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To a sideressed, relating to the pecuniary determined and the spirit.

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The spirit of \$2.00 at the expiration of a six months. The spirit of t

VI. LL.)YD GARRISON, Editor.

VOL. XI .-- NO. 22.

REFUGE OF OPPRESSION.

From the New-York Evangelist. New-York State Colonization Society.

The minh anniversary of this Society was held the Middle Dutch church, and had by far the most attendance of any of the anniversaries of

from Drs. Milledoller, Woods, Miller, from 6. Lee, and J. A. Spencer, of

Tressurer's Report was read by Moses Al-The receipts have been \$10,356; the dis-

The receipts have been \$10,500; the disincreasts \$0,550.

The Ref. Dr. Mulkoa moved its adoption. He
aid that be desired to see the colored man placed
is better condition, one more befitting his characerad claims as a man, than that which he occuerad claims as a man, than that which he occuerad claims as a man, than that which he occuerad claims as a man, than that which he occuerad claims as a man, than that which he occuerad here. He desired to seek him invested with
the seekings of the school, the seminary, and the
claim. He desired that he might have access to
the posts of honer and influence—that he might be
see agon the bench, or sitting as a juror, the proerad the rights of his fellows. He desired that
seed enjoy all that we enjoy, and exult in hopes

the rights of his fellows, and exult in hopes denoy all that we enjoy, and exult in hopes shift and his children, as bright as those which the prospects of the white man. But the question at once occurs, how can this be reced at once—set him free: secure

We are answered at once—set him free; secure the fights of the free; and clothe him with perileres of the free. Well, set him free, and stall be the result? We have it demonstrables were colored men; in the West Indies there 80000 of them. Is there the condition which wish is severe to the colored man? I ask, are gon? In many important respects they are, after all, is their condition enviable? Is it such the pollathropist, would desire to behold? And this condition be better here? Are there not take the desired to its americation?—Are we obstacles to its americation?-Are we scale obstacles to its ancround. And andi-graph of the most all the freedom and famil-refan equal condition? Are we willing that our class should become their wives? Are we agto receive them to the stations of honor? we desire to see them in our halls of legisla-

Gladas we should be to see them free, and posof all the privileges of men, yet we despair . It may be charged to an unworthy But, however unreasonable, it exists, dice. But, however unreasonable, it exists, while it exists, it will rear an impassable bar-bits progress. Can we be persuaded from it? in indeed be gensured, but can the young lapersaded out of her dislike to the young colsul? After every effort, it will continue. But his boon never be obtained? Yes, it can, for not here, there is a spot where they may it where liberty and equality are possible—there are no reasons existing for the prejuties here is invincible. In A frica, his injuch here is invincible. In Africa, hi find redress. And it is one of the loveliest f this society, that with a practical philan-secures to the colored man the possession plts in the place where only they can ed, and by the means which alone can be

of House a moved a resolution to the effect illotton be taken up for the cause in all the son the Sabbath next to the 4th of July. he said, a fine sentiment of the heathen was, he said, a fine sentiment of the heathen that nothing which related to man was foreign

that bothing which related to man was foreign a lt and the circumstances which accompanisutterance, were among the highest species the moral sublime. Its author was a liber state of the lowest of the community. Yet such its moral force, that, when spoken, the mass in one involuntary homage to the noble sentition that nothing which related to MAN could be fortaking.

was formed, and now proceeds in its enter-This cause is the cause of science and edu-We submit its claims, therefore, to cultiva men. It is the cause of civilization. ts adoption in a civilized land. It is the e age its adoption in a civilized land. It is the asset freedom. We therefore plead it in a free many, and commend it to the hearts of freemen, is the cause of religion. We commend it to the agy; we invite the co-operation of churches, and full the christian impulses. It is the cause of freemen. We therefore ask for assistance on the 4th of by, and en the Sabbath; thus combining piety all there is a superior of send-up to the purpose of send-up the and liberty throughout Africa.

garded this as a cause of pure philanthropy, e in this land three millions of the children a of whom five-sixth are the victims of 1954, of whom five-sixth are the victims of 7.6. These have a deep claim upon our com-riaciples of humanity, if we did not feel for addesire their good. Slavery is a bitter liberty is a most precious boon. But when hat things as they are, it is difficult to say six the colored man is better off, in freedom lawer. I have the testimony of many of the

est and purest men who have the requisite knowl-3, that the free are in worse condition, in every set, than the enslaved. This is indeed the feel-of the sizes. They often refuse the gift of free-a. What hopes, then, are there, for the col-man here? If this be the case, it is wise, it sliambropic, it is claimly to asset the thropic, it is christian, to enter upon any for his freedom, other than in the way in at freedom may be enjoyed, without the it circumstances which make it even a re is, too, a reason in the condition of Africa

approbation of this Society and its schemes. Is a most deplorable land. As bad as slavery colored man is better off here than the inhabet Africa. As bad as slavery is, it still has benefits. It is surrounded by civilization, and alses some of its influences. It comes 'in countries of the contribution, no religion. From all that land it is benefit to cone over and help us! And this is beet. We seek, by doing good to the colored here, to do good to his degraded brother in Africa and good to his degraded brother in Africa and probable of the colored here, to do good to his degraded brother in Africa and the colored here, to do good to his degraded brother in Africa and the colored here, to do good to his degraded brother in Africa and the colored here.

tirs fundamental principle of this Society, to saze free people of color. At once we are met a the charge of cruelty. Why tear them from a mirre soil—why sunder the ties of blood, and tascistions of love? But this is an idle charge. If a voluntarily, if at all. There is no force, truel to persuade them that it is for their interiors to such a state condition may be improved? as there cruelty in constant exercise between the sum of the condition of the condition

is stated as an objection, that we have nothing to with slavery. Admit it. We have no right we cannot colonize the slave. But this Societies were stated in the expectation that slaves would sacipate for the purpose of colonizing. And way we have not been disappointed. A large so of those already transported, is constituted area of those already transported, is constituted already stream. And there is also an indirect save of the second christianized; let it would be a second christianized; let it would be a delusive scheme. It will require a said we write the death blow of slavery. Is said to a delusive scheme. It will require schik to consummate it than can be obtained, it is not to be thought that all who emigrate to are to be carried there at others' expense, at steprise already begun prove successful, here will be awakened a desire so exper that

The population of the Sandwich Islands has de-ressed 21,724 in four years.



OUR COUNTRY IS THE WORLD---OUR

COUNTRYMEN ARE ALL MANKIND

BOSTON, FRIDAY,

SCOTLAND.

From the Glasgow Post. Address to John A. Collins, Esq.

Address of the Workingmen of Glasgow, to John A

Collins, Esq., Delegate from the American Anti-Slavery Society, unanimously adopted at a great Public Meeting, on the evening of the 26th April, 1841.

RESPECTED Son .

It is with feelings of profound satisfaction that we, the workingmen of Glasgow, hail your appearance in this country. We feel peculiarly so, because of the high moral elevation of your principles, and likewise your devoted attachment to their final triumph in the world.

It would be unnecessary for us at this stage of our It would be unnecessary for us at this stage of our country's history to inform you that we have for some years been laboring in the same glorious cause. To stifle the voice of justice, and the rising spirit of freedom, we are assailed on every hand. The enemies of liberty, humanity, and religion, have marshalled and combined their once disjointed forces, in order to arrest the progress of right principle, and prolong the sangunary triumphs of their despotic sway. To secure their existence against the aggressions we are making on the citadel of corruption, every means which malice can invent, or the tongue of slander secure, is put into operation—our persons, principles, and motives, are treated with an injustice worthy of the dark and barbarous ages of feudal despotism.

It is with deep regret that we intimate to you that amongst the varied charges preferred against the decomposite of the stage of the stage of the stage of the decomposition of the decompositio

amongst the varied charges preferred against the de-fenceless artizans of Briatin is,that we are either alfenceless artizans of Briatin is, that we're either al-together opposed, or indifferent to the claims of our colored and enslaved brethren. Never did the fa-ther of lies appear more effolgent in the imperial robes of angelic majesty, than do the men who im-pose this deception upon the public. What motive could we have in opposing the emancipation of the slave? True it is that few or none of the working classes are members of our anti-slavery society, but that circumstance does not arise from indifference to the object for which it grists, but soldy because of that circumstance does not arise from indifference to the object for which it exists, but solely because a property qualification of the sum of 5s, is required to constitute the terms of admission. No, sir, repudiate the charge of our being indifferent to the wants and woes of suffering humanity. Our motto is—'Civil and religious liberty all over the world.'

We throw back the imputation with scorn, and only demand that our accusers prove their own sincerity to the foreign slave, by first attempting to emancipate their enslaved brethren at home. If men revere the principles of freedom—why is their con-

emancipate their ensiaved brethren at home. If men revere the principles of freedom—why is their conduct so discrepant? The man who is all love and liberty to men at a distance, and yet keeps his love, his liberty, and even reason and common sense in abeyance against the rights and liberties of men at home, gives but a poor security that he either respects liberty, truth or justice in one country or another.

we recognize the rights and liberties of all men We recognize the rights and liberties of all men both at home and abroad, and is it for this that we are to be insulted as fools, hypocrites, and knaves? Are we to be associated with all that is vicious and base for no other crime than demanding a fair distribution of justice? We are sorry, sir, to introduce extraneous subjects with the present address, but the disaffection which every where prevails in this country, renders it imperative that we put ourselves right on some points affecting the present condition of the workingmen of this country.

Here we live in a land where the bounties of a munificent Providence are lavished with unsparing hand—yet amid the most luxurious dieplay of divine goodness, nothing but poverty, wasting and desola-

munificent Providence are lavished with unsparing hand—yet amid the most luxurious display of divine goodness, nothing but poverty, wasting and desolation prevails—great wealth on the one hand, and extreme poverty on the other—one class involuntarily borne down by the arm of the oppressor, another class voluntarily wallowing on the blood-stained ruins of the oppressed.

Here we see a rapidly increasing population, with a corresponding digression to meet the increasing demand. Supply and demand, instead of being reciprocal, are mutually reacting on each other. In all our combined interests and relations. The equilibrium between wages, food, and labor, is so vastly disproportioned, that in every case the working-man is seldom free from poverty, or, what is worse, the horrors of actual starvation. To submit to a providential dispensation is no doubt a christian duty—but to be robbed, starved, and insulted by a bloated hierarchy—a debauched aristocracy—a gambling and profane priesthood—with a swarm of voluptuous placemen, and pensioners, who, vulture like, gorge on the life-springs of our common humanity, would be an insult to reason, religion, and the dignity of our nature. Tracing these contingencies to their legitimate origin, class, legislation, we ask, are we, or are we not, justified in claiming a fair representation of our combined interests? Yes, sir, humanity, religion, and every principle of justice demands retribution.

Waiving, however, all personal considerations regarding ourselves, permit us, sir, to congratulate you as one in whom we repose the highest confidence. Your ardent labors in the sacred cause of universal emancipation is such as to call forth the admiration of all reflecting men, and we, as an im-

universal emancipation is such as to call forth the admiration of all reflecting men, and we, as an im-

universal emancipation is such as to call forth the admiration of all reflecting men, and we, as an important part of this mighty empire, gladly avail ourselves of the present opportunity of testifying our heartfelt regard to you as an honored instrument in the hand of an all-wise and merciful God, for establishing righteouness and praise in the whole earth. Be assured, sir, that your sentiments have only to be known and understood, to find a response in the hearts of enslaved millions, and to receive the sanction of all good and disinterested men.

Anxious for the triumph of freedom, we regret to know that a spirit of disunion, strife, and animosity has given a temporary shock to the social harmony of your once bold and united phalanx. We hope, however, the wise Disposer of events will overrale all such casualties for the developement of his own glory, and the best interests of the hapless slave. It may he regarded as improper for us to challenge motives; but if allowed to hazard an opinion on the present reputive has its origin in some unworthy consideration, altogether at variance with right principle, or with that charity, which is the bond of perfectness. We object to this new organization for three reasons—lst, because it requires private opinions as a test—2d, because such an admirssion must invalidate the only principle on which your Society can be maintained—and 3l, because we doubt the sincerity of men who could support and admire a principle for years, and without any justifiable shadow of reason, enter into a conspiracy to overhow its existence.

To admit private opinion as a test, is, in our humble judgment, to introduce the elements of confusion. It will enervate their operations—freeze the fountain of christian benevolence—foster jealossy—kindle animosity—sap the foundation of union—self, instead of forbearance, will become the ruling passion—and, in all probability, the whole will end in strife and disappointment.

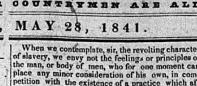
Both Societies worker that almost is as well better the second of the

and many many propositions, the whole will end in strife and disappointment.

Both Societies profess that slavery is an evil, but it he whole problem between the respective eides may be deduced to the following alternative:—The old Society demands the immediate and unconditional freedom of the vlave; the new Society, to protract and temporise with its existence. We doubt not is the new Society will deny our allegations; but reasoning on the analogy of cause and effect, we assert, that any Society whose principles are not coeval with its intentions, will, as a consequence, be much longer in effecting its objects.

The old Society is not bounded by proscription; its principles are cotemporaneous with every contingency within the range of human calculation.

For these reasons, we approve of, and recommend, your claims to the acceptance of the British public.



peply 22 tore the present war of moral elements hich threatens to arrest the onward march of free-om. Few indeed can be more alive to the disasdeeply 22-love the present war of moral elements which threatens to arrest the onward march of freedom. Few indeed can be more alive to the disastrous effects, consequent on a want of union, than it he working-men of this country. But a few years ago, the broad banner of universal freedom was boldly unfurled, inspired with the love of liberty, a sacred glow of enthusiasm thrilled through the moving mass, as with one soul they rallied to the stand-oard of freedom. But, alas, tell it not in Gath! the gold became dim, and the most fine gold changed. Private interest usurped the province of principle. Self and other subordinate considerations lowered like a nighmare on the spirit of their dream. The charms of eloquence which animated the breasts of thousands, ceased to exert its sacred fire—numberless evils followed in rapid succession, until at last the shield of the mighty was vilely cast away. Sanguine, sir, as your hopes and expectations must have been regarding the high moral tone of British feeling in this country, you had only to taste the bitty cup to sicken at the draught. Your disappiontment is none to us. The men who in days of yore led us on to glory, and to victory, and then bestrayed us, are the very men who have now deserted you. They are acting in true character, and it is well they are, as an enlightened public will soon be able to estimate their real value. At one time, we were regarded by them as patriots, martyrs, and Christians. Now they brand us as anarchists, socialists, revolutionists, and men of blood. And do you ask, why this mighty reaction? Why, because we have an abiding confidence, in the principles which they themselves taught us. Well may we exclaim, how are the mighty fallen, how are weapons of war perished! Pardour this digression, as we adopt it merely for the sake-of illustration.

We are fully aware, sir, that the breath of calumny has attempted to blast your fair reputation in a similar way. But we are to great adepts at detecting folly, to be led off the path of rectuted by sl

and regard them not. Your character, your principles, and moral virtues, are public property. We
have treated them as such; and after the most scrupulous investigation, we hesitate not to say it is beyond compare with any of your presumptuous assailants, at least in this country. Who are they, or
what is their character, who so rudely insult a
stranger? Why, sir, the very men who preach liberty and practise tyranny. The men who have sold
their birthright for a mess of pottage. The men
who claim liberty for themselves, yet refuse the
same right to others more deserving. In short, the
men we have politically lost all confidence in, and
whose extinction, as a faction, we heartily desire.

men we have politically lost all confidence in, and whose extinction, as a faction, we heartily desire. When we reflect, sir, for a moment on the mighty triumphs your Society has schieved, the harcade it has made on the territory of cruelty and oppression, we feel compelled by every consideration which binds man to man, to acknowledge your claim to our indulgence and regard. This we regard as a sacred duty which we owe to ourselves, to society, and our fellow-bondsmen: and this duty we have a right to perform, were it from no higher motive than to rescue our country from being implicated in the disgraceful proceedings of a malignant priesthood.

Before concluding, permit us to advert shortly to another question which we regard of vital importance.

another question which we regard of vital importance.

