

Meeting of the Norfolk County Anti-Slavery Society.

This was a delightful and spirited gathering of the members and friends of the Norfolk County Anti-Slavery Society, held at the residence of Mr. Phillips on the 14th inst. The day was bright and cheerful, and the atmosphere was one of joy and gladness. The day was spent in the most profitable manner, and the resolutions presented were of a high and noble character. The meeting was held in the evening, and the attendance was very large. The speakers were Mr. Phillips, Mr. Garrison, and Mr. Weston. The meeting was a great success, and the resolutions were adopted with a large majority. The meeting was a most interesting and profitable one, and the resolutions were of a high and noble character. The meeting was held in the evening, and the attendance was very large. The speakers were Mr. Phillips, Mr. Garrison, and Mr. Weston. The meeting was a great success, and the resolutions were adopted with a large majority. The meeting was a most interesting and profitable one, and the resolutions were of a high and noble character.

christianizes in a wholesome manner. So be it, then—so be it. Let God be true, though every man be a liar. But, says one, our minister is a pretty good sort of an abolitionist. He sometimes has prayed for the slave. He professes himself opposed to slavery, and is very well as far as he goes. He gives us pretty good doctrinal discourses on the Sabbath, and though I can't say it ever seems as if he really had helped on the cause at all, I can't bear the thought of applying this resolution to him. This is an apology for a defender of slavery, and I think on examination every one will recognise the apologist as one maintaining a position unfriendly to the slave. Another says, 'We shall have no place to go to meeting. If we withdraw our countenance and support from this church, we must, for the same reason, from all the others in the neighborhood—they are all alike in connection with the South;—we shall be obliged to abandon the worship of God. Oh! my friends—do not let us arise from a mistaken idea of what is worship? Has God made it obligatory upon us, (and we believe he has,) to have no fellowship with iniquity, and yet at the same time does he require us to sustain that which is in fellowship with all iniquity? If, like the Samaritans of old, we have the idea that there can be no worship but upon this particular mountain,—if we bind upon our own shoulders the Jewish burden of the one temple with its rites and ceremonies, we shall be all the time crucifying our enterprise. But I have not doubted the words of the Saviour. I have thought Jesus the prophet of a true religion when he said that worship is not to be confined to time or place, but that they who worship the Father must worship him in spirit and in truth! I have thought that it was the soul's privilege to worship every where; in the forest or in the crowded street,—in the house, or by the way,—in the market, as well as the meeting-house;—in every place where the soul might carry the body. I am not objecting to meeting together for social worship.—I only say, there can be no worship where there is a sacrifice of principle. Can we think we worship God, in upholding with all the means we possess the system which degrades his image with all uncleanness and concupiscence,—which annihilates the marriage institution and the parental relation,—which takes away the Bible, and forbids instruction, and in every way cripples and paralyzes the soul of man, that it may make him an article of merchandise! These resolutions make it impossible to remain in the churches and political parties. Why? Because they sustain this system by striking hands with southern slaveholders. Mr. Pillsbury. I do not like the resolutions—I cannot even begin to like them. I do like the observations which have been made upon them. But the community are not to know any thing of them. They will only see the resolutions; and what do the resolutions say? Just such ones have been passed in every quarter, and they will not be acted on, if they are adopted here. Some of the best abolitionists we have may continue to entertain so good an opinion of their minister, as to think that these resolutions make no call for action upon them. I believe the minister of this place calls himself an abolitionist, and has passed for one. But notice of this meeting of the Norfolk County anti-slavery society could not be given from this pulpit. This church too calls itself an anti-slavery church, and yet, when a few months since a resolution was introduced, requesting the minister not to exchange with the pro-slavery ministers around him, it was voted down by acclamation. In the North Parish the minister called an abolitionist, though he told my friend J. B. Richards, here present, that he would rather see the cholera in his parish than an anti-slavery agent. And so it is the country over. There is not an anti-slavery church that I know of in New England; for (except perhaps one denomination) they are all linked in with the South. While these things are so, I do not wish these resolutions to be passed as mere words. But I had hoped to see devised at this county meeting some measures for the carrying out of the idea they contain—measures which should arouse pro-slavery from its slumber, like a clap of thunder from a cloudless sky. Mr. Garrison. Brother Pillsbury regrets that the resolutions are not stronger, and yet, as they are, it seems we do not carry them out. I agree with him that they ought to be carried out. He is right. It will not do to say that a church is an abolition church if it is in fellowship with all the others at the South. A man who gloried in being master of 30 human beings recently defied slavery in the Marlborough Chapel. He was ordained of God, he said. He did not grieve over it as an evil while declaring that it was entailed upon them, and they could not get rid of it,—nor did he declare it to be a sin in some circumstances, and justifiable in others, after the fashion of our pro-slavery ministers. But he boldly and openly proclaimed it an institution of heaven—honorable to God and beneficial to man. That man was welcomed into the Boston pulpits, and the man who gave him that welcome are in their turn welcomed into the pulpits of men calling themselves abolitionists. Are they such? Why they make strong the pro-slavery links between the Northern and Southern church. They recognized the Southern churches as christian bodies by the deed.—They identified themselves with those bodies. But churches that are truly abolitionized will act as does the individual himself. They will come out from all connection with slavery. This will make a great revolution, I hear it said. But we need a great revolution—a mighty moral regeneration of the people, before the abolition of slavery can be accomplished. WENDELL PHILLIPS. I hope we shall have no other resolutions till these have been fully considered and their spirit has entered into our hearts. I have come to look upon abolition as a solemn business. It is religion with me, and I hope it is so with others too, and I want to hear from them. There are difficulties we hear in the way of these resolutions, but I want to hear of them from those that feel them. I love the church and ministry, but I deem abolition a question of importance enough to be a test of their character as churches and ministers of Christ. A difficulty is thought to exist about places of worship; but is there such thought over men's minds as these friends have supposed, in the mere building that our fathers or ourselves have builded? If I could find a church or meeting of the character I sought, I should not fail to attend it: but till I do, my worship is in my own parlour. Let us examine these things. They concern us all nearly. If I am wrong, I am ready to be convinced. Was John Milton a recreant to his religion and his God, when for 23 years he remained in his own house at hours of public worship, because he found no church which upheld the truths he embraced as Christianity? Such public worship as we are speaking of does good, it is said. Let us hold up the scales, and we shall find that it does good in some respects undoubtedly. But are we bound to do evil by countenancing that which is evil, though some good does spring out of it? How are these churches ever to be converted from their evil ways, if we neglect the duty we acknowledge, of testifying against the wrong? It is useless for ministers and churches in the position of joining hands with the enemy, to talk to us of their abolition. When I hear such a minister talk, I understand him thoroughly.—He don't want the slave to be free. We shall be charged with infidelity. Better that, than to subject our religious faith to the scuff of infidels, by a course which closes our own lips to its defence. How can we meet the infidel with such Christianity as this? When I hear a man say to me, 'for 60 years has your Christianity, upheld by your Republicanism, shone upon your enslaved two and a half millions, and she has not yet smitten off their fetters,' I am dumb before him. I recollect some meetings in England from which my mind is not free one of one hundred? And if they are not, the resolutions declare them to be unworthy of our countenance and support. This is a sweeping denunciation. It un-

