

SELECTIONS.

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tion, could find nothing there to disconcert our action. Let us look at its authors. Benjamin Franklin was President of an Anti-Slavery Society; John Jay was President of the New-York Emancipation Society, and Hamilton was its Secretary...

The South has played the despot over the North; every measure the South wanted, it carried, until it was opposed by the abolition movement. The first measure in which the South, in which the spirit of slavery was defeated, was the annexation of Texas...

It is indeed true, as the concluding portion of that resolution says, that slavery is dashing in pieces our liberty; one or the other must perish; the conflict between Good and Evil, in Eastern mythology...

Mr. Douglas—'I want to say a word about this Union. It is a fact that the northern people stand pledged by this Union to return runaway slaves...

Slavery is another great national curse. Should all the American slaves be immediately emancipated on strictly christian principles, it is believed that the planters, without an annual expense in the purchase of slaves...

From the Genius of Liberty. A Voice from Prison. PALMYRA, Sept. 20, 1841. Messrs. Editors—Feeling that a few words from us, situated as we are, may do good...

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OUR COUNTRY IS THE WORLD--OUR

BOSTON, FRIDAY, NOVEMBER 26, 1841.

Books were brought by our friends, and our time has been employed in reading, prayer, and praise. Time has passed delightfully away; the days, weeks, and months have been precious, profitable, memorable...

Often, on the Sabbath, when attempting to worship our Redeemer, have a company of wicked men assembled in the room above, to swear, mock, gamble and carouse; but our hearts pitied them, and we felt to pray for them.

By our counsel, it was made as clear as a sunbeam to the minds of nearly all, that we were not guilty of the crime charged against us, (stealing) no law had broken their law, because they had no law to teach us our case...

Slaveryholders have made the boasts that the sentence passed on us 'will cool the abolition fever of the nation.' We call upon you to show them their error, and to show them the effect such conduct has on the friends of the slave...

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AGENTS.

NEW-HAMPSHIRE: F. Rogers, Concord; William Wilbur, Dover; Leonard Wood, Milford; Vermon... JOHN BROWN, Editor.

How it Operates. Many people, who seem not destitute of acuteness in other matters, are utterly unable to see how a person can resign any influence over a society from which he voluntarily withdraws himself...

These considerations show the duty of removal in the case supposed. But our principal point is to inquire, whether the person withdrawing loses any portion of moral power or influence which he might advantageously have exerted as a member of the society...

But in relation to the world without, his position is improved and his influence increased by the change. While he remains a member of the association, if there be any exclusiveness about it, his opinions and actions relative to it are known only to the members...

The community has recently been often called to the consideration of questions like these, in reference to the various churches that exist among us. The orthodox churches, (which are specified because the writer has a more intimate acquaintance with them than with any others), claim a sort of property in their members, maintaining their right to confine each one in the connection, irrespective of his individual wish...

The Mercury does not seem to be aware of the fact that the report and resolutions to which it refers as so pointedly approving of the system of slavery, never received the sanction of the legislature, and of course, have never been transmitted to the Executive of the different States...

The whole amount of money raised in the United States and appropriated to the cause of freedom during the current year was \$40,000. \$28,000 was expended by the American Seaman's Friend Society, and \$12,000 by local societies, and for the support of Mariners' Churches.

WHOLE NO. 569.

that religion was in danger. The clergy denounced the anti-slavery people as contemners of sacred things, and withheld from them not only countenance and aid, but their prayers, their meeting-houses, their vestries, and, as far as possible, their parishioners...

As a specimen of the feeling which is beginning to be aroused in our churches upon this subject, I send you the accompanying article from the Watchtower, written by a member of the Essex North Conference. It shows, among other things, that the action of this body, however spirited and prompt it may appear to the more conservative members, has been commenced barely in time to prevent the people, the laity, from taking the matter into their own hands, and renouncing the church and slavery together...