It is with feelings of deep regret that we hear from time to time that our working brethren across the Atlantic, form a powerful obstruction to the abolition cause. Brethren, we would say in the spirit of mutual frierdship, suffer the word of exhortation. From the long protracted and manly struggles of your fathers to rescue themselves from the iron yoke of British dominion, we ask, can it be possible that you, their degenerate offspring, are dead to every moral sensibility? Can you remorselessly break through all the venerable associations counceted with liberty, and recklessly found a claim on your own freedom to enslave your fellow men? Surely not. What a vulgar boast to talk of independence and blood bought-liberty, while three millions of your fellow creatures are doomed by you to all the horrors of slavery. It is impossible, brethren, for you fully to calculate the dire effects of your character as free men, but it militates against our liberty in a corresponding degree. We call upon you, therefore, by all that is virtuous in morals, and sacred in religion, to ponder the character of slavery in all its repeated to the character of slavery in all its relations to time and eternity; and we feel confident, that whatever be your predilections, you must give

guilty responsibility; assume the real dignity of freemen, that you may enjoy the full fruition of that saying, 'Blessed are the merciful for they shall re-

saying, 'Blessed are the merciful for they shall re-ceive mercy.'

These, sir, are the sentiments of the working men of this country; they are sentiments which, we trust, are worthy of our contry, and worthy of our cause; and while we thus testify our warmest sympathy both for you and the holy mission in which you are engaged, permit us to express our lively gratitude to the noble-minded gentlemen who, in the face of much encestion escused your cause. We wise

When we contemplate, sir, the revolting character of slavery, we envy not the feelings or principles of the man, or body of men, who for one moment can place any minor consideration of his own, in competition with the existence of a practice which afforns the majesty of heaven, and classes with the brute the noblest works of his hands.

Slavery we regard as the climax of human wretchedness, whether it respects the physical condition of the slave, or the spiritual destitution of his holder. The temporal degradation of the one, is the only rational precedent which reflects the moral character of the other.

Slavery as a principle, defice religion, insults humanity, paralyzes every fibre of our constitution, and makes the very soul itself shrink back with horor or its basis.

Impressed with these solemn convictions, we deeply price the present war of moral elements which threatens to arrest the onward march of freedom. Few indeed can be more alieve to the disassion. to give him an opportunity of soblicly advocating the claims of the slave, or vindicating the Society which he represents from the appersions of its enemies; in reliabing to explain to their constituents the reasons for this course of policy; in disregarding the request of from three to four hundred members and friends of the Society, as also the request of a numerously attended meeting and the state of the society, as also the request of a numerously attended meeting and the state of the society and the state of the society as a local to request of a numerously attended meeting by the state of the society and the state of the society with our American coadjutors, without consulting their coastituents, is an act of gross injustice to the American Anti-Slavery Society, and meets with our unqualified disapprobation.

Resolved IV.—That the Committee of the British and Foreign Asti-Slavery Society, in refusing to specify to Mr. John A. Collins the grounds on which it had lost its confidence in the American Anti-Slavery Society, while some of its members were actively engaged in privately circulating calumnies against it; and also in refusing to give to the Committee of the Glasgow Emancipation. Society the reasons for such conduct towards the Representative of the American Society; has proved itself inworthy of our confidence, and cannot, therefore, partake of our sympathy or aid, so long as it pursues a course so reprehensible.

Resolved V.—That this Society express their entire confidence in Mr. John x. Collins, as the agent of the

sible.

Resolved V.—That this Society express their entire confidence in Mr. John ... Collins, as the agent of the American Anti-Slavery Society, and that the Secretaries be instructed to issue, on behalf of Mr. Collins and his mission, a Circular Letter to the abolitionists of the United Kingdom, setting forth the claims which the American Anti-Slavery Society has on our sympathies, our support, and our prayers, and that it be published for general circulation.

Resolved VI.—That the following gentlemen be added to the Committee of the Glasgow Emancipation Society:—

Ronald Wright, 33, King Street.

Ronald Wright, 33, King Street.
Andrew Paton, Moodie's Court.
Peter Bruce, 6, Smittle Street.
James Bruce, Hill Place
Ebenezer Anderson, 33, St. Andrew Street.
James M'Nair, Greenlaw Place.
Hogh Muir, 24, Hospital Street.
John Burr, Ingram Street.
William Loclead, Jr., 164, Trongate.
Thomas Brown, 43, Queen Street.
William Loclead, Jr., 164, Trongate.
Thomas Brown, 43, Queen Street.
Rev. George Rose, 3, Rottenrow.
James Turner, Thrushgrove.
William Lang, 33, Duke Street.
Daniel Russell, 75, Argyle Street.
John Ure, Eq. of Croy, Ure Place.
Moved by Mr. Mi'Farlane, and seconded by Mr. lardner—

Moved by Air M. Fariane, and seconded by Mr. Gardner—
Resolved, That, in accordance with the sentiments contained in the Address to Mr. Collins, now read, it is the opinion of this meeting, that the people of this country are entitled to those rights of suffrage for which they have been contending these last three years, and that we ploage correless to use every meral and legal means to obtain our own liberty and the liberty of all mankind.

Moved by Mr. Thomas Brown, and seconded by John Ure, Eag. of Croy:—
Resolved, That the Committee of the Glasgow Emancipation Society be instructed to publish the minutes and correspondence of the Committee since the arrival of Mr. J. A. Collins in this city, and that the Secretaries be a sub-committee to carry this into

the Secretaries be a sub-committee to carry this into

effect.

Also, That a second edition of the Annual Report
be published, if deemed necessary by said sub-committee.

P. BREWSTER, Chairman.

relations to time and eternity; and we feel confident, that whatever be your predilections, you must give way to the voice of conscience and the voice of God.

Shake yourselves free, we beseech you, from a guilty responsibility; assume the real dignity of the control of their proceedings, it was as orderly a meeting, considering the extent of their proceedings, it was as orderly a meeting, considering the extent of their proceedings, it was as orderly a meeting, considering the extent of it, as ever assembled in Glasgow.

On the motion of Mr. Turner, of Thrushgrove, the Rev. Mr. Brewster of Paisley, was called to the character of their proceedings, it was as orderly a meeting, considering the extent of it, as ever assembled in Glasgow.

the chair.

The chairman having read the notice calling the meeting, entreated them, seeing it was a meeting to test the anti-slavery principles of Glasgow, to give every man who should address them a fair and impartial hearing.

Mr. Ronald Wright rose to state the order of procedure to be followed in the course of the evening, and also to give some account of the previous proceedings. He stated that, at last meeting. Dr. King having been heard in support of the Commit. are worthy of our contry, and worthy of our cause; and while we thus testify our warnest sympathy both for you and the holy mission in which you are engaged, permit us to express our lively gratitude to the roble-misided gentlemen who, in the face of much sposition, espoused your cause. We view their conduct as altogether worthy of British freeze men—we hall it as an omen for good, as the bright precurse of a cordial union both of interest and sections. Accept then, sir, of this humble mark of our esteem; and may that God who wields the destinies of all worlds strengthen you for every trial, and qualify you for every duty, and at last crown your efforts with a glorious issue. Your time, your talents, your life, are in his hands. What though your life, are in his hands. What though your life be suspended by the hand of violence? Renember they never die who fall in a great cause; the good will extol your virtues, he earen will reward your labors, and generations yet unborn will arise and call you blessed.

Sigged in the name and behalf of the workingmen of Giasgow. WM. PATISON.

MALCOLM MFARLANE, CHARLES MEWEN.

Resolutions Passed at the Meeting of the Glasgow and supported by the Rer. George Rose, Methods and supported by the Rer. George Rose, Methods are also a resolution, a lew of them published a remonstrative, and supported by the Rer. George Rose, Methods and the proposed in the surface of the slave should, irrespective of country with the surface of the slave should, irrespective of country with the surface of the slave should, irrespective of country with the special continue, and a requisition passed at a ladies and the surface of the slave should, irrespective of country with the surface of the slave should, irrespective of country with the course of the committee, and a requisition has got the constitution of the original American Ami-Slavery Society being thus broad and cally our broad and the constitution of the original American Ami-Slavery Society being thus broad and cally only the surface of the

AGENTS

MAIFE.—Jas.Clarke, Wayne;—EdwardSouthwick,
Augusta;—A. Soule, Bath.
New-Hayrsinez.—Davis Smith, Plymouth;—
P. Rogers, Concord;—William Wilbur, Dorse;—
Leonard Chase, Milford.
VERMORT.—John Bement, Woodsteck :—Rowland
T. Robinson, North Perrisburg.
Massachuskers.—Wm. E. Kimball Topsfield;—
Moses Emery, West Needery;—C. Whipple, Nurburgyon;—lanac Stearns, Mansfeld;—Luther Boutell,
Groton;—B. F. Nowhall, Saugus; W. S. Wilder, Fitchburg;—J. T. Everett, Princeton;—J. Church, Springfield;—W. & S. B. Ives, Salem;—Henry Hammond,
Dudley;—Daniel G. Holmes, Loved!;—Josiah V. Marshall, Dorchester cast vicinity;—Richard C. French,
Fall River;—Wm. Henderson, Hanner;—Isat; A. 2:stin, Nantuckt; —Elins Richards, Neymouth;—Edward
arle, Wor sster;—Wm. C. Stone, Watertown;—A.
Bearse, Centerville;—Israel Perkins, Lynn;—Elijah
Bird, Tauntm.

[LT For a continuation of this list, see the last
page, last column]

OLIVER JOHNSON, Printer.

WHOLE NO. 548.

take up this message to the Committee. They then asked the reverend gentleman to take to the Committee the written statement which had been made out, and the requisition, but this he declined also. The deputation were, therefore, compelled to send in their written statement, their remosstrance, and the requisition by the beadle, addressed to the chairman of the Committee, and by this means got the matter laid before the Committee. The reply was similar to that which Mr. Collins himself had got—that the Committee would not decide upon the woman question. (Laughter.) Now, the deputation did not believe that Mr. Collins had come here to instruct them as to the woman question, but simply to man question. (Laughter.) Now, the deputation did not believe that Mr. Collins had come here to instruct them as to the woman question, but simply to ask their support and sympathy towards the American abolitionists, in promoting the abolition of slavery. (Cheers.) And yet this Committee met their remonstrance, and every thing which was said to them, by the reply that they did not wish to say any thing on the woman question. (Hear.) As to the present wearing, if was reposed that the Sceretzries should be heard, and also the friends who got up the previous meeting, and that afterwards a series of resolutions should be proposed by Dr. Ritchie, of Edinburgh. After this, any who felt themselves aggrieved would be at liberty to move an amendment to these resolutions; and if there was not time to get over the whole business, they would get up another meeting, or series of meetings, in order that the whole of this matter might be fully and amply discussed. In regard to the meeting in Mr. Nisbett's church, he thought their friend Mr. Collins was placed in rather a trying position. He was not not sure if those who befriended him had on that occasion taken the most successful way of enabling him to get a redress of his wrongs. He was allowed to come forward and state his own case; first what did the public of Glasgow know of John A. Collins? He should have been introduced to the Glasgow public by the Committee of the Emancipation Society; but his friends were in a manner sint what did the public of Glasgow know of John A. Collins? He should have been introduced to the Glasgow public by the Committee of the Emancipation Society; but his friends were in a manner obliged to let him come forward and state his own case without introduction. On that occasion, a reverend gentleman came forward, and took advantage of this circumstance. 'Who is this that comes from America?' he asked. The public of Glasgow perhaps did not know, but it was the duty of the Committee to have made him known to the people of Glasgow. (Hear.) In talking with his acquaintance, and in gathering the opinions of the people generally, he found that there was in the minds of many, this argument against Mr. Collins, that he was so severe and bitter in his language; and this was urged as an apology for the way in which he had been treated by the Committee. (Lond cries of 'No more than they deserved.') Now, this could form no excuse at all for the treatment received by Mr. Collins; for the strong language complained of was made use of by him subsequent to the treatment he received from the Committee, so that they must test the conduct of the Committee, so that they must test the conduct of the Committee, to the treatment and coing forward to a public meeting and asking who is Mr. Collins? and who is Dr. Wardlaw and Dr. Heugh? We know the latter gentlemen, and we respect them. (Disapprobation and cheers.) But did it follow that, because we respected those individuals, and had a veneration for their character, we were to be blinded to any thing that was erroneous in their conduct? (Hear.) Was it not better that we should put them right when we found them going wrong upon any matter in which the interests of truth and justice were cancerned? (Loud cries of Hear, hear.) They did not come forward as members of the churches with which those reverend gentlemen were connected, but simply as members of the churches with which those reverend gentlemen were connected, but simply as members of the Churches with which those revere cries of Hear, hear.) They did not come forward as members of the churches with which those reverend gentlemen were connected, but simply as members of the Glasgow Enancipation Society, and to take them to task as members of that Society. (Cheers.) It was therefore unfair to point out the high character of those members of Committee, and to take advantage of that in connection with the case of Mr. Collins. (Cheers.) He might put the same question, and ask who is this Capt. Stuart who has circulated so many slanders regarding Mr. Collins? The last word he had heard of that gentleman was, that he had lately made an application to a very wealthy lady in England to get the assistance of her purse to enable him to go over to America, to get information on the points now under dispute. This very gentleman, who was to give information to the people of this country on this question, wishes to get money to go over to America to get information for himself. (Cries of 'Hear, hear.') Was it to be allowed, then, that this individual's testimony was to be taken against Mr. Collins, and in reference to the whole matter under dispute, when they considered that he was actually under the necessity of going to find out information for himself? (Loud cheera.) He hoped the people of Glasgow would not be deceived by any individual playing upon the fact that Mr. Collins was a stranger. (cheers.) Let them act upon the principle of the noble-minded Garrison, whose plaudits were still ringing in their ears, and who had been received among them with so much celat, 'My home is the world, and all men are my

who had been received among them with so much celat, 'My home is the world, and all men are my countrymen' (Great cheering.) The chairman said he had now to introduce the secretaries of the Glasgow Emancipation Society; he need not name John Murray and William Smeal; he need not name John Murray and William Smeal, to secure for them a favorable reception and a patient hearing. (cheers.) They were men to whom the Emancipation Society were more indebted that to any other two individuals in Britain, or he might say the world. On this occasion they would, in their own vindication, read extracts from the minutes of committee, and the correspondence which had passed with members of that Committee on the sub-

their own vimication, reau extractor, the property of the subject.

Mr. William Smeal then stood forward to address the meeting. Having claimed, he said, at last meeting, in behalf of the minority in the Glasgow Emancipation Committee, and in behalf of the secretaries, that they should be heard in relation to the proceedings of that committee, after Dr. King had been heard in behalf of the secretaries, that they should be heard in relation to the proceedings of that committee, after Dr. King had been heard in behalf of the majority, so far as he might be able, he now rose to execute the task, though he sincerely wished some one better qualified to do justice to it had undertaken the duty. (Hear.) Dr. King, in his speech, noticed some portions of the annual report as being faulty, though he did not, he said, 'blame the secretaries.' He always understood that the report of any society, after it had passed the annual meeting, was no longer the property of the secretaries, but that of the society. (Hear.) Was it fair, then, was it courteous, in this manner, to allude to the secretaries, as if the faults in the report were to be laid upon their shoulders? (No, no.) Dr. King having, moreover, alluded to the appendix to the report, and noticed some things that seemed to require observation, he would road some portions of the correspondence which passed between the secretaries and members of the committee who had resigned, as these would explain the conduct of the minority in the committee. First, as to the report; and here he would state, that the passage read by Dr. King passed the annual meeting; and it appeared to him a proceeding somewhat annual, nearly eight months after that report had passed the annual meeting, for any member of the society to come forward and find fault with it. [Bere Mr. Smeal read to he effect that the capacity to give utterance to one's love for the slave, was the only test of qualification for the advocacy of the cause, and that no distinction of sex should be recognized in the accretice o

each will go, at his own cost. Where did ever a colony begin under more auspicious circumstances? Look at Plymouth and Jamestown! If they, from the feebleness of their beginning, have risen to be a great nation, why may not this colony spread itself and all its salutery effects over the whole continent.

self and all its salutary effects over the whole continent.