matter blinds our eyes, and we are awakened by the exclamations of those who look at us with wonder and astonishment, that we can imagine ourselves able to worship or please God while we maintain a position so hostile to him;—and purely for amusement, as it were,—because we know not what else to do with ourselves on Sunday, we consent to remain in it. But we have no time here to day for amusement, I trust. It is business of deep solemnity that calls us together.—So solemn is it, that I fear to influence any mind even in any small measure in which I might in other cases hope to do it. I tremble at the responsibility which here attaches to the act of influencing another. I wish every one of us might give our views, seeking for the truth in sincerity. I would not hear the same voices here every time we meet. It is the men of Norfolk County whom I came to hear to day. I wish to know what they think and feel. I hope we have none of us here with any view but that of finding out our duty and doing it. It is contemptible to make county meetings the arena for disputation, or merely to gratify ourselves with listening to this or that beloved friend or favourite speaker. If the serious examination of these resolutions shall send away one dozen persons determined to act up to them, it will be more for the cause than most county meetings have accomplished. Mr. Pillsbury proposed the following amendment to be inserted parenthetically:—'And we hereby solemnly pledge ourselves, each to the other, to the slave, and to God, to the performance of that duty.' Dea E. THAYER. We read in yonder book, of a wise king, who, before he went to war, 'counted the cost. Let us do the same before adopting these resolutions. Suppose I should take fire to day in behalf of our cause; are my feelings such as will last? And if they are, what will my little mite of influence effect? Even if two or three more are united with me in opinion, still we are too few to affect the multitude. This thought at first is strong in our minds. But then we reflect that this is a moral warfare, and that when abolitionists conquer, it must be as Gideon's army conquered, by their faithfulness, and not by their numbers. It is too much our temptation perhaps to rely on numbers. But if there were only a dozen, in this village, who were 'almost persuaded to be Christians,' they might form a little meeting, and if we had no one in particular to speak to us, we might read and talk over all these things. Some such amendment might be adopted in the resolution, and we might circulate a paper. Mr. COLLINS.—I fear the history of our cause would show that we have not carried out the resolutions we have heretofore adopted. I am tired of merely passing them. What is it we are trying to abolish? (Mr. Collins here gave a most eloquent and animated picture of the characteristics and consequences of slavery.) This is the fearful sin which is cherished in the bosom of the church. This is the foe of God and man with whose friends and associates, abolitionists try sometimes to think they can remain in fellowship without guilt. The church here cannot fellowship Universalists, Unitarians, Methodists, and so on, but it can fellowship slavery. I did not then written in letters so bold that men cannot fail to see, slavery is less heinous than a deominational difference from us? We talk of the state sustaining slavery. But what is the state? The mere creature of the church: and the church is the exponent of the moral sense of the nation. Let me then use moral power to affect this moral sense.—I must, if I would affect church and state, go to the individuals who compose them. I must seek to establish the foundations of church and state in every man's bosom. The men who compose the Northern church are very more guilty than the South. They are exercising a more powerful influence for the perpetuity of slavery than the South is able to do. The South may have yielded long ago, but for their support. The North are but as their slave-drivers. Never till they are righteous a body, or till a body rise up to brand them as infidel and atheistical, neither fearing God nor regarding man, say as exhibiting the rankest atheism by having placed themselves upon the throne of Jehovah—never till then will slavery lose her dominion in this nation. I approve of the amendment proposed by our bro. Pillsbury, as binding those who adopt it to carry out the resolution in action. Mr. GARRISON conceived that, by passing the resolution, he should in effect pledge himself to carry it out. The insertion of an additional pledge made it so stronger in his view, but he was ready to vote for it. Dea. E. THAYER of Braintree, wished the resolution might lie on the table till afternoon; as it was desirable that as many as possible of the church members should be present. The meeting was then adjourned till afternoon. (To be continued.) Elizabeth Pease. In a letter recently received from this estimable and philanthropic woman, dated at Darlington, England, she says: 'If we count by numbers, England may be called regularly non-organized; but, if we come to those who will throw their souls into the work, I am not so sure as regards the women, at any rate. Glasgow, Dublin, Wexford, Limerick, Wales, and other places, all possess a few hard laborers. Non-Resistance also, I am glad to say, finds a goodly number of advocates. If the question were fairly brought before the people by means of a lecturer, I have no doubt its heavenly principles would speedily obtain a footing. We are endeavoring to scatter the seeds up and down, and I hope they will spring up and bear fruit abundantly. The present state of the country presents, to a reflecting mind, a good practical lesson on non-resistance. We are in the midst of a general election, and all its concomitant evils—party feeling, ill nature, drunkenness, and vice of every description. I hope thou wilt approve of this step recently taken by the British Society, in consenting to give the services of GEORGE THOMSON gratuitously to the anti-corn law league—with this understanding, of course, that they lend our society their co-operation in return. When their struggle is over, the two causes, in fact, are one and the same. The first has for its object the obtaining of food for the starving population of India;—the second, that of getting bread for the famishing in our land. Elliot Cresson visited us twice since we came to town. Thou mayst fancy how nearly we were agreed on points under discussion.—Immediate versus gradual emancipation—the expatriation scheme—character of Wm. Lloyd Garrison, &c. &c. He appears to be the same man he was seven years ago—the same in heart and mind. Physiologists tell us, we have none of us the same body we had that space of time before. A World's Convention in Boston! That is the place for it—there cannot be one any where else. I trust we shall be able to send you a ship load of old organizationists by that time.' New Work on Slavery. (L)axton & Peirce, 133-1-2 Washington street, have just published a volume of 440 pages, written and compiled by G. W. F. Mellen of this city, presenting 'An Argument on the Unconstitutionality of Slavery,' embracing an abstract of the proceedings of the National and State Conventions on this subject. We have not yet found time to read it critically, but from a cursory examination, it appears to us that Mr. Mellen has brought together a mass of evidence in support of his Argument, that deserves the attention of all who feel interested in the abolition of American slavery. Surely, if the Declaration of Independence be not a rhetorical flourish—if the American Constitution be not a recognition of human equality—then is slavery unconstitutional and unlawful in this

