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ENGLAND. From the Ipswich Express of Jan. 5. American Slavery.

On Thursday evening, the Council Chamber was filled at the hour appointed for meeting. Mr. Collins first spoke, and at great length narrated the history of the origin, rise, progress, and present prospects of the Anti-Slavery Society, and of the New Organization in that country.

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OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE ALL MANKIND.

BOSTON, FRIDAY, AUGUST 6, 1841.

dollars shall be a member for life. Women in America, having been the most zealous in the cause, became members, and collected large sums of money, and for value received, they obtained certificates of membership. In Pennsylvania, females were made members of the society. After the attempt to make the new paper the organ of the society, was defeated, a motion was made at the meeting in 1839, that all gentlemen should be invited to take seats. This was made with the view to exclude the women; it was objected to by others, and resolved that all persons should be invited to take seats. Upon this the society was accused by the parties supporting the original motion of being a 'woman's rights society.' Mr. Garrison and some others being non-resistance men, who would not vote at the poll at elections, Mr. Stanton (who was recently in this town) brought in a resolution, to the effect that it was the religious duty of every man to go and deposit his voting paper at the poll. This the Society rejected, thinking that they might as well endeavor to make all men of one opinion; and they came to a resolution that those abolitionists who refused to vote for a friend of the slave, should be allowed to participate in the management of the society. This was the principle of the new organization, and it was the principle of the new organization.

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giving more than a sketch of his discourse. He claimed freedom for the colored man and an equality with the white; contended that the system of American Slavery was a system of murder, and read the following extract from Fowell Buxton's works:—
The Slave Trade between Africa and America annually subjected to the horrors of Slavery 120,000 And murders 255,000
Annual victims of Christian Slave Trade, 375,000 Of Mohammedan, 100,000
Annual loss to Africa, 475,000
"Even this," says Mr. Buxton, "is but part of the total evil. The great evil is, that the Slave Trade itself in Africa is a barrier, excluding every thing which can soften, or enlighten, or civilize, or elevate the people of that vast continent. The Slave Trade suppresses all other trade, creates endless misery, kindreds of perpetual wars, banishes commerce, knowledge, social improvement, and above all, Christianity, from one quarter of the globe, and from 100,000,000 of mankind!"
What cared colored men about the names or the creeds of their friends? They only wanted their friends to be pointed out, and they would rally round them just as they would round the standard of liberty, to which they were devotedly attached. To show how degenerate the Americans had become, Daniel Webster, who was in this country last year, and addressed public meetings of various descriptions. Not many years ago that man delivered a speech on Plymouth rock, in commemoration of the landing of the Pilgrim fathers. [Hear, hear.] He should be glad to point to the principles of the Pilgrim fathers, and to tell this audience that, when they established liberty in one part of the country, slavery was not planted on another; but at the moment the barque engaged in carrying a different kind of cargo, which was nothing less than the standard of liberty. Thus, while the standard of liberty was planting on Plymouth rock, slavery was established in Virginia, and to this day had grown with the growth and strengthened with the strength of the country. [Hear, hear.] It was not impossible that this same gentleman, Daniel Webster, might be very soon in this country, for he concluded that the minister was about ready to make his bow and return home. Daniel Webster might then take his place at the British bar, and he would read Webster's sentiments, that the English might endeavor to influence men, when he arrived here. The New York Herald, of the 8th inst., gave the following extract from Daniel Webster's speech at Richmond, Virginia, when he was surrounded by the Southern slaveholders, in October last:—
