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LANE SEMINARY.

DEFENCE OF THE STUDENTS.

Statement of the reasons which have induced the Students of Lane Seminary, to dissolve their connection with that Institution. Cincinnati: 1834.

The undersigned, recently members of Lane Seminary, having withdrawn from that institution, desire to lay before the Christian public, the considerations which have influenced them; together with the circumstances which have mainly contributed to such a step.

Of those who have now severed their relationship with Lane Seminary, some attended its earliest recitations, and these, with a large number of the remainder, entered as first theological class in the fall of 1833.

The circumstances of our matriculation were peculiarly impressive. We were connected with an institution freighted with the vital interests of the West. We were numerous, without a precedent, in the commencing of similar institutions. The Valley was our expected field; and we assembled here, that we might the more accurately learn its character, catch the spirit of its rapid enterprise, grow up into its genius, appreciate its peculiar wants, and be thus qualified by practical skill, no less than by theological erudition, to wield the weapons of truth.

The responsibility of the post we provisionally held, as the first class in a Theological Seminary, outweighed all other considerations, in our estimate of duty. The friends of the new Institution expected of us, that we should be letters of commendation to the western churches, and that our scholarship, piety, and practical usefulness, would be the earnests of its future success. Our probable influence over succeeding classes, was also matter of deep solicitude. God, the church, the ministry, the wants of a sinking world, summoned us to such a course of holy living and self-denying action, as our successors might with safety imitate; to habits of study which might inspire them; and to leave behind us mantles which they might fitly wear.

We aimed, therefore, to make such a disposal of our influence, as would contribute to place Lane Seminary upon high moral ground, and thus greatly elevate the standard and augment the resources of ministerial efficiency.

As a primary step, we were led to adopt this principle, *that free discussion, with correspondent effort, is a* DUTY, *and of course a* RIGHT.

We proceeded upon this principle, without molestation, in our studies, at our recitations and lectures.

We applied it to missions, at home and abroad; and we *acted* immediately, through liberal contributions. We took up temperance. Discussion was needless, duty was plain, and we *acted*. With the Sunday school cause, we proceeded in like manner. Not much time was spent in discussion. We examined it, in a series of adjourned meetings; light was elicited, principles were fixed, and *action* followed.

With the same spirit of free inquiry, we discussed the question of slavery. We prayed much, heard facts, weighed arguments, kept our temper, and after the most patient pondering, in which we were sustained by the excitement of sympathy, not of anger, we decided that slavery was a sin, and as such, it ought to be immediately renounced. In this case, too, we *acted*. We organized an anti-slavery society, and published facts, arguments, remonstrances and appeals.

We threw ourselves into the neglected mass of colored population in the city of Cincinnati, and that we might heave it up to the light of the sun, established Sabbath, day and evening schools, lyceums, a circulating library, &c.; choosing rather to employ our leisure hours in offices of brotherhood to the lame, the halt, and the blind, than to devote them to fashionable calls and ceremonial salutations.

We have outraged no man. We have scrupulously performed all Seminary duties, as our instructors will testify. We are not aware of having done any thing which could have been left undone, without a surrender of principle. On the contrary, we mourn that we have done so little, and suffered so little, for those who have lost every thing in the vortex of our rapacity, and now, all manacled, trampled down and palsied, cannot help themselves.

The faculty have repeatedly, and to the last, assured us, that our demeanor toward them has been respectful, that our conduct in the whole tenor has been such as to sustain law and order, that there was nothing to prevent them from giving us upon our withdrawal certificates of regular standing, which they accordingly did. The ground of our secession from the Seminary, is, that free discussion and correspondent action have been prohibited *by law*. We are commanded to discontinue our anti-slavery society. We are prohibited from holding meetings among ourselves, and from making statements and communications at table or elsewhere, without permission. A committee of the board of trustees is set over us to exercise espionage, and to which board discretionary power to dismiss any student whenever they may deem it necessary so to do, without consultation with the faculty and without assigning reasons either to them, to the individual dismissed, or to the community.

These prohibitory enactments have driven us from our beloved institution. Sustaining relations to the church of Christ now rendered sacred to us by that peculiar, duty to his cause demands from us an explicit statement of the grounds of our secession.

We believe free discussion to be the duty of every rational being. We take our stand out of the command '*Prove all things.*' It is inquiry after immutable truth, whether embodied in the word, or hid in the works of God, or branching out through the relations and duties of man. We are bound to conduct this search, *wherever it may lead*, and to adopt the conclusions to which it may bring us. And, whereas, the single object of ascertaining truth is to learn *how to act*, we are bound to do at once, whatever truth dictates to be done. This duty of discussion and action is not conferred by human authority, and we have no *license* to resign it upon entering into any association, literary or political. Free discussion being a duty, is consequently a right, and as such, is inherent and inalienable. It is *our* right. It *was* before we entered Lane Seminary: privileges we might and did relinquish; advantages we might and did receive. But this right the institution could neither give nor take away. Theological Institutions must of course recognize this immutable principle. Prescription of free discussion is sacrilege! It is boring out the eyes of the soul. It is the robbery of mind. It is the burial of truth. If Institutions cannot stand upon this broad footing, let them fall. Better, infinitely better, that the mob demolish every building or the incendiary wrap them in flames; and the young men be sent home to ask their fathers 'what is truth?'—to question nature's million voices—her forests and her hoary mountains 'what is truth?' than that our theological seminaries should become Basilian, or monastic institutions, thinkers by permission, and the right of free discussion tamed down into a soulless thing of gracious, condescending sufferance. But who can doubt the practicability of governing, especially *theological*, students consistently with these principles. Authority is not nullified. Faculties have their legitimate powers still. It is theirs to inform their pupils that free discussion is a paramount duty, and a right, which the faculty have neither power nor inclination to take away.

It is theirs to *direct* the inquiries of their students; but they must have a care to direct them wholly by *principle*. If they find the students disposed to shrink from the practical results of their discussions, or to flee in panic when called ultra-ists, or to reverse their decision at the bidding of a mob, it is theirs, as faithful leaders, to inspire them with fresh courage and impel them forward. If a student should not submit to be directed by principle, it is conclusive evidence that he is not fit to search *after* principle; and in such case the faculty have unquestioned power to discipline or dismiss.

If it be objected that such a system of government is liable to abuse by students, we answer, be it so. Moral agency is abused by every sinner. Liberty is liable to abuse, and so is religion. Heaven was abused by devils, and Paradise was prostituted by Adam. The best principles, as well as the best things, are most liable to abuse. But there is a *remedy*; the same that God adopted with the fallen angels and our first parents.—*Expulsion*. We know of no other. Inhibition of free discussion is *ruin*, not *remedy*.

But perhaps it may be asked, 'were the laws in question really intended to have this bearing?' We answer; those of us who were present at the beginning of the term, waited several times upon the faculty, to hear *their* exposition of the laws. We give them credit for the exertion of their utmost powers to exhibit the laws in a favorable light, but still we are compelled to say that we were only confirmed in our disapproval of the laws by these interviews. And we add with pain and grief, that all their communications upon the subject were not only unsatisfactory, but, according to our principles, radically defective. We looked in vain for that profound veneration for free inquiry which makes every consideration of popularity, gain and safety, bow before it. Discussion was recognized rather as a *privilege* which could be granted at the discretion of the faculty, than as a *duty* and a *right* above their bestowment.

We noticed, also, a little contrariety in their sentiments at different times, with regard to the laws in question; for though they stated in their written exposition that they saw 'nothing in these regulations which was not common law in *all well regulated institutions*,' yet afterwards they expressed their deep regret at the action of the trustees upon this matter, assuring us that they had labored hard to keep it out of their hands. The prominent defect, however, running throughout their expositions, we conceive to be, sanctioning the principle that the *exciting nature* of any question, is good ground for forbidding its discussion, and that the *unpopularity* of moral action, warrants its total discontinuance. *Here is the point of utter difference between us.* The Decision was recognized rather as a *privilege* which could be granted at the discretion of the faculty, than as a *duty* and a *right* above their bestowment.

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The folly and wickedness of making *public sentiment* the standard by which theological students are to determine duty, has already been presented to the public, by one of our number, in a letter addressed to the editor of the '*Western Monthly Magazine.*'

We avail ourselves of an extract from that communication the more readily, because it was read to the president of Lane Seminary, at his request, previously to its publication. He gave to its sentiments his unqualified approbation, and it was published with his knowledge, and hearty approval.

'What! are our theological seminaries to be awed into silence upon the great questions of human duty? Are they to be bribed over to the interests of an unholy public sentiment, by promises of patronage or threats of its withdrawal? Shall they be tutored into passivity, and thrown to float like dead matter in the wake of the popular will, the satellite and the slave of its shifting vagaries? Are theological students to be put under a board of conservators, with special instructions to stifle all discussion, except on the *popular* side? In selecting topics for discussion, are the students to avoid those which are of great public concernment, whose issues involve all human interests, and whose claims are as wide and deep, as right and wrong and weal and woe can make them? In taking sides upon such questions, the student must needs inquire *not* where is right and what is duty, *not* which side is worthy of support, *not* what will quicken the church, turn the nations from their idols, pioneer into being the glories of the millennium, and cause earth to bloom with the hues of heaven. Ah! such interrogatories are all out of place. The only questions becoming theological students, are, which side of the question is *popular*: which will buzza'd and hosanna'd? Which will tickle the multitude, and soak a sop for the Cerberus of popular favor?

We say then, with Dr. Beecher, that theological students, in determining duty, are not to regard the obstacles which grow out of a hostile public sentiment. But how shall duty be determined? We answer by *investigation and discussion*. We introduce another extract from the same letter, showing the importance of investigation and discussion, and their influence on the heart and intellect.

'Whom does it behoove to keep his heart in contact with the woes and guilt of a perishing world? Is it the student who is preparing for the ministry? What fitter employment for such a one, than gathering facts, and analyzing principles; and tracing the practical relations of the prominent sins and evils and all-whelming sorrows of his own age? especially when all these heave up their mountain masses full upon his own vision, and at his own door—and still more specially, when these accumulated wrongs and woes have been for ages unheeded? Is any thing better adapted to quicken sympathy and enlarge benevolence, than deep pondering of the miseries and the wrongs of oppressed humanity, and thorough discussion of the best means for alleviation and redress? It is false both in fact and philosophy, that any thing is lost to the student, by engaging in such exercises. Instead of his progress being retarded in the appropriate studies of a theological course, (which should certainly be his main business,) it will be promoted. Whenever intellect moves in the sublimity of power, the heart generates its momentum. It is when the deep tides of emotion well out from full fountains—that intellect is buoyed upward, and borne onward in majesty and might. A subject so deeply freighted with human interests as that of slavery, cannot be investigated and discussed intelligently and thoroughly, without amplifying and expanding the intellect and increasing the power of its action upon all subjects. Let our institutions engage in discussing subjects of great practical moment; such as slavery, temperance, and moral reform; let them address themselves to the effort, let it be persevered in through an entire course, and they will introduce a new era in mind; the era of *disposable* power and practical accomplishment. But besides the general impulse given to thought and emotion by contact with subjects of vast practical moment, a large amount of definite knowledge upon such subjects must be acquired. The mind should have a household familiarity with all their principles and bearings; the interests affected, the wide relations to right and wrong, and the ultimate effect upon human joy and woe. This applies with tenfold force to *theological* students. He who would preach in the nineteenth century, must *know* the nineteenth century. No matter how deeply read in the history of the past, if not versed in the records of his own day, he is not fit to preach the gospel. If he would bless the church *now*, he must *know her now*; where she is, and what her moral latitude; must scrutinize her condition—inspect her symptoms—ascertain the mode of previous treatment, and compare it with the prescriptions contained in God's book of directions, where the case is described.

'Is a man prepared "rightly to divide the word of truth, giving to each his portion in due season," who is ignorant of prevailing sins and evils, the moral movements of the day, the spirit of the age, the causes of existing inefficiency, and the nature, position, and relative power of those counteracting causes, which defeat instrumentality, both human and divine, and roll the world away from the millennium? It is an axiom with universal mind, that discussion, discussion free as air, is the grand desideratum for eliciting truth. Of our theological seminaries pursue any other course, they will fall behind the age. This kind of training is as important a part of the preparation for the ministry, as an acquaintance with the principles of interpretation, or a knowledge of didactic theology. In short, our theological seminaries will only mock the exigencies of the age, and the expectations of the church, unless they hold their students *in contact* with these exigencies, that when they have finished their preparation, and are thrown into the midst of them, they may *know where they are, and feel at home.*'

We heartily concur with Dr. Beecher in approval of these sentiments.

All the giant sins which have ever made havoc in society, have been tolerated and sanctioned by public sentiment. He that moves with the tide of this public sentiment, is a part of it, augments it, and cannot absolve himself from the responsibility of its effects. If it be wrong, it is no excuse that he silently withdraw his original contributions, leaving the remainder to sweep on unresisted. It is not enough that he neither votes for iniquity himself, nor solicits the votes of others. If he would be faithful, he must do more. He must lift his utmost to unite against it the suffrages of the world. A moral agent cannot determine duty by proxy. He must investigate for *himself*.

Perhaps it may be said, 'Let the right and duty of *investigation* be conceded; but where is the obligation to *discuss?*' When interests are pending, *all* available aid is demanded. Discussion is the standard test for the detection of fallacies and the revelation of truth. It is the furnace where gold and alloy separate. It is the fan which drives the chaff and wheat asunder. It is the court of errors where the decisions of individual tribunals are reversed or confirmed. In the search after truth, can we dispense with such aid, when available, its and be guiltless?

The right of discussion stands on the same basis with that 'of conversation; the interchange of civilities; and social worship: all of which belong to us as social beings, and are in no sense lost by connection with a Theological Institution. What is discussion, but conversation regulated by rules for the purpose of facilitating an interchange and comparison of sentiments? And if the infringement in the one case is a palpable violation of natural rights, it is equally so in the other.

But, if the right of free discussion be allowed, it will be abused; and against the abuse there is no remedy. Students often engage in unprofitable discussions. Shall we therefore be made contraband, and the selection of topics a tax upon the resources of the faculty? Shall theological students play the mute, except when the strings of their tongues are loosed by connection with the faculty? On this subject, we introduce an extract from the 'Standard,' a religious periodical, published by the trustees of South Hanover College, and Theological Seminary, and edited by the professors of the same.

In commenting upon the laws, they say, 'If we were at liberty to speak freely on this subject, we should question the propriety of adopting any resolution forbidding free discussion among the students of a public seminary. This is a matter which we think must be left to the discretion of students; and if any student should abuse this privilege, so as to injure the Institution, let him be cut off from all the privileges of the Institution. We think this is a much safer course than to attempt to regulate the discussions of students in any other way.'*

* We cannot forbear introducing, in this connexion, short extracts from able articles, published in the Ohio Observer, edited by two professors, the one a teacher, and the other a trustee, of Western Reserve College; and from the Pittsburgh Friend, edited by Professor Nevin, of the Western Theological Seminary. They are decisive, as will be seen, in their reprobation of the laws in question.

