tention purpose—or, at all the equally efficacious, infuse courage and that the heak from her nefarious purpose—or, at all the equally efficacious, infuse courage and that the trait-hour. This is no party and the trait-hour. This is no party and the heak of the trait-hour. This is no party and the infamy rest on those who will try to the seemen of the might yeolic, at a Walge or as Democrate, but as the friends of the trait hour. The seemen of the might yeolic, at a Walge or as Democrate, but as the friends of the trait hour. The seemen of the might yeolic, at a Walge or as Democrate, but as the friends of the trait hour. The seemen of the might yeolic, at a Walge or as Democrate, but as the friends of the trait hour. The seemen of the might yeolic, at a water in the seemen while a case just and holy—with the seemen day to trait the seemen of the seemen o

CAPITAL PUNISHMENT.

turn to the subject of capital pi

Commonwealth.

Commonwealth.

It weems, according to Sir John Ross, that, amondaries and a second to the sequence, they never put marderers to death and yet 'the crime of mirder rarely occurs.' Their content is that I seamen, and a should make every priestly gallows-defender blish for shame. The capable of the should be to make the such as the same at the same and the seament of the seament of

To the Senate and House of Representatives of Massa-chusetts, in General Court assembled:

Your petitioners, inhabitants of respect-fully but assembly desire and request, in the name of

CONTENSIVE RUY CHARACTERISTIC. The editor of the Emancipator has not yet corrected its misstatement, that Francis Jackson was the chairman of the Liberty Party meeting held in Faneuil Hall a few weeks ago.

Resolutions in favor of annexing Texas to the Union have been adopted at a public meeting in Bellarylke; Illinois, Governor Reynolds advocating than!

The Hartford Journal says Dr. John S. Wolcott, you of this his Gov. Wolcott, and the last of the control of the c

'Concern Well of the first of the Wolch, and the last of the Wolch and the last of the Wolch and the last of the Wolch and the short article on our last page, from the Albamy argus, on this subject, and for the words 'No man arms himself,' &c. substitute 'No mation,' &c. and he will have the whole argument of non-resistance in of December, and the price of fres to \$5 to Albany, after the last of December, and the price of fresight about twenty-the Argus a 'no-government' paper?'

*Nor or far BAYEL Fire. One of Pierpost's most beautiful and impressive poetical effosions, from the Lady's Book; will be found in our department of poetry. It is worth all the 'patriotic aongs of Campbell, Burns, Scott, Moore and Dibdin.

The Hartford Journal says Dr. John S. Wolcott, son of the fate Gor. Wolcott, and the last of the Wolcotts in Litchfield, died suddenly on the 22d inst, but a pating ersenic in a tooth to alleviate the tooth sche.

Died-In Chilmark, of liver complaint, on the 14th inst., Henry James, aged 33. His death was happy, as he died in full faith that he should be accepted through his Redcemer.

bell, Burns, Scott, Moore and Dibdin.

O'CONVELL'S ADDRESS. The first edition of this Address having been all sold, a second has been is sucd, and may be obtained at 22 Cornill. Price 2 cents and yes considered at 22 Cornill. Price 3 cents single, 25 cents per dozen, \$1 per hundred Sense in your orders.

Sense in your orders.

NOTICES

THE LIBERTY BELL

THE WEYMOUTH ANTI-SLAVERY PAIR.

Will be light on TUESDAY, DECEMBER Stir, at he Reading-Room under the Universalist church:

MARY WESTON,
SARAH H. COWING,
Weymouth, Nov. 21st, 1843.

NOTICE.

Thomas Cole, Akingon street agent for the Mystery, a paper laney, and published at Pittsburg Wm. C. Nell, 25, Corahill, w tions for the Weekly Elevator, the Northern Star, of Albany.

mmence at 8 o'clock, precisely.
Elocution Class will meet for pra
CHAS. A. BATTIST

COMMUNITY JOURNAL.

JOHN A. COLLINS, JOSEPH A. WHITMARSH, JOHN ORVIS, GEORGE PRIOR.

CALL FOR A CONVENTION.

SOCIAL REFORM AND COMMUNITY OF INTERES

ention, and more parturary strangers from a un-ance, are requested to report themselves immediate-y on their arrival, at the Anti-Slavery Office, No. 31, Vorth Fifth-street.