"I now ask my friends here to read a published speech of mine upon this subject, which I delivered in my place in the Senate, in January, 1839. I have nothing to add to what I then said, but I have not had any thing to take back from all that has been said by me on the subject. [Cheers.] But I have one word to say to you, my friends, upon this important topic; and it is to repeat my desire that you will read what I have before spoken, and that you will remember what I now say, that I hold, by the Constitution of the United States, that Congress is absolutely precluded from interfering in any manner, directly or indirectly, with the Institution of Slavery; or with any other State Institution. [Loud cheers, and cries of 'say that again!'] Well, I will say it again, and I wish you to remember what I say. I will repeat it, and I wish you to tell it wherever you go; spread it abroad upon the wings of the wind, that Daniel Webster, here, in front of the capitol of Virginia—in the month of October 1840,—in the midst of a cheering assembly, before the whole country, and with all the responsibility that attaches to me, or to my name in any way, declared—that there is no power, either in Congress or the General Government, in the slightest degree to interfere with the Institution of domestic Slavery! [Tremendous cheering, and cries of 'That's two thousand votes for Harrison!']
[Loud groans.] Now, what was to be expected from the politicians of America? What from her statesmen? Nothing more or less than the perpetuity of that most diabolical system, of which every republican voter ought to call for the extermination. [Cheers.] The free states had become completely slave-ridden, and dared not speak in defence of freedom. And Daniel Webster knew full well that, without the good feeling of the Northern slaveholder, he could not expect to fill the office which, doubtless, his heart beat high to fill. [Cheers.] Mr. Buxton said that several extracts from various publications, to illustrate the treatment of the colored people in America. His address was listened to with much attention, and at its conclusion he was loudly applauded.
The Rev. Mr. Thomas: He trusted sincerely that any individual present would feel, and he had no doubt he would feel keenly and acutely as himself, in reference to the question of slavery—no one could be so ignorant as to question the right of liberty all over the world. [Cheers.] It mattered not where they travelled, nor of what country they read the history; every where they would find lacking the great principles of liberty. The gentlemen on the bench had come from a distance, from America, from the atmosphere of liberty, from that country which they always regarded as the land of love and happiness, to bring, not the glad tidings that liberty was there abroad, but, unfortunately, tidings that slavery existed in America! [Hear, hear.] They had come here, and he was sorry to think that they should have found individuals in this country lacking sympathy with them in their great efforts. [Hear.] He was sorry that he saw no dissenting minister, or clergyman of the Church of England, or those who had always led the van in the cause of liberty, now present. What could be the cause of it? There could be no doubt that at the bottom of it was sectarian feeling—that there was a feeling, a prejudice, a hostility, a rivalry, a jealousy, and a party spirit, that was the cause of it. [Hear.] He was sorry to see that the Society in America on the broad principle of benevolence, differing from them in political or religious sentiment, or moral affections, these should not be allowed to co-operate in this great and good cause. [Hear, hear.] The delegates came and found that there were individuals, who really were the advocates of liberty on the one hand, who would rivet the chains of Slavery and moral thralldom on the other hand. Was this consistent? (No, no.) He said that if there were no broad principles in the sacred scriptures, it was this, 'Do unto others as you would have others do unto you.' [Cheers.] But this was not done with those who had come from afar to fight in the cause of liberty, and to establish, if possible, the freedom of millions of their fellow-beings. [Hear and applause.] The happiness of millions depended on their exertions; and should this great and good cause suffer loss from sectarian animosity or want of Christian feeling? He hoped the meeting would express its Christian sympathy with those gentlemen; and that wherever they went, they would have a sufficiency of friends to countenance them in their mission, and the sympathy of all true English hearts and minds. He would repeat that he regretted they had not the influence of the towns here to show that they were interested in the object of the mission, a mission which not simply pertained to the happiness of the American man of color, but to the happiness of the Englishman, the happiness of the Frenchman, the happiness of all men, wherever a human being was living; for he maintained that liberty was essential to our happiness, in proportion as we could appreciate what liberty was. [Much cheering.] He would now—
"That this meeting having attentively listened to the statements made by Messrs. Collins and Remond, with respect to the rise and progress of New Or-