Women's Anti-Slavery Conference. The annual meeting of the Essex County Women's Anti-Slavery Conference was held July 15th, according to adjournment, at the house of Wm. Jencks, Andover. The Conference was called to order at 11 o'clock, A. M. by Mrs. Warren Richardson, and the following officers chosen: Mrs. Daniel Palmer, Georgetown, President; Mrs. Nathan Webster, Haverhill, Vice President; Mrs. George Foster, Andover, Secretary; Mrs. Zebadiah Abbott, Treasurer. The meeting was opened by reading the 58th chapter of Isaiah, and prayer. Fifty eight women enrolled their names as members of the conference. Reports were made from the Haverhill, Georgetown and Andover Female and Juvenile Societies. Mrs. Nathan Brooks being present, made a report of the Concord Society. Anne W. Weston made an interesting and encouraging report from the Boston Society. The report of the previous conference was read by the Secretary, and accepted. Voted to adjourn half an hour. Conference called to order at 1 o'clock. The business committee presented the following resolutions, which were adopted, after some discussion: Resolved, That those professed ministers of the gospel, who invite slaveholders to their pulpits, to instruct their flocks in the love of Christ, and place them at the communion table to administer the emblems of that love, are guilty of a gross outrage upon christian feeling, and are in a high degree partakers of our men's sins. Resolved, That professed ministers of the gospel, born and educated in the free States, and afterwards united in marriage with slaveholders, continuing to hold their slaves, betray a willful disregard of the plain requisitions of the Bible, which renders them wholly unfit to be teachers of the law of love; and that it is the duty of all christians at the North to make such professed ministers feel that their course is regarded with pain and abhorrence, and that they cannot be considered among us as ministers of Christ. Resolved, That northern christians who can sit at ease, under the preaching of slaveholders, and feel no abhorrence of their crimes, and express no disapprobation of the outrage which places them in their pulpits, are very far from a right state of heart, and are guilty of conduct which we deeply deplore. Resolved, That the American clergy, as a body, by sustaining and upholding the foul and adulterous slave system of this country, which has annihilated the marriage institution among nearly three millions of our people, betray a wicked contempt of that sacred institution, and a profanity of spirit at war with the religion they profess, as well as dangerous to the morals of the community under their influence. Resolved, That we have no conflict with the church or ministry of this nation, as such; that we highly commend those churches and ministers who remember those in bonds as bound with them; still, we do most solemnly denounce those churches and ministers who refuse to bear an open testimony against slavery, as the most dangerous enemies of freedom—as the opposers of the spread of the gospel of Jesus Christ, and the most successful promoters of cruelty, vice and irreligion in the land. Resolved, That we most earnestly recommend to all abolitionists to petition Congress that the constitution of the United States be so amended as to discharge the inhabitants of the non-slaveholding States from any constitutional obligation to uphold or defend the institution of slavery. We recommend the duty of thus petitioning, not only that the north may be freed from the burden of sin and disgrace now resting upon her, but as a means of informing the south, that a portion, at least, of their northern brethren are so aware of the guilt connected with a participation in oppression as to have determined to withdraw themselves therefrom. They should know this fact before the awful hour of a slave insurrection shall lead them to invoke the aid which christianity and republicanism refuse to afford. Resolved, That this conference will recommend to the several societies to which they belong, to support the Massachusetts Fair, to be holden in Boston next December. Resolved, That it is the duty of abolitionists to pray, with all prayer and supplication in the spirit, and watching therewith all perseverance, for the accomplishment of the object they have in view. The following resolutions, offered by Anne W. Weston, were supported by herself, and some others, and unanimously adopted: Resolved, That we have beheld with emotions of shame and sorrow, the conduct of those professed abolitionists in the Baptist denomination, whose names stand affixed with those of slaveholders to a document issued at Baltimore in relation to church fellowship, as alike disgraceful to their christian profession; and, when viewed in connection with their previously expressed opinions on slavery, dishonorable to their character as men of firmness and integrity. Resolved, That it is with feelings of the most cordial fellowship we welcome Lydia Maria Child to the more extended field of anti-slavery labor that she at present occupied. Voted, That a report of the proceedings of this meeting be sent to the Liberator for publication. A collection of \$4,121-9 cts. was taken up. Voted that it remain in the treasury until the next conference. Voted to adjourn, to meet at the house of Mrs. Benjamin Jacksonman, Georgetown, Oct. 21st, 1841. R. H. FOSTER, Secretary. The Slave Case in New-Bedford. Extract of a letter from an anti-slavery friend in New-Bedford: 'I suppose you are already in possession of all the facts in relation to the recent slave case here. If you have seen the 'New Bedford Register,' containing the statement signed 'One of the Board,' confirmed by the signatures of John M. Spear and Joel Knight, you have had all the important facts in the case; and they are true, as far as my knowledge extends. Thomas James, a colored clergyman of the Methodist persuasion, came to me on the 6th instant, about 11 o'clock, A. M. accompanied by two women. They said they had been to Capt. Joseph Dunbar's, to see a slave girl that was there. They ran at the front door, and a white girl, I think they said, came to the door. They told her they wished to see the colored girl that was there, (they did not then know her name.) 'What Lucy?' said the girl. 'Yes,' said they, and Ludlum and his wife came down, arm in arm, and asked them what they wanted. Having learnt her name, they replied, 'We want to see Lucy.' 'What is a slave?' 'What do you want to see Lucy for?' 'What is a slave?' 'Call to see a slave?' 'Yes,' says James; 'I have been making calls this morning among my people, and why should I not see Lucy?' Mrs. Ludlum very soon retired. Her husband said, 'You cannot see Lucy: she is a slave, and my servant, and I wish you to go away,' &c. the same as stated in the Register. Our Executive Board was called together at 1 o'clock, P. M. when it was decided, after due deliberation on the subject, that as delays were dangerous, immediate measures should be taken to restore her to liberty. John M. Spear was accordingly dispatched to Boston for advice, and to procure a writ and an officer to serve it, if it should be thought best. On the arrival of the officer, he came to my house, and was very anxious to serve the writ before dark; but there were two copies to be taken, which was done as soon as practicable. By that time, it had got to be about half past 8 o'clock. Four or five colored persons had assembled at my house for the purpose of attending one of our regular social anti-slavery meetings, which we hold weekly. For further particulars, see the article in the Register, above alluded to. I mention these things, because our enemies, and even some who pretend to be friends to the slave, say that the serving of the writ should have been delayed

until the next day; that it was a horrible outrage, &c. (See New Bedford Mercury.) In the first place, the officer could not have waited until the next day. He was under, as I learn, the imperative necessity of returning the next morning; and, truly, we did not know 'what a day would bring forth.' This we have every reason now to believe—that the girl would have been among the missing. Nothing has taken place here, for a long time, that has caused so much excitement; and as an evidence of the christianity and purifying effect of the preaching of our clergy, I would state, that some of the church members do not hesitate to say, that all who had any thing to do in that affair ought to have their necks stretched! The same hue and cry is now raised by the same people, who, about two years ago, clamored so loudly against the abolitionists for not preventing the intention of returning to the south, of three colored persons who had been placed here several years for the purpose of an education, and who had not the most distant idea that they could be made slaves of. Then, these people were the true and only friends of the colored people, and the abolitionists ought to be hanged. Now, when a person is known to be actually in slavery, and wishing her freedom, why, then again, the rascally abolitionists ought to be hanged! Slavery! thou art insatiable! There is no pleasing thee, or satisfying thee. I have just learned that Ludlum received, two or three days since, a letter from Boston, stating that, for the sum of \$200, the girl Lucy should be delivered up to him, at a certain time and place therein named. There was no name signed to the letter. It is said Ludlum enclosed the letter in another directed to his council, Curtis of Boston, directing him to do with it as he thought proper. The information is from a good source, and I am inclined to think true. Ludlum immediately departed from here; and his friends, I understand, say he has returned to Virginia, but some suspect he is now in Boston. There should be a sharp look out that he does not get the girl. The expense of a few hundred dollars would be no object at all, could they thereby obtain possession of her, so that they might triumph over the abolitionists. The cause of the great excitement here is, that it touches one of the aristocratic families. That makes all the difference between this and the Nathan Johnson case, two years ago. Ludlum has obtained a writ to arrest J. M. Spear, a copy of which I have seen. It sets forth that the said Spear has deprived the said Ludlum of the services of said Lucy or Louisa, he knowing her to be his servant;—that he had hired her as such, &c. &c.—that he had sworn that she was restrained of her liberty, when he knew to the contrary, &c. &c. West India Emancipation. The anniversary of British West India Emancipation will be celebrated by the Massachusetts Anti-Slavery Society, on Sabbath evening next, August 1st, in the Marlboro' Chapel. Addresses may be expected on the occasion from Wendell Phillips, Ellis Gray Loring, John A. Collins, and Wm. Lloyd Garrison. Services to commence at 7 o'clock—at the close of which, a collection will be taken up in aid of the State Society. The friends of liberty in Boston and vicinity are respectfully invited to attend. In behalf of the Board of Managers, FRANCIS JACKSON, President. Wm. Lloyd Garrison, Cor. Sec. Welcome Home! In accordance with a unanimous vote of the Board of Managers of the Massachusetts Anti-Slavery Society, a meeting will be held in Chardon-street Chapel, on MONDAY AFTERNOON, August 2d, at 3 o'clock, to welcome the safe return from Europe and Hayti, of Wendell and Ann T. G. Phillips, Henry G. Hayti, and Maria W. Chapman, and John A. Collins. The occasion, it is presumed, will be one of rare interest, and will call together as many of the friends of the anti-slavery cause as the Chapel can conveniently accommodate. In order to prevent an uncomfortable pressure, it has been deemed advisable to issue tickets of admission, at 25 cents each, which may be obtained at 25, Cornhill, or at the door of the Chapel on the day of the meeting—the proceeds of which, after defraying the expenses of the meeting, will be given to the Mass. A. S. Society. By order of the Committee of Arrangements, FRANCIS JACKSON, Chairman. Interesting Meetings. They who, in this city and vicinity, appreciate moral worth and personal merit—who abhor slavery, and yearn for its speedy and eternal overthrow—who are filled with hope and exultation in view of the glorious act of British West India emancipation—who have excellent opportunities, during the ensuing week, to manifest the feelings of their hearts in a manner that cannot fail greatly to subserve the interests of the cause of bleeding humanity in our own land, and throughout the world. On Sunday evening next, a public meeting is to be held in the Marlboro' Chapel, in commemoration of the day on which eight hundred thousand human beings were redeemed from slavery in the West Indies. On Monday afternoon, a meeting will be held in Chardon-street Chapel, for the special purpose of welcoming home our friends who have recently returned from England and Hayti—a meeting which ought to be thronged by the abolitionists of Boston and vicinity. The committee of arrangements have deemed it expedient to issue tickets for the occasion, at 25 cents, which may be obtained at the door of the Chapel, or at 25, Cornhill. It will be remembered that only a limited number can be accommodated in the Chapel; so that those who mean to be present will do well to procure their tickets in season. We understand that a number of our Lynn friends will honor the meeting with their presence; and we presume other towns in the vicinity, will be represented on the occasion. On Monday evening, a soiree is to be given by our colored fellow-citizens, as a mark of respect and gratitude to our dauntless and injured coadjutor, DAVID ROZEZ, of New-York, who is at the present time deserving of special sympathy and honor. Those who wish to be present at the soiree, without reference to complexional distinctions, can procure tickets of the individuals named in the advertisement. C. L. Remond. In consequence of his fidelity to old organized abolitionism, Mr. Remond has subjected himself to much odium among the hypocrites, bigots, time-servers and spurious abolitionists of England. A most cordial welcome on the part of the true-hearted friends of human freedom awaits him on his return to his native land. In a recent letter from him, he says—'I have only time to say that my health is tolerable, and I am doing what I can to further the cause of truth and the oppressed. I am soon to take passage for Ireland, and shall close my course of lectures in Falkirk (now in contemplation) as soon as possible.—On my return from Ireland, two or three weeks will terminate my stay on this side of the water. I have endeavored, by every sacrifice save that of principle, to get favorably before the English people, but find myself compelled reluctantly to give over, having already distressed our family, I fear, by my long absence from them.' Again, in a letter addressed to Wendell Phillips, he nobly says—'Let the friends in Boston, who inquire, understand what, although you leave me the last of the old school in England, poor, persecuted and calumniated, for the truth's sake; I shall be the last which Heaven shall witness false to my trust.' The communication of our friend David Ruggles, in reference to the assault and battery made upon his person at the rail-road depot in New-Bedford, a short time since, was not received in season for our present number.

