

From the National A. S. Standard.

The Third Party.

Of the candidates set up by the third party, very little is known of qualifications possessed by them, beyond that of being abolitionists. I repeat the rising smile, as I recall their names. Without intending any disrespect, I must be permitted to say, that no profane man could fill the high offices of our country; but I will do them the justice to say that they are too respectable for their present absurd position.

There are, and always will be, until the period of our final success, many men in the community, who would join in demanding of their party a condition acceptable to abolitionists, but who would not vote against the party, for a separate abolition candidate. It is not obvious that the votes and influence of this class, who form a middle term between anti-slavery and pro-slavery, and as such are exceedingly important to our cause, would be utterly lost by the operations of an anti-slavery political party? These men I do not call abolitionists; but they are in general men, who have commenced that process, through which most men must go to become abolitionists; and consequently the class will not only exist, but become more and more numerous at every stage of our progress, until the old plan of political action will place no impediment, but smooth the way to their becoming more sympathetic and allied with us. By a third party, we cut them off. With their respective parties, and with a bias, perhaps secret in our favor, they would render us incalculable service; but they neither would nor could render us any service at all as a separate political party.

I am not aiming to state all the objections to an anti-slavery political party, but to call attention to a few, which appear to me not to have been mentioned, or not to have been duly considered heretofore. One of these, though in my opinion the least, rests on considerations of economy. The time, expense, and drudgery attending the details of the organization and management of any political party are very great. Even if it were admitted that such a party would do good, and not evil, still it would be a question whether the same amount of means might not be better applied to a more comprehensive system of effort; especially if it were one necessarily to be maintained after it all desirable and profitable political action. Our moral agitation is precisely such a system. If I am not mistaken, the expenditure of money and labor in printing and distributing votes and circulars, corresponding, travelling, &c., in support of the abolition candidate in the Massachusetts district already referred to, was by no means small. No intelligent abolitionist, acquainted with the case, now questions that it was more than thrown away. This discerning and eloquent advocate of the cause, Wendell Phillips, who was familiar as a lecturer with the state of the district before and after these occurrences, declared that it was greatly injured as a field of anti-slavery labor.

It will aid us in forming a just estimate of the character and value of the third party scheme, to advert a little to its origin. I have said that up to 1835, abolitionists were unanimous in favor of that plan of political action which I have commended. All agreed that it would be a grand step forward for our own. All declared, and more emphatically than the Executive Committee of the National Society, the same members of which have now become the movers and leaders of the third party, that our duty and policy was not to fight political parties, but to endeavor to reform them; that to give our votes to suitable candidates, when they offered such, and withhold them when they did not, could offend none, but would conciliate, and gradually draw them into our ranks; that it would become the interest of the national parties to consult our wishes; that on the contrary, if we arrayed ourselves as a political party against them both, it would become the common interest of both to crush us; that in the one case, though comparatively few in number, we should, as holding the balance of power, be strong and respected—but as a separate party, weak and contemptible. Good views were more strongly advanced by some of our friends, who refer to many deliberate and solemn declarations of this effect, issued by the Committee of the American Society, when Birney, Wright, Stanton, Leavitt, Phelps, &c., were members and agents. How has so great a change come over them?

Of what importance was it that Garrison, and a few other brethren, held opinions on other subjects as unpopular as abolition was at the beginning? They had a perfect right to hold such, or any other opinions, and to express them in any manner they pleased; though, in point of fact, with admirable keep, such discussions out of anti-slavery meetings, even when Wm. Goodell, and others, in the zeal of opposition, were earnest to bring them in.

The desire to get rid of Garrison was doubtless strong in the minds of many, long before any open disunity appeared among us; for he was not calculated to render the anti-slavery cause popular with the multitude, and he stood very much in the way of its coming under the complete control of the clergy, like most other benevolent societies. He was therefore advised by some of our friends, as a means of advancing the cause, to have some old Banker, Hill officer with his troop, all enlisted to serve during our Revolutionary war, been known to entertain and utter the opinion that men fighting for equal human rights were guilty of gross inconsistency in holding slaves—and had Washington in the Jerseys advised all such to desert, because the principles of the Revolution were not permitted to go the whole length of their opinions, and because such opinions would be unpopular with our men—he would have been about as wise, and faithful to his trust as the American Executive Committee.

As the odious minority would not desert, it was thought best to exclude them by a new construction of the anti-slavery Constitution. It was said, "the Constitution of the Anti-Slavery Society requires us to use all lawful means; voting at the polls is a lawful means; therefore every abolitionist must vote, or he is not an abolitionist." This principle, solemnly took many minds by surprise, and its plausibility led them captive. Mr. Birney's name had weight with some, as legal authority. As though the articles of a free and popular association, penned in a sudden and common sense manner, without weighing, knowing, or caring for the legal effect of every word, would bear the statute and hair-splitting interpretations of the bar!

All laws either enjoin or restrain something; the clauses in question are of the latter character; they do not command us to do all which is lawful, but simply to do nothing unlawful. It was a pledge of peaceful and subordinate intentions, which the Philadelphia Convention (watched as it was with a jealous and ferocious hostility) thought proper to give for the satisfaction of respectable men, and the disarming of ruffians.

It is lawful to go to the South and deliver anti-slavery lectures; for preaching to the masters is not prohibited by law in any State. It is lawful to go to Louisiana, and toll 20 or 24 hours, in place of the broken down slave. It is lawful to go and make effort to save the negro mother from the red scourge for her unfinished task. It is lawful to do a thousand similar things, which we cannot stop to enumerate, and which are clearly not the duty of every abolitionist to do.

Mr. Birney would probably say that he could serve the cause better by avoiding these modes of action, though he would admit them to be lawful. We readily grant his claim to judge for himself; but we ask in turn that he will leave other judgments and consciences equally free, and not attempt to limit or bind them, by a construction erroneous in principle, intemperate in spirit, and too hard to be carried out in its own practice. Abolitionists will therefore, as just as liable as he to be drawn by their predilections on other subjects into the maelstrom of party excitement.

A third party, even if there were no opposition to it in our ranks, would never show our whole strength in the result of an election. Our progress and importance would be constantly misunderstood and underrated.

We should feel ourselves disheartened after every vain political effort, and have to come back to the moral ground, as the giant touched his mother earth to recover strength.

As an anti-slavery political party, we could never carry even our own party with us; on the old plan we should either carry the national parties, and be cheered from time to time by glorious victory—victory emphatically our own.

I entreat the friends of our enslaved countrymen to review this subject, and resolve it again and again, before they persist in a scheme, which to a large majority appears fraught with unmingled evil. Is not this wide division in our ranks, a reason why they should pause? At the last election, the political press throughout the country set the few votes given to Mr. Birney by the side of the million and some hundreds thousand given to Harrison and Van Buren, and sneered at them, as the sum total of abolition strength. Are they willing to expose our cause, once so high and hallowed in its moral pre-eminence, to this constantly recurring contempt? Are they willing to soil and tear our pure standard, by carrying it through the dirt and drizzle of every political melee?

In the name of God's image trampled in the dust, we entreat them to examine carefully and reflect well, before they give their influence to modes of action so utterly pernicious to the cause of freedom and humanity.—D. L. C.

From the Pennsylvania Freeman.

The Hon. Edward Everett.

The following is copied from the New York Express:

'That there is doubt of the confirmation of the Hon. Edward Everett, we are surprised to learn! and on the ground of abolition! There is a fair probability that the nomination will not this session be acted upon. Are Southern Senators mad? What has Edward Everett's name to do with abolition and anti-slavery? Why mingle up this matter with a minister to England, any more than the color of his hat or the cut of his coat? Who that knows Edward Everett, doubts that he will maintain the honor and dignity of his country and his whole country, no matter what his party, or in what part of the country his home? We beg the Whig Senators to mix up no such extraneous matters with the discussion of Executive nominations. Leave that to the frebrand throwers who traffic in political abolition at both wings of the Union. Sure, the South can claim no more than the North. No such motive can be at work, can it? The minister to Austria, Russia, or a slaveholding State. The minister for Russia too. Nearly all the new charges also!—Let us have none of this sectional opposition, founded upon none but imaginary grounds. The Richmond Enquirer itself, will, in its sleeve, laugh at such inflated opposition. Who ever heard the like before?'