ganization in the United States, is of opinion that it is injurious to the cause of abolition, and unworthy the confidence of British philanthropists.
"That this meeting recommend the American Anti-Slavery Society to the confidence and support of the abolitionists of this country as true to the true interest of the Slave."
Mr. J. D. Harner seconded the motion, which was carried unanimously.
A vote of thanks to the Mayor for the use of the Hall having been proposed by Mr. Thomas, seconded by Mr. Cook, of Foundation-street, and adopted, the meeting separated.

SELECTIONS.

Correspondence of the Albany Evening Journal. The Right of Petition—Letter from Hon. Seth M. Gates. WASHINGTON, June 20, 1840.

Sir—I notice, with surprise, that most of the northern papers, and yours amongst the number, convey the impression that the 21st Rule of the last Congress—called by way of infamous distinction the Gag Rule—has been adopted by the present House. That impression is entirely unfounded.
I submit, with great confidence, in its correctness, the following brief statement, showing the proceedings of the present House in reference to that matter, and the nature and effect of the present Rule:
Early in the session, a motion was submitted by Mr. Wise to adopt the Rules of the last House for ten days, and until others should be adopted. Mr. Adams moved an amendment, excepting the 21st Rule. After considerable debate, that amendment was adopted, upon the eyes and nays. The resolution of Mr. Wise, as thus amended, was then adopted in like manner, and the Rules of the last House, except the Gag, which was stricken out, became the Rules of this House. Two motions were now submitted, one by Mr. Ingersoll and one by Mr. Foran, to reconsider these two votes. The House first took the question upon, and refused to reconsider, or to vote upon Mr. Adams' amendment—this, for the third time rejecting the 21st Rule. The question was now pending as to reconsidering the vote adopting the Rules of the last House, as thus amended, without the Gag.
At this stage of the proceedings, a member from the North brought forward a resolution for the limitation of the business of the session, providing, that petitions and papers upon all subjects not particularly referred to in the Message should, for this session, be considered as objected to, and the question of reception should be laid on the table—a resolution operating equally upon abolition and all other petitions on subjects not referred to in the Message.
The ultra fanatics of the South saw at a glance, that although this was a rule similar to those usually adopted at extraordinary sessions, it would, if adopted, effectually supersede the 21st Rule, as it would leave that Rule nothing upon which to act—except the vote adopting Mr. Adams' amendment—this, for the third time rejecting the 21st Rule. The question was now pending as to reconsidering the vote adopting the Rules of the last House, as thus amended, without the Gag.
On the 14th, the question was taken on reconsidering the vote by which the Rules of the last House, except the 21st, had been adopted,—and the reconsideration was carried, and the House was again without Rules, except the Rule adopted on the 12th for the limitation of the business of the session.—This was still in full force, and Mr. Wise's original motion, as amended by Mr. Adams, having been adopted, as no longer being in force, the House, for further consideration. Thereupon Mr. Rayner moved as a substitute, that the Rules of the last House be adopted; the 21st with the others. The motion was rejected.
He again obtained the floor, and making a slight modification as to committees, moved substantially the same proposition again, and it was again rejected—making no less than five times that the 21st Rule has been solemnly rejected, upon the eyes and nays, at this session.

The question then recurred on the motion of Mr. Wise, as amended by Mr. Adams—the same which had been carried and reconsidered,—and the House refused to adopt it, and again adjourned, having no Rules, except the Rule of the 12th of June limiting the business of the session, which still remained unaffected and in full force.
Then came the compromise, as it has been called, which was a proposition and a concession on the part of the Southern Whigs, and all the Whigs of the North except one, and submitted by Mr. Stuart of Va. by which all the Rules of the last House, not superseded by any Rule or resolution heretofore adopted by this House, and now in force, were to be the rules of this House, until otherwise ordered, and for this session only. I give the substance only, not the exact language. This was violently opposed all day, by the Southern ultraists, on the ground that it dropped the 21st Rule for this session, that it yielded while it was founded upon a different principle, which would endanger Southern institutions. No person ever pretended here, nor do I hazard any thing in saying no person ever seriously thought that the 21st Rule was adopted by the adoption of the compromise resolution. All understood that the 21st Rule was superseded by the rule of the 12th of June. The 21st Rule singled out papers touching the subject of Slavery, and making them an exception to all other matters of legislation, prohibited their reception or consideration in any way whatever. The Rule of the 12th of June, without the invidious distinction made by the 21st Rule, raises an objection to the reception of the same class of papers, as well as all others not referred to in the Message, and lays the question of reception on the table, for the reason intimated in the Rule itself—they are foreign to the business of the session. Surely, it supersedes the 21st Rule, for it disposes of the same class of petitions and papers in such a way as to leave nothing for the 21st Rule to act upon, if it had been subsequently adopted. The question of reception being by a stand-by Rule laid upon the table, could not, as some seem to suppose, be taken up again and considered, without repealing the Rule or suspending it; and to suspend it would require two-thirds of the House; so that the Rule of the 12th June not only intentionally, but most effectually superseded the 21st. It disposed of the very matters sought to be disposed of by the 21st Rule; but it does it in a different way, upon a different principle, for a different reason, and without making the invidious distinction between them and other petitions which the old Rule did. It does not say these papers shall not be received or considered, because they relate to slavery, to a delicate subject—but it says the question of reception, not only of these papers, but all others foreign to the business of the session, shall be laid upon the table, because the sovereign people have sent us here upon another errand, and to attend to other, though perhaps no more important, business.
This 21st Rule, therefore, having been intentionally and manifestly superseded by the Rule of the 12th of June, was included in the exception mentioned in the Rules. It forms no part of the Rules of the House, unless there be some process by which it can be shown, that five solemn resolutions are equivalent to one adoption? The compromise, for once, was rather favorable to the North. We have heretofore had a rule which treated papers touching the subject of slavery, differently from all other papers presented to the House. Now, no such rule exists. So much the North gained, while all that it yielded in return, was a postponement of the final decision as to whether we ever should have the old Rule