NOTICES. PUBLIC SOIREE. The arrangements for the Public Soiree, (the concert being omitted,) to be given for the benefit of Mr. David Ruggles, of New-York, Editor and Proprietor of the Mirror of Liberty, having been by mutual consent transferred to the undersigned, they have entered into arrangements for the accommodation of more than 200 persons. And, in order to increase the interest of the occasion, have invited Mr. and Mrs. Phillips, Mr. Chapman and Lady, and Mr. John A. Collins, our distinguished friends recently from England, and other sterling advocates, to join in the festivities of the evening. We respectfully invite our fellow-citizens, and friends who may be in the city at that day, gentlemen and ladies, who take an interest in our devoted friend and philanthropist, Mr. David Ruggles, who will be present on the occasion; to meet at Parkman's Hall, Cambridge-street, on Monday, August 2d, at 7 o'clock, P. M. Tickets may be had at the anti-slavery office, 25 Cornhill, or of the managers, J. B. SMITH, 16 Brattle St.; B. WEEDEN, 10 Franklin Avenue; T. JINNING, 16 Summer St. Boston, July 30, 1841. CELEBRATION IN SALEM. CELEBRATION OF BRITISH EMANCIPATION.—The anniversary of the release from bondage of eight hundred thousand of our fellow men in the West India Isles, will be celebrated in this city, on MONDAY, August 2d, by religious services, at the Howard street Church. An address will be delivered by the Rev. G. REXBURY, of Jamaica, and appropriate music by the junior members of the colored Sabbath School. Services to commence at half past 2 o'clock. A collection will be taken for the benefit of the Sabbath School. All who can rejoice with those who do rejoice, and have a heart sympathetic with those in our own land, pining in a servitude, are respectfully invited to attend. At the close of the exercises, a collation will be provided at Masonic Hall—and all those who are disposed to unite in this part of the celebration can be provided with tickets for 50 cents each, to be had at A. Williams' Hair Dressing Room, No. 5, Front st., and at T. DREW'S, No. 7, Ward's Building, Washington street. WILLIAM WILLIAMS, ABRAHAM WILLIAMS, S. LAWRENCE, THOMAS DREW, SAMUEL BOSKEY, ANDREW WILLIAMS, JOHN BERTLAND. Salem, July 24, 1841. NOTICE. The Rev. J. C. Beman will deliver an address before the Court of Inquiry and Debating Institution Sunday afternoon next, August 1st, at the M. E. Church West Centre street. Exercises to commence a 3-1/2 o'clock. B. WEEDEN, Pres. STATE MEETING. The adjourned quarterly meeting of the Massachusetts Anti-Slavery Society will be held in Millbury (Worcester County, South Division) on Tuesday, August 17, which, it is hoped, will be fully attended, especially by the friends of liberty and equality in the western part of the Commonwealth. FRANCIS JACKSON, Pres. Wm. Lloyd Garrison, Cor. Sec. ANTI-SLAVERY MEETING AND FAIR. The Worcester County South Division Anti-Slavery Society will hold a Quarterly Meeting at Millbury on Tuesday, the 17th of August, commencing at 10 o'clock, A. M. The friends of immediate emancipation in all parts of the county and elsewhere, are invited to attend this meeting. The Millbury Female Anti-Slavery Society will hold a Fair for the sale of useful and fancy articles of various kinds on the same day, the proceeds of which will be given to the Massachusetts and American Anti-Slavery Societies. Per order of the Society, MARGARETTA L. KELLEY, Rec. Sec. June 25, 1841. INVITATION CARD. The Millbury abolitionists would be gratified to receive to their plain hospitality, all those friends of the slave who may attend the State semi-annual and County anti-slavery meetings, to be held in this place on the 17th and 18th of August next. On the morning of the 17th, friends will meet at the rail-road depot to conduct such as may favor us with their company to our respective homes. Per order: E. W. HASTINGS. Millbury, July 15th, 1841. COLLATION. A collation in welcome of those of our anti-slavery friends who have recently returned from Hayti and Europe, will be given by the Millbury Women's A. S. Society on Wednesday evening, Aug. 15, after the close of the meetings. It will, we trust, be an occasion of profit and pleasure to all. Tickets 3c-1-2 cents. E. W. HASTINGS, Cor. Sec. BRISTOL COUNTY. The annual meeting of the Bristol County Anti-Slavery Society will be held in New-Bedford, Monday, August 2, commencing at 10 o'clock, and adjourn to the 9th to accommodate our friends in Boston who wish to attend it. Distinguished individuals from abroad will be present at that time, when it is hoped there will be a general rally of the tried and faithful from all parts of Old Britain. The New-Bedford friends are prepared to accommodate all who may wish to attend, and we hope the delegates will come prepared for a two days' meeting. WM. C. COFFIN, Sec'y. pro tem. New Bedford, July 9. ANTI-SLAVERY MEETINGS AT NANTUCKET ET. A series of public anti-slavery meetings will be held at Nantucket, commencing on Tuesday evening, the 10th of August, at 7 o'clock. Mr. William Lloyd Garrison, and other distinguished abolitionists, are expected to participate in the proceedings. The friends of freedom tender their hospitality to all who may be interested to attend these meetings. ANNA GARDNER, Secretary. Nantucket, July 11, 1841. Celebration in Salem. Our colored friends in Salem intend to celebrate the anniversary of British West India emancipation in a becoming manner on Monday next. [For particulars, see advertisement.] They have been fortunate in securing the services for the occasion of one so well informed on the subject as is Mr. Ranshaw, who has recently returned from Jamaica. We trust there will be one celebration of this glorious event by our Salem friends, and must therefore positively decline giving an address on the 6th instant, as we labored under a wrong impression at the time we made the engagement. Let there be no division among our colored brethren in that city, but let them all cordially unite in one celebration on Monday next. Notice to Delinquent Subscribers. Our subscribers, who have neglected to settle for the present volume, are reminded that the year is already more than half expired; and if they wish to have the benefit of the advance price of the paper, payment must be made immediately. Agents are particularly desired to forward their accounts without delay. HENRY W. WILLIAMS, General Agent. In publishing the proceedings of the Plymouth County A. S. Society, the following resolution was accidentally omitted: Resolved, That we rejoice in the recent organization of a Boston Vigilance Committee, and we commend it to the general support and co-operation of the friends of the slave. The official proceedings of the Norfolk county and Middlesex County Anti-Slavery Societies are necessarily deferred till our next number. MARRIED.—In Falmouth, Mass., July 14th, by Rev. H. B. Hooker, Mr. Abram M. Nahar of Surinam, to Miss Elizabeth Ray of Falmouth. TO ANTI-SLAVERY PRINTERS. A COLORED PRESSMAN, (one who professes to be a well qualified,) is in want of an immediate situation. Please apply to WILLIAM C. NELL, 25 Cornhill. WM. CLARK, Woodworker, HAS REMOVED FROM BUTLER'S TO BELLEVUE STREET. July 27.