We might multiply similar extracts from other journals, but these are sufficient. The Observer says, 'It is too late in the day to pass *ex post facto* laws, or attain due literary, and especially theological students, exclusively to *Hic hac hoc*, and by force of law forbid their discussing any of the great questions of political, moral, or religion, which agitate the world. Nor do we believe it consistent with the highest interests of the young gentlemen, in our literary and theological seminaries to do this, if it were practicable. If the officers of an institution, when they know the will of the trustees, cannot, or will not regulate the business, by the power of moral influence, let the trustees remove them, and supply their places with those who will do it. But we disapprove of any thing resembling a *rag-tag*. And we fear not to hazard our reputation as true prophets, on the truth of the assertion, that both the trustees and faculty of Lane Seminary will yet rue the day when they adopted, and published the report from which the following resolution is extracted. For aught that we know, there may have been many things wrong among the students of the Seminary; if so, let the faculty correct the abuse by moral power, without an attempt, which is *rag-tag*, to take like an effort to shut out the light of truth and exclude free discussion.'

Remarking upon the proceedings of the trustees, the Friend says, 'The time will come when such illustrations will be needed on the page of history, to convince the world of the reality, of the existence of *statesmanship*, by which, in this age of enlightened and energetic philanthropy, a question so immeasurably and eternally momentous as that of slavery, is to be treated by Americans and Christians, as no better than an impertinence or a visionary phantom. It is a moral abomination, of which good men ought to feel themselves ashamed, to the day of liberality and light. If the students of Lane Seminary are not capable of thinking and acting for themselves on a subject of this sort, shall they learn so much of the meekness and wisdom of Christ, as is sufficient to shield them from bringing a reproach upon religion, they cannot be too soon reminded of their homes, in an asylum for the sacred office to which they aspire. If the young men who belong to our theological seminaries cannot be trusted to inquire and act freely, in a case so deeply implicated with the great principles of christian duty, we say, candidly, they are not fit for the place they occupy; and it were better these institutions should be emptied of them altogether, than that it should be found necessary to uphold their credit by means of a legislation so imperterial and intolerant as that which is now under consideration.'

To the above sentiments we cordially subscribe. Let just retribution overtake whatever wrong door; but let the guiltless pass unharmed. If there have been a wanton misapplication of time and talents, bring down the penalty, without sparing or pity; but *only where it is deserved*. Make not the crime of the guilty, a pretext for general *seizure* and confiscation of the rights of the innocent. Better that a generation of students should be expelled, than that discussion should for a moment wear a shackle.

By the right of free discussion, we do not mean that we have the right to employ, for that purpose, the time appropriated to other duties, *nor* that we have the right to occupy the public rooms without permission, *nor* to conduct the discussion otherwise than in the spirit of christian kindness, *nor* to suffer *preparation* for the exercise, to interfere with the regular duties of the Institution. But we *do* mean, that during hours expressly devoted to that object, or during intervals of time unconsumed by other requisitions, we have the right to select, and investigate in concert, or discuss, subjects *of our own choice*.

The following propositions, which we believe to be self-evident, embody our views.

Propositions. Every man has the right freely to investigate every subject submitted to his consideration. He has the same right to conduct this investigation *in concert with others*; provided it be done at such time and place, as not to encroach upon the rights of others. We believe that these rights are not derived from man, that they are inseparable from accountable agency, and inalienable, and, of course, are neither surrendered nor forfeited by membership in a theological seminary. Furthermore, we believe, that to prohibit theological students from peaceably assembling for the examination of great moral questions, in hours *unappropriated to other duties*, is an open violation of their rights.

The following rule, adopted by the board of trustees, contains *such* prohibition, viz.

'RULE 2nd. The students shall not hold general meetings among themselves, other than those of a religious or devotional character, or for purposes associated with the course of studies; nor deliver public addresses, or lectures, at the Seminary or elsewhere, in term time other than those connected with ordinary religious exercises; nor make public addresses, or communications, to the students when assembled at their meals, or on other ordinary occasions, nor be absent from the Seminary, in term time, without the approbation of the Faculty, or of such person as they shall designate for that purpose.'

That the design and full bearing of this rule may be clearly seen, we annex principles and opinions expressed in the report of the Executive Committee.—'The Committee are further of the opinion, that no associations or societies among the students ought to be allowed in the Seminary; except such as have for their immediate object, improvement in the prescribed course of studies.' The board of trustees, at the meeting at which they enacted this rule, 'approve and adopt' the sentiments of this report by a formal resolution, and thus afford an exposition of their *design and intent* in the enactment of the rule. Again, the report says—'The plan of instruction is *intended* to be so arranged as to occupy as much of the time of the students as a due regard to their health, and other proper considerations, will admit.' The reasons which the board assign for the above declarations, are the following—'Associations and discussions foreign to the course of instruction, distract the attention and retard improvement. If the topics are matter of public interest and popular excitement, the mischief is peculiarly aggravated.' It will be seen that this rule, as expounded by the opinions and principles of the legislature which enacted it, forecloses all rational expectation that free discussion will be tolerated in the Seminary. What matters it whether free discussion be proscribed in its own name, or under some other designation? Whether *itself* be specified in the act of outlawry, or some of its constituent parts and inseparable appendages? Take away the right of assembling, and of speaking when assembled, and he who, from the materials left, can construct free discussion, must be blessed with uncommon invention. But by this rule, free discussion is made to depend upon a *condition*—'the approbation of the faculty.' The will of others is a peculiar tenure by which to hold inalienable rights!

But waiving all objection on this head, what rational ground is left for the hope that discussion will be unshackled? The faculty is the executive power of the Seminary, and as such, bound to execute faithfully its laws, according to the *true intention* of the legislative body enacting them. The principles contained in the above extracts sufficiently instruct the faculty in the discharge of their duty. But the board are still more explicit. In the report already alluded to, they say, in regard to discussion on the subject of slavery, 'that anything tending to keep alive a spirit of controversy on the subject in question, *ought to be excluded from the Seminary.*' In conformity with this sentiment, an order was passed for the discontinuance of the obnoxious society.

We refer to the possibility of error, the board, during the meeting at which the rules and orders were passed, and the report approved and adopted, further direct, that certain 'SUGGESTIONS *be communicated to the faculty in explanation of their views relative to the regulations adopted.*' In these 'suggestions' the following statement is made. 'On the subject of *slavery*, the board are of opinion, that public discussions *ought to be excluded from the Institution.*' Now, we ask, will the faculty of Lane Seminary permit the subject of slavery to be discussed in the Institution, when the board of trustees formally declare to them their conviction that it ought to be excluded? To counteract such permission from them, before discussions upon slavery become *popular* with the community, argues either ignorance of facts, or insensibility to evidence.

But suppose the board should grant permission to discuss subjects aside 'from the prescribed course,' and unpopular with the community, yet there is another power behind the throne, which overshadows it. We refer to the extraordinary powers granted to the executive committee, in the second order passed by the board of trustees. 'Ordered, That the executive committee, have power to dismiss any student from the Seminary, when they shall think it necessary so to do.' Necessary for what? Has a law been broken? The *faculty* should discipline the offender, and if incorrigible, dismiss him. But what are the functions with which this order clothes the executive committee? Why, just what the order imports; 'to dismiss any student, when they shall *think it necessary so to do!* But why necessary? Were additional 'laws,' 'rules,' 'orders,' and 'suggestions' needed? then why not supply the demand to the full? Or was this 'order' regarded as the substitute of all law? It surely contains the essence of all power—summary *judgment* for the student at least, if not *justice*. Laws, constitutions, charters, judges, juries, all form of trial, witnesses, cross-examining, conflicting testimony, all intricacies of casuistry, with wear and tear of patience in nice adjustment of the scale of equity, all these are dispensed with; and the executive committee are authorized to dismiss any student when they think it *necessary* so to do! No opportunity afforded the student to rebut charges, confront witnesses, meet an accuser face to face, plead a justification, or prove an *alibi*.

The faculty dismiss for *misconduct*; the executive committee 'when they think it necessary so to do!' Thus far the *letter* of the law. Let history testify to its practical operations, and be the commentator upon its spirit. As soon as the board had clothed the executive committee with this extraordinary power, a meeting was immediately called to exercise it. A resolution was introduced for the dismissal of a member of the theological class; for *dismissal*, not trial. That individual had never been cited to answer to charges, and was accused of no conduct unworthy a christian, or a man. The only allegation made was that he had introduced into the Seminary, and propagated abolition sentiments. At the same meeting of the committee, another resolution was introduced for the dismission of another member of the theological class; the president of our anti-slavery society. These resolutions *were not rejected as informal*, but pronounced in order, and adjourned over from meeting to meeting with other business, to await the return of Dr. Beecher. After his arrival, the resolutions were withdrawn. To be dismissed from a theological seminary for a sufficient cause is a stigma not easily effaced; and the sufficiency of the cause is always supposed, unless the contrary be shown. Who will hazard his reputation by joining a Seminary where he is liable every moment to a forcible ostracism, branded with indelible disgrace, and that too, while strictly complying with every requirement of the Institution? Has any theological student the right thus to trifle with that 'immediate jewel of the soul,' that indispensable requisite to usefulness—'a *good name?*' Reputation, as well as intellect, is moral capital, loaned by God to be invested for his glory, and he is a madman that trusts it to the convoy of chance on a sea of prejudice and passion. Such power lodged in such a body and thus exercised, is despotism full grown and to the life. The Pope excommunicates only when 'he thinks it necessary so to do.' The Inquisition order to the rack only 'when they think it necessary so to do.' The Sultan consign to the bastinado and the bowstring only 'when they think it necessary so to do.' The Star Chamber and the Council of Ten tortured, banished, and brought to the block, only 'when they thought it necessary so to do.' Eighteen hundred thirty-four, has nominated a new candidate for the catalogue, and added another star to the constellation. The executive committee of Lane Seminary thrust from the institution 'any student when they think it necessary so to do.'

And is it in view of *this*, that the faculty of Lane Seminary say in their '*declaration*,' to the public, dated Oct. 17, 'we approve of, and will always protect, free discussion in this Institution, free inquiry, and thorough discussion?' *Is* free inquiry 'protected and encouraged' in an institution where students are liable to dismissal for *such* causes? Was it in view of this order, that the faculty said in their 'declaration,' 'we see nothing in these regulations which is not common law in all *well regulated* institutions, since they merely commit the *whole management of the internal concerns of the Seminary* to the discretion of the *faculty?*' After stating to exercise the authority vested in them by this order, in the manner above mentioned, how could the executive committee 'concur' in this declaration of the faculty, 'as a correct exposition of the intentions of the board?' If they *know* this to be 'a correct exposition of the intentions of the board,' and if *dismissing students* belongs to the '*internal* concerns of the Seminary,' then they, by attempting to exercise that power, have assumed authority which was never given to the intentions of the board.' In their 'declaration,' the faculty say that they regard this order 'as simply vesting the executive committee with trustee power in certain cases.' Why then, we ask, should they particularize these power in the hands of the *executive committee?* Have not the *faculty* sufficient authority for the dismission of students? Or is it to secure the dismissal of *students* in 'certain cases,' without compelling the faculty to assume responsibility, or arbitrary regulations,'—and thus procure to be done by the executive committee what, *from motives of policy*, it is thought not best for the faculty to do. But we are not left to conjecture on this point. The trustees have spoken so explicitly as to leave no room for doubt. In their 'suggestions' to the faculty, the board of trustees say, that in the government of the students, 'there is little danger of *too much restriction*.'—that 'it is no objection to the rules now adopted, that in *practice* they may be sensibly felt by the pupils as a continued restraint on their movements. They also say, their 'object is *to secure to the faculty a more direct and certain influence over the conduct of the students*, WITHOUT THE NECESSITY OF ADOPTING FOR THEMSELVES *severe or arbitrary regulations*.' We pass this without comment. We do not wonder that the president of the board begged so he did, that this extraordinary order might not be published to the world, and that not a few members of the board, who

VOL. V.] OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE ALL MANKIND. [NO. 2.

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voted for the 'order,' greatly desired to keep it secret, and voted against its publication."

We have already expressed our dissent from the doctrine laid down by the trustees, that 'no associations or societies ought to be allowed in the Seminary, except such as have for their immediate object, improvement in the prescribed course of studies.' Repudiating the doctrine, we refuse compliance with the 'order' based upon it, and quietly withdraw from the sphere of its action. The order is as follows: 'Ordered that the students be required to discontinue those societies (the anti-slavery and colonization societies) in the Seminary.' We cannot comply with the order, 1. Because it would be the surrender of a right. Upon this point we have already enlarged.—As members of the anti-slavery society, we cannot comply with the order, 2. Because we formed our society to operate against the system of slavery and all its allies: and until that system is abolished, and those allies retreat from the field, the considerations which called it into being, forbid its dissolution. Is this a time to destroy our society, when truth is fallen in the streets, and judgment turned away backward? When the pulpit is overawed, the press panders to power, conscience surrenders to expediency, discussion to proscription, and law to anarchy? When the heart of the slave is breaking with the anguish of hope deferred, and our free colored brethren are persecuted even unto strange cities?

Is this a time to lay our hands upon our mouths, when the ambassadors of Christ hold as merchandize, and sell for filthy lucre, the members of his own body; and, with the price of blood in their hands, still break the sacramental bread? When the shepherds of God's flock, instead of carrying his lambs in their arms, tear them from the fold, and hurl them to be rent by wolves—and yet are shepherds and worthy of all honor? No!—with heart, and soul, and mind, and strength, we answer, No! We cannot betray inviolable trusts; we cannot break our plighted faith; we cannot surrender inalienable rights; we *will* not shut bosoms in the train of arbitrary power, nor plot treason against humanity, nor apostatize from God. No! God forbid that we should abandon a cause that strikes its roots so deep into the soil of human interests, and humane rights, and throws its branches upward and abroad, so high and wide into the sunlight of human hopes, and human well-being.

Having stated at length the main grounds of our withdrawal from the institution, we proceed to notice the reasons officially assigned by the board of trustees, for their extraordinary movements.

The fundamental principle with which they start, is this:—'No seminary of learning, especially no theological one, should stand before the public, as a partizan on any question upon which able men, and pious christians differ.' This being the central point of their doctrines, whence all the rays diverge, it is no marvel that they terminate at last in practical quandary and absurdity.