Dr. Johnson, who has been for years a resident of Liberia, rose to second the resolution. In doing it, he stated interesting facts concerning the colony. Rev. Mr. Eddy, of Newark, also offered a resolution, expressing thanks to the ladies for the interest they had elt? In this cause. This he sustained by a short and animated speech, in which he was understood to say, that though our slavery was charged upon us as a disgrace, it might yet prove in future history, the means of our highest glory. It might become, in the orderings of Providence, the source of healing and light to Africa. The colored wan carried back, might be led to thank God that he had been captured. He closed with a fervid appeal in behalf of the Society, and the pledge that as he had been made a member of the Society for life, so while life lasts he would subserve its interests and promote its purposes.

Dr. De Werry moved that the precent registals and

oromote its purposes.

Dr. Dr. Wirr moved that the recent revivals enoyed at the colony were God's seal put upon the
enterprise, and afforded motive for new and more
elegated co-operation. This was adopted without
any remark, and the meeting adjourned.

COMMUNICATIONS.

To the Hon. John Tyler, President of the United

I noticed in your inaugural address the following

'The institutions under which we live, my coun rymen, secure each person in the perfect enjoymon of all his rights.'

Now, Sir, when we consider the extent of our citi-territories, the industry and enterprise of our citi-tens, the religious, moral and scientific establish-ments of this great nation, together with its ample and abundant resources for agricultural, manu-acturing, and commercial interests, we are ready to facturing, and commercial interests, we are ready to ask, where is the monarch, sovereign, or executive of any nation on earth, so happily circumstanced as yourself, or so very highly to be congratulated? if, indeed, the above quotation be literally true. How complete must be the happiness of such a nation! Each individual 'secure in the enjoyment of all his rights.' But, sir, the question arises, 'Are these things so?! Does every man enjoy the right of suffrage—that right so dear to every American citizen? Does each person enjoy the privileges granted to others, and withheld from himself by special legislation and chartered privileges?

zen? Does each person enjoy the privileges granted to others, and withheld from himself by special legislation and chartered privileges?

Is the right of petition on any subject, or on all subjects, faithfully altered to and respected by the national legislature? Can the citizens of each of the States enjoy all the privileges and immunities of citizens of all the States?

Can a man of a Northern State (with an avowal of the principle, that 'all men are created free and equal, and endowed by their Creator with certain inalicable rights, among which are life, liberty, and the pursuit of happiness, 'safety travel through the Southern States, proclaiming in the ears of slave-holders, (though he speak not a word to slaves,) 'that all just government derives its powers from the consent of the governed.—and therefore the absolute government which they hold over the 2500,000 is unjust, and ought to be immediately abolished? Nay, more, are there not some places at the North, even, where freemen are treated with brutal barbarity and violence, for the crime of advocating those rights, which our noble ancestors declared were the birth-right of all men? All the above questions, excepting the last, I am compelled to answer in the negative. O! how sad the reflection! how dark the picture! What a comment on the progress of liberty in our boasted land of freedom and equal rights!

The above questions relate to the rights of white people only.

Besides these, there are more than two millions

Besides these, there are more than two millions Besides these, there are more than two millions five hundred thousand colored people who are debarred, by law, from instituting legal process against a white person for any abuse, insult, or violence whatever. They are not considered as sentient beings, but are held as property and articles of merchandize, goods and chattels, completely in the power and at the disposal of their masters, to all intents and purposes whatsoever.

Now, sir, in the face of these things, we irresistly come to one of three conclusions. First, That slaves are not 'persons;' or, secondly, That they have no rights; or, thirdly, That 'the institutions under which we live' do not 'secure each person

have no rights; or, thirdly, That 'the institutions under which we live' do not 'secure each person in the enjoyment of all his rights.' If the first of these conclusions be true, viz., that slaves are not persons, then they ought not to be hung for murder any more than a horse which kicks his master, so that he dies. Now, it would certainly be an odd spectacle to see a horse arraigned before a court of justice, to answer to the charge of murder, and then hung by the neck between the heavens and the earth till dead:

Neither ought they to be admitted to church membership if they are not persons. This first conclusions

bership, if they are not persons. This first conclusion therefore is not correct. And if the first be not correct, and slaves are indeed 'persons,' then, as persons and members of the human family, they have rights, according to the bill of rights set forth in the Declaration of American Independence. The second conclusion, then, is surely incorrect; consequently, the third conclusion, viz. 'the institutions under which we live' do not 'secure each person in the enjoyment of all his rights,' is the truth of the case.

under which we live' do not 'secure each person in the enjoyment of all his rights,' is the truth of the case.

Now let us inquire into the causes of the American revolution. What were they? Why, here were had but three millions of white people groaning under taxation without representation, and various other a converse laws. His majesty also had introduced slavery into the colonies, &c. One would suppose, from reading the Declaration of Independence, that slavery would have been immediately abolished when that independence was gained. Yet we find the contrary was the fact; notwithstanding the blacks bled and died (many of them) in common with the whites for freedom. Oh! Justice! where hast thou fled? Consistency! thou art a jewel! If, then, the partial bondage of three millions of people was a sufficient cause for the revolutionary war, ought not at least the moral energies of the patriots and lovers of freedom in the present day to be put forth for the emancipation of nearly an equal number of 'persons' who are groaning under the most abject bondage and degradation? Men, women, and children, held as chattels personal, or real estate, subject to be bought and sold, whipped, mainned, and worked for the interest, profit or avarice of men, with or without principle, as the case may be! They are also decided the rights of legal marriage, because it would subject the slaveholder to an inconvenience in the way of buying and selling, or to a breach of that law of our Saviour, viz: 'What God hath joined together, let not man put asunder.' But, six, the law is broken to all intents and perposes, as paipably as it would be in case legal marriage were allowed.

In conclusion, permit me respectfully to suggest, that you would do better justice to truth by inserting one or more important exceptions in the declaration which you make, to wit, that 'The institutions under which we live secure cach person in the enjoyment of all his rights.'

All which is respectfully submitted by your sincere friend and fellow-citizen.

C. C.

ere friend and fellow-citizen,
C. C. STILLMAN.
New-London, April 17.

the moment duty in large with the paper of the most of the control of the control

ing him to open his mouth in their orelati, and sending him home to tell them, that anti-slavery was down in Glasgow—the clergy had resigned, and there was no life—(Great cheering and laughter, which prevented the rest of the sentence being heard.) He rejoiced that this was not—that it would not, be the case—that the inhabitants of Glasgow had responded to the call of the members and friends of the Emancipation Society, and that they had come foward in larger numbers than had ever been collected under the auspices even of clergymen; and that they would send forth such a remonstrance, and infuse such a feeling into the heart of Collins and the slave, as should encourage them with the hope that their redemption was drawing nigh. He rejoiced that the committee were not manimous in their conduct; he rejoiced that at the commencement of Mr. Collins' visit the meetings of the committee were composed of good men and true, who stood to their principles, and to their professions, and carried them out so long as those people were not present who came forward at the last meeting. So long as the Committee stood true to Mr. Collins, they had hoped that Committee would be steadfast and immoveable, and that no question of woman's rights or woman's wrongs would interfere with the question of negro unconditional emancipation. If had, however, not been so. All present were aware that those—and he would speak with respect of the individuals who had brought about this melancholy result,—they were aware that those carried them of their actions deserved it, they would be respectation. aware that those gentlemen were respected by man and if their actions deserved it, they would be respe-ed still; but if their actions did not deserve it, the and if their actions deserved it, they would be respected still; but if their actions did not deserve it, then they must know that it was their duty to forsake father and mother, and minister and elder. (Loud cheering and laughter.) They must learn he lesson laid down in the Bible by the Prince of preachers—'Call no master on earth, for all ye are brethren.' (cheers.) Now, he would give honor to whom honor was due; all of them were bound to do this, but they were not to sacrifice principle—they were not to sacrifice principle—they were not to sacrifice important questions to please any man or pody of men. They were to be true to their own conscientious convictions, and to the best interests of their fellow-men, whether they would hear us or forbear us. (cheers.) He had read the constitution of the American Anti-Slavery-Society; he had read some of the latest reports brought out by that Society; and he had also read some of its transactions; and he had come with an unprejudiced mind to the conclusion that there was not at this moment, in the known world, a Society that had labored so faithfully, so zealously, and so successfully as that very Society. Thousands of dollars had been spent by them, time had been consecrated to it; and females—ay, there was the objection—had labored in the good cause, and made thorough-going abolitionists in America.

Mr. C. then proceeded to point out the efforts of the American Auti-Slavery Society to put down this American Auti-Slavery Society to put down this above the complete of the progress. While the abolitionists to obstruct their progress. While the abolitionists tunnelled their way through the mountain of oppression, any time they made a halt, the priesthood is believed it; the bolivered it; the same here.) He believed it; the bolivered it; the same here and he had evidence of it. Mr. C. then observed, that there were many exceptions, both in this country and America; and concluded by again apologisting of the inability to address them at any length, in consequence of the state of his health. Mr. C. stat down amid loud cheering.

The Rev. Dr. Ritchie then addressed the meeting, and moved a series of resolutions. He approved of these resolutions, which he eath of the world on the country and the properties of the state of his health. Mr. C. state of the state of his health of the state of his health of the state of his health of the state of his heal

Nathaniel P. Rogers moved the following resolu-tion, and advocated its passage, which was unan-mously adopted.

Resolved, That slavery is not a southern institu-tion, but the institution of the whole country; the the whole land is involved in the guilt and in the dar-gers of the system; and that every person of commo-intelligence, north as well as south, who is not faith-fully interested in the anti-slavery enterptise, is in heart, as well as in fact, a slaveholder. The following resolution was moved by Charles C. Burleigh, sustained by him at length, and adopt

C. Burleigh, sustained by him at length, and adopted unanimously.

Resolved, That the charges which have been from the first, and still are brought against us by the enemies of our holy enterprise, rest justly against themselves, inasmuch as they by sustaining—not we by assailing, the atrocious system of American slavery, are exciting insurrection, provoking bloodshed, promoting disunion, producing amalgamation, making war upon the sabbath, the marriage, itatitution, human government, the christian church and ministry. In a word, are practicully disorganizers and infidels; and the vehemence with which they bring these accusations against us, is but the artifice by which the criminal dreading detection, seeks to divert attention from him-

APTERNOON SESSION, May 11. On motion of William Lloyd Garrison, a Commit-

American Anti-Slavery Society.

From the Anti-Slavery Standard. The Anniversary.

The Eighth Annual Meeting of the American Anti-Slavery Society, convened in Broadway Tabernacle in the city of New-York, May 11, 1841, at 10 o'clock, A. M.

Lindler Coares, President of the Society, in the chair.

The 94th Pealm was read by William Lloyd Garrison.

The 94th Pasith was read by Vinital Labya Carrison.

The eighth Annual Report was read by James S. Gibbons, Chairman of the Executive Committee, accepted by the meeting, and on motion of James C. Fuller laid on the table, to be taken up and considered at the afternoon session. Oliver Johnson submitted an abstract of the Treasurer's report, which

mitted an abstract of the I reasurer's report, which was accepted.

The following resolution was moved by William Lloyd Garrison, seconded by Alvan Stuart of Utica, and was eloquently sustained by both those gentlemen, and adopted unanimously.

tlemen, and adopted unanimously.

Resolved. That the abolitionists of the United States have no reason to be ashamed of their cause, or their company; that the opposition arrayed against them is not owing to the manner, or spirit, in which they conduct their sacred enisoppiese, but to the principals and doctrines which they advocate; that the practical adoption of those principles and doctrines by the American people is essential to the peaceful overthrow of slavery, the stability of republicanism, and the triumph of Christianity; and that those persons who are opposed to the immediate liberation of our enslaved countrygen, are to be denied the name and character of Christians, and pronounced destitute of the principles of common humanity.

Nathaniel P. Rovers moved the following resolu-

Nathaniel P. Rogers moved the following resolu

tee of seven were appointed by the meeting, to pr pare business.

William Lloyd Garrison, Sarah Pugh, N. P. Rogers, C. C. Burleigh, Robert Purvis, G. W. Benson,
and Abby Kelley.

On motion, Oliver Johnson and E. D. Hudson
were appointed to make out a roll of delegates pres-

ent.
On motion, Amos Farnsworth, Rowland T. Robinson, Francis Jackson, and James S. Gibbons, were appointed a Committee on Finance.
On motion, it was voted that a Committee of two from each State represented, be appointed by the President, to nominate officers of the Society for the ensuing year, and that the President be requested to report the names of said Committee to-morrow morning.

to report the names of said Committee to-morrov morning.

On motion of Oliver Johnson, all persons preser

On motion of Oliver Johnson, all persons present who embrace the principles and approve the measures of this Society, were invited to take part in the deliberations of the meeting.

And Annual Report was then taken up, and, after some slight amendments, was recommitted to the Executive Committee, with instructions to report on Thursday morning.

On motion, the meeting adjourned to 9 o'clock to-mearney morning.

morrow morning.

Morning Session, May 12.

LANDLEY COATES, President of the Scelety, in

the chair.

On motion of Oliver Johnson, voted, that when this meeting adjourns, it adjourn to 7 1-2 o'clock

this meeting adjourns, it adjourn to 71-2 o'clock this evening.

The minutes of yesterday were read, and with some slight alterations approved.

The Business Committee reported the following resolution, which was advocated by William Lloyd Garrison, N. P. Rogers, Enoch Mack, J. C. Fuller, H. C. Wright, G. W. F. Miller, and with some slight amendments adopted.

Resolved, That those abolitionists, who array themselves against the formation of a third political party, and yet vote for legislative, congressional, gubernstorial, or presidential candidates, besile to the anti-slavery movement, or in any manner induce others to vote for such candidates, are putting arguments into the mouths of the third party advocates, and by that act are sscriftcing their anti-slavery principles.

The following resolution was advocated by W. Adjourned to 8 o'clock in the morning.

Francis Jackson, one of the Vice.

The chair.

On motion of Oliver Johnson,—E. G. Loring, G. W. Benson, J. C. Jackson and C. C. Burleigh, were added to the Committee on Finance.

The following resolution was advocated by J. C. Fuller, W. L. Garrison, Thomas Van Rensselser, and others; opposed by William Adams and Simon E. Bailey, and adopted.

his work, and not to look for the aid of great men and great doctors. [Hear.] He would care no more for a thing called a throne, than he would for a buffet-stopl; and he would care no more for a thing called a crown, than for a Kitmarnock coul. [Great langther.] He looked for the excellence of the brain and the sincerity of the heart. [Cheers.] Let him see a man do what he ought to do, and if he satupon a buffet-stool, he venerated him the more for it. [Cheers.] And if ever he heard intellect speaking, and piety breathing, it was when men, women, and children were together stooping over the buffet-stool. (Great cheering.)

Mr. Torner, of Thrushgrove, seconded the resolution. after a few observations.

Mr. Rose, a person of coolor, pastor of the Methodist congregation meeting in the Lyceun, supported the resolution.

That seloutions were then carried unanimously. The Rev. Mr. Brown, Baptist minister, moved that the Cammittee be instructed to publish the correspondence between the Secretary and the Committee, since Mr. Collins's arrival in Glesgow, &c. &c. We regret that our limits prevent us giving this speaker's remarks, or those that follow.

The motion was seconded by Mr. Ure, of Croy, and carried unanimously.

The motion was seconded by Mr. Ure, of Croy, and carried unanimously.

Mr. M'Ewen then came forward and read an address from the workingmen of Glasgow to Mr. Collins. The document was of great length, and, though fill of the exaggerated notions entertained by many of the Chartists, was nevertheless an ably drawn up paper. Mr. Collins made a brief reply. Mr. M'Farlan then moved a resolution, embracing the adoption of universal suffrage, which was seconded by Mr. Gardner, and carried unanimously.

Agreat meeting of the Glasgow Emaccipation of the Seriation of the Raysar of Thessian eventual to the charman, the meeting separated at 12 o'clock.