again until the regular session. We have it not now, and I am quite sure that all reasonable men will justify us in adopting a course to enable the House to get at the business of the country, by postponing the determination of that matter until the next session, when we will have the opportunity to avoid the invidious Rule of the last House, and lost nothing.
The Southern ultraists and their Northern disorganizing allies are chargeable with the delay in business and consumption of time suffered by reason of this discussion already. They have attempted to impose an invidious Rule upon us, which at all times and under all circumstances we are bound to resist, by voting, if not by talking. They consumed in debate nearly all the time occupied in that way, and when repeatedly voted down, moved reconsiderations, and by the most contradictory changes of votes, unsettled the decisions of the House; while nearly all the whig members from the North were opposed to the 21st Rule, and determined to the last to vote against it. They would not be provoked into a debate at this session, but contented themselves with silent votes.
Noticing that nearly all the papers at the North seem to have fallen into the error, that the 21st Rule was wholly or partially adopted again, I consider it due to the people of the North, as well as their Representatives, that this impression should be corrected, and the facts placed before the country, and I therefore ask those who have made such representations, and are willing to have the facts known, to publish this statement, or the substance of it.
I think the following positions can be sustained:
1st. That the 21st Rule of the last House, commonly called the Gag Rule, is not now a Rule of the present House of Representatives, nor is any part of it in existence.
2d. That the Rule, and proposition substantially the same, have been five times rejected, and not once adopted by the present House.
3d. That there is no Rule existing which can properly be called an abolition gag, as the old one was called, because the Rule which superseded the one is a Rule for the limitation of business generally, places all petitions and papers foreign to the business of the session on a footing of equality, is different in principle and operation from the old one, for a different reason, and to accomplish a different purpose, although it still prohibits those petitions with others.

SETH M. GATES.

From the Salem Register. Love's Labor Lost.

The following extracts from the Boston papers refer to a case which will interest many of our readers. The writ of habeas corpus was sued out, we understand, at the instance of Joshua Upham, of Salem.
HARRIS CORPUS CASE. Slavery preferred.—A colored girl, named Rose, was brought before the Supreme Judicial Court on Saturday, on a writ of Habeas Corpus, sued out in her behalf by those vigilant enemies of slavery, the abolitionists. Ellis Gray Loring and S. E. Sewall, Esquires, represented to the Court, that Rose came from Mobile as the hired servant of Mrs. Eliza M. Ticknor—that at Mobile she was a slave—that being under 14, she was not adequate to make her election between slavery and freedom—and that therefore the Court ought not to regard any choice she might make, but let her free, *in alio*, on the ground that one who preferred slavery must be incompetent to settle the question for herself.
The Judge, however, thought fit to examine the girl as to the inclination of her mind, and she stated it to be her desire to remain with Mrs. Ticknor, and return to Mobile, where she should see her brothers and sisters.
Judge Wilde, expressing the opinion of the Court, said that the girl having made her election, the only question was, whether she was competent to do so. It did not seem clear that she was under fourteen. Her appearance indicated that she must be fifteen or sixteen—and her answers during the examination showed her to be sufficiently intelligent to know what she preferred. But even if she was under fourteen, there was no analogy between the age fixed by law as that at which a minor can choose a guardian for himself, and the age at which sufficient intelligence may be exercised upon the point now at issue. It was not a question of time, so much as of capacity. And the girl appeared capable of a sound choice, and having exercised it, the Court saw no reason for interfering with her decision. She was therefore ordered to be discharged, and went her way with Mrs. Ticknor, much to the regret of those of those who were her friends, and to her own satisfaction, and presenting a spectacle of the triumph of natural affection over the deep instinctive impulses to freedom.—*Courier.*

The girl above alluded to, came to this city yesterday, where Mrs. Ticknor, a native of Salem, and whose custom it is to spend a few weeks of every warm season with her mother and other friends residing here. During her previous visit, an attempt was made to obtain forcible possession of Rose, and prevent her returning to Mobile. Being on her way thither with Mrs. Ticknor, having been put into a separate car, on the Eastern rail-road, she was missed on arriving at Boston, and could not be found for some time. She had been secured by a colored man, and locked up in some place near by, against her wishes; and when discovered, was in great distress, and much terrified from fear of being separated from her mistress and friends. Her anguish was so excessive when separated, and her joy so great on again finding Mrs. T., that she was permitted to proceed without further trouble. Rose has never forgotten the fright she experienced on that occasion, nor the cruel man who has haunted her imagination ever since, and whom she insists, she has once at least seen during her present visit, beckoning her to approach him. Poor Rose has had but little peace here from fear of being again forcibly seized and hurried away into concealment. She appears to be very happy with Mrs. Ticknor and her children, and no discontent would seem to prevail on her part with them. The husband of Mrs. Ticknor, who is not now here, is a native of the Falls of the Cascade, as well as the lady herself, and does, as a matter of course, treat Rose as tenderly, and would resist any injury done to her, while under his charge, as strongly as any of those gentlemen who have made themselves so kindly officious in this business. Would it not be as well for them, when next they take so strong an interest in other people's affairs, to ascertain first the wishes of the object of their sympathy?