'Able men and pious christians, differ' upon the subject of home, and foreign missions. Some believing that they should be conducted *only* by ecclesiastical associations: Others, that *voluntary* associations are preferable. Some believe that licentiousness should be discontenanced by organization in societies; Others deprecate such measures. Some would circulate the bible, without note or comment: Others, only with a 'prayer book.' Others, suppose that camp meetings are one of the glorious instrumentalities of the church: Others, that they should by no means be tolerated. Some that extemporaneous preaching is vastly more useful than any other: Others, are horrified at such an idea, and aver that the reading of written sermons is destined to convert the world. Upon these and numerous other points, 'able men, and pious christians differ.'

If the doctrine laid down by the trustees, be correct, no society which takes *any ground whatever* upon such subjects, should be formed in theological seminaries. To express opinions, to unite in action, to form societies, on either side of such questions, is to act with a *party*—to be a 'partizan.' Whether 'corporations have no souls,' or otherwise;—we have in this doctrine, testimony from a high source, that *theological seminaries* have none:—or at least, that they have absolution from accountability and the moral agency both of students and faculty, while they are connected with the institution, has, by special indulgence, leave of absence—on furlough. But an institution founded upon the principle laid down by the executive committee is an *impossibility*. Where shall we look for materials out of which to construct its faculty and students? Where can be found a sufficient quantity of neutrals, non-committals, non-descripts, and nullities for such an emergency? Such commodities are not on sale in the western market, and we know the east too well, to recommend importation from that quarter.

The *particular* reason assigned by the trustees in justification of their action at this juncture, is, '*the proceedings among the students on the* SUBJECT *of* SLAVERY.'

Frequent allusion is made to these proceedings in the documents already referred to. The report alleges that discussions on this subject, 'distract the attention and retard improvement. It speaks of 'mischief,' 'party spirit,' 'heated torrents of unextinguishable rancor,' 'agitated minds,' 'whose judgments are not well settled;' and it declares that 'the government of the institution cannot, with due regard to its usefulness, longer delay to adopt decisive measures on the subject,' and then gives 'an outline of the regulations requisite to remedy the existing evils,'—one of which regulations is, 'the adopting of a rule 'providing for discouraging, and discontenancing, by all suitable means, such discussion and conduct among the students, as are calculated to divert their attention from their studies, excite party animosities, stir up evil passions among themselves, or in the community, or involve themselves in the political concerns of the country.' The board 'approve and adopt these charges, pass the regulations requisite, and give their 'suggestions.' To the faculty, in these 'suggestions,' the board say, that 'discussions on the subject of slavery ought not to be permitted because 'so much of excitement and party animosity has already arisen from this source.' They add, 'It is evident to all who are accustomed to observe the signs of the times, that there is at present in our country among all classes and departments of community, a strong and growing propensity to insubordination,—a disposition to set up individual notions or constructions in opposition to lawful authority, to justify resistance to law by private opinion against its policy or propriety. When such a spirit developes itself in midnight mobs, or public rebellion against the laws of the land, we all regard it with horror; yet is but the workings of the same spirit which arrays the students of our colleges in hostility to the regulations established by their constituted rulers. If allowed thus in youth, it may become most pernicious in age. And if indulged at all among the reputable and the educated, what must we not expect among the profligate and ignorant? If students of a theological seminary are allowed thus unceremoniously, but more efficiently to act in alliance with the rioters and nullifiers of the day, we may well despair of the republic.'—' Entertaining such views, the board have regarded it as no objection to the rules now adopted that they may be carried into execution quietly by some indirect individual among the students, or that in practice they may be sensibly felt by the pupils as a continued restraint upon their movements.

The grave charges contained in these documents demand an examination. But we will first inquire what measures the trustees have taken to procure specific information as to the facts in the case.

In their report, the committee say, 'they have carefully and fully direct referred to them, and collected such information as their opportunities have afforded.' We regret that their intercourse with us, while members of the Institution, was such that they could not possibly have very extensive 'information.'

There has been on the part of the Trustees, who aided in the passage of these rules and orders, an almost total non-intercourse with all the students except those whose views were similar to their own. They have received vague rumors and acted upon them, without affording us an opportunity to refute or explain. They have made the false reports of those who have become their informers to us on account of our proceedings on the subject of slavery,' the ground of public accusation and of enactments deeply affecting our reputation and rights. As an illustration of these general statements, we give the particulars on a special report '*Not one of the board* was present at the regular annual examination of the several classes in July last; although one of the charges brought against us is *neglect of study and diversion of attention*. Surely this was a favorable 'opportunity to have acquired specific, 'information' on that point, inasmuch as the examination continued a week, and two thirds of the trustees, and all the executive committee reside but two miles from the Seminary. Every Examining Committee, though specially invited to be present by letters from the Faculty, were *all* absent during the whole examination. Further; not a member of the board of trustees has been present at a single recitation of the students, since the discussion upon the subject of slavery last winter. The number in the board of trustees is twenty-five; of these, two-thirds reside in Cincinnati. We feel bound to add, that we are all known to *three* members of the board, who also are members of the executive committee. They are acquainted with us, and all our operations, intimately. Each of these gentlemen opposed the passage of the laws, both in committee and in the board: and they stood alone.

In an official communication from the board to the patrons of the Institution, it is affirmed that 'the slavery question was becoming the primary object of attention, instead of being, in the interest of the students, of the great purposes for which the Institution was chartered.'

We are aware of no such *disproportionate* interest, as is here spoken of. It is true that of our pittance we have given to the cause of anti-slavery; but we have, as individual members of the Anti-Slavery Society, contributed *more than three-fold more* to other causes. This plainly indicates our coldness and much inferior interest in the various benevolent operations; while our progress in the prescribed course of study, the faculty themselves being judges, proves that there has been no withdrawment of attention on this score.

And we add that, though we have had repeated and urgent invitations to deliver public addresses on the subject of slavery in various places throughout this region of country, yet we have all uniformly declined these invitations, without an exception.

1. But we now proceed to ask what is the *proof* that our 'proceedings upon the subject of slavery,' have diverted our attention from our studies and retarded our improvement?

Did the examination at the close of the year furnish such evidence? That was the touch-stone. Many witnessed its application; let them testify. Our professors have testified both at home and abroad to our proficiency in study, and our familiarity with the various subjects pursued during the year. Are *they* competent witnesses?

In addition to the faithful performance of the duties usual in a theological and literary seminary, the members of the theological class have had, during the whole year, a society, the immediate object of which was, improvement in the prescribed course of study. One hour each day, and, for a considerable portion of the year, one hour and a half, was devoted to theological and literary criticism and discussion. The time requisite for this purpose was taken from those hours not appropriated to any Seminary duty. To the objects of this theological association alone, was devoted four-fold more time than was expended in discussion on the subject of slavery, and in efforts for the elevation of our colored brethren in the city. Our evening schools and Lyceum lectures among them were so managed, that, by relation to labor, it was not necessary for each individual to devote more than one evening in five or six weeks to the business of instruction. Finally, we dismiss the charge by remarking, that if the trustees, or even any of them, had been present a single hour during the annual examination, or had attended one recitation in the Seminary during the year, they would have gathered by observation, some data for an opinion.

2. What is the proof that the Institution has been 'in a state of anarchy,' that we have been 'at open war with the faculty,' and that the 'discipline of the Institution has been entirely prostrated?' Professor Stowe, in a sermon preached in the chapel of the Institution after the close of the last term, expressly declared all such representations totally false. He vindicated the character of the students, asserted their diligence in study, their respectful demeanor towards the faculty, their obedience to law, and their christian deportment. The public eulogies, pronounced by Dr. Beecher upon his pupils, during his recent tour, we need not press into our service. They were uttered in Boston, New-York, and other places, in the hearing of thousands, and are remembered. In a letter written by Dr. B. while on his return from the east, to one of our number, he speaks of the students as 'a set of noble men whom I would not, at a venture, exchange for any men living.'

It is a singular coincidence that the student, to whom Dr. B. wrote the letter, from which the above is an extract, and to whom he says in conclusion, 'I am as ever, with much respect and affection, yours,' was, on the day in which the letter was written, accused before the executive committee as a disorganizer and dangerous member of the Institution, and a resolution introduced for his dismission. In conclusion, under this head, we assert without the fear of successful contradiction, that every law and regulation of Lane Seminary has been implicitly obeyed by us, and that the utmost harmony has existed between the students and the faculty. Difference of opinion upon the subject of slavery has never interfered with the reciprocal interchange of courtesy and affection.

3. We are accused of giving the Institution a partizan character, and of committing it against the American Colonization Society. Answer. Of the twenty-five trustees of the Seminary, at least twenty-one are decided Colonizationists, and universally known as such. All the professors also are known as such. The American Colonization Society, together with the superintendent, and the general agent and financial secretary. During a series of Colonization meetings got up last spring in the city, and intended, as is believed, to bear upon the interests of the Seminary, Dr. Beecher and Professor Stowe were the principal speakers. Their speeches were written out for the press and were published. These have been copied into newspapers, in all parts of the country.

Now in this, Dr. Beecher and Professor Biggs has been brought into requisition for the support of the American Colonization Society. He has been employed during the vacation, in writing a series of essays upon this subject, which have been published in the Cincinnati Journal.

Surely, if the unwearied efforts of the trustees, and of the officers of the Institution, could give it a partizan character, it might be set down as the partizan of Colonization, by these measures.

But further; some of the students, during the summer, after consulting with the President on the subject, and under his auspices, organized a Colonization Society. True, the society never held any public meetings in the Seminary, and we were first apprised of its existence through the newspapers;—yet the Board inform us that it was organized 'mainly with a view to counteract the pecuniary sentiments of their opponents.' Yet notwithstanding all this array of trustees, faculty, and students—authority, office and influence, and all these sanctioned by the public sentiment of the whole West—the *Anti-Slavery Society* among the *students* gave the institution no uneasiness whatever. There was no complaint that the Institution had a partizan character previous to the debate on slavery, and yet all the theological professors, twenty-four of the trustees and almost all the students were supporters of the Colonization Society.

4. It is alleged that we have injured the prosperity of the Seminary. Let facts answer the charge. We have the names of forty students who were intending to have entered the Junior Class of the theological department at the commencement of the present term; and three who were intending to have entered the Middle Class. They all signified their intention after the resolution on our discussion on the subject of slavery were fully known to the public, and *before* the executive committee had published their report. We have the names of more than forty students who were intending to have entered the literary department, in full view of our anti-slavery proceedings. The majority of them expressed their determination *previously* to any action on the part of the executive committee; and but one of them, to our knowledge, was influenced to this determination by the enforcement of the laws in question. From letters received by us, we know that many others, whose *names* are not in our possession, had resolved to join the institution *after* our proceedings were before the public, and *prior* to the doings of the executive committee.

We know that at least twenty-four of the *theological* students above-mentioned, have been deterred from entering, by the passage of the 'rules and regulations.' The *literary* class would have been almost entirely prostrated by the extraordinary conduct of the trustees. We are not apprized of the reasons which have deterred the remainder from joining the Seminary, but can only say, that three have been engaged *since* the proceedings of the executive committee, and of the trustees, were published.

We aver then, that the present dilapidated condition of the Seminary is not in consequence of our agitation among the students on the subject of slavery;' but has been caused by the 'decisive measures' of the trustees, in their attempt to exclude free discussion from its halls.

The Cincinnati Journals recently asserted, that several students were known 'who had resolved to go to Princeton, N. J., unless the aspect of things could be thoroughly changed in our Seminary,' and that such students would now doubtless come to Lane. The report is here given in extenso, that it is believed that every new accession this term, with a single exception, has been in spite of the laws. This is known to be the case with most of the new students.

5. As to our conduct in our discussions and conduct on the subject of slavery, have excited among ourselves 'party animosities,' 'evil passions,' 'bitter party prejudices,' &c., we only say; not one of us, whose names are hereunto subscribed, can recall a single instance in which our discussions have engendered animosity between the members of the Anti-Slavery and Colonization Societies. It has been with us a constant source of gratitude to God, that in all the discussions in which we have been engaged, there has never been a descent to personalities. We state a fact which will illustrate the liberal bearing of the majority of the Seminary, towards the minority. In the election of officers for societies, and in making appointment of committees to responsible duties, a much larger number was selected from that portion of the school, whose sentiments on the subject of slavery differed from the majority, than they would have been entitled to by their relative proportion to the whole number. If these brethren possessed *superior fitness* for office, and the discharge of responsible duties, their appointment argues at least candor and good will, on the part of the majority. If they did not possess superior fitness, their appointment certainly evinces a disposition in honor to prefer them.

6. In the report of the committee, it is made ground of accusation that 'the Anti-Slavery Society of the Seminary was organized without the consent of the trustees, or the faculty; and the discussions connected with it were without the assent, and against the advice of the faculty.' We answer. There was no law in operation at the Institution making it the duty of the students to procure the consent either of the faculty, or the trustees, to hold any discussion, or form any society in the Seminary; and it is not pretended that the discussions and organization were *forbidden* by the faculty or the trustees; although they knew of both. We had previously formed a society for Inquiry on Missions, a Society for Mutual Improvement, a Bible Society, a Foreign Mission Society, and a Society for Miscellaneous Discussion, without asking their consent, and no exception had been taken. Besides, the preamble and constitution of the Anti-Slavery Society were read to Dr. Beecher, previous to publication, in compliance with the requisitions of the spirit and sentiments, received his sanction. At least two members of the faculty applied for copies of the document, which they distributed in different parts of the country, through the post-office. All the faculty except one, attended parts of the debates. But 'the Anti-Slavery Society was organized without the consent of the trustees!' Indeed!