Agreat meeting of the Raysar or Theeday evening the control of the seriation of the Meeting and the coverthrow of slavery in this country described by the Raysar o Resolved, That this Society hails, and joyilly recognizes as an interesting and important conductorship in the great anti-slavery movement of the age—
THE BRITTER INDIA SOCIETY, established by the genuine abolitionists of Britain, to deliver the unhappy
millions of India from their grinding oppression, and
to aid the overthrow of slavery in this country, by
bringing the produce of free labor on the fertile plains
of the East, into competition in the world's markets,
with the slavery-crippled labor of the American
South.

On motion of J. C. Fuller, it was voted that the foregoing resolution be forwarded to the Corresponding Secretary of the British India Society, signed by the officers of this meeting.

Adjourned to 8 o'clock to-morrow morning.

MORNING SESSION, May 13.

Enoch Mack was appointed Chairman pro tem.

The Committee on the nomination of officers made the following report, which was udopted.

A great meeting of the Glasgow Emancipation Society was held in the Brzaar, on Tuesday evening, April 27th, to prosecute the business of the pravious meeting, held in the Rev. Mr. Nisbet's Clappel. At one end of the building, a platform was ersetted, upon which were seated a great number of the most indefatigable friends of the negro. Seats were also fitted up for the ladies, which were completely occupied. This great hall was literally crowded. Considering the protracted length of the meeting, and the crowded and uncomfortable position of the auditory, it was one of the most quiet and orderly meetings of the kind ever held in Glasgow. The proceedings were full of interest, and cannot fail to awaken a more lively feeling among us in the cause of freedom, and must greatly strengthen and encourage Garrison and the unfinching and intrepid band of abolitionists who are sacrificing their reputation and health to break the oppressor's yoke. The Rev. Patrick Brewster was in the chair. The meeting was addressed by Mr. Collins, Rev. Dr. Ritchie—Revs. Messrs. Rose and Brown; Messrs. Resolutions were unanimously passed, condemning, in strong language, the proceedings of the London and Glasgow Committee with regard to Mr. Collins, and approving of the course of the original American Anti-Slavery Society. We regret that our limits prevent our giving a full report of the proceedings.—Glasgow Saturday Post. President-LINDLEY COATES, Pennsylvania President—LINDLEY COATES, Fennsylvama.
Vice Presidents.—Samuel Fessenden, Maine;
Enoch Mack, New Hampshire; Rowland T. Robinson, Vermont; Francis Jackson, Massachuselts;
Peleg Clark, Rhode Island; George W. Benson,
Connecticut; James C. Fuller, New York; Abraham L. Pennock, Pennsylvamia; Joseph Parrish,
New Jersey; Henry Gibbons, Delaware; Joseph A.
Dugdale, Ohio; Herbert Williams, Indiana; Robert Stewart, Illinois; Zephaniah Plate, Michigan;
John Needles, Maryland.
Board of Managers—Nathan Winslow, Samuel

Dogdale, Ono; Propert Wilmins, Judina Allow ert Stewart, Illinois; Zephaniah Plate, Michigen; John Needles, Maryland.

Board of Managers—Nathan Winslow, Samuel F. Brown, David Doten, Aaron Fuller, Mrine; T. R. Blaisdell, John A. Richardson, Parker Pillabury, Luther Melendy, New-Hampshire; Orson S. Murray, Jedediah Holcomb, B. F. Haskell, O. J. Eells, Vermoal; Seth Sprague, Wendell Phillips, Ellis Gray Loring, Samuel J. May, Nathan Johnson, Edmund Quiney, David Lee Child, Amos Farnsworth, Andrew Robinson, Nathl. B. Borden, Wm. Bassett, Wm. Lloyd Garrison, Massachusetts; William Aplin, Thomas Davis, William Adams, John Brown, Joseph Sisson, Jr., Rhode Island; George Sharpe, Butler N. Strong, William Bolles, John Gunn, Connecticut; Thomas Van Renselaer, Luther Myrick, Ezra C. Smith, Wm. H. Stanley, Richard P. Hunt, Samuel Keese, William C. Rogers, J. C. Hathawsy, New-York; Samuel Aaron, Wm. H. Ellis, New-Jersey; Edward M. Davis, William Jackson, Jonathan P. Magill, H. C. Howells, Joseph Trebor, Robert Purvis, Thomas Whitson, Jonas Wyman, James Mott, Benjamin Brown, Elijah F. Pennypacker, Pennsylvania; Robert Hanna, David Campbell, James Boyle, John Walker, Ohio; Thomas Chandler, Michigem; David C. Willson, Levi Coffin, A. B. Brown, Elnathan Davis, Indiana.

Domestic Cor. Sec.—J. C. Jackson.

Domesic Cor. Sec.—J. C. Jackson.
Foreign Cor. Sec.—C. C. Bulleton.
Recording Secretary—J. C. Hathaway.
Treasurer—Isaac T. Hoppen.

Treasurer—ISAAC T. HOPPER.

Executive Commiltee—James S. Gibbons, Thomas Van Renselaer, Charles Marriott, David Lee Child, Wm. P. Powell, Isaac T. Hopper, Lucretia Mott, Lydia Maria Child, Abigail H. Gibbons, Oliver Johnson, Roswell Goss, James Hudson.

J. C. Fuller, William Bolles, and William Ashby, were appointed to audit the accounts of the Treasurer.

The Annual Report was again presented and

The Annual Report was again presented adopted.

The Committee of Finance brought in the following Report, that this Society ought to raise at least \$6000 the ensuing year. Abby Kelley spoke almost indignantly on this proposition; many others thought the sum totally inadequate to an efficient action on the part of the Society; and it was finally resolved to raise \$15,000.

Subscriptions and pledges were then taken; and the following resolution was adopted.

Resolved, That every friend of the American Ar Resolved. That every friend of the American Anti-Slavery Society be earnestly recommended to pay
into the Treasury of the Society, during the present
vear, a sum not less than one dollar; that every auxiliary Society be advised to urge this recommendation upon the friends of the cause in its vicinity; and
that the Executive Committee be requested to publish weekly, in the Anti-Slavery Standard, an account of the moneys that may be received into the
treasury under this proposition.

Voted that pledges be taken up this evening; and adjourned to 1-4 before 3 P. M.

AFTERNOON SESSIONS.

Francis Jackson in the chair.

The following resolution was advocated by Wm. Garrison and H. C. Wright, and adopted unaninously:

The following resolution was discuss on, and adopted:

Resolved, That fidelity to the cause of the slav requires of his advocates, that they shall recognize no association as a Christian church, which adout slaveholders to its followship, or refuses to plead fo the immediate abolition of slavery.

A letter was read from Abel Brown, of Albany sustaining the principles of the resolution. C. W Denison and C. P. Grosvenor made sone remark celative to the letter. The resolution was adopted. Adjourned to 1-2 past 7 in the evening.

EVENING SESSION.

Francis Jackson in the chair.

The Committee to audit the Treasurer's account and the following report, which was adopted.

Aggregate of money received during the 6,825 10 6,671 10 153 14

year, \$6,825 10
Expenditure, 6,671 10
Remaining in the Treasury, 153 14
The following resolution was supported by J. C.
Fuller, O. Johnson, John Allen, W. L. Garrison
J. C. Jackson, Edmund Quincy and others, an adonted: adopted:

Resolved, That we regard with deep emotions Resolved, That we regard with deep emotions of regrot, a disposition on the part of some abolitionists to abandon our organized associations; that we deprecate such a course as highly prejudicial to our cause, and calculated to carry comfort and joy to the hearts of our enemies; and that we believe that our organization will not have done its work, till the last slave in the land is made free.

The following resolutions were read and adopt

ed:

Resolved, That this Society would express
hope, that the abolitionists of this country will
and manifest a practical interest in the circula
and permenancy of the National Auti-Slavery Sta

Resolved, that this Society would earn upon the friends of bleeding humanity, the importance of their continuing to petition Congress for the immediate abolition of slavery in the District of Columbia and the Territories, and of the inter-State slave trade, in despite of the refusal of that body to receive their petitions.

their petitions.

Resolved, That this Society entertains a deep an grateful sense of the fidelity and value of the services of their Executive Committee for the year just past.

FRIDAY MORNING, May 14th, Francis Jackson called the meeting to order.
N. P. Rogers introduced the following.

Whereas, a proposition has been made to his giv by one of its members to give fity dollars he defraying the expenses of a suit, to be brought by the Supreme Court of the U.S. claiming freedom all persons held as slaves in the District of Colan on the ground that they are so held contract on alter ground that they are so held contract of Constitution, and stating that should the case he cided in favor of liberty, our object will be judicially formed of the astounding fact that Congress pose the power to establish slavery at its pleasure; but the contract of the stounding fact that Congress pose the power to establish slavery at its pleasure; but the contract of the stounding fact that Congress pose the power to establish slavery at its pleasure; but the contract of the stounding fact that Congress pose the power to establish slavery at its pleasure; but the contract of the contract

fore,

Rasolved, That the subject be referred to the cuive Committee of this Society, with instruction consider and investigate the case, and with you corry the same into effect, if found practicable deemed advisable.

An amendment offered by Mr. Mellen, was in The resolution was adopted.

The following resolutions were offered and sign

ed:

Resolved, That the thanks of the friends of this sal humanity are due to John Quincy Adams, is is generous, disinterested, and successful advockered case of the Amistad captives—refusing, as he is done, to receive any compensation for his series at their behalf.

This unanimous vote was taken rising.

Resolved, That the practice of interrog political candidates, of the whig and democr ties, by the abolitionists, in regard to their the anti-slavery enterprise, and their readin-sist in promoting it, is regarded by this Socie important measure for the abolition of slaver

a slaveholder, in the person of John Tyler.

Resolved, That the national fast recommendal the slaveholding chief magistrate of this county is impious mockery of God and humanity—bott one part of him who recommends it, and of the slaveholder of the slaveholder

Resolved, That the uneasiness manifested by the

Resolved, That he who professes to be a mine of Jesus Christ, and yet says that he does not less believe that slavery is sinclul, or attempts to plat the crime of slavery, or does not preach assistery gospel, ought not to be supported or respin in the respective for religious teacher; but is easily destinate or the spirit of Christ, and an esempehristicity.

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It we pectac conquered for no ng its:
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Hence Hence the lar the un Blow Jehovi Bhout His Are w

ly deskitute of the spirit of Christ, and an easy christianity.

Resolved, That the result of the proceeding a recent American Brptist Triennial Conventa, Baltimore, demonstrates that the Baptist dessation, so far as represented in that body, is subsent to the slaveholding power, and constitutes on a main pillars of slavery.

Resolved, That abstinence, so far as pracis from the products of slave labor, is one efficients of action against the system of slavery, an east testimony of the abhorrence with which it is no ed, an evidence of a sincere desire at least sin ed, an evidence of a sincere desire at least sin to eat of a sincere desire at least the sin consistency between the principles and they tice of abolitionists, and that as such we reconstitute the same active to the adoption of every enemy devery.

Resolved That the metamorphosis of the in-Convention into a Conference with the Bridat Foreign Anti-Slavery Society, by the Common that body, was an arbitrary and despotic preced wholly unauthorized by the terms of the cla-hostile to the free spirit which is the vital pre-of the anti-slavery enterprise.

of the anti-slavery enterprise.

Resulved, That the exclusion of a portion of delegates of this Society from the London Cases was an act highly disrespectful to the delegate, at us their constituents; tyramical in its natural chievous in its tendencies, and unworth of claiming the character of abolitionists.

Resolved, That the course of the London for ence in refusing to receive and place upon the cords the protest of the minofity against that was evinced, a disregard for the rights of the few ison tent with that reverence for universal human provinced, forms the ground-work of the antistamovement, and with that large and liberal which forms the ground-work of the antistamovement, and with that large and liberal of friends of humanity.

which should characterize a general mecua-friends of humanity.

Resolved, That we cordially approve of the staff of W. L. Garrison, N. P. Rogers, C. L. Remost W. Adam, to consent to the insult which hat been offered to their fellow delegates, and a seconstituents, by accepting seats in the Conferent

Resolved, That we appreciate and highly is the manly and able defence of the right of all authorized delegates, made by those Eartist American abolitionists, who opposed the sense majority on that occasion.

Resolved, That a copy of these resolution, and ticated by the President and Secretary, he may ted to the Committee of the British and Foreign's Slavery Society.

The amount pledged for the ensuing year, the meeting, was \$5157 38.

The New-Orleans Picayune of the 1st sri, the murder of a man named Genet, son of the French minister, perpetrated by his own shret instigation of his own wife, has recently be covered in Rankin county, Miss. He had been

ing for fifteen months. His wife, at the line, use of that he had gone to South Carolina on a rish his friends. The daughter of the deceased easily regretered to the statement, and has since ask peated and extensive inquiries, which have not in the discovery of her father's bones, and amil timony to convict the prisoners of the inhumber brutal deed.

brutal deed.

Virginia — The Richmond Whig gives a respective to the members of the House of Delegates results is, 68 whige and 66 Van Buren mea. It county has elected a Van Buren man, as before Senate stands, 17 whigs to 15 Van Buren. The ular statement of members which we published other day, was correct in every particular.

Other day, was correct in every particular.

The Rev. Mr. Griswold was lately killed a cinnati, as he was passing out of a church after cas. It seems that a predigate young man, a venge, threw a stone near the church door, it is unprincipled mates, by whom he had been the subject of a special prayer. He missed is ject, but the stone struck the head of Mr. for fractured his skull, and he died in a few hors.

Kidapping.—The Wilmington (Del) janya:—Jacob K. Griffin, lately tried before late at Dover, was convicted of kidapping, and set to four years imprisonment, a fine of 1500 data to have sixty lasties on the bare back. We less the is to be tried at New Castle on a similar day

Antonio of the Amistad.—A letter from Men the Emancipator, announces the safe and

in the Emancipator, announces the sale Antonio, the quondam stave of Capt. Fe city, where he has found a protector and Fifteen years ago a Scotch farmer purchase! of 400 scree, in the Westean part of N 1st \$400. By good husbandry he has increased no much that he now receives from it yearly, there is 680,000. He has been offered \$50,000 the farm, but refuses to sell at that price.

Capital crime and its punishment in Enjenties 1237 and 1841, 61 persons were capital viced in England, of whom only the west stated in England, of whom only the west of their crimes were—aron, 6, burglery, with 17; robbery, with violence, 18; and capital maining, with intent to murder, 20.

A Valuable Wife.—Capt. Harris, of the B my, has recovered \$30,000 damages from E.l. Barrister and Major in the Montreal Cavaly, ning off with said Captain's wife.

The last Louisville papers announce the P. H. Pope, formerly a member of Congress district.

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Ry dollars toward
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interrogating the discovering part to their views of ir readiness to as this Society as an of slavery. and degrading to ng to be free and Presidential chair a Tyler.

Inriet Martiness, ciety, evisces her n fill questions of urage which mite rm. For this chees, and sympathy, the

nanifested by slave it in England, by is being turned in India, plainly ind. eriment is likely to ot to the overthrow relative to the de Virginia for the de mer State, charges

es to be a ministe in does not know a attempts to pallia preach an anti-le orted or recegnize ter; but is evident i, and an enemy of

s one efficient not lavery, an emplat which it is regar re at least to ma ciples and the pra-such we recomeosis of the Work

the Committee of the cal of a portion of the London Conferent the delegates, and in its nature, and unworthy of a points.

the London Cor place upon their against that mean of the few incorof the anti-

and liberal spi ipprove of the re , C. L. Remond, mlt which had egates, and to n the Conference

e and highly he right of all those English used the action of e resolutions, and scretary, be transish and Foreign

ensuing year, d

of the 1st says anet, son of a fo his own slave! his own slaves a recently been d. He had been ms e, at the time, ascentolina on a visit. d has since made which have reash bones, and ample ms of the inhuman a

Vhig gives a comple of Delegates. The Buren men. Les man, as before. The lich we published particular.

particular.

I lately killed at C

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in a few hours.

gton (Del.) Jear tried before the Ca sapping, and sestes ne of 1500 dailars, e back. We learn on a similar charge letter from Monte on the safe arriva of Capt. Ferrer, at tector and a home. rmer purchased at part of N. Yorkhas increased the of from it yearly, the offered \$40,000 that price.

THE LIBERATOR.

BOSTOM: FRIDAY MORNING, MAY 28, 1841.