AGENTS. MAINE.—Mr. Clark, Bangor.—Edward Southwick, Augusta.—A. South, Bethel.—Wm. Kimball, Topsham.—New-Hampshire.—Davis Smith, Plymouth.—P. Rogers, Concord.—William Wilbur, Dover.—Leonard Chase, Milford. VERMONT.—John Bennett, Woodstock.—Rowland T. Robinson, North Ferrisburgh. MASSACHUSETTS.—Wm. Kimball, Topsham.—Moses Emery, West Newbury.—C. Whipple, Andover.—Isaac Stearns, Mansfield.—Luther Boutell, Groton.—B. F. Newhall, Saugus; J. W. Child, Springburg.—J. T. Everett, Princeton.—J. Church, Fitchburg.—W. A. S. Ives, Salem.—Henry Hammond, Dudley.—Daniel H. Holmes, Lawrence.—J. C. Burdett, North Andover.—Richard C. French, Full River.—J. D. Sanderson, New-Bedford.—Win. Henderson, Hanover.—Isaac Austin, Amherst.—Elias Richards, Weymouth.—Edward Earl, Worcester.—Wm. C. Stone, North Ferrisburgh.—A. Beane, Centerville.—Lynn Perkins, Lowell.—J. Hunt, Lowell. [For a continuation of this list, see the last page, last column.]

J. BROWN YERRINTON, Printer.

WHOLE NO. 553.

POETRY.

THE IMPETUATE.

BY THE LATE J. C. ROCKWELL.

'Pray, Mr. Dram drinker! how do you do?
In what perfidion's the matter with you?
How did you come by that bruise on the head?

I had a father: the grave is his bed,
I had a mother: she sleeps with the dead,
Freely I wept when they left me alone—
But I shed all my tears on their grave and their stone.

Fair as the rose of Damascus was mine:
Fair—and I watched o'er her innocent youth,
As an angel from heaven would watch over truth.

THE MEMORY OF JOYS THAT ARE PAST.

There is a tear of sweet relief—
A tear of rapture and of grief;
The feeling heart alone can know
What soft emotions bid it flow.

I AM NEVER ALONE.
BY LADY JERVIS.
I am never alone—at early dawn,
When the lark pours her joyous note on high,

I am never alone—at evening's close,
When the twittering birds bid earth good night,
When the insect hums round the laurel rose,

I AM NEVER ALONE.
BY F. W. WILLIS.
Oh! if there is one law above the rest,
Written in wisdom—if there is a word
That I would trace as with a pen of fire

THE TRUMP OF FREEDOM.
Hark! the tramp of Freedom's sounding!
Rouse ye, freemen! why delay?
Let your voices all resounding,

Must resign his cruel sway.
Must resign his cruel sway.
Must resign his cruel sway.

MISCELLANY.

From the Portland Advocate and Baptist.

Mr. Davis in Portland.

Mr. Editor—I beg of you a space in your columns for a few brief comments on a letter from the Rev. James Davis, published by the Advertiser on Thursday last from the Christian Index, a religious periodical published in Georgia, which I perceive, by a number now before me, is a chronicle of missionary operations and of denunciations of those fanatics, who care for the heathen at home, of sinners purchased by the blood of Christ, and of land, negroes and other property for sale.

The letter commences with some allusions to his discussion in Boston, quoting as the 'remark of many, that the gentlemen from the South gave them no light upon this subject, and that they were wholly unprepared for the words of God as so strongly in favor of slavery.' How much of gibberish there is in this, those can judge who heard his miserably garbled quotations, and witnessed his deplorable ignorance of the location of some of the most common passages of scripture, during the discussion in this city. His error of five thousand in the population of our little city is of no consequence, except in far as it shows his general habits of inaccuracy; but his slander of the Rev. Mr. Davis, and his charge of Mr. Davis with being a 'good colonization man,' is of consequence, and we are authorized by a friend of Mr. C. to state that he told Mr. Davis distinctly, that he was not a colonizationist. He says, 'the citizens held a meeting and appointed a committee to address a note to me, requesting me to address them on the subject of slavery; I accepted the invitation and appointed Saturday, 3 o'clock.'