7. Another high-handed misdemeanor is charged against us. It has been industriously reported, that one of the students of the Seminary boarded, for a time, in a colored family. The news of this outrage has caused so many ears to tingle, and excited such a fever heat in the community, that we will give the statement of our friends in this vicinity, and state the *facts*. 1st. It is *not* true that any individual, while a student at the Seminary, has boarded in a colored family. 2nd. It is true, that one who had previously for one year, did engage in teaching a colored school in Cincinnati, and a part of the time while thus engaged, did board in a highly respectable and worthy colored family. 3d. It is also true, that the individual took boarding in the colored family at his own suggestion, not only without the advice but without the knowledge of any of our number. 4th. It is also true that when we were informed of it, we were divided in opinion as to the propriety of such a mode of thinking; it unwise, and others decidedly approving it; believing that thus the teacher could secure more entirely the confidence and cooperation of the individuals to whose good he was devoting himself—could have more influence over them for good. 5th. It is also true, that the teacher, with the influences exerted upon his pupils at home, together with the internal relations, the family management, and all their domestic habits, tempers and manners, was led to see, more intimately and effectually promote the elevation of the deeply injured class whose improvement he was earnestly seeking.*

8. But this is not the climax of our grievous offending. We have 'walked, in broad daylight, in the streets with colored girls;' 'left our cards at their houses,' &c. &c. As this is one of the sentimental tales of a light periodical, something must be pardoned to the spirit of *poetry*, and something to a propensity quite common to the sentiment. We have only to say, *all* the information in our possession, touching this subject, was derived from the periodical above-mentioned. If that claims for itself such an exclusive monopoly of the public ear, that we must be intuitively *authority*, we presume not to dispute its prerogative. Having propounded no category of grave questions to our brethren upon this weighty matter, we have not, of course, any authoritative list of the results. This much we say; if any member of the Seminary has, at any time, walked with a colored young lady, either in the city or out of it, no one of us had any knowledge of it. The only occasions we ever given for such intercourse, have been, where the following. The brother spoken of above, who had previously discontinued his connection with the Seminary, did in two instances walk with colored women. Both of these women were colored girls, and had been, for a time, under them, at least, the mother of full grown children. Further, both these women were his own pupils; they had toiled out the prime of life in slavery, and were enjoying in his school the only opportunity they had ever had to learn to read. In one of these instances, he overtook the woman as she was going to obtain relief for a person in distress—she had never been at the place, and enquired the way of him. He went with her, and left her at the place of relief. In the other case, he went with the mother of one of his scholars to a religious meeting, of a Sabbath evening. The woman had been but a short time in the city, and did not know the place of meeting. The same individual has, in two instances, walked to church with a young lady, whose complexion is such, that she has been admitted for years past into the female schools of the city, and has never, in any instance of which we have known, been *suspected* even of the crime of *color*.

We have gone into this minute detail for two reasons—1st, To give the facts of the case; and to show how little credit is to be given to vague rumor, when it comes through such a magnifying medium as common fame; and, 2dly, That we might have an opportunity of declaring that we are, and have always been, at an equal remove on the one hand, from the spirit which would lead a young man to opinion which would induce a vaporing bravado to strut before the public eye, saying, 'come see my zeal for an equality of color;' and, on the other hand, from that compound of pride, prejudice, and scorn, which would lead us, if we were white or redden with rage, to sit at the same table, kneel at the same altar, occupy the same seat at church, or board in the same family, with worth, respectability, and virtue, 'if guilty of a shade of color.' Such is our creed.

While upon this point, we take pleasure in stating a fact, highly honorable to the president of Lane Seminary. At the close of the last term, Dr. Beecher invited the students of the Seminary to take tea with him, at his house, with their professors and their families, and some gentlemen from the city. When the company were assembled, the Dr. expressed his regret to some of us, and has frequently done it since, that our colored brethren, Messrs Bradley, was not present; and said, if he had dreamed of his being absent, he would have gone himself and insisted upon his coming.

[It may not be known to all, that this brother is a native of Africa; was stolen in childhood, and sold into slavery, in South Carolina. A few years ago, he purchased his own body, and joined this Institution. He now leaves it, unwilling to surrender, again, inalienable rights, or to aid in the destruction of a society of which he is a beloved member, and officer, and which has assisted in organizing for the redemption of his poor perishing brethren.]

There are many other objections, insinuations, &c. which, though trifling in themselves, wear an extrinsic importance in the present crisis, in the ears of the public mind, and contribute much to the prejudicial circumstances in which we stand. We would be glad to take them up, one by one, and *settle* them; but the space which has been already occupied with more essential matters utterly forbids.

In conclusion, we withdraw from Lane Seminary, not because the trustees and faculty claim the right to exercise a supervision over the students. This right we cordially recognize. *Not* because we are Colonizationists and oppose the Anti-Slavery Society, nor because we are abolitionists. *Not* because our literary pursuits grew weariesome, for they were our delight. *Not* because labor has been a drudgery, for we loved it. *Not* because we have been disappointed in any of our anti-slavery measures, for we hope throughout eternity to sing the praises of Him, who has so signally blessed and united us. But we leave, because the authorities we have mentioned claimed the right to suspend free discussion upon their own arbitrary wills. Because they sanction the principle of prostration to public sentiment, corrupt and desperate as it is, by avowing the doctrine that the discussion of truth should be directed according to the popular will. Because they unwarrantably infringe upon our social privileges and rights, by interdicting such conversational statements and communications, with the publication of such intercourse, as form the pleasure of our occasions, at the table and elsewhere,' as are indispensable to the social convenience and comfort, and contribute to the mutual affection and improvement of a band of brethren engaged in the same pursuits, and living under one family. Because they will allow us no alternative but abandoning the cause of universal liberty and love, or withdrawing from Lane Seminary.

The Institution was endeared to us by associations as noble, and by hopes as sacred, as our hearts could cherish; but the great principles for which we contend, are dearer far. Nor can we be induced to compromise them, by selfish prospects however alluring, or by creatures however fraught with honor and splendor.

We leave Lane Seminary with sentiments of grateful affection for the advantages which, during our membership, it so largely afforded us, and, apart from the grief we feel in being obliged to withdraw from these advantages, with heartfelt sorrow is, that in crushing the high and sacred principle of free inquiry, its ruling authorities have given a death blow to the spirit of its glory, and have dragged it down to a dishonored level with the contemptible spirit of hundreds of the crouching slave of prescription, and is stifled under the incubus of *ipse dixit* authority;—Institutions, where that which the vindication of God's law demands, and the requirements of his love and his will for, is interdicted, by the authorities, where that which the necessities of mind require to gird it for the exigencies of an eventful age and the warrings of a ruined world, finds no toleration, in which the cries of the bleeding victim of oppression, are left to wait, reviled and outlawed, are unheeded; but where all that fashion will countenance, and public favor applaud, and patronage support, and power defend, find ready admission, a hearty welcome and a cordial welcome—where sighing with the strong against the weak, with the *doers* against the *sufferers* of wrong, is the stipulated condition of membership, and the sole passport to favor.

Finally, we would respectfully remind the trustees, that men, though destined for a theological seminary, should be treated as men,—that men, destined for the service of the world, need, above all things, in such an age as this, the pure and impartial, the disinterested and magnanimous, the uncompromising and the uncorrupted influence of truth and put into Hampton Roads with the intention of purchasing a load of oysters. It probably being about half the cash, they undertook to pay the wherewithal, by making sale of their cook. Unfortunately for the success of their rough design, their first intimation of it was to the two police officers referred to above, who gave information to the proprietors, of them offered $100; but this was refused by the captain; the other then bid as high as $150, which, after a little consultation between the captain and the mate, they agreed to, remarking that it would be a $50 apiece. The police men then received a brief space of time, to go out and get the money; but instead of that article the kidnappers were served with a warrant, upon which they were taken before the mayor, who committed all three to jail, and held the negro also in custody, to await the final issue.—*Norfolk Herald.*

Kidnapping.—A most bold and desperate attempt was made on Sunday last to carry away into slavery two free colored men or boys of this place. One was in a boarding house of the first respectability, the other in the coffee house, at the corner of Main and Third. They were induced to go on board the steamer Emigrant by a black man, who was acting for a white man, by means of false representations; where they were seized, fettered and handcuffed. Cincinnati, of the Cincinnati Hotel, went on board the boat, however, and as it chanced, knew one of the blacks to be a free man. This he insisted upon, until the kidnapper finding himself caught, was obliged to go with the blacks before the Mayor, where it was discovered that neither of the boys belonged to him. Upon coming from the office, he was, we hear, in danger of being mobbed, but managed to go clear. A writ was provided against both the black and white kidnapper, and the latter was arrested, but escaped. The punishment of kidnapping, under our statute, is confinement in the penitentiary from 3 to 7 years. No one belonging to the boat was concerned. *Cin. Chron. Nov. 22.*

The harbors of Portland, Newburyport, Boston, New-Bedford, New-Haven, Philadelphia, Baltimore and Washington, are frozen over.

The Boston Transcript of Monday evening says 'The harbor is frozen over below the Fort.'

A gentleman who arrived here a day or two since from Montreal, states that the thermometer in that city had been as low as 35 below zero.—*Jour. of Com.*

ANNALS OF KIDNAPPING.

AN EXHIBITION OF SLAVERY IN NEW JERSEY.

We copy the following account of the inhuman arrest of a company of blacks claimed as fugitive Slaves, near Salem N. J. from the 'Freeman's Banner,' of 7th inst.

About 4 o'clock on Monday morning last, the quiet slumbers of our peaceful town were disturbed by the cries of fire or murder. Those who understood the noise, by be that of persons crying fire, proceeded forthwith to the house of the Reliance fire engine, and rang the bell violently, which soon drew a number of citizens from their beds into the street to ascertain the situation of the fire; but no light could be seen nor fire found raging. It was not the calamities of a fire that, caused the noise, but the screams and heart-rending cries of sight miserable beings bound in chains, being conveyed through the town in a wagon, to the hotel under the custody of a constable and persons who claim to be their owners. They were taken from their beds, at a house four or five miles from this town, their own homes, thus *naked*, with but their scanty bed clothes to wrap around them, to screen them from the piercing winds of a cold morning, and brought here to be sworn to and identified by those who claim them as their slaves.

From an early hour in the morning throughout the whole day, an excited and sympathizing community thronged the hotel to hear the proceedings and catch a glimpse of the miserable wretches. At 10 o'clock, a. M. one of them (a negress) was summoned before the Hon. George Bush, Judge of the Court of Common Pleas, for this county, to identify her claimant, previous to being taken away. Several counsel appeared in behalf of the poor negro, and one on the part of the claimant: and after lengthy arguments from both sides, upon the previous proceedings of the parties, and the validity of the warrant, the Judge dismissed the prisoner, upon the ground that the proceedings were not legal —agreeably to law.

Now a still more serious aspect was given to the affair. After the Judge had dismissed the poor negress from the proceedings of the Justice and 'quashed' the power of warrant, and while she sat in the room where the Court was held, with her infant in her arms, a Mr. Donaho, of Philadelphia, and who it is said is an agent of the slave claimant, acting under the power of an authorized Attorney, drew a pistol, cocked it, and stated he was going to hold and protect the property under his charge.

The community heretofore excited, at once became exasperated; seize him, was the cry from every direction, and the pistol was wrenched from his grasp by a constable; when sufficient opportunity was allowed, he drew a dirk, which he stated he would use in self-defence; at that moment the sheriff arrived, who immediately forced his way through the crowd in the room, seized the arm of Mr. Donaho in which he held the dagger, and so held it as to prevent his doing mischief, when he produced a warrant, the bond, and he carried by the sheriff and constables to jail; and after having remained there for four hours, gave bail to keep the peace and for his appearance at the next term of Court. During the scuffle in the room, at the hotel, the pointed slave made her escape out of the window.

The other blacks were delivered into the custody of the Sheriff on Monday evening, with a charge that they should be remanded to the Philadelphia lodgings in the county jail. Yesterday the further investigation of the claims of slaveholders, was under discussion, when, after a number of preliminary motions and arguments, the examination was further adjourned to the first Friday in March.

KIDNAPPING DETECTED. Three men were apprehended on the 22d ult. charged with an attempt to sell a free negro man. It appeared on their examination that they were the investigators of a quantity of 35 tons burthen, called the Spinney; Levi Jones, master; Samuel Seamen, mate; and Joseph Able mariner. They took in a load of coal at Philadelphia, where they hired a colored man named Samuel Minor, as cook, and sailed for Baltimore. Having sold their coal at Baltimore, they came down the bay, and put into Hampton Roads with the intention of purchasing a load of oysters. It probably being about half the cash, they undertook to pay the wherewithal, by making sale of their cook. Unfortunately for the success of their rough design, their first intimation of it was to the two police officers referred to above, who gave information to the proprietors, of them offered $100; but this was refused by the captain; the other then bid as high as $150, which, after a little consultation between the captain and the mate, they agreed to, remarking that it would be a $50 apiece. The police men then received a brief space of time, to go out and get the money; but instead of that article the kidnappers were served with a warrant, upon which they were taken before the mayor, who committed all three to jail, and held the negro also in custody, to await the final issue.—*Norfolk Herald.*

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* Our anticipations have been realized! Since our withdrawal from Lane Seminary, we have learned that the rules referred to in this paper, and which were alleged to be 'nothing but common law in all *well regulated institutions*,' have been somewhat modified, and the power to present, or interfere with the discussion of the students, is committed solely to the faculty. While thus the *letter* of the laws appears to be softened, their *spirit* remains essentially the same. Even now, the students of Lane Seminary have no more freedom than pentains to the press, while under a censorship. Even now, in this particular, they have not the liberty of the Georgia slaves, who may hold 'general meetings,' when their masters permit them so to do!

* Since writing the above, we have been reminded that one member of the Institution, did board, two weeks, with a respectable colored family, during the *vacation*, while engaged in gratuitous instruction of the colored people. This individual, be it known, had been a slaveholder, and having repented of his sin, and emancipated his slaves, proceeded to do works meet for repentance, by efforts to elevate a race in whose degradation he had *personally* aided.

N. B. Several of our brethren, who coincide with us in sentiment, are not able to affix their names to this document, in consequence of being several hundred miles from the Seminary.

The above *expose* has been prepared more than five weeks; but at the earnest solicitation of certain individuals, we have consented to delay its publication until this date.

* Mr. Butts desires to state, that he re-entered the Seminary at the commencement of the present term, and remained a member several weeks; but, upon reflection, having become satisfied that the new laws infringe upon his inalienable rights, he withdraws from the Institution. He fully subscribes to the principles set forth in this *expose*; but, having been absent a considerable part of the last term, he is ignorant as to many of the *facts*.

† Mr. Stone wishes it to be stated, that he did not return to the Seminary until some time after the student had left, and after the faculty had published their exposition of the laws: but that he considered what they had done altogether insufficient, and therefore dissolved his connexion with the Seminary, and signed the above.

COMMUNICATIONS.

REFLECTING NEWS FROM THE COLONY AT CAPE PALMAS.

BALTIMORE, January 1st, 1834.

DEAR FRIEND:—I have just read in the bitter tears of grief — in the heart-rending anguish of two affectionate, but broken-hearted and disconsolate mothers, the first fruits of a Maryland expatriating scheme. Of a truth, the tender mercies of colonization are cruel! It is under mercies of colonization are cruel! It is under these affectionate embrace of colonization the infatuation of their sons,—two promising young men, — in the prime of life, captivating strains of that syren, the colonization goddess, until they have been allured from the Atlantic to wretchedness and ruin, far enough to melt the heart of every man and woman of the land, whose sensibilities have not been wholly seared by the gorgon influences of *colonizationism*. Read my pen, dear sir, to let one of the young men, — whom I am acquainted, — speak for himself. His agonizing cries of distress — his earnest entreaties—his impassionate solicitations, seem to issue from the very pit itself. Hear him:

CAPE PALMAS, May 5th, 1834.