We had learned from other sources that there is great doubt, as to the confirmation of the appointment of Edward Everett, as minister to England. Had the editor of the Express been an attentive observer of the conduct and actions of the South, we think he could hardly have felt surprise on hearing such intelligence from Washington. He must certainly have forgotten the cruel abominations, and outrageous invasions of law which have been practiced and repeated there during the last few years. Through it is not at all strange, that the North should so soon have overlooked acts of atrocity, to the enormity and turpitude of which their citizens were callous and insensible, at the time of their occurrence. When we call to mind the Vicksburg murders—the St. Louis tragedies, including the murder of McIntosh, who was consumed by a fire, which whistled to a tree, and which was sanctioned by the whole community, as the Judge of the District advised the grand jury not to find a bill of indictment, against the participants in the outrage—the illegal sacking of the Charleston Post-Office—the administration of Lynch law throughout several of the States, in which northern citizens were severely injured—when these and numerous other appalling events rise in our recollection, and we are prepared to hear and believe, that Southern Senators will do any thing, and countenance any thing, however diabolical, that will gratify their vindictive and malicious prejudices.

Although the rejection of Mr. Everett will be trifling in comparison with other acts, some of which should it take place, may have some influence in awakening the North to a sense of the degrading servility which has so much characterized her conduct towards her Southern neighbors. We have shown our loyalty to the South, in our northern meetings, and in our northern vindictive resolutions of slavery in the way of resolutions and printed volumes, and in our readiness to surrender the right of free speaking and free printing. And what have we gained by all this? Nothing, but the imposition of a heavier and tighter yoke.

Suppose Mr. Everett should be rejected because he has responded to the voice of truth and duty, so far as to entitle him to the respect and regard of his countrymen, what next may follow? Suppose he should visit South Carolina? If Mr. Preston tells the truth, Mr. P. declared in the U. S. Senate, 'Let an abolitionist come within the borders of South Carolina, if we can catch him, we will try him, and notwithstanding all the interference of all the governments on earth including the Federal government, we will hang him.' This and more than this was spoken in the Senate, and published in many Northern journals without one word of censure or rebuke.

But we cannot forego the opportunity to express our sincere regret at the probability of the United States losing the services of such a man as Edward Everett, as minister to the court of St. James. He seems to us admirably qualified for a successful diplomatist. And when we heard of his nomination, and all that calls for a nation's humiliation, we felt this as if there was something to excite a nation's pride. But no one Southern slave-masters cannot grant us even this reasonable indulgence.

Mr. Everett has long been known to the public as a gentleman possessing an intellect of the highest order, admirably cultivated, and a character for integrity surpassed by none. While in Congress he was distinguished as a ready and skillful debater, rich in eloquence, and profound in argument. The productions of his pen have been various and extensive, and every one of them, unless unaccountably blinded by Southern cupidity or Southern prejudice, would esteem them as valuable acquisitions to our literature, and feel proud of them as trophies of American genius.

Runaway Slaves.

An account was published recently of the brig Mentor, Capt. Trefethen, which sailed from Norfolk for this port, having put back, after being seven days at sea, in consequence of discovering a slave who had concealed himself on board. The Norfolk Herald, which published the first account of it, speaks in terms of high commendation of Capt. Trefethen for retaining to deliver the slave to his owner, and suggests that some valuable memento of the public feeling towards Capt. T. should be presented to him on his next visit to that port, and proposes that a subscription be set on foot and a collection made, for the object suggested, and that such an offering be made to Capt. Trefethen, as shall be worthy of a community who entertain a proper sense of their own rights and a due appreciation of his conduct in supporting them. Capt. Trefethen and his crew, Mentor, which he commands, hail from Portsmouth, N. H.

The penalties for carrying away a slave are very severe in Virginia; as it may be of importance to masters of vessels from that north, we copy from the Herald the substance of the law, which is as follows:—

'The master of any vessel or steamboat who shall carry out of the Commonwealth of Virginia in his vessel, or steamboat, whether with or without his knowledge, a fugitive slave, is liable not only to imprisonment in the Penitentiary as a felon, but to the owner of such slave, to double the value of the same, and costs of suit; and also for a fine of five hundred dollars to any one who may give information of or discover such slave on board. And the vessel or steamboat in which such slave is discovered, is liable to attachment and sale, for all penalties denounced against the master, no matter to whom she belongs.'

From the Christian Freeman.

Why not go to the South?

Mr. Rayner, of North Carolina, in his speech in the U. S. House of Representatives, June 15th, 1841, put it forth as a serious argument against the sincerity of abolitionists of the North, that they do not go personally to the South, and preach their doctrine to the people there. And he refers to the conduct of Jesus and his apostles, who would expose themselves to martyrdom for the sake of the truths they had espoused.

Now all this will do for declamation. But who can point out to us the instance where an apostle of Christ went into any town or city for the sake of martyrdom? Which of them rushed into the jaws of death purposely, or visited a place with the certainty of being put to death without the possibility of delivering their testimony to the people? True, they labored where they knew there was danger; but their hope was that they might find a field for effective and useful labor; and such field they did find. When St. Paul visited Thessalonica, he did not go to meet a previous declaration from the multitude, countenanced by the civil authorities, that his head should be taken the instant, or before he should open his mouth. He preached openly in the synagogue from sabbath to sabbath, and gathered a church of believers. At length, a night mob was gotten up, which beset the house of Jason, where he was lodged. And why did not the apostle, for the sake of martyrdom, throw himself in the midst of the infuriated mob, and go at preaching to the heathen? He did not commit this sin of rashness. He was secretly conducted away by night to Beroa. There he preached openly, and made converts, until the Jews of Thessalonica sent men down to that place, and raised a riot. Then the brethren sent Paul away, as if he would go to the sea, but they took him to Athens. A cowardly fellow, that Paul! as Mr. Rayner would have it.

But the circumstances under which an abolitionist would go to the South as a public lecturer, are vastly different from the circumstances of apostolic visits to the fields of their labors. The people of some of the southern States have advertised, by large bounties, for the heads of certain leading abolitionists, and they have notified us that our appearance among them with the espousal of our sentiments, will be the forfeiture of our lives. The letterman in Alabama, assured a ministering brother, that 'instant death' should be the penalty of his temerity, should he dare to there with his anti-slavery doctrine. Surely, there is no Christian patriotism in going purposely to die down like a wild beast, or caught and strangled, and thrown into the ground in secret, with no opportunity to speak a single word of exhortation to the people. Nor is there an imperious need of our rushing into the jaws of death, since constant and unremitting communication, by the press, and social and personal intercourse, between the North and the South, is carrying our sentiments to our southern neighbors. Our labors do reach them; they have reached Mr. Rayner; and he felt their galling weight when he was uttering his speech.

P. S. At this moment, a little sprightly man, who has always something good to say, steps into our office, and looking over our shoulder, says, 'When a house is on fire, why do the firemen stand off and watch the flames, and not rush in to extinguish them personally into the flames?'

From the Pennsylvania Freeman.

The Society of Friends.

We extract the following notice from the Ledger, of the expulsion of Isaac T. Hopper and James S. Gibbons, from one of the branches of the Society of Friends in the city of New York.

We fear that there are some persons in the Society of Friends, as in most other Societies, who, though they may, in the language of the Ledger, disavow all practical interference with the legal and moral rights of the slave, holding brethren at the South, are very ready to countenance a very pragmatical interference with those rights of their colored brethren of the South, which are higher than all constitutions and laws. A Friend who will not train, although the constitution and law require it of him, and who will yet, by his acts, his conversation, and votes, sustain the robbing of a man of his liberty, because the constitution and laws have sanctioned it, has more regard, as we think, for his own rights than the rights of others.

Such Friends may, in the language of the Ledger, 'be the last people to meddle with the (pretended) rights of property' of the slaveholder, while they are yet willing to countenance the plundering of his victims of all their rights of property, and of the rights of their children, and of the rights of one who, influenced by a high regard for the rights of property, assists a robber or a pirate to retain goods by force against the claim of the rightful owner.

