

Published weekly, except on Sundays, at No. 25 NASSAU ST. N.Y.

Subscription price, \$3 per annum in advance.

Advertisements, as usual.

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BOSTON, MASSACHUSETTS. FRIDAY, SEPTEMBER 28, 1838.

positive announcement. And so far as I have been able to discover, such has been the effect of the system of affiliated abolition societies...

As a matter of right, may we not freely speak and publish our sentiments upon this subject...

You also call my attention to the right of petition in this country. I have not, however, expressed my sacred regard for it; and to avoid my intention, as it has heretofore been, to do nothing to obstruct the right of petition...

By laying them upon the table they were not only disposed of, but they were also rejected; and the prayer rejected; though it did not intend at the time of the vote...

JOHN FAIRFIELD, Comdr. of Somerset Anti-Slavery Society.

THE WORKING MEN. 'Tis worth a day or two, says nearly all the working men, to see the Exchange, in Wall street, are abolitionists. So writes a friend from the city of N. York...

There is another class of men, who conscientiously believe, that they have nothing to do with the politics of the country...

POLITICAL.

From the Pennsylvania Freeman. POLITICAL ACTION. On three points the abolitionists generally agree: 1st. That slavery where it is under the control of the General Government, ought to be abolished.

2d. That it is therefore the duty of our representatives in Congress to vote, and for the members of our State Legislature, to send up resolutions in favor of the same within the jurisdiction of that body.

3d. That no excuse offered by the representatives of the people for neglecting this duty, can be considered valid.

When we candidates are in nomination—a friend of emancipation, and the other an enemy, do they uniformly give their votes to the latter?

Suppose the latter a democratic candidate. 'He is a good man,' says one, 'but he is a slaveholder, and his election would be detrimental to the success of such an institution.'

He is an abolitionist, perhaps, says another, but he is a Bank aristocrat, and opposed to the success of our currency, and his success would be a triumph for the Bank.

And so the two parties give their votes to an enemy of emancipation, and they lose the election without their party's choice.

They have it may be, been loud declaimers at the Anniversary Convention, in proclaiming liberty to the bondsmen of the district of Columbia, and in not breaking up the foul and dreary walls of the Capitol.

Yet they go from the Convention and the prayer meeting to the polls, and vote for the candidates who they condemn in their representations; viz—Permit their party partialities to triumph over their love for freedom, and their zeal for the slave.

Now is this honest?—Is this a course of conduct worthy of a free man?—Is this the conduct of a committed and openly-avowed advocate of the slave, who have published our professions from the pulpit, and applied our votes to the defeat of a favorite political party?

What do those who refuse to vote in favor of emancipation in Congress, give us as their reason?—They say, 'we are not free to do so; we are bound to support the Union, and we are bound to support the Constitution.'

POLITICAL ACTION AGAINST SLAVERY.

No. 7. Political action against slavery. 1. Vote no man who votes against liberty. 2. Vote no man who votes against liberty.

3. Vote no man who votes against liberty. 4. Vote no man who votes against liberty. 5. Vote no man who votes against liberty.

6. Vote no man who votes against liberty. 7. Vote no man who votes against liberty. 8. Vote no man who votes against liberty.

9. Vote no man who votes against liberty. 10. Vote no man who votes against liberty. 11. Vote no man who votes against liberty.

12. Vote no man who votes against liberty. 13. Vote no man who votes against liberty. 14. Vote no man who votes against liberty.

15. Vote no man who votes against liberty. 16. Vote no man who votes against liberty. 17. Vote no man who votes against liberty.

18. Vote no man who votes against liberty. 19. Vote no man who votes against liberty. 20. Vote no man who votes against liberty.

21. Vote no man who votes against liberty. 22. Vote no man who votes against liberty. 23. Vote no man who votes against liberty.

24. Vote no man who votes against liberty. 25. Vote no man who votes against liberty. 26. Vote no man who votes against liberty.

27. Vote no man who votes against liberty. 28. Vote no man who votes against liberty. 29. Vote no man who votes against liberty.

30. Vote no man who votes against liberty. 31. Vote no man who votes against liberty. 32. Vote no man who votes against liberty.

Mr. DAVIS'S SLAVE.—Off friends in the country may share all their passions about this. The slave is a man, and he is a man in the eyes of the law. He is a man in the eyes of the law. He is a man in the eyes of the law.

ANT-SLAVERY. A SHORT SERMON ON A SOBER TEXT. 'A report was received from the Rev. Mr. Giltman, of the Episcopal Church, that he had been invited to preach at the colored persons of the parish named.'

2. Religious meetings of colored persons in Charleston, are dangerous. 3. Religious meetings of colored persons in Charleston, are dangerous.

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PROCEEDINGS OF THE PEACE CONVENTION.

President to call a meeting of the Convention, to be held at the residence of the President, on the 19th of September, 1858.

On motion of S. M. V. Wright, a committee of five was appointed to prepare a report on the Convention, to be presented at the next meeting.

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DECLARATION OF SENTIMENTS.

ADOPTED BY THE PEACE CONVENTION, HELD IN BOSTON, SEPTEMBER 18, 19, & 20, 1858.

Resolved, That we, the undersigned, regard it as due to posterity to cause which we love, to the injury which we live, and to the world, to publish a DECLARATION expressive of the principles we cherish, the purposes we aim to accomplish, and the course we adopt to carry forward our work.

We cannot acknowledge allegiance to any human government; neither can we obey such government, by a resort to physical force. We recognize but one King and Lord, one Jesus and Ruler of mankind.

Our country is the world, our countrymen are all mankind. We love the land of our nativity only as we love all other lands. The interests, rights, liberties of American citizens are no more dear to us, than are those of the whole human race.

We believe that if a nation has a right to defend itself against foreign enemies, to punish its invaders, no individual possesses that right in his own case. The unit cannot be of greater importance than the aggregate.

We register our testimony, not only against all other offensive or defensive, but all preparations for war, every aerial, every aerial, every fortification; against all military system and a standing army; against all military chiefs and soldiers; against all monuments commemorative of victory over a foreign foe.

As every human government is upheld by physical strength, and its laws are enforced at the point of the bayonet, we cannot hold any office which imposes upon us the obligation to compel men to do wrong, or to fight on pain of imprisonment or death.

We believe that the general code of the old covenant, AN EYE FOR AN EYE, AND A TOOTH FOR A TOOTH, has been abrogated by JESUS CHRIST; and that, under the new covenant, the forgiveness, instead of the punishment of enemies, has been enjoined upon all his disciples.

The history of mankind is crowded with evidences, proving that physical coercion is not adapted to moral regeneration; that the sinful dispositions of man can be subdued only by love; that evil can be exterminated from the earth only by goodness; that it is not safe to rely upon an arm of flesh, upon whom breath is in his nostrils, to protect and defend him.

While we shall abide by our principles, it is impossible for us to be disarmed, to abstain from participating in any evil work; we shall submit to every ordinance of man, save the LORD'S SWORD; obey all the requirements of government, except such as we deem contrary to the commands of the gospel; and in no case resist the operation of law, except by non-submission to the penalty of disobedience.

These proceedings were published in the Boston Herald, and are hereby reprinted for the use of the Convention.