POETRY.

For the Liberator.

TO PLYMOUTH.

At the annual meeting of the Plymouth County A. S. Society.

More than two hundred years have passed; Since on their rocky shores were cast Our pilgrim fathers; who fled Oppression's grasp and iron tread, To seek in this then howling wild, A home more safe for sire and child.

Fierce winter frowned in angry mood— Deep loneliness o'er'd her wood; Ocean, with all his mighty power, Seem'd ushering an eventful hour— Had Heaven forgot to bless the good? No! guardian angels round them stood.

A flower of bright perennial bloom They planted 'mid the wintry gloom; And, strange to tell! with chilling snows It fairer grew, and lofter rose; And aye the same its lovely form, 'Neath summer rays, or winter storm.

That plant was LIBERTY! and we Now rest beneath the stately tree; But should the skin-dyed Afric dare To seek a grateful shelter there, We point him to the sugar cane, That waves upon the Southern plain.

We tell him that he was not made To walk where Freedom's branches shade; And that our fathers did not mean That these should also be his shade; And that he was by Heaven designed To be the bondman of mankind.

But, ay! there comes another day, More bright—the mists will roll away, That long have hung upon our land; And Truth and Freedom, hand in hand, Will greet with joy all human kind, And with one chain their spirits bind.

Already, o'er the distant sea, That bore the pilgrim bark to thee, We see another nearing sail, Auspicious, wafted by the gale: They come! they come! to prune the tree That bears the fruit of Liberty! Hanover, July 9.

THE INSURRECTION AT ST. DOMINGO.

'Heed ye not the rising sign, Of the slave who prays to die? Let the lash be lifted high, Till his head is bowed; Closer bind the captive's chain, Deeper, darker be the stain, Where the red drops fall, like rain From the mountain cloud.

Midnight on Domingo's shore— Darkness broods the island o'er! All is silent—save the roar Of the rocking sea; Hark! the ocean's tramp is nigh! Shouts of 'Death!' come sweeping by! Iron-hearted, thou shalt die! Strike! and we are free!

On the dread avengers rushed; Then in streams the life-blood gushed— Woman's shrieks in death were hushed, Mid the fœces' roar; Wake, oppressor! art thou dead? Flames are gathering round thy head, Death's black wing is o'er thee spread, Dripping with its gore!

Morning on the dark blue sea— Shout, Domingo! thou art free! No'er again shall bound the knee Of thy fettered slave; Strewn, like autumn leaves, the slain Lie unburied on their plain; Long shall rust the riven chain On the tyrant's grave! W. G. B.

The annexed is a Hindu hymn to the spirit of God—which, for sublimity of thought, and grandeur of description, has seldom been surpassed. It is taken, as Sir William Jones informs, from the writings of the ancient Bramins.

Spirit of Bramins, who through every part Of space expanded, and of endless time, Beyond the reach of laboring thought sublime, Bad'st' uprise into beauteous order start; Before heaven was, thou art!

Ere spheres beneath us roll'd, or spheres above, Ere earth in firmamental ether hung, Thou sat'st alone, till through thy mystic love, Things unexisting to existence sprung, And grateful decant sung.

Omniscient Spirit! whose all-ruling power, Bids from each sense, bright emanations beam; Shines in the rainbow, sparkles in the stream, Glows in the bud, and glistens in the flower; That crowns each vernal bower; Slighs in the gale, and warbles in the throat Of every bird that haills the bloomy spring, Or tells his love in many a liquid note, Whilst evocative artists touch the rival string, Till rocks and forests ring;

Breathes in the rich fragrance from the sandal grove, Or where the precious musk-deer playful rove; In delicate juice, from clust'ring ring fruit, distils, And burns salubrious in the tasteful clove; Soft drinks and verd'rous hills Thy present influence fill; In air, in floods, in caverns, woods and plains, Thy will inspire all, thy sovereign Maya reigns! Blue crystal vault, and elemental fires, That in the ethereal fluid blaze and breathe; Thou tossing main, whose snaky branches wreath'd in seven degrees of blue, with intertwisting gyres; Mountains, whose lofty spires, Presumptuous, rear their summits from the skies, And blend their emerald hue with sapphire light; Smooth meads & lawns, that glow with varying dyes Of dew bespangled leaves and blossoms bright! Hence! vanish from my sight Delusive pictures! unsubstantial shows! My soul absorbed, one only Being knows; Of all perceptions, one abundant source, Whence every object, ev'ry moment flows; Hence planets learn their course; But suns and fading worlds I view no more, God only I perceive; God only I adore!

From the Ladies' Companion. WHAT MAKES A FREEMAN? What makes a freeman? 't is the eye Which flashes forth indignant fire, When stern oppression sweeps by, And kindleth all the soul to ire!

What makes a freeman? 't is the ear Which hears the wailing of the poor, And sink in low dejected then? What makes a freeman? 't is the arm Which strikes the oppressor's hand, And to the lowest paths of life With scythes and hewing saws, To tread the path of woe.

No—God made man as man should be, Not to hold empire o'er his kind, But stamped a broad equality On the whole universe of mind! For him, it is enough that he Should rule his own wild nature in; Filer for him than hold the key Of highest heaven or lowest hell. G. S. B.

MISCELLANY.

Withdrawal.

DEAR BROTHER GARRISON:

By the following letter, you will learn that I have recently withdrawn from a pro-slavery organization, which claims to be the Church of Christ. Whether it is worthy this appellation, or not, is (with me) not a matter of doubt.

Knowing the spirit of the gospel to be perpetual and uncompromising opposition to every form of sin, I cannot acknowledge any organization to be the church of Christ, or any man to be a minister of Christ, who refuses to bear a faithful testimony against any known sin. Whether this church, by its holy example—by its conformity to the will of commanding the religion of Christ to every man's conscience in the sight of God—or by its hatred to the principle of the gospel—is bringing a reproach to the cause of Christianity, is a question which the judgment day will decide. Being fully persuaded that the latter is the case, I felt it my duty to come out and be separate—to hold no fellowship with such unfruitful works of darkness. This letter was written without the remotest idea of giving it publicity; but subsequent reflection has induced me to lay it before the public, through the columns of the Liberator and Non-Resistant.

NOAH JACKMAN. Newbury, Belleville, June 10th, 1841.

To the second (professed) Church of Christ in Newbury, Mass.

RESPECTED FRIENDS: I take this opportunity to inform you that I desire that my connection with you as a church may now cease. Nearly seven years ago, in accordance with what I felt to be my duty, I united with you, believing I was joining the true church of Christ—was uniting with a people who were willing to count all things but loss that they might win Christ.