QUAKERS vs. ABOLITION. We learn that the Society of Friends in New York have expelled some of their prominent members, in consequence of their being, either directly or indirectly, connected with an abolition journal. This seems rather singular, as the abolition journal, it has more regard, as we know that some of their distinguished preachers and leading abolitionists. But many of their members are highly respectable merchants extensively engaged in southern trade, and we are informed that they are determined to discontinue all pragmatical interference with the legal and constitutional rights of their brethren at the South. The Quakers have a great liking for peace and quiet, and have always been distinguished for mingling their business, and permitting others to do as they please, would be the last people to meddle with the rights of property. We understand that some more of their members have been arraigned before their judicature, but whose trial is not yet finished. It is the Hicksite portion of the Society that we now speak of. We believe that their spiritual courts are held in private—of course the debates are not made public. Their manner of conducting such trials is peculiar. The accused is allowed to defend himself, but all communication between himself and his judges is through a committee, and he is not permitted to have counsel to address them. From all accounts, the Unitarians of Boston, where Mr. Pierpont, the temperance advocate, is on trial, and the Friends in New York, where abolitionists are arraigned, have their hands full. So goes the religious world.

From the Morning Star.

Slavery in the M. E. Church.

There seems to be one kind of oppression upon which I have seen but little written. Slavery among a man's conscience, or makes him field it up to his eyes, and he is allowed to do as he pleases, here exists as much in the slave as in the slave states; and is exercised over a portion of the ministers and officers of the M. E. Church. The Bishops are pro-slavery men, the elders ditto, and the preachers in charge the same. The reason for this, is as follows: At their annual Conferences, they will get up the abolition question in some shape, and get a decision. They see who are on the pro-slavery side of the question, and the Bishop proceeds to appoint the elders, and the preachers in charge, pro-slavery party. The preachers in charge appoint the stewards and class leaders of their own party. The preachers that are abolitionists, are put on the circuit under the pro-slavery senior preachers. So the ministers, stewards, &c., know they must give up their consciences, or their offices. The preachers must be pro-slavery men, or be put under the ban of the conference, and the members of this church bow down to the slave as they do to the slave. Will not the withering of M. W. A. follow this church?

Who has aided the slaveholder in building his negro-prisons at the seat of government? The Northern tax-payer. Who has sent back his slaves, when they had runaway? The Northern freeman. Who has stood ready, 'armed and equipped,' to quell the insurrection of his negroes? The Northern soldier. Who has purchased in corn, cotton, and tobacco, at an advanced profit? The Northern merchant. Who has clothed and shod his slaves? The Northern manufacturer. Who has built his coach, chair, or calash, and furnished the parlors and drawing room of his mansion? The Northern mechanic. Who has put in his hand, the weapon of death, by which he keeps his slaves in awe, and armed his overseer and man-stealer with manacles, smith's lockets, blacksmith's hammers, and the like? The Northern blacksmith. Who has stood at his right hand, the floor of Congress, to aid him in applying the gag to the mouth of freedom, and trampling upon the right of petition? The Northern Representative.

Health of Newport.—Only one death occurred in this place during the whole month of July.

THE LIBERATOR.

BOSTON: FRIDAY MORNING, AUGUST 27, 1841.

Right and Wrong among the Abolitionists. By JOHN A. COLLINS.

This pamphlet, and a most able one it is, was called forth from the representative of the American Anti-Slavery Society during his mission to England. On his arrival there, he found the cause suffering from the unfounded charges brought against the American Anti-Slavery Society, and from the misrepresentations so industriously circulated by Mr. Birney and Mr. Stanton. It was thereby rendered necessary for him to repel these charges, and to open the eyes of English abolitionists to their falsity, and to the actual position of those who had invented them, as enemies of the cause. In addition to the weight of reproach which faithful adherence to the anti-slavery principles brings upon a man, he had now to become in a peculiar manner the mark of mean-minded malice: for the mean man ever indulges a hope that he can put down the headmost advocate of the truth he dreads, the whole column will reel backward. The appendix, therefore, is in part devoted to the refutation of charges intended to ruin him personally in the opinion of British abolitionists, and thus to throw discredit on the American Society, by declaring its representative to be unworthy.

It is difficult to be sure, for those who have been absent from the scene of any action, to see or say what its exigencies require; and it may be that English abolitionists are more gullible than American ones have been willing to suppose. But the latter will all find it difficult to be convinced that there existed any necessity that a man so widely known among them, so greatly beloved, and so entirely trusted as Mr. Collins, should take any pains to defend himself from the impotent efforts of malice that were put forth against him from this side the water, during his absence. But all who are disposed to believe Mr. Collins for taking too much notice of Mr. Colver, Mr. Torrey and their like, should reflect that the hereditary abolitionism of the British and Foreign Committee is not equal to standing by the cause in its struggle with American despotism. Their weakness dreads commingling with abolitionists of the first proof. The members of that committee consequently feel ashamed of their conduct towards the American Society, and eagerly seize upon any thing thrown from this side of the water, in the hope that it may injure them.

This pamphlet contains nothing that will be new to any of the American abolitionists, but it is an exceedingly well condensed history of the events that have taken place under their own eyes, and is a book that every abolitionist ought to possess. It may be called the excess of a good thing—the fruit of a virtue—but it is, nevertheless, a failing in the abolitionists, that in burying in oblivion the wrongs they suffer at the hands of their foes, they try to put out of their minds also those memories and experiences which should be kept alive and dwelt upon, as a light to direct their steps in future. Though the Englishman will receive valuable information from these pages, to the American they will seem like his own memory in point of the cause, and the events in which he has participated, and they will be most useful as a monitor, now that there are symptoms of a wish to coalesce, without consulting, on the part of the seceders from the cause. The blindness that most see is convicted in its prejudice and wrong feeling by such an amount of irrefragable testimony as is here presented.

The whole is introduced by a letter from Harriet Martineau. To allude to this letter at the end of other matters with a mere remark, is to do it injustice. It is not a mere letter. It is one of the noblest acts of life, that of taking one's stand by the aspersed friends of an aspersed cause, even though the principles are one's own. This was just the moment for the 'timid good' even 'to stand aloof.' But there is no such thing as a timid good. It is a noble goodness. This feeling of insight that she possesses—this power of seeing through pretence, into the actual causes of conduct—this power of looking into a mass of complicated machinery and discerning at once the handle that moves the whole, is one of the rarest gifts, because it can coexist only with the rarest degree of self-sacrifice.

It can never be possessed by a mind full of the vulgar horror of hot water, which characterizes the world's scalded children, and makes them think their own skins of more consequence than a world's salvation.

This letter of Harriet Martineau's is so clear and heartfelt, that it insures attention to the work it prefaces; and which merits, and is receiving a wide circulation. The American Society would do well to issue it as the next number of the Anti-Slavery Examiner. It will be the most useful number they have yet published, for it is more important to have constantly before the mind, a clear view of the real, and not pretended obstacles to the anti-slavery cause, than the pretences or the distant ones.

Old Middlesex Awake!!!

We would urge upon the true and tried friends in and about Middlesex County to attend the adjourned meeting of the Middlesex County Anti-Slavery Society, to be held in Groton, on Tuesday, the 31st inst. The questions to be discussed (vide resolutions, in another column) cannot fail to be deeply interesting to every one who is resolved, let come what may, to find out and expose every thing which stands in the way of the bondman's redemption.

Phillips, Collins, Pillsbury, and Frederick Douglass, recently a slave, and other speakers will be there. Mr. Douglas, the colored man, speaks with great power and pathos. He states his history and the workings of slavery upon his own mind with great eloquence. Let no effort be spared by the friends in Middlesex County to secure a large audience.

Non-Resistance Anniversary.

The New-England Non-Resistance Society will hold its third Anniversary in Boston, on Tuesday and Wednesday, the 21st and 22d of September. All interested in this onward enterprise—all who are opposed to capital punishments, to taking life in any case—all who are opposed to war, and in favor of loving, instead of killing, enemies—of beating swords into ploughshares and spears into pruning-hooks, are invited to attend and take part in the discussions. The occasion will be one of deep interest. The progress of our principles, on both sides of the Atlantic, has been marked and most encouraging. The day may be nearer than any anticipate, when the children of a common Father shall cease to devour one another. The policy of surrounding human life with deadly weapons, in order to secure it, is beginning to appear to many no less absurd than wicked—like making, selling and drinking rum, to save from drunkenness. Thousands are refusing to comply with the barbarous militia laws requiring human beings, under pains and penalties of fines and imprisonment, to study the science of human slaughter. Thousands are asking,—can a man, who believes that all war is wrong, hold a military office, or help elect others to it? The principle and its applications to church and state will be freely and fully canvassed. Non-Resistance concerns humanity, and ere long every human being will take an interest in it.

