THE LIBERATOR:
PUBLISHED EVERY FRIDAY,
At the Anti-Slavery Office, No. 25 Cornhill.

Oliver Johnson, General Agent:

☞ To whom all remittances are to be made, and all letters addressed, relating to the pecuniary concerns of the paper.

☞ TERMS.—$2 50 per annum, payable in advance; or $3.00 at the expiration of six months.

☞ Letters and communications must be POST PAID.

☞ Advertisements making less than a square will be inserted three times for 75 cts.: one square for $1.00.

☞ Note.—Mr. Isaac Knapp, the late publisher, having transferred his interest in the subscription-list to Mr. Garrison, for two years from the first of January, 1840, the pecuniary concerns of the Liberator are now under the direction and supervision of a committee, consisting of the following gentlemen: Francis Jackson, Samuel Philbrick, Ellis Gray Loring, Edmund Quincy, William Bassett.

THE LIBERATOR

AGENTS.

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WM. LLOYD GARRISON, Editor.

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

OLIVER JOHNSON, Printer.

VOL. X.---NO. 29. BOSTON, FRIDAY, JULY 17, 1840. WHOLE NO. 498.

REFUGE OF OPPRESSION.

From the Washington Globe.

The Spirit of Abolition.

After denouncing the 'American church' as having given its undisguised sanction and support to the system of American slavery,' and declared 'that church ought not to be regarded and treated as the true church of Christ,' the Abolition meeting proceeds to the next step, and involves the Colonization Society in its condemnation of the 'whole American church:'

'COLONIZATION.

Resolved, That the Colonization Society is slaveholding and pro-slavery combined in organized warfare upon colored liberty; that its primary purpose is to deliver slavery from the annoying and hazardous neighborhood of colored freedom, and its secondary object to relieve the *Colorphobia* of the North; that its regard for the colored man in his behalf is *feigned*, for if it loved him it would not 'persecute him even into the *strange* city' of Liberia; and its love for Africa also is a *pretence*, for love would not people the shores of that ill-fated continent with those it calls 'nuisances,' 'who cannot rise to the common level of humanity' here amid the full blaze of the Gospel, under the sun light of 'the land of liberty.''

'If we turn to the list of members and officers of this society, we shall find among them the names of very many of the most distinguished and estimable citizens of the United States—men as remarkable for their wisdom as their virtues. A portion of these have now passed away, but their memory is embalmed in the love and veneration of the people, while others remain to bear testimony to the benevolent purposes of this society—benevolent alike to the master and the slave. Its sympathies are not like those of the Abolitionists, exclusively monopolized by one color; it does not seek to free the slave, by destroying his master, involving his family in ruin, and the country in civil and servile war. It aims its blows at the root of the tree, and not at its branches. It sees, what every reflecting mind can readily perceive, that so long as Africa remains in its present state of barbarism, it must inevitably continue to furnish slaves to the rest of the world. While its petty chiefs prosecute their intestine wars, and capture prisoners in greater numbers than they require for their own purposes; they will, as heretofore, either massacre or sell them into foreign slavery, since they have neither the means of securing, exchanging or maintaining them at home.

The woes of Africa, for which the Abolitionists affect so much sympathy, must, if cured at all, be cured by civilization. All other means are futile, or only operate to increase the evil. The attempts in which England affects to take the lead, to arrest the slave trade by treaties, and by cruisers, while they render the slave more valuable, offer new temptations to avarice, new inducements to the violations of the laws, and new outrages to humanity. As a sagacious man not long since observed to us: '*While the slavetrader can make two hundred per cent. profit, he will risk all the consequences of capture.*'

The work must, therefore, be commenced in Africa. And we would ask in what manner can it be commenced, with a more rational prospect of a successful issue, through time and perseverance, than by establishing independent settlements of civilized Africans on the shores of that continent? Is it not rationally to be anticipated, that a kindred race of the same color, will, by degrees, slowly, perhaps, but surely [illegible] influence and example, allure them from their barbarous warfare against each other, establish lasting relations of peace and good will, and finally, in due time, introduce Christianity and civilization? If it cannot be done in this way, will any rational man tell us how it can be accomplished? It may take a long time, for all salutary reforms and benevolent purposes are slow in their consummation, or it may fail at last. But we maintain that no other plan which has ever been devised or presented, presents so fair a prospect of ultimate benefit to the natives of Africa.

What is to be expected in future from the efforts of the white man in civilizing Africa, may be gathered from the experience of the past. For centuries, the most enlightened nations of Europe, England among the rest, have had possessions in Africa, and what have they done? The neighborhood of Sierra Leone is as benighted a region as it was before a white man had set foot on the soil. They have penetrated the interior, not to enlighten and reform, but in search of palm oil, ivory, and gold dust. To open new sources of trade, and to accumulate wealth, has been the sole object, for which England and the other nations of the old world have sacrificed hundreds of thousands of their subjects and soldiers. Instead of tearing up the roots of slavery, by diffusing humanity and civilization in the bosom of the country, England contents herself with a few cruisers on the coast, with the avowed purpose of curing the evil after it has been fully consummated, by tearing the African from that distant home in the interior, to which he can never be restored.

It is of a society, expressly instituted to remedy the culpable neglect of the Christian nations of the old world, who have never done any thing for Africa, that the Abolitionists thus speak. It is this rational and benevolent attempt to repay, as far as possible, the wrongs of Africa by the very means through which they were inflicted—by sending home her exiled sons, prepared to introduce the germ of civilization and Christianity, as an atonement for the sacrifice of millions of martyrs—it is this society, which these arrogant, presumptuous pretenders denounce as 'slaveholding'—as animated only by a 'feigned' sympathy—as having no other object than to remove 'colored freemen' from the dangerous neighborhood of colored slaves.

No one can read the late declarations of the Abolitionists, without the conviction that they feel not one jot of sympathy for the native residents of Africa. Indifferent, nay, entirely hostile to all attempts to eradicate the roots of the evil, by those salutary and rational means, which alone are successful in bringing about beneficent ends, their whole energies are directed towards the immediate emancipation of domestic slaves. They care not for the suppression of the slave trade, by far the worst feature of the system, and one most productive of suffering and outrage. Their great and avowed object is to uproot the foundations of society at home; to array one portion of the Union against another; to overthrow the Constitution; to devastate the land with extensive war; to renew the massacres of St. Domingo; to tyrannize over church and state, and to offer up the race of the white man a sacrifice to their ebony idols.

From the same.

Things to be noted!

The abolitionists have recently separated into two societies.

In carrying out their principles, a portion of this sect came to the conclusion, that all human government is sinful, and that the woman should, in all respects, be considered as the equal of the man, instead of being his 'help-meet,' as made by their Creator. These ultras had a majority in the late anti-slavery Convention at New-York, and permitted women to vote, and be appointed on committees.

The consequence was, the secession of the minority, who did not relish this 'petticoat' government, and the formation of a new society, styling itself 'The American and Foreign Anti-Slavery Society.' They have established a newspaper called 'The American and Foreign Anti-Slavery Reporter.'

☞ Our new organization friends must feel themselves highly flattered to find the Washington Globe backing them up in their contempt of women and denunciation of non-resistance! If it were not for the credit, our readers might suspect that the foregoing paragraph came from the Christian Witness!

THE LIBERATOR.

Letter from William Goodell.

☞ We give below the letter of William Goodell, of which we spoke in the Liberator of the 3d inst. We append a few notes by way of reply to his main positions.

Whitesboro', near Utica, June 24, 1840.

Mr. Editor:

I find in your paper of June 12th a couple of editorial articles—the one headed '*Extraneous Topics,*' and the other '*Sectarianism,*'—to which it seems to be expected and desired, if I understand you, that I should make some reply.

In the first mentioned article, I perceive, you still take the ground that I have not the same right to *oppose* 'non-resistance,' in the 'Friend of Man' under my charge, that you have to *maintain* that doctrine in the Liberator, under your charge.(1) Your chief argument is that the 'Liberator' is an independent paper, published by an individual, and not the organ of an Anti-Slavery Society, whereas the 'Friend of Man' is the organ of two State Anti-Slavery Societies. Now I am willing to give this argument a fair examination, and allow it all the weight it can justly claim, and at the same time I must be permitted to inquire carefully what is the bearing of the principle, thus advanced, upon the case now in hand. I freely admit that if my paper was disconnected with any Anti-Slavery Society, I should give it a wider scope of discussion on such subjects than I have yet done. I understand the embarrassments of my position, in consequence of the prevailing notions on this subject, and I wish you and the public to understand distinctly, that the undue advantage which the non-resistants have had over me in this respect, is the only reason why 'non-resistance' principles and measures have been permitted to usurp an unjust control over anti-slavery movements, while their advocates are confessedly a lean minority in our ranks, and *without that radical discussion of non-resistant principles and measures*, on my part, which *I* have always considered the proper means of holding them in check and preventing both their unperceived influence and their spread, among abolitionists.(2)

You may say I might publish a paper of my own, if I pleased. So I might, if I had the means, and I might have had the means, if my newspaper establishment and my resources had not been broken down by my unpopular advocacy and defence of the Liberator and its editor,(3) who now magnanimously reciprocate the favor by calling on the abolitionists of central and western New York to turn me out of their employ,(4) because I will not join the Liberator and its editor in a crusade *against* those principles and measures of abolition which we were both united in defending,(5) at the time when *my* advocacy of them cost me my press, and the means of sustaining my family.

You may say I might advocate my views in the Liberator. And so I might, if the Liberator could spare the needful room, and if I could find time and strength enough (making no account of postage money) *to furnish matter for two papers.* But even then, I should do little towards cultivating and defending the *particular field* of my own labor, if I might not publish my views in my own paper, for the Liberator has little circulation in this State.(6) [illegible]

You justify the Liberator in discussing the subject which is prohibited to the Friend of Man, by adducing the cases of the N. Y. Evangelist and Zion's Watchman, and the Christian Reflector, in which papers, the peculiar views and interests of Presbyterians, Methodists, and Baptists, are maintained, and in which *abolition*, among other things, is likewise advocated. And am I to understand that the editor of the Liberator regards these as parallel cases?(7) Was the Liberator established, *or is it now conducted*, with the same reference to the interests of the sect of non-resistants, that the papers just mentioned maintain to the interests of Presbyterians, Methodists, and Baptists?(8) Does the Liberator, like the N. Y. Evangelist, hold the interests of its sect, a paramount, or at least, a contemporary interest, that must not be essentially hazarded for the promotion of abolition?(9) Or is it the principal object of the Liberator to promote abolition among Non-Resistants, as it is the principal object of the Zion's Watchman and Christian Reflector to promote abolition, the one among Methodists, and the other among Baptists? Unless this be true, I cannot admit the cases to be parallel, and certainly I have not understood that the Liberator claims its principal support on such grounds.

As to the question whether the Friend of Man has the same right to discuss non-resistance that the Evangelist, Watchman, and Reflector have to discuss Presbyterianism, Methodism, or Baptism, or whether I may, in the Friend of Man, discuss non-resistance, any more than I may discuss Presbyterianism, Methodism, or Baptism, the decision is not to be made, I apprehend, until it be first ascertained whether non-resistance *has any thing to do, practically, with anti-slavery measures*, more than Presbyterianism, Methodism, or Baptism. But more of this, in another place, by and by. Let me first attend to some other matters, as we go along, lest they should be forgotten.

There *was* a time, if I mistake not, when the Liberator was, in form, as well as in reality, the official organ of the Massachusetts Anti-Slavery Society, just as the Friend of Man is now the organ of the New-York State A. S. Society.(10) Was the Liberator *then* wholly silent on '*extraneous topics*'? Did not its editor, during that time, introduce his peculiar views of the Sabbath—of Christian Perfection—of Non-Resistance—of Civil Government, &c. &c? And if he did, was it '*a prostitution*' of the Liberator, as you now say it is 'a prostitution of the Friend of Man to admit *either* side of this or any other extraneous matter into its columns.'(11) [By the bye, I hope non-resistants will perceive and remember that my having admitted *their* articles into my paper, is one of the reasons for which I am now proscribed by the Liberator.](12)

If my memory is correct, the Liberator, at that time, took a very different stand, from its present one, in respect to the doctrine that an official paper was '*prostituted*' if 'extraneous topics' were admitted. *That* doctrine, as now urged by the Liberator, may have been urged—as I think it was—by some of its opponents, but I think bro. Garrison never conceded its correctness, in his discussions with them. I admit that the practical application, either of this doctrine or its opposite, is a difficult one. A paper cannot easily be conducted so as to trespass upon *nobody's* sectarian views. I admit that 'extraneous topics' may be injudiciously introduced. There should be no needless and wanton attacks upon other people's views, in an official anti-slavery paper, either in respect to the Sabbath, or in respect to Non-Resistance. If I have erred more in opposing Non-Resistance than bro. Garrison did, while an official(13) editor, in opposing the commonly received views of the Sabbath. &c., and *if it be true* that 'non-resistance' views have no more to do with *anti-slavery measures* than views of the Sabbath have, then I will consent to be rebuked by bro. Garrison as severely as I ever rebuked him for a similar offence. But I think I never called on Massachusetts abolitionists to withdraw their support from him, because he attacked my views of the Sabbath, of civil government, or of Christian perfection.

Another thing. I cannot admit that 'the Liberator' *is now*, or ever *can be*, while it professes to be an abolition paper, and while it is conducted by Wm. Lloyd Garrison, so entirely disconnected with the interests of abolition that its course on 'extraneous topics' should be widely different from that of 'the Friend of Man,' or any other official anti-slavery paper. It is the '*pioneer*' anti-slavery paper.(14) As such it challenges, not only abolition support, but *precedence*, in point of authority, among abolitionists.(15) It claims to be, and is claimed by its friends to be the chief standard of abolition orthodoxy—'*the* grand organ' of the anti-slavery enterprise.(16) No other paper then, should so carefully guard against the danger of injuring the cause by the introduction of 'extraneous topics.'(17) If obligations are to be measured by the true spirit, instead of the mere letter of our responsibilities, if living facts, instead of deceptive technicalities, are to govern us, then must we judge that the friends of the Liberator should be the last to urge that it may be released from the obligations which bind *other* anti-slavery papers, in this matter. More than this; I maintain that, *in fact*, (mere forms and technicalities apart) the Liberator, at this moment, is more fully and really *the organ* of the Mass. A. S. Society than ever the Friend of Man was the organ of the N. Y. State A. S. Society. It does more in shaping its measures. Its voice is received as more authoritative and decisive, (ten to one) throughout all the ramifications of the State Society in the midst of which it is located, and by whom it is really, if not formally, sustained. I insist then, upon a judgment according to things, and not according to mere empty *names*. I claim, therefore, on the score of immutable justice, and the everlasting fitness of things, that if the Friend of Man be gagged down to silence on the subject of 'non-resistance' by the Liberator, then the Liberator shall, at the same time, commend the same portion to its own lips, and be silent likewise.(18)

But waiving all this, and every line I have written, thus far, (for I feel my cause so strong in truth and in holy rectitude, that I can afford to spike half of my cannon,) waiving every other point or ground of defence, I am bold to say, that every anti-slavery editor in the land, whether he conducts an official organ of an anti-slavery society, or not, has a perfect right to discuss the subject of 'non-resistance' principles, in his columns, because those principles, *as now urged by their advocates*, have a practical and vital bearing, (either for good or for evil) on anti-slavery measures, so that, *in the very nature of the case*, every anti-slavery editor, and every abolitionist, (*in the anti-slavery measures he adopts or rejects,*) is COMPELLED to act upon the manifest ASSUMPTION, either that those principles are true and obligatory, or else that they are false, and pernicious in their influence upon the anti-slavery cause.(19) So that the demand that an editor of an official anti-slavery paper shall not discuss the subject, is virtually *a demand that both himself and his readers shall* ADOPT *certain anti-slavery measures and* REJECT *others*, WITHOUT A DISCUSSION of the fundamental principles upon which their *practical position is founded!*

Examine this proposition carefully, I beseech you, and tell me if you are prepared to controvert its soundness? Are you prepared to defend a *contrary* proposition.(20) Are you prepared to defend the position, so evidently assumed in the article headed 'EXTRANEOUS TOPICS,' in the Liberator of June 12th, that the distinctive principles of 'non-resistance' have no more practical connexion with abolition measures, than the distinctive principles of 'Presbyterianism, Methodism, or Baptism?' If you are prepared for this, then say so, at once;(21) but I forewarn you that, in that case, you are only preparing to swing on the other horn of the dilemma, in which, by your own chosen course [illegible] then tell me, I pray you, how it happens, that 'less than one hundred non-resistants in New-England' should perseveringly—aye—and successfully, urge the demand that *anti-slavery measures must be changed*, in order to conform to *non-resistance principles*.(22) Is it true, after all, that this gigantic effort has been made, and that this skilfully planned campaign has been fought and won, for the purpose of engrafting upon the anti-slavery enterprise, a movement with which it has no more necessary or legitimate connexion than it has with the questions of 'Baptism, Presbyterianism, and Methodism'? This must be true, if the principles assumed in the Liberator of July 12th be correct. This must be true, if it be true that an editor of an official anti-slavery paper must not discuss 'non-resistance' principles, because they have no more connexion with his proper business, as an anti-slavery editor, than the questions of 'Presbyterianism, Methodism, and Baptism'?

I take it for granted that *the fact* first alluded to will not be questioned.(23) I mean, the fact that non-resistants have urged, and successfully urged, *a change* in anti-slavery *measures*, and a change in conformity with their principles, *as non-resistants.*(24,) One anti-slavery measure which has been thus changed, or blotted out, is the measure of declaring the 'obligation resting on the people of the free States, to remove slavery, by moral and political action, as prescribed in the Constitution of the United States'*—(25) the measure of adopting Resolutions declarative of the 'IMPORTANT DUTY, demanded of us by the slave to GO TO THE POLLS, in all cases, and VOTE irrespective of party for SUCH PERSONS, and *such only*, as will promote the great cause of emancipation and human liberty, both in the State and National legislatures.†(26) I take it for granted that no one will question the fact that the principles of non-resistance have demanded and procured the abandonment of *this* anti-slavery measure. Another anti-slavery measure that has been changed, and another substituted in its stead, is the measure, formerly in use, of holding Female Anti-Slavery Conventions, distinct from those of the men; and which measure is now, to some extent, superceded and abandoned by the demand or the practice that mingles men and women in the business of the same Convention, and appoints them together on committees and as officers of the same society. I take it for granted that no one will question that *this* change in anti-slavery measures has been brought about by non-resistants, and in conformity with their *peculiar* principles,(27) since nothing of the kind was ever practiced before, in this country or in Europe, and since non-resistants claim the change as a great triumph which they have achieved. Be it so, that this innovation is a very harmless and unimportant one (as, in itself considered, I conceive it to be)—the very circumstance shows the tenacity of the *new* sect, and its determination to enforce conformity on all *other* sects, even in small things. And unless this *mode* of recognizing 'woman's rights' be deemed *an essential measure of abolitionism*, (which indeed the Liberator and 'National Anti-Slavery Standard' affirm it to be,) then it would follow that non-resistants have engrafted a measure upon the abolition movement which has no more business there, than infant baptism, immersion, 'Presbyterianism, Methodism, or Baptism.' Reject this latter conclusion and make it (as the Liberator, &c. sometimes make it) a *test question of genuine abolition*, and then you open the whole subject for DISCUSSION, *by all anti-slavery editors, whether official or otherwise*; and if you deny them this right, then you claim that the '*free discussion*' shall all be 'on one side of the question.' You demand conformity, on pain of expulsion from the anti-slavery ranks, with disgrace, and you *deny the right* of an *official* anti-slavery editor to canvass the principles upon which you make your demands, prior to his compliance with them, and the whole on penalty of being declared unworthy the support of abolitionists. All this I urge, as a serious and sound argument, *not* 'sarcastically,' or sneeringly, as you represent me to have done. 'I would fain reason with you,' and convince you how 'cruel' and proscriptive, and 'unjust' a position you have taken towards 'your old associates and fellow laborers.' And I ask you to tell me how it happens, that *opposition* to the peculiar views of non-resistants should be 'a prostitution of the paper to an object FOREIGN to the anti-slavery enterprise,' while a *practical conformity* to those same views should be held up in the Liberator and 'National Anti-Slavery Standard,' and by the American Anti-Slavery Society, and by the New-England Anti-Slavery Convention, as the *only true test* of genuine abolitionism?