I then deemed it the duty of the church to take a decided stand in favor of the immediate and unconditional abolition of slavery; and I flattered myself with the belief, that your only inquiry touching this matter would be, 'Lord, what wilt thou have us do?' and when duty was made plain, you would discharge it as faithful servants of the Most High.

But I was deceived. I set too high an estimate on your Christianity—on your love for the gospel of Him who came to preach deliverance to the captive—your love for that gospel which declares that God is no respecter of persons. I soon found that you had no heart to feel for the down-trodden slave—that, in view of the three millions of our fellow-beings who had fallen among thieves, you were determined to act the part of the Priest and Levite.

Feeling thus, I came to the conclusion (three years since), no longer to hold fellowship with you; and it is with joy that I look back on the day when I resolved never again to sit at the communion table of a pro-slavery church; and I now clear myself entirely from the guilt of upholding the system of slavery, by being a member of such a church.

Again, I believe our Saviour has given us a perfect creed, and the best rules by which to govern his church on earth; consequently, I reject all human creeds and human articles of faith, and receive the holy Scriptures as my only creed; my infallible guide.

I have other reasons for withdrawing from you; but as either of the above is of itself sufficient, I shall offer no more.

And now, dear friends, praying that you and I may heartily repent of all our sins, imbibe the lovely spirit, and in all things imitate the example of our Saviour, I bid you an affectionate adieu.

NOAH JACKMAN.

In the estimation of pro-slavery, this is a disreputable, a strange letter. Well, be it so! We live in 'strange' times; in the midst of a 'strange' people; blessed or cursed, as the case may be, with the preaching of a 'strange' gospel; and as these are not the only 'strange' things in the world, I take the liberty to propose a few 'strange' questions.

1st. Is it not 'strange' that a man should stand in the sacred desk, sabbath after sabbath, year after year, and pray that he might be enabled to declare the whole counsel of God, and at the same time refuse to proclaim the doctrine, that 'God is no respecter of persons'?

2d. Is it not 'strange' that professed ministers of Christ should declaim so loudly against the awful sin of transporting the mails, and running rail-road cars, on the sabbath, and never utter one word in favor of the immediate annihilation of that system which compels thousands in our land to violate not only the fourth, but every command in the decalogue?

3d. Is it not 'strange' that these ministers should feel so deep a sympathy for the heathen in foreign lands—that they should so eloquently portray their awful condition, and, at the same time, look upon a system of legalized heathenism in their very midst, and their hearts be unmoved?

4th. Is it not 'strange' that abolitionists should contribute to the support of such ministers, or continue their connection with such churches?

Actuated by a sense of duty, I have written with a feeling heart, remembering that in this land of liberty, there are three millions of human beings held in cruel bondage—that the holy scriptures are by the southern priesthood tortured to support this horrid system—that their clerical thieves are welcomed into our northern pulpits as true ministers of Christ. Thus are the northern church and ministry found holding christian fellowship with thieves and robbers.

'What has the North to do with slavery?' Yours, in the bonds of christian love, N. J.

From the Herald of Freedom. EXCOMMUNICATION. LOUDON, May 30th, 1841.

To the Congregational Church in this place: BROTHERS AND SISTERS.—It is with feelings of no common interest that we now address you. When we connected ourselves with you, it was with the expectation and belief, that the church was to exclude all evil. But subsequent experience has proved to us that in this we were mistaken. Three millions of human beings are now held in these United States in the most degrading and oppressive bondage the earth ever witnessed. The tale of their woes is borne upon every Southern breeze, in strains sufficient to melt the hardest heart with sympathy; yet this church looks coolly on, and does not even reprove a public enemy against it. More than this, when a devoted friend of the slave attempted to set your sin in this and other respects before you in its proper light, you deliberately cast him out. And now the movement, which forms the only hope of the perishing slave finds no more bitter opposers any where than in this church. Brethren, we respectfully ask, 'how dwelleth the love of God in you?' We confess that we have too long held our peace on this subject, though we venture to assert we have long felt what we dared not speak.

On the subject of temperance, too, we feel that we cannot remain silent and be guiltless. And here it is not our design to mention particulars, but we briefly state that, in our humble opinion, scenes are daily enacted in this church at which many of the non-professing world around would blush! And, as far as our knowledge extends, no reproof is administered. But we are not at all surprised at this. A religion which does not speak loudly for common humanity when it is outraged, is, of course, corrupt; and if the fountain is corrupt, the streams will necessarily be. For such a religion we have no fellowship. We therefore inform you, that we do not consider you a body of Christians, and need not as while you retain your present position. It may be asked, as it has been, why we do not remain in the church if it is corrupt, and endeavor to reform it. We answer, by the laws of your church we have no voice in anything which would produce a reform; and we now repudiate the idea that any other person can discharge our duty for us. We expect to answer for our sins at the tribunal of Heaven, and we expect to perform our duty upon earth if it is performed at all. We have not fellowshiped you in spirit since the departure of brother Pillsbury, but we have delayed a formal expression of our feelings, because we would give the subject all due consideration.

His discharge we considered a virtual denial of your pulpits to the cause of truth, for no crime to our knowledge was ever alleged against him, except that he was a faithful declared unto us the whole counsel of God.

We are well aware that we are sacrificing, (if it can be called sacrifice,) in the course we pursue, but we take the liberty to say that if we are called to suffer persecution, we trust we shall rejoice in being counted worthy to suffer in such a cause. We will only add we hope and trust there are other individuals within your corporation, who yet wish their hands from the guilt incurred by you as a body, and come forth as gold seven times purified.

SALLY B. JACKMAN. PERSIS BEAVER.

The Confessions. Messrs. Chambers & Knapp, of this city, have published, as most of our readers are aware, a pamphlet of seventy or eighty pages, containing the confessions of the negroes, Madison, Warwick, Seward, and Brown, who were executed yesterday, for the murder of Baker and Weaver in April last; together with lithographic likenesses, taken while they were in jail. According to the statement of Madison, he was born in Virginia, the slave of Asa Brockman, and was sold when 12 or 13 years of age to a negro trader, by the name of Blakey, and taken to New-Orleans.

He soon obtained the full confidence of his master, returned with him to Maryland, and was encouraged by him to tell 'false tales' to slaves, whom he wished to purchase, and to aid him in coaxing off, or in stealing and secreting others. The slaves were told that his master was from a free State, and that they would be taken to Canada, out of the reach of their masters. To the women and girls, he held out the prospect of marrying rich white men, and of living in style and splendor. Blakey, in connection with his partners, having collected from 80 to 100 slaves, started by land for New-Orleans.

On their return to Washington, a plan was formed by which Madison's master was to sell him as often as he could, after which he was to run away and go back to him. He was sold in this way to Mr. Clay, at Annapolis, for \$200, and soon after joined his master in Baltimore. He was afterwards sold for \$300, in Virginia, and again returned as before. Near Orange Court House, he states that his master received the vault of a merchant of a large amount of money and bills amounting to about \$100,000, and set fire to the building, which was entirely destroyed. On their return to New-Orleans, Madison was sold to Mr. Blanchard, and the purchase money, \$300, was given to his former master, and he was freed of his fidelity.

After this he was engaged, as he states, with a man named James Buel, a clerk of Mr. Blanchard's, in obtaining goods on forged orders. Soon after, Madison concealed himself in the store of Mr. Williams, which he robbed of \$300. Afterwards the store of Mr. J. H. Fields, of Bienville street, was robbed of \$3000, and in company with a man by the name of Learned, \$2,700 was obtained from the bank on a check altered from \$200. About this time, a partner, named David Rook, was taken into the concern, and the firm turned their attention to stealing negroes, running them to Mobile and selling them at auction.

Such are a very few of the cases of Negro stealing, robbery, and other acts of villany, in which Madison was engaged previous to his coming to St. Louis.

