

heart, if I could do so without compromising any other good, and it would destroy another Beechbeub...

THE LIBERATOR.

BOSTON: FRIDAY MORNING, OCT. 30, 1846.

The editor of the Friend of Man, in his last number, asks: 'Do we abandon moral suasion, because we have begun to act as well as to talk?'...

means-by the weapons of warfare which are not carnal, but spiritual. [query, political?]

Letter of George Bradburn. The letters of the hour at which we received this letter, the pre-occupancy of our columns by our...

Quarterly Meeting of the Essex County Society. The quarterly meeting of the Essex County Anti-Slavery Society was held in the first Congregational meeting house, in Methuen, on Wednesday, Oct. 16th, 1846.

John Quincy Adams Counsel for the Amistad Captives. We learn with the highest gratification, that JOHN QUINCY ADAMS has agreed to assume the position of leading counsel for the Africans of the Amistad...

POETRY.

For the Liberator. AUCTION. 'Every man has his price.' Auction! auction! King the bell!

Of seeing him again will I despair: In dreams I see him now! And, on his haggard brow,

NON-RESISTANCE.

From the Non-Resistant. The Life-taking Principle.

Strip him, feel him, view him high, Faultless form, and temper mild: Ah! methinks his searching eye,

Many persons do not seem to understand what non-resistance means when they say that the civil government of the world as now constituted, is based upon the life-taking principle.

Going for a thousand—one!— Going!—one, two—going!—gone! Thus the deed of wrong is done!

When non-resistance says that civil government, as now existing, rests on the life-taking principle, they do not mean that it rests on the war-principle, or the capital punishment principle.

Sell the wife and children now! Wreat their parents' rights away! Break the solemn marriage-vow!

Non-resistance does not mean that it rests on the war-principle, or the capital punishment principle. They know perfectly well that governments may exist which shall have renounced both these principles—indeed, they know that such have existed which have renounced the practice of taking life as a punishment for crime.

Auction! auction! For what? for gold? Ay, for gold, and pride, and power. Sell the priests! At Rome! some are sold— Where?—At Rome! at Baltimore.

Non-resistance deals with facts, not with imaginations. They find themselves in a country governed by the majority of the people, through certain instrumentalities.

Sale confirmed, and bond renewed, Done at Alexandria! WRESTLE to the multitude Signs and banners, then away!

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Auction! auction! Something new! Abolitionists—who'll buy, On condition they are true

This is what we mean when we say that the life-taking principle is the vital principle of existing civil governments. Without it, they could not exist as moment as now organized.

Some true patriots none will buy, In the church and ministry— Field and shop—their price too high—

Now hence do the governments of this country derive this power of taking life at their discretion, whenever they deem it necessary? The Constitutions of the U. States and of the several States refer the origin of all their powers to the people.

ON THE DEATH OF AN ONLY SON. The following lines were addressed by the writer to a clerical friend, on the death of his only son.

That it is contrary to the essential spirit and fundamental principles of Christianity, to the prompting of human nature, and to the best interests of individuals and communities, for man to take the life of man for any cause whatever.

I cannot make him dead! His hair sunny head! Is ever bounding round my study chair!

That the life-taking principle is the vital principle of existing civil governments. Without it, they could not exist as moment as now organized.

I walk my parlor floor, And, through the open door, I hear a footfall on my chamber stair!

That the life-taking principle is the vital principle of existing civil governments. Without it, they could not exist as moment as now organized.

I know, his face is hid Under the coffin lid; Closed are his eyes;—cold is his forehead fair!

addressed a letter to the southern churches on the subject of slavery. They first shake off the reproach, which has been hitherto fastened upon many of them, of being 'pro-slavery' and state, briefly some of the principal reasons which have led to this course.

They are substantially the same that have always prevailed among the ministers, churches, and indeed the whole people of New-England. The tendency, so long as it is not to allay suspicion at the south, and to make peace at home.

There are many reasons why the Drama should decline in England, as society improves in taste and morals. In the first place, the theatres of England are very profane places, more so than those of any other European country.

The second and most probable cause of the decline of the Drama is the increasing love of peace, and its accompanying refinements, which characterize modern times.

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MISCELLANY.

Correspondence of the Journal of Commerce. Decline of the Drama.

The drama seems to be in a transition state at present, and many are the schemes which pass through the minds of interested parties for the restoration of its former splendor.

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Church, Ministry, and Sabbath Conventions. A numerous meeting of the friends of Universal Reform was held on Thursday, the 24th of Sept. 1840, in the Chardon Street Chapel, Boston, for the purpose of considering the expediency of calling a Convention to examine the validity of the views which generally prevail in this country as to the divine appointment of the first day of the week as the Christian Sabbath, and to inquire into the origin, nature and authority of the institutions of the Ministry and the Church, as now existing.