In the article headed 'Sectarianism,' in the Liberator of July 12th, you inquire—'What have they [non-resistants] asked but that their peculiar opinions on topics *not connected with the anti-slavery enterprise, as originally organized*, should not be made an object either of approbation or animadversion upon the common platform?' I marvel that you could have asked such a question! You have, in substance, my answer to it, already. It is this: Non-resistants have claimed and exercised the supposed right of CHANGING anti-slavery measures 'as originally organized,' in conformity with their *new views as non-resistants.* The FACT is a part of the nation's moral history and cannot be gainsayed, any more than the fact of the national subserviency to the slave power.(28) Non-resistants, in doing this, have insisted that conformity to their peculiar views, or at least a *practical* support of them, is *essential* to genuine abolitionism, so that, (even in the small matter of woman's voting and holding office) a non-conformist to the non-resistant sect, we are told, cannot possess the spirit of abolition! At the same time, non-resistants have *denied the right* to anti-slavery editors of official papers, *to examine, adversly, their extraordinary claims!* The editor of the Emancipator and of the Friend of Man have been denounced as unworthy of anti-slavery support, for having presumed to do so. If this be not wielding the anti-slavery enterprise for the support of a sect—and the smallest sect in the land,—then tell me what *would* be doing that thing. I do not say that it has been *intended*. I only affirm that it has been *done*, and this distinction I hinted at, in the paragraph you quoted from me. I would charitably believe that 'non-resistants' do not fully perceive the drift of their own principles, nor understand the nature and scope of their own measures.

Perhaps they have erred, as some others have done, in forgetting (though they sometimes seem to remember) that ALL anti-slavery movements and efforts, whether by individuals or Societies, must, OF NECESSITY, assume the rightful existence of civil government, or else assume the *contrary*—that, OF NECESSITY, they must, IN PRACTICE, take ground either *for* or *against* the peculiar principles of non-resistants, on the subject of civil government, if not on the subject of woman's rights, a fact which (unlike the case of 'Baptism, Presbyterianism, and Methodism') makes it *the right*, because it is *the duty* of every abolitionist (whether officially employed, or otherwise) to examine and discuss the principles of non-resistance, in order to know *which sort* of anti-slavery measures, (one of which *must* be adopted) he shall choose. Certain I am that my friend Henry C. Wright, two or three years ago, was wont to consider the subject in this light, for he expressed to me, very strongly, his confidence that anti-slavery men and anti-slavery societies could not blink the question, either of civil government, or of women's rights, but *would be compelled, from the nature of the case*, to take ground either for or against the principles he had espoused. And his [illegible] that time, have left me in no doubt that non-resistants were determined to push the abolitionists into a *practical* decision of their principles.(29) And now, behold! it is discovered that it is a '*prostitution*' of an official anti-slavery paper to *discuss* a subject, to the *practical decision* of which, *abolitionists, as such*, have been so perseveringly pressed! Why is this? Why this sensitiveness about *discussion?* For what reason must the right of discussion be restricted to *some* anti-slavery editors, and not freely and cheerfully accorded to *all* of them? Is it found that the best way of promoting non-resistance is to get people to adopt the *practice* first, leaving the *discussion* till afterwards? You cannot but understand well enough that if the people can be led into the *practice* of non-resistance principles, (as they are when they are led to decline voting, and to forbear asserting the duty of voting—and as they are when they are led to appoint women to the same offices with the men) the fact of their adopting *the practice* will presently secure their adoption of *the theory*—since men's principles are commonly contrived, some how, to square with their practices. Why then *urge the practice* upon the *anti-slavery societies?* Why revolutionize the American Anti-Slavery Society in order to introduce 'non-resistance' *practices and measures, and yet deny* to the official editors of these same *anti-slavery societies*, the RIGHT to examine and oppose your operations? Does this look like faith in moral suasion, attachment to free discussion, and confidence in a good cause?

And how happens it that the 'Herald of Freedom,' 'the organ' of the New-Hampshire State A. S. Society, and the 'Pennsylvania Freeman,' the 'organ' of the Pennsylvania State A. S. Society, and the 'National Anti-Slavery Standard,' the 'organ of the American A. S. Society,' can all of them raise high the standard of non-resistant principles and measures—(proscribing, in some instances, all who dissent, as untrue to abolition) if those same measures are 'foreign to the anti-slavery enterprise'? Be pleased to answer me *that*—and tell me whether all these papers are '*prostituted* to those '*foreign objects*?'(30)

Yours truly,

WILLIAM GOODELL.

* Declaration of the National Anti-Slavery Convention of 1833.

† Proceedings of the New England Anti-Slavery Convention of 1838.

EDITORIAL NOTES.

(1) This is hardly a fair statement of our position, which was, that non-resistance ought to be neither opposed or maintained in an official anti-slavery journal.

(2) It is not enough, then, that the Liberator and Non-Resistant are continually open to the friends of human government—nay, that they are even entreated to come forward and expose our heresy in the very channels through which it finds its way to the public ear! The only method by which it can be prevented from 'usurping an unjust control over anti-slavery movements' is, for all the official organs of anti-slavery societies to leave their 'appropriate sphere,' and wage against it an exterminating war! Very well—but let the editors of these papers remember that the question has two sides, and that, if they commence an attack, they are bound to open their columns to a defence. Are they ready for a conflict on these terms? Is the question of the rightfulness of human governments, based on physical violence, one which they wish to settle on the anti-slavery platform?

(3) Brother Goodell alludes, we suppose, to his course as editor of an independent temperance paper, and to the persecution he suffered at the hands of certain pro-slavery friends of that cause, for presuming to utter, *in his own columns*, his opinions on the subject of slavery. This persecution was of precisely the same character with that which the anti-non-resistance abolitionists have waged against bro. Garrison, for discussing the peace question in the Liberator; and the opposition, in both cases, has been defended on the same grounds. It resulted in depriving bro. Goodell of his press and the means of a livelihood; while, on the other hand, bro. Garrison has been enabled successfully to baffle the designs of his opponents, and to preserve unimpaired his inalienable right of free speech. The triumph of bigotry and intolerance, in the one case, was as lamentable, as their defeat in the other is glorious. Brother Goodell may console himself with the reflection, that he who *falls* in battle wins a name as honorable as that of the living victor.

(4) If we are not mistaken, the only foundation for this ill-natured statement is the following remark, in the Liberator of May 15:

What the abolitionists of the New York Western State Anti-Slavery Society think of this prostitution of their official organ to an active warfare against an enterprise wholly distinct from their own, we do not know; but if they are what we have always taken them to be, they will by no means sanction the violent and unjustifiable course of its editor.

We submit to the reader—nay, to bro. Goodell himself—whether the above remark can, with any regard for accuracy or truth, be represented as a call upon the abolitionists of central and western New-York to turn him out of their employ. Such a statement surprises us.

(5) Of course we do not admit the truth of this statement. We do not ask the editor of the Friend of Man to join in a crusade against any legitimate principle or measure of the anti-slavery society, but to stop his crusade against principles and measures with which the society has 'has nothing to do.'

(6) If the circulation of the Liberator in New York is so limited, then we marvel how the 'heresy' of non-resistance has gained such a foot-hold there as to excite bro. Goodell's alarm.

(7) Perfectly parallel, so far as the *principle* in controversy is concerned, although the comparison has not the merit of going on all fours!

(8) Certainly not, in all respects—but what then? The only questions are, whether a man has not a perfect right to publish abolition and non-resistance, or any thing else, in *his own* columns, in such proportions as suit himself? And whether the official organ of a society is not, on the other hand, bound to adhere strictly to the object for which that society was formed?

(9) No. Non-resistants are not afraid that abolitionism will injure their enterprise. It is in fact an essential part of their faith. But, they hold certain views on other subjects, with which the anti-slavery organization has 'nothing to do,' and on which, therefore, it 'has no authority to sit in judgment.'

(10) There never was such a time. During the year 1837, when the editor's views of peace were well known, the State Society volunteered its pecuniary aid in sustaining the paper. This it did, however, under an express agreement, that the paper should not be considered its organ, and that it should have no right to control the editor. This connexion, which was not sought by Mr. Garrison, was made the occasion of so much reproach against the Society, that he requested that it might be dissolved at the end of the year.

(11) If the proprietors of the Liberator had sold it to the Massachusetts Society, to be used as their official organ, and if Mr. Garrison had not expressly reserved the right of entire independence as editor, the cases [illegible]

(12) Non-Resistants did not begin the [illegible] the Friend of Man. They never would have begun it in the official organ of an anti-slavery society. They do not hold to 'dragging in foreign topics.' It was only in self-defence that they spoke, and they would gladly have been spared the necessity for doing even that on the anti-slavery platform.

(13) He never was an 'official editor.'

(14) True—but is that the editor's *fault*, that it should now be assigned is a reason for gagging him in his own columns? Has not the 'pioneer' exercised his right to discuss 'foreign topics' from the first moment that his paper was started? When did the Liberator ever *profess* to be exclusively devoted to the subject of abolition?

(15) So far from claiming '*precedence* in point of authority,' it has never claimed any authority whatever, except to utter frankly and plainly its honest convictions. If abolitionists have at any time regarded the opinions of friend Garrison as more worthy of confidence than those of other anti-slavery editors, that, surely, is not *his* fault. Is bro. Goodell envious?

(16) 'It' has never made any such claim. If its 'friends' choose so to regard it, in spite of all its discussions of 'foreign topics,' who is responsible but themselves? Is their good opinion of the Liberator set up as a reason for gagging the editor? And why should their partiality for the 'pioneer' paper ruffle the mind of bro. Goodell?

(17) The discussion of 'extraneous topics' in an independent paper, cannot injure the anti-slavery cause. It is the discussion of them on the anti-slavery platform, and in the official organs of societies, that does all the mischief.

(18) This from the logical head of William Goodell!!! What is the argument? Why, that the editor of the Liberator agrees so perfectly with the Massachusetts Society and its Board of Managers *on the anti-slavery question*, and the latter have so much confidence in his fidelity and sound judgment, that without the consent of either party, against the wishes and protestations of both, and without any possibility of escape from the connexion, *he is their organ!* This harmony between the Liberator and the State Society on the question of slavery—a harmony which has existed in spite of the discussion in the former on the subject of non-resistance—is urged as the reason why the discussion should cease! Surely, bro. Goodell has made a remarkable discovery! Hitherto we had supposed, that individuals and Societies might harmonize with each other, and exert all the influence in their power over each other's opinions and measures, and yet neither be the organ of the other. But it seems we were mistaken. To agree with a Society in opinion, and to have influence over it, so that your opinions are received with great confidence by its members, *is to be its organ!* If bro. Garrison were not so unfortunate as to have influence with his fellow-laborers, he would have the right to use *his own* columns as he pleased! According to this new deduction from the principle of 'elective affinity,' the Friend of Man is as really the organ of the Massachusetts Abolition Society, as it is of the New-York State Anti-Slavery Society; for it probably harmonizes quite as nearly with the former as with the latter! Or, we may be told that it is not the organ of either of them, because it agrees with neither! The Liberator, although published by individuals, is the organ of a Society, because it agrees with a Society in opinion; and the Friend of Man, although published *by* a Society, is *not* its organ, because it does not agree with it in opinion! Perhaps bro. Goodell would exert more influence in shaping the measures of the New-York Society, and become in reality its organ, by stopping his discussion of 'extraneous topics.' Bro. Garrison would soon lose *his* influence in the anti-slavery ranks in Massachusetts, if he were to imitate bro. Goodell's example by dragging foreign questions into the cause.

(19) There is no more necessity for assuming the rightfulness or the injustice of human government, (for that is the point alluded to,) in an anti-slavery paper, or on the anti-slavery platform, than there is for settling the question whether it is or is not the duty of every individual to join the church. Both these questions must be settled by individual abolitionists for themselves. They are extraneous matters, on which the Society has 'no authority to sit in judgment.' Individuals can act on what assumptions they please—the Society has no right to assume or deny what is not in the bond.

(20) Yes.

(21) We say that we are prepared to defend the position, that an anti-slavery society has no more right to decide the question of the rightfulness of human government, than it has to settle the controversy between the two parties in the Presbyterian church, or between Catholics and Protestants.

(22) Non-Resistants have made no such demand, and effected no such change.

(23) We marvel at bro. Goodell's assurance. Does he not know that his alleged 'fact' has always been denied by the friends of the old organization?

(24) The 'pioneer society' has changed none of its measures. It continues to do, as a Society, all that it has ever done. Non-resistance has effected a change in the opinions of individual abolitionists on a point with which the Society has 'nothing to do.' The organization is the same, both as to principles and measures, that it always was.

(25) No Society in the land is laboring more vigorously or successfully, to carry out this measure, than the old 'pioneer' Society of Massachusetts. It holds and urges the 'obligation' alluded to in exactly the same sense in which it was announced by the National Convention in 1833.

(26) If this declaration is to be interpreted according to the Procrustean rule urged by bro. Goodell, it was itself an innovation upon the principles of the anti-slavery organization, and is therefore good for nothing as an authority.

(27) If women choose to avail themselves of their constitutional rights as members of anti-slavery societies to a greater extent now than formerly, rather than to hold separate conventions, we see not why non-resistants should be held responsible for it. The 'change,' so far as it is one, has been produced by the free and voluntary action of the women themselves. The members of certain religious denominations have lately *begun* to hold conventions, 'distinct from those of' anti-slavery societies; but will bro. Goodell argue that *this* 'change' would justify a discussion, on the anti-slavery platform, of denominational peculiarities? Or that the 'change' in the one case is more unconstitutional than in the other?

(28) As this and all that follows on the same point is nothing more than a mere repetition, *without any* [illegible] their truth. Our readers, by this time, must have learned the arguments on both sides by heart, and we are quite willing that brother Goodell's *assertions*, (for they are nothing more) should pass for all they are worth. That he believes them to be true, our readers will readily and cheerfully admit; but the question is one, we apprehend, which they have settled already, after a careful examination of all the facts and arguments which have a bearing on the case. At any rate, as bro. Goodell does not even pretend to present any arguments, either new or old, we have little fear that the weight of his *authority* will disturb the settled convictions of those who are in the habit of doing their own thinking. It is quite possible that 'the nation's moral history' may be written by some one who understands better than he appears to do, the nature and design of the anti-slavery organization, and more disposed than himself to do justice to the character of its founder.

There *was* a time when William Goodell had not learned that a subscription to an anti-slavery constitution was an endorsement of the bloody and violent government of the United States as a divine institution—or that it involved the obligation to exercise the elective franchise under that government. There *was* a time when even he could stand up before an Anti-Slavery Convention, with a series of resolutions on political action in his hand, and declare that he had taken care to draft them in such language that non-resistants could unite with others in passing them! But now, how changed! Nothing will satisfy him short of an exterminating war in anti-slavery papers and meetings against all who cannot conscientiously vote to invest their fellow citizens with authority to imprison, hang and murder human beings. At the same time that he admits that the military system is contrary to Christianity, he maintains that abolitionists, by signing an anti-slavery constitution, have placed themselves under a solemn obligation to exercise the elective franchise under a government whose authority can only be enforced AT THE POINT OF THE BAYONET, and to aid in electing one of their number 'COMMANDER IN CHIEF OF THE ARMY AND NAVY'!!! This, we are told, is abolitionism, according to the standard of 1833! A more ridiculous idea never addled a human brain. The early abolitionists had no more thought of erecting such a Procrustean bed, than they had of raising an army of soldiers, marching to the South, and emancipating the slaves by violence. They made their appeal to a people who claimed the power of maintaining a government—they saw that government a tool in the hands of slaveholders, and they anticipated a time when the people, under the influence of light and truth, would exercise the right of suffrage in accordance with their own professions of democracy. Of the rightfulness of human government or any institution other than slavery, they said nothing. It was slavery alone that they sought to overthrow, and liberty alone that they sought to build up. For the truth of these positions we appeal to the well known facts, that several members of the Convention of 1833 conscientiously abstained from voting, that hundreds of others neglected to vote for various reasons, and that, until within a very recent period, (when certain professed abolitionists wanted to get rid of Garrison and the women;'!) nobody ever dreamed that any of these persons were violating any of the obligations which they had taken upon themselves by joining our societies. The Executive Committee of the American Society, in 1837, officially declared the question of the rightfulness of human government to be one with which it had 'nothing to do,' and on which it had 'no authority to sit in judgment.' *Now* we are told that every individual and every society 'must of necessity,' 'take ground either for or against' human government!

We cast back the accusation, that non-resistants have affected a change in anti-slavery measures, into

the teeth of those who make it. We go further, and charge our accusors with having made a dishonorable attempt to wield the anti-slavery organization as an instrument for crushing an unpopular but righteous enterprise, to which they were violently opposed. *This* 'fact is a part of the nation's moral history,' and the impartial writer of that history will see it and record it, to the shame of those who have betrayed their fellow-laborers and brought discord and division into our once happy ranks.

(30) We answer '*that*' by an unequivocal denial of the alleged fact. The papers alluded to have *not* 'raised high the standard of non-resistance principles and measures.' On the contrary, they have simply refused to imitate the example of the Friend of Man, Emancipator and Christian Witness, by raising the standard of opposition to non-resistance, and going into the discussion of a 'foreign topic.'

SELECTIONS.

From the Pennsylvania Freeman.

Should Abolitionists vote for Harrison?

A late number of the Philanthropist contains a letter from J. Blanchard, in which he avows his determination to vote for Harrison at the approaching election. We sincerely regret that so efficient and devoted a friend of the slave as brother Blanchard, should have resolved on a step fraught, as we think, with injurious consequences to our cause, and indefensible on the ground of correct principle. But we will permit him to assign his own reasons for the different conclusion to which he has come, and will then make them the text for some remarks designed partly to show some of our grounds of dissent from him, and partly to convince any of our readers who may agree with him, if such there are, that they have mistaken their true policy.

Brother Blanchard says:

You recollect that some friend at Massillon was greatly amazed, perhaps scandalized, when he learned that, some months since, I expressed a wish that the Whigs might succeed in the pending canvass, and a determination to give Harrison my vote. I am still determined to do so, and for these reasons.

There are four things, one of which abolition voters must do in the present canvass—1. Vote for Van Buren,—2. Vote a third party,—3. Withhold their votes,—or, 4. Vote for Harrison.

I choose the latter—1. Because nothing can be worse than the present Administration respecting slavery. Nothing can be worse than importing bloodhounds to exterminate the Indians, for affording a sanctuary for fugitive slaves! The whole course of the administration is of a piece with this. Our navy, in their hands, is the tool of vindictive, proscriptive colonization.(1.)

2. Voting a third party, or withholding our votes, is only to draw off Whig voters, that Van Buren may succeed. I would as lief vote for the present administration directly as indirectly.(2.)

3. No valuable *moral influence* can be exerted by our refusing to vote, or voting a third party. The first is decidedly preferable to the latter. For how much *moral* influence will a defeated political abolition party exert in favor of their principles, upon their successful, triumphing antagonists!(3.)

'But if the Whigs succeed, they will do us no more good than the present administration.' I answer: I do not know that they will do us more good, but we can do them more harm. If they dare attempt to gag us, they rive their party in splinters. The Whigs of New York, Massachusetts and Vermont will not endure a gag. Our petitions will then have free course in Congress—agitation is thus facilitated—our people encouraged, and our cause advanced.(4.) I would not have said a word on this subject had not some third party friends, at the convention, hinted that we preferred other interests to the emancipation of the slave. I believe that man is ignorant of the abolition question who honestly considers all other political questions put together of equal moment with this.(5) But I *do* think, that the less abolitionists care about the pending election the better.(6) And I am sure that a national abolition party will find this presidential canvass a sort of swine-shearing, where they will raise the loudest cry and get the least wool.(7.)

Yours, for the slave,
J. BLANCHARD.