DEAR MOTHER — I write to you with regret. It is true, I wrote to you of my passage how I enjoyed it. I spent a very agreeable time, and also on the fort arrival; but now I am distressed, and all on account of my dear mother. We are here doing nothing. Mr. C's family also, and have been very sick with this fever. We are all sick, and we have all got something better. We have got nothing — not a piece of cloth worth mending; and as for my family, they have not got a rag to put on: they have *one fried* apiece, and *one* pair of pantaloons among I whom a subsequent letter says is dead) but not a change to put on. We have been badly treated by ———, having received no nourishment in our sickness. We have nothing to eat worth speaking of — sometimes without any thing. O, I am sorry! yes, sorry that I ever come to this country. It is true, mother, had I taken your advice, I would not have been here. I have suffered, and all my family, and Mr. C's family too, and we still continue to suffer. Not a cent of money have any of us got. Now, mother, if you can get my brother to advance you the amount of my brother's proposition to work for them *for it for 250*, or 250 dollars, I wish you to do it. The proposition is somewhat ambiguous — does he mean for four years, or for years?] I will serve as a waiter in a house, or any thing at all, to pay it. My wife says she would maintain herself and sister, if that could get her home once more, for here they can do nothing, and I can do nothing, for we are not able. My country is so sickly — we have been sick ever since we have been here.

My dear mother, you will try if you please — I beg you, you — I will serve any way, or at any thing. *I will sell myself as a slave*, for the sake of getting home once more. Try for me, if you think proper, for my family's sake. If I was by myself, I might scuffle for myself.

That ends this letter. The writer has written another, dated Aug. 3d, 1834, to his brother in Philadelphia. This brother, in speaking of the letter to his mother in Baltimore, says, "The contents of the letter are very greatly acquainted with in detail, with the additional information, that Mrs. C. 'died of grief.'

And now, dear sir, who does not see that if there is no other alternative left us but — either to go away to Cape Palmas or willing to sell themselves for life, — we choose rather to die the death that awaits them — and for which we are endeavoring to prepare, — than to die of grief or starvation in Africa. At the worst, to die the death of unresisting martyrs, in Maryland, is certainly preferable to enduring death in his most appalling forms in a distant land. Now, surely, will call this an unwise choice, especially when they learn that freemen to Cape Palmas are willing to sell themselves for life, and that the lot of slavery in this State is preferable to liberty in the Maryland colony, what will be say of the justice, the humanity of those who tend so far been wrought upon by abolition principles as to have been induced to liberate their slaves, and then, in accommodation to their nightly principles of colonizationism, remunerate their quondam fellow beings for years of grievous privation and unrequited toil, with exile, disease, starvation, and death, in a heathen land?

A COLORED BALTIMOREAN.

[Leave out occasionally redundant words.

☞ From a highly reputable member of the Society of Friends.

THE MID-WAY PHILANTHROPISTS.

FRIEND GARRISON:—From some articles, which I have lately observed in the Liberator and some other papers, I understand that there are now in this country about "a thousand and one" philanthropists, who are desirous of engaging in the holy cause of the abolition of slavery, but who cannot conscientiously serve under the present leaders of the Anti-Slavery Society. I believe there is not a leader in that Society who would not cheerfully relinquish his station to any person, who should bring, would he but do some advantage to the cause he has hitherto labored in. Expressing this opinion, I do not claim for my friends a greater degree of disinterestedness and self-denial than other men possess; but I would be understood to mean that there is no honor or profit attached to any post in the Anti-Slavery Society, which would induce a man, of common benevolent feelings, to hold it, to the detriment of the cause. It is no profit to a man to have his property destroyed by a mob; and no honor to have his character assailed by the respectable portion of the community. But the system of slavery 'MUST BE BROKEN UP;' and they, who have the guidance of the present anti-slavery movement, have a responsibility placed on them, from which they cannot release themselves, without a full assurance that they, on whom their mantle shall fall, will prosecute the undertaking with an increase of wisdom, energy and zeal. A prison-door in the open of liberty is committed to them; and unless them, if they do not disseminate it in the way which they points out. What security can these men give, that they will be more successful in the abolition of slavery than the present leaders have been? Will they adopt a more decisive tone, prosecute the same measures with more ardor, more disinterested zeal, more wisdom, more zeal? Then I say, for one, let them come forward at the next annual meeting of the anti-slavery societies, and take the lead in the cause.

But will they discard *one* principle of the Anti-Slavery Declaration? Will they adopt *any* measures contrary to the spirit of those already in operation? They I hold not trust them; I shall not serve under such leaders; I should not surrender my accountability; nor vacate my place in the anti-slavery cause, humble as it may be, for those who, under different principles and different measures, will make all that has been done, and scatter the 200 anti-slavery societies to the four winds.

What evidence do these men give of their devotion to the cause? What have they done for the colored people? What are they now doing, except to cap at the imaginary, perhaps some real, faults of abolitionists? Is there *one* of the opponents of the Anti-Slavery Society; except Gerrit Smith, who is doing any thing to *elevate* the colored people in this country? Where were these men in the days that tried the souls of abolitionists? In the time of the mobs? At the time when thy life was in danger for months, nay, years? Where, when that despise son of a slaveholder, at the entrance of the Anti-Slavery Hall, threatened to wash his hands in the heart's blood? Would they, thinkest thou, have replied to the sarcasm, as did a beloved brother?

'I will bare my breast to receive any indignity you may please to offer to William Lloyd Garrison.'

The proposition of these men to join the Anti-Slavery Society, on condition that they shall be placed at the head of it, and have the sole management henceforth, has a very suspicious appearance; and may be regarded by abolitionists as an effort *of the enemy* to 'divide in Jacob and scatter in Israel.' Why cannot these friends of the colored man take their places, as all others have hitherto done, in the ranks of the Society, and do what their hands may find to do, and be disposed of as their friends may think proper? The answer is, they hate Garrison with an unconquerable hatred; and they will not unite with us so long as he is permitted to maintain his present prominence! Now, what can such men be worth to our cause, who can, with cold indifference, view the direful sufferings of two millions of our fellow beings in the chains of slavery, and refuse to offer them any assistance, because, forsooth, Garrison is in the way?

'I do not like thee, Doctor Fell,
The reason why I cannot tell.'

It must be extremely mortifying to such distinguished philanthropists, and devoted friends of the colored race, to see a single man, with weapons as much despised as a sling and stone, assail the great Goliath, who had defied the armies of the living God, and with giant strokes prostrate him in the dust; to see associations forming throughout the length and breadth of the land, adopting his creed on the subject of slavery, and uniting with him and his associates to carry his principles into universal practice; and still more mortifying to see the whole body of abolitionists in Great Britain recognizing him and his friends, as the only consistent advocates of the true doctrines of human rights.

How often do I hear the sensitive cry, 'Garrison is an injury to the abolition cause!' And notwithstanding the cause has advanced beyond all precedent, I have heard this cry reiterated ever since I heard of the man. Who is so ignorant as not to know, that the cause is indebted to the Liberator, for the first announcement, in these latter days, of liberty to the captive, and the opening of the prison doors to them that are bound? And where would now be the cause of the oppressed, but for the Liberator? Where, but in the tender mercies of the Colonization Society?

Go on, friend Garrison, and continue to call things by their right names, and speak the truth in appropriate language. I am pleased with the reply of Martin Luther to some of his friends, who complained of his hard language, and advised him to be more mild, and to speak of the Pope and his Indulgences in softer terms. 'My friends,' said he, 'I thank you for your advice, but I shall continue to call a hoe, a hoe, and a spade a spade.' It is reserved for the present age to make the discovery, that the spirit of Melanchton is better qualified to commence and carry on the work of a great reformation, than the spirit of Luther. Melanchton's spirit is an excellent auxiliary in any good cause, but we may search the history of mankind in vain to find that it was ever at the head of a reformation. The two work well together. The Society of Friends have had their Fox and their Benington; and abolitionists have their Garrison and their May; their 'sons of thunder' and their 'sons of consolation;' and to their united force, and to the omnipotent power of truth, and the blessing of God, may we attribute the unexampled success of the anti-slavery cause.

ONE OF THE SIXTY-TWO.

BOSTON:

SATURDAY, JANUARY 10, 1835.

AN UNPROFITABLE TEACHER.

'Behold . . . have we not reason that these MERELY act a *guide of the blind*, a *light* of them which are in *darkness*, an *instructor* of the *foolish*, a *teacher of babes*, which hast the form of knowledge, and of the truth in the law: Thou therefore which teachest *another*, teachest thou not *thyself?* [Thou that preachest a man should not steal, dost thou steal? Thou that sayest, *do thou* use hard language? thou that sayest, *he* should not deal in personalities, dost *thou* deal in personalities?]

In the number of the Liberator terminating its fourth volume, a communication assuming to be from '*A Lover of Truth and Peace*' was printed, rebuking me for my '*hard language*,' and beseeching a reform in the language of anti-slavery papers, and the speech of anti-slavery agents. The writer of it seemed to place a high estimate upon the kindness and fidelity of his censure; and I, peradventure, should have made a similar estimate, had he honestly signed his name to his reprehensive and condemnatory essay, instead of skulking behind an anonymous signature. Now let me tell him, that I regard his boldness, only as the boldness of a coward—and his fidelity, only as the fidelity of irresponsible and private impertinence; and before I can acknowledge him as an abolitionist, or as a suitable instructor, he must throw off his mask, and emerge from his ambush. 'Faithful are the wounds of a friend,' is the sagacity and self-protective proverb which he borrows; but if he expects our courage to stab in the dark, and when I am bleeding from the thrust, how am I to know whether he was a friend or foe who wounded me? He may anonymously pause on this plea, if he will, but I will place no reliance upon the veracity of a man whose courage is manifested behind a covert, and whose monitory exploits are achieved in the dark. If he reply, 'Truth is truth, come from what source it may'—then I say, let him speak the truth—for to his aggravated charges, (charges made in the gross, without a single specification,) I plead not guilty.

However, secure in the panoply of innocence, I published his verbose communication, appending to it neither note nor comment; for, first, I had no room for animadversion—and, secondly, I did not deem it worthy of it, but felt bound to lay it before the public, unchallenged and without abatement. My forbearance and good-nature, it seems, have not been duly appreciated by '*A Lover of Truth and Peace*,' but have rather stimulated afresh his self-conceptedness, vanity and presumption; for he has forwarded to me a private note, in which he modestly affirms, that, inasmuch as his essay did not appear in the '*Refuge of Oppression*,' (was he conscious that that was its legitimate place?) and as I made no remarks upon it, he is inclined to think I am ashamed of it, and hopes I shall bring forth fruits meet for repentance! He is entirely mistaken—I deny his positions—I have received no instruction from his lips—I still feel strong in my integrity. If he will reveal his name, he may enable me to ask, 'Clothed that teachest another, teachest thou not thyself?'

It has happened—oddly enough—that those who have been foremost to accuse abolitionists of dealing in coarse personalities and severe imputations, and to advise the habitual use of a soft phraseology and milk-and-water expostulation, have in every instance accompanied their sapient instructions by the most outrageous abuse and denunciations of these very individuals! O, apt instructers! O, envied monopolizers of all sorts of speech! O, immaculate and infallible critics! GERRIT SMITH is a notable example of this glaring inconsistency twixt the admonisher and his admonitions. Occasionally, he talks smoothly, and advises winningly, and laments pathetically, in view of the 'hard language' of the abolitionists, and hopes that they will henceforth be doves like in their behaviour, and charitable in their conclusions, and prudent in their zeal; and then, in numerous passages in his letters, he makes these same abolitionists to be the vilest of the vilest, very dangerous men—anti-christian and infuriated citizens—he calls them all manner of names in language harder than adamant, and more virulent than spleen!!! Gentle Mr. Smith—consistent Mr. Smith!—impeccable and unerring Mr. Smith!

'*A Lover of Truth and Peace*' is in the same predicament, and labors under the same infirmity. 'Tis pity that his nicely written objurgations and positive contradictions should prove his own overthrow, and make him despicable as 'a guide of the blind, a light of them which are in darkness, an instructor of the foolish, and a teacher of babes.' Who would suppose that the following pictures were painted by the same artist in the same hour!

LOOK ON THIS PICTURE, | AND ON THIS.

'I would *forget* that | 'This very Garrison is
this Garrison *first* myself | yet ready, *effectually*, un-
whose error was THAT, | doubtedly, STANDING AS
and has continued to be | A WALL OF SEPARATION
LONGEST | AND LOUDEST | between the cause he
raised against great | love and the assis-
national crime, | tance and co-operation of
man who has consecrated very many individuals
and devoted himself to the work, but for him, | unite their hearts, hands
slave,—the very man to | and voices in its support,
whose efforts | *whose efforts* | the effort is insufficient one...yet still
THAN TO THOSE OF | the fact remains, 'the ob-
ANY OTHER, *the existence,* | STACLE, however very insufficient, is EFFECTUAL;
AND EFFICIENT ACTION | *the mischief is done.*'
OF the Anti-Slavery | 'One who has been,
Society I owe my | *more than any other,* A
&c. &c. [*Vide* next col- | STUMBLING BLOCK, and
umn.] | CAUSE OF OFFENCE.'

'The use of these [weaponless, reproachful, and continuing] tends to make *all that you have hitherto done.*'

The above is a capital illustration of the story of the two snakes, which, in a furious combat, *swallowed each other entire*, and nothing at all was left of either! Look at the pictures once more! In one of them, I am represented in a suit of impenetrable armor,—wielding 'the sword of the Lord and of Gideon,'—leading and inspiring a Spartan band,—rushing on to the fray with invincible prowess and victorious strength,—the all-originating, all-controlling genius of the war,—my voice louder and more inspiring than a trumpet, and swelling in clear and thrilling tones above the storm of battle,—my brows covered with laurels,—and the plaudits of thousands (among whom is '*A Lover of Truth and Peace*') ringing in my ears! This is a stirring and gratifying (I do not say it is a faithful) picture—but look at its opposite!