Christian Benevolence.—In the West Indies, a congregation of 800 persons, the slaves emancipated three years ago, some of them receiving assistance, and all of them self-laborers, on the lowest wages, have raised during the last year, £200—nearly four thousand dollars; besides supporting Sunday-schools and day-schools, and the preaching of the gospel on twelve plantations, to three thousand souls.

World's Convention.

It is expected that during the week of the non-resistance meeting, on the 21st and 22d of September, a meeting will be held to deliberate on further measures to call a World's Convention, to discuss the subjects of human rights in all their bearings. Interesting information respecting this contemplated Convention will be then given. Much interest is manifested on the subject in this country and in England. Does humanity call for such a Convention? Is it practicable? When and where shall it be held? The best way to organize and perpetuate it? These questions will come up for consideration at the meeting in September; and all who feel interested in organizing a human rights Convention for the world, and have any suggestions to make, are invited to attend.

The resolution under which the Committee to call the Convention was appointed last spring is as follows:—

'Resolved, That a Committee of twelve be appointed, with power to add to their number at discretion, to call a World's Convention, to consider the subject of human rights in all its bearings—what they are—the present condition of mankind in respect to them—the causes of their violation—and the means of their restoration and protection.'

The names of the Committee are—Wm. Lloyd Garrison, Lydia Maria Child, Nathaniel P. Rogers, Maria W. Chapman, Robert Purvis, Lucretia Mott, Wendell Phillips, Henry C. Wright, Samuel J. May, Wm. Bassett, Edmund Quincy, Chas. B. Burleigh.

Edward Everett.

It is reported that the nomination of this gentleman as minister to England has met with violent opposition from the Hotspur of the South, on account of his being, (as they say,) an abolitionist. This proscription, so outrageously insulting to the free States, is indignantly rebuked by presses which seldom speak of abolitionists except in abuse them. Such is the injustice of the act, that even a Statesman cries out through the New-York Commercial:—

MONUMENTAL ISSUE. It is neither the veto—deeply as we deplore it, and ungodly as we believe its doctrine—nor yet the loss of the bankruptcy law—that presents the most important subject for contemplation at the national capital. There is a question arising of far higher moment to the interests and durability of this Union, to which we would invite the public attention, and especially that of our southern political friends at Washington, ere it be too late.

It is not permitted to us to name precisely what transpires in the Executive sittings of the Senate, until the injunction of secrecy is removed by the Senate itself. Still, the veil is occasionally lifted in part, so that glimpses of what is going on, are allowed to be caught. By this means, it is no longer a secret that opposition has arisen to the nomination of Mr. Edward Everett as Minister to England; to Gen. James Wilson, as surveyor general of Iowa; and to the Hon. Joel Eastman, of New-Hampshire, for a local office in that State, on the ground of the abstract opinions entertained by these gentlemen, or supposed to be entertained, respecting the constitutionality of slavery. By this means, it is reported, that many of our fellow-citizens from the slaveholding States have joined the opposition, so that, by a majority of two, the nomination of Mr. Everett has been laid upon the table, with a view to its being withdrawn by the President.

It is not pretended, we believe, that these gentlemen are abolitionists, in the modern offensive sense of the word. Indeed, Mr. Everett lost his election as Governor of Massachusetts, two years ago, because he would not subscribe to the dogmas of that faction. But, even if they were, that fact could form no sound objection to their appointment to the stations to which they have been nominated by the President. As American citizens of unblemished reputation—of high moral and intellectual worth—they would, nevertheless, be entitled to all the rights and privileges of citizens; and so soon as a demonstration is made in the Senate of the Union, for their disfranchisement on that ground, upon this issue, it will be seen that our fellow-citizens from the slaveholding States to weigh well before they allow it to be presented.

The readers of the Commercial have no need of being informed at this day, that we are not abolitionists in the sense of the day, that has become so deservedly odious; that we do not advocate the forcible overthrow of interfering or of encouraging others to interfere with the rights of the southern States, in regard to those peculiar institutions respecting which they are so sensitive, and the enjoyment of which is guaranteed them by the Constitution. Upon this naked question, public opinion in the free States is sound. A fact of which the South ought long since to have been satisfied, is that we do not set the people of the South, of all parties, passive before they ask more of us, or push us farther. Let them be as they are ready to support, and even defend them in all the rights secured them by the Constitution, presume farther to require that we shall become the advocates of slavery. Let them not require of us to believe in the humanity of slavery, or in its advantages as political economists, or in the righteousness of the traffic in human flesh—in the bodies, if not in the souls of men.

Let the people of the South—their Senators and representatives in Congress beware, we say, of making such an issue with the North. And we now call upon the Senators of the free States, as one man, to take ground upon this issue, if presented. We call upon the Senators of Massachusetts, Vermont, Maine, Connecticut, Rhode-Island, New-York, New-Jersey—to meet the question, if presented in the case of Edward Everett; and should he be rejected upon the ground indicated, by an unwholesome union between the whole Senate of the free States, and the opposition of the whole Senate of the slave States, that we shall let the whole nation know, that we are not abolitionists in the sense of the day, and that we are giving the right hand of fellowship; and that, if we do not, we are not a member of any church, and that he 'stay away until he is satisfied.' If I am not a member of any church, why call on me for satisfaction? I must join your church before you can make this demand. As to do you keep my name on your books? I ask, who is a church member? All this I care but little about. I now wish you to erase my name from your books; the following, amongst other reasons: viz. I do not want my name to stand connected with those who do not labor for the poor slave, who is maddened of right which God has given him. Your influence on the side of the oppressor. There is no ground: you are either for or against the slave. I know, from past acts of yours, you are on the side of the oppressor. It is the wicked slaveholder, to whom you are giving the right hand of fellowship; and that, so doing, you make your church to become a Baptist, and with the rest of the Baptist churches in his land, are one great spiritual Sodom, or Babylon which is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. She has trampled in streets the souls of men.

Again—your want of excluding three of your members, for no other offence than their fidelity to the cause of the poor slave. It was for their love to the slave that you cast them from you; that you did to them, 'You have tormented us before the Lord. Is this your labor of love with them? Yes, it is the characteristic of you. I have had the same shower of love poured on myself. If you thought your brethren had gone astray, why did you not try to reclaim them? Did you try? Did you make one effort? No, you did not. You were glad to get rid of them, because they were faithful to you.

Your meeting-house has been closed against the advocates of the slave, (at least, until very recently) and one of your members was the principal agent in shutting the house. Your voice was dumb on the subject; therefore virtually saying to him, 'You have done right in shutting out those who will plead for God's poor.' Is it possible that the lights of the world, or those who pretend to be such—who call themselves the church of Christ—should be guilty of such an act? 'Oh, shame, where is thy blush?'

Again—your minister took a decided stand against one of the best advocates of the down-trodden slave, by the apparent intention of crippling his influence. And all this is right with you; and thus you are on the side of the oppressor.

My friends, the slaves are before you! You can see them, in your mind, robbed of every thing that calls for care. And yet you turn a deaf ear to the cry of bleeding humanity! Yes, and you accommodate your members who are faithful on this subject. For so doing, the words of Christ will come home to you in dreadful tones.—'For inasmuch as ye did it to one of the least of these, ye did it to me.'

Friends, think not you are safe, because you are on holy ground, or within the pale of the church; the God never put his wall of fire, (and never will) around such an anti-Christian association as this, to protect it from the assaults of the enemy. No—the word of God to his true children is, 'Come ye out of her, and be ye separate, that ye be not partakers of her evil deeds.'

In view of what I have said above, I have only to add, do the works Christ commands you, or no longer call yourselves the church of Christ. You see your duty before you. Arise and do it, nor want to have it thundered in your ears. One thing more, and I have done. You published to the world statements which were false, and some of you knew them to be false, when they were published. RICHARD HOOD.

To the Massachusetts Anti-Slavery Board.

The Board of Managers respectively, elected on the 19th day of July last, a Committee of the Massachusetts Anti-Slavery Society was appointed to audit and report upon the accounts of John A. Collins, the General Agent of the Society, consisting of Messrs. Francis Jackson, Samuel Phillips, Ellis Gray Loring, Henry C. Wright, and Samuel E. Sewall.