(1.) To this it is answer enough, that, if true, it will not justify voting for Harrison. For ourself, we can imagine something worse even than the course of Van Buren in regard to slavery, bad and utterly unjustifiable as it is; but if we could not, we should ask proof that Harrison's would be *better*, before voting for him. The unsurpassable magnitude of a great wrong, will not prove it right to partici[illegible] quite as bad. If Harrison is unfit for the office he seeks, we have no right to vote for him lest somebody else will elect Van Buren if we do not. We are responsible for our acts, not for those of our neighbors, which we not only do not approve, but do condemn and protest against. Friend Blanchard's argument is that of the slaveholders, who retain their slaves lest others should get them and treat them worse than they do. But he will not admit this, we presume, as a sufficient excuse in their case. The 'choice of evils' argument may do very well in regard to physical evils, but will not apply to moral evils. If we mistake not, such is our good brother's own doctrine, and unless our memory deceives us, he assented fully to the application which was made of it in our remarks at Oberlin last fall, against just such a policy as he now approves, and in the resolution adopted by the Lorain County (Ohio) A. S. Society, 'that abolitionists ought not to vote for any man who would not act officially *for* emancipation whenever he could constitutionally act at all with reference to the subject.'

(3.) Admitting that we could exert *no moral influence* by refusing to vote for either Van Buren or Harrison, we should at least avoid exerting an influence in favor of *immorality*. Better do nothing than do wrong. It would be a poor reason for helping to wrong your neighbor, that you could not, by an unsuccessful attempt to prevent the wrong, exert any 'valuable moral influence' on the 'successful, triumphing' wrong-doer.

(4.) We are not quite so certain that the Whigs have any more respect for the right of petition than their opponents, or that we have more to hope from the favorable dispositions or the fears of one party than of the other. Was it not by a Whig—J. R. Ingersoll—that the resolution denying to slaves the right of petition was introduced in Congress? and was it not sustained by Whig votes? Has Ingersoll's act been denounced by his party, or he rejected as unworthy their support? And if Harrison should act on the same principles, is it probable they will reject him? or that the New York, Massachusetts and Vermont Whigs will 'rive the party into splinters' if they do not? What we are to expect from the triumph of that party, may be gathered from the proceedings of the Alexandria Harrison meeting, at which Daniel Webster signed the transfer of the northern Whigs to the slavocracy, and Crittenden and Preston countersigned it as witnesses of the disgraceful transaction. Hear what the 'great Apollo' of the party said on that occasion. We quote from his speech, as we find it in the North American of this city, a Whig paper:

'He then repeated the expression of his high satisfaction at being enabled to address, directly, a southern audience, on topics in which the north and south have a common interest. He knew he was listened to by Virginians—full of the feelings of southern men—and pledged as deeply to the fortunes of the South, as deeply as men can be on this side of the grave—and here, before such an auditory, he desired to declare his determination *to do all in his power to prevent the success of those measures which would divide the Whigs of the South from the North.*'

And again:

'What, fellow citizens, have you to fear from the people of Massachusetts? What have you to apprehend, on this vital subject, from that son of your soil, descended from your best Virginia stock, your own William Henry Harrison—that child of Virginia, with the blood of the revolution and of independence coursing in his veins? Can you believe that when he is called from his farm and his plough, to administer the government, *that he will lay ruthless hands on the institutions among which he was born and educated?*'

'No! no!' was responded by his auditory, as with one voice.

'I say no, too. We of the North and South will *join in fellowship and friendly communion on this matter.* I stand in the presence of distinguished men from the southern States; and I now summon them into court, and ask them, as witnesses, to declare to you whether I and my political friends of the North entertain any feelings different from their own in regard to your entire and undivided control over this subject, and your other State concerns?'

We are aware that it may be said he accompanied all this with marvellous proper talk about the Constitution, securing to the South their rights, and 'all property, to be governed and disposed of as "they" see fit'; but we see not how this helps the matter, for he knew and every body knows how this language would be interpreted by his audience, and what they understood by 'all property,' and the right to 'dispose of it as they see fit.' He must admit, therefore, that he either pledged his party to slavery, or practised deception on his hearers—and if he would on them, what assurance can we have that he would not on us. Besides, he declares his determination to oppose, to the extent of his power, those measures which would divide the Whigs of the north and the south. Does it need the gift of divination to tell what those measures are? The most ardent Harrisonian will hardly deny that an attempt by the northern Whigs to abolish slavery in the District of Columbia and Florida and the inter-state slave trade, and to refuse admission to any new slave states—the reception of petitions from slaves—the insisting on a proper and respectful treatment of anti-slavery petitions generally, and in a word, any action hostile to the 'peculiar institution,' would divide the southern Whigs from the northern. To oppose all such action then, and, if possible, prevent its success, Webster is pledged, and as far as he can do it, has pledged the whole party. The North and the South are to 'join in fellowship and friendly communion on this matter.' Will any man say that he anticipated other 'friendly communion' than that which results from conceding every thing to the slavocracy? At all events, his hearers must have understood him as we do, and he unquestionably intended they should. The same dilemma above stated, is therefore again presented here. The election of Harrison is not to endanger 'the institutions among which he was born and educated.' We all know what institutions those are.

But we are not left to inference from Webster's speech alone, for evidence to support our charge. The witnesses whom he 'summoned into court,' to testify as to his feelings and those of his political friends at the North, obeyed the summons, and their testimony is on record. Crittenden, of Kentucky, announced himself a slaveholder, and declared 'that the Northern Whigs, *with Mr. Webster at their head*, were *as strongly* and *as sincerely opposed to the abolitionists*, as he and his Southern friends.'

Preston and others, both northern and southern men, gave their attestation to the same point. The Alexandria Gazette, as quoted by the Emancipator, says, 'his declarations on the subject of abolition were received with shouts of joyous exultation by the southern people before him, and his words will echo from Maryland to Louisiana.' Now, if Webster sat still and heard all this, without expressing dissent from the testimony of his own summoned witnesses, or intimating that the '*shouts of joyous exultation*' were premature, he is either an arch-deceiver, or intended to make the pledge we have charged upon him.

How much, then, has impartial liberty to hope from the triumph of the Whigs?

Those who dissent from our conclusion, will find no relief in contemplating the position of Harrison himself. We have in our hands such a mass of evidence going to show his utter unworthiness of anti-slavery support, that our chief difficulty is to select and arrange it. We begin with an extract from the New Jersey State Gazette, a *Northern* Whig paper. The italics are the Gazette's.

Some attempts have been made, of late, to connect Gen. Harrison with the abolitionists. But his opinions on this subject, have long been declared. In a letter to Judge Berrien, of Georgia, in 1836, he avowed these sentiments, and surely they are *anti*-abolitionist enough for any reasonable man.

The Gazette then quotes a paragraph which we will copy presently, with more from the same letter.

Our next witness is a southern one, and will tell us how Harrison's credit for abolitionism stands in Carolina. The Raleigh, N. C. Gazette, of April 28th, 1840, has an article headed, 'GENERAL HARRISON THE DEFENDER OF SOUTHERN SLAVERY,' in which it asserts that 'The more the life of General Harrison is investigated, the greater will be the evidences discovered to prove him a warm, undeviating, and inflexible friend to the institution of southern slavery.'

It then goes on to speak of 'a bright proof of the *old hero's devotion to the rights of the South*,' which he gave while a member to the Ohio Legislature. 'A rank abolition proposition was introduced in that body,' and Harrison attempted to defeat it by offering a substitute, which, however, was rejected, and the original resolution was adopted, *General Harrison voting against it in a minority of eight!!!* taking sides, as he uniformly has done on all other occasions, with the South against the assaults of north[illegible] the South forget such precious and shining proofs of devotion to its interests as have been universally manifested by General Harrison, during the whole course of his public life?' Whether she does or not, we trust the *North*, and especially abolitionists will not forget them.

A portion of Harrison's own testimony may come next, in the form of an extract from his letter to Berrien of Georgia, alluded to by the New Jersey State Gazette. It is dated Nov. 4th, 1836.

'I do not think that Congress can abolish, or in any way interfere with, slavery, as it exists in the States, but upon the application of the States, nor abolish slavery in the District of Columbia, without the consent of the States of Virginia and Maryland, and the people of the District. The first would be, in my opinion, a palpable violation of the Constitution, and the latter a breach of faith towards the States I have mentioned, who would certainly not have made the cession, if they had supposed that it would ever be used for a purpose so different from that which was its object, and so injurious to them as the location of a free colored population in the midst of their slave population of the same description. Nor do I believe that Congress could deprive the people of the District of Columbia of their property without their consent. It would be reviving the doctrine of the tories of Great Britain in relation to the powers of Parliament over the Colonies before the Revolutionary war, and in direct hostility to the principle advanced by Lord Chatham, that what was man's own was absolutely and exclusively his own, and could not be taken from him, without his consent, given by himself or his legal representative.'

We have more to say on this subject—more testimony to present, not only fastening on Harrison the charge of anti-abolitionism to the heart's content of slaveholders themselves, but proving him also to have been guilty of the meanest duplicity and deception, for the accomplishment of his purpose.

ELLIOT CRESSON. This *versatile* individual, whose 'progress' through the northern states we had occasion to notice a year or two since, has since turned his coat the south side out, and performed a laborious tour to inculcate the *principles* (!) of colonization among the slaveholders of the South. He has obtained distinguished commendation from leading slaveholders in Georgia, and is the only man, we believe, who has attained a *public* attestation in his favor in South Carolina. While at the North, the burden of his eloquence was the power of colonization to hasten the emancipation of the slaves. We recollect attending a meeting at Pittsburgh, on the 20th of May, 1836, when, after an address by the Rev. Dr. Palmer, of Charleston, Mr. Cresson commenced his speech by saying, 'In this great *sin of slavery* we are all GUILTY, the North as well as the South;' and he commended the colony of Bassa Cove 'as affording means of securing the EMANCIPATION OF ANY NUMBER OF slaves for $50 a-piece.' He spoke of the 'owners of 2000 slaves now willing to emancipate them on condition they can be removed to Liberia,' and that 'no other instrumentality has produced so happy effects on the proprietors of slaves as colonization.' And he told the people of Pittsburgh, 'on your liberality depends the freedom or perpetual bondage of thousands.' And he referred with great satisfaction to the case of 150 slaves from Tennessee, who would have been at present on their way to Liberia, but for an accidental detention on the way. See New-York Evangelist, June 4 and 11, 1836. That is the North side of the scheme.

Now look at the southern aspect. In the Charleston Mercury, June 20, is a communication from Elliot Cresson, in which he indignantly repels the allegation that his society has any relation to the slaves. His words are, 'I fearlessly assert, after twelve years intimate acquaintance with its operations, that it has rigidly adhered *to the very letter* of its constitution, and made its *exclusive* OBJECT the colonization of the FREE colored population,' &c.

MEM. The 150 persons referred to at Pittsburgh, were held as slaves by the agent who had them in charge, until they left the country. The case of several of them who escaped at Pittsburgh, and were arrested by a proclamation of the Mayor, and the manner in which the company was guarded with bayonets at Staten Island, is well remembered.—*Emancipator.*

Fall River Anti-Slavery Society.

The sixth annual meeting of the Fall River Anti-Slavery Society was held at the Chapel of the First Baptist meeting-house, July 4th, 1840. The following persons were elected officers of the society for the year ensuing.

President—Hon. Nathaniel B. Borden.
Vice Presidents—Doct. Jotham Sexton, Harvey Chace.
Corresponding Secretary—Dr. Thomas Wilbur.
Recording Secretary—Richard C. French.
Treasurer—James Buffington.
Board of Managers—Jervis Shove, William B. French, John E. Carr, Edward Buffington, George E. Wilbur, Azariah Shove, Abraham Bowen, Louis Lapham, Benjamin C. Luther.

The following resolutions were unanimously adopted.

Resolved, That the present state of our anti-slavery operations more than ever seems to call for the increased energies of all those who feel interested in bringing about the speedy emancipation of the slave.

Resolved, That feeling full confidence that the cause in which we are engaged is a righteous one, we, as members of the Fall River Anti-Slavery Society, will go forward with a full determination that our efforts shall be increassd, and that our contributions shall be liberal.

Resolved, That we can but deprecate the divisions that have recently taken place in the anti-slavery ranks, and believe that they are calculated more to discourage and retard the anti-slavery cause than any thing with which it has met since it first assumed an organized form.

Resolved, However, that while we deprecate the course which by some of our friends has been taken in forming a new and distinct organization, and while of some who have been engaged, and forward in it, there may be some reason to suspect their motives; still we cannot but believe that the great body of those composing that organization are still disposed, and that they will yet continue to exert themselves and do much in behalf of the down-trodden and the oppressed.

Resolved, Having full confidence in the organization and management of the Massachusetts Anti-Slavery Society, that whatever funds may by this Society be raised the ensuing year for the purpose of carrying on the general anti-slavery operations of the country, be transmitted to the Massachusetts Anti-Slavery Society, and there to be disposed of in such manner as its Board of Managers in their discretion may direct.

Resolved, That our confidence in the integrity and clear-sightedness of Wm. Lloyd Garrison not only remains steadfast and unshaken, but is increased in view of the developements of the past year.

Resolved, That we recommend the Liberator and Cradle of Liberty to the patronage of the friends of the slave.

Resolved, That we regard the proceedings of the late Executive Committee of the American Anti-Slavery Society in the transfer of the Emancipator on the eve of the annual meeting of said society, as an act violating the trust reposed in them and deeply censurable.

Resolved, That we recommend the National Anti-Slavery Standard to the support of the friends of humanity, as the organ of the American Anti-Slavery Society on the old broad platform.

Resolved, That the Fall River Anti-Slavery Society become responsible for 20 copies of the National Anti-Slavery Standard, for one year from the commencement of its publication.

The Rec. Secretary's report was read and accepted, from which we make the following extracts:

There have been only three meetings of the society held during the past year; none of them have been characterized by harmony and kind feelings, but we are happy to say that a better day (to human appearance) is dawning upon us. The dead weights that have for the last eighteen months been hanging as an incubus upon us, and impeding our progress in the glorious cause of emancipation, are fast dropping off. We mean the disorganizers; and with regard to some of them, we feel constrained to say from the spirit they have manifested, that 'they went out from us because they were not of us.'

There have been held during the past year, nine meetings of the Board of Managers; at none of said meetings (owing to the disorganizing feeling of some of its members) has there been employed, in agreement with the requirements of the Constitution of this society—'the most energetic measures' to advance the cause of emancipation.'

We have been during most of the past year without an officiating Treasurer, consequently the amount raised for the cause is unknown. It is supposed, however, from what information we h[illegible] been from two to three hundred dollars.

The weekly contribution plan is now in successful progress, upon which is pledged from one hundred to one hundred and fifty dollars for the present year to the Massachusetts Anti-Slavery Society.

When we take a retrospective view of the past, and then return to the present aspect of the anti-slavery cause in this Commonwealth and throughout the country, we are led to exclaim in the language of scripture, 'an enemy hath done this,' or in other words, 'it is impossible but that offences will come, but wo unto him through whom they come.'

We would affectionately exhort those who have erred in leaving the broad platform upon which they first based themselves, to carefully, and prayerfully examine the subject of difference between us, and 'return to their first love.' We would say to them that the anti-slavery platform, as at first organized in the American Anti-Slavery Society, is sufficiently broad to hold every *abolitionist* on the face of the whole earth. We would say to those who have left us, that nothing shall prevent us at any time from extending to them the right hand of anti-slavery fellowship, whenever they shall recognize (in their profession and practice) the fundamental principles embraced in the organization of the American Anti-Slavery Society. In conclusion, we would say to all, 'come (go) thou with us, and we will do thee good: for the Lord hath spoken good concerning (this moral) Israel.'

Voted, That the proceedings of this meeting be published in the Fall River Monitor, Fall River Patriot, Boston Liberator, and such other papers as are friendly to our cause.

RICHARD C. FRENCH, *Rec. Sec.*

From the National A. S. Standard.

Severe Retort.

At a recent discussional meeting of the Junior A. S. Society of Philadelphia, a young lawyer of considerable *pretensions* to eloquence, and of very bombastic manners, in the course of debate, denounced Wm. Lloyd Garrison in the most violent manner—called the colored people nuisances, &c. Robert Purvis, a colored man present, replied. In the course of his remarks, he said:—'Mr. President: The gentleman has stepped out of his course, to assail the character of one of the greatest and best men the world has ever known; a man, sir, who, whenever I hear his character assailed, I deem it my high honor and great privilege, every where, to vindicate—a man, sir, whose name will stand engraven upon the highest pinnacle of the temple of fame, long after the waves of oblivion shall have rolled over and washed from the record of time, the names and numbers of his base and wicked calumniators.'

'He calls the colored people nuisances. I mention it not in boasting, but for the information of the gentleman, I have paid, this year, ninety dollars, in taxes, which goes to the support of poor whites.' * * * 'I pledge myself, sir, to select from the colored young men of this city, between the ages of 19 and 21, a dozen barbers, if you please, who are inferior to the gentleman in no qualification, except bombast; at least, his equals in intelligence.' Although a harsh, I thought it rather a good reply, considering that it came from a 'nuisance' who 'can't take care of himself.' Friend Purvis has a good share of this world's goods, and what is better, he makes good use of what he has. His children are well educated, himself and wife an honor to their race, and mankind.

Thine for the slave, D. L. M.

DEAL JUSTLY. The Massachusets Abolitionist is inexcusably unjust to N. P. Rogers, in copying, without correcting the mistake of the Christian Witness, concerning his statement about Arthur Tappan. The plea which might have availed the latter paper, cannot serve the former, for the error was corrected in the Freeman, and the correction was copied into the Standard, both of which the editor of the abolitionist can see. We can assign no better reason, therefore, for this injustice, than this culpable neglect to ascertain the easily attainable truth. It ill becomes that editor to complain of others for want of 'accuracy in the statement of facts,' if there is any truth in the old saying about 'glass houses.' We ask him in the name of justice to our absent friend to repair the wrong he has done.—*Pa. Freeman.*

From the Pennsylvania Freeman.

Great men are not always wise.

So said young Elihu to Job and his aged friends, and of the truth of his assertion the last Emancipator gives conclusive proof, in the form of a letter from our much respected fellow-laborer, William Jay.—We have, as did Elihu to the men of Uz, 'given ear to' his 'reasons, while' he 'searched out what to say,' and though our 'wrath was' not 'kindled,' like Elihu's, yet some surprise was certainly excited by seeing such a letter from such a source, and, like the son of Berachel, though we are 'young,' and he somewhat older, we 'also will show' our opinion, 'not accepting any man's person,' nor knowing to 'give flattering titles unto man.' The letter says:

'The proceedings at the late anniversary of the American Anti-Slavery Society have convinced me that the institution is to be used by the individuals who have recently acquired the control of it, as an instrument for advancing the doctrine of the equality of the sexes, in all the relations of life.'

Now, without denying the right of our worthy friend to be convinced by whatever he pleases to regard as sufficient evidence, we must say that for a Judge, accustomed, one would naturally suppose, to weigh testimony and form conclusions with cautious deliberation, he is marvellously easy to be satisfied with the proof on the side where it is most deficient, and exceedingly slow of belief on that on which it is more abundant. The individuals to whom he alludes, have most explicitly denied that they have any such design as he attributes to them, and they have done nothing which necessarily implies that design. His friend Leavitt, of the Emancipator, has told him in regard to the same kind of proceedings as have wrought his new conviction, and can doubtless tell him, in regard to these same proceedings, that so far were they from justifying his inference, that a 'contrary decision' would have been 'unsupported by the Constitution,' and 'would have been *taking sides* on a question, respecting which the society was bound to an entire neutrality.' The last year's Executive Committee, too, has told him, that the 'proceeding,' such as he refers to, 'cannot be justly regarded as committing the society in favor of any controverted principle respecting the equal rights of women to participate in the management of public affairs.' Friend Jay must then think lightly of the judgement of Leavitt and the late Executive Committee, as well as of the veracity of those who still belong to the American Anti-Slavery Society, or we see not how he could have arrived at his present conviction. Again, he says:

'The claims now set up by the society in regard to 'the rights of women' necessarily involve their participation in the sacred ministry, the elective franchise, and their entire independence in the conjugal relation.'

