

The Society were found to have been assigned by the Executive Committee to Lewis Tappan and S. W. Benedict, to pay debts of the Society, and to indemnify them against liabilities on account of a libel against the Amistad case. Under this assignment a portion of the books had been sold at *half the trade price*, itself greatly below the retail price, and so that this Society would have received a *salutary amount of money* for the purpose of raising a *fund for other purposes*. Thus we are at last taught how money can be raised on anti-slavery books!

The Anti-Slavery office had also been broken up, and all the Society's property removed to the American Foreign Anti-Slavery Society. We are therefore without such means for immediately prosecuting the anti-slavery enterprise.

Had this transaction been submitted to the Society then about to assemble, can there be a doubt that they would have paid double the amount due to creditors, rather than have suffered their entire stock to be sacrificed? Can there be a doubt even, that they would have only discharged every just debt, and then have sold their property at a price to invalidate this presumption? It is true that at the instance of one member, a provision was inserted in the assignment that any surplus, after the debts and indemnities, should be returned to the Society.

To suppose that the Executive Committee really doubted that the American Anti-Slavery Society was able and would be willing to meet every just claim in an honorable manner, is to suppose that the Executive Committee were ignorant of the mercantile punctuality, but they knew that it would ultimately be done; no benevolent society ever met its payments with strict legal exactness. It is impossible in the nature of the case, to be so scrupulously exact in the manner of contributors; but it is not a most obvious remark, and applicable to the case of the Massachusetts pledge, that the same benevolent disposition which induces the original incurring of the obligation will induce its fulfillment by the contributor? Have we not seen the A. B. C. F. M. shortening its remittances to all its stations? But was it negligence, or bad faith that we now deplore?

We now dismiss the matters connected with the late defection from the Society. It remains to say a few words of the effect of this event upon the anti-slavery cause.

We have been pained by it, but we are not discouraged in the slightest degree. We are encouraged by the fact that our cause is augmented by our moral loss. The alternative presented to us was to retain the disaffected, or to retain the distinctive principles of an Anti-Slavery Society. That the body of abolitionists had virtue and firmness to adhere to principle rather than to gain, however, however great, is itself the best of omens for our cause. A severer trial is scarcely to be expected. At the result we feel strengthened, animated, and emboldened.

We have made the foregoing exposition, not for the purpose of reply to the charges, but to bring to the peace of the Society, and to bring to the peace of the friends of the cause, a full and complete view of the subject. We have made this exposition, not for the purpose of reply to the charges, but to bring to the peace of the Society, and to bring to the peace of the friends of the cause, a full and complete view of the subject. We have made this exposition, not for the purpose of reply to the charges, but to bring to the peace of the Society, and to bring to the peace of the friends of the cause, a full and complete view of the subject.

SELECTIONS.

Daniel O'Connell's Speech at a meeting of the Aborigines Protection Society.

Mr. O'Connell, who, on rising to address the meeting, was loudly cheered, said that he felt it his duty to do all in his power to effect every possible means should be taken to encourage the education of the aborigines in our colonies, and especially that young natives should be brought over and educated in this country, as he had seen the results of that policy, and that if he required any apology for addressing himself to the meeting, he might perhaps find it in the simple fact that he appeared among them an Aborigine himself—(Hear, hear, and a laugh.)—He said that he had seen the results of that policy, and that if he required any apology for addressing himself to the meeting, he might perhaps find it in the simple fact that he appeared among them an Aborigine himself—(Hear, hear, and a laugh.)—He said that he had seen the results of that policy, and that if he required any apology for addressing himself to the meeting, he might perhaps find it in the simple fact that he appeared among them an Aborigine himself—(Hear, hear, and a laugh.)

From the Pennsylvania Freeman.
Letter from J. G. Whittier.

We most cheerfully insert the following letter from our friend Henry C. Wright, who seems to define his position, and to be considered as in some measure anticipated by the publication some weeks ago of his letter to J. Leavitt. We append a few remarks, for the purpose of correcting one or two rather serious errors into which our friend has fallen.

AKERSBURG, 7th mo. 6th, 1840.

DEAR CHARLES—By the Freeman of the 2d inst. I see that our friend Henry C. Wright, who seems to suppose himself privileged to play at shuttlecock with the names of his anti-slavery acquaintance, has resorted to a course of "non-resistance" or "non-combatant," on the charge of heresy and "New Organization"—or to use plain language, of being a member of the lately formed American and Foreign Anti-Slavery Society. I am sorry to see that you have taken charge—involving a great degree of moral obliquity, and a most lamentable want of "clearness of vision" which "discovers spirits," and "detects heretics," when it has no real vision, like Campbell's "seer of the Orkneys, who in his 'second sight,' saw into the hearts of his hearers.

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of the Society qualified its censure of the church with the phrase, "so long as it occupies its present position." Is this wagging or declaring a flag against the church? We have never learned the English language. To our mind these sentences imply that the church are to be reformed, not destroyed; to be induced to change their "present position," to be brought to a different front, rather than to be broken up. We have never learned the English language. To our mind these sentences imply that the church are to be reformed, not destroyed; to be induced to change their "present position," to be brought to a different front, rather than to be broken up. We have never learned the English language. To our mind these sentences imply that the church are to be reformed, not destroyed; to be induced to change their "present position," to be brought to a different front, rather than to be broken up.

From the Pennsylvania Freeman.
How does it Happen?

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COMMUNICATIONS.
Reply to H. C. Howells.
Pittsboro, July 18, 1840.
Ma. Johnson.

To the communication of H. C. Howells, in the Liberator of the 3d inst., I wish to make a brief reply, and as I am aware that your readers generally can take little interest in the matter in controversy, I presume you will not object to my making a few draught upon your patience, nor your columns.

It is certainly a matter of congratulation to me that Mr. Howells has been constrained to throw aside his cog, and to confess that his reasons are not sound. It is only necessary to state that upon a fair trial, though he may be equally true, it is certainly a more honorable antagonist, (if degrees of honor can be predicated of such characters) than the masked assassin who strikes you in the dark; though when the bravo's mask falls from him, and his naked hand is revealed, he can grin with little credit by publishing his name.

In the very first paragraph of his letter, Mr. Howells manifests his unfortunate prejudice against me, by calling me up as a "foreigner." No one who knows me, especially no one who knows my warm admiration of the philanthropy of that country to which I owe my ancestry, can for a moment be so ignorant as to breathe the breath of life on British ground. No one ever could descend to the use of such weapons, even with such an antagonist. I form my estimate of men by their conduct, not by their countenance. Mr. Howells reflects small honor, either on the land of his birth or that of his adoption.

The original matter in controversy between us seems to be narrowed down to a question of fact. I have affirmed, and you have denied, that I have denied, here I might safely leave it with little anxiety for the result, since I doubt not that those who know him best and those who know me best would witness in a verdict of truth, and equally gratifying to me and mortifying to him. But justice to the truth which he brings forward demands, perhaps, a few words of reply. I do know the gentleman to whom H. C. Howells alludes, and have no disposition to repeat his name, but I will say that his recollection of the events of which he speaks is different from my own, and from that of those members of the committee whom I had had an opportunity to consult. Whether it is right or wrong, it is not my business to say. It is not my business to say. It is not my business to say.

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