J. M. McKim,
In behalf of the Committee.

The annual meeting of the New-York (Westers) State Asti-Slavery Society, sublinary to the AMERICAN A. S. SOCIETY, will be beld Rochester, on the 12th and 13th of DECEMBER. very cause, are anticipated. It is hoped that Mesara.
Hutchinson will be present.

The Standard and Hereid of Freedom are re-

quested to copy. J. C. HATHAWAY, Cor. Sec.

The annual meeting.

The annual meeting of the (contral) New-York State Anti-Slavery Society, surtilings to the Auran-car Arti-Slavery Society, surtilings to the Auran-car Arti-Slavery Society, surtilings to the Auran-car Arti-Slavery Society, will be held at Utica, on the 19th and 20th of December. Friends from Messachusetts and other States are expected to, be present, and an earnest invitation has been extended to those able advocates of our cause, wire Hereingrooms. The Standard and the Hessel of Freedom are requested to copy, and to urge scittorially, upon their readers, the importance of these meetings to the interests of our cause in Central New-York. Questions of the utmost importance, and courses of ention of the deepest moment, now present themselves for discussion and for choice.

ET Let all friends of the cause and the American Society make exertions to sitend. ET

For Executive Committee:

S. LIGHTBODY, Chairman,
Ww. C. Rossins, Secretary.

LIGHT AND TAVEL.

HE publishing Committee of this work has announce, that they favelled in their two. James Scott, and have issued a property we have placed in the hands of different interests of the search of th

Roston, Nov. 15, 1843 Cer. Sec Light and Truth.

POETRY.

For the Liberator THE VOICE OF LIBERTY

Hark ! clear on the Eastern breeze, Like the tone of the chainless seas, Like the cliff-engle's voice of power,
Comes the shout of glad Freedom again,
Arising in triumph to reign—
"Tis a nation's awakening, hour,

The a nation's awatening sour.

This the ringing of Liberty's bell,
And the telling of Slavery's knell,
As the Idol is burled from its shrine;
And the striving of body and soul,
To be free from the tyrant's control,
Led on by an arm divine.

And the darkness of ages shall melt, When the sunbeams of truth are felt as a gleam from the heavens afar; And the strength of the mighty will fail,
And the brow of the despot pale,
n the light of that beacon star!

Onward! then, on! in the fetterless might Of a God-given freedom and right, Sending back from the earth to the sky, The voice of the ransomed, from mountain! The voices of MEN, never staves again, Are swelling the joyful cry!

And every trembling slave
May find for his chains a grave,
In the wreck of the falling throne;
And the earth, from the green East Indian isles
To the snow of our own high modutain piles,
Shall rock with its thunder tone! A. DAPHNE BROWNE

Puinam, (O.) Nov. 10th.

From the Ludy's Book NOT ON THE BATTLE FIELD

NOT ON THE BATTIE FIELD.

**To fall on the battle field fighting for my dear country—that would not be hard. —MS. in Miss Brener's 'Neighbors.'

O, wo, no,—let me lie
Not on a field of battle, when I die:
Let not the iron tread
Of the mad war-horse crush my helmed head;
Nor let the reeking knife,
That I have drawn against a brother's life,
Be in my hand, when death
Thunders along, and tramples me beneath
I'll heavy squadon's heels,
Or gory felloes of his cannon's wheels.

From such a dving hed.

From such a dying bed,
Though o'er it float the stripes of white and red,
And the bald Eagle brings.
The clustered stars upon his wide-spread wings,
To sparkle in my sight,
O, never leamy spirit take her flight.

I know that Beauty's eye"

Is all the brighter where gay pennants fly,
And brazen belmets dance,
And sunshine flasher on the lifted lance:
I know that bards have sung,
And people shouted, till the welkin rung,

And people shouted, till the welkin rung,
In honor of the brave,
Who on the battle-field have found a grave;
I know that, o'er their bones,
Have grateful hands piled monumental stones.
Some of these piles I've seen:
The one at Lexington, upon the green,
Where the first blood was shed.