The Sational Fast.

the time of Issiah" down to the present he of the not witnessed a more imple s mocker d has not witnessed a more improus mo as in their werst condition, never exceeded the as people in hypocrisy, oppression and cruel-ber, 100, could fast, and bow down their heads ushes, and spread sackcloth and ashes under selected, and spread servicion and ashes under independent to take delight in approaching to and at the same time, they, too, could exact all laber, and smile with the first of wickedness, strong their bands of iniquity, and bin herders upon the poer and needy. Does any leve that the late first was observed with any of heart, with any intention to forsake their on the part of the people? eraning to end, in inception and completion, or political device—a -base counterfeiting of and humiliation? By whom was it reander the Jewish dispensation, would have been and worthy of death! By one whose hands are agith blood, whose merciless spirit preys upon ye of the human race, who makes merchandise afaliange of Jehovah, and who is stout in port of a system which is full of death and gain | Does not this fact combine the ludise people that pretended to fast in accorda mmendation of the President? They sere busy in their bloody warfare of extermina on against the feeble red men of the wildernesseld in chains three millions of the human fam and who neither foured God nor regarded man Was an improve mockery! A most cunning device that is the device of the

so religious newspapers, and a corrupt and time sing priesthood, as an evidence of piety and the ndorsed it as remarkably pertinent to the oc But we do not marvel at this tit is not but these bind leaders of the blind should With their dupes wallowing by the same hich toget The slaveholding character of John Tyler out

costion, we maintain that the appointment of a by a chief magistrate is contrary to the genius of anism and to the spirit of Christianity. It is of that unholy union of Church and State, sch curses priest-and-tyrant-ridden Europe, and secretically, Americans profess to hold in oresite. Christians ought never to sanction it, ty do not come by observation, or by any official

Symment: "Merover, when ye fast, be not as the hypocrites, if and countenance: for they disfigure, their faces that they may appear unto men to fast. Verily, I say sies you, They have their reward. But thou, when the fast, amint thy head, and teach thy face. —that head arreas NOT UNIO MENTO PAST, but unto the

Now listen to the lying declarations of the New Yesk Observer, in relation to the national fast :

'It was a sublime, a morally grand and imposing competers, asking for life; but at the footstool of the sing of kings, crying, Spare thy people, O Lord, and the not thy heritage to reproach! A nation confess

Sarely, in view of the facts in the case, this burs pious bombast-is enough to excite the loudest thome cant and devout imposture. Are w his judgment, or severe in language? Let the ment of the Almighty determine this matter:

benet this the fast that I have chosen? to loo the binds of wickednesss, to undo the heavy burdens and to let the oppressed go free, and that ye break ry yoke?

Now, was it such a fast as this which our slavehold ing President appointed? Was the abolition of slave trin all his thoughts? Did he deem the enslave est of three millions of people in this land, and thei jection to the irresponsible power of infernal task ters, an offence in the sight of Heaven? O nofar otherwise ! What cares he for the divine cor and, to let the oppressed go free? Is it not the lar rage of this modern as it was of an ancient Pharac Who is the Lord, that I should obey his voice to t Israel go? I know not the Lord, neither will

Was it such a fast that the people of this country kept? If we may believe the New-York Observer-itwas: Hence, that fast was, in fact, a jubilee ence, there are now no slaves in the United States leace, liberty has been proclaimed throughout all e land, unto all the inhabitants thereof! Hence he universal song now is-

Bion ve the trumpet abroad o'er the sea, leboub hath triumphed—the bondmen are free! Shout-for the pride of the tyrant is broken! His sourges and fetters, all clotted with blood, are weached from his grasp—for the word was spoken.

And tyrant and fetters are sunk in the flood ! "

nce, the time has come for the dissolution of ant lavery societies, and for a total cessation of labor of part of abolitionists! But are these things so His a single yoke been broken, a single chain sundered, a single captive set free? On the day of their stat, did not the people smite with the fist of wickeless, and exact all their labors? Instead of reasing their miserable victims, or even diminishing he number of them, did they not add to the capital ock, on that day? 'A nation in the dust! A na sa confessing its sins ! ' The lie is stupendous, and

andacity which gives utterance to it is wonderful We are weary, heart-sick of all this parade about he death of Harrison! It is all hollow-hollow-We are persuaded that its tendencies are bad-and, as an example, we would repudiate it for Political cunning and religious hypocrisy alone can make capital out of it. It is not of heaven, but men. Instead of propitiating offended Heaven, it will assuredly help to fill up the measure of our na-fonal iniquities. The profession, the life, the histoη ef Gen. Harrison all prove that he was neither ablican nor a Christian; neither as friend of hi entry nor of his race; and though sycophantic Priests may strive to manufacture him into a patrio and a mint, it is not in their power to perform impos abilities, or to make crime a virtue, or wrong right No republican, no Christian, no friend of his country lever of mankind, can be in favor of slavery, c wak at the conduct of those who rank rational, im etal beings among their goods and chattets. Gen. darrison did more than almost any other man in the blic to extend and perpetuate slavery-in other ords, to make war upon the throne of God, and to uanize his own species. His deeds are upon rered, and the record is true. One of the last acts of is life was to visit Richmond, Virginia, and there, in presence of assembled thousands, declare his undininished attachment to slavery, and his abhorrene of the cause and the friends of universal emancipation speech was received with tremendous applaus se whose gold and silver are canker alently keep back the hire of their laborers—yes ad who ruthlessly strike down all the rights of aity. Call such a man a patriot! a Christian patriotism soul-murder, and Christianity dia bolism ! We to those who put darkness for light, and light for darkness ! How long will the people allow

emselves to be duped by servile priests and profit

'See 56th chapter of Isaiah.

trie politicians ?

New-England A. S. Convention.

among the people-affect to regard the death of Gen. Harrison as a very mysterio dreadful warning to the nation! How absurd, how irrational, how heathenish is all this! It seems to countries sacred from the intrusion of death—that it is something out of the course of nature for its occupant to die like other men—that, because an individual occupying a high station happens to 'shuffle off this mortal coil,' the event is to be regarded as a sore judgment upon the nation! judgment upon the nation! Now, what was extraordinary about the death of the late President True, it was sudden; but not so sudden as has bee that of thousands before him. He died of Is it mysterious how a man can die of @

He had lived to the age of threescore years and ten. When an old man dies, is it a special warning from heaven, any more than the falling to the earth of the ripened fruit? He was called to endure as much of fatigue and care as would suffice to crush almost any one not a Hercules; and is it a marvel that he fell under his load? The marvel, the miracle would have been in his living to sustain it! Why, then, all this estentatious parade—this sentimental cant—this pious twaddle about 'the inscrutable decrees of Providence'? Why? Simply and solely because 'this people walk in a vain show,' and because it serves as

The designing among the priesthood -the super-

cunning, for spiritual and temporal ambition.

Notwithstanding the nation has been 'in the dust,' (and, certainly, no one can deny that its garments are overed with dust and pollution,) yet the New-York Observer has some misgivings that it may turn out, after all, to have been a farce, instead of a fast:

'We fear that the selemn admonitions of His provi-

dence and his word will soon be forgotten; that the lessons of instruction so fearfully enforced will be slighted; and that the nation will soon rush on head-lessly, until a sorer judgment (!) shall overtake us '! We fear so too. But the Observer does not wholly

despond: there is at least a feeble glimmering of hope that all will go well with the nation! 'There is something in the appointment of this day that has given deligntful tokens of better things' !!!

That is, the appointment of a fast by an unrepentint slaveholder for a stiff-necked slaveholding people Is it not hopeful? Is it not a 'delightful token o better things'? What virtue there is in an appoint ment'!

The Observer has fresh cause for rejoicing

'This is not an atheistical nation. The government has acknowledged the God of the universe as the nation's God.'

This is 'an atheistical nation,' judging it by the anti-slavery standard alone. What is atheism? Does it consist in a mere form of words, denying the exist once of a God? Or may it not be exhibited in practice, though rejected in theory? That which exalts itself above all that is called God-which dethrones him-which makes merchandize of his image-is practical atheism. All this is done by slavery. Sla very is sanctioned and sustained by the nation. There fore, this is an atheistical nation.

To what does a mere verbal acknowledgment of God amount, if it is made by one who is trampling his creatures in the dust? Is it not adding hypocrisy to ruffianism, and defiance to villany?

We thus offset the piety of the Observer with the infidelity of the Liberator, and leave the award with Heaven.

A Disengenuous Report.

In the first annual report of the American and For eign Anti-Slavery Society, there is one passage wor thy of brief criticism.

Allusion is made to the division which took place last year, in the national organization, in the follow

'More than three hundred abolitionists, who had 'More than three hundred aboutions when we for the owal anti-slavery anniversary, were unjustly DRIVEN from a Society which they had long labored to support, by the ocerbearing and isrocks.

ANT (!) spirit of those with whom they formerly associated, and who had acquired an adventifious majority through the influence of a local excitement'

An honest mind will find it difficult to concel how men, who claim to be elevated far above the meanness and degradation of falsehood, and to be worthy of confidence and support, could be guilty of uttering and endorsing the barefaced misrepresenta-tions contained in the foregoing extract. Whatever ne in the anti-slavery enthey may have said or do terprise, or however exalted may be their pretensions to respectability, they are not to be excused, on that account, for dealing in slanderous charges, and en deavoring to palliate their own misconduct by assailing the character of others.

The extract which we have quoted is not only false and absurd upon the face of it, but strongly condemna tory of the course pursued by the seceders from the

old organization, as we shall proceed to show. It is asserted that more than three hundred abolitionists were 'unjustly driven' from the American Society. DRIVEN is the word! How driven? By an unwillingness to recognize them as membersreceive them on terms of equality—to allow them perfeet freedom of speech and action? No-their co.sp eration was solicited, and in all things they enjoye the 'largest liberty.' How then? By being requir ed to receive any other doctrine, to entitle them to stand on the anti-slavery platform, than this -that immediate emancipation is the duty of the master, an the right of the slave? No. Read, posterity Driven' from a philanthropic association, because of its readiness to receive to its embrace, without distinction of sex, complexion or caste, all the friends of would not drive any one, especially the most useful equal regard !-- because it would not put gags into the many of its own members, and thus prevent them from publicly testifying against slavery because it allowed 'all sorts of folks ' to labor together for the deliverance of our enslaved countryme because it would not determine a theological question in accordance with their sectarian interpretation, cor undertake to define the 'appropriate sphere' of mar or woman, as such !- because it gave the right hand of fellowship to all true lovers of liberty, and pro ody! And this catholic spirit, this all-em bracing charity, is described as 'intolerant' and 'overbearing.'! Why does not the Report truly state the facts in the case? It does not!

Universalism. How true it is that Christianity i not a human creed! Men may wrangle with each other as Baptists, Methodists, Universalists, &c., on doctrinal points, and yet all of them be strangers to the spirit of Christ. Here is a case in point. At an rned meeting of the Old Colony Association Universalists which was held at Canton, in this State, on the 5th instant, the following resolution, which was referred by the former Association to the respective societies composing it, requesting them to instruc their delegates for the present session in reference to it, was read, and the voice of the council taken upon

Whereas we believe the system of southern A ican slavery to be morally wrong, we do earnestly de sire its abolition, so far as it can be accomplished by

This milk-and-water resolution was not adopted !three only voting for it, and nine against it. Thus the Association have virtually declared that they do not believe the slave system to be morally wrong, nor desire its abolition! They like to strike hands with thieves, and consent with adulterers.

NEW-BEDFORD. N. A. Borden having ren om New-Bedford, our friend J. B. Sanderson has cindly consented to act in his stead as Agent for the Liberator in that place and vicinity; and he is there rized by us to receive subscriptions and payments for the paper.

Another large and choice gathering of the sturdy and uncompromising abolitionists in England assembled in Convention, in the Che street Chapel, on Tuesday morning, and was in session at the time our paper went to press. William Bassett, of Lynn, was chosen President. We cannot the pro-slavery and slaveholding spirit of this land, to crush it in the dust, is increasing, and must ere long come down with tremendous and overwhelming power. A searching examination has been made in regard to the responsibilities of abolitionists, the guilt of pro-slavery church organizations and a pro-slavery priestbood, and the crimes of the whole people. The word is ONWARD!

CONNECTICUT. The annual meeting of the Con necticut Anti-Slavery Society (new organized) was held in Hartford last week. The only intelligence we have received of its proceedings is an editorial article in the Hartford Observer, (unde the control of the Rev. E. Tyler,) in which it is stated that a scene of some excitement followed an at-tempt of the NOTORIOUS ABBY KELLEY to occupy the attention of the audience. The President decided that, according to the decision of the Society at the last anniversary, it was out of order for wome to act in the meetings. An appeal was taken from the decision of the chair, and the ayes and noes d nanded. More than two thirds of the members pres ent voted to sustain the chair.' Be it so! Hum disowns the deed, and shricks out in agony of spiri in view of it. But what shall be said the reverend scorner?- The notorious Abby Kelley! Is it not worthy of Bennett's New-York Hernie, the New-Orleans Picayune? Of all who have appeared as the advocates of the slave, who has exhibi ed more sympathy, zeal or disinterestedness, or la bored more faithfully and abundantly, than this esti nable and gifted woman?

NEW-HAMPSHIRE. The seventh annual meeting of the New-Hampshire Anti-Slavery Society will be holden in Concord on Thursday and Friday next We ought to have given this information at an earlie period, but the omission has been unintentional. The st specimens of abolitionism, and the worst of proslavery, are to be found in the Granite State; but pro slavery is fast going down to the grave of infamy, ar abolitionism is as rapidly extending its conquests There ought to be a strong gathering, in point of bers, at the meeting in Concord; but, whether there be many or few, we are confident there will be no lack of spirit, zeal, or courage, on the part of the moral Spartans who shall happen to be present.

As INTERESTING SIGHT! At the opening of the late Baptist Triennial Convention in Bultimore, in which were the most discordant elements, and the deoniac spirit of slavery reigned triumphantly, the hymn commencing with the following verse was sung

Lo! what an entertaining sight
Are brethren that agree—
Brethren whose cheerful hearts unite
In bands of piety!

What a precious specimen of religious cant! Is the Almighty to be thus mocked with impunity?

Saxton & Peirce, 133 1-2 Washington-street, have ublished in a nest and elegant manner, a new sysem of practical Penmanship, founded on scientific ovements; and the art of Pen-making explainedfor the use of Teachers and Learners: by James French. No class of persons is more directly inter ested in the improvement of the people in penman-ship than editors and printers. The manuscripts which are continually put into their hands for examinution or publication are too often hideous on the core of chirography, and cause an immense amount of labor to decipher them correctly. Mr French ve ry pertinently inquires- Must the printer delve over marks which are almost entirely illegible, to find their neaning for the press, without a work of com We notice, once in a while, that such wri ters do get an editorial rub ; and no doubt many more such rubs would be for the public good.' We hope Mr. French will meet with so much success in his et forts to remedy this capital defect, as to render any further rubbing unnecessary. Success to good pen manship! Mr. F. may be found at 109 Washington treet.

An Impartial Witness.

Extracts of a letter from James Cannings Fuller, well-known and highly respectable member of the Society of Friends in this country, to Elizabeth Pease of Darlington, have been published in England, in re lation to the letter sent by Nathaniel Colver of thi City to Joseph Sturge of Birmingham. Mr. Fuller kindly repels the attack upon our religious character, and adds- Most sincerely and honestly do I believe ther is not the slightest ground in the charges of Nathanie Culver against either Garrison or Collins.

Is it not shocking that Colver should make such as assin-like stabs at the character of the Pioneer of th Anti-Slavery cause? The charges are made in the spirit of old Bostonian persecution, such as existed tne days of Marmaduke Stevenson, William Leddra and Mary Dyer; and I believe, could Colver clothed with the power of John Endicott, the deeds of persecution which he did would be re-enacted.'

MUSICAL REPORTER. The contents of this value disinterested and worthy portion of our race, from its ble monthly, for May, are multifarious, and display much editorial taste and ability. Do not forget tha Saxton & Peirce, 133 1-2, Washington-street, are the nublishers.

> Letter from B. C. Bacon. PHILADELPHIA, May 3, 1841.