Their report was made to the Board on the 14th inst., in the following words:—

'The Committee of the Board of Managers of the Massachusetts Anti-Slavery Society were appointed to audit and report upon the accounts of John A. Collins with said Society, Report, that they had attended to that duty, and find said accounts correctly cast and satisfactorily vouched; and that the balance due Mr. Collins from the Society was hundred thirty-three dollars and 45 cents. The Committee also report, that Mr. Collins has a claim against the Society for four hundred and fifty dollars and 41 cents, for monies remitted by agents, &c. As he was not able to obtain the same, your Committee have not allowed the same, as soon as the vouchers are received, in which his claim against the Society will amount to 770 dollars and 89 cents.

(Signed) FRANCIS JACKSON, SAMUEL PHILIPPS, ELLIS GRAY LORING, HENRY C. WRIGHT, SAMUEL E. SEWALL.

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WHOLE NUMBER 556.

Meeting of the Massachusetts A. S. Society. A quarterly meeting of the Massachusetts Anti-Slavery Society, held in Millbury, county of Worcester, on Tuesday, Aug. 17, 1841; FRANCIS JACKSON, President, in the chair. G. W. F. Mellen, Secretary.

Officers being given, Mr. Tracy prayed. Messrs. W. L. Garrison, E. G. Loring, Mrs. George Weston, Wendell Phillips, J. Collins, and Rev. Mr. Peck were chosen to prepare a committee on the roll and finance.

Mr. PHILBRICK observed that the examination of Mr. Collins's accounts had been a duty assigned to him by the Committee; and although the accounts were of great length, covering about four sheets of large paper, he had carefully examined the several items, and compared them with the vouchers, and with the books of the Depository, and the result had been to him quite satisfactory; and, considering the numerous and complicated charges attending his agency, and the arduous duties he had to perform, there was far less difficulty in adjusting the accounts, and bringing them to a satisfactory result, than he had expected.

Mr. COLLINS had been in the employ of the Board from 1st of March, 1839, to 1st of October, 1840, when he embarked for England; a term of one year and seven months. No compensation had been allowed him by this Board during his absence, because he was in that mission an agent of the American Anti-Slavery Society, and not of the Massachusetts Society.

Mr. GARRISON, I, for one, feel extremely gratified. It will be remembered, that at the annual meeting of the Society last winter, a gratuitous and most wanton attack on the Board, and on the character of Mr. Collins, was made. At least, wanton insinuations were thrown out: I will not allude, by name, to any individual. I will only say I am gratified by the result of things. It was stated last winter that we owed Mr. Collins money; we thought above a thousand dollars; but it will be seen it is much less. The efforts made to injure our brother abroad, and through him, the cause, are very well known, and I am sure Bro. Collins will only receive the greater sympathy in view of the wicked efforts made to injure him. The Society will be able to sell the books in the Depository for \$2500. I am sorry to see the abolitionists fall off about buying books. What have you got that is new, is the cry? We have all varieties. We have books adapted to all tastes, and suited to all circumstances. Our books should be bought, and I hope this may be the case. It is said the Board should employ agents. We should have, certainly, as many as possible. I wish we had fifty; but if we have not the means, we cannot do it. Just in proportion to the amount of contributions will be the number of our agents. The winter months are our time. A few words with regard to the Board. Their organ of caution is well developed. I feel very proud to belong to that Board. I have never found them disposed to pause or falter. A more disinterested body of men, myself, of course, out of the question, I have never known. At the present time, I can say the harvest truly is great. May the laborers be multiplied.

Mr. TURNBULL, of Upton. I want to hear something more about Mr. Collins. It has been said the Board got Mr. Collins down to Boston to give him a great salary for doing nothing. Some say this about the Boston folks: They get up a meeting, and call for subscriptions, and one of those gentlemen gives \$100, and another \$30, and so on. Now, what is all this for? Some say it is a trap laid. Why, what kind of a trap is this? I want somebody to tell me what interest the Boston friends can have in giving their money in this foolish manner, to pay a man for doing nothing.

Mr. GARRISON, I hardly think old organized abolitionists should feel anxious to answer the cavils of such men. If the Board are not the proper men, put them out. To give any heed to remarks of this kind is idle. Why, bro. Collins has not done anything of the kind. He has kept the cause in motion for the last three years. His almost superhuman energy, and Herculean powers of despatch have been so taxed as seriously to affect his health. The General Agent of this Society has not been slothful, and he has only got his bread and butter, and hardly that. In regard to the friends alluded to, they cannot come from the true-hearted. If so, why have the Board been chosen again and again? All I have to complain of the Board for, is they are rather too slow and cautious. If they have any fault, it is this. We have not quite faith enough. Of liberality they have no lack. If money is wanted, the members of the Board are ever ready to supply it.

ABBY KELLEY, I would reply to the brother from Upton that the charges to which he alludes are generally brought forward by those who feel their idols in Church or State attacked. I believe in the place to which he belongs, partyism has been a great cause of men's going backward, and so instead of giving the true reason, they come up with false insinuations. I would never stop one moment to answer such charges.

Rev. Mr. WHITNEY, of Berlin. If you wish to know who the people are that are troubled about the conduct of the Board, they are those who are maintaining the pro-slavery ministers and the various Missionary Societies. Let any attack be made upon these, and the connection pointed out between them and slavery, and up comes the pride and extravagance of the Boston friends. Abby Kelley came to our place a while ago and gave a lecture, which was fully attended. After the meeting was finished, it was proposed that another meeting should be held the next evening, but one of the deacons who professed to be an abolitionist, objected, lest it should interfere with the prayer-meeting; and most of the people attended the prayer-meeting. Now these people would be very ready to make an outcry about the Boston people. I don't object to prayer-meetings, but to pro-slavery prayer-meetings, and every prayer-meeting is pro-slavery that interferes with an anti-slavery meeting in places where we have one anti-slavery meeting a year, and a prayer-meeting every week.

Mr. PHILBRICK, I wish to congratulate the friends generally on the state of things at present. I have been laboring of late, in this State and I can assure you there is no want of confidence in the Board, no difficulty in relation to brother Collins. Some persons have been feeling as though enough had not been done in employing lecturing agents, but their difficulty will all be put to rest when they learn the reasons for the omission of the Board to send forth more agents. Some persons who were sincere abolitionists have been withholding their contributions till they ascertained the exact state of the funds. I have always pledged my word and honor, if I have any, that no real difficulty existed, but that false suppositions had been magnified by causes to which allusion has been made. We up in New-Hampshire, have been charged with embezzling money, a particularly strange charge against a Society which has had no money in its treasury for the last 12 months. In addition to what brother Garrison has said, I will say that the fields are already white to the harvest. Only laborers are needed.

Mr. DENNIS, It makes my hot blood boil to hear the idle charges and insinuations that have been alluded to. The very last charge to be made against brother Collins is that of indolence; the very last charge to be made against him by the most malignant agent that ever stirred up. Let any such go to the agents of the Society who have labored under his direction, and ask them if he has been indolent. Ask them if in the discharge of his own duties, or in the direction of theirs, he has ever been found negligent. Go to the pro-slavery churches and the pro-slavery clergy and ask them if complaint of indolence can be urged against him. I ask them to testify. No, from the sandy shores of Cape Cod to the rocky hills of Berkshire, the pro-slavery churches and clergy will complain that he has been like their evil genius among them. Go to the true-hearted abolitionists who have ever been stimulated by his presence and strengthened by his zeal, and see if they will testify that John A. Collins has been idle. I don't believe any body thinks so. If there be any such, they are those men who can pay twenty and fifty dollars for the support of a riotous minister, who never says a word about righteousness or christianity. But I say again, let the agents be directed, the Board by whom he was employed, and the pro-slavery churches he attacked, answer the charge of his indolence.

Mr. GARRISON, It will be remembered that Mr. Collins entered the Society just at the time of the clerical appeal. His successful labors to extinguish that, are well known. His gigantic efforts on another occasion, when the integrity of the American Society was involved, saved the cause. It should be remembered that for all this he is held up as a mark to be shot at. There is no spirit so malignant and cruel as that which has succeeded from us. Original pro-slavery is mercy and forbearance in comparison with this. And the very men, too, who accuse him of neglect of his official duties, say he neglected his family. I note the inconsistency of the charges. From my own knowledge, I can testify to the falseness of those cruel and outrageous aspersions.