Where the first blood was shed,
That to my country's independence led;
And others, or our shore;

The Battle Monument. at Battimore,
And that on Bunker's Hill.
An, and abroad, a few more famous still;
Thy 'Tomb, Themistocles,
That looks out yet upon the Grecian sens,
And which the waters kiss
That issue from the gulf of Salamis:
And which the waters kiss
That issue from the gulf of Salamis:
And thine, too, have I seen,
Thy meund of earth, Patroclus, robed in green,
That, like a natural knoll,
Sheep climb and nibble over, as they stroll,
Watched by some turban'd boy,
Upon the margin of the plain of Tray,
Such honors grace the bed. Such honors grace the bed,

Such honors grace the bed,
I know, whereon the warrior lays his head,
And hears, as life she sut,
The conquered flying, and the conqueror's shout.
But, as his eyes grow dim,
What is a column, or a mound to him?
What, to the parting soul,
The mellow note of bugges? What the roll
Of drums? No—let me die
Where the blue heaven bends o'er me lovingly,
And the soft surimer sir.

Where the blue heavan bends o'er me lovingly,
And the soft summer ai,
As it goes by me, stirs my thin white hair,
And, from my forehead, dries
The death-damp, as it gathers, and the skies
Seem waiting to receive
My soul to their clear depths!—Or, let me leave
The world, when, round my bed,
Wife, children, weeping friends are gathered,
And the calm voice of prayer
And holy hymning shall my soul prepare
To go and be at rest,
With kindred spirits—spirits who have blessed
The human brotherhood
By labors, cares, and counsels for their good,
And, in my dying hour,

And, in my dying hour,
When riches, fame, and honor have no power
To bear the spirit up,
Or from my lips to turn aside the cup,
That all must drink, at last,
O, let me draw refreshment from the past!
Then, let my soul run back,
With passes and invalence my sarthly track

Then, ist my soil ran back,
With peace and joy, along my earthly track,
And see that all the seeds,
That is have scattered there, in virtuous deeds,
Have sprung up, and have given,
Already, fruits of which to taste is heaven!

Already, fruits of which to taste is heaven!

And, though no grassy mound

Or granite pile say "tis heroje ground,

Where my remains repose,

Still will I hope—vain hope, perhaps!—that

Whom I have striven to bless,—

The wanderer reclaimed, the fatheriess,—

May stand around my grave,

Wish the poor prisoner, and the poorer slave,—

And breathe an humble prayer,

That they may die like him, whose bones are

dering there.

Boston, Sept. 1843.

Boston, Sept. 1843, 17 bus arches

FREEDOM.

O! what is Freedom? Say, is that man free
Who we are no shackles on his outward frome,
And knows no lord his weary toil to claim,
Or force obeisance on the bended knee;
Who yet is bound with deason slearry,
And dares not, in the face of men, to name
His thoughts and feelings, lest they bring him shar
Call him not free! "Tis werse than mockery!
Let him the name of Freeman only wear,
Who headds forth the truth with curbless tongue—
Who stands erect his fellow-men among,
And scorus the coward's abject name to bear?
His fame with that of herces shall be sung;
And equal shall their deathless glory share!

TEMPERANCE.

Hail, Temperance, divinely fair!
How precious all thy blessings are:
How rich, and yet how free!
Sure all the world will soon thee love,
And prize thy blessings far above
The treasures of the sea.

NON-RESISTANCE.

From the Boston Trumpet.

We have no desire to oppose bro. Spear, for whose private character we entertain high respect; but still we desire to take this opportunity to express our utter dissent from his radicalism on the subject of government. He levels our courts—judges, jurors and all, at a single blow! 'What right, he says, 'have a certain number of men to associate together, and call themselves judges and lawyers, and compel man to come before them?' Does he suppose our courts are self-constituted? Does he not know, that it is by the will of the people that these offices are made? He affirms that our courts and julis are 'entire assumptions of human power?' He would then banish every court in the land at once, the Legislature and all!! God alone, he says, is our only true Judge. In one sense, this may be true. But not-withstanding this, in the Hebrew commonwealth, earthly judges were appointed, and we are expressly assured that God was with them in the judgment. Human governments may do wrong; but still God himself has not besitated to emplay them, as subordinate branches of his own administration. Jesus respected the government under whether here is now the content of the server to the content of the server himself has not heritated to emplay them, as subordinate branches of his own administration. Jesus respected the government under which he lived. He was no disorganizer—he was never known to use the language concerning even the corrupt Jowish courts, that bro. Spear has used concerning the courts of our country. We would recommend bro. Spear to take a lesson of Paul. In the very connexion in which he says, "Vengeance is mine, I will repay, saith the Lord, he adds, 'Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained; God' God' Let bro. S. remember, 'that rulers are not a terror to good works, but to the crill.' We cannot understand Paul's language at all, if it be a Christian's duty to set aside all human governments. Will bro. Spear please show us how he explains Paul's language above quoted, on the ground that the larguage of Peter—'S bollmit' yourself, to every ordinance of man for the Lord's sake, whether it be to the king, as suprence, or unto governors, as unto the he king has suprence; or unto governors, as unto ordinance of man for the Lord's sake, whether it be to the king, as supreme, or unto governors, as unto them that are sent by him for the punishment of evidence, and for the praise of them that do well?