Resolved, That a committee of six, three clergymen and three laymen, be appointed to prepare a Declaration of the views of this Conference on the subject of slavery, in which it is the duty of christian churches to consider carefully and prayerfully the physical and moral condition of the millions of slaves in this country...

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IRELAND.

From the Dublin Morning Register. The Western Methodist and the Anti-Slavery Cause. To the Editor of the Morning Register. Respected Friends:—If I know myself, I am not given to controversy, but when the interests of a cause, which I hold to be of deep importance, are at stake, I cannot be silent. Some time since, I deemed it my place to call upon an American Methodist minister, who is now in this city, relative to his views and action on the anti-slavery cause. That interview was attended with a most interesting and profitable result, to which, however, I have received no letter to him, to which, however, I have received no letter to him, to which, however, I have received no letter to him...

inquities, that deadly system, which makes chattels of more than two millions and a half of thy fellow-countrymen—which causes the violation of every commandment in the decalogue—which makes even the pretension to virtue by a million of thy fellow-countrymen—yes, thy countrywomen—but a mere system of robbery that can exist; for, while other systems of robbery leave their victims something, slavery robs him of all! I ask thee, what thinkest thou the effect would be—how strong—how burning—how enduring might not the anti-slavery fire have been kindled, ere this, if thou hadst faithfully spoken the whole truth? Instead of what—telling Christians here, that they could do nothing to break down such a system? But if thou needs to be told what we would have thee to do, I reply—

Firstly—Declare that thou wilt, on thy return, faithfully and fully apply the doctrine of restitution to the slaveholder in reference to his slaves. Secondly—Cease to spread such a misrepresentation as that the northern churches have done their duty. Thirdly—Spread not such a libel on Christianity as that it is powerless to remove such a direful system of iniquity as that which occurs thy adopted land, for I understand thou art by birth an Irishman. Fourthly—Tell not Christians here that the northern States know little of slavery, when they are the hotbeds of pro-slavery—the glaring open market place of a passage of scripture, beginning somewhat thus—'A kingdom divided against itself cannot stand.' If Satan cast out Satan, &c. Now, I ask thee, if Satan has one strong hold above another on the earth, is it not in the southern States of America, where Christianity is prostituted to the support of his kingdom—where fraud, oppression, and every species of wickedness riot throughout the land? Is it likely, I repeat, that Satan will instigate his emissaries to attack a system such as this, neither the South nor let me remind thee, there is a blessed word of God, even 'to undo the heavy burdens, to let the oppressed go free, and that we break every yoke.' Reflect, my friend, on this text. Ask thyself if the iron of oppression may not have entered into some souls on behalf of their oppressed brethren? Solemnly review thy position. Ask thyself, is it likely Satan's work is such as this? Query, whether thy lukewarmness may not have given occasion to the cause of true religion—of universal freedom?

But, I pause. I have much more to add—but time and space forbid. Thy friend in the promotion of truth, and in the cause of true religion, which is universal freedom. RICHARD ALLEN, Secretary Hibernian A. S. Society.

P. S. I have heard thou apprehends the 'anti-slavery agitation,' which has been got up here, is a delusion of the enemy of all good to mar the work of the conversion of souls. Now, allow me to refer thee to a passage of scripture, beginning somewhat thus—'A kingdom divided against itself cannot stand.' If Satan cast out Satan, &c. Now, I ask thee, if Satan has one strong hold above another on the earth, is it not in the southern States of America, where Christianity is prostituted to the support of his kingdom—where fraud, oppression, and every species of wickedness riot throughout the land? Is it likely, I repeat, that Satan will instigate his emissaries to attack a system such as this, neither the South nor let me remind thee, there is a blessed word of God, even 'to undo the heavy burdens, to let the oppressed go free, and that we break every yoke.' Reflect, my friend, on this text. Ask thyself if the iron of oppression may not have entered into some souls on behalf of their oppressed brethren? Solemnly review thy position. Ask thyself, is it likely Satan's work is such as this? Query, whether thy lukewarmness may not have given occasion to the cause of true religion—of universal freedom?

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Colonization.