This, we, in common with J. Leavitt and the late Executive Committee, positively deny; and we marvel at the acuteness of vision which has made the surprising discovery. The society has set up *no claim* whatever, in regard to the rights of women, except that *by its Constitution* they have a right of equal membership in it. It does not *pretend* to settle one way or the other, or at all to touch the question of their rights elsewhere, or their rights *in the society even* on any other ground than that of the language of the Constitution. The Judge adds:

'Whether these claims be well founded or not, I know not by what right the society calls on its members to support them.'

Neither do we; but we *do* know that it never *has* made such call. To say it has, is little if at all less, than to charge it with absolute falsehood. Did the editor of the Emancipator, in voting with the majority on the question of women's right of membership, vote for a call on the members of the society to support the participation of women in preaching, and voting at the polls, and 'their entire independence in the conjugal relation?' He did, if Jay's construction be correct. Did the Executive Committee of last year treat such a claim as not inconsistent with non-committal, on the question of 'the equal rights of women to participate in public affairs?' They did, if Jay has not fallen into a most egregious error. But we know they did not. We do not know, however, by what right the society could call on its members to *oppose*, any more than to *support* these claims. With J. Leavitt we can see clearly, that such a decision of the question as Judge Jay appears to have wished, would have been 'unsupported by its Constitution,' and 'would have been taking sides' in opposition to that, which it has no right to oppose or support.

What excited in us the most surprise of any thing in the letter, is the following sentence: [illegible] Committee, whose meetings have been, and probably will continue to be, both frequent and private.'

From the vile and profligate we could understand such a remark, while we should despise its base insinuation; but from the present source we cannot so easily decide how to take it. It has neither point nor force, unless it be received in a sense in which its use would be disgraceful to any gentleman, unworthy any man possessing a tolerably nice sense of propriety. We must, therefore, leave it as inexplicable.

Which are the better Christians?

'By their fruits ye shall know them. Not every one that saith unto me, Lord! Lord! shall enter into the kingdom of heaven. If ye have respect unto persons, ye commit sin, and are convinced of the law as transgressors.'

It strikes us, that not a few of our Colonization friends would do well to learn a lesson in Christianity—and that, by no means an unimportant one—from the *heathen*, whose Christianization is one of the avowed objects of the establishment of their Liberian colony.

This remark is suggested by a sentence or two which we just read in Africa's Luminary, published at the Methodist Mission Press in Monrovia. A correspondent of that paper positively contradicts the assertion, made by a white missionary, that the natives of Africa will not pay the same respect to the colored as to the white man, and that, therefore, *white* teachers must be employed, if any good is to be done. This representation is treated as unjust alike to the African and colored American, and calculated '*to depreciate the man of color, in the eyes of the Christian world.*' The writer proceeds to say that the heathen in Africa 'have knowledge enough to judge of a man's character and qualifications (*without respect of color*) to be the teachers of themselves and children.

The editor of the Luminary adds his testimony to his correspondent's. He says, 'That color makes any difference with the natives, as to the amount of respect they pay to men, is a grand mistake, and as we said before, a *ridiculous notion*. Native Africans are not wanting in discrimination. They can tell well enough that a tree ought to be valued according to the quality of its fruit, not the shade of its leaves, or the color of its flowers.

When will American Christians acquire the same discrimination? Would not a mission from these 'heathens' to our 'land of Gospel light,' to teach in our churches, our seminaries of learning and even our 'schools of the prophets,' the first rudiments of the religion of Jesus, the most obvious truths of sound philosophy, and the plainest dictates of common sense, be attended with beneficial results?

Before closing this article we wish to call attention once more to the remark, that such expressions as the writer comments on, are calculated 'to depreciate the man of color in the eyes of the Christian world.' It is a just observation and full of force. Well would it be if Colonizationists would ponder it deeply and draw from it the legitimate inference in regard to much of their reasoning in defence of their favorite scheme. Through almost all their reasoning and as the very cord which binds it together—if not every where apparent, yet every where traceable—runs the one prevalent idea, the frank expression of which in one of its forms occasioned the complaint of the Luminary's correspondent. He is a colored man, and can feel that the influence of this idea is to depress the whole class to which he belongs. His remarks evince, most clearly, too, that it tends to alienate their confidence from those who entertain and express it. The following sentence from the introduction to his communication, is full of significance, and bears directly and strongly on this very point.

'I never had any suspicion of your professed object, and the purity of your motive in coming to this country to benefit the African race; and very far be that feeling from my bosom, *until* I shall hear or see that you have expressed yourself in language like that of the departed brother which I have felt it my painful duty to contradict.' How plainly does this say, that the use of such language tends directly if not unavoidably to excite in the colored man's bosom, suspicion of the purity of the user's motives and of the sincerity of his professions that his object is the good of the African race! And how perfectly natural the inference!—*Pa. Freeman.*

From the National Anti-Slavery Standard.

The Secession.

Notwithstanding the repeated attempts to shift the issue between us and those who have seceded, we have no idea of wasting time or common sense in following those who would fain lead us from the main point.

The issue which the new organization has made with us is this: That on the anti-slavery platform we recognized the equality of woman with man—i. e., that she had the right to speak in our meetings if she pleased, being responsible to God for the dictates of her conscience, and that if she claimed the right so to do, we were in duty bound to award her the right. Abby Kelley claimed the right. Her friends endorsed her claim, and proposed that she be put on a 'business committee.' The meeting had no right to reject her claim on account of her *sex*. They might refuse on account of incompetency, but to reject her on account of *sex*, would have been outrageous despotism. Because she was put on the 'business committee,' they seceded, and to cover the illiberality of spirit that induced such action, are striving to conjure up ghosts that have existence only in their confused imaginations.

We do not marvel that men who would secede and new organize for such an avowed reason, should seek to cover their disgrace with other pretences; but, while we commiserate their unfortunate condition, we have not the least idea of forgetting our duties as abolitionists to do otherwise than hold up the reason assigned for secession, which is this,—that Abby Kelley was appointed on the business committee at the last meeting of the American Anti-Slavery Society.

It has ever been the policy of our common enemy, to draw us from the discussion of the main question, namely, the sinfulness of slavery, to answer objections of their own making, such as amalgamation, disunion, insurrection and compact, and while we have too often been over anxious about these idle charges, the foul fiend has laughed at his successful modes of decoy.

Despotism has a peculiar instinct that answers its purposes better than reason can. So long as the energies and strength of the foes of slavery are diverted from exposing the enormities of the system to answering jesuitical objections, tyranny takes courage. The moment that eagle-eyed liberty with unerring aim stoops for her prey, the shriek of despair goes up.

Be not discouraged, ye who have toiled in the work of man's redemption for years, though left unnoticed and perhaps unknown, save within the immediate sphere of your faithful labors. Toil on! The sun of freedom is rising—already its glorious light is breaking upon us. Be faithful, persevere. The clouds that now lower around us are big with mercy.

The plottings of insidious foes within our camp to deliver over a cause, eminently a cause of the people, to a time-serving and power-loving priesthood, has failed—signally failed. The lines of division between those who love freedom for her own sake, and those who would fain appropriate her strength and beauty to their own aggrandizement, are fast being determined. Every day witnesses the gathering of Liberty's chosen champions on their own hill-tops, and the departure of those who had a sinister purpose to gain.

Let them seek their own affinities. 'Tis for us to wrestle with the tyrant in the fastnesses of her chosen abodes, the pulpit and the church. Who will deny that if the northern church and clergy were right on the slave question, to-day, that slavery would totter to its overthrow?

Let the religion of the North be a religion that visits the fatherless in their affliction; let it sympathize with the peeled bondman, and not stand aloof as now, locked in the icy coldness of its own selfishness. Let the message of him who came to preach deliverance to the captive, and the opening of the prison-doors to those that are bound, be delivered, instead of endless generalities and metaphysical speculations, and the work is done. The bondman shall leap from his bursting chains, and the image of Jehovah be honored.

We have no time to waste with those who love sectarianism better than liberty, in cavilling about questions that never have been brought into our meetings, except by those who make the outcry against foreign topics.

We would that they were frank in these matters, but that is to expect too much, perhaps: we do not gather figs from thistles. Nor is plain dealing the result of works performed in darkness.

The action of the State is ahead of the church on this subject at the North. The people are becoming [illegible] comparatively, as to political action, when we view the aspect of affairs. The greatest danger, in our opinion, is the organizing of a third political party, striving to break down existing political organizations. This we do fear may create jealousies and confusion that will prove highly prejudicial to the kind of political action we have had, and which we are sure is beyond the most sanguine expectations of the earliest abolitionists. Let us not be misunderstood, however; political action must be enjoined on abolitionists with increased faithfulness. They are but too prone to vote with their parties, instead of seeking their reform. What we ask is reform in the Church, reform in the State, on the subject of slavery, and we shall press the first just in proportion as religious influence is superior to political. And we shall not be moved by secessions, denunciations, misrepresentations, or the vilest abuse that new organizers can heap together.

From the N. Y. Evangelist.

The Scourge of our Nation.

LETTER FROM A MISSIONARY.

Newark, Choctaw Nation, June 8th, 1840.

About the last of March or the first of April, a scene was acted in the Nation, some few miles from our dwelling, which is horrid to relate. A mulatto family by the name of Beams, who had been taken to Illinois from Mississippi or the Old Choctaw Nation, and there set free according to the letter of the law, in both States above mentioned, and their free papers executed in the respective County Courts of the above States, and that by their own father, their then rightful owner, and delivered to them as a security against any claim from any of his other heirs or their descendants. This family, eight or ten in number, emigrated to this country (West Choctaw Nation) in 1832, having formerly been connected by marriage with the Choctaws. Here they found a peaceful retreat for more than two years. A claim was then instituted, purporting to be a just claim, in favor of Jesse Beams, a half brother of the above family, by the same father— but his mother a white woman. By virtue of this claim some of them were taken and carried over into Texas; but were in a few days after rescued by the military force stationed at Towson. They were frequently disturbed after that, and could hardly remain a sufficient length of time in one place to enable them to make provision for the comfortable maintenance of their families. In March, 1839, the claimants obtained from the General Government a warrant to take them by force wherever they could find them; and the United States Agent was authorized to call out the command at Towson, and also compel every white or red man capable of bearing arms in the Nation, to aid in capturing them if necessary. By some means unknown to me, the truth of the case was made known to Government, and the order was within a few days countermanded, for their defence and safety in the Nation; and if the claimants or any other persons implicated in the villanous fraud were found within the bounds of the Nation, they were to be arrested and confined: thus they were again allowed to return from their long wanderings in the desert and mountains, with their families to their peaceful homes. But short was its duration, for scarcely had one year rolled around, when the following shocking scene, which I will relate, was acted. Four white men, armed with rifles, pistols and bowie knives, repaired to the house, where several of them were quartered, (for they were yet fearful all was not over,) one man only, the rest were women and children. The midnight assassins broke the peaceful slumbers of the unhappy family by breaking down the door, and making one general rush to secure their victims.

The man on his first attempt for defence was shot dead; the mother, an aged woman, plead for life and and liberty, for her dear children and grand-children; but those worse than savage demons, like Vandal spirits, coming up from the bottomless pit and let loose to war upon liberty, gave her no other comfort, than to tell her if she did not cease her entreaties and be gone, she should share the same fate of her bleeding son, who was then weltering by her side; thus she was forced to flee for life, whilst the rest were bound and hurried away to endure the *ruthless, barbarous grasp*, and iron bondage of *unholy* man. Something has been done for their rescue, but as yet all attempts have proved ineffectual. Report says that a warrant has been issued from General Government for the arrest of the kidnappers.—What will be the end of all this is known only to God. He has some wise end or design to answer, and he will accomplish it; but a woe is upon them who have committed the offence.

Will not such facts as these awaken in the Christian public a deeper interest and stronger union in the warfare which is waged, and will finally triumph over that enemy (slavery) of the life, liberty, peace and prosperity—yea to the souls of our dying fellow men.

Will any in this day of light take side against the glorious cause of Christ? It will be a fearful experiment. What the mind and counsel of God have purposed to do for the melioration of man is now hastening to its final consummation with the intenseness of infinite benevolence, and under the guidance of unerring wisdom, and by the impulse of Almighty power. And woe unto him who contendeth with his Maker.—The lines are now drawn, and preparation is now making for the great battle of the great day of God Almighty; and who is on the Lord's side. Will any, in this sublimely interesting moment stand on neutral ground! Let them remember, that neutrality is treason, and if persisted in, is fatal. Jesus Christ will have the decided service of his people. Already has he denounced as enemies all who will not labor and suffer for him.—'He that is not for me is against me; and whosoever shall deny me before men, him will I also deny before my Father which is in heaven,' &c. These statutes *are* not, *nor* never will be repealed. If such as would not lay down their life for Christ cannot be accepted, what will be the doom of those in Christian lands, who will not lay down their substance, nor risk their reputation, or lift a finger to advance his cause? I tremble for such. The time is short in which we have an opportunity to express our boundless obligation to the Savior. My sheet is full, and I must close.

Yours affectionately, A. D. JONES.

Admission of Florida.

On the 2d inst., the select committee of the U. S. Senate, to which had been referred various memorials in relation to this subject, reported two bills,—one for the admission of Florida into the Union, on certain conditions, and providing that it shall embrace the territories of East and West Florida;—the other providing for its division by the Suwannee river, and the admission of the *states of East and West Florida*.

What are the 'conditions' alluded to in the bills we know not, having merely seen a brief notice of their introduction, in the city papers. We take it for granted, however, that the most important condition which ought to be imposed, is omitted—viz. that the new State shall come in under a republican government, based on the principles of the Declaration of Independence, and recognising the right of every man to own himself. Without such a condition we hope no new State will ever be added to this Union. We have already quite too many which are giving the lie in their practice to their own professions of reverence to human rights, and regard for righteous liberty.

Will our northern Senators sit tamely by and permit the so much talked of 'balance of power' in the Senate to be destroyed by the admission of two new slave States without any free State to keep the scale even? thus throwing the preponderance on the side of slavery? Will Webster feel himself bound by his Alexandria pledge of subserviency to southern interests, as the price of southern votes, to assent to this scheme for the strengthening of the slave power? And will the people of the North allow the deed to be consummated, which puts the staff of dominion in the hands of the slavocracy, without lifting up a voice of remonstrance? We pause for a reply.—*Pa. Freeman.*

DANIEL WEBSTER. One of the great difficulties in carrying on the anti-slavery enterprise is the proneness of abolitionists to assume, without evidence, that such and such distinguished men in church and State, whom they have been accustomed to revere, *cannot but be* at heart sound and right on the subject of slavery; and although they may for prudential reasons be somewhat slow in avowing their real sentiments, yet they will not willingly be found antagonists to the cause of freedom. This has been peculiarly the case with regard to the eloquent senator who is named above. Even down to the moment of his open prostitution at Alexandria, abolitionists have believed that he was at heart an abolitionist, and would never betray the cause of liberty. We have long believed otherwise, for satisfactory reasons, and have often grieved our friends by avowing a want of confidence in his integrity [illegible] of freedom; but our suspicions are now fully justified by his own open act.—*Emancipator.*

From the South.

A northerner residing at the South, in a letter to the editor of the Connecticut Congregationalist, speaks of the southerners thus:

In their hearts they despise a pro-slavery Yankee. A very sensible lady remarked to me at a dinner party the other day, 'that she knew it was a fact, and it was very natural it should be so, that, although from courtesy or policy they might conceal it, every Yankee and every Englishman was an Abolitionist.'

My impression was that southern Christians must be, above any other class, opposed to the principle of slavery. The contrary, as far as I have observed, is the case. They defend the institution upon scriptural ground, and of course deny its being a social or moral evil. On the other hand, men who make no religious profession, and who are careless about reconciling their admissions with their conduct, will very commonly grant that it is a gross violation of the rights of man, and indefensible upon any fair ground or argument.

It would be useless to add anything upon the condition of the slaves. The whole subject is better understood by the readers of anti-slavery journals than by most southerners. There is one point, however, which has been urged by the opponents of abolitionists, and unnecessarily conceded by them, that is, that the discussion of the subject has rendered the lot of the slave more severe. There are a few respects in which this is true, although rather, theoretically than practically. On the other hand, every sensible man here will testify that within the last ten years there has been a great and favorable change in public sentiment in regard to the treatment of the servants—to their allowance of food, clothing, &c. This is natural. They feel that the eyes of the world are upon them, and their feelings of humanity are stimulated by the desire of making good their frequent boast that theirs is the best system of slavery which ever existed.—*Friend of Man.*

AN IMPORTANT CASE TO SLAVEHOLDERS. The Baltimore American, alluding to the proceedings of the City Court on Saturday, says:

At noon, a case was brought before the court, involving considerations of the highest importance to slaveholders, and in which the decision may affect various points hitherto regarded as settled in their relation to the question. The particulars in the present instance consist in the detaining of a slave *in transitu*, in the city of Baltimore, between Delaware and Louisiana, purchased in the former place by a citizen of the latter, against the laws of the state of Delaware in such cases made and provided, and which, under the circumstances, give freedom to the slave. The evidence turns chiefly on the place of residence of the purchaser, but as the argument has been postponed in the case, we defer further remark until the decision is delivered.

There is a point at issue which, however, we believe, was not introduced, that seems capable of nullifying the proceedings. Though the laws of the state of Delaware contain this enactment, the laws of the state of Louisiana recognize the property in the slave, under whatsoever circumstances the purchase may be made. So that should the owner be regarded as a citizen of Louisiana, can the laws of one state be paramount to those of another state, on neutral grounds?

A PEEP INTO THE LIBERIAN PARADISE. The editor of Africa's Luminary, apologises to his colonial subscribers in the following terms, for the want of punctuality in issuing one of his numbers. It seems that he and his printer were both absent at Bassa about the time for his paper's appearance, and a vessel was sent after them, which made the return voyage somewhat tardy. We proceed in his own words.

'After being out five long days and nights, to go about 65 or 70 miles, sleeping wedged up in a canoe on deck of this notable Liberian craft, in the open air, enduring the hot sun by day, drenching rain from tornadoes by night, having eaten up our stock of provisions previously laid in, we had finally, hungry and tided almost to death, to land sixteen miles from Monrovia, in a Kroo canoe, on a dangerous beach, and then to walk in heavy sand under a scorching sun, to our home. Hearing thus much, (and the one-half has not been told,) we appeal to your sympathies in order to avoid your censures.'

His subscribers must be hard-hearted, indeed, if they could condemn him severely after this appeal.—*Pa. Freeman.*

THE LIBERATOR.
BOSTON:
FRIDAY MORNING, JULY 17, 1840.

☞ During the absence of Mr Garrison, the Liberator will be under the editorial care of the General Agent.

Better late than Never.

On the 13th of March last, Mr. Garrison copied from the Barnstable Patriot a letter from the venerable Seth Sprague to Mr. C. H. Freeman of Sandwich, preceded by an explanatory statement of the circumstances under which it had been written, which statement was signed by the gentleman last mentioned and Mr. Thomas Puttillow. The letter of Mr. Sprague was intended mainly to correct certain statements which the Rev. Hiram Cummings, an agent of the Massachusetts Abolition Society, had been understood to make in a lecture, or lectures, at Sandwich. The letter and statement occupied considerably less than a column and a half of the Liberator. The reply of Mr. Cummings was published in the Barnstable Patriot of March 18, occupying *three columns and a half* of that paper, and ending as follows:—'Papers copying Mr Sprague's letter will please copy this.' On looking it over, Mr. Garrison perceived that it was a most awkward affair, and contained many statements and remarks, to the insertion of which in the Liberator Mr. C. had no just claim. He determined, however, to make a careful statement of every particular in which Mr. Sprague and his Sandwich friends were shown to have been in error, and to record Mr. C's denial of such statements of his opponents as related to him personally. Owing in the first place to forgetfulness, and afterwards, to the pressure of care and labor incident to a preparation for leaving the country, Mr. G. was prevented from fulfilling his intentions. After he had gone, we could not find the paper containing Mr. Cummings' letter; but having succeeded in procuring a copy, we propose now to do for Mr Cummings all that justice requires at our hands—only regretting that circumstances have unfortunately delayed an act which it was Mr. Garrison's intention punctually to perform.