I Peter, it 14, 15. We ask bro. Spear honestly, if he thinks the sentiments we have quoted from him are consistent with the above quoted directions of the apostle? We beseech our brother not to lend his influence to such demoralizing and revolutionary views as he has put forth. We consider the language which he confesses he used to the jailor altogether uncalled for; and the jailor would have been justified, under the circumstances, in refusing him admittance. If such is the spirit he carries to the prisons he visits, we certainly think he has mistaken his duty; and if that spirit were infused into the prisoners, it must lead to open rebellion, and perhaps to blood-shed.

Capital Punishment.

Capital Punishment.

At the late meeting of the Free Will Baptist denomination at Great Falls, while the subjects of slavery, war, no government, and capital punishment, were under discussion, Rev. Mr. Burri, editor of the Morning Star, made the following statements respecting Hanson, who is new in confinement at Dover, for an atrocious murder in Rochester. It describes to be studied by legislators, philanthropists, and all sorts of reformers. One murder has already been perpetrated in our State through the mere proposal to abolish the punishment heaven has ordained for the crime. The life of the murderer is to be held sacred, while no shield is to be thrown around that of the peaceable and virtuous citizen. It is the height of wrong to take the life of the assassin when it is forfeited to the laws he has violated, and will continue to violate, while no sympathy is felt for the victims of his pistol and dagger. Benevolents is the foundation of all law, civil and diving even in the indiction of punishment, the general, if not the individual, good demands the penalty.

'The erims of murder was reconly committed in

even in the infliction of punishment, the general, if not the individual, good demands the penalty.

'The crime of murder was recently committed in an adjoining town at noon-day. The murderer possessed no malice towards his victim. She had often treated him with kindness. He had been sheltered beneath her roof, and fed at her table. Why, then, did he take her life? Simply for her money. This he afterwards confessed. After he was arrested and brought to Dovers he was asked what he thought the penalty of the crime would be. He replied, From seven to ten years imprisonment in the State prison.' He was informed that, according to the laws of the State, the penalty for murder was death. At this, he appeared to be thunder-struck. That law, said he, was repealed at the last session. You are mistaken, said his informant. The question of repeal was agaitated, but the law was not repealed. It still stands on the statute book in full force. I mention this circumstance to show the salutary influence of law. If this man had supposed that the faw referred to had not been repealed, he would probably never have committed that awful crime; and thus he would have been saved from the guilt of murder, and his innocent victim would not have suffered a violent and untimy death. It shows also that other motives besides malice and revenge would here who here here has a aid, men were removed. As our brother Smart has said, men would then butcher their fellows for their money and possessions, and blood would flow on every hand.

Another Murder, and Arrest of the Assassin. The Fifth Ward was last night the scene of one of those disgracoful rows which frequently result in death, but not so often, as in the present instance, in the arrest of the rowdy or murderer. Between 7 and 8 c'clock, the engine companies 27 and 11 turned out on a false alarm of fire, and while rouning out of Canal-street into West Broadway a collision took place, which resulted in a fight, and Daniel Stanley a volunter of No. 27, was mortally stabbed by a volunter of No. 21, was mortally stabbed by a volunter of No. 11, named Peter Williams.

The wounded man was carried to a drug store it Canal-street, where his wound was dressed, but pronounced mortal, and was then conveyed home, where he died in a short time. The murderer was taket and conveyed to the watch-house corner, of Prince and Wooster-streets, and searched. In his coal was Another Murder, and Arrest of the Assassin

nounced mortal, and was then conveyed home, where he died in a short time. The murderer was taken and conveyed to the watch-house corner, of Prince and Wooster-streets, and searched. In his coat was found two heavy weights, but no knife on his person, and it is conjectured that he threw it away.