My DEAR GARRISON :

For aught I know, you may have crased my nam from your list of personal friends, because, from my long silence, you could not tell where to find me. Your friendship has always been sincere, and I tak t for granted that I may yet claim to be your friend if I do not desert the cause which has so long linked us together. Blest be the tie that binds our hearts in love to the slave! That cause we will neve I have not been an indifferent spectator of the

rongs which have been done you, from time to time or, perhaps, I may more properly say, all the time I have sympathized with you in these wrongs, and enabled to mainta pray that you may still be tegrity. You will never forget that your pathway ies through fiery trials, and that you need to be armed with the shield of faith, in order to accomplis he great work which you have yet to do. I am sure you have learned, long ago, that it will never do to pause by the way, for the paltry purpose of bolstering up your reputation. If the time should ever come all men should speak well of you, then farewell to the cause of bleeding humanity clease such a world as ours, and be the friend of Goo and the slave. I am glad that you are disposed to lecture in

than formerly. I believe that it will greatly enlarge your sphere of usefulness. I have no do would have been spared much misrepresentation, i you had pursued this course before. Seeing is be nd when people see that you are neither madman nor a fool, they will believe it more readily than if it were told them by others. They will no be reasoned out of their senses to please friends o

I was going to say, I wished slavery was abolished so that you might wage a warfare ag

955

ism; but I remember that our good brother, Grantt Sairu, apily speaks of it as saying to the unti-slavery cause, 'Thus far shalt thou come, and no farther.' You wil, doubtless, find it necessary to deal some of Beriah Green's late sermon. You can't beat tha

THE LIBERATOR.

ists in Nev

My heart is sad when I think of the loss which o cause sustains in the death of Sesan Part. Many are abolitionists from the mere force of circumstances Not so with Miss Paul. The simple fac t that oppresion existed was enough to call forth her me denying efforts for its overthrow. Nothing but the wifful perversion of her men alconstitution could have made her otherwise than the uncompromising enemy to slavery in every form. Peace to her memory!

If the anti-slavery cause was any thing less than the cause of God, we might well despond when such women as Mrs. Kent, Martha Smith, and Susan Paul,

Yours, for human liberty, BENJ. C. BACON. Letter from Wendell Phillips Naples, April 12, 1841.

I have borne very constantly in mind my promise, in London, to write you, but have found nothing in my way which I thought would be of interest; and these late lines come not as a letter, but only an excuse. For I know nothing now of interest, except perhaps the loss of my Liberators, which the Custom House of his Holiness, (under the general rule, I be lieve, forbidding all which have not passed the cen sorship,) took from me as I went up to Rome, and which lie now at Civita Vecchia, waiting for me, if I ever return that way. Tis a melancholy tour, this, ever return that way. Tis a melancholy tour, this through Europe; and I do not understand how any one can return from it, without being, in Coleridge brase, 'a sadder and a wiser man ' Every reflect ing mind must be struck, at home, with the many so ial evils which prevail around; but the most careles eye cannot avoid seeing the painful contrasts which sadden one here at every step:—wealth beyond that of fairy tales, and poverty all bare and starved at its -refinement face to face with barbarism ; -cu side : on all sides by so much debasement.

I have been surprised to find so much faith in Catholicism as seems to exist among the Italians, ever those who make what is called the higher classes Men and women of every rank, and with every ap pearance of sincerity, really crowd the churches Amid the regret with which a Protestant witnesse such a fact, there is much to admire in the democrati method of Catholic worship. No 'sit thou here,' an stand thou there ' spirit classes out the audience hateful honeycomb of pews deforms the church. Th beggar in rags, the peasant in his soiled and labor stained homespun, kneel on the broad murble, side hy side with fashion and rank, right under the hundred lamps which burn constantly at the high altar of St. r's ; and this, all unnoticed, and seemingly uncon scious of any difference between himself and his fellow worshippers. This is as it should be :- here at least Rome preserves the spirit of the early age Twas well said,

'I love the ever open door,
That welcomes to the house of God;
I love the wide-spread marble floor,
By every foot in freedom trod.'

One pardons much for such a trait, and I have lo half my dislike to the wearisomely frequent priestly dress, since I have seen it worn by a colored man, who mingles freely with those about him, and was not stared at as a monster when he entered the frowning portal of the Propaganda College at Rome.

Italy, however, is truly the land where ' every pro pect pleases, and only man is vile.' Here one really to stand on the matchless shores of that sea, where have passed the most interesting events in the where have passed the most no is, indeed, the treas-listory of our race. All Europe is, indeed, the treas-ure-house of rich memories—with every city a shrine. Mayence, the mother of printing and free trade;— Amalfi, with her Pandeets, the fountain of law—her ompass of commerce—her Mesaniello of popular freedom;-Naples, with her buried satellite of Pompeil;-Florence, with her galaxy of genius;-Rome whose name is at once history and description, will indeed ever be the 'Meccas of the mind. One must see them to realize the boundless wealth, the luxury, the refinement of art, to which the ancients had a tained. The modern world deems itself rich when it gathers up only the fragments. But all the fascinaart, all the luxuries of modern civilization, wholly beautiful. For even when she marries natchless sky to her bay of Naples, the impression is saddened by the presence of degraded and suffering humanity. When you meet in the space of the same street a man encompassed with all the equipage of wealth, and the beggar on whose brow disease and starvation lave written broadly his title to your pity, the question is involuntary-Is this a christian city Are both these Christians? To my mind the answer is, no. In our own country, the same contrast exists, but it is not so painfully prominent as here. I hope the descussion of this question of property will not cease, till the church is convinced that, from christian lips, ownership means nothing but responsibility for the right use of what God has given-that the title of infringed upon, too, whenever that owner allows the

The woman question is another in which every one who becomes familiar with European customs, mus I think, take a still deeper interest than before. Most Americans are shocked to see woman engaged in ev ery kind of labor, and doing full one-half, of the hard work on the continent, from macadamizing roads up through every kind of agricultural and town work The last link that is left of the Feudul system hangs on the limbs of woman. The superiority of man which an age of violence and military organization originated, still survives even in the lowest classes; and you never meet a band of peasants by the road-side with a heavy burden among them, tha you do not see it on the head of woman, while the men of the party lounge carclessly along. advantage in this, though little Women are almost, if not entirely, meant as such. as unrestrained in action and choice of pursuit as men : and this state of things gives us an opportunity of observing how woman's approach to the enjoyment many unfavorable of her rights, even under so cumstances, affects society. A poor education and false faith of course deeply affect the moral condition of these nations, but making a fair allowance for both ny of those long resident here may be trusted,-this difference of social habits in no degree contributes to render it inferior to our own. The experiment of woman's presence every where in social life,—of sex debarring her from no scene, and excus-ing her from no toil—has been fairly tried in France. ing her from no toil—has been fairly tried in France, Italy and Germany, and its compatibility with good morals and every social good put beyond a doubt. I can give only a traveller's impression, with such in formation as he gathers in passing, and refer especially to those classes whom a kind Providence has obliged to let their own hands minister to their wants Among others, of course, wealth and idleness produce only corruption. Every hour of life, and especially every step we have taken in these countries, show us

more and more the importance of the woman ques-

tion, as it is called.

You must not think my long silence has sprung om any want of interest in the cause. This moral

stagnation and death here only makes us value more highly the stirring arena of home. You live fast, bet ing for humanity against so many forms of opprelife from its seeming monotony, by laying it a sacrific on the altar of some great cause. There is more hap piness in one such hour than in dwelling forever with the beautiful and grand, which Angelo's chisel has deemed from the 'marble chaos'—or the pencil

deemed from the 'marble chaos —or me pench of Raphael has given to immortality. Nothing brings home so pleasantly, or with so much yividness to Ann, as seeing a colored man occasion-ally in the street; so you see we are ready to return to our posts in nothing changed. Indeed, there is one view in which I have learned to value my absence. recognize, in some degree, the truth of the that associations tend to destroy individual indepe lence; and I have found difficulty in answering ers, (however clear my own mind might be,) wh charged with taking steps which the sober judgment of age would regret, --with being hurried recklessly forward by the enthusiasm of the moment and the excitement of heated meetings. I am glad, therefore, to have had the opportunity of holding up the cause, with all its incidents and bearings, calmly before my own mind,—of having distance of place perform, as far as possible, the part of distance of years,—of being look back cleared of all excitement, thoug not I hope of all enthusiasm, by other scenes studies, upon the course we have taken the last few years; and, having done so, I am rejoiced to say, that every hour of such thought convinces me, mo on the life-long devotion of each of us-of the perfec on the life-long devotion or each of us—of the persect rightfulness, as well as high expediency of every step we have taken—recognizing still more clearly than ever the folly of yielding up its mighty interests to prejudices, however ascred,—or, on the other hand, of attempting to gain it a temporary success by sacri-ficing us it exherisights, which, whether more or less than the still rights and to be accretely remectimportant, are still rights, and to be sacreely respect place, prepared to urge its claims with more earnest

When Paul's 'appeal unto Casar' brought him into this Bay of Naples, he must have seen all its fai ores and jutting headlands covered with bath and rilla, imperial palaces and temples of the gods. A first time, in the presence of the pomp and luxury o he Roman people. Even amid their ruins, I could not but realize how strong the faith of the spostle to elieve that the message he bore would triumph alike over their power and their religion. Struggling against priest and people, may we cherish a like faith. Yours truly,

WENDELL PHILLIPS

Letter from Abel Brown. DEAR BRO. GARRISON

I take pleasure in thinking that the Liberator and he Massachusetts and American A. S. Societies are open to the pointed rebuke of any and all who sus ain that 'sum of all villanies,' American slavery After about two years of experience in connection with the Massachusetts Abolition Society, I am con selled to come to the old pioneer Society and paper, or neglect to reprove those who chiefly support slave

When I engaged to labor as an agent for the Massachusetts Abolition Society, I received the most sol-emn assurances that, so far as rebuking slavery was concerned, the new organization would never be found behind the old society; but I have been wofuly deceived. There are, doubtless, many connected with it, who are ready to come up fully to but I will state a few facts, that will enable yoursel and readers to judge of some of its most efficient ngents and committee men. You have, doubtless, heard Rev. Messrs. N. Colver

and C. W. Denison tell of the awful sinfulness of daveholders, and their abettors. You have heard them denounce them beyond description. doubtless, heard bro. Colver's strong speeches in Eng-land, where he again and again declared that he had denied all christian fellowship to slaveholders, &c. You know that both of these brethren have publicly declared, that they could not, for conscience sake, work in the same Anti-Slavery Society with William Lloyd Garrison, Lucretia Mott, and others on account of certain differences of sentiment and practice; and have, therefore, after many public rebukes, left the old society. After all this utter abhor-rence and cleansing of their skirts from the leas smell of old organization, these brethren have attend ed the Baptist anniversaries in Baltimore, where they are no balance to the misery which bad laws and bad religion alike entail on the bulk of the people. The ful meetings with BAPTIST SLAVEHOLDERS, Apollo himself cannot dazzle one blind to the rags, who have negroes raised upon their plantations as the want and misery which surround him. Nature is not make God-Father, Son and Holy Ghost-the author and sustainer of such heaven-daring iniquity. brethren report that they had many private talks with the slaveholders at Baltimore, but that they did not think best to say any thing in the public meetings although they had an undoubted right any topic connected with home or foreign missions or Bible distribution. A single incident will show the liberty of speech allowed. A member of the Convention for foreign mi

while walking the streets of Baltimore, fell and in-jured his knee. The story of his sufferings was relat ed in the convention by that great reverend pacificator. Spencer H. Cone, of New-York; and that body cal use of what God has given—that the title of ed upon its members to engage in special prayer in prother is as sacred as the owner's own, and behalf of the fallen brother. Bro. Colver felt so much interest for him, that he moved for a contribution in syren voice of his own tastes to drown the cry of his behalf—whereupon \$150,00 was immediately conanother's necessities. (How much of this sum was rubbed from the slave, the papers do not state.) After such copi os manifestatio ons of sympathy for a single broke knee, we should have supposed that men who feel as nuch interested for the slave as these agents for the Massachusetts Abolition Society, brothers Colver and Denison, would have solicited at least a small contri bution for 125,000 of our Baptist brethren, who are denied even the common sympathies of life; but, I am ashained to say, they did not so much as request

special prayer in the Convention in their behalf. From Bultimore, these brethren came to New-York and attended the meeting of the American Baptist A.
S. Convention, where I met them on Wednesday norning last. Their first object appeared to be to s cure a vote of approval, respecting the principles on which the late London Convention was organize They secured their object by the aid of friend Joseph Sturge, of England, (whose business in America is to get up another London Convention, from which all female delegates are to be excluded.) Messrs. Colve and Grosvenor told the story of the action of the Lon-don Convention upon the 'Woman Question'—and when I arose to reply, the moderator gravely inform ed me that the discussion of that question could not be entertained; therefore, (upon the authority of the man who, when in the London Convention, moved to deny a minority the poor privilege of having the protest published in the minutes,) the America tist A. S. Convention approved the doings of that Le on Convention, and also the course of bro. N. Col ver in the same. Mark this earnestness to reprove ew northern abolitionists, who think that we not retard the proper action of women, and see whet er the same principle is carried out respecting pro-sla very men in the North! Last year, at the organization of the Baptist Con

Last year, at the organization or the Dapus Con-vention, a motion was made to raise a Committee to report respecting the connection of Bible, Missionary, and other societies, with slavery. At the suggestion of bro. Colver and others, it was rejected, without even a vote, as was almost every report and resolution which stated the facts of the connection of the north

ern church with slavery! At the Convention, the offering a partial reproof to such Boards as have bowed to slaveholding dictation. Certain influential ministers, known no where as abolitionists, were opposed to the report. The Committee, and even brethren Colver and Denison, were in favor of altering it so as to suit the Convention; and, I am sorry to say, bro. C. was one of the Committee who did alter that report until it suited the most fearful soul in the Convention

mittee appointed to report respecting the connection of the Baptist press and slavery. They did report, but in such a manner as to leave those of who are under the influence of pro-slavery papers entirely in the dark. The report did not even expose such papers as the Christian Watchman of your city, and the Baptist Advocate of New-York. During the convention, the slaveholders were denounced, and even personated. Such tremendous reproofs as are seldom heard were given to certain men in Virginia, Kentucky, Georgia, and other southern States, who were out of the reach of their thunder, and whom they neglected to reprove when with them in Baltimore only the week previous. A brother who be lieves in rebuking men within our reach, even though they stand as high as Drs. Bolles, Sharp and Co. of your city, or Messrs. Cone and others of New-York, or even the Foreign and Home Mission Boards, when they thrust them elves between God's truth and the proving and exposing the course of northern men con nected with our Missionary and Bible Society Boards, in about the same style as all rebuke slaveholders. He was immediately called to order by your New-England new organizationists; and even bro. Colver found it necessary to rebuke him for his hotheaded-edness manifested in thus purifying himself from the

blood of pro-slavery ministers.

It is quite popular here et the North to rabuke slaveholders a thousand miles off, as also to rebuke Garrison, Rogers and Co. to say nothing of myselfand I am sure that the brethren of the Mass. Abolition Society do their full share of this; but it is quite unpopular to rebuke a northern pro-slavery church and ministry, and brethren Colver and Denison, since they became new organized, do very little of it in my hearing at least. If these brethren, in connection with the host of

new organization ministers and agents, had said half as much against the New-York Observer, Evangelist and Baptist Advocate, the Boston Recorder and Christian Watchman, the pro-slavery Missionary Boards, and pro-slavery ministers, as they have said against the Liberator, old Massachusetts A.S. Society, and the American A. S. Society, and Garrison, Rog ers and Co., they never would have found any use for new organization. No-they would long since have been glad to take refinge under the 'hot shot of the Liberator.