1. Mr. Cummings was reported by Messrs. Freeman and Puttillow to have said, that he could prove that the words 'all persons' were not originally in the Constitution of the Massachusetts A. S. Society. Mr. C. says this was a mistake. He only asserted that the term 'persons' was not understood to mean females, when referring to the business of the Society, until the N. E. Convention in 1838.

2. Messrs. Freeman and Puttillow stated that Mr. C. gave an account of what took place at a meeting of the Massachusetts A. S. Society, Mr. Sprague presiding, and left the impression that he (Mr. C.) was present. In reply Mr. C. says—'Here they mistake again. I said Mr. Sprague presided at the *New-England Convention*, at which I was *not* present, and not at the Mass. Anti-Slavery Society, at which I *was* present. Their misunderstanding, therefore, arose by compounding them together. I explained what took place at both of those meetings.'

3. Mr. Cummings was reported as having said that he met Mr. Sprague in the street, in *Boston*, and informed him that his *son* was elected a Vice President of the Abolition Society, &c. Mr. C. says this also is a mistake. The conversation alluded to took place in Duxbury. Mr. C. introduces certificates to show that it was Seth Sprague, *junior*, who was chosen Vice President, and that the 'Jr.' was accidentally omitted in superscribing the letter informing him of his appointment; in consequence of which, it fell into the hands of Seth Sprague, *senior*. There is no reason to doubt the truth of this explanation, although our venerable friend had good reason to suppose that the letter was really intended for himself, not only because the 'Jr.' was omitted, but from the facts, that the postage was paid upon it in Boston, and that his son was the Postmaster in Duxbury. Mr. Cummings introduces a certificate from J. Brackett, in which the latter states that he informed Mr. Sprague in Boston that it was his son who was appointed, &c. This, however, contradicts nothing stated by Mr. Sprague, who says that two gentlemen, on the other hand, informed him that it was himself who was elected; and hence, when the letter came directed to him, it was natural for him to suppose that the latter statement was correct. Mr. Cummings denies having said that Mr. Sprague *secreted* the letter from his son, but does not deny that he accused him of receiving and answering it, *knowing* it to have been intended for the latter.

4. Mr. Cummings affirms that the statements he made at Sandwich respecting the appointment of Abby Kelley on a committee in the N. E. Convention in 1838, were made on the authority of Mr. Sprague himself. We know not who is responsible for the statements of Mr. C. in respect to this matter, but we know them to be substantially incorrect. We do not think them of sufficient importance, however, to spend a moment in correcting them.

5. Mr. Sprague spoke of the charge brought against the Massachusetts A. S. Society of having adopted non-resistance principles as slanderous. Mr. Cummings says—'If telling the facts and bringing the proof is slander and falsehood, then I am guilty.'

These are all the points respecting which Mr. Cummings was entitled to speak in the Liberator. If he had sent us a communication of reasonable length, instead of the long and clumsy epistle published in the Patriot, it would have been promptly and cheerfully inserted, and we should have been spared the labor of preparing this article. Mr. Cummings has taken occasion from Mr. Garrison's neglect to publish his awkward letter, to represent the Liberator as being false to its professions in respect to free discussion. For this we care very little. It does not follow, that because an editor publishes an article which concerns an individual, he is therefore bound to insert any thing and every thing, however long, dull, or irrelevant, which that individual may send in reply. Free discussion does not require this at the hands of any editor; and hence we shall always exercise the liberty of judging for ourselves how far the claims of justice require us to go in this as well as all matters of editorial duty.

The N. E. Methodist Conference has just closed its session for the present year at Lowell. A large majority of the members profess to be abolitionists. La Roy Sunderland was tried on a charge of 'immoral conduct' for various things which he had written and published on the subject of abolition. He was adjudged guilty under one specification. Brother Scott and others are very sore about this decision, which, it is intimated, was procured through the influence of the Bishop. A considerable portion of the Conference appear to have treated Messrs. Scott and Sunderland just as the latter have treated some of their old associates and fellow-laborers; in other words, they have forsaken them because they have made themselves odious to 'the powers that be.' They have 'new organized'—that's all! So much for marching backwards to propitiate the enemy.

Middlesex Quarterly Meeting. The next quarterly meeting of the Middlesex County A. S. Society will be held at Westford, (not West*port*, as erroneously advertised in two former numbers of the Liberator,) on Tuesday, the 28th inst. We trust there will be a strong gathering on that occasion of the true and the tried in old Middlesex.

Choosing the least of two evils. The Rev. John Rankin and the Rev. J. Blanchard, of Ohio, have both publicly expressed a determination to vote for Harrison. We are both surprised and pained to see men, who have given so many proofs of the genuineness of their abolitionism, avowing an intention to aid in elevating a pro-slavery man to the Presidential chair. Such inconsistency (to call it by no harsher name) is indeed lamentable.

The Rev. George F. Simmons.

We are gratified to learn, that the expulsion of this gentleman from the city of Mobile, for his boldness in assailing slavery from the pulpit, is a prominent topic of conversation among a large class of people in Boston and its neighborhood. It is a transaction of great importance, because it illustrates the true character of slavery, and presents in bold relief the fruits of its implacable and diabolical spirit. The general silence of the pulpit and the press, and the apathy of the community, in respect to an occurrence of such deep and thrilling interest, can only be accounted for by admitting the truth of what abolitionists have often asserted respecting the insidious and corrupting influences of slavery upon almost every department of northern society. If Mr. Simmons had gone, as an agent of one of our large and popular missionary societies, to some far-off heathen country, to preach the gospel, and had been forced to return home by threats of violence and murder on the part of those whose 'domestic institutions' are hostile to Christianity, does any one believe that the community would have been indifferent to the facts? Who that knows any thing of the zeal with which modern Christians, like their ancient prototypes, the Scribes and Pharisees, compass sea and land to make proselytes, can doubt for a moment that such an occurrence would have been made the occasion of deep and thrilling excitement—that the press (the religious press particularly) would have teemed with bold denunciation and warm appeals—and that our churches would have been thrown open to the refugee, and thronged by thousands of people, anxious to see and hear the man who had been able to preserve his life only by fleeing from his heathenish persecutors? But here is a man who has been driven from a city in our own country, for no other reason than his fidelity in vindicating the great truths of the religion we profess, and the principles on which our free institutions are based. Is there nothing in *such* an occurrence to excite thrilling emotions in the hearts of the people of New-England? Are we so stupified and besotted by the foul exhalations of slavery, that a transaction like this excites neither sympathy for the bondman, nor alarm for the safety of our own liberties? Alas! we fear that truth will compel us to answer this question in the affirmative. The political papers are too much engaged in the lofty work of electioneering for the next Presidency, and contending whether the revenue of the country shall be kept in a Bank or a Sub-Treasury, to allow a moment for the discussion of so insignificant a matter as the freedom of speech and the liberty of one sixth of our population; and the so-called religious papers are so entirely absorbed in the sublime occupation of making and patching up creeds to regulate the faith of men, and heralding the triumphs of a war making and slaveholding Christianity, that they cannot for a moment think of descending to notice an affair of so little consequence as the expulsion from the pulpit of a clergyman for *imprudently* applying the principles of the gospel to the actual relations of society! And what is worse than all, 'the people love to have it so!'

There are, however, honorable exceptions to these general remarks; and we rejoice to believe that the number of those who view such transactions in their proper light, as the signs of our national degeneracy, is rapidly augmenting. We are therefore encouraged to persevere in our efforts to enlighten the people, and rouse them from their death-like lethergy. There is yet ground for hope that the reforming influences of truth will avert the nation's destruction.

John G. Whittier.

The following letter from this individual appeared in a late Emancipator. We publish it mainly for the purpose of calling attention to what it contains respecting the cause of division in the anti-slavery ranks. The writer says:—'The original cause of the difficulty, a disposition to engraft foreign questions upon the simple stock of immediate emancipation, I early discovered, and labored to the extent of my ability to counteract.' The truth is, there are few individuals in our ranks who have labored more effectually than John G. Whittier to do the very thing which he says has severed the anti-slavery host in twain. *He* it is who has sought 'to engraft upon the simple stock of immediate emancipation' the question of the rightfulness of human governments—a question which his own partners in the work of division, no longer ago than 1837, pronounced 'foreign' to our enterprise, declaring that with it the American Society had 'NOTHING TO DO.' Having voluntarily accused his former fellow-laborers of entertaining a 'disposition' which they solemnly aver never had a place in their hearts, friend Whittier cannot complain of us for repelling his charge, and placing the saddle on what *we* esteem the right horse. Let him not be too sensitive, then, under our 'plain language.' If *his* heart is 'warm towards' those whom he accuses, it will not be difficult for him to believe that we are influenced by no other than kind feelings in this avowal of our honest convictions.

Amesbury, 24th 6th month, 1840.

My Dear Brother Leavitt,—I have just returned to the quiet of my home, and have barely had leisure to glance over the anti-slavery newspapers which have accumulated during my absence.

Last year I attended the annual meeting of the American Anti-Slavery Society in New York. It was to me a painful season. The distrust and jealousy which were manifested, and the impeachment of motives which was indulged in, were to me a source of regret, mortification, and sorrow unfeigned. And when, previous to the late anniversary, I saw the parties mustering for strife—signals and watch-words passing and repassing over the land,—and every indication of a desperate struggle for the mastery of numbers, I could not find in my own mind any freedom to attend the meeting. Even had I resolved otherwise, the state of my health must have prevented me from any active participation in the business proceedings, and I felt no disposition to be a spectator of dissension and strife among friends.

Of the result of that meeting I need not speak. The anti-slavery host has been severed in twain. The thing which I have greatly feared has come upon us. The original cause of the difficulty—a disposition to engraft foreign questions upon the simple stock of immediate emancipation, I early discovered and labored to the extent of my ability to counteract. That in so doing I have been compelled to dissent from the views of some of my dearest personal friends, has been no ordinary trial to me. Whether a due degree of forbearance under injury and unmerited reproach was manifested by those who have separated from the old American Society, I am perhaps not in a situation to decide. But the separation has taken place; and I can now only hope that both parties will go forward, each in its own way, steadily and without turning aside to assail each other, to promote the great and good cause to which they stand pledged before the world.

I perceive that the American and Foreign Anti-Slavery Society, one of the two great divisions of the abolitionists of the United States, have placed my name on the list of its Executive Committee. I am gratefully sensible of this mark of esteem and confidence on the part of so many of my old and tried fellow laborers. But, I cannot take upon myself the responsibility of such an office, while the state of my health admonishes me of an inability to discharge its duties, especially at a time when the exigencies of the cause call for the exercise of so much wisdom and energy, forbearance and firmness. I must, therefore, request that my place in the Committee may be supplied by another. In so doing, however, I wish not to be understood as expressing any want of sympathy and unity with my anti-slavery friends, whose names are associated with mine. Far from it. It is perhaps proper for me to say, that I have regretted some parts of the Address to the public, published in the Report, while at the same time I have no unity whatever with the resolutions of the old society against the new. Yet, while I lament over the spirit of crimination which has been indulged, while I cannot but condemn and deprecate measures which, however well intended, have proved prejudicial to the cause—I can still say, in sincerity, that my heart is warm towards every friend of the oppressed slave, and that, in looking around as I do, upon the general apathy, I can pardon in an abolitionist almost every thing save *indifference* to this great object for labors and prayers.

Go on then, brethren, and may the blessing of the Common Parent of the slave and of ourselves be with you. He who ordereth all things aright has withdrawn me from active labors in the cause of the slave, and in so doing, has taught me how poor and weak is human nature in itself. Yet my faith in the original principles of our association—in the truth of the testimony against oppression, remains unwavering, and my conviction unshaken, that He who hath promised 'deliverance to the captive, and the opening of the prison doors to them that are bound,' hath not spoken in vain.

Affectionately thy friend,
JOHN G. WHITTIER.

☞ The editor of the 'Christian Panoply,' (the organ of the Orthodox Congregationalists in New Hampshire!) who is too conscientious to support abolitionism along with such heretics as Garrison and Rogers, has undertaken a defence of the whig party! He thinks the outcry of that party about 'hard cider' will not operate against temperance at all! 'The *hard cider party*,' he informs us, 'are not topers of hard cider.' If the Congregational clergy of New-Hampshire should detect *their* editor in making apologies for abolitionists, they would no doubt give him a discharge; but they will be quite content to see him lending his aid to advance the schemes of the whig party, and elevate to the Presidential chair a defender of the bloody system of slavery!

Dedham Female Anti-Slavery Society.

The annual meeting of the Dedham Ladies' Anti-Slavery Society, was held May 14th, and was adjourned on account of the absence of a large number of its members, no business having been transacted.

The adjourned meeting was held on the second Wednesday in June, twenty-two members present, and finding themselves unable to elect officers for the year, the meeting dispersed without adjournment.

The ensuing monthly meeting of the Society was held on the 8th of July—forty-six members present. A Board of officers was chosen for the year.

A resolution was then introduced, making the 'Dedham Ladies' Anti-Slavery Society' auxiliary to the 'Massachusetts Female Emancipation Society,' an association recently formed in Boston—by individuals who had labored in vain to effect the dissolution of the 'Boston Female Anti-Slavery Society.'

Thereupon a majority of those hitherto known as the active members of the Society, unwilling to sustain an auxiliary relationship to an association that they believe in an attitude of hostility to the anti-slavery enterprise, caused their names to be removed from the records of the 'Dedham Ladies' Anti-Slavery Society.'

A meeting of women of Dedham, interested in the anti-slavery cause, was held July 12th. Mrs. E. Foord was appointed President, and Miss L. Allen, Secretary. The meeting voted unanimously to proceed to the formation of an Anti-Slavery Society.

A constitution was presented, and its provisions having been discussed, it was accepted, and a Society organized, by the name of 'The Dedham Female Anti-Slavery Society.'

The following persons were chosen officers for the current year:

Mrs. Elizabeth Foord, *President;* Mrs. Taft, Miss Nancy Guild, *Vice Presidents;* Miss Eunice Messinger, *Rec. Sec.;* Miss Sophia Foord, *Cor. Sec;* Miss Louisa Allen, *Treasurer;* Miss S. Guild, Miss E. Foord, Mrs E. Taft, *Managers.*

The following resolutions were then offered and adopted.

Resolved, That we regard the Massachusetts Abolition Society, and all kindred associations, with regret and disapprobation, believing their real object to be that of supporting a pro-slavery Christianity—rather than that of purifying the church of Christ, and breaking the fetters of the slave, by a fearless application of the pure principles of the gospel.

Resolved, That, knowing the Massachusetts Anti-Slavery Society to be falsely accused of diverging from the line of anti-slavery duty, and being assured by daily proofs, of the good it is daily effecting for the cause to which we have devoted ourselves, we will furnish a table for the Massachusetts Anti-Slavery Fair, to be held in Boston towards the close of the year, for the support of that Society.

Voted, That a brief account of the circumstances that rendered it necessary for us to dissolve our connexion with the 'Dedham Ladies' A. S. Society,' and of the doings of the present meeting, be prepared, and its publication requested in the Liberator.

Voted to adjourn.

E. FOORD, *President.*
Eunice Messinger, *Secretary.*

Bristol County.

From a letter just received from brother R. C. French of Fall River, Corresponding Secretary of Bristol County A. S. Society, I am apprehensive that an impression is gone out, from a mistake in speaking of the Vice President who put the vote of adjournment last April, that the Bristol County Society would hold a meeting this month at Fall River. For the information of such, I copy the 5th article of the Costitution of said Society.

'Article 5th. This Society shall hold an annual meeting and a semi-annual meeting; the annual meeting to be holden on the third Tuesday in October—the semi-annual meeting on the third Tuesday of April, at such places as shall be designated by the Society, at which time the officers of the Society shall be chosen. It shall also meet whenever notified by the Board of Managers, they having given two weeks previous notice in three or more of the newspapers published in the county.'

If any of our Fall River friends want help at this trying time, perhaps they might make arrangements for celebrating the first of August.

CLOTHER GIFFORD, *Rec. Sec.*

P. S. The annual meeting for the choice of officers will be holden at Fall River on the third Tuesday of October next. C. G.

Fairhaven, July 12th, 1840.

Lynn Women's Society.

At the fifth annual meeting of the Lynn Women's Anti-Slavery Society, held June 17th, 1840, the following resolutions were unanimously adopted:

Resolved, That while dissensions are thinning our anti-slavery ranks, we will stand firm on the immutable principle of truth.

Resolved, That while we consider the system of American slavery a system of robbery, it is the duty of abolitionists to abstain from the use of its productions as far as practicable; thereby showing to the slaveholder *our* willingness to make sacrifices as well as to require them of him.

Whereas, we believe the efforts of those faithful and persevering friends of the cause in Boston, who are interested in the Massachusetts Fair, have contributed much for the promotion of the cause; Therefore

Resolved, That we will take efficient measures to aid them in the one now in contemplation, to the extent of our ability.

Whereas, Abby Kelley, our friend and co-laborer in the cause of our enslaved countrymen, has evinced a devotedness and self-sacrifice worthy the example of all who profess to remember those in bonds as bound with them; Therefore

Resolved, That in the name of crushed humanity, we bid her Godspeed in her labor of love, commending her to the friends of human freedom for the perishing bondman's sake.

ABBY A. BENNETT, *Rec. Sec.*

☞ The proceedings of the Plymouth County A. S. Society will appear next week.

Mississippi. The Bangor Courier, of June 23, contains an extract of a letter written by a gentleman now travelling in Mississippi—hunting, we suppose, in vain, for the avails of the 'Southern Trade,' which so addled the brains of our northern men of business in 1835-6, and infuriated their hearts against the cause of emancipation. The following paragraph details his past luck and present prospects. The writer, speaking of the state of things in Mississippi, says:

'In the lower and middle parts of this State, large plantations are deserted. Every hoof and heel has made tracks for Texas, and left the place as dreary and solitary as if a destroying pestilence had swept off man and beast, master and servant. Such a state of things I never before saw, and hope never again to witness. Villages and towns, (in the southern sense of the term,) have suffered most severely. Some of them have not one-fourth of their buildings occupied. Villages which, a few months since, had from twelve to twenty stores, in extensive and lively operation, have now but from one to three, and none of these doing much. In fact many of these places forcibly reminded me of the effect produced by the cholera, which visited our country in 1833.'

For the Liberator.

A Party Trick.

The Democratic National Convention, held in Baltimore May 5th, issued an 'Address to the people of the United States.' In that address no less than four paragraphs are devoted to the task of frowning upon anti-slavery and denouncing abolitionists in no measured style. The Address calls upon abolitionists to 'renounce at once and forever,' their adherence to anti-slavery, and come up to the help of the party in their present emergency, and cast their votes for Martin Van Buren. No doubt many abolitionists, especially of the new organization, are ready to sell their principles for a 'mess of pottage,' and vote the pro-slavery ticket in the coming election. The Bristol County Democrat, after calling upon its readers to peruse the whole Address, left out the paragraphs bearing upon abolition! The editor, after being importuned to publish it, did so in the next paper, without giving any reason for the omission the week before. How many other democratic papers omitted to publish the paragraphs alluded to, I have not the means of knowing. Among abolitionists, both parties try to make it appear that their particular candidates are in favor of abolition; but, among slaveholders, they try to prove them to be in favor of slavery. I trust a single abolitionist cannot be found to vote for either candidate, but let them *scatter*, or vote for *James G. Birney*, or *stay away from the polls.* SIGIL.

The following are the paragraphs alluded to above, bearing upon abolition, which the Bristol County Democrat left out, which I wish you to publish for the benefit of your democratic abolition readers and others concerned:—

'But our opponents do not alone depend for their anticipated triumph over the democratic party, on the influences to which we have referred. They have enlisted the fanaticism of the old and the new world in their cause. They are associated with one of the most dangerous political sects that have ever been arrayed against the sacred union of the States which the Father of his Country, in his last address to his children, thus solemnly commends to their care:

'It is (he says) of infinite moment that you should properly estimate the immense value of your national union to your collective and individual happiness; that you should cherish a cordial, habitual and immovable attachment to it, accustoming yourselves to think and speak of it as the palladium of your political safety and prosperity; watching for its preservation with jealous anxiety; discountenancing whatever may suggest a suspicion that it can in any event be abandoned; and indignantly frowning upon any attempt to alienate any portion of our country from the rest, or to enfeeble the sacred ties which now link together the various parts.'