He did not make any secret of the deed, but actually boasted of it when aldermen Tillou and Nash came in, saying, in what might be termed the slang of the New-York 'tapis franc', 'Gentlemen, I am the individual that stabbed the lousy loafer! hang me up at once! it's all you can do, by —! My name is Peter Williams, and I run with No. 11, and live at 231 Sullivan-street. So what's my sentence? Let me know right off, because you can but kill me, by —!! "After this display of feelies."

ATTEMPTED SUICIDE IN THE CITY PAISON. Yesterday morning, a man mamed John Linden, who was tried in the court of General Sessions, on Thresday, for grand larceny, in stealing a watch and \$20 from John Farren, and convicted and sentenced to the State prison for two years, attempted to commit suicide, by cutting his throat with a "sex that he had secreted, evidently for that purpose. The prisoners who were confined in the cell with him, immediately gave the alarm, and prevented him from doing any turther injury. Mr. McGreedy, the physician of the prison, was immediately sent for, and on examination of the wound, found that the windpipe was cutt meastly three-fourths in twain, also discing the stermocide mestod muscle. A note was found in his packet, stating that he was induced to commit suicide, solely because he was innecent of the effects.

The fact is certain—that some tenety meetings the past source.

The fact is certain—that so in-relation of the semecting sid any set, however slight, of core, violence, samult, or breach of the passes of the passes

Put me in a warm place—I am getting stiff. I am nuocent of this crime. Nothin made me do this act But my wife and children parting them.

CAPITAL PUNISHMENT. A very interesting meeting on this subject was held in Nantucket, on Tuesday evening last. Remarks were made by Messrs. John H. Shaw, A. M. Macy, Barnabas Coffin, Wm. Dennis, C. H. Brock, and others, and the following resolutions were passed, viz:

Resolved, That in the opinion of his meeting time has come when punishment by death sho cease to be inflicted as a pensily for crime. Resolved, That the experience of all nations, far as its results have come to our knowledge, clustively proves that sangulary punishments, so from diminishing crime, uniformly tend to promite increase.

rom diminishing crime, uniformly tone to product to increase.

Resolved, That efforts should be made to industry.

The control of the control

Pennington is said to have been one of mercy-namely, transmitting a reprieve for the colored girl Rosean Keen, whose execution was appointed to take place to-morrow at Bridgeton, West Jersey. It is said that the culprit is but little removed from idiocy. She was convicted of poisoning Mr. Seeley, of Bridgeton, with whom she lived. A gendeman who recently visited her in prison gives this account of his interview:

nis interview:

'What do you expect will be done with you on the 3d November? I inquired.

'I 'spect they'll hang me,'--she answered with a tilly smile, evidently with of the importance which she had occasioned.

'What then?' I added.
'I 'spose if I'm prepared, I'll go to heaven; if not, I'll go to the bad place,' she replied. Her answers gived precisely as a parrot holds converse with children, by repeating words or sounds learned from others.

chiers.

'She is a human being, 16 years old, but she haven permitted to grow up like the brute that per shes.'

ishes. A Man Executed for Being a Christian, in Europe! A man was decapitated in Constantinople lately under very remarkable circumstances. He was an Arneinan by birth, and when under the influence of liquor, renounced his religion and embraced Mahomedanism. When soberness returned, he saw the rashness of his step and field to Greece. He afterwards returned to Constantinople, and was recognized. He was seized and put in prison, and required to return to the Mahomedan faith. Nothing could induce him to do this, and after much threatening and torture he was publicly executed, with every digrace and indignity which could be east upon him and the Christian faith. This in Europpe!

EXECUTION IN FRANCE. Marie Gestus, who was lately condemned to death by the Court of Assize of the Haute Curonne, for the murder of her husband, underwent her scatence on the 28th ultimo at Aurignac. On hearing the announcement of her approaching fate, she was perfectly cains, and submitted to all the necessary arrangements with little emotion; but before reaching the scaffold, she fell almost into a senseless state, and required to be supported whilst being attached to the plank. In a few seconds she ceased to exist.