The truth is, Mr. D. came here expressly to lecture, no meeting of citizens had been called, no committee was appointed, and none but the invitation of a single individual, was publicly given. 'The audience was large, filling the city hall entirely.' Mr. Neal, in his defence of the gentleman, stated the number present at fifty; there may have been one hundred; the hall will hold twelve to fifteen hundred. 'The issue of that debate was, that my antagonists acknowledged, that I understood the subject too well for them, &c.' Alas! for the character of Mr. D. for modesty and truth, and for his sense of honor, he would have been content to have been told that he was mistaken in his estimate of the audience, and that his misstatement had been suffered to slumber amid the chivalry of 'Bunker,' for which it was written. To those who heard the eloquent arguments of Gen. A. and Mr. L., leaving their antagonist not ground enough to bury himself under, their prompt denial of this falsehood was superfluous. At the close of the discussion, almost the entire audience were on my side. The abolitionists would gladly have tested the question by vote. 'At the close of the discussion, I had to go immediately to the boat to set out for Boston; not less than five hundred persons accompanied me to the water, seeking an introduction and entreating me to remain at the North.' &c. Nearly two hours intervened between the adjournment of the meeting and the boat's leaving; but a single person (Rev. Mr. Lincoln) accompanied him from the Hall. They proceeded to the boat, Mr. Lincoln took a single cup of tea, then Mr. L. left, and Mr. C. alone, as we are informed, accompanied Mr. Davis to the boat. I was present during much of the time that he was detained at the wharf, and saw but one person speak to him, and have heard of but one other person who was seen to speak to him. I am not disposed, as some have done, to question the sincerity of the gentleman in the use of the means he has resorted to to sustain his system: oh, no, for if one of our citizens,

'Having power to enforce the wrong,' should wrest from ten of our worthy laborers but one sixth part of their earned dollar a day, all experience teaches us, that the consequence would be, that he had the right to do it because he was stronger than they, and then in all sincerity he would appeal to Heaven to witness the purity of his intentions; and knowing as I do, that the Rev. Gentleman has raised himself from the 'plough tail' to the dignity of an expounder of the truth, by appropriating to himself not only one sixth, but the whole of the earnings of his ten laborers, and is now, whilst travelling to defend his system of oppression, living on their unpaid toil, I cannot, with my old-fashioned recollections about a 'sacred conscience' and a 'hardened heart,' doubt that he is now truly sincere. I do however doubt the truth of many of his most important facts in regard to the food, clothing, general treatment and the religious instruction of the slaves. And I do this not merely from the testimony of witnesses personally known to me, nor from the published records of the treasury of Georgia, but from the testimony of a worthy and industrious farmer in our neighborhood, who has known what slavery is from practical experience under eight different masters in the very district about which Mr. Davis undertakes to speak with authority; and who has earned for himself during his residence among us a reputation for integrity and truth, as undoubted, to say the least, as the Rev. gentleman's was.

This man tells us that ignorance and hunger and stripes and nakedness are the rule in Mr. Davis' district, and that the exceptions are rare indeed. Nor did the slaves look beyond their present toil with a well-founded hope of happiness beyond the grave, for they knew God as their friend and benefactor, only because their master and overseer cursed Him in common with themselves, during a drought or storm.

It may be asked why was not this witness produced to confront the lecturer, and to disprove his statements on the spot? Simply because, to use a portion of the gentleman's elegant dissertation on hounds, we knew there were 'stag hounds' and we thought there might be a 'blood hound,' and we feared the 'blood hound' might bite before the 'rabbit hound' could bark.

GEO. ROPES.

From the Morning Star.
Shame!
Davis, the notorious Baptist-minister-slaveholder, who holds in thirty stolen human beings in bondage as his property, and who has lately been driving his living slaves here at the North as a Bible institution, authorized and sanctioned by Jehovah, in a letter to a friend at the South, says, that when he was about to leave Portland, Me., where for two days he had been engaged in advocating slavery, not less than five hundred people followed him to the boat, seeking introduction, and entreating him to remain at the North, and travel the whole land, as they believed he could satisfy all that the abolitionists were wrong. Shame on such men! If slavery is authorized by the Bible, and it is right to enslave colored men, they are as good as white men, and have just as good right to liberty at the South, it is right also to enslave white men at the North; and yet here are five hundred Northern men, professed friends of liberty, running after a clerical man-stealer from the South, and entreating him to traverse the whole length and breadth of the free States to advocate the same right of slavery. How ridiculous! How monstrous! If any body, such men ought to feel the woes of slavery long enough to find out that it is not sanctioned by Heaven. Davis also says, that at Philadelphia, New-York, Boston, Portland, &c., he was invited and urged to preach, and that he was fairly worn out in his efforts to supply the numerous calls for his services. Invitations were also sent him, he says, from all parts of the country to come and address them. Who that has a spark of that liberty which actuated our forefathers left in his bosom, or the least love to pure religion, does not mourn over such degeneracy—ay, does not burn with righteous indignation at such recreancy to the cause of liberty and true religion? It is time for the friends of God and man to awake, and go forth as God to battle with the monster slavery. As sure as God is just, unless we liberate our African brethren, we shall be enslaved ourselves, and that at no very distant day.