Here, he was engaged, with others, in robbing the store of Mr. J. R. Scott, Mr. Goodell, Messrs. Braun & Hollander, Sinclair Taylor & Co., and E. & A. Tracy; and here his infamous career has been brought to a close on the scaffold.—St. Louis Gazette.

Geology and Abolition. 'The thief doth fear each bush an officer.'

Professor Hall, one of the State Geologists of New-York, enthusiastically devoted to his pursuit, is now journeying Westward, in order to identify the rock formation of his empire State, in some degree in their broad extension. Arriving on Tuesday last week at Mayville, in Kentucky, he immediately commenced collecting the fossils in the hill back of the town, which he deposited at various points on the field of operations, to be removed at his convenience. So conversant is he with the locality, and so earnestly did he employ himself, that he was frequently interrupted by the mob, who were not only in the habit of accompanying him, but of accompanying him by a black servant with his basket, he proceeded to collect his curious treasures. After loading and repacking the seven or eight portions of the specimens, he was filling his own knapsack with the remainder, when a party of Kentuckians, watching for abolitionists, were attracted by the incomprehensible movements of the stranger. They emerged from their concealment, passed near to him, and asked him what he was doing—could not comprehend his explanation—informed him that it was very mysterious that he should be so employed alone, in such a place, and at such a time of night, and wished to know if he had not been, a few minutes before, talking with several negroes in the street.—The stranger replied that he had not. Still, the Kentuckians were not satisfied, and informed the Geologist that they should be compelled to ask him to go to his lodgings with them. After filling his knapsack, the Professor marched to Mrs. L.'s hotel, guarded like a prisoner, by his suspecting captors. They then called on the bar-keeper, who, although the Professor was a stranger, and a Philadelphian, became satisfied that he was not an abolitionist, and with some difficulty persuaded the officers of the court of Judge Lynch to discontinue their process.

The London correspondent of the Boston Traveller, after giving some account of a horse race, at which the Queen, Prince Albert, &c. were present, thus notices that singular people, the Gipsies:—

'One it struck by the large number of gipsies who attend every race in this country. They are still to be found wandering from town to town, and pitching their tents in rural places. The gipsies are one of the problems of humanity. For centuries they have been a mystery to all eyes. Every country has had its language, literature, or religion, and yet preserving their language, habits, and independence. Nor is it, says an English writer, one of the least curious portions of the phenomenon, that a savage people exist in the midst of a civilized one—that in a country such as Britain, with all its advanced civilization, its revenue, its police, its arts and sciences—that in this cold, cloudy, fickle climate, they still pitch their miserable tents, as their forefathers did under the burning sun of the East.'

From the Journal of Commerce. Honesty. In the year 1824, Mr. Christopher Robinson, a young mechanic of Lynn, Mass., made some purchases of me, but before the amount became due, he failed, and compounded with his creditors 45 cents on the dollar, and was released from all further claims. He told me at the time, however, that if he was ever able to pay the balance, he would do so. I had almost forgotten the matter till the other day, when I received a letter from him, enclosing a check for \$164 for the balance of the debt, which I requested permission to publish the circumstances, as alike honorable to him, and that it may stimulate others to do likewise.

FRONT STREET. The White Negro Boy, now on exhibition opposite the Tremont House, is thus described by Drs. Duffie and Condie, of Philadelphia:—

'The lad is about seven years of age, exhibiting all the most striking peculiarities of the negro race, the projecting jaws, flat broad nose, receding forehead, high cheek bones, prominent heel, and anterior curvature of the spine; but, with all these, a perfect covering of white skin, and a bright pink hue of the eyes. The lad appears to be gay and cheerful, and in good health; he is peculiarly susceptible to cold; his eyes habitually assume a light, being kept constantly shaded by his eyelids, which he frequently closes, giving a peculiar frowning expression to his features. The eyes, when open and directed to any object, are in constant motion, rolling in every direction.

Salmon are very plenty this season. One hundred and fifty were taken in one night near the wharves at Augusta, Me. One has been caught at Bath this season which weighed seventy pounds! They have been sold as low as eight cents per pound.

The bill for the purchase of ordnance and ordnance stores for the use of the Thos. Lincoln Rifle Works, passed the House of Representatives, appropriate \$300,000 for that purpose, \$50,000 of which is for the purpose of making experiments on proposed improvements.

GREAT FIRE AT WATERTOWN. Yesterday afternoon, between one and two o'clock, a disastrous fire broke out in Watertown, which, notwithstanding the most untiring efforts of the inhabitants, assisted by the fire departments of Cambridge and Waltham, destroyed a vast amount of property. The fire originated in the stable belonging to the Spring Hotel; and the flames blowing from South-West, communicated the flames to the very building which, extending its range to leeward, for nearly a mile. The Hotel, together with the furniture, sustained considerable damage, and would probably have been consumed had it not been a brick building, with a slate roof. To this fortunate circumstance may be attributed the preservation of the buildings situated on the North-East side of Maine street.

Mr. John Clark's grocery store also caught fire, and was nearly reduced to a heap of ashes—stock partly saved. Mr. Francis Lath's bakery and house, almost new buildings, were both destroyed. Mr. Lath's regret to learn, left home last Tuesday, on a journey to Vermont, and is said to be the greatest individual sufferer by the fire, having had all his property entirely consumed.

The barber's shop and dwelling-house occupied by Mr. John Lenox, were both destroyed. Mr. Lenox's house and out buildings were also burnt down. Mr. Dana's house and furniture sustained considerable damage—insured for \$800. Mr. Stratton's house and furniture were also much damaged—insured for \$500.

Mr. Wood lot, belonging to the estate of J. P. Bradley, Esq., caught fire in three places, and property to a considerable amount was damaged. A field of rye, the property of Gen. Winthrop, situated about a mile to leeward of where the fire originated, was burnt and destroyed.

The new dwelling-house, owned by Col. Livermore, was several times on fire, and was only with the utmost exertion saved from destruction. While the several fire departments were engaged in arresting the progress of the flames where the fire originated, several parties had lodged in the upper part of Rev. Dr. Converse Francis's meeting-house, and before the least suspicion of its danger was entertained, it was discovered to be in a blaze; and, notwithstanding the most unremitting efforts of firemen and citizens generally, it was reduced to a heap of ruins. It has since been corroborated by other letters, that in 1837 at an expense of \$16,000, its interior was fitted up in elegant style, with several beautiful pieces of appropriate furniture, among which was an organ of great value. It was insured for eight thousand dollars.

This is the most disastrous fire which has taken place in the vicinity for several years. The whole amount of property destroyed is estimated at nearly \$40,000.—Boston Post of July 22.

Murder in Cool Blood. The subject of this letter was received by the Postmaster in this city yesterday morning. A rumor of the black and damnable deed reached the city the day before, but could not gain credence, until the Postmaster received the following letter, that here published, and also by an individual from within a few miles of the place of its occurrence.—Cincinnati Gazette.

WILLIAMSTOWN, Ky. July 11, 1841. To Postmaster, Cincinnati.—Dear Sir:—The unfortunate man, Lyman Couch, and Smith Mayhew, were taken out of jail, on Saturday, about 12 o'clock, and taken to the ground where they committed the horrid deed on Utterback, and at 4 o'clock were hung from the gallows. I suppose they were taken out of jail, as they were taken from four to seven hundred people engaged in it; resistance was all in vain. There were three speeches made to the mob, but all in vain. They allowed the privilege of clergy for about five hours, and they observed that they had made peace with their God, and they deserved to die. The mob was conducted with coolness and order, more so than I ever heard of on such occasions. But such a day was never witnessed in our little village, and I hope never will be again. They were buried on the ground; you might see his friends to take him to Cincinnati and bury him. A Critic.

The following paragraphs are from the pen of the matchless blackguard who edits the New-York Herald. They will doubtless be relished by many who make high professions of regard for religion and democracy; but they are worthy only of a jeering frown.