In the other, what is seen? a man? a warrior? a brave, active, successful chieftain? No, indeed, but a high and massive wooden 'stumbling-block'—a huge stumbling-block! and that wall, and that obstacle, and that stumbling-block, is nothing more nor less, and is said truly to personify, WILLIAM LLOYD GARRISON! *Behind* that wall are seen *two millions and a half of slaves*, with eyes of iron upon their limbs, their bodies lacerated and bleeding from the strokes of the lash, their souls crying out in anguish to God and man for redress and deliverance, their offspring seized and torn from their arms as soon as born,—all held and treated as cattle, bought and sold in the shambles, deprived of the Bible and 'the glorious gospel of the blessed God,'—all perishing for lack of knowledge, and consigned over to a horrid destiny! *Before* or in front of that wall are seen a multitude of people, professedly anxious to liberate these poor naked, sighing, perishing victims—and they declare that it is not the hostility and power of the slaveholders that they dread; that it is not for want of means they cannot carry on the war; that they are afraid of nothing, and deterred by nothing, and overcome by nothing but that frightful wall, that 'effectual obstacle, that stumbling-block' which stands in their path. Some of the party are fast asleep—others are nodding—others are smoking their pipes, and keeping their hands in their pockets—others are cursing the wall, and doing nothing else—and others are running to and fro, half-distracted and out of breath, in search of a place where they can find a wall stands the wall, and it seems (as the spectator gazes at it) to increase in solidity and height. Now some of the craven multitude are heard making excuses: one says he is lame, and cannot climb—another, that he is subject to fits, and dares not venture—that they arriving at the top, his head will swim and thus precipitate him down the perilous ascent—another, that he will attack slavery as soon as the wall tumbles down, or is put out of the way! another, that as long as the wall stands, it is evident that God commands all his people to remain quiet—many individuals, who would, but for the wall, unite their hearts, hands and voices' in opposition to slavery, cannot be secured, and therefore they are justified in doing nothing but uttering lamentations and reproaches against this 'effectual' obstacle, in the shape of sarcastic platoons, and discharging pop-guns at the wall—others are trying to cover it with mud and filth—others are throwing rotten-eggs and brickbats at it—others are attempting to undermine it, in vain—others are putting up placards in various places, denouncing the wall as very rotten and dangerous, and beseeching all prudent and judicious people to stand afar off. In short, the group is a large and motley one; some are praying, some cursing; some are laughing, some crying; some are indifferent and torpid, some active and desperate. In two things they all agree, namely, that the wall is opposed to slavery *in the abstract*, and that they are not *Garrisonites*. In all other things they disagree, and hence among them reigns an utter confusion of tongues.

At this juncture, a ventriloquous voice is heard *behind* the wall, as it were, giving utterance to most contradictory language—one moment, giving a benediction to the wall, and saying—'Thou art a brave and accomplished warrior; thy voice was first, and has continued to be longest and loudest raised against our national crime; thou hast nobly consecrated and devoted thyself to the task of redeeming the slave; thou art the very man to whose efforts, far more than to those of any other, the *existence*, RAPID INCREASE, and *efficient action* of the anti-slavery cause is owing!'—and then in the next breath saying to the wall—'Oh, naughty and tremendous wall! thou art the greatest stumbling-block in the land! thou art an *effectual* obstacle! the slaves are perishing because thou art in the way! very many individuals would, but for thee, perform their duty and obey God by assailing slavery! Canst thou not be removed? *Faithful are the wounds of a friend!*' I think I may be very philosophical and effect exclaim, 'A Daniel come to judgment; yea, a Daniel!'

Hard language! is the grievance of which '*A Lover of Truth and Peace*' complains. Well, then, he must be a passive recipient of hard dealing in reproaches, never bringing severe accusations against another, but always using honied accents, and bowing and smiling, and smiling and bowing, with insinuable grace and irresistible attraction!—Let us see. I am bound to be very serious, rather very ludicrous allegation, that I am obstructing the progress of the anti-slavery cause more than any other man in the nation, he *solemnly* says—

'Many of the most *ardent, faithful* and *devoted* advocates of the anti-slavery cause, but primarily, under the influence of Garrison, William Lloyd Garrison, have indulged themselves, and do still indulge themselves in *misrepresentation, reproach, denunciation* of the measures, motives and persons of their opponents; and this often in cases so entirely destitute of either proof or reasonable presumption, as to manifest an *opposing spirit*, not *only of a liberal, but even of a christian spirit.*'

Again:

'It is not then your boundless duty, from this consideration alone, to deny yourself this strange indulgence, if indulgence it be; to curb this almost *unlimited license of speech*; to render no more *railing for railing.*'

Again:

'Though you have been injured, is it *expedient* to *reproach, rail and curse*—to *throw stones* and *cast dust* in return?'

Again:

'I am fully persuaded that were a lot of the *uncourteous, illiberal, uncharitable habit of denunciation* and *reproach* which has *almost uniformly* attended the public lectures and discussions on this subject, &c.

Again:

'I myself have made the remark, after hearing a public anti-slavery discussion between two of the most prominent individuals on each side, and at which you, friend Garrison, were present—"Neither of them seem should be suffered to address the public any more until they can govern their passions so as to speak and act with decency." The most *outrageous abuse*—the most shameful *personal invective*—the most *bitter retort* and *angry bandying*—the most direct impugnment of *motive* and *principle*, were freely indulged.'

Again:

'This calmness of deportment, this moderation of speech, so excellent and praiseworthy, as far as they go, yet do not erase the *bitter*, the *illiberal*, the *uncharitable* editorials of the Liberator. Native vigor of mind, combined with the power of your cause, gives you a giant's strength—and alas, you make no scruple of using it like a giant; the pen and the press are your club. What though you use no other offensive weapons; does this excuse the *tyrannous* use of that which you do employ?'

Again:

'I refer to your *undeniable and constant practice of using unkind and bitter language*, throwing out *opprobrious epithets*, and attributing *bad motives*, to a very large class of men, highly respected and esteemed by their fellow-citizens, *because* they do not believe all you desire, and do what you desire.'

Now, then that sayest, a man should not use hard language, dost thou use it? *I think you do.* I think you have comprised in the above extracts, some of the heaviest charges in some of the strongest terms that the English language can furnish. Your charges are false, and therefore your terms are libelous. I denounce abolitionists quite volubly; you utter the strongest epithets against them without an effort, as water flows from a fountain; and then you exult and marvel at your gentleness, fidelity and independence!

O dear discretion, how his words are suited!

Again—See how *charitable* is '*A Lover of Truth and Peace!*' He says:

'I believe, however, nay I am sure—that this evil [hard language] has been distinishing; *though it is to be feared that necessarily, more than voluntary reformation, has produced the change.*'

No imperchment of motives! no assault upon character! no charge of hypocrisy! O, no! nothing of the kind, in the sentence I have *italicized!*

How weak—how short-sighted must be this writer, in supposing that there is any chicanery in his essay! say that they would 'unite their hearts, hands and voices in its support,' but for my advocacy of the anti-slavery cause! Are they responsible for my writings? Have I solicited any man or body of men to endorse my sentiments, that they might obtain support? The man who contends that the cause I espouse is a benevolent and righteous one, in which are involved the destinies of millions of our race, and the perpetuity of our free institutions, and yet refuse to countenance it because I happen to displease them, will be pronounced by an impartial universe, fools and madmen!

I am asked—'May it not be that *something besides* aversion to the subject on which they treat, has excluded the anti-slavery lecturers from the halls and churches of Boston and other places?' I answer unhesitatingly—NO! It is nothing but prejudice, aversion to the subject of slavery,—growing out of a prejudice against a colored skin, a fear of irritating slaveholders, a selfishness of commercial intercourse, or a dislike to arraign as criminals, relations and friends at the sabbath,—that closes the pulpits in this quarter against lecturers. It is for not so, why do not the ministers of Boston preach and pray against slavery? They dare not do it freely and faithfully. Let '*A Lover of Truth and Peace*,' who is so extremely mild, prudent and wise, make an effort to be heard for bleeding humanity in any of the pulpits in this city, and he will find that he can not succeed in the attempt. Let him ascribe these remarks to petulance or ingratitude: they have been penned in a quiet and placid frame of mind: for, how much soever I may deserve reprehension, it is quite apparent that he is not qualified to instruct, by word or example, and therefore some other tutor must undertake to reform him. His concessions nullify his accusations, and place him in a ridiculous attitude! We have his position *ad libitum*.

N. B. If he will read my review of the African Repository, in the article following his own essay, he will find something by way of *reproach*, in it, especially one sentence commencing thus: 'To those who, with more labor than profit, and more captiousness than courage, in secret prepare, and anonymously send, grave indictments of my language,' &c. &c.

THE 'DEVELOPEMENTS,' *alias* THE 'AMERICAN UNION.'

The Editor of the Portland Mirror declines publishing the communications of a correspondent, for the ordinary reasons—among which is this, that 'developements are going on, which will produce some modifications of sentiment and action, if we leave them to the sober, conscientious reflections of those principally concerned.' Developements! Yes—and will the gentle reader guess what they are? The Editor does not state. We surmise that they are those touching the American Union. And what are these? Read and judge. On the 25th of December last, *eight* gentlemen—three of whom are editors or assistant editors of the Boston Recorder—publish a notice, in that paper, calling a Convention '*to consider the expediency of forming*, and if thought best [*after consideration of course*] to form a Society for the Relief and Improvement of the Colored Race, by all wise and practical means. *The hour and place of meeting* [on mature reflection given that this is not all] will be made known hereafter.'

Such a notice, of course, would leave the door open for Immediate Emancipationists to come in as members of the Convention; and then being a Convention in form as American Union, it would seem as if the very *name* was intended to show that the design of the Convention [unless the name belied the design] was to *unite* those not united before—viz. the Immediate Emancipationists and those who differed from them. How else could it be a Union, and especially such a Union? A Union of what? *American Union?* A queer Union that, which unites only one side! And yet, lo and behold! when the 'hereafter' comes for making the 'developement, and notifying the '*hour* and *place* of meeting,' it turns out that the hour and place of meeting is—not for Immediate Emancipationists, and PREVENT A UNION. For instead of having a convention to consider, &c. it seems that *that* Convention has been already held, and the work of considering been already done—'the undersigned,' acting 'as a committee of a meeting of gentlemen, a gentleman, who have been *for some time* considering the subject,' and have come to such consideration to certain *fixed results*, among which is this, 'that a new organization of the friends of the race *should be formed*;' and all persons 'who entertain similar views on this subject *ourselves*,' are very kindly invited into the Convention to form an 'American Union'—(aside) 'with ourselves'! So that, instead of notifying simply 'the hour and place of meeting,' as they said they should, they announce also the fact of their consideration of the matter, the work of considering has all been done; and that now a convention is to be held, not *to consider* the expediency of forming, and if thought best *to form*, &c.—but this matter being all disposed of by somebody, any body who has disposed of it in the same way, 'with ourselves', as had it disposed of for him by ourselves, may come in *with* ourselves, and 'take a part' in forming a great American Union all *among* ourselves! This, to be sure, is a development—perhaps the Convention will bring forth other developements equally marvellous at its session the ensuing week. If so, 'the hour and place of meeting will be made known hereafter.'

P. S. 'The undersigned' — — — acts as a committee of a much larger body of gentlemen who have been for some time considering the subject.'

ANTI-SLAVERY LECTURES.

Mr. Thompson again lectured in this city, at the Anti-Slavery Hall, on Sabbath evening last, in which he clearly and forcibly portrayed the inseparable connexion between the abolition of slavery and the slave-trade, and the extension and prosperity of the cause of Christian Missions. The hall, as usual, was crowded to excess.

A large and respectable audience convened in Julien Hall, on Wednesday evening last, to hear Mr. Thompson's review of Mr. Gerrit Smith's third letter, (or, rather, the first portion of it, as the conclusion had not at that time been received) on African Colonization. To say that it was eloquent, profound, and triumphant, is feeble praise. He traced Mr. S. minutely, through all his tortuosities, made him his own executioner, exposed his numerous contradictions and absurdities, and held up the colonization scheme in its true deformity.

COST OF THE PRESS.

☞ We beseech our readers to turn to the last page of our present number, and carefully peruse an article from the Cincinnati Journal, about the Cost of the Press. Now, if so many religious papers, backed by their own denominations, and opposed by nothing but apathy, have gone down, to the ruin of their editors and publishers; let the friends of the Liberator imagine how great must have been our toils and sacrifices in sustaining it to the present time. And then remember that we started it without a single subscriber—that we have had no religious denomination to feel a peculiar interest in our success—and that we have had to contend with all sects and all parties of men—with bitter scorn—with universal prejudice—with tyrants and their friends and connexions—and with an oppressive and persecuting nation. Let them remember these things, and they will not only believe that we need further and prompt assistance, but will cheerfully grant it to us. At least, this is our trust in their fidelity.

'THE PURE TESTIMONY.'

This is a monthly periodical just commenced at Pawtucket, R. I. and edited by Elder RAY POTTER, a courageous, unwavering, efficient advocate of truth and liberty, and an early soldier in the cause of immediate and everlasting emancipation from southern slavery. It will be issued monthly, on good paper, in numbers of 24 pages each, at one dollar a year, if paid in advance. The contents of the present number are—Prudent Ministers; American Slavery; Masonry; Rhode Island Union Conference; Importance of acting from right motives; R. Island Evangelical Association; Moral Imperfection of Christians; Spectacles of cruelty to Slaves; Notice; Obituary; Poetry. All the articles are well written.

'OWNERSHIP OF THE LIBERATOR.'

The Boston Recorder of yesterday inquires—

'Is the [New-England Anti-Slavery] Society now the owner of the Liberator?'

Answer—NO.

'Are the funds of the Society pledged for its support?'

Answer—NO.

'Shall we do wrong, if we hold the Society responsible for what the Liberator says of us?'

Answer—YES.

☞ The editor of the Liberator is alone responsible for its sentiments. The Society, at our own request, has kindly consented to let Mr. Bacon act as our General Agent, as a matter of convenience to us.

LANE SEMINARY.

The defence of the Students of this Seminary occupies almost one half of our present number; but it is a document we do not like to divide. Of its merits we spoke approvingly in our last number. No ingenuous and lofty mind can read it without being filled with admiration for its author, and those whose names are appended to it. It is not in spirit excellent — its ability great — its appeal irresistible!

OUR SUBSCRIBERS IN NEW-YORK.

☞ We have not yet been able to make any definite arrangements for an agency for the Liberator in New-York city, but we trust they will be made shortly. In the mean time, we request, for the sake of pecuniary point of view, not to have a single subscriber in that city, than to suffer as we have suffered during the past year. We shall not realize, on an average, seventy-five cents, instead of two dollars, from each of our subscribers in New-York! Such *patronage* is indeed a mill-stone about our necks.

SPASMODIC PHILANTHROPY. The Christian Mirror of Portland, (which, for a year or two, has acted so perversely and timidly on the subject of slavery as to gratify southern taskmasters, and make the friends of immediate emancipation weep,) publishes Thanksgiving day in Maine came out with quite a stirring editorial article, calling upon the people to do something on that day for the deliverance of those in bonds; but ever since, it has been as mute as a stock-fish. This is what we call *spasmodic* philanthropy.

DONATION. We gratefully acknowledge the receipt of *seventeen dollars*, at the hands of Mr. David Ruggles, as a donation in aid of the Liberator from an association of ladies in New-York. Mrs. HETTER LAW and Mrs. ELIZABETH WRIGHT act as a committee for the ladies.