ITEMS.

White Population of the U. States.—The census of 1840, shows the white population of New England, to be 2,212,165.

Total white pop. in U. States, 14,187,676. We have arranged the States and Territories, according to their population in the following list.

A census of the inhabitants of the United States has been taken six times since the adoption of the federal Constitution and the organization of the government. In 1790 the population of the United States was—

Table with 2 columns: Year and Population. 1790: 3,929,826; 1800: 5,308,483; 1810: 7,242,967; 1820: 9,637,986; 1830: 12,866,019; 1840: 17,063,112.

The Canard Line of Steamers. The time occupied by these steamers in crossing the Atlantic has been as follows: Britannia arrived July 18, 1841, in 14 days 8 hours.

These poor inebriates were as truly possessed of down that the demons are cast out, and see them sitting, and clothed, and in their right minds, who shall forbid them that they shall not tell us of the healing virtues which they have experienced, of God's angel, Temperance? And why shall we forbid their speaking unto the people of these things on that day which is particularly appropriated to religious and moral improvement, and when that class whom it is most important to reach are most likely to come and hear?

INFAMOUS DECISION.—Mr. David Ruggles, a colored man of some notoriety, was week brought an action for assault and battery, in consequence of having been turned out of the rail road cars on the 6th instant, at New Bedford. He brought a ticket and went into a car in which there were three white women. He was requested to go into the car provided for colored people, but refused, and was forcibly expelled. He brought his action, and the court gave its opinion, that no assault was committed upon Ruggles by any of the defendants while in the car, which was not warranted by the circumstances of the case.

CHEAP RELIGION.—Says Jeremy Taylor, 'He that takes off the yoke of obedience, and unites the bands of discipline, and preaches a cheap religion, and presents heaven in the midst of flowers, and strews carpets softer than the Asian luxury in the way, and sets the songs of Zion to the tunes of Persian and lighter airs, and offers great liberty in bondage under afflictions and sins, and reconciles sinners with preachers of the law, who have no schools, but only disciples; but he that preaches the cross, and the severities of Christianity, and the strictness of a holy life, shall have the lot of his blessed Lord; he shall be thought ill of and deserted.'

FACTORY GIRLS.—The operatives in the Lowell Mills have deposited in the Institution for Savings, about one hundred thousand dollars, which they have saved from their earnings. One of these young ladies, a correspondent of the Lowell Offering, who has been for many years employed in the mills, has lately been elected to the station of Preceptress in one of their Public Schools, and has entered upon her new duties. This is the best evidence that can possibly be given of the ability which is brought to the aid of the 'Lowell Offering.'

MORE ILLINOIS MURDERS.—The Galena Gazette of the 8th instant, contains the following intelligence: 'Lately.—We have been informed from various sources, that Daniel Driscoll, together with Aiken, have both been arrested. Driscoll had been tried, and was to have been shot day before yesterday at 3 o'clock. We have not learnt how they disposed of Aiken.'

A POOR DRIVELLER.—Mr. Robert Walsh is the Paris correspondent of the National Intelligencer. He abuses every Frenchman who will not admit him to his society, (see his letters relative to Thiers, etc.) and lands every mountebank who condescends to ask him to drink claret. Walsh is a man of some cleverness, and a fair reporter, once an editor of the Philadelphia National Gazette. That paper was established by the abolitionists, when the famous Missouri question agitated the country. Walsh was a furious anti-slavery man; and he wrote more than any man of the day, and wrote well, against slavery, as a religious, moral social, and political sin. He has changed now; he obtains his bread by writing for the National Intelligencer, and has become a most ardent apologist for slavery. The Boston Athlete of yesterday, contains one of his letters, filled with misrepresentations of the French emancipationists, etc. Indeed, his lies have been so constant, so determined, and so absurd, in regard to every movement connected with the slavery question, at home or abroad, that people blush for the weakness of humanity when they hear his name. Poor, mercenary driveller!—Boston Times.

REV. BILLY HIBBARD'S VEGETABLE ANTI-BILIOUS FAMILY PILLS.

All who are acquainted with the maker of these Pills will do him the justice to say, that he is one of the last men to impose upon the public. The value of these Family Pills has been so often manifested, that an extended description of their virtues is hardly needed. It is of more importance to tell the public where they are to be had; and, although they are not held up as a specific for every disorder, yet they have counteracted and cured many acute and obstinate chronic diseases, and what they have already done, it is not improbable they can do again. To use the language of the inventor:—'An early and correct use of these Pills will enable every one safely and successfully to be their own physician, in all ordinary complaints.'