Such are the parting words of the great and good Washington! The federal whigs pretend to cherish his principles, and to be governed by his admonitions and example. Yet they have, at this very time, made common cause with the abolitionists—a political sect, whose objects and measures have a direct tendency to dissolve that Union which he so earnestly and pathetically recommends; whose organs have denounced the written compact on which it rests, as containing principles at war with the rights of men and the laws of God; who have openly declared that they prefer emancipation without union, to union without emancipation; who have, by calumny and misrepresentation contributed to render one portion of our fellow citizens odious to the other; to foster sectional interests, and excite sectional feelings; to change brotherly love into bitter antipathy; and who, if we may credit the declarations which some of them have made, would willingly see the political fabric uprooted from its deepest foundations, provided their favorite system of measures could be built upon its ruins.

'The social duties, the rights of property, the charities of life, the domestic relations, are all disturbed by the conduct of this misguided sect, and if it were possible that their influence could so far prevail, as to produce an interference on the part of the national legislature, with the institutions of individual States, these great interests would become a sacrifice to a wild, visionary, and impracticable, if not a designing scheme of pretended philanthropy. In the prosecution of this scheme, portions of our fellow citizens have been denounced as robbers and man-stealers; foreign emissaries have been encouraged to travel through the country, uttering and disseminating atrocious misrepresentations and inflammatory harangues, calculated to excite servile insurrection, and intestine war; and money has even been solicited and procured of enthusiasts in other countries, and expended here, in scattering the firebrands of discord and disunion throughout the land. Those who see these results, and persist in the measures which have produced them, will not be deterred by the sketch we have drawn; but if there be among them others whose attention has been turned away by exaggerated and exciting representations from the great principles of forbearance, concession and compromise, upon which the Union was founded, and by the sacred preservation of which alone it can be upheld, we appeal to all such to say whether a connection, which impeaches their judgment, their patriotism, their justice, and their devotion to our republican institutions, should not be renounced at once and forever.'

For the Liberator.

The prospects of the Cause.

Who can look into the future? None but God. Yet man learns by experience to judge somewhat of causes, and from what has been, to form an opinion of what is to be. What, then, is to be the fate of the anti-slavery enterprise? Oppression, ever since the days of Cain, has marked the track of man. Oppression, in some form, and to some extent, will continue to mark his track, until he is wholly regenerated, and brought into his orignal state of holiness. But the degree and the form of oppression have been variously modified in different countries and in different ages of the world. It is not unreasonable, therefore, to suppose, yea, it is in accordance with the teachings of the past to believe, that it will, at some indefinate period in the future, be so modified in this country, as to banish entirely that form of it called slavery, even though the hearts of the people should become but little better than they are at present. Right and justice, too, are destined every where, ultimately, to triumph. So that slavery in this country, in all its fabric of blood, shall yet fall, in spite of whatever opposition or treachery may assail the friends of the slave. This is settled. The sound of Jubilee is yet to visit the hills and valleys and wild woods of the new world, in spite of the malice that would interfere to prevent.

We have, then, decided the great question that should trouble the heart of the abolitionist. Yet, feeling as he does for those in bonds as bound with them, he cries out in his agony of spirit, '*How long*, O Lord, how long?' When will be the end of this bondage? Will the present anti-slavery movement effect the deliverance of the slave? *Truth*, promulgated and applied, *will make the slave free*. Our anti-slavery movements embody the truth upon this subject, and therefore they must, immediately or remotely, succeed. But whether the form of our anti-slavery organizations will not be destroyed before they accomplish the deliverance of the slave, is a question that can only be decided as time shall lay open the future.

We evidently made, in the formation of our societies, one mistake. We required the assent of those who became members to an abstract doctrine, rather than to a principle of personal action. Or, perhaps it would be more correct to say, taht we required their assent to a duty of others, rather than to a duty of their own. The doctrine was, that the slaveholder should immediately abandon the sin of slaveholding; whereas, the doctrine and pledge should have been, that *we* would immediately cease all participation with the slaveholder in his sin. It is a very easy thing to lay down rules of duty for others, but it is quite another thing for us to do right ourselves. Hence, many have assented to the duty of the slaveholder, by joining our Societies, who have scarcely taken the first step towards ceasing to be themselves partakers with him in his sin. And our labors have been too much directed towards convincing the people of the slaveholder's guilt, and the slaveholder's duty of immediate repentance, and too little towards showing them their own guilt and their own duty immediately to repent, and do works meet for repentance.

The results of this defect, in part, we witness this day, in the divisions among nominal abolitionists, and in the cold heartedness of so many members of our societies. There are, in fact, but two sides to the slavery question in this country. On the one side are those, who, with more or less sympathy for the slave, or with no sympathy at all for him, either slaveholders or non-slaveholders, or members of anti-slavery societies, have their love for the right in his case, outweighed by other considerations of duty or expediency. On the other side are those who, believing that duties never clash, that rights never interfere, that truth can never war upon truth, that righteousness is the perfection of expediency, wash their hands and their garments from the blood of the slave, by refusing either to hold him in bondage themselves, or to aid by vote or countenance in elevating to office men who will use aught of their official power to perpetuate his oppression, and by withholding their approbation from those as Christians or republicans, who directly or indirectly sustain the slaveholder in his outrage upon his brother man. But our anti-slavery societies have drawn in many, perhaps a large proportion of their numbers, from the former class. And as they have mingled with the true hearts, collisions and divisions have necessarily arisen. Writers in our newspapers, too, writers of our books, and our public lecturers, belonging, a portion of them, to the former class, have by their efforts only made abolitionists such as themselves; that is, no abolitionists at all; and the true of heart have supported them in doing it, instead of giving their entire support to efforts adapted to produce conversions of the genuine stamp. Thus has the evil multiplied, and the end of it has not yet been revealed to us.

Whether the friends of the slave can go on, therefore, with their old societies, and accomplish the great work before them, or whether they will finally be obliged to destroy the old fabrics, and erect new ones on the principles which, as I have said, we should originally have started upon, remains yet to be shown. For the present, I do not think it would be wise to form new societies, since the old ones embody no false principles, but only fail to bring on distinctly a very important, indeed the most important, portion of the truth for our own practical guidance; yet we should at once embody the reform, if such it may be called, in our writings, our resolutions, and our addresses. The people are now pretty well convinced that the slaveholder—away South—the man whom we do not see—should immediately abandon his slaveholding, and that for him to refuse to do so, is, under all circumstances, a sin. But few are they who see that it is sin for them to continue, a single day, to lend their indirect countenance or aid to the slaveholder. How many that assent to the former position still cling to their pro-slavery minister, or their pro-slavery church, or their pro-slavery political party! How many professed abolitionists will even cast their votes for that hater of liberty, Wm. Henry Harrison, or that sworn supporter of 'Southern institutions,' Martin Van Buren! Aye, and will have the fool-hardiness to call themselves abolitionists afterwards, with that sin unrepented of still resting upon their heads. We should spurn such recreancy from us, as we would spurn the venom of the rattlesnake. A sin so foul is one that the *heart* of an abolitionist will never prompt the hand to commit.

This original defect in our societies has laid the foundation for that diluting process, which, through 'new organizations,' and 'third party' schemes, and other such like children yet in the womb of the future, threatens more than any things else to absorb the genuine anti-slavery feeling, like the old sponge Colonization, so that it cannot act effectually for the slave. Like satan, sometimes with his darts of fire, and sometimes in a robe of light, with what seems the balance of truth in his hand, the spirit of slavery adopts every conceivable means, first of attack and then of decoy, to save himself from the destroying hands of the friends of his crushed victims. His open and bloody attacks have been furious, and the trials they have brought have been sore—but more to be dreaded by far are his secret and disguised assaults, and the false lights he kindles to decoy.

Such, however, is my confidence in truth, and such my confidence that the God of truth has already taken hold of the battle-axe himself to hew down this vile monster from the face of the sun, that I have little doubt where the victory will rest. Has the spirit of the Highest stirred up all this commotion for nought? Has he raised a fitful flash or blaze, only to involve the sky in greater darkness? Has he bid hope look up only that he might fatten it for the slaughter? Nay verily. The sound that has gone forth is not an uncertain sound. The jubilee that has risen on the islands east of our shores, shall, like the ascending sun, shed its light and its heat over our more western lands.

Encouraged by such hopes, we need only ask what is present duty, and perform it in the strength and fear of our great Leader. To me, it is of little consequence whether the present form of our Societies shall abide, or whether we are compelled to remodel them upon a more correct basis. That the spirit will not entirely subside till the last slave is free. I think we have the strongest evidence to hope and believe. But our duties do not grow out of any evidence of future success. We are bound to do right ourselves, whether the slave receives his freedom or not. Yet it is cheering to reflect that we labor not as those without hope. J. P. B.

SUMMARY OF NEWS.

Correspondence of the American Citizen.

Washington, June 25th, 1840.

In the morning hour yesterday Mr. Botts called up the message transmitting a report from the Secretary of the Navy and the proceedings of the Court Martial in the case of Lieut. Hooe, and the papers were partly read at the Clerk's table, when the morning hour expired, and no action was had upon them. It is supposed a motion will be made to refer them to the Judiciary Committee with instructions to report a Bill to prevent colored persons from being witnesses in similar cases. The Board of Court Martial was composed of a majority of officers from slaveholding States. They examined two free colored servants as witnesses, Lieut. Hooe objecting, and when he carried the case to the President upon an appeal, he declined to interfere, saying he saw nothing in the proceedings requiring his interference. The secretary justifies the President, on the ground that there was no law to prevent the examination of colored persons, and 2nd, on the ground that there was other testimony besides the colored witnesses abundantly sufficient to establish those charges, if that was wholly disregarded. Surely one would think this might have been regarded as a sufficient excuse, but the man who undertakes to purchase southern support, by professing and practicing southern principles, will find himself mistaken if he hopes to succeed by any thing short of the most rigid and humiliating conformity to southern notions, prejudices, caprices and practices. It is stated, that in the South many have abandoned Mr. Van Buren already for this heinous offence, and that it has convinced hundreds that southern interests will not be safe in his hands. He has afforded instant evidence however, that his course was dictated by no inflexibility of principle, for instead of taking the position that colored witnesses, especially the free, should be admitted, under the same general governing principles and rules as to their intelligence, moral character and credibility which govern in all other cases, he attempts to appease southern fury, by putting his decision upon the ground, that there was *enough other testimony without theirs.* No southern man of either party has yet dared to defend or sanction the practice of their admission, and in private conversation, they all appear indignant at the idea. Said one gentleman, 'Why, sir, the idea is preposterous that our slaves should be witnesses'!

You can impeach them if unworthy of credit, or of bad character. Why is not that enough? 'Character! he replied, hundreds and thousands of them have no character, any more than your oxen or horses! What do they know about the obligations of an oath? They would swear false, as soon as true, and nobody on earth but the owner and overseer knows them, so that we could impeach them'! Well, sir, you can examine them as to their intelligence, as to their religious belief, as to their knowledge of the nature and obligation of an oath, as we do minors now. Certainly many are intelligent, just, honest, and credible; and it is a most wicked and unjust rule to establish, that no person who has any colored blood in his veins can tell the truth. This would have excluded all the Virginia descendants of Pocahontas, the children of the Vice President, Clemens, Origin, Tertullian, Cyprian, Augustine, Euclid and Esop. But the probability is, that a strong and perhaps a successful effort will be made to procure the passage of a law. How well this state of things seems to correspond with the statements which we often hear, that the slaves are better off than the poor people in the North, that they are well instructed in religion, and that 70,000 of them are members of the church, all can see!!

The Connecticut Legislature. The following are among the results of its late session:—

1. The Committee to whom were referred the memorials in favor of an alteration of the Constitution, so as to admit colored citizens to the elective franchise, reported against the prayer of the petitioners. Report accepted, and petition negatived.

2. The resolution to admit all white male citizens of good moral character to the right of suffrage, was indefinitely postponed. So we hope it ever will be until the adjective 'white' is left out; and then, the word 'citizen' being properly defined, the law will be as it should be.

3. A resolution was passed disapproving of the resolution of Congress (commonly called the gag-law,) by which all petitions and papers, relating to the subject of emancipation, are consigned to the tomb of the Capulets.

Transportation of Slaves from the State. At the last session of our Legislature, an act was passed for the further security of the owners of slaves, with the provisions of which, all ship and steamboat captains should make themselves well acquainted. The penalties are more severe than any hitherto imposed. If a slave is found on board of a ship, steamboat, or other vessel, without the written consent of their owner, the law creates a presumption, that the slaves were received on board with intention of depriving their master of them, and of transporting them out of the State. This presumption exists, whether the slaves were actually transported, or only on the eve of being transported—whether they were concealed or not. Neither can this presumption be destroyed, but on the testimony of at least two witnesses, not employed on board the vessel, and on corroborating circumstances. By way of increasing the vigilance of masters and owners of ships and steamboats, they are made responsible to the owners of the slave, for the payment of a fine of five hundred dollars per slave taken away or lost, besides the value of the slave. The fine is incurred whenever a slave is found on board without a written permission from the owner. Besides, the owner of any slave, thus transported or found on board, has a tacit privilege on the ship or steamboat, without reference to the person in whose possession or charge the vessel may be. In addition to the value of the slave, and the fine imposed, the slaveholder may recover from the proprietors and captains of ships, and other vessels, all the damages that may have been suffered—the parties being responsible in solido, and a lien also attaching to the ship or steamboat engaged in transporting the slave.—*New Orleans Bulletin.*

New and valuable Invention for Printers. We take much pleasure in noticing the recent invention of a very superior Card Press, by Mr Samuel Orcutt, No. 3 Water Street—a machine which will prove a valuable acquisition to the art of printing. By this invention, printers will be able to print cards at the rate of a pack in two minutes, without the necessity of spoling more than one or two cards out of a dozen packs. It is a Yankee invention, with honor be it spoken; and the low price, which is but $125, will place it within the reach of every printing office in the country.—*Bay State Democrat.*

Accident.—Colonel Johnson yesterday visited Brooklyn, and cannon were fired to announce his arrival. While a man named John Waters was ramming the charge in a piece of cannon, which had been already fired, and was yet hot, from some mismanagement the charge prematurely exploded, and Waters had one of his arms shattered to pieces, and was otherwise so seriously injured as to leave but little hope of his recovery.

Tremendous Storm—Destruction of Property and loss of life. We have been favored with the perusal of a letter, written at Shrewsbury, York county, Pennsylvania, on the evening of the 8th inst., to a gentleman of this city, from which we learn that a most tremendous storm occurred there on that evening, causing great destruction of property, personal injury and loss of life. It commenced about half-past eight o'clock, with rain and high wind, blowing with the force of a hurricane from the south-west. In a few minutes the whole town was thrown into confusion and uproar; and horror and consternation took possession of every breast. Nearly every house in the place was submerged, and a number entirely destroyed. The roofs of many were blown off, and the street presented a most deplorable scene of ruin.

Steamboat Accident and loss of Lives.—The steamboat Chester, which left port yesterday, at 1 o'clock, P. M., for St Louis, when about twenty miles from the city, collapsed two of her flues, with a dreadful explosion. Three men were blown overboard—of whom the mate and one deck hand were drowned; the third—the second cook—swam to the shore and was saved. Four of the deck hands were badly scalded—but having received the best attention, will probably recover. None of the passengers were injured.—*N O. Paper.*

A Family Consumed.—The Perth (U. C.) Courier gives the particulars of the burning of a shanty in South Sherbrooke, belonging to a man named Patrick Foley, by which six children, the eldest a girl of 15 years of age, lost their lives. The parents having business at Perth, left the shanty and children in charge of their eldest daughter, and on their return found nothing but a heap of ashes, in which were found some of the bones of the children. It was supposed that the shanty had taken fire while they were asleep, as the bones were found near where the beds stood.

Kidnapping. A colored woman has been arrested at Philadelphia, charged with the crime of kidnapping a little boy, the son of another colored woman, and actually selling him to a man in Delaware for $60.

Jamaica.—Jamaica papers of the 16th June, received at New Orleans, state that the the sugar crop of the island had sustained much damage from severe drought. Flour was selling at $7 75 a $8 per barrel.

NOTICES.

AN EASTERN CHRISTIAN UNION CONVENTION.

A Convention of the friends of Christian Union, on apostolical principles, will be held at Groton, Mass. on the 12th of Aug. next, at 10 o'clock, A. M. The object of this Convention is to examine the scriptural *ground* of Union, devise measures for its promotion, and secure harmonious action among its friends. All friends of the Redeemer are invited to attend.

MIDDLESEX COUNTY.

A Quarterly meeting of the Middlesex County A. S. Society will be held in the Orthodox meeting-house in Westford, on TUESDAY, the 28th of July.

Auxiliary societies are requested to send delegates, and all persons, holding the principles of the society, are invited to be present, and take part in the deliberations. HARRIS COWDRY, *Sec.*

NEW-ENGLAND
ANTI-SLAVERY DINNER.
'THE OLD STAMP.'

THIS Dinner will be served up by Mr. William Ford, at Lynn, Mass., on the first Monday in August next, in commemoration of the Emancipation in the British West Indies. Gentlemen and ladies friendly to the celebration are respectfully invited to participate. Tickets for a gentleman and lady, $1,50; single male individual, 84 cts; female 75 cts., to be had at J. T. Hilton's, Brattle street; at Thos. Cole's, Atkinson street; B. P. Bassett's, Mass. Hotel; Deacon George Washington, Belknap street, Boston; and at Wm. Ford's Lynn.
July 10.

AMISTAD CAPTIVES

EVERY one remembers the circumstance of the capture of the Schooner Amistad, with the exciting events of the African captives.

The latter may now be seen at Amory Hall, as natural as life, executed from casts or moulds, taken from the Africans by S. Moulthrop of New Haven. The exact height and form is given, every lineament and every wrinkle is developed,—striking the eye of the beholder with the belief of life. The very crisp and curl of the hair of each African is transferred from the original to these remarkable and accurate representations. This was effected by allowing the hair of the Africans to grow, and then shearing it off, and transferring it to the models.

No pen can do justice to this exhibition. Nothing of the kind has ever come near it. tf.

SITUATIONS WANTED.

A COLORED man wants a situation in a private family, the country preferred. He is acquainted with the business of a farm.

A father is desirous of placing his son, aged 12 years, with some family in the country, where he could have a permanent situation, and receive proper attention to his education.

Several colored boys want situations in stores—also several to live in the country.

Apply to Wm. C. Nell, 25 Cornhill.

Boarding School for Young Ladies,
AT CAMBRIDGE, MASS.
BY MR. AND MRS. MACK.

THE Academical Year commences the second Monday in September, and consists of four quarters of eleven weeks each. The vacation at the close of the year is five weeks; the others one week each.

Mr. and Mrs. Mack have been engaged in teaching several years, and devote themselves to the parental education of their pupils. They have a house built expressly for the accommodation of about twenty pupils, in a pleasant and healthy situation. They are assisted by the best teachers of Music, Drawing, and modern languages, and by assistant teachers who reside in the family.

TERMS.

Board—(Due in advance,) for one year, $150. For one quarter—summer or fall, $45—winter or spring, $50.

Tuition, (per quarter) English or Classical branches, $15; Instrumental Music, with use of instrument, $20; cultivation of the voice and singing, (teacher, Miss Young, who boards in the family,) $5; Drawing, $8; painting in water colors, $15; teacher, Mr. Vautin, from England. Teacher of Italian and French, Mr. Lanza, from Italy. Miss Cushing, Assistant Principal. Miss Sanger, Assistant Pupil.

D. MACK, *Principal.*
Cambridge, March 10, 1840. 11eptf.

POETRY.

LINES

Addressed to Rev. ——, on receiving from him a Weekly Contribution Box, to aid the Anti-Slavery cause.

My friend, my many thanks are thine,
For thy kind gift to me;
Yes, may it prove indeed a means
To set the oppressed free.

With joy this Box I consecrate
To Freedom's sacred cause;
Oh! may the oppressor feel the power
Of God's most holy laws.

Those laws of Truth, of Justice, Love,
Which ever are supreme;
May they be writ'en on every heart,
And every soul redeem—

From *avarice*, which blinds the soul
To all that's noble, true and just;
Redeem from *prejudice*, the sin
That treads God's image in the dust!