I am sorry to say that circumstances, beyon control, deprive me of the privilege of meeting you in New-York at the annual meeting of the America S. Society. Go on, my brother, until every man is es-teemed a brother, or you rest with your 'Elder Brother' in heaven! I have been severely reproved for calling you a

brother in Christ; but, still, I venture to say, I re main, Your still more affectionate brother in the bonds of

Jesus Christ our Saviour, MR. COLLINS IN SCOTLAND. We have given the pro-

ceedings in full of a very large and spirited meeting of the Glasgow Emancipation Society, held for the purpose of giving the right hand of fellowship to the American Anti-Slavery Society, and Mr. Collins as its representative. We have chosen not to mutilate them through any affectation of delicacy on account of the complimentary allusions to ourself, because it is fair and proper that the opinions of our faithful Scottish coadjutors, in regard to our own course individu ally, and also to that of old organized anti-slavery, should be correctly known on this side of the Atlan tic. The Address of the Workingmen of Glasgow to Mr. Collins is admirable in its spirit and concept and will be freartily responded to by all who stand on the old auti-slavery platform in this country.

NEW-YORK ANNIVERSARY. We have copied from he Standard the official account of the proceedings of the American A. S. Society at its recent anniversary in New-York. We are proud of them as an abolitionist, and have room to add, merely, that the business meetings were the most spirited of any that we have ever attended in that city. The hearts of all who were present were cheered beyond measure.

COLONIZATION. The old dragon is still as ferocious and diabolical in spirit as ever, though crippled in strength. Read the speeches, on our first page, of the Reverend Doctor Milnor, Professor Holdich, and Rev. Mr. Eddy, before the New-York Colonization Society, and say whether they are not inhuman and im pious in a high degree

GENIUS. The spirited Ode, in our Literary Deduction of a worthy colored friend partment, is the production of a worthy colored friend in Philadelphia, who has no small amount of poetic genius, in spite of his complexion.

LIFE-TAKING PRINCIPLE. The serious attention of all our readers is requested to the essay on our last page, from H. C. W., in reference to man-killing by

individuals and nations. Read it! DIED-In Holliston, May 19th, Mrs. Lydia Morse, wife of Oliver Morse, late of Sturbridge, Mass. aged

LYNN ANTI-SLAVERY FAIR.

The Fair proposed by the Lynn Women's Anti-Slavery Society, to be held the first week in Juns, will commence Wednesday morning, June 2d, at 10 o'clock, at the Town Hall, and continue two days. The patronage of the friends of the cause is solicited ABBY A. BENNETT, Secry. Lynn, May 25th, 1841.

ESSEX COUNTY A. S. SOCIETY. ESSEX COUNTY A. 8 SOCIETY.

The annual meeting of the Essex County Anti-Slavery Society will be held at the Christian Chapel in Lynn, on Themesting will commence at 9 o'clock, on the morning of Tuesday.

It is carnestly desired that a fall delegation may be present from all parts of the county—and friends of the cause from the neighboring counties are invited to encourage us by their presence on this occasion.

IT Ample accommodations, without expense, will be provided for all who attend.

The Ample accommodations, without expense, we provided for all who attend.

Per order of the Board of Managers,

JAMES D. BLACK, Rec. Sec.

Danvers, May 17, 1841.

SITUATIONS WANTED. A YOUNG culored woman is desirous of obtaining a situation in a printing-office.

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Visiting this city during the Anniversaries, are re-spectfully invited to call and examine THE PICTORIAL ILLUSTRATIONS OF THE



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If SAXTON & PEIRCE.

BY D. A. PATER.

Rise, God of Freedom! from thy throne of light,
Stretch forth thine arm of uncreated might;
In dire confusion cause thy foes to By,
Chased by the lightnings of thy frowning eye.
Long have they scorned and mocked thy regal cro
Despised thy laws, and cast thine image down:
O hasten then, in thine appointed hour,
And crush to nought the proud oppressor's power Say, Righteous Sire, shall Afric ever mourn

er weeping children from her bosom torn? hined, sold, and scattered far in christian lands; Nor does she weep alone—her sons, to thee,
Stretch forth their hands imploring to be free;
Their bleeding hearts, by Sorrow's falchion riven,
Cry out for justice from the God of heaven.

From cotton fields, rice swamps, and verdant heath, In howling tempests, gales, and ze In smoky columns up to God ariso The groans of broken hearts, and dying agonies And pitying cherubs stoop them down to see The scene of horor, crime and misery.

Hark! hark! they ask, whose arm will break their

bonds, Dry up their tears, and heal their gushing wounds Pride of the earth ! shall Briton's voice command. That slaves breathe not upon her sacred land, Whilst thou, before high heaven with brazen heart, Sell men and women in thy brutish mart? Make laws to crush the noble sons of earth. And rank with chattels, minds of heavenly birth; Shut from their eyes beams of ethereal light, And doom their souls to shades of mental night? Shame on thee! shame! land of the boasting free! Go, shed thy tears—go, bend thy callous knee— In dust and sshes hide thy guilty face, And beg for pardon at the throne of grace ! Then o'er plantations, farms, and valleys green. In town and country where the yoke is seen, Let the loud trump of Freedom's jubilee Bid tyrants die, and trembling slaves go free

No captive's wail shall then ascend on high. Nor clouds of vengeance veil thy sunny sky; No husband then be sever'd from his wife, Nor slavers cut the meanest cord of life; No fugitive will seek our northern land, Pursued by bloodbounds, or a viler band; The 'Vigilant Committees' then shall cease Their toils of love-their wars be hushed in peace

Then, O my country, shall thy honor glide, Deep, broad, majestic, as the ocean's tide; Thy starry banner then shall be unfurled In spotless glory o'er the admiring world! Truth then shall crown thy towering crest light, And Justice nerve thine arm with deathless might;

Then from our southern to our northern bound, The songs of freemen ever shall resound.

Fly, glittering orbs! on rapid pinions fly, With angel swiftness, through the blazing sky!

O usher in that morn of light and love, When God, descending from the climes above, With word omnific shall to all proclaim The doom of slavery, sin, and every blame : Bid Peace shed all her radiance o'er the globe, With love divine all human hearts enrobe Say to all nations, 'Hear my voice with glee Be free! be free! ye ransomed lands, be free!

For the Liberator. THE VOICE OF FREEDOM.

'Tis Freedom's voice that sweepeth o'er The swelling of the southern sea; From British India's sultry shore, It comes-the anthem of the free!

And let its measures sweep along O'er southern fields and northern plains Till every heart shall catch the song, And every tongue repeat its strains.

Waft it, ye winds, and foaming waves, O'er hill and dale, o'er land and sea, Till Europe's serfs—Columbia's slaves— Shall join the concourse of the free.

Strike, strike that lofty note again! Tune every heart-touch every string! Let freemen's shout and freedom's strain Through earth's extended empire ring.

Newbury, Jan. 8th, 1841.

From the Herald of Freedom. LINES ON THE DEATH OF MARY CLARK-It was the noon-tide of the Sabbath day, Her mother and her friends were gathered near, To list the parting words of one so dear.

Her life had been above repreach and blame And laid his icy hand upon her heart, And bade the soul from its weak clay depart; All was as calm as is an angel's breast, Or as an infant's sweet and peaceful rest. Beneath her was her Saviour's mighty arm Upholding, guiding, shielding her from harm A band of angels came, and, hov'ring o'er, Breathed holy music upon earth's dark shore And bade the spirit of their sister come,

Oh! can this be death? It is sweet to die, Said the sick on raising her closing eye.

The silver cord was loosed from its clay—
With the angel host she sored away.

The mariner's bark has reached the shere, And the tempest tossings of time are o'er; And a radiant crown of holy light On the brow of our sister shineth bright.

We will not recall her pure spirit here, To struggle with sin, and to strive with fear ; Then grieve not to yield her to Jesus's breast, But ask that her mantle may on us rest.

May we walk in the pathway she has trod; May we follow on till we know her God; If e'er in his service our hearts should tire. May her name inspire us with holy fire. Then let the dust return in dust to lie, As the soul liveth forever on high,
When the last trumpet sounds, the dead shall rise, And again we shall meet above the skies. Concord, May 18, 1841.

From the Mechanic and Farmer. SONNET-A FRESH MORNING.

It is a noisy morning: yet the sky Looks down as bright as on a summer'. The ocean curling as in wanton play, Doth bear her bosom to Apollo's eye,
And every whispering wind that whispers by,
Seems like a spirit charged to greet the day,
And duly burries tow'rd the East—away; For there the sun, seen o'er the mountain high. Comes smiling on the world. The fruit, the Earth, heaven, the sea, and oh! the heart of man, And all that came within His mighty plan, Pling back the glance in joy: and from her bower The spirit of MEDITATION comes, to see All nature join in social jubilee.

FAIR AND GOOD. The gazing crowds proclaimed me fair, = Ere, Autumn-touched, my green leaves fell; And now they smile, and called me good; Perhaps I like that name as wellNON-RESISTANCE.

Man-Killing, by Individuals and Natio Wrong-Dangerous in all Cases.

I. THE PRINCIPLE DEFINED.

By man killing, I mean what Locke means when he says—'Man hath by nature a power, not only to preserve his life, liberty and estate, against injuries and attempts of other men, but to judge of and punsak the breaches of that law in others, as HE IS PERSUADED the offence deserves, even unto death itself, in crimes where the heinousness of the act, IN HE OPINION, requires it. 'The sovereign power consists in having the right to judge how far offences are to be punished, committed in the Commonwealth—and how far injuries from without are to be vindicated; and in both cases to employ all the force of all the members when there shall be need. Power to govern is POWER TO MAKE LAWS WITH PENALTIES OF DEATH:'

members when there shall be need. Power to govern is POWER TO MAKELAWS WITH PENALTIES OF DEATH.'

I mean what Blackstone means when be says—
The military power has untimited power to create crimes and cancer punishments. 'When a question arises whether pears may be inflicted for this or that offence, the wisdom of the law, (which he says is the WILL of one man, or of an assemblage of men.) must decide; and to this public decision, all private judgment must submit, else there is an end of the first principle of all society and government. The quantity of punishment must be left to the will and discretion of the Legislature.'

It is here laid down as 'the first principle of all society and government, that man is vested with power over man—to define crimes, annex penalties of death, at discretion, and execute them. No being has power of life and death over another unless he has the right to say what act, perpetrated or intended, shall constitute a forfeiture of life.

Suppose He who has the right to command me, and whose commands I am bound to obey unquestioned, requires me to kill a son for disobedience. He, who issues the command, designates the crime, annexes the penalty, and uses me as his instrument to execute it. The deed is not mins. I had no will, no right, so power, no responsibility in the matter. I am a mere instrument; and have, no more responsibility than the stone with which the deed is done. He, that willed it and issues the command to me, does the deed as really as if He had done it with his own hands. He alone holds and wields man-killing power over my son.

So if He annexes death to theft, adultery, blasphemy, idolarty, elsewholding, or any other crime, and wese me as the executioner of His sentence, it is a sentence, it is a sentence, it is a sentence and the command as the executioner of His sentence, it is a sentence.

So if He annexes death to theft, adultery, blasphemy, idolatry, slaveholding, or any other crine, and uses me as the executioner of His sentence, He sheds the blood, not L. He, who defines the crime, annexes the penalty of death and requires me

crime, annexes the penalty of death and requires me to execute His sentence, must decide the right or wrong of the act. It is His sentence, not mine, that I execute; His act, not mine, that I do; and His, not mine, is the responsibility.

But this is not the position assumed by individuals and nations—that human life may be taken at Divine will and upon Divine responsibility; but that it may be destroyed at human will and upon human responsibility—at the 'will and discretion of the Legislature.'

When then I speak of the man-killing or life-tak—

When then I speak of the man-killing or life-takwhen their 1 speak of the man-kining of intertak-ing principle or power, I refer to man's killing man at his own will and upon his own responsibility. By the man-killing system, I mean that system of armed resistance which human beings, under differ-ent names and forms, have erected upon this prin-

ciple.

Nor-Resistance denies that men, whether acting as individuals or nations, ever did or can rightfully claim or exercise this power over man. It holds that human life is, ever has been, and ever

ciple.

Non-Resistance denies that men, whether acting as individuals or nations, ever did or can rightfully claim or exercise this power over man. It holds that human life is, ever has been, and ever must be, solely at God's disposal.

II. INFORTANCE OF THE SUBJECT.

This may be argued from its dignity and glory. Human life. Not the life of a betatbut of MAN. At whose bidding, and upon whose responsibility, may MAN be stricken out of existence? Before man presumes to mutilate and dishonor a being so divinely allied, he ought to pause and consider, lest he be found assaulting the Deity himself in the person of his representative.

Argued from the fact that life is the foundation of all human rights. Whatever belongs to man, as a human being, depends on life, and he that has discretionary power over life, his the same absolute power over all that belongs to it. Life-taking power necessarily includes the right to take property, liberty—all earthly pleasures and endearments.

Also the right to destroy each bodily organ in detail—as the right to tear down a house includes ever considered it. Hence, punishments by confiscation, imprisonment, chains, fetters, whips, starvation, branding, cutting out the tongue, cropping off the ears, boring out the congue, cropping of the ears, boring out the congue, cropping of the ears, boring out the tongue, cropping of the congue, cropping, from the fact had included the power to punish with any infliction short of death. Why not? The government of Massachusetts has abolished ponishments by the stocks and the pillory; gagging, ducking, whipping, branding, cropping, (Puritan penalities) as relies of barbarism—unworthy a christian people; but retains the gallows and globet; sword and gun. Barbarous to cut of the ear, but christian to blow out the brains! Death of the ear, but christian eyes. Hence the punishment of slayear. It has ever been supposed that power to punish with death, includes power to punish with any infliction short of death. Why not? The government of Massachusetts has abolished punishments by the stocks and the pillory; gagging, ducking, whipping, branding, cropping, (Puritan penalties;) as relics of barbarism—unworthy a christian people; but retains the gallowe and gibbet; sword and gun. Barbarous to cut off the ear, but christian to break the neck? Cruel to brand, but merciful to choke to death? Sayage to whip, but christian to blow out the brains? Death is the greatest evil that can be inflicted on the body. Yet ministers of Church and State regard the lesser injuries as sayage and cruel, while they look upon the penalty of death as christian.

Argued from the connexion of the man-killing principle with long-tstablished and dearly-herished opinions and institutions. All the arrangements of social life for the accurity of property, liberty and life; for regulating the commerce and intercourse

on worthy a christian people; but retains the gallow and gibbet; sword and gun. Barbarous tout off the ear, but christian to break the neck! Cruel to brand, but merciful to choke to death! Savage to takin, but christian to blow out the brains! Death is the greatest evil that can be inflicted on the body. Yet ministers of Church and State regard the lesser injuries as savage and cruel, while they look upon the penalty of death as christian.

Argued from the connerion of the man-killing principle with long-established and dearly-cherished opinions and institutions. All the arrangements of social life for the accumulation and enjoyment of wealth; for the security of property, liberty and life; for regulating the commerce and intercourse of nations; war, penal codes, Muman governments, elian this sas the first principle. Human governments. Under the portant. Whether it is sa, or not, is not the question. Enough that they claim it. A question, then, involving such consequences to existing opinions and institutions, cannot but be important. May man claim and use life-taking power of our common Father, be unauthorized by Himportant. May man, as it has been carried on under the eye of our common Father, be unauthorized by Himportant will any Christian shrink from the inquiry, because the principle is so interwoven into the social system, as now existing. No matter what the result to human institutions; if the principle be wrong, it must be renounced. Nothing that is Diwing can be injured by so doing. Eternal, immutable principle fort! human continuous and continuous and bloody jackets in love, an attorney. The little boys can as well give each other! Orthor of the principle is so interwoven into the social system, as now existing. No matter what the result to human institutions; if the principle be wrong, it must be renounced. Nothing that is Diwing can be injured by so doing. Eternal, immutable principle for the man institutions; if the principle be wrong, it must be renounced. Nothing that is Diwing can be injured by

of our common Father, be unauthorized by Him—a fearful weight of guilt must rest somewhere.

Neither will any Christian shrink from the inquirry, because the principle is so interwoven into the social system, as now existing. No matter what the result to kuman, institutions; if the principle be wrong, it must be renounced. Nothing that is Diwniz can be injured by so doing. Eternal, immutable principle first; human contrivances and institutions next. 'And human government is a contrivance of human wisdom for kuman ucants.—[Burke.