For sale at all wholesale and retail by SAMUEL FOWLER, No. 25 High Street, Charleston, wholesale agent. Price, 50 cents per box. Where may also be had. REV. B. HIBBARD'S CARMINATIVE SALVE.

This Salve relieves and cures Felons, Biles, Ulcers, Agues in the breast, Milk Cakes, Ague in the face, Ear-ache, Burns, Scalds, Corns, Salt Rheum, White Swelling, King's Evil, Stiff Neck, Whooping Cough, and Cough occasioned by cold, together with many other painful complaints—but in such cases self-praise goes a great way. Price 25 cents per box. July 23.

EMPLOYMENT WANTED. A PERSON, qualified for the undertaking, solicits a writing of every description—such as copy things which an amanuensis may do. Please apply at the anti-slavery rooms, Nos. 35, Cornhill, and 52, Washington streets, and at the offices of Ellis Gray Loring and Samuel E. Sewall, Esqrs. Boston, July 23, 1841.

THE VESTRY SINGING BOOK. BEING a selection of the most popular and approved Tunes and Hymns now extant.—Designed for social and religious meetings, family devotion, Singing Schools, &c. Compiled by ASA FITZ AND E. S. DEARBORN.

RECOMMENDATIONS. From the Rev. John Dowling, Pastor of the Pine-street Church, Providence, R. I. Messrs. SAXTON & PEIRCE—I have examined with much pleasure the Vestry Singing Book, recently published by you. You will allow me to express my thanks for the service you have rendered the christian community, in supplying what has long been needed to promote the interest of our social and religious meetings. The hymns you have selected for this work are such as will be acceptable to all evangelical denominations, and are of a most excellent nature, in my humble opinion, will be objectionable to no man of refined taste. They have been selected from the sweetest compositions of our sacred poets, and most of them have long been familiar to the pious and devout of the land, and interest in none of them, in my humble opinion, will be objectionable to no man of refined taste.

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Anti-Slavery Land for Sale.

A VERY eligible COTTAGE LOT, containing about 3/4 of an acre, on Burroughs-street, in the city of Boston, and in a most desirable and delightful situation; it being the property of C. Gore to the Massachusetts Anti-Slavery Society. Apply to FRANCIS JACKSON or ELLIS GRAY LORING, 27 State-street, Boston.

A. S. JORDAN, No. 2 Milk-street, First Store from Washington-street. SHELL, HORN, METALLIC AND IVORY COMBS, Variety of Ladies' and Gentlemen's Toilet Articles, Genuine Perfumery, Shaving Soaps, Perfumery and Cosmetics, Razors, warranted safe, and all kinds, Toys and Games, Gold and Silver Cases, 200 different patterns of Pocket Books, Note and Bank Books, Fancy Stationery, Paper, Pencil Cases, Scissors, Silk Purses, Fancy Sewing Machines, Sewing Boxes, and Pressing Combs, Shell Work, Work Boxes and Pressing Combs, Spectacles, Combs made and repaired.

COUNTRY Traders will find a large assortment of Shell and Horn Combs, at a large assortment of S. JORDAN'S, No. 2 Milk-street, at very low prices.

BOYS' SUMMER HATS. Boys' Summer Hats, Caps, and Belts, at very low prices. WM. M. SHUTE, agent, 173 Washington-street, Boston.

Fashions for 1841. THE latest English and French Fashions, with plates of figures, showing a variety of Combs, and of styles of dressing the hair. At JORDAN'S Comb and Fancy Goods Store, &c. No. 2 Milk-street, Boston.

TWO HUNDRED PICTORIAL ILLUSTRATIONS OF THE HOLY LAND, and VIEWS OF THE most remarkable objects mentioned in the Old Testament; representing Sacred Historical events, from celebrated pictures, principally by the artist, The Landscape Scenes made from original sketches taken on the spot, with interesting and correct descriptions, chiefly of the topography, and of numerous passages, compiled from the notes of the LEXICON PICTORIAL of the Holy Land, &c. This day, published by SAXTON & PEIRCE, 133 1-2 Washington-street.

From the Boston Recorder, of June 11th. When the first series of these 'Illustrations of the Holy Land' was published, we felt constrained, from a cursory glance at the work, to state our opinion, that it was a most valuable and interesting work. We are yet convinced that the recommendation we made is a true one. Some of our brother editors have written them disparagingly, and not without reason, but with equal justice might we speak lightly of any one ever prepared by human skill. No work is so perfect as the Bible, and no work is so interesting as the Bible. We are yet convinced that the recommendation we made is a true one. Some of our brother editors have written them disparagingly, and not without reason, but with equal justice might we speak lightly of any one ever prepared by human skill. No work is so perfect as the Bible, and no work is so interesting as the Bible.

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