Ah! could the treasure which this day
Is poured on *Party's* shrine,
Be given to aid the suffering cause
Of Truth and Love Divine—

Soon might this nation, now enthralled,
On Freedom's pinions rise;
Soon hear angelic voices
Proclaiming from the skies—

'*Joy, joy in heaven, on earth be peace,*
America is free!'
Millions of voices echo back,
'*Freedom from Slavery!*'

Father Divine, diffuse thy power
To all thy chosen band;
That none may weak or recreant prove,
But firm for Freedom stand.

May every means by thee approv'd,
By them be freely tried;
Till, from Slavery's dark guilt,
This land be purified.

Among that noble band, my friend,
I'll joy to number *thee*;
Nowhere may'st thou withhold thine aid,
To set the captive free.

From *press*, from *pulpit*, ever may
Thy powerful aid be given;
Then may the oppressed find in thee
A friend that points to Heaven.

With cheerful heart, I'll weekly give,
'As God hath prospered me,'
The means to break the oppressor's rod,
And set the captive free.

ROSINA.

Lexington, July 4th, 1840.

From the Dial.

TRUE REST.

Sweet is the pleasure,
Itself cannot spoil!
Is not true leisure
One with true toil?

Thou that wouldst taste it,
Still do thy best;
Use it, not waste it,
Else 'tis no rest.

Wouldst behold beauty
Near thee? all round?
Only hath duty
Such a sight found.

Rest is not quitting
The busy career;
Rest is the fitting
Of self to its sphere.

'Tis the brook's motion,
Clear without strife,
Fleeing to ocean
After its life.

Deeper devotion
Nowhere hath knelt;
Fuller emotion
Heart never felt.

'Tis loving and serving
The Highest and Best!
'Tis ONWARDS! unswerving,
And that is true rest.

D.

SUMMER.

BY MARY HOWITT.

They may boast of the spring-time when flowers are the fairest,
And birds sing by thousands on every green tree;
They may call it the loveliest, the greenest, the rarest;
But the summer's the season that's dearest to me!

For the brightness of sunshine; the depth of the shadows;
The crystal of waters; the fullness of green,
And the rich flowery growth of the old pasture meadows,
In the glory of summer can only be seen.

Oh, the joy of the green-wood! I love to be in it,
And list to the hum of the never-still bees,
And to hear the sweet voice of the old mother linnet,
Calling unto her young 'mong the leaves of the trees!

To see the red squirrel frisk hither and thither,
And the water-rat plunging about in his mirth;
And the thousand small lives that the warm summer weather
Calls forth to rejoice on the bountiful earth!

Then the mountains, how fair! to the blue vault of heaven
Towering up in the sunshine, and drinking the light,
While adown their deep chasms, all splintered and riven,
Fall the far-gleaming cataracts silvery white!

And where are the flowers that in beauty are glowing
In the garden and fields of the young, merry spring,
Like the mountain-side wilds of the yellow broom blowing,
And the old forest-pride, the red wastes of the ling?

Then the garden, no longer 'tis leafless and chilly,
But warm with the sunshine and bright with the sheen
Of rich flowers, the moss-rose and the bright tiger-lily,
Barbaric in pomp as an Ethiop Queen.

Oh, the beautiful flowers, all colors combining,
The larkspur, the pink, and the sweet mignionette,
And the blue fleur-de-lis, in the warm sunlight shining,
As if grains of gold in its petals were set!

Yes, the summer,—the radiant summer's the fairest,
For green woods and mountains, for meadows and bowers,
For waters, and fruits, and for flowers the rarest,
And for bright shining butterflies, lovely as flowers!

SONNET—RECOMPENSE.

BY W. G. SIMS.

Not profitless the game, even though we lose,
Nor wanting in reward the thankless toil:
The wild adventure that the man pursues
Requites him, though he gathers not the spoil:
Strength follows labor, and its exercise
Brings Independence—fearlessness of ill—
Courage and pride—all attributes we prize—
Though their fruits fail, not the less valued still.
Though fame withholds the trophy of desire,
And men deny, and the impatient throng
Grows heedless, and the strains, protracted, tire—
Not wholly vain the minstrel and the song,
If, striving to arouse one heavenly tone
In others' hearts, it wakens up his own.

NON-RESISTANCE.

For the Liberator.

To William Goodell.---Non-Resistance.

DEAR BROTHER:

In the Liberator of June 26th is a letter from you, directed to me, commenting on an article of mine in the Liberator of May 15th, respecting your treatment of non-resistants. It is not my intent to review your letter, farther than to say, I did not find fault with you for *changing* your views; it is our right and *duty* to change or modify our principles and their applications, as we learn them to be wrong; but I blamed you for waging war against your former views without announcing any change. My own views of non-resistance were, as they now are, before I joined an Anti-Slavery Society. I did not charge you with a change of views on *human government* but on *non-resistance*. What, then, is non-resistance?

Non-resistance consists in two things. (1) A principle; (2) *applications of that* principle. Of course, the first question at issue is the principle. No use in talking about the applications of a principle while we differ in the principle. What is the principle at issue in non-resistance?

WRONG FOR MAN TO KILL MAN—and wrong to abrogate *human nature*; to annihilate a *human being*; to sink MAN to a *thing*, by making him a corpse. To kill a man is to annihilate all his relations, rights and responsibilities as a *human being*. Not to *regard and treat* man as a *thing*, but to *make* him a thing. No matter how, for what, or by whom, (whether by individuals or government) it is done, it is contrary to the gospel of Jesus Christ, a *sin*. This is the principle, and I repeat, the *only* principle at issue in non-resistance—as *fundamental*. Show that it is the *right* or the *duty* of individuals or governments to kill men, 'to sink men to things,' as a penalty or in defence, and non-resistance is overthrown. But if it be a sin to take life, then non-resistance stands. You insinuate that there are other principles at issue in non-resistance as *fundamental*. You would do us a favor to point them out, *after* you have settled this, which we say is the only one that is fundamental.

The *applications* of this principle need not be discussed till the principle itself is settled.

YOUR FORMER VIEWS OF NON-RESISTANCE AS A PRINCIPLE.

Friend of Man, Jan. 24, 1838. 'Peace Principles, No. 1.' Subject—'*Military Defence*.' You say, 'The right claimed by these persons (the advocates of military defence) is—THE RIGHT OF KILLING MEN.' 'The burden of proof, resting on the claimants of military power is immeasurably increased by the fact that God has legislated explicitly upon the subject of human life, and has most solemnly *forbidden* the killing of human beings. THOU SHALT NOT KILL. This is a part of that great moral law which can never be repealed. The law which *forbids the shedding of human blood* corresponds with all the great principles of natural and revealed religion. It is enforced by all those doctrines which teach us the equality of men—their accountability to one common tribunal—the unspeakable value of the human soul—the infinite interests dependent upon a state of probation—the criminality of cutting short that momentous period to ourselves or others—the supremacy of God—the reservation of retribution and vengeance in his own hands—the duty of confiding in Him for protection—the oft repeated caution against trusting in an arm of flesh—in a word, by all the precepts and exhortations admonishing us to exercise patience, meekness, forbearance, forgiveness and mercy, rendering good for evil, loving our enemies—and forbidding the indulgence of malice, revenge, retaliation, rendering evil for evil, or doing evil that good may come.'

There is much more to the same purport, strongly expressed and powerfully reasoned; but my limits forbid quoting but one paragraph more. 'We cannot be mistaken, therefore, in affirming that all the grand leading *analogies* of morals and religion, of nature and of revelation, of the law and of the gospel, are found concentrated in a solid phalanx around the specific enactment of Sinai which imperatively forbids the shedding of human blood.' 'SUCH NON-RESISTANCE (you now say,) I AM WILLING TO SEE IDENTIFIED WITH ABOLITION.'

Do I misrepresent you, when I say that, in 1838, you advocated non-resistance as a principle? That you were then a non-resistant in principle? I am sure no man can read the above extract and the six articles which you then wrote on 'Peace Principles,' and not conclude that you believed it WRONG FOR MAN TO KILL MAN—that man is not invested with a penal power of life and death over man. True, you were writing on '*Military Defence*.' Why did you oppose 'military defence?' First and mainly because *it is based on the right to kill men*. 'Military power' is this: *discretionary* power over life in the hand of man. That the assumption of such power is a sin, I understand to be the basis of your argument against military or armed defence. I understand you to go against the principle of *discretionary power* in all cases. Do you go against the principle and against the systems that are based upon it? I so understand you. By *discretionary power*, I mean the right to say for *what* men may be killed and *how*; *to define crimes, annex penalties of death, and execute them*. *If* military and penal codes are based upon this, you say they are wrong.

EXCEPTIONS TO THE LAW, 'THOU SHALT NOT KILL.'

You say of the right to kill—'If it exists, it must exist as one of the most astonishing instances of *anomaly* in the economy of the divine government. It must exist in the form of a particular, a positive, and an express exception to the great *general rule*.' You do not deny but that exceptions *have existed* and *may exist* again. But from the tenor of all your articles I infer that you believe there *are* no exceptions that are binding on us.

CONCLUSION RESPECTING YOUR POSITION IN 1838.

From repeated and attentive perusals of all your articles, I have come to the following conclusion respecting your belief in 1838.

(1) That man never was and never can be invested with a *discretionary* power over the life of man, while his present nature and relations remain.

(2) That 'man never possessed any *natural right* to PUNISH the aggressions of his equal brother.' (Your own words.)

(3) That there are no exceptions to the law, 'Thou shalt not kill,' that are binding on *us*, as individuals or governments.

Thus I understand you. This is non-resistance as a principle. It is the whole, so far as fundamental principle is involved. Therefore I said you advocated non-resistance; for, that it is wrong to kill men in defence or as a penalty, is the *essential* element of non-resistance, as defined in our constitution. Do, my brother, come to this point and say, do you believe it the *right* or *duty* of man, under the Christian dispensation, to kill man for any cause? Or, is it a violation of the spirit and precepts of Christ? Talk not of government or no-government; of military or civil power, or of the distinction between them; but meet non-resistants on their fundamental doctrine, IS IT OR IS IT NOT A SIN FOR MAN TO TAKE THE LIFE OF MAN AS A PENALTY OR IN DEFENCE? Settle this, and then we can talk about its applications. We say, under all circumstances, it is our duty to suffer and die ourselves, as Christ did, rather than cause suffering and death to be inflicted on our enemies. Are we right? We would leave vengeance to God; believing that no being in the universe ever did or can have *rightfully*, an inherent right to take the life of man, but God. Are we right in our *principle*?

YOUR PRESENT VIEWS AND FEELINGS TOWARDS NON-RESISTANCE.

Thus, never to *kill men*, nor in any way be accessory to *killing men*, is non-resistance as a *principle*. I have before me what you have said for the last few months about non-resistance, and I did intend when I began, to make copious extracts from them, but I forbear at present; I feel no heart to do it; hoping that what you have *recently* said about this precious doctrine has been said hastily, and that you will retract it (as I believe you would, if convinced of your error,) when you shall have a better understanding of non-resistance as its professors hold it.

As to your letter, it leaves me entirely in the dark respecting your views of the solemn question at issue, the *inviolability of human life*. The enemies of non-resistance say many and bitter things against it; but they will not argue the principle at issue. In this particular, they treat non-resistance as slaveholders do abolition. My brother—Do not thou imitate them. But give us an argument against our principle, if thou hast any to give. If not, say so, and frankly and unequivocally commit thyself to the principle before all. Say explicitly, in the language of our constitution, that you agree with us in opinion, 'that no man or body of men, however constituted or by whatever name called, have a right to take the life of man as a penalty for transgression.'

Would not this be more Christ-like and rational than to continue uncommitted as to the principle, and speak against non-resistance as you have done without telling us whether you are speaking against the principle or some of its applications?

Your aim in your letter seems to be to assert that you have not changed your views as to *government*, *penal law, holding office, and voting*. I *never* charged you with any such change. I knew you never *applied* your principle to human government as non-resistants do; and my letter is so worded as to charge you with having advocated the *fundamental principle of non-resistance* only—not *all* its *applications*. I admitted that you 'differed from non-resistants in one application of the principle,' meaning civil government. You did agree with us in 1838, I believed, in the principle that it is wrong for man to kill man, and in its application to all defence by *arms and blood* in individuals or nations. I can make nothing else of your views in 1838, and previous; and you now say, 'Such non-resistance I am still willing to see identified with abolition.'

Are you willing to answer the following queries?

1. Is KILLING MAN BY MAN forbidden in the New Testament, as a *general principle*?

2. Are there any exceptions in favor of *individual* defence by arms?

3. Are there any exceptions in favor of governments resisting *foreign enemies* by arms?

4. Are there any exceptions in favor of governments resisting *domestic enemies* by arms?

Any exceptions, I ask, that are binding on *us* in the Old or New Testaments?

In 1838, and previously, I understood you to answer the first in the *affirmative*, and all the rest in the *negative*. Was I *right* or was I wrong?

Thy brother, H. C. WRIGHT.

Philadelphia, June 29, 1840.

MISCELLANY.

Eulogy on Dr. Follen.

We say *much* when we pronounce this production worthy of its *subject* and its *author*. Who could have spoken of such a man as Charles Follen, on such an occasion, like such a man as Samuel J. May? The two men were in most respects congenial spirits, who knew how to appreciate each other's worth. They had been companions in tribulation during the days when Abolitionism had few friends and many enemies. Together they 'endured the cross, despising the shame.' Together they meekly, patiently, firmly plead the cause of liberty for the despised black man, against the combined opposition of *vulgar prejudice, literary disgust*, and *ecclesiastical expediency*. They knew each other well; and *either* was the man to be the other's eulogist before an assembly of Abolitionists. From the nature of the case, it became the prominent design of Bro. May to set forth, in this discourse, those distinguishing traits in the character of Dr. Follen which identified him with the cause of Abolitionism. Other eulogists have done, or will do justice to the noble qualities of his mind, the vast erudition, and the christian excellence, for which he was in almost all other respects so justly honored and beloved. But whatever they may say of him, or however eloquently they may portray his talents, virtues, learning, and accomplishments, we are sure none of them will offer to the world a more sincere, appropriate and worthy tribute than the one under notice. It does the heart good to feast on its unostentatious but truthful and affecting contents. And why might not such a discourse have been pronounced in Dr. Channing's Church—a temple professedly dedicated to the one Universal Father, the God of Love—the benignant Parent of the great family of man! Alas! the emptiness of profession, the pride of carnal greatness, the destitution of that fraternal love which sees in every human being the imprint of a common humanity! Time will unravel all mysteries, the judgment will sit, and every man will receive according to his deeds. Then shall we see honor rendered to whom honor is due, and know that much which 'is highly esteemed among men is an abomination unto God.' We should be glad to give a synopsis of Br. May's excellent discourse, and to present several extracts from its pages; but, on the whole, we think all our friends had better see and read it for themselves, which we respectfully recommend them to do, at their earliest convenience.—*Practical Christian.*

Application of Lynch Law.

We learn from Franklin—a county adjoining St. Louis county—that some extraordinary scenes have been witnessed in Union, the county seat, at the present sitting of the Circuit Court.

It seems that, for some time in that county, a family named *Pepper*, who have been living near the Virginia mines, have given much trouble to the neighborhood, by whom they are universally believed to be consummate rascals. The family consists of a father and two sons. Not long since, this family was taken in hand and lynched; to what extent is not stated, though it appears not so violently as to prevent an attempt on their part to prosecute those who had punished them.

The Circuit Court began its sitting last Monday. On that day, it being generally understood that the Peppers would come to Court for the purpose of having the Lynchers presented, a good deal of effort was made to strengthen the prejudice against the obnoxious family. A grog-shop stands about thirty yards from the Court House, and men were frequently at the door, crying out;—'O yes—O yes—O yes—all who are in favor of the *Regulators*, step up and take a drink.'

About noon the Peppers reached town; but had hardly dismounted from their horses, before they were surrounded and beset by some twelve or fourteen of the 'Regulators.' The old man was knocked down with a stone and badly bruised. He received also a gun shot wound along the side of his neck and in his leg, from which the ball had not been extracted. He is not, however, considered as dangerously wounded. One of his sons was shot through the body, and though he effected his retreat to the Mines, is supposed to be much hurt. The other son 'run off,' and has not since been heard of.

As this assault took place in open day, within plain view of the Court of Justice, the Judge—Sterigere—could not fail of taking notice of it in his charge to the Grand Jury. In what terms of comment he alluded to it, we are not informed, but the Grand Jury on their return had not seen fit to prefer a single indictment!

The 'Regulators'—as we learn—have the sympathies of the people of the county very much on their side. The 'Peppers' are described as a daring, reckless, depredating family—who have been a nuisance and a scourge to that section of the country.—*St. Louis Evening Gazette.*

ATROCIOUS ATTEMPT AT POISONING. A most diabolical attempt was made last week to poison the whole of the passengers, between 60 and 70 in number, of the steamer New York, on her trip from Cincinnati to Pittsburg. It appears that a warm discussion on the subject of Abolition had been carried on during the day, amongst the passengers, a large part of whom were anti-abolition men. The steward of the boat being unwell, employed a black man to bake the bread for supper; immediately after eating it the passengers were taken violently sick with vomiting, &c. The black man was immediately examined, who acknowledged his guilt, and that he intended to have poisoned all the passengers. He was then confined in the steward's room, but in the confusion of the moment he jumped out of the window, and it was not known whether he was drowned or had reached the shore.

There were two kinds of bread on the table, and it was soon ascertained that those who had not eaten the corn bread escaped. Every allevitaion possible was afforded to the sufferers, many of whom it was feared for a few days would not recover; none, however, have died. Amongst the sufferers was the Rev. James F. Clarke, Pastor of the Unitarian Church at Louisville, who lay one or two days very sick at Pittsburg, from the effects of the poison, but has since resumed his journey.

The above took place near Marrietta. Portions of the corn bread have been brought to this city to be analyzed.—*Cincinnati Chronicle.*

THE BURIAL GROUND. A good site should be selected. Not parsimoniously limited to a small space; but large, elevated, and well enclosed. It should be accessible. It should be adorned with trees and flowers, and appropriate shrubbery. The New Haven Record states that efforts are made, with much interest, for the improvement of the old burial ground in that city. Cemeteries are laid out with taste in several places. 'Laurel Hill,' and 'Mount Auburn,' have had their praise. Every village, church, and neighborhood in the land, that has a grave yard, should make it a place of pleasant and grateful meditation. Let affection plant there her earnest memorial. Let the modest inscription preserve her loved words, and all around tell of remembrance, of admonition, and of hope.—*Evang.*

HIGHLY IMPORTANT DISCOVERY. The exploring expedition has covered itself with glory. Capt. Wilkes, in the Vincennes, has ascertained, beyond all question, the existence of a great Antarctic Continent, and has actually skirted along its coast throughout more than 56 degrees of longitude. The particulars of this important discovery, so far as they are known to us, are contained in an extract from a Sidney (New South Wales) paper of March 12th, for which we are indebted to a commercial house, who received it from their Sidney correspondent. The same paper also contains (from the Hobart-town Courier) information of the same Continent having been seen, *on the same day*, though in a different longitude, by the French exploring expedition; but the latter was unable to approach the coast save at a single point, and does not appear to have even seen more than a few miles of it, whereas the American Expedition saw and examined it, as before stated, for a distance of more than 56 degrees of longitude. Probably the same continent was seen some years ago by Captain Fanning, (see Fanning's Voyages, p. 447.)—*Jour. Com.*

THE IRISH. Cheering news is pouring in upon us respecting the Irish in our own country. They are 'showing that they are neither without self-respect or forgetful of sweet home.' At Pottsville there is a fine movement well sustained, 1900 have received the pledge. An excellent society has been formed at Albany, on the principle of abstaining from all kinds of intoxicating drinks. The pledge extends to one year, when it is to be offered for renewal. The Rev. J. A. Schneller is President. Already they have 500 members. Nathan Crosby, Esq., writes us June 19, that 'there is great enthusiasm at Lowell, 501 took the pledge last Sabbath, and it is expected as many more will take it next Sabbath. The Irish come out well to hear Mr. Stewart. Last night we had a meeting of great interest at South Boston. We intend now to go through the city, taking Father Mathew's likeness, speeches, progress, in a tract along with us. A new temperance world has broken upon us, and shall we not labor when a nation is born in a day? We hope soon for a good temperance movement in this city, and bid the sons of Erin God speed in all their efforts to save themselves and their countrymen from ruin. On Sunday, the 28th ult., sermons on Temperance were preached in four of the Catholic churches in Philadelphia, and more than 1,500 came forward and took the pledge of total abstinence. Bishop Kenrick will establish societies on his tour through the state.—*Jour. Temp. Union.*

From the Jamaica Morning Journal, June 5.