PROMPTITUDE. Our subscribers in Providence R. I. deserve especial commendation, both for their number and *punctuality in paying for the Liberator*. They have all, with scarcely an exception, promptly *paid in advance* for the present volume. Our agent in that place has been peculiarly faithful and attentive. Will our subscribers and agents in other places imitate so good an example?

NEW SUBSCRIBERS.

☞ We shall be glad to receive as many new subscribers as there are slaves in this country, provided they comply with our terms. None need apply for the paper who are not prepared to pay in advance for it, either for the term of six months, ($1,00) or one year ($2,00.)

CAPE PALMAS. The communication of 'A Colored Baltimorean,' (a highly intelligent and pious man,) is—to borrow the language of Rev. L. Bacon—enough to '*horrify*' the reader. Such are the numerous results of African colonization. Its fruits are like the apples of Sodom. How pathetic is the language of the emigrant who writes from Cape Palmas!

INFORMATION WANTED.

In the last Liberator, we inquired of the editor of the Recorder, in relation to the emancipation of the slaves, '*when is as speedily as possible?*—now—to-morrow—when?' The Recorder of yesterday makes no reply.

TO CORRESPONDENTS.

The communications of J. L. T. of Portland; A Constant Reader; A Citizen of the World; F.; are on file for insertion.

[From the Recorder of yesterday.]

AMERICAN UNION

For the Relief and Improvement of the Colored Race.

The undersigned, in calling the convention of the friends of the colored race, which was referred to briefly in this paper of Dec. 26, with a view to some further measures for their benefit, act as a committee of a much larger body of gentlemen, who have been for some time considering the subject. These gentlemen believe that the condition of the colored race in this country is such as to require efficient efforts for their relief and improvement, and especially, that the system of slavery is wrong, and ought to be abolished with the utmost practicable delay, and that under these circumstances, it is desirable that a new organization of the friends of the race should be formed, which shall aim at the accomplishment of its objects by the exertion of a kind moral influence upon the community. All persons who entertain similar views on this subject with ourselves, are invited to be present at the convention, and to take a part in its deliberations and its acts.

The convention will assemble at the Tremont Hall, in Phillips place, on Wednesday, the fourteenth inst. at 11 o'clock, A. M.

WILLIAM REED,
E. A. ANDREWS,
DANIEL NOYES,
JONATHAN VAUGHAN,
JOSEPH TRACY,
JACOB ABBOTT,
B. B. EDWARDS,
CHARLES WALKER.

Boston, Jan. 5, 1835.

[For the Liberator.]

MIDDLESEX ANTI-SLAVERY SOCIETY.

The first Quarterly Meeting of the Middlesex Anti-Slavery Society will be held in the Unitarian meeting-house, in Concord, on the fourth Tuesday (27th) of January, at 11 o'clock, A. M.

George Thompson, Esq. is expected to be present, and to deliver an address at 2 o'clock in the afternoon. The friends of the African throughout the County are earnestly requested not to fail of attending this meeting. The cause requires promptness. America's sons must arise and do as they ought.

WILLIAM TWINING, Secretary.

Lowell, January 1st, 1835.

GROTON, Jan. 7, 1835.

The quarterly meeting of the Groton Anti-Slavery Society will be held on THURSDAY, 15th inst. at 2 o'clock, P. M. Mr. THOMPSON will be present, and other gentlemen, to address the meeting. Every body is invited to attend. To be at the Union meeting-house.

AMASA SANDERSON,
ISAIAH CRAGIN,
LUTHER BOUTELL, } Committee.

ANTI-SLAVERY LECTURES.

The fifth Lecture of the course is unavoidably postponed till Wednesday the 28th.

THIRD ANNUAL MEETING.

The Third Annual Meeting of the New-England Anti-Slavery Society will be held at Julien Hall, on Wednesday evening, Jan. 21st, at 7 o'clock. The Report of the Board will be presented, and addresses made by George Thompson, Esq.; Rev. A. A. Phelps, Rev. C. P. Grosvenor, Amasa Walker, Esq. and others. Music by the colored Juvenile Choir, under the direction of Miss Paul. Collection at the door as usual.

B. C. BACON, *Secretary.*

Boston, Jan. 10th, 1835.

Accounts from every direction speak of the cold on Sunday and Monday morning as nearly or quite unprecedented. The lowest point of temperature reached at Salem, was 28 below zero; Portsmouth, 20 do; Salem, 17 do; Newburyport, 13 do; Lowell, 24 do; Concord, Mass., 27 do; Dorchester Lower Mills, 22 do; Boston 15 do; Worcester, 19 do; Hartford, 27 do; New-Haven, 23 do; Goshen, N. Y. 22 do; Albany, 32 do; (within 8 degrees of the point where mercury freezes,) New-York, 7 do; Newark, 13 do; Philadelphia, 4 do; Baltimore, 10 do; Washington, 16 do; Bangor, 40!

DEATH OF WM. FROTHINGHAM. This amiable young man, aged 18, was the same, who recently lived in this town, and who, our readers will recollect, had his throat cut with a razor, while asleep, by a young cousin of his, working in the same shop, and now undergoing an imprisonment at hard labor in the State prison, for ten years. From the deep wound received, the deceased never fully recovered, but lingered along in feeble health, to the time of his death. The strong impression made on his mind by that tragical act, is believed to have been the principal if not the immediate and only cause of the young man's untimely death. He would frequently wake up in great alarm from his sleep, with the idea that somebody was murdering him.—*Lynn Record.*

NOTICE.

Letters for GEORGE THOMPSON must henceforth be directed to No. 23, Brighton-Street, Boston, instead of Roxbury.

ERRATUM. In the Report of the Boston Female Anti-Slavery Society, published in our last number, last paragraph but one, for '*strong-hearted*,' read '*stony-hearted*.'

[For the Liberator.]

Departed this life, on the 13th Dec. 1834, at Philadelphia, after a lingering and painful illness, which she bore with christian fortitude, Mrs. ELIZABETH GILMORE, consort of Mr. Jacob Gilmore, at the advanced age of seventy years. The deceased was long and favorably known as a benevolent friend in an industrious, economical and amiable woman. In the character of a wife, she was complying, affectionate and kind—and in her dealings with her husband's bar was ever open to the plaintive cry of suffering humanity, whilst her hand liberally bestowed upon the deserving poor.

The writer of this humble tribute to her memory, enjoyed the pleasure of an uninterrupted acquaintance with the departed, and can testify to her, and from a personal knowledge of her christian character, in connexion with the bright testimony she has left behind, he doubts not but she is severly chastened in the arms of a merciful Redeemer. To her bereaved companion and sympathising friends he would say, 'Weep not—mourn not—but prepare to meet her in brighter and happier realms. Turn ye for consolation to holy writ; for lo, it is written, 'Blessed are the dead that die in the Lord; for they rest from their labors, and their works do follow them.' C.

BOARDING HOUSE, No. 163, *Pine-Street, three doors above Sixth Street, Philadelphia.*

JAMES GIBBON begs leave to inform his friends and the public, that he has fitted up his residence for the accommodation of genteel people of color who may visit Philadelphia. Mr. GIBBON pledges himself that every attention will be rendered to the comfort of such visitors as may favor his house with their patronage.

August 16. 6m.

LITERARY.

[From the United States Literary Gazette.]

A SIMPLE STORY.

There never was a gentler creature,
In city, village, or in town,
Or one of lovelier heart and feature,
Or better taught than Anna Brown.
Her step was like the antelope's,
Her eye beamed like a startled kid's,
Her cheek soft blushing with the hopes
That youth into existence bids.

The village loved her, friendship owned it;
And if the tale of slander pained it,
Both old and young rose up and crushed it,
And fixed on other cheeks the shame.
'T was seldom needed — female virtue
Has in itself protection strong;
And maidens, if the viper hurt you,
It must be ye are in the wrong.

There came one day to woo the maiden,
A sparkling youth in courtly guise —
A rural lad with spring flowers laden —
To win to love the beauteous prize.
She takes (oh simple girl!) the former,
And sends the village swain away,
She'll find, alas! his cottage warmer
Than the proud dwelling of Jack Gray.

She married Jack — he spent his living
In thriftless aims and deadly brawls,
And she, his wickedness forgiving,
Dwelt weeping in his lonely halls.
It seemed as if her soft form melted,
So thin and colorless she grew,
And they who saw how sorrow pelted,
Deemed that her days on earth were few.

He died — but not till his last shilling
Had wanton woman's craving fed,
Had left her pennyless, but willing
To earn by honest toil her bread.
She leaves the city and its glitter,
Its grandeur cold from poverty apart;
Deeming her native village fitter
To hide her broken hopes and heart.

She reached it, scarce her mother knew her,
So blanched her cheeks, and sunk her eye:
And the old friends that gathered to her,
Deemed 't was a phantom flitting by.
They pressed her hands, and some are kissing;
Try every art to make her glad;
None from the joyful group are missing,
Even Willie comes, the baffled lad.

Hope and kind nursing to health brought her;
Again the rose bloomed on her cheek;
And lovers gay and wealthy sought her,
But grief has made her wishes meek.
She thanks them for their splendid proffers
Of jewels and rich trappings gay;
But ay, she better likes the offers
That Willie makes the widow Gray.

[From the Sabbath School Instructer.

THE SLAVE MOTHER.

Negro woman, o'er thy child,
Chanting low in accents wild,
God on thee in love bestows
The dearest nameshat mortal knows,
And bending from his throne on high,
Writes MOTHER in thine artless eye.
As a tendril to a vine,
Lo, a prattling babe is thine;
Turn thy mourning into joy,
Smile upon thy lovely boy.

Smile! 'T is but the smile of woe;
Ah, the tears begin to flow;
Close she hugs him to her breast,
Sighs and moans like one distrest;
And lifting high her streaming eyes,
To the God of mercy cries.
Strange, that one so blest as she,
Thus should taste of agony.

Strange! But mothers, you who ne'er
For your offspring thought to fear,
Save, perchance, when rezion spake
That He who gave had power to take,
And trembled then, and then alone,
Because your child was not your own;
Say, what if man, not God, should claim
Your little infant's tender frame —
Say, if you knew your earliest born
Would from your arms with force be torn,
That galling chains his limbs should bind,
And midnight darkness veil his mind —
Tell me, would your anguish cease,
Till some voice should whisper peace —
And assurance, welcome guest,
Came to bind him to your breast?

No! Then wish you let me plead —
Mothers! for mothers intercede.
Tell me not your voice is weak —
Speak! 't is all I ask you, Speak!
Into one your voices blend,
Weakness thus to strength shall tend;
Groaning on the oppressor's ear,
It shall startle him with fear;
Like a whisper from the skies,
It shall still that mother's sighs —
And springing joyful from her breast,
Her boy shall rise and call thee blest.

CONJUGAL BLISS.

Written by Benjamin Franklin, in honor of his Wife.

Of their Chloes and Phillisses, poets may prate,
I sing of my plain country Joan;
Now twelve years my wife, still the joy of my life —
Blessed day that I made her my own!

Not a word of her shape, her face, or her eyes,
Or of flames of or darts shall you hear;
Though I beauty admire, 't is *virtue* I prize,
For it fades not in *seventy years.*

With peace and good humor my household she guides,
Right careful to save what I gain,
Yet cheerful attends and smiles on my friends,
Whom with pleasure I oft entertain.

In health's companion, delightful and just,
Still easy, engaging and free;
In sickness no less than the *tenderest nurse,*
She 's leader as tender can be:

She defends my good name, e'en when I'm to blame,
Friend firmer to man ne'er was given;
Her compassionate breast feels for all the distress'd,
Which draws down new blessings from heaven.

Small faults we have all — and so may my Joan,
But then they're exceedingly small;
And now I 'm used to them, they're so like my own,
I can scarcely discern them at all.

Was the fairest young princess, with millions in purse,
To be had in exchange for my Joan,
She could not be a better, she might be a worse,
So I'd e'en be content with my own.

THE DIAMOND.

BY LORD BYRON.

Oh, thou sweet sparkler!
Thou more than stone of the philosopher!
Thou touchstone of Philosophy herself!
Thou bright eye of the mine! thou load star of
The soul! the true magnetic pole to which
All hearts point duly north, like trembling needles!
Thou flaming spirit of the earth! which, sitting
High on the monarch's diadem, attractest
More worship than the majesty who sweats
Beneath the crown which makes his head ache, like
Millions of hearts which bleed to lend it lustre!

MISCELLANEOUS.

DISCOVERY OF THE MAN IN THE IRON MASK.

The Gazette de France has published a letter written by M. A. Billiard, formerly Secretary General to the Minister of the Interior, which would seem to clear up this long cherished mystery in a way sufficiently marvellous. The letter, being done into English, runs as follows:

'The secret of the Man in the Iron Mask will doubtless be soon disclosed; the Government having authorized the examination of the archives of the Foreign Office, up to the reign of Louis the Fifteenth inclusive. In the meantime, permit me to relate how I came to be acquainted with the truth regarding this mysterious personage. Monsieur de Hauterive, guardian of the archives, was very intimate with Count Mantavilet, Minister of the Interior under the Imperial Government. Attached to the Cabinet of this Minister, I was often required to copy manuscripts confided to him by M. de Hauterive, as well as to collate others with the originals. The most curious of these was a relation written by M. de Saint Mars himself, of the important commission with which he was charged. It formed a little book, resembling a school boy's copy. There cannot exist the slightest doubt of its authenticity. My memory is faithful, (for it is now twenty-two years since I had this precious document in my hands,) M. de St. Mars said, that he thought it his duty to make the relation for his conscience sake, as well as to render an account of the manner in which he had fulfilled his mission. He was the guardian of the Man in the Iron Mask, from the moment of the latter's birth, down to the hour of his death. I remember perfectly the principal contents of the relation of M. de Saint Mars. It was predicted to the Queen, Anne of Austria, that she should bring forth twins, which should one day be the cause of great troubles in the kingdom. The Queen was struck with this prediction. Arrived at the moment of her accouchement, she was delivered of a boy, whose birth was verified after the official mode.

When the Court attendants had retired, with the exception of her own immediate servants, the Queen was again seized with the pains of labor, and was soon delivered of a second prince; which immediately recalled and seemed to verify the prediction which had been made to her. In our ancient jurisprudence it was considered that the last born twin was the elder; it was decided therefore to conceal this second birth; and the infant was delivered to M. de St. Mars, who was ordered to depart immediately for Bourgoyne where he had a residence. Arrived at the age of sixteen, the young man suspected the messages, which came from time to time from the Court, related to himself. Profiting by a momentary absence of M. de St. Mars, he forced open the lock of a cabinet in which that person kept his letters; and he read enough to convince him, in reality he was. M. de St. Mars, when he returned and found what had taken place, ordered him on the peril of his life to be silent as to his discovery. Having immediately sent off a courier to the Court with the news, he received orders to proceed to the Isle St. Margaret with his pupil, who then became his prisoner. M. de Saint Mars repeats frequently that he took always the greatest care of the unfortunate youth; he speaks of the gentleness of his character, and of the resignation with which he supported a captivity which was only to finish at his death.