1st. Resolved, That we look upon the Colonization Society as worthy of no moral or religious sanction, because it is founded on no moral or religious principle. 2d. That though many honest and good men have supported this scheme ignorantly; we believe that its effect is, to cover up and conceal the wickedness of slaveholding from the nation's eye. 3d. That if colonization could carry all the free people of color out of this nation, it would leave the slaves more completely at the mercy of their masters than they are now; so that the best feature of the scheme is, that it can never perform what it promises. 4th. That the idea of blessing Africa by shipping emigrants, slaves and their children, who have never had time to read the Bible, is both absurd and wicked. 5th. That if, as we are informed, the Board of the American Colonization Society have virtually forbidden the return of Rev. John Seys, as one of our missionaries to Liberia, we cannot, as Methodists, contribute to the support of a Society, which presumes to dictate in the appointment of our missionaries to the heathen.

From the Free American.

The Church. CAMBRIDGEPORT, Oct. 30th, 1841. DEAR SIR:—Your remarks in the Free American, of the 25th inst., were not known to me until the 28th, or I should have been present before. I thank you for your candor in relation to myself and the subject on which you remarked. Of the valued correspondent of whom you speak, I know nothing, but he is of opinion that I left Dr. Sharp's church, not simply because it was a pro-slavery church, but because I was opposed to all churches. How he came by his opinion is easy to conjecture. But it is not in my power, or in the power of any person on earth, to bring a particle of evidence to sustain such an opinion. Such a thought never entered my heart. Thirty-five years of my life have been in direct opposition to such a sentiment; neither do I believe that any person who has known me, in all our Baptist churches, ever called in question my theological views as unsound. Therefore the surmises of your correspondent are without the least foundation.

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From the Cincinnati Philanthropist.

Philadelphia, Oct. 17th, 1841.

DEAR SIR:—I enclose you \$100, intended for the use of the Philanthropist, and to aid in repairing the losses sustained by its editor and the printer, in the recent mob which have disgraced your city. This sum has been made up by the individuals whose names I give below—all or nearly all of whom are members of the Eastern Pennsylvania Anti-Slavery Society. The contributors regret very much that the important demands at large prevent them from furnishing you a larger amount. They hope, however, that you and your fellow-laborers and fellow-sufferers will accept it as a token of their sincere sympathy, and of their admiration of the firm and manly spirit with which you have met your persecutors. If it should be of any assistance in sustaining you in your self-devoted purpose to yield to your enemies only with your life, they will greatly rejoice. On their behalf, I am your friend truly, JAMES TAYLOR, SAMUEL ALLEN & others.

From the Cincinnati Philanthropist.

WALPOLE, MASS., Oct. 20th, 1841.

DEAR SIR:—With this you will receive a ten dollar bill, collected by a few friends in this place, to sustain the Philanthropist. We would encourage you in the noble stand which you have taken on freedom's post, and express our sympathy with the colored people and others, who were the victims of the outrages recently committed in your city. We would also designate it as a rebuke to the aiders, abettors, and actors of those outrages, whether they be criminally negligent authorities, gentlemen of property and standing, or their pitiful tools. We would also impress upon you, that in case of a recurrence of such acts, there are a few here who are not tired of well-doing. Yours for liberty, JAMES TAYLOR, SAMUEL ALLEN & others.

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BEVERLY, N. Y., Oct. 26, 1841.

SIR:—I herewith send you \$50 to aid in repairing the loss occasioned by the destruction of your press in the late execrable mob. The gentlemen of Cincinnati and elsewhere, who countenance assaults upon the property and persons of abolitionists, in expectation of procuring a little southern trade, or a few southern votes, may experience but too soon, that although mobs may be convenient servants, they are very hard masters. Such gentlemen would do well to remember the fate of Philip Egalite. A Prince of the blood—pre-eminently a gentleman of standing and property—was thought it expedient to excite and employ mobs to establish a reign of terror, and was stripped of his property and led to execution by the very scoundrel upon whom he had fancied.

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