Engagement with three Slavers off the Coast of Cuba.—In February last, in a letter from the Island of Grand Camayna, it was stated that three or four slavers, bound to Cuba, were expected in March, to pass through a particular strait, known only to the pilots of Cuba and Caymana.

The information was immediately communicated to the Commodore, who within a few hours promptly despatched two ships of war to cruise, under the guidance of a Caymanian pilot, in the strait referred to. One of these vessels, after cruising during the month of March, returned to Port Royal in the beginning of April. The other, in about a fortnight after, fell in with three of the expected slavers, and from a letter dated Grand Camayna, the 13th ultimo, it appears that the commander of the British cruiser attempted to board them. The slavers fired into and shattered the man-of-war's boats. It is not stated whether any lives were lost, but the bold attack of the slavers proved successful to them, for they all escaped, and no doubt, with flying colors, at having over-matched British interference, carried their cargo of living merchandize into the strong hold of West Indian slavery, Cuba.

The fourth of the expected slavers appears to have been wrecked, her Majesty's brig, the Racer, having fallen in with a wreck of this description off the same coast.

Remarkable Physiological Phenomenon. The Newark (N. J.) Daily says:

The report of the extraordinary physiological phenomenon which was recently copied from the N. Y. Evening Signal—the inception and growth of an eye in a citizen of Maryland—is confirmed by the Baltimore Sun. The individual upon whose person this most remarkable phenomenon has developed itself, is Capt. George Davis, of Somerset county. He was born with but one visual organ, or at least there was nothing like a ball in the socket of the other. He continued in this way until he was ten or twelve years of age, when a small, but perfect eye began to form in the hitherto sightless socket; it increased in size until now he can see with it clearly and distinctly. A casual observer would notice some apparent defect in his eyes, as they do not look alike.

THE LEAST OF TWO EVILS. Mr. Van Buren, in a letter to the North Carolina Committee, on the 6th of March, 1836, says:

'I would not from the lights now before me, feel myself safe, in pronouncing that Congress does not possess the power of abolishing slavery in the District of Columbia.'

Gen. Harrison in a letter dated Nov. 26th, 1836, published in the New Orleans Bee, says:

'I do not believe Congress can abolish slavery in the District of Columbia, without the consent of Virginia and Maryland, and the people of the District.'

Which of these 'two evils' ought abolitionists to support?

RIVAL TO THE DAGUERREOTYPE. The Baltimore Patriot contains the following account of an American rival to the French process, by which miniatures are taken—

The process is a modification of the Daguerreotype. The likenesses are not taken by a glass camera and by refracted light, but by a new invention, purely of American origin, viz: a metallic reflector reflects the light of the sun, received from the face of the person sitting for a likeness, back; and a silver plate, placed in the focus of the reflector, receives the impression, when a chemical action takes place, and a perfect image is the consequence. The time for this operation varies, I learn, from one and a half to three minutes, when a screen is used, according to the influence, for the time being, of the chemical rays of the sun, &c.

ITEMS.

A Question to Decide.—A lawyer in New Orleans has been arrested for withholding information in regard to a runaway slave, which it was in his power to give. The laws of Louisiana are very severe in their punishment of an act of this description; the lawyer contends that he is not amenable to the law in this case, because the information was imparted to him in his professional character, and he is not bound to divulge any thing in relation to his client. The question has been argued and the Recorder has it under consideration.

TIPPECANOE TEXT BOOK. This valuable little work has just been published by Duff Green at Baltimore. Those who remember the former writings of Gen. Green, on the subject of abolition, in the years 1835—7, when he stood forth at Washington as the most devoted champion of slavery, will infer that his new zeal for Gen. Harrison is evidence of the sworn and superior fidelity of the latter to the interests of the slave power. A 'Tippecanoe Text Book' from such a quarter must be edifying to abolitionists.

A letter from John Crawford, Esq. Her Britannic Majesty's Consul for the District of New Orleans, informing the Mayor that henceforth he will give no certificate of freedom to persons of color claiming to be British subjects, without first submitting such persons' claims to the Mayor and obtaining his approval, has been laid before the Council at New Orleans.

It is curious to read some of the advertisements in Southern papers about runaway negroes. Runaway, says one, my 'black boy' about fifty years of age. A negro never gets to be a man in the South. If he is under 55 he is a boy, and if over, he is familiarly called uncle.—*Eve. Star.*

Childhood. Childhood is like a mirror, catching and reflecting images from all around it. Remember, that an impious or profane thought, uttered by a parent's lip, may operate upon a young heart like a careless spray of water thrown upon a polished steel, staining it with rust, which no after scouring can efface.

A farmer in Northampton, Mass., gathered 200 quarts of strawberries from six acres of mowing land. They were sold at a shilling a quart—almost as valuable as the grass which will be cut.

Sub-Treasury Bill Passed. This bill, which has so long been debated, was passed on Tuesday, yeas 124, nays 107. Some amendments were proposed, and considerable warm debate followed, but the amendments were rejected.

A HARD CUT. A writer in the London and Westminster Review suggests that Providence may have permitted the system of slavery in this country, in order to *humble Americans*, who are liable to be proud of having developed first the true theory of a free government.

SPELLING. A bookseller not many years since, received an order for '*2 sam bux*.' He puzzled his brain some time, without understanding the meaning thereof, and returned it for an explanation. The writer was very much astonished that it could not be understood. 'Why,' said he 'it is plain as day; *2 s a m*, psalm, *b u x*, books.' This mexplained the ystery.

SITUATION WANTED.

A HIGHLY respectable colored woman wishes to obtain a situation to do house work in a small family; an abolition family would be preferable.

She will come well recommended for capability. Inquire at No. 36 Brattle street. July 10.

Boarding House for Seamen.

COLORED SEAMEN'S HOME.

UNDER THE DIRECTION OF THE

SEAMEN'S HOME SOCIETY,

KEPT BY

WILLIAM P. POWELL & GEORGE A. BODEE.

No 61 Cherry, between Rosevelt street and James Slip. Cooks, Stewards and Seamen, who come to this house, will have their choice of ships and the highest wages.

BOARDING IN NEW YORK.

GENTLEMEN visiting New York, either transiently or for a considerable time, who have no partiality for an atmosphere reeking with the fumes of alcohol and tobacco, will find a pleasant, quiet, comfortable house during their stay, at the Temperance House 106 Barclay street, near the centre of business, and within a few minutes' walk of all the Steamboat Landings. The location is one of the most desirable in the city; the house new, spacious and commodious; and the fare, though vegetable, and prepared with a strict regard to Temperance and Health, will be found acceptable, and embracing every variety desired by the undepraved appetite. July 10.

GENTEEL BOARD.

☞ *At 24 Franklin Place, near the Odeon.* ☜

FOUR lower and several upper chambers will be vacated by gentlemen resuming their country seats on the first of April. Several single rooms may be taken immediately. The suits of rooms are convenient for families and others desiring a quiet, central and pleasant situation for a permanent residence—possessing the advantages of a large yard, and plenty of good aqueduct and well water, bathing rooms, shower bath, ect. Strangers visiting the city, prefer ring private accommodations, are invited to call.

13-tf. J. E. FULLER.

NOTICE.

PERSONS desirous of having their daughters taught the several branches of an English education, may be accommodated, as an opportunity now offers where they may receive such instruction, *irrespective of color*. Terms moderate.

Apply to CATHARINE B. HOUGHTON, West Cedar, opposite Southack street.

June 10.

SIGNS OF THE TIMES.

THIS paper is designed to illustrate the Prophecies. In a particular manner to expound the writings of the Prophets and Apostles relating to the Second coming of our Lord Jesus Christ, the first resurrection and the end of the world. It is conducted by Joshua V. Himes: assisted by Wm. Miller, and Josiah Litch, writers on the prophecies. The paper is open to both sides of the great question of the Second Advent. The columns are open to all

The Signs of the Times is published on the first and fifteenth of every month. 24 numbers make a volume. Terms. One dollar in advance. All communications for the Signs of the Times should be directed to Joshua V. Himes, Boston, Mass. post paid. Letters on business to Dow and Jackson, 14 Devonshire street. July 10.

ANTI-SLAVERY PRESS!

DOW and JACKSON,

(SUCCESSORS TO ISAAC KNAPP,)

BOOK, CARD, and FANCY JOB PRINTERS,

☞ 14 *Devonshire Street*, ☜

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.—15tf.

H. L. DEVEREUX,

Book and Job Printer,

☞ *No. 4, Water Street, Boston.* ☜

THE OFFICE is furnished with good type of various sizes, suitable for Book and Pamphlet work; and with all the fashionable Job Type from the principal Type Foundries, in the United States, for Cards and Fancy Jobs. March 6.

New Books,

For sale at the A. S. Office, 25 Cornhill.

FREEDOM'S LYRE.—A new Anti-Slavery Hymn Book, compiled with great care, and just from the New-York press. Price 37 1-2 cents.

FREEDOM'S GIFT, *or Sentiments of the Free.*—A collection of original pieces of poetry and prose. Published at Hartford, Ct. Price 50 cents.

MR. MAY'S DISCOURSE, *on the Life and character of Charles Follen*—Delivered before the Massachusetts Anti-Slavery Society in the Marlboro' Chapel, Boston, April 17, 1840. Price 17 cents.

☞ The above are all works of peculiar interest.

JOHN CURTIS, Jr., Tailor,

No. 6 Ann St., 3d door from Union St. Boston.

CONSTANTLY on hand, a general assortment o READY MADE CLOTHING, which will sold at prices to suit the times.

Also.—Cloths, Cassimeres, Vestings, Stocks, Hdkfs, Gloves, Hosiery, Suspenders, &c. &c.

N. B. Garments of every description cut and made to order, at short notice, and in the best manner.

June 10. 24. 3m.

COLE'S PARAGON.

THOMAS COLE returns his thanks to the public, for the liberal patronage he has heretofore received, and solicits a continuance of the same, at his *HAIR CUTTING & CURLING ESTABLISHMENT* in Atkinson Street, 3d door from Milk St. where he would be happy to wait on all who favor him with their custom.

Particular attention paid to Cutting Children's Hair. PERFUMERY of all kinds kept for sale.

March 6.

Dr. Hitchcock, Dentist,

No. 98 Court Street, corner of Stoddard Street, Boston,

Extracting, Filling and Setting Teeth.

Extracting.—Dr. H. has an Improved Extractor for removing teeth, which is superior and far preferable to all other instruments. Its popularity and excellence require no other recommendation than the fact, that during the past year it has removed nearly *Two Thousand Teeth*. Extracting 25 cents.

Filling Teeth.---The advertiser has paid particular attention to the one and only correct method of filling carious teeth with gold, and as he received the *premium at the late Fair in this city*, for his specimens, he will load decayed teeth and warrant them Price $1.

Artificial Teeth.---Persons desirous of having artificial teeth, can have the Mineral or unchangeable teeth, which are unsurpassed both as to their perfectly natural appearance and utility. Single pivot teeth, $2, and on gold plate lower than any other place in the city or country. Half or whole setts furnished on very low terms.

Individuals are invited to call at office, and examine specimens. Dr. H. is permitted to refer to

WM. LLOYD GARRISON,
AMASA WALKER, Esq.
DR. THOMAS BARNES.

NOTICE.

JAMES TOLMAN, of the late firm of Macomber and Tolman, has taken the store recently occupied by Winckley and Dickenson, No. 6. Congress square, Congress Street, nearly opposite the old stand.

He will constantly be supplied with a complete assortment of first rate MERCHANT TAILOR'S GOODS, which will be sold at the very lowest prices.

By particular personal attention to all departments of the business, he will be able to execute all orders in a perfect and satisfactory manner. The patronage of his friends and of the public is respectfully solicited. March 13.

PROPOSALS

FOR PUBLISHING A SELECTION FROM THE WRITINGS OF THE LATE DR. FOLLEN.

BESIDES various articles which Dr. Follen has furnished to periodical journals in our country, he left a large number of manuscripts, many of which would need no alteration to prepare them for the press. It is thought that a selection from these manuscripts, with a republication of some of the articles which have already appeared in print, would be welcomed by his friends as a grateful means of preserving and extending the influence of his mind.

Many of his sermons, his lectures on Moral Philosophy, on Schiller and on Switzerland, were completed. He had also made considerable progress in the preparation of a work on Psychology, the introduction to which was completed, and which it was his earnest desire to finish.

It is proposed to collect such of these writings as shall appear most suitable for publication, and to prefix to them a memoir, prepared by Mrs. Follen. They will probably fill four duodecimo Volumes, of 300 to 400 pages each, and be divided as follows, viz:

1 vol. of sermons and other theological writings.
1 do on German Literature, including Lectures on Schiller.
1 do on Moral Philosophy, and kindred subjects.
1 do Miscellanies, with memoir and portrait.

The work will be delivered to subscribers neatly bound in Boards at one dollar and a quarter a volume. An engraving, from the excellent portrait of Dr. Follen, by Gambardella, will be given in one of the volumes, which will be put to press as soon as a sufficient number of subscribers is obtained. The friends of Dr. Follen, who may receive subscription papers, are therefore requested to return them before the 1st of May, to Hilliard, Gray, & Co. Publishers, Boston.

April 23

THEORY OF LEGISLATION,

BY JEREMY BENTHAM.

TRANSLATED from the French of M. Dumont, by R. HILDRETH, 2 vols. 12 mo. just published by WEEKS, JORDAN & CO. No. 121 Washington Street.

Jeremy Bentham may be justly regarded as the most original genius of his times. He has done more for legislation as a science, than all other writers put together. The work above announced, compiled by Dumont, from the manuscripts and printed treatises of Bentham, exhibits a clear and comprehensive view of the whole subject of Legislation, civil and penal, founded throughout upon the idea, that utility ought to be the sole guide of the legislator. Many of the ideas developed in this work are as novel as they are important.

It is a remarkable fact, that neither the works published by Bentham himself, with the exception of one or two of the least important, nor the compilations of Dumont, are to be found in any of the public libraries. The lamentable ignorance of the doctrines of Bentham betrayed by those writers among us, who sometimes allude to him, serves to prove that our private libraries are equally deficient.

Those persons who have been accustomed to sneer at the doctrine of utility, the greatest good of the greatest number, will now have an opportunity to learn what that doctrine really is, and what practical application Bentham proposed to make of it. This treatise on legislation ought to be in the hands of every lawyer, every judge, every legislator, and indeed of every person who wishes to know the true foundation of rights and obligations. 6t.

Mr. Beckwith's Family School,

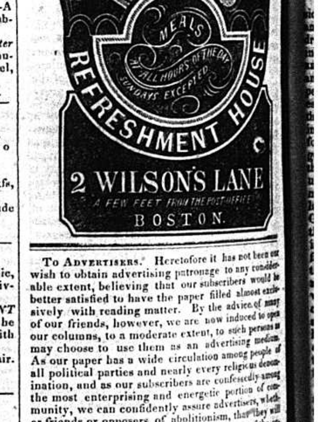
AT WEST NEWTON, MASS.

THE Rev. Geo. C. Beckwith will open, on the second Wednesday in May, his FAMILY SCHOOL, designed to receive lads over six years of age, and not only instruct them in all the branches preparatory to business or college, but superintend with parental care the formation of their entire character, intellectual, social and moral. The number is not to exceed twenty; and to them all, he will, as far as possible, act the part of a parent. The location, eight miles from Boston, on the Worcester rail-road, and accessible almost every hour of the day during the warm season, is in point of health, pleasantness, and freedom from bad influences, one of the most eligible in New England.

TERMS. For tuition, board, washing, fuel and lights, $40 a quarter. Only two terms, each 23 weeks, commencing permanently on the first Monday in May and November.

☞ Further particulars, together with ample testimonials from the best sources, may be had on application to the Principal, and Circulars at No. 9 Cornhill, Boston

REFERENCES. Hon William Jackson, Prof. B. B. Hackett, Seth Davis, Esq., Rev. Lyman Gilbert, Rev. A. L. Baury, Newton, Amasa Walker, Esq. William Cogswell, D. D., Rev. Baron Stow, Boston; Hon. Simon Greenleaf, Cambridge; Rev. Milton Badger, New York.



TO ADVERTISERS. Heretofore it has not been our wish to obtain advertising patronage to any considerable extent, believing that our subscribers would be better satisfied to have the paper filled almost exclusively with reading matter. By the advice of many of our friends, however, we are now induced to open our columns, to a moderate extent, to such persons as may choose to use them as an advertising medium. As our paper has a wide circulation among people of all political parties and nearly every religious denomination, and as our subscribers are confessedly among the most enterprising and energetic portion of community, we can confidently assure advertisers, whether friends or opposers of abolitionism, that they will find it for their interest to avail themselves of the opportunity now presented of enlarging the number of their customers. Book-sellers of all classes, whether literary, scientific or religious, will find the Liberator a medium of advertising quite as advantageous as any of the religious papers of the day. Especially will they find it for their interest to advertise in our columns all works which relate in any manner to the reforms of the day, whether physical or moral; since no class of people feel so lively an interest in all these subjects as the readers of anti-slavery papers. Mechanics, also, of all classes, who do business in the city, and merchants engaged in the retail trade, will find it for their advantage to advertise in the Liberator. We invite them to do so. Our terms, it will be seen by reference to the first page, are very reasonable.

We confidently look for patronage, from our friends at least, if not from our opponents.

AGENTS OF THE LIBERATOR.

[SEE FIRST PAGE.]

MASSACHUSETTS.—William Loring, *Sandwich*;—B. Freeman, *Brewster*;—Ezekiel Thatcher, *Barnstable and Yarmouth*;—R. F. Wollcut, *Dennis*;—George O. Harmon, *Haverhill*;—Joseph Brown, *Andover*;—Joseph L. Noyes, *Georgetown*;—John Clement, *Townsend*.

RHODE-ISLAND.—Wm. Adams, *Pawtucket*;—Wm. Aplin, *Providence*;—George S. Gould, *Warwick*.

CONNECTICUT.—George W. Benson, *Brooklyn*;—S. S. Cowles, *Hartford*;—Peter Osborn, *New-Haven*;—Thomas Kenney, Jr. *Norwich*;—John S. Hall, *East Hampton*.

NEW-YORK.—S. W. Benedict and Thomas Van Rensalaer, *New-York City*;—Charles S. Morton, *Albany*;—James C. Fuller, *Skaneateles*;—John H. Barker, *Peru*;—Thomas McClintock, *Waterloo*;—Charles Marriott, *Hudson*.

PENNSYLVANIA.—H. C. Howell, *Alleghany*;—J. B. Vashon, *Pittsburg*;—M. Preston, *West Grove*;—Joseph Fulton, Jr. *Swan*;—Thomas Peart, *Enterprise*;—Thomas Hambleton, *Russellville*;—B. Kent, *Andrew's Bridge*;—John Cox, *Homorton*;—Rev. C. A. Boyd, *Erie, Erie Co.*;—James M. M'Kim, *Philadelphia*.

OHIO.—James Boyle, *Cincinnati*;—Charles Olcott, *Medina*;—Dr. J. Harvey, *Harveysburg*;—Abner G. Kirk, *Barrysville*;—William Hills, *Oberlin*;—James Austin, *Atwater*;—Lot Holmes, *New Lisbon*;—Joseph A. Dugdale, *Cortsville*.

FROM THE POST MASTER GENERAL.

Remittances by Mail.—'A Postmaster may enclose money in a letter to the publisher of a newspaper, to pay the subscription of a third person, and frank the letter if written by himself.'

☞ Agents who remit money should always designate the persons to whom it is to be credited