The perusal of the manuscript of M. de Saint Mars left upon me a profound and most melancholy impression. I was obliged to read it attentively, but with rapidity. It was our duty to forget matters like these confided to our discretion. The clerk who made a copy of this important document is named Amyot; and I believe he resides still in Paris. The late M. Gaubault, Prefect of War, read as well as myself, the original. I believe that M. Labiche, chief clerk, did so likewise.

'In the Memoirs of Marshal de Richelieu, where there are many things apocryphal, Soulavie gives several particulars of the life of the Man in the Iron Mask, which agrees with the facts related by M. de Saint Mars. According to Soulavie's account, Mademoiselle de Valois obtained the secret from her father, under an infamous condition; which, however, she no sooner was possessed of, than she communicated it to her lover, the Duc de Richelieu. It is therefore not surprising that the latter should have mentioned it to his secretary. I am convinced that Voltaire also knew the truth.

'The son of Count Montalivet ought to be in possession of the copy made of the manuscript of M. de Saint Mars; for he has been preserved, with great care, all the historical documents which he could procure.'

THE MINISTRY.

Liverpool, Nov. 24.—A whole week has now elapsed since the Melbourne Ministry was most abruptly dismissed by the King; yet, singular as it may appear, though the newspapers are full of speculations and musings on the subject, the world is just about as wise to-day as it was last Monday, touching the proximate cause of the Royal Act. The *Spectator* of the 22nd says—'From all the information we can gather, by perusing the different versions given by our contemporaries, who are supposed to be in the confidence either of the ousted Ministers or of those who hope to succeed them, we are led to conclude, either that the King acted upon a *sudden impulse—a capricious resolve;* or that he merely seized what he considered a favorable opportunity of executing *a plan previously determined on.*' Now, it so happens that we can, we flatter ourselves, throw some light on this important subject; that we can, in fact, give a pretty accurate report of the conversation which took place between the King and Lord Melbourne as that which is now circulating in the highest political circles in London; adding, that, from the source whence we received it, we have no doubt that it conveys a very accurate sketch of what occurred at that important interview.

Assuming the accuracy of the report, it shows that the King, having previously made up his mind to dismiss his Ministers, affected to suppose, that the Premier had come to announce his own resignation and the resignations of his colleagues. His Majesty, it will be seen, would 'take no denial;' and the pertinacity with which he sticks to his first supposition is, to say the least of it, highly ludicrous.

Lord Melbourne.—Please your Majesty, I am anxious to lay before you the decision—

The King.—Aye, aye, you're right, you're right. I see you have decided on resigning. I know the difficulties you have had to manage, but I think your decision right—quite right.

Lord Melbourne.—Please your Majesty, I was going to explain how—

The King.—You needn't, you needn't. You have done quite right—quite right. I think your decision was right—quite right.

Lord Melbourne. For myself, please your Majesty, I have—

The King.—Aye, aye, I know it. You could do nothing else—quite right—quite right. But, my dear Melbourne, you and I are good friends. I have always had a high regard for you. I am sorry for it, but I know you could not help it. So there is no use, you know, in putting yourself out of the way. You could not help it, my dear Melbourne. It's late now. Stop and dine with me; and you can take a note from me to the Duke of Willington to-morrow.

We need scarcely add, that, to use a nautical phrase, Lord Melbourne was 'taken all aback' by the King's dogged pertinacity in affecting to believe that his lordship had come to announce the resignation of his Cabinet. Something like the following thoughts darted across his mind:

Lord Melbourne (solus).—What can all this mean? The King is in a strange temper. Shall I stay to dinner? It's late now. I cannot reach town to-night. I may as well accept the King's invitation, and proceed to town in the morning.

Accordingly, Lord Melbourne stayed to dinner at the Pavilion. The Royal party were in high spirits. Neither the king nor his Prime Minister gave the least hint of the extraordinary interview which had taken place between them in the Royal closet. Lord Melbourne could not, of course, as may naturally be supposed, help pondering the matter in his mind, nor refrain from reflecting on the course which he and his colleagues ought to follow under the circumstances in which the King's resolve had placed the Ministry.

Whether any, and what conversation took place between the King and Lord Melbourne subsequently, we know not. Suffice it to say, that his lordship left the Pavilion on Friday forenoon, bringing with him a letter from the King to the Duke of Wellington, which his Majesty forced on him, and which he, as a good subject, obliged the King by despatching to its destination.

Arrived at his residence in town, which he did not reach till between seven and eight o'clock at night, Lord Melbourne threw himself into his easy chair, placed his legs on the fender, and again meditated what to do. It was too late to consult the whole of his colleagues that night: so he contented himself with despatching summonses for a Cabinet Council for the following day. Meanwhile several of his colleagues visited their chief, who communicated to them the news of his and their dismissal from office. But, singular enough, some of them received the first intelligence of the thing (to them) important event through the morning papers!

The preceding, we have reason to believe, is a pretty accurate account of the mode in which our most gracious King dismissed his Ministers. It explains a variety of circumstances connected with that event which, without such a key, are wholly inexplicable.

Curious Case of Insanity.—A man named Holbrook, whose family resides in Connecticut, but who has been himself some time residing in this city, is affected with insanity, and imagines that his real name is Andrew Jackson, and that he is the actual person whom the President of the United States purports to be. He says that when an infant, he was sent to name at the house of the mother of the person calling himself Andrew Jackson—and now President of the United States, and that this woman took out of the house a female child to be her own child, and grew so fond of Holbrook (the real Andrew Jackson as he says) that she kept him, and sent home her own child to his parents, and palmed him off upon them as their son, that they received him and reared him as such, while he was actually the President of the United States. Holbrook, alias the real Andrew Jackson, says that he lately discovered the cheat, and that as the people of the United States elected ANDREW JACKSON to be President, and as he is Andrew Jackson, he is consequently President and not the other man, whose name is not Jackson; but Holbrook.—Having thus satisfied himself that he was no less a personage than the President of the United States, he considered himself at full liberty to remove the deposites whenever he wanted money, and accordingly went a few days since to the Branch Bank in this city, and presented a check for one hundred thousand dollars, drawn and endorsed by 'Andrew Holbrook, President of the United States.' The Bank refused to accommodate him with so large a sum, and he went away, but subsequently called there at different times with drafts drawn in the same way for various amounts of from $20,000 to $10,000. Not one dollar however could the poor President get from the Bank; and having gone there yesterday with another draft, and being again refused payment, he lost all patience, and determined to remove the deposites without further ceremony. He accordingly watched until a sum of money was placed on the counter, when he instantly seized hold of it, and was marching off with it, when he was stopped and conveyed to the Police Office, where he is detained until his friends take him away.—*N. Y. Jour. of Com.*

BURNING GREEN WOOD.—'I like a little green wood along with dry,' says Farmer Holman; 'it makes a fire hold out longer.' No doubt it does, Farmer H. No doubt a fire from green wood lasts longer; but have you thought why? Would it last longer, if you did not burn a prodigious quantity of dry wood along with it? Do you know that a great deal of heat produced by the rest of the wood is taken up in evaporating the water or sap of the green sticks?

It is estimated that an average cord of green wood contains 142 7-8 gallons—more than two hogsheads of water. Now, if this calculation is correct, (and it is also true that in evaporating or drying up a gallon of water, we expend heat enough to raise the temperature of six gallons to boiling heat, then it follows that in evaporating the water in a cord of green wood on the fire, we waste heat enough to raise more than 13 1-2 hogsheads of water to a boiling temperature. —*People's Mag.*

A HORSE STORY.—It is reported that on the morning of the 15th, a horse was discovered frozen into the river at Gardiner, with only his head and a portion of his haunches projecting above the ice, the animal was imbedded so solidly, that the use of an axe was required to extricate him. It is further stated that he is alive and kicking, and as likely to do a good winter's work, as if he had not attempted to ascertain how much more comfortable the Kennebec was with the thermometer 14 deg. below 0, than his quarters in the stable. Query, which is the toughest of the two, the horse or the story?—*Hallowell Advocate, 24th inst.*

A FEW REASONS IN FAVOR OF MARRIAGE.

Hast thou means? Thou hast one to keep and increase it.

Hast none? Thou hast one to help to get some.

Art thou in prosperity? She doubles it.

Art thou in adversity? She'll comfort, assist, bear part.

Art thou at home? She'll drive away melancholy.

Art thou abroad? She prays for thee, wishes thee at home, welcomes thee with joy.

Nothing is delightsome alone. No society is equal to marriage.

The bond of conjugal love is adamantine.

Kindred is increased, parents doubled, brothers, sisters, families, nephews.

Louis Phillipe, the King of the French, is one of the richest, if not the richest man in Europe. The correspondent of the London Morning Herald says—'The present wealth of his majesty is declared to be enormously progressive, that they say the contemplated object of M. Thellusson might be attained by King Louis Philippe, if he lived long enough; for, large as it is, the National Debt of France might, (if you believe certain actuaries,) be absorbed or purchased, in a few years by the treasures of the King of the Barricades. This is no doubt, an exaggeration; yet that he is beyond question the richest man and the most economical man, and the closest-fisted man in the universe, I could get you fifty people to verify by affidavit.'

HAIR DRESSING BY FEMALES. It is to be regretted that the business of dressing the heads of ladies for evening parties is not entirely pursued by females. It would seem to be a trade for which they are better adapted than men, and it affords unquestionably a branch of business which, if a moderate charge were made, could be carried on to a very great extent. One person, between the hours of 5 and 8 in the evening, might dress half a dozen heads, and if the charge was but twenty-five cents, she would earn a dollar and a half. At that price, there would be a very extensive demand, and as every employment for which females are adapted would be a benefit to society, we hope, for our female readers to mention this in any quarter where it may be serviceable. [Philadelphia Gazette.

America 'expects every man will do his duty.' We live in an age of enterprise and *action.* Ceremonies and parade are passing away. The first question asked in *this* country concerning any man, is not as in England, 'What is his *birth* or parentage?' nor as in France, 'is he *in favor* with the *Court Party?* but, 'what does he *do?*—What has he *done?*—What will he *do?*—Industry, activity, and capacity for business, are the qualities, which are now more inquired and sought for, than formerly. To these, *honesty* should be added, as indispensable. The question heretofore asked, '*how much* is he worth,' is becoming less common; and will probably, before long, become obsolete. —*Lynn Record.*

A QUAKER REMEDY.—Mr. Sargent, in giving a Temperance Lecture to the Bostonians a few evenings since, related the following anecdote:—'A moderate drinking landlord, one who gave to almost every customer who came in, an example of moderate drinking, was harnessing the horse of a Quaker who had stopped at his house, and as he met with some difficulty in buckling a strap, complained some oaths. The Quaker, his eyes, which were covered by a pair of goggles. As the Quaker manifested an interest in his case, the landlord, removing the goggles, and submitting the swollen and inflamed balls to the examination of his customer, begged him to tell him what he should do for them. 'My advice, friend,' replied the Quaker, 'is that thou shouldst *put thy brandy on thy eyes, and tie thy goggles over thy mouth!*'

Cold-blooded cruelty. Some graceless vagabonds at New Haven, took an old horse on Christmas night, and cutting a hole in the ice, put him into it, and there left the poor animal to freeze to death—taking care to leave his head above the ice. The New Haven paper says that the horse must have suffered some hours before life was extinct. There is hardly any punishment that would be too severe for such conduct.

MELANCHOLY SHIPWRECK. Schr. Tarborough, Canfield, from St. Thomas, for N. York, was capsized and sunk on the 5th Nov. in lat. 30, lon. 69, and all on board perished, except the captain, who saved himself in the boat.—Fourteen persons were lost—among them John Hall, Surgeon of the British army, and wife—Charles G. Smith, of the United States—John Brown, of Newburyport—A. H. Seely, mate, of Conn. and several seamen.

The present Lord High Chancellor of Great Britain, (Lord Lyndhurst) is a native of Boston, Mass. He left Boston with his father (the late Sir John Copeley) the day preceding the battle of Lexington, which circumstance saved their family property from confiscation. The land below the Hancock estate on Beacon street, now occupied by some of the most splendid private residences in the Union, belonged to the Copeley family. The widow of the late Gardiner Greene, of Boston, is sister to Lord Lyndhurst.

SYMPTOMS OF BARBARITY. The Brooklyn N. Y. Advertiser states that the Legislature of North Carolina has decided by a vote of 50 to 38, that a free man of color shall not be permitted to educate his own children, or cause them to be educated!

The Advertiser very properly suggests that it would be an act of charity as well as patriotism in some philanthropists of the day to raise a round subscription and educate the Legislature.

Commerce of Boston.—The number of Foreign vessels into this Port during the year 1829, was 663; 1830, 648; 1831, 766; 1832, 1064; 1833, 1067; 1834, 1156. The number of foreign clearances during the year 1829, was 524; 1830, 561; 1831, 679; 1832, 943; 1833, 935; 1834, 1003. The arrivals and clearances during the last year were more than during any previous year since the adoption of the present constitution.

DREADFUL ACCIDENT AT LIVERPOOL.—On the 17th ult. several hundred persons assembled on the Cheshire side of the Mersey, to see a fight between two men. On returning, the ferry-boats being light four-oared gigs, and the boatmen being intoxicated, they were so injudicious as to overload their boats, two of which swamped, and 36 out of 46 persons were drowned.

COST OF THE PRESS.

If the history of the religious press in this country could be written, it would be a TALE OF WO ON THE PART OF PUBLISHERS.

The Christian Watchman was for many years a losing concern. It cost thousands of dollars beyond its income. The Lowell Evangelist is dead for want of support. A Baptist paper started in Rhode Island, became bankrupt. The Baptists of Connecticut raised 2000 dollars, as a gratuity for a religious paper, but it failed for want of support. Zion's Advocate is a losing concern. The Vermont Telegraph has not a support. The N. Y. Baptist Register which has vastly more subscribers than any other paper among Baptists, cost an immense sum for years in the outset, and now only yields a profit of 300 dollars. The Baptist Repository, of New York, has already ruined the property of four brethren who published it. In Pennsylvania, Baptist brethren have laid out more than 5000 dollars in two papers, neither of which has ever paid its way.

We will not go over the mountains to rake from their ashes, the Rochester Observer, the Utica Christian Journal, the Albany Telegraph, the