Mr. LORING, Another charge more absurd than that of inefficiency, if possible, has been urged, that Mr. Collins is covetous. I can say of him more than of almost any other man, that money is his least and last consideration. The President said that before putting the question on the adoption of the Report, he would remark that the Board had unanimously re-elected Mr. Collins as their General Agent. The Report was unanimously adopted. Mr. Philbrick moved that those who contributed to the cause might have the amount of their contributions in books. Mr. Collins, Mr. Mellen and Mr. Turnbull spoke in favor of the motion, and it was adopted. Voted to adopt the motion of Mr. Philbrick. Voted, That Mr. Collins be added to the Committee on Finance. Voted, That the resolution be now taken up. Voted, That the resolution be now taken up.

Mr. LORING, in answer to a question of Mr. Wright, stated the circumstances connected with the fact of Mr. David Ruggles being thrust from the Railroad car in New Bedford on account of his color, and his view of the law applicable to such cases. Messrs. Pillsbury, Earl, Collins, Quincy, and Mellen, spoke in favor of the resolution, and it was adopted, with the amendment offered by Mr. Earl. The following resolution was introduced: Resolved, That it is a libel on Christianity, and giving the most efficient support to slavery, to suppose that a slaveholder can be a christian.

The resolution, after debate, was laid on the table. Voted, That this meeting adjourn to half past seven o'clock. EVENING SESSION. Mr. Garrison offered the following resolution on prejudice. Resolved, That all those meeting houses in which persons are insulted and degraded on account of their complexion or condition, and compelled to occupy the "negro pew," or a separate seat, are (if the requirements of the gospel are binding on mankind, and God is no respecter of persons) under the control of an evil and wicked spirit, against which it is the duty of abolitionists to bear a faithful and consistent testimony. The resolution was sustained by Messrs Quincy, Mellen, and Douglas.

WEDNESDAY MORNING, Aug. 18. The Society met pursuant to adjournment, at 6 o'clock. The President in the chair. Prayer was offered by Deacon Foster. The resolution laid on the table the previous evening, was taken up. After discussion by Henry C. Wright, Parker Pillsbury of N. H., Mr. Turnbull of Upton, S. S. Foster of N. H., J. M. Fiske, of Worcester, Mrs. Thurston and Mr. Douglas, of New Bedford, Mr. Allen of Walpole, Abby Kelley, Mr. Garrison, Mr. May of Leicester, J. A. Collins, Rev. Sumner Lincoln, Mr. Roberts, of Worcester, Mr. Morse, of Walpole, Mr. Earle, of Worcester, and Mr. Everett, of Provincetown, the meeting was adjourned to 2 P. M.

WEDNESDAY AFTERNOON. The Society met pursuant to adjournment. The resolutions of the morning was further discussed by W. L. Garrison and H. C. Wright, and unanimously adopted. The resolution, laid on the table the previous afternoon, was taken up. Mr. Fiske, of West Brookfield, moved to amend the resolution so that it should read 'No man can be a consistent christian, &c.'

The amendment was opposed by W. L. Garrison, H. C. Wright, James Munroe, of Conn., Rev. Mr. Peck and Rev. Mr. Lincoln, and supported by Mr. Fiske. The amendment was lost. Mr. Lincoln moved to strike out 'in the church of Christ,' and insert the word 'Christians.' The amendment was adopted. The following resolution was introduced by S. S. Foster, of New Hampshire: Resolved, That we recommend to abolitionists as the most consistent and effectual method of abolishing the 'negro pew,' to take their seats in it, wherever it may be found, whether in a genteel synagogue, a rail road car, a steamboat, or a stage coach.

This resolution was supported by Messrs. Foster, Collins and Pillsbury, and opposed by Messrs. Garrison, Quincy, Davenport and H. C. Wright, and on motion of Rev. Sumner Lincoln was laid on the table. The Business Committee reported the following: Resolved, That the people of Massachusetts are bound by their own professed principles of liberty, justice, humanity and religion, to succor and protect all fugitives from slavery, who may come within their borders; and we hereby solemnly pledge ourselves never to obey any mandate that requires us to aid in returning such fugitives back to the southern prison-house of bondage.

Resolved, That as in case of a servile insurrection at the South, (in the language of Thomas Jefferson,) there is no attribute of the Almighty that can take sides with the oppressor, we solemnly pledge ourselves that, come what may, we will not comply with any statutory provision, or governmental requisition, to enable the slave holders of this country to perpetrate their murderous slave system, or to prevent the slaves from emancipating themselves from bondage; 'lest we should be found fighting against God.' The above, after discussion by Messrs. Garrison, Wright, Turnbull, Quincy and Roberts, were unanimously adopted.

Resolved, That the thanks of all who love the anti-slavery cause are due to John A. Collins, for the fidelity with which he has discharged the duty of an abolitionist during his recent visit to Great Britain. Resolved, That we gratefully appreciate and desire to be ever ready to reciprocate the aid rendered to our cause by the true abolitionists of Great Britain. Adjourned, sine die.

FRANCIS JACKSON, President. G. W. F. MELLE, Secretary. The annual cost of keeping up the military school at West Point, is \$125,000. The Eastern cars run into two oxen, at Salisbury, on Wednesday, killing one, and maiming the other.

Mr. DOBSON: The quarterly meeting of the Massachusetts A. S. Society, has just closed in this town. About two hundred were present most of the time, two days and evenings—attended from all parts of the State and other States. A collection of choice spirits has seldom been seen in the progress of our enterprise—men and women of firm hearts, willing to work. It was gratifying to all to hear the report of the Committee appointed to audit the accounts of J. A. Collins with the Society as the general agent. His enemies seized the opportunity of his absence in England, to accuse him of fraud and deception, and of mismanagement, and tried to shake the confidence of the friends of the slave in his honesty and fidelity, and also in the honesty of the Board. It was found that the accounts of the Society were in a good state, and brother Collins was applauded for his fidelity in trying circumstances.

Several resolutions were introduced, discussed and passed. One touching the treatment of colored citizens by railroad companies incorporated by the State. It was resolved to petition the Legislature the next session on this subject. We would know whether the people of Massachusetts are willing to be accessories to such injustice and wrong. It is hoped that George Badburn will be in the House to look after these petitions. The following resolution was adopted: Resolved, That it is a libel on christianity and giving the most efficient support to slavery to suppose that a slaveholder can be a christian.

Self-interest as it is, the proposition was disputed. What ideas can be formed of christianity, so long as the term christianity is applied to those who live in the habitual commission of the foulest crimes? Christian magistrates! Christian slave-traders! Christian slave-breeder—slave-driver and slave-hunter! We may say what we will against slavery or slaveholders; so long as we allow it possible for the latter to be christians their consciences can never be reached by truth. Only allow that they may be Christians, and you may rail them what else you please. Resolutions were introduced and passed respecting giving runaway slaves, and suppressing servile insurrections. Whatever laws may be enacted by the State or national legislatures respecting these points, we pledged ourselves never to obey them when they call upon us to aid in restoring the fugitive, or in suppressing servile insurrections. We assure the slaveholders that we shall never aid them to support their despotism and murderous cruelty—and the slaves, that we will never aid to prevent them from emancipating themselves as Washington did. We assured the slaves that we would never fight for slavery and against liberty. Whatever be the demands of the Constitution or the laws, we pledged ourselves to the oppressor and the oppressed, that, come what may, we will never fight against the slaves to keep them in bonds, nor for the slaveholder to help them sustain their tyranny.

TREASON! TREASON! So be it; but not against God. It would be treason against Him to obey the Federal Constitution and laws, and fight against the slaves, should they attempt to gain their liberty, as did our fathers. Every effort to put down, by arms, an insurrection of slaves, would be treason against God, and also against the fundamental principle of our government. RESISTANCE TO TYRANTS IS OBEDIENCE TO GOD. According to this, it is the duty of the slaves to resist by arms the wrongs and outrages done to them by slaveholders. If this be true, a general insurrection of the slaves is a duty—is 'obedience to God.' Shall we, as abolitionists, aid to shoot down the slaves, when according to the principles of the government, they are acting in obedience to God? We assure the slaveholders and slaves, that we never will. We assure the South that the day is near, when the northern man, who shall dare to enlist in the army, or to a militiaman at the call of the President, to fight against the slaves in case they appeal to arms to gain their freedom, will be scorned and despised by his fellow-citizens.