Abolition Intelligence. Nigger Meetings.—There will be large abolition meetings in Nantucket on the 11th, and in New Bedford on the 12th and 13th of August. Of course there will be present the usual delegation from the American Union, not excepting Joseph Sturge, the English nigger and corn monopolist.

Important Arrival.—The male and female abolitionists, Henry G. and Maria W. Chapman, have arrived in Boston, via New-York, from Haiti. Their labors of love among the Haitians were quite successful. Miss G. says, that with the exception of their mutual friends, she has seen no other abolitionists, and the negroes are as agreeable, sweet, and interesting as the whites. We trust that in parting with her, they sealed their affections with kisses.

Pennsylvania Hall. The smoked and broken walls of this splendid edifice, which was burnt down by a mob some three years ago, may still be seen standing in a central part of Philadelphia. No doubt the same looks would be seen in the ruins of the property and standing, who conceived the idea of the destruction of that beautiful building. They want these hateful ruins removed out of their sight; and who wonders that they should? A short time ago, Samuel Bell, President of the city Anti-Slavery Society, was in the ruins of Pennsylvania Hall, for permitting the ruins of Pennsylvania Hall to remain in their present condition. It is to be hoped those ruins will remain just as they are, till the mob-approved city government shall have the Hall rebuilt at the city's expense. Such monuments of disgrace, sometimes work excellent reforms.—Christian Herald.

Literary Curiosity.—At the book-store of Bartlett & Wellford, was the New-York Sun, which is full of old and rare books, there is now a copy of Piny, or good paper, with large margin and clear type, printed in 1476. It is, therefore, five hundred and sixty-five years old, and cost at the time it was printed certainly not less than \$50, which would amount now, computing at 7 per cent per annum, nine hundred and forty-four million, four hundred and ninety-eight thousand nine hundred and forty dollars, eighty-four cents.

Population of Liverpool.—The population of the port of Liverpool, according to the late census, is 222,954; of which the population of the city is 153,175; increase in ten years 57,779, or nearly 33 per cent. The population of the Parliamentary borough of Liverpool, and the population of the places connected with Liverpool on the Cheire side of the Mersey.

A man, named Kain, living in New-York, in a fit of phrenzy, produced by intemperate liquors, recently stabbed the wife of Mr. Riley, who was living in the city, and was so severely injured, that she died from the effects of the wound in fifteen minutes. The murderer had previously been acting in a most outrageous manner, breaking out the panes of doors, smashing windows, and at one time chased a man named Slavin, with a sword cane, to kill him.

Captured Slavers. The bark Harvest, which arrived at Fairhaven, on the 4th inst. reports that eleven slaves have recently been captured by H. B. M. cruisers, and carried into St. Helena, from July 1st, 1840, to April 24th, 1841. By these captures, fourteen hundred and seventy-six human beings were rescued from hopeless slavery, and will be restored to their country and liberty, while their inhuman stealers will meet the punishment due to piracy, according to the laws of Great Britain.

The True Innovator.—It is not the reformer but the conservator of abuses who is the real innovator. To maintain unaltered a set of forms and institutions designed for one state or society, in another and very different state to which they are wholly unsuited, is a monstrous innovation; recommodating these forms and institutions to the circumstances that surround them, is merely a return to ancient wisdom.—The Bishop.

Melancholy.—On the 21st ultimo, a lunatic on board a steamerboat on the Mississippi, near Mill's Point, Kentucky, seized one of the passengers and jumped overboard with him. The latter was saved, but the madman sunk to rise no more before the boat reached the spot.

San Stroke.—An eminent physician in New-Orleans ever held the opinion, that a stroke kills by apoplexy of the brain, and not by the brain; in which opinion he has been confirmed by every dissection he has made within the last two years.

We learn from a gentleman just from King and Queen's wharf, at the Thos. Lincoln Rifle Works, that on Saturday last, at Plymouth in that county, cutting his throat from ear to ear with a table knife, Hart died in a few moments, and Lumpkin has been committed for trial.—Norfolk Beacon.

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

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

They are for sale wholesale and retail by SAMUEL FOWLER, No. 25 High Street, Charlestown, wholesale agent. Price, 50 cents per box. Where may also be had.

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

EMPLOYMENT WANTED. A PERSON, qualified for the undertaking, solicits a writing of every description—such as copying legal documents, merchants' accounts, and any thing which an amanuensis may do. Please apply at the anti-slavery rooms, Nos. 23, Cornhill, and 33, Wash Street, and at the offices of Ellis Gray Loring and Samuel E. Swall, Esqrs. Boston, July 30, 1841.

THE VESTRY SINGING BOOK. BEING a selection of the most popular and approved hymns, and Hymns now in vogue. Designed for social and religious meetings, family devotion, Singing Schools, &c. Compiled by ASA FITZ and E. B. DEARBORN.

From the Rev. John Dowling, Pastor of the Pine-street Church, Providence, R. I. MESSRS. SUTTON & PEIRCE, I have examined with much pleasure the Vestry Singing Book, recently published by you. You will allow me to express my thanks for the service you have rendered the christian community, in supplying a want long been needed to direct the current 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 cardinals, by many are, by persons who have not read them) to any of the members of 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 of the compiler, but I 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. 'Designed chiefly for social and 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 hymns 321—affording a rich and large variety, selected from the finest church melodies, and the sweetest poets in 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, it is apprehended, is far from being a common art, and it ought to be; and, beyond a doubt, a principal reason 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 received orders for nearly one hundred copies, and religious papers.

SUTTON & PEIRCE, publishers, 133 1-2 Washington Street. Copies furnished gratis to clergymen and others for examination. July 16. 315

BOARD. AT J. E. FULLER'S, No. 24 FRANKLIN PLACE.—Gentlemen desirous of Board, at one of the most pleasant and central situations in the city, are respectfully invited to call, and to view the apartments, which will find very choice rooms on the second floor. TRANSIENT BOARDERS will be received at ONE DOLLAR per day. Carriages in readiness at all times to convey passengers to railroads, &c. May 14. 11.

Boarding House. GEORGE TOLLIVER would respectfully inform his friends, and strangers who may be visiting the city, that he has opened a commodious house, situated No. 36, Southack-street, where he will be happy to accommodate with BOARD and LODGING, all who may favor him with a call, pledging himself to provide in as good a style, and on reasonable terms, as can be desired. Separate rooms, if necessary. He hopes to receive that share of patronage which will be his aim to deserve. Boston, June 18, 1841.

HATS—Spring Style. W. M. SHUTE, DEALER, WHOLESALE AND RETAIL, IN HATS, CAPS, GLOVES AND UMBRELLAS. NOW IN STORE. THE French style Moleskin, Beaver, superior Nubia, Silk and other kinds of HATS, at all prices from 2 to \$6; all of which are WARRANTED, and every person who call will find the prices as low as at any establishment in Boston. March 12

DOW and JACKSON, (SUCCESSORS TO ISAAC KNAPP.) BOOK, CARD, and FANCY JOB PRINTERS, 17 1/2 DEANBURY STREET, 23

WOULD respectfully inform their friends and the public, that they have materials for doing all kinds of work in their line in the best manner, and can do it on the most reasonable terms. They have just added to their establishment one of the LATEST IMPROVED IRON POWER PRESSES, which are well known to turn off work in a better manner, and with greater rapidity, than any press now in use. Circulars, Reports, Addresses, &c. executed at short notice. Anti-slavery friends are particularly invited to call. Boston, 1840.—151f.

Slavery—Its Unconstitutionality. AN argument on the unconstitutionality of Slavery, embracing an abstract of the proceedings of the National and State Conventions on this subject. By G. W. F. Mellen. This day published, and for sale by SUTTON & PEIRCE, 133 1-2 Washington-st.

Wild Flowers. COLLECTED by early youth. By a Lady. For sale at 133 1-2 Washington street, by SUTTON & PEIRCE, if April 30.

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