It is not for one who is commanded to prove all things and hold fast only the good, to refuse to investigate a principle, or to embrace it, if true, for fear of consequences. Duty is ours—consequences. Gooba.

of consequences. DUTY is ours—consequences, Gor's.

Keep in mind, also, that if discretionary power over human life be conceded to one, it mest be to all. As Locke observes—if any one may punish another for any evil he has done, every one may do so. What any one may do, every one must needs have a right to do.' So Blackstone—'Power to inflict discretionary penalties for crimes must be vested in somebody; (on earth) and if that power is vested in any one, it must be vested in all; since all are equal.' At whose disposal, then, is human life? God's or man's? Flinty must be that heart which feels no interest in such a subject.

III. THE ESSENTIAL WRONG OF THE NAN-KILL III. THE ESENTIAL WRONG OF THE MAN-RILLING PINKPILE AND SYSTEM. IN WHAT DOES IT LIE?

Not in the molives of those who claim and use this
power. Defence, self-preservation, social order,
civil government, good of the community; these and
other motives are urged to justify man-killing. The
motives of the evil doer might as well be urged to
justify adultery, arson, blasphemy, slavery or piracy.
The turpitude of some acts results from the nature
and relations of man, not from the motives of the
actors. Man-killing by man is one of those acts.
Man-stealing is another. No possible motive can
diminish the inherent baseness of either.

Not in the character of those on sehom the power is
brought to bear. However guilty men may be, their
guilt can never constitute a forfeiture of life to sean,
and invest him with power to kill them. I may regard a man as dangerous to my existence, and to the
existence of all around me; but my power over his
life is no greater than if I regard him as harmless.
Otherwise, if I wished for an excuse to take the life
of an individual, I have only to persuade myself that
he is a dangerous man, and ought to die. Then,
being fully persuaded of this, I am authorized to kill
him. Thus the Puritans justified themselves in ING PRINCIPLE AND SYSTEM. IN WHAT DOES IT LIE

nothering and hanging the witches, equired authority to hang the Quakers and the Indians. The Quakers and the Control of the C

has power to decide this.

Not in the manner in which life is taken. Whether human life be taken secretly or openly, in the darkness of midnight by an assassin's dirk, or by the halter and axe of the executioner at noon-day; in the duel or the battle-field; by judicial process or without it; the act is the same. Human life is dostroyed by man. If a nation have power over human life, and linve decided that any man, or body of men, are sufficien'ly guilty and dangerous to be worthy of death, it would be no greater as in that nation to steal upon the criminal at midnight, and plunge a dagger into his heart without any trial, and seen only by the all-seeing eyes of God, than to seize him, arraign him before a court, go through the form of judicial trial, pronounce the sentence, sign the death warrant, take him upon a scaffold, and then break his neck in the presence of thousands. Ninety-nine hundredths of those who are killed by men are killed without any attempt to ascertain whether they are guilty or innocent; yea, with the certain knowledge that they are guilty of no wrong towards those who kill them.

The innate wickedness and horror of man-killing consists in years.

towards those who kill them.

The innate wickedness and horror of mon-killing consists in none of these—i. e. in the motives of those who kill; in the guilt or innocence of those who are killed; nor in the manner and circumstances in which they are killed. But in this; MAN KILLING MAN. Man presumes to dispose of human life. Here is the essential guilt—the malun at se—which nothing can make right. Man's heart conceives, man's head contrives, and man's hands execute the death of man.

IV. MAN-KILLING HOSTILE TO CHRISTIANITY. I am looking at this power, not in reference to the Deity, but solely in reference to man. I am look-ing at it so it is made the basis of armed resistance in individuals and nations

What is christianity in reference to this subject? Its essential spirit must be learned from the teach-ings and examples of Christ and his apostles. Taught by thes, what is it?

1. The Spirit of Love.

'All the law is fulfilled in one word, i.e. Thou shalt love thy neighbor as thyself.' 'Love you enemies.' Christianity is love: love to all, even to

The legitimate and necessary fruits of love, as they are delineated in the gospel, are as follows. Love is long-suffering and geotle; never envious; never studying its own advantage; not resentful;

world, then, did you light for? "Why—why—father—because we loved each other.'

The little boys can as well give each other bloody
faces and bloody jackets in love, as nations can strangle or shoot their enemies in love. Every child
knows that Nathan told a falsehood when he said he
and Frank had fought 'because they loved bach other,'
and every child knows that ministers and politicians
utter a falsehood when they say men can fight and
kill each other in love. Equally false is their assertion, that, if men cannot fight in love, yet it is right
to fight in wrath. For what cannot be done in the
full and perfect exercise of the spirit of christian love,
is sin and only sin. What has christian love to do
with deadly weapons? Nothing—except to convert
them into ploughshares and pruning-hooks. It should
arm its professor with a sword, and teach him how
to use it. Whom will it lead him to kill? Not his
friends, of course. His enemies? No—for he loves
them, if possible, with more tenderness, than his
friends—and would rather die than injure them.
What then has love to do with a sword? Absolutely
nothing—but to beat it up. And it does beat it up,
virtually, the moment it enters the heart.

'Eighteen years ago,' said S.-L. formerly a distinguished military character in New York.' I first

nothing—but to beat it up. And it does beat it up, virtually, the moment it enters the heart.

'Eighteen years ago,' said S. L. formerly a distinguished military character in New York, 'I first imbibed the spirit of Christ. I loved God. I loved man. The leading spirit of my heart was—love to enemies. I felt a pity for them; a love which made me feel that I could not harm them. I was in raptures. I felt that God was love; and that He was in me and I in him. I 'lived, and moved and had my being' in love. While in this state, it struck me—What do I want a sword for? I could not use it, to save my life, or the world, while I am in this loving state of mind toward my enemies. What shall I do with it? 'Beat it up'—whispered love. 'I will,' I promptly answered. The next morning, I took my polished and beautiful sword to a blacksmith's shop, and, with my own hand, beat it into a pruning hook; and have used it ever since to prune my garden.

Thus when christian love enters the heart, it instantly dislodges the man-killing spirit and principle, dashes in pieces and consumes all armed resistance, and forever disqualifies a man to annex the penalty of teath, as judge; to sign a death-warrant as governor; to execute sentence of death, as langman; or be 'commander-in-shef,' as president.

Section 2

The Spirit of Percuveres.

'If ye do not, from your hearts, forgive every one his brother their offences, neither will your Heavenly Pather brigive you.' When ye stand praying, forgive, if ye have aught ugainst and.' Forgiving one another, as God, in Christ, hath forgiven you.' Christianity is yongveres. The meaning of this principle, and how this spirit will manifest itself, may be learned from the life of Jesus. One point is clear. Forgiveness would not allow us to desire to injure, or actually injure our enemies for any injury they may do or threaten to us. However guilty others may be in their treatment of us, and however dangerous their existence to ours, the spirit of forgiveness could not lead us to kill them. It is but impieus mockery to doom our enemy to death, and pronounce our forgiveness in the same breath, as human governments do through their criminal courts. The longue speaking forgiveness, and the halter and gallegue executing it. Speak forgiveness to the ear of your enemy, and shoot death into his heart? The sume bullet carrying a message of forgiveness and a message of death, and for the same offence! Armed resistance, in the form of human government, may say to the victim of its wrath—'I forgive the wrong, but must break your neck as a penalty! May say to the mob—'I forgive your breach of the peace, but must shoot you down, as a warning to others?' May say to a foreign enemy—'I forgive your invasion, but must pouc out your heart's blood in battle, and give your bodies a prey to wild heasts! But such a bloody-minded forgiveness is not christian forgiveness; and those ministers who attempt to reconcile such a principle and system with the sweet spirit of forgiveness as exhibited in the life of Christ, do but mock the Deity, confound all moral distinctions, and pour contempt upon the Son of God. They claim to be annihassadors of the Prince of Peace; but they are softes in sheep's clothing; and instead of converting human beings into lambs, they convert them into wolves.

of converting human beings into lambs, they convert them into wolves.

*Forgive us as use forgive others.' If ministers and professors had any tenderness of conscience, they could not use this petition while they uphold a principle and system of blood. How do they forgive? By imprisonment, starvation, strangulation, beheading, shooting and stabbing. For the clergy, as a body, insist that these penalties are consistent with christian forgiveness; and, as the ministers of forgiveness, they advocate them, and help execute them. At the same time they pray—'Father, forgive us, as we forgive our enemies.' Do they wish to be forgiven, as they forgive, when they forgive by inflicting such penalties? No. They do but mock God when they sak it. They know that they have no desire to be thus forgiven. But the conscience of such a clergy is drowned in blood. It is deaf to the wailings of bleeding humanity.

thus forgiven. But the conscience of such a clergy is drowned in blood. It is deaf to the wailings of bleeding humanity.

Said E. L. to me—'I once had a poor neighbor with a wife and several small children. He had no bread. He broke into my barn, and stole three bushels of rye. I arrested him, had him brought before the court; tried, convicted, condemned; and by Saturday night got him lodged in prison. I was riding home, congratulating myself that I had done good service to the State by securing a thief. I thought not of the poor, bereaved, and heart-broken wife and starvira little ones from whom I had taken a husband and father. My humanity was smothered in my gratified revenge. Thus ruminating, by some unaccountable association of ideas, the petition of the Lord's prayer was forc by brought to my mind. I unconsciously broke out, 'Father, forgive me, as I have forgiven my'—enemy I was going to say. But it struck me that I did not wish to be forgiven as I had forgiven him. I paused—tried it again. 'Father, forgive me'—but I could not get out the rest of the petition. It choked me. I rode home, saying all the time, 'Father, forgive me,'—'Father, forgive me'—but I could not get out the rest of the petition. It choked me. I rode home, saying all the time, 'Father, forgive me,'—'Father, forgive me'—but I could not say—as I have forgiven my enemy. I was horror-struck to think that I had got into a position in which I dared not pray the Lord's prayer, and ask for the forgiveness of my sijs. How to get out of it I was distressed to know. I was safraid, also, I should die before I could ask, in a christian way, to be forgiven. I walked my room all Sunday night, crying out in my agony, know. I was afraid, also, I should die before I could ask, in a christian way, to be forgiven. I walked my room all Sunday night, crying out in my agony, 'Father, forgive,' 'Father, forgive,' 'Euther, forgive,' 'But I could go no further. Monday morning saw me on my way to the prison. I saw the magistrates, took the proper steps, got my enemy eut of jail, took him home, took him into my barn; eaid not a word, but seized my half-bushel, measured out three bushels of rye, put it into a bag, tied it up and gave it to him, and said, 'Take that, and when you want any more rye, come to me and you shall have it; pay or no pay.' Instantially I was relieved; and broke out aloud—'O Lord, forgive me now, just as I have forgiven my enemy.' I could then get out the whole petition with a good convicience.'

I could then get out the whole petition with a good conscience.'

Who can deny that this was an exhibition of true christian forgiveness?

There never was drawn a truer picture of this spirit than was drawn by Jesus in one of his parables. The following in substance. A certain man had servants. One owed him ten thousand talents, and had nothing to pay. 'Sell him, his wife and children, and pay it,' was the command. The servant fell at the master's feet, saying—'Don't sell me nor my wife nor children. Wait a little, and I will pay you all.' The master was moved with compassion and forgave the whole debt. That servant, who had just been forgiven ten thousand talents, turned round to a fellow-servant that owed him only one hundred pence, and, the first thing, seized him by the throat saying—'Pay me what you owe me.' Wait and I will pay you.' 'I will not wait a moment.' And he thrust him into prison till he should pay the debt.

This is, to the life, a picture of mankind. Men

And he thrust him into prison till he should pay the debt.

This is, to the life, a picture of mankind. Men ask God to forgive them their ten thousand offences against Him, but will not forgive the little injuries and insults they receive from each other. They have the hardihood to ask their Divine Sovereign to stay the execution of penal justice upon them—while they are laboring to execute it, even to death, upon their enemies. Yet they pray, 'Father, forgive as we forgive.' They might just as well pray—'Father, forgive me all my sins, but burl at me thy red hot thunderbolts of wrath; kill my body, and consign my soul to perdition.' Why not? They may as well speak it out in words as in acts—for this is their practical application of the petition. In

may as well speak it out in words as in acts—for this is their practical application of the petition. In the light of christian forgiveness, what is the religion of Christendom? A libel on Christianity.

The spirit that leads men to kill their enemics, or that employs others to kill them—for any cause, can never be reconciled with christian forgiveness as exhibited by Jesus on the cross, when forbearing. s exhibited by Jesus on the cross, when for threatening he prayed for his murderers—' Father, forgive them; they know not what they do.'

Are nations bound by the law of forgiveness? I must be so; unless the doctrine be true that nation are not bound by the morality of the gospel; unless man, as an individual, may be one thing, and as member of governmental organizations, the opposite

member of governmental organizations, the opposite.

WHAT IS SIN IN AN INDIVIDUAL IS SIN IN A NATION. Is this true? It is received as a maxim in Church and State, that a national organization may do what would be a sin in an individual. This seems repugnant to the existence of a moral government, and empowers combinations of human beings, acting as bodies, to violate every principle by which they are bound as individuals, enabling men to be one thing as individuals, and directly the opposite as social beings. Thus we see men daily doing as corporations, banking, railroad, ecclesiastical and governmental, that which no member of these corporations would dare to do as an individual, and on personal responsibility. The soulless corporation must bear the responsibility of the acts of its members.

must bear the responsibility of the acts of its members.

Suppose I want the land of the Cherokee Indians. I have in my single arm the strength of fifteen millions. With one sweep of my powerful arm, I drive the helpless Indian from the home and the tomb of his fathers—push him across the Mississippi, to bury his sorrows, his tears, and his bones, beneath the sandy deserts of the far West. What would the existing church and clergy call me? A robber—a land-pirate; and they would hang me as such. I distribute my strength among fifteen millions These combine and call themselves the nation—the body politic—the government. These fifteen millions want that land. They go in a body, or by their agents, and do the same deed. What will the church and clergy say of the nation? Will they denounce and hang it as a robber and a pirate? Oh. no. It is another affair altogether when committed by fifteen millions, from what it was when done by one. That which is robbery and piracy in the individual, when done by the nation, is sanctified by numbers.

numbers.

This nation hangs any individual as a pirate, who shall dare, on his personal responsibility, to traffic in human beings on the high seas, or on the coast of Africa; and, at the same time, licenses the same traffic in the District of Columbia for 400 dollars per annum. What is piracy in the individual, is honest and christian traffic in the nation! Thus making that a source of revenue which it punishes with death as piracy, in individuals!

No exceptions to this rule are made in favor of nations. But how strangely they make known their forgiveness! Criminal courts, jailors, constables, sheriffs, hangmen, commanders-in-clief, armies, and navies, factors of a nation's forgiveness? NEVER. But executioners of a nation's forgiveness? NEVER. But executioners of a nation's wath.

As an agent of the government, I am building prisons, forging chains, erecting a gallows, making awords and guns, constructing forts, or drilling an army. 'Why do you do these?' 'To show the nation's forgiveness?' The whole system is in derision of christianity and common sense. As well show your zeal for liberty, by stealing and drinking rum, as forgiveness by such means. As well show your zeal for liberty, by stealing and enslaving men as slaveholders do. As well point to drunkards as representatives of a nation's temperance, or to slaveholders, as the guardian of a nation's liberty, as to criminal courts, hangmen, and commanders-in-chief as the agents of a nation's forgiveness. VENGEANCE is their vocation. The present governmental systems of treating enemies are, then, essentially and forever at war with christian forgiveness, therefore, wrong.

THE ANNIVERSARIES.

THE Clergy and others visiting the city at the approaching anniversaries, who are in want of HATS, are informed that a full and complete assortment of Summer and Winter Hats of every style and quality may be found at the subscriber's store. Also a good supply of Gloves, Stocks and Umbrellas, which are now in store—all of which will be sold on the most favorable terms. The readers of this paper are respectfully invited to call before they purchase.

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Cambridge, March 10, 1840.

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and Cosmedices, Razors, warranted to suit, Brasar
all kinds, Toys and Games, Gold and Sliver Pro
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Note and Bank Books, Fancy Stationery, Pra
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charge of Manslaughter in the third degree, for
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in the city of St. Louis, on the first day of June, 18
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VOL. 2

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