EDMUND QUINCY, Chairman. MARIA W. CHAPMAN, Secretary.

In compliance with the instructions of the meeting above mentioned, the undersigned have appointed Tuesday the 18th of November next, as the time, and the Chardon Street Chapel in Boston, as the place of the proposed Convention; and we do hereby most earnestly and affectionately invite all persons, who feel an interest in the momentous questions which it is the object of the Convention to discuss, to assemble at the time and place appointed, that we may be helped to a right decision by a full and free discussion.

Institutions called the Sabbath, the Ministry and the Church exist in our midst. Their influence, for good or for evil, is mighty. It is of the highest importance to the progress of truth to ascertain whether their claims to a Divine ordination be indeed valid, or whether they be but inventions and traditions of men.

We, therefore, most cordially invite all who have any thing to say on these vital topics to come to our assembly, and utter the word that is given them. Especially do we invite and urge those who hold the prevalent opinions on these subjects, to come up and give their reasons for the faith that is in them.

As the three or four days which we may remain together at any one time will, of course, be insufficient for the full consideration of the subjects which will call us together, it is proposed to continue the Convention by adjournment, from time to time, until these matters shall have been thoroughly sifted, and the truth, if possible, elicited.

It may be proper to state that we believe this Convention to have been designed by the meeting which directed it to be called, merely as an opportunity for the freest discussion and interchange of opinions, and the foundation of any organization for the propagation of the views which may prevail was not contemplated.

Edmund Quincy, Maria W. Chapman, John A. Waller, John O. Collins, John O. Waller, Thankful Southwick, Thomas Haskell, Rev. Daniel Webster, Rev. S. A. Aikin, Rev. O. A. Skinner, Hon. Rufus Choate, Rev. Francis Smith, Esq., Mr. J. B. Dow's Bookstore, 302 Washington Street, Sept. 25.

THE NEW-ENGLAND ANTI-SLAVERY ALMANAC. 'Tis just published, and for sale at the Anti-Slavery Depository, 25 Cornhill, at the following prices:— \$20 per thousand, \$2 50 per hundred, 50 cents per dozen, 6 1/4 cents single.

A. S. JORDAN, Sign of the Original Golden Comb, No. 2 Milk, two doors West of Washington St., Boston. Cheap Wholesale and Retail Comb, Pocket-Book, Fancy Goods and Perfumery Store.

Dearborn's English and Classical School. The Subscriber continues his School at No. 12, South Street, Boston, on Wednesday, the 1st of October, and class-entire are invited to call. Transient scholars received on reasonable terms.

NORMAL SCHOOL AT LEXINGTON. The Fall Term of 15 weeks will commence on Wednesday the 9th of Sept. next. The object of this institution is to prepare Females for teaching. Applicants can be admitted during any part of the Term, provided they can join a class.

COMMONWEALTH OF MASSACHUSETTS. Surrogate, at a Probate Court, held at Boston, in said County, on Monday the 24th of September, in the year of our Lord one thousand eight hundred and forty.

Ordered, that the said Robert give notice to all persons interested therein, to appear at a Probate Court, to be held at Boston, on Monday, the twenty-sixth day of October current, at ten o'clock before noon, by publishing this order two weeks consecutively in the newspaper called the Liberator, to be published in said Boston, if they may then and there appear, and show cause, if any they have, either for or against the allowance thereof.

North End Book Store. MOSES A. DOW (of the firm of Dow & Jackson) Bookstore, No. 204 Hanover St. Boston. Religious, School, Miscellaneous, juvenile and Family Books. Also, BLANK BOOKS AND STATIONERY, of every description.

FREE COTTON GOODS. Bleached and unbleached Muslins, 4 1/2 wide. Canton Flannel. Apron Checks. Colored Muslins. Printed and Plain Pongees. Wicking and Cotton Laps. Fine Linen Thread. Superfine Bed Ticking, 4 1/2 wide. Cotton Pantalon Slips. Cotton and Linen Cotton Hose.

REMOVAL. FRANCIS COGSWELL, A. M., M. D. (Homoeopathic Physician and Practical Surgeon.) Having practised his profession eight years, in the City of Boston, he has removed to Taunton, and is now residing in 29 Front, near Hill Street.

ANTI-SLAVERY PRESS! WOULD respectfully inform their friends and the public, that they have materials for doing all kinds of work in their line, and are prepared to do it just as well as any other establishment of the kind.

AGENTS OF THE LIBERATOR. (SEE PAGE 14.) MASSACHUSETTS—William Loring, Southwick, Freeman, Brewster—Ezekiel Thatcher, Barnard, and Yarnmouth—R. F. Weller, Dennis—J. B. Dow, Hingham, Haverhill—Joseph B. Dow, Andover—Joseph L. Noyes, Georgetown—John Clement, Taunton.

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