Pusishment of Death. Esquimant Philosophy—Amongst the Esquimant, according to Sir John Ross, the crime of murder rarely occurs. When i does, the murderer's punishment consists in bein banished to perpetual solitude, or to be shunned by every individual of his tribe—insomuch, that ever every individual of his tribe—insomed, that even the sight of him is avoided by all who may inadvertently meet him. On being asked why his life is not taken in return, it was replied, "that this would be to make themselves as bad; that the loss of his life would not restore the other; and that he who should commit such an act would be equally goilty."

A Scene in Court. The Adams Sentinel states that while Judge Buchanan was passing sentence of death upon the unhappy criminal Chrise, in Comberland, Md., last week, his feelings were so excited as almost to impede utterance. After passing sentence the judge arcse, and with him the other members of the court, the bar, and the whole assembly, when he offered up to the Throne of Grace a most fervent prayer in behalf of the doomed and unfortunate man.

CONCEALED WEAPONS. In speaking of the cur tom of carrying concea gus forcibly remarks:

gus forcibly remarks:

'No man arms himself with a dirk-knife, for instance, without meditating violence, or without reference to some occasion when he may put it to fatal uses. The fact of a person having such wespons about him ought to be, by law, prima facie evidence of an indiscriminate design upon human life, either in self-defence, or in aggression, and he ought to be punished criminally, and as severely in proportions in having in one's possession counterfeit bills. The deadly intent ought to be presumed from the fact of possession; as the having counterfeit bills in prima facie proof of an intention to utter them.'

Tasso's Wisis. Tasso being told that he had an opportunity of taking advantage of a very bitter enemy—'I wish not to plunder him,' said he, 'but there are things which I wish to take from him; not his honor, his wealth, nor his life—but his ill will.'

MISCELLANY.

To the People of Ireland. MARION SQUARE, 20th October.

The nations have fallen, but thou still art young. Thy star is but rising, whilst others have sat; And though slavary's cloud o'er thy morning ha hung.

hung, The full moon of freedom shall beam round there

name is Peter Williams, and I run with No. 11, and live at 231 Sullivan-street. So what's my sentence? Let me know right off, because you can sentence be the second with the second was one such proof. The proposition of the legislative Union, by the repeal of the statute 40th George III., c. 38, will be the second.

We fill w-countrymen, have worked out the first was not exhibiting the alightest remores for having deprived a follow man of his life. We could not ascertain whether there had been any previous quarrel between the parties, or whether it was one of those sundien chullitions of passion which are the constant whether the volunteer system.

ATTEMPTED SUICIDE IN THE CITT PAISON. Yesterdy morning, a man named John Linden, who was tried in the court of General Sessions, on Thursday, for grand larreny, in stealing a watch and \$20 from John Farren, and convicted and sentenced to the State prison for two years, attempted to commit suicide, by cutting his throat with a razor that he had secreted, evidently for that purpose. The prisonce who were confined in the cell with him, immediately gave the alarm, and prevented him from doing any gave the alarm, and prevented him from doing any gave the alarm, and prevented him from doing any gave the alarm, and prevented him from doing any gave the alarm, and prevented him from doing any gave the alarm, and prevented him from doing any gave the alarm, and prevented him from doing any gave the alarm, and prevented him from doing any gave the alarm, and prevented him from doing any gave the alarm, and prevented him from doing any gave the alarm, and prevented him from doing any gave the alarm, and prevented him from doing any gave the alarm, and prevented him from doing any gave the alarm, and prevented him from doing any gave the alarm, and prevented him from doing any gave the alarm, and prevented him from doing any gave the alarm, and prevented him from doing any gave the alarm, and prevented him from doing any gave the alarm, and prevented him from doing any gave the

people to avoid all acts of force, even for individual | t accommodation, that not so much as a single person-

lade with which they abandoned all idea of holding the meeting the very moment those guides and leaders told them they ought to abandon it—the perfect control over any exciting passion and irritating provocation which the Irish have since displayed, and are displaying—have all, all given practical proofs to the fullest demonstration, that the lessons of peace inculcated by their leaders have been fully understood and adopted into the popular sentiment, and have become the fixed and unalterable rule of their political conduct.