The first person whom we met after the shock was Mr. Myers, the locom tender, a tall, athletic man, with part of his face blown off, and his head and shoulders completely covered with cinders and blood. He begged some one to go home with him, and two persons readily accompanied him. The next was a person brought out on a stretcher; one side of his head being blown off. He had fallen out of the train. He followed other scenes which it is impossible to describe. All was confusion. Although the sight of the dead and the dying was horrible, it was scarcely less than that of the living, inquiring for their relatives—parents for their children, and wives almost frantic with despair, for their husbands.

Every thing, we believe, was done that could have been done under the circumstances. An extra train of cars was run to Auburn for physicians, and our hotel keepers threw open their doors for the reception of the wounded. We were on the ground an hour after the explosion occurred, and witnessed the greatest kindness on the part of all. Every effort was made to extricate the bodies, and to afford all the consolation and relief that could be afforded. As to the origin of the fire, it is unknown; but it is supposed that it was the work of an incendiary. The fire appeared to have commenced in the top of the building. The powder—some say 10, others 15 kegs—was placed on the ground floor, under a work-bench, and belonged to Malcom & Hudson.

Such is a brief and imperfect sketch of this awful calamity—a calamity which, from the careless, avarice, or malignity of one, or two, or three persons, has sent, or probably will send, not less than thirty of their fellow beings from time into eternity—and most of them to a moment's warning. What a subject for reflection! Let those who are engaged—and we are among the number—feel grateful to that good Being whose ways, though inscrutable, are always, just.

From Canton.—The ship Froble, Captain Crocker, from Canton and Wampoa, arrived at New York on Saturday, having sailed from Canton May 1st. Captain C. states that the Emperor had issued several edicts threatening to exterminate all the Europeans in China, and then proceed to England and take possession of it by force: Several vessels were loading for the United States, which would sail in a few days.

Yale College.—The number of graduates at the late commencement was 25. Eight medical students received the degree of D. D. Prof. Samuel H. Dickson, M. D. of Charleston, S. C., was appointed the Orator, and the Rev. John Pierpont, of Boston, the Poet, for the next Commencement of the Phi Beta Kappa Society. A solo was sustained by Master Robert Shepard with much taste, while the animated countenances and cheerful voices of the scholars bespoke their joy as they united with good effect in the choruses.

Frederick Emerson, Esq., in behalf of the Committee, in awarding premiums to Master John Rider, Charles A. Snowden, and Misses Mary R. Gray and Sarah R. Jackson, remarked that it afforded him great satisfaction in presenting the tokens of approbation to those who were entirely worthy to be held up as examples for the whole school to follow—that their fidelity to their studies, and their good deportment imparted to the teacher, the Committee and their parents, a glow of satisfaction amply repaying them for all the labor they had bestowed. He referred them to the situation of the school some six or eight years ago, presenting it then in an unfavorable condition, and contrasting it with the present: in view of the prospect, he felt highly encouraged. I look forward, says he, to the time when this school shall in its attainments be as excel its present state as the present is beyond that of the time referred to. He urged them to renewed exertions, and enforced upon the parents the importance of affording their children every opportunity for mental improvement, as one of the surest means of elevating them to an equality with those who at present enjoyed superior advantages. He remarked that it was evident that the colored people of Boston were improving intellectually, and that complexional differences could exert no influence over the mind to restrain its progress. He concluded by reminding them that by industrious efforts at improvement, their country would most assuredly be enriched. Mr. Joseph Putnam, a colored young gentleman of much promise, elicited his share of praise for the faithful

man in which he performed the duties of an assistant. The Suffolk band, conducted by Messrs. Holmes and Howard, at intervals introduced a concert of sweet sounds. The exercises thus blended rendered the occasion delightful as well as instructive. W. C. N. Temperance Store. An establishment has lately been opened in Belknap street, where no liquid death is meted out, and where king alcohol and his votaries find no quarter. This is indeed a cheering sign of the times. Messrs. Bowers and Townsend, the proprietors, are desirous of the patronage of families in that vicinity, more especially as with their notions on temperance they have also been favorably known as having adopted perhaps the most frantically one peculiar to abolitionists. TEMPERANCE. From Liberia. By the arrival of New York of the brig Helen Mar, from Western Africa, letters and papers have been received by the Commercial Advertiser to the 11th of June. The brig Atlanta arrived at Monrovia on the 9th of June, bearing the intelligence of the death of President Harrison. Africa's Lullaby of the 11th of June is full mourning and contains a correspondence between members of the M. E. Mission and L. Payne of the U. S. Sch. Grampus, in relating the ceremonies to be observed on the occasion. The flags of the American vessels in the harbor were put at half-mast, and a national salute was fired by the Grampus and returned by the authorities. On the 12th of May the family of the Rev. J. W. Roberts, of Monrovia, had a very narrow escape of their lives, in consequence of the falling of a portion of a new house, recently built. The accident is attributed to the quantity of rain which had fallen for the previous twenty-four hours—it was considered the commencement of the periodical rains. Slave Trade.—The Luminary of the 21st of May states that a large cargo of slaves was recently sent off from the vicinity of Cape Mount, in a vessel which eluded the vigilance of the men-of-war cruising off the coast. H. B. M. Frigate Iris passed Monrovia on the 10th of May, on her way to the island of Ascension. The Iris has done great service to the cause of humanity in an expedition up the Rio Poogas, in which she destroyed all the slave factories in that region. The Herald gives an instance of the fidelity with which the natives generally fulfill their agreements with the colony. By a recent purchase the colony has acquired tracts of land extending about fifty miles along the coast, and indefinitely inland. A holder that we shall never aid them to support their despotism and murderous cruelty—and the slaves, that we will never aid to prevent them from emancipating themselves as Washington did. We assured the slaves that we would never fight for slavery and against liberty. Whatever be the demands of the Constitution or the laws, we pledged ourselves to the oppressor and the oppressed, that, come what may, we will never fight against the slaves to keep them in bonds, nor for the slaveholder to help them sustain their tyranny.

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POETRY.

THE ROOM OF THE HOUSEHOLD.

There's a room I love dearly—the sanctum of bliss, That holds all the comforts I least like to miss;

The romp may be fearfully carried on there, For no 'bustler's' rabid solicits our care;

There's something unpleasant in company days, When saloons are dressed out for Terpsichore's maze;

Other rooms may be thickly and gorgeously stored, With your Titania, Morillo's Salvator and Claude;

There's the library open, but if your heart yearns, As all human hearts must, for the song of a Burns,

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MISCELLANY.

From the Detroit Advertiser, Aug. 13th.

Loss of the Erie.

As every thing relating to this terrible calamity is looked for with painful interest, we subjoin a few additional particulars, gleaned from a friend (Mr. Tann, of Pittsford, Monroe Co., N. Y.) who was on board of the Erie, but who was providentially among the few who were saved.

He states that he was walking on the promenade deck at the time, in company with a young lady, (Miss Shearman), and had just reached the point above the boiler deck, when the deluge of water burst upon them, and the explosion took place.

After a moment's reflection, our informant ran to the stern of the boat, and soon perceived the awful character of the catastrophe. While looking around for some mode of escape, the young lady rushed from him, and disappeared. She, however, almost instantly returned, calling upon her father, who, being like herself a few minutes before, sea-sick, had retired to his berth.

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11 o'clock, however, he observed the Clinton, and when almost exhausted, and when death seemed at his elbow, the yawl of the C. picked him up, and placed him on board. He soon recovered, and informing those around him, that there were several persons clinging to the wreck, he hastened, and as many as could be found, picked up. Their names are given elsewhere. But not all the names, we fear, of those lost, are given. It is impossible that they should be. Those who came in on the packet boat in the morning, could not be known, as the boat left Buffalo, before the calamity was known.

Affecting and most Admirable. Hannah More, in a letter to her sister, written in 1783, relates the following interesting incident:

The other morning, the captain of one of Commodore Johnson's Dutch prizes breakfasted at Sir Charles Middleton's, and related the following little anecdote: One day he went out of his own ship to dine on board of another; while he was there, a storm arose, which in a short time made an entire wreck of his own ship, to which it was impossible for him to return. He had left on board two little boys, one four and the other five years old, under the care of a poor old black servant—the people struggled to get out of the sinking vessel, and a large quantity of black took his two children, tied them into a bag, and putting in a little pot of sweet meats for them, along them across his shoulders, and put them in the boat. The boat by this time was quite full; the black was stepping into it himself, but was told by the master, there was no room for him, that either him or the children must perish, for the weight of both must sink the boat.

The exalted negro did not hesitate a moment. "Very well," said he, "give my duty to my master, and tell him I beg pardon for all my faults, and then I guess the rest—plunged to the bottom, never to rise again, till the sea shall give up her dead. I told it the other day to Lord Monboddo, who fairly burst into tears. The greatest lady in this land wants me to make an elegy of it, but it is above poetry."

From the New-York Evangelist. A Request. As I am engaged in collecting facts on a subject which has long occupied my mind, I shall feel obliged to any one who can forward to me, with as little delay as possible, well substantiated facts on the following subjects:

1. Instances of relapse to intemperance, after a season of reformation, and after having made a profession of religion, with the exact statement of the peculiar temptation that induced it.

2. Instances of relapse immediately after a communion season, stating what was the nature of the temptation, and the manner in which they partook at the sacred ordinances. Instances of this kind if stated, must be accompanied with the most unqualified evidence; and if possible, with the testimony of the unhappy individual himself, substantiated by his pastor.

3. The testimony of reformed inebriates, as to the danger of renewing their appetites for intoxicating drinks, by the least indulgence in such liquors; and the results of such a course, as to the general necessity of this class of persons avoiding participation in the use of alcoholic drinks on all occasions.

The bearing of these questions on the object I have in view, will be readily perceived; and should the facts be of such a character as is anticipated, it will remain for the church to decide, whether a substitution of the 'fruit of the vine,' the only substance named for the Eucharist, free from the intoxicating principle, cannot with propriety be introduced in place of the fabricated liquors now generally used at the Lord's table.

Editors of papers friendly to the collection of facts in relation to the above important questions, will please insert this communication.

EDWARD C. DELAVAN. Ballston Centre, July 28th, 1841.

'O'Connell on Teetotalism.' Daniel O'Connell, our readers are aware, was a candidate for a seat in Parliament, at the recent elections in the Metropolis of Ireland, and was defeated. He was, however, put in nomination for Meath, and chosen to represent that County. There are friends of temperance on this side the water, who read with pleasure, and with interest, the speech of O'Connell, which occurred in the speech he delivered at the close of the second day of the Dublin election.

'They said I abused the victuals. They told a great lie. I did the best I could both for the grocers and vintners, and the only mischief I ever did was by becoming a teetotaler (cheers) I give that the vintners are one of the very best classes of our fellow-citizens. There are no classes that contribute more largely to the public charities—they are a most benevolent class of men; and I venture to assert that the vintners of Dublin, in point of education and moral qualities, are superior to the vintners of any town or city. I am sorry if I injured them by becoming a teetotaler, but I am not sorry for being a teetotaler (cheers). Are there any teetotalers here? (loud cheers, and cries of yes, yes.) At that rate, I am not surprised that they read with pleasure, and with interest, the speech of O'Connell, which occurred in the speech he delivered at the close of the second day of the Dublin election.

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The Insurrection. There appears to be little or no foundation for the story of an insurrection among all the negroes in Louisiana and Mississippi. A letter is published in the N. O. Free Press, dated Bayou Sara, July 25, which says: 'As was agreed upon last Wednesday, the cart met to-day for the purpose of trying the prisoners. On examining the principal witness, he acknowledged he was frightened by whipping, and knew nothing about the conspiracy. Accordingly, the negroes have all been liberated, and the insurrection pronounced a failure. The white man who was suspected of being leagued with the negroes, is still in jail, but I expect will be liberated. He has not good sense, it is reported, and if that is the case, he cannot be very dangerous.'

Unnatural Murder.—On the 18th ultimo, a Mrs. Rogers, of Louisville, Miss, killed three of her own children, by cutting their heads off with an axe. She intended to kill two more, but her design was discovered and frustrated by her husband. The dreadful deed was done while she was in a fit of mental derangement, and since her reason has returned she has suffered the most bitter anguish. She is the mother of eleven children, including the three which she killed, and she says that while under the influence of the delusion, she thought that she was performing a charitable action in ridding her husband of the burden of supporting herself and her five youngest children, as he is a poor and very hard working man.

Appeal for protection and redress.—Williams, lately sentenced to pay a fine of \$12,000 in New Orleans for introducing convict negroes into Louisiana, declares that he was fulfilling a contract with the government of Virginia, in which he was engaged to transport these negroes beyond the limits of the U. S. He was on his way to Texas, when he was arrested in the Delham district, Mr. Thomas Skinner, a free man, about 25 years of age, was standing on the footboard, looking out, when his head struck one of the upright posts, and dashed it to pieces. He fell across the track, and the car ran over his legs, and he was mangled in a shocking manner.

American Civilization, XIXth Century.—A negro named Lytleton has been sentenced, at New Orleans, to receive twenty-five lashes upon his bare back, and to wear an iron collar with three prongs around his neck, for three months, for striking a white man! Since the late rumor of an attempt at insurrection, the people of New Orleans have been very much incensed against the blacks, and seem determined to proceed with severity against those who offend—Boston Times.

Wild Flowers. GULLED from early youth. By a Lady. For sale at 133-1-2 Washington street, by SAXTON & PEIRCE.

FRENCH'S PENMANSHIP. A NEW SYSTEM of Practical Penmanship, founded on scientific movements, together with the art of Pen-writing explained. By James French, Teacher of Penmanship, at the most important street. Just published by SAXTON & PEIRCE, 133-1-2 Washington-street.

THE HOUR AND THE MAN. BY Harriet Martineau, in 2 vols. For sale at 133-1-2 Washington-street, by Saxton & Peirce.

LADIES' and GENTS' TRAVELLING ARTICLES. AN EXTENSIVE and well selected assortment of articles necessary for comfort and convenience in travelling, at low prices.—at JORDAN'S, No. 2 Milk-st.

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 Ann Fitz and E. B. Dearborn.

RECOMMENDATIONS. From the Rev. John Dowling, Pastor of the Pine-street Church, Providence, R. I.—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 of Christians, and none of them, in my humble opinion, will be objectionable (as too many of our conference hymns are,) to persons of refined poetical 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 devotional of this land. I am not sufficiently acquainted with the science of music to express an opinion of the taste and judgment displayed in the selection of the tunes, but highly approve of the rule you have adopted, of selecting old and well known airs, as I am decidedly of the opinion, that however many new tunes may be introduced into the public worship of God, in the sanctuary, no tune should be brought into the conference room, till it is an old tune.

J. DOWLING. From the Boston Recorder of June 11th. Messrs. Fitz & Dearborn have rendered an invaluable service, in our humble estimation, to the cause of Sacred Music, by the compilation of this neat and attractive volume. It designs a new and complete set of religious meetings, and family devotion, it evinces the exercise of good taste, and sound judgment, and comprises only such tunes and hymns as are widely and justly approved. The tunes are 117 in number, and the lyrics 321—affording a rich and large variety, selected from the finest church melodies, and the sweetest parts of Zion. Cotton Mather would denominate this a 'good device,' and we doubt not that thousands will so esteem it. Family singing, at the seasons of morning and evening devotion, is apprehended, far from being as common and edifying as it ought to be; and a better mode of doing it, and a more of the fact lies in the difficulty of recollecting tunes in sufficient variety, and with sufficient distinctness, to inspire confidence and interest in those who bear a part in the exercise. But let each member of the family possess a copy of this book, and a very brief practice will render the exercise uniformly pleasant and profitable.

The publishers would state that they have already introduced the above work into the vestries of nearly twenty societies, in the short space of three weeks; and that they have recommendations from nearly one hundred clergymen and religious writers. SAXTON & PEIRCE, publishers, 133-1-2 Washington Street. Copies furnished gratis to clergymen and others for examination.

Two Volumes now published.—Price only \$2 per Volume. TWO HUNDRED PICTORIAL ILLUSTRATIONS OF THE BIBLE, AND VIEWS IN THE HOLY LAND, together with many of the remarkable objects mentioned in the Old and New Testaments; representing Sacred Historical events, copied from celebrated pictures, principally by the