Yes ; the proclamation has demonstrated that the Irish people aregion well convinced of the strict propricty of peaceable demeaner, not only to be desired out of the trick proposed to the strict propose

precy of peaceane cameaner, no days to electrons of, but to be incapable of being provoked into any, event the slightest force, violence, or breach of its peace.

Yes the proclamation has come to place beyond all doubt the cherrful alacrity with which the Irish are determined to adhere to their glorious sentiment, that permanently useful political changes can be best attained by peaceable and moral means; and that no political change can be worth the price of any one crime, and, above all, of one single, drop of human blood.

Shall I be asked, what, then, is it I require of the Irish people? They have honored me with a confidence more unlimited than ever was bestowed before by a nation on a single individual. My daty is to advise them with something of the force of that influence which almost resembles a command. My advice is two-fold: I advise perseverance in two different, but essentially connected topics—First, foremost, and above all, I advise perseverance in peace and order; perseverance in avoiding any species of riot or violence whatever, no matter what the privation may be, no matter what the irritation may be, no matter what the irritation may be, no matter what the irritation may be, no matter what the verto of the pending prosecutions—peace, order, and no violence.

Indeed, this advice is a superfluous caution. In every event, I reiterate—peace, order, and no violence.

The second topic upon which I require perseverance, is the continued exertion in all legal and constitutional sources left open to procure the repeal of the Juion statute. That repeal must not be abandoned. On the contrary, every event that is taking place, proves more clearly the absolute necessity of a local parliament, sanctioned by her Majesty, and connected in an inviolable bond with the British dominions by the golden and unonerous link of the crown of our revered Sovereign, Queen Victoria.

Persevere in peace, order, toylay, and allegiance.

Javy to the court arms. With these of success.
Persevere, and your country will be a nation again, indissolubly connected with Great Britain, but legislating for herself. Persevere, firmly and peacesbly, and the Repeal is certain.

I am, and always will be, your ever faithful services of the country of th

vant,
DANIEL O'CONNELL.

'The Debate.' 'John Hawkins's Position.
'Moral Sunsion. Legal Sunsion.' From the Essex County Reformer.

From the Essex County Reformer.

In accordance with our promise of last week, we now offer our remarks relative to the discussion of the subjoined resolution, by John Hawkins and others, and the manner in which he treated his opponents, at the meeting of the E. C. Temperance Society, in Danvers, on Wednesday, last:

Resolved, That moral suasion for the reformation of the intemperate, and legal suasion for the protection and safety of the temperate, as well as the help of the reclaimed, are the grand instrumentalities of our cause.

of the reclaimed, are the grand instrumentalities of our cause.

The resolution was introduced by M. P. Parish, Esq., who argued strongly in favor of its adoption, and took the occasion, at the same time, by way of some remarks he made, to 'surfeduce us' to the meeting as the 'champion of moral suasion;' and they were of such a character, as to cause us to speak in reply. After we had done speaking, Rev. A. Sessions, of this city, spoke in opposition to the sentiments we advanced, and took the ground that 'the law' would sooner effect the reformation of the rum-seller, than any purely moral means.

His arguments were answered by Rev. Mr. Austin, of Danwers, after which, we again eagaged in the discussion; John Hawkins 'shuffling' his feet now and then, so as to prevent our voice from being distinctly heard. Then he commenced his attack upon us, Rev. Mr. Austin, and upon all who advocated the efficiency of moral means alone, in the reformation of men from intemperance, and from the vile sin of trafficing in intoxicating drinks. His manner was undignified, unbecoming him as a gentleman, and especially his station as a minister of the gospel; his speech, for the most part, was full of misrepresentations, coarse, false, and abusive. This we are prepared to prove.

While Rev. Mr. Austin was replying to Rev. Mr.

of misrepresentations, coarse, false, and abouted. This we are prepared to prove.
While Rev. Mr. Austin was replying to Rev. Mr. Sessions, Mr. Hawkins commenced this dialogue: Hankins.—Who is that man?
Ans.—Mr. A., a clergyman of this town.
Hankins.—What denomination does he belong to

Ans.—What denomination does he belong to?

Ans.—The Universalist.

Hankins.—Phaw!. (contemptuously), [after a brief pause,] I'll give it to that Universalist ministers as soon as I get a chance? And he did 'give it to him,' with a vengeance? In the first place, it read passages from a catechism, of seach a character, and in such a way as to introduce sectorismin into the meeting, contrary to the roles of the society, which would naturally produce ill feeling in those who differed from him in regard to religious doctrines; and which he knew at the time, he had no right whatever to introduce on such an occasion. He then, with a loud, angry voice, and in a bully-like manner, (his face all the time as red with passion as any toper's we ever saw,) affirmed that terror of law was the cause of his reformation from drunk-enners. No one present, we think, believed the affirmation. How could any person believe it, knowing, as every one knows, that he has often and passion with the case of his reformation from drunk-enners. No one present, we think, believed the affirmation. How could any person believe it, knowing, as every one knows, that he has often and passion with the could are present believe it, knowing, as every one knows, that he has often and passion as any toper's we ever saw,) affirmed that terror of law was the cause of his reformation from drunk-enners. No one present, we think, believed the affirmation. How could any person believe it, knowing, as every one knows, that he has often and passion as a large quantity of hay and grain;—loss, and he intreatise of his believed wile, his 'angel daughter,' their kind offices of affection, and the friendly words and actions of his friends?

We have positive reasons for believing, if we have not positive facts for knosing, that his particular et a character is a character of the could be a constant to the fact, if the fact, if it is the fact, if it is the fact, if the fact, if it is the fact, if the fact is the fact, if the fact is the fact, if the fact is the fact,

pathy for the incbriate.

Who that is acquainted with the past or present history of Washingtonianism, does not know that moral sussion, reclusive of every ofter means, was the doctrine advocated by 'the original six of Baltimore?' that it was the doctrine advocated by John Hawkins himself, on his first visit to Boston, and in every place in New England, till he sold himself to the old, worn-out organizations, which, till then, had serious thoughts of dying a 'lawful' death? Who does not know that the 'moral sussionists' have done all that has been done for the reformation of the inebriate; that they have taken him from the year. If the prevented the prison-does from the penitentiary, and made him when the could not altogether be before, a man? Who does not know that they prevented the prison-does from elosing upon him, by the prisons and the administrators of the law? Who does not know that they have matched over his interests, and promoted his welfare, succord him when in need, comforted him when in affliction, given food to his starving family, given clothing to his naked children, and bound up the well-night broken heart of his wife, by making him what he was before his fall, an affectionate husband, a kind father, a useful citizen, and all that befits the relation he holds as a member of society?

We can account for the conduct and language of John Hawkins on this occasion, on no other ground than that his self-esteen was inflated, and his mind and body indocated with the spiril of sectarianism, of which he has lately drunk far too freely. He needs as great a reformation now from the spiril of sectarianism, of which he has lately drunk far too freely.

we thank God, he is now, and, we believe, to rever free!

He has, as we have told him, face to face, depart-ed from the principles he once professed, and prac-tically carried out, and which, we hope, he may again he lad to embrace; and thereby hasten the time when inebriety shall be known as a sin that is past, and one which shall never again curse our country and the world. This he cannot do by means of civil iaw, but by obaying himself, and leading his brethren to obey that law which is, above all others, the law of God, and that is one of love.

Negroes, White Polls,

\$120 809 67

Stabled.—A colored man named John Anderson, head waiter of the American House, was severely stabled in the right arm with a dirk-knife, by Robert Allen Hall, son of the proprietor of the American, on Tuesday evening. The seasult was made in an after-cation between Hall and the waiter about some trifling matter. The former was arrested yealerday afternoon, and bound over in \$500 by the Mayor.

Professor Owen obtained some years ago the foragments of a New-Zealand bird, from which he ertained that the living specimens were sixteen

War to the palace, and peace to the cottage,

A NEW work, with the above title, from the press on or before Januar taining a history of the Cobored and from the Bible and ancient and modern

DENTAL SURGERY

Dr. S. BRAMHALL, Surgeon Dentist

in the second of the second of

RESPIRATORS. OR BREATH AND BODY-WARMING IN STRUMENTS.

STRUMENTS.

E NGLISH and American Respirates, the made under the direction of Dr. H. I. Bosmay be had at 17. Bedford-street, at Theodone call's Apothecry Shop, and at Mrs. Alies, and Washington-street, 3. doors north of Bedford-street, and the control of the co

oston.

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DR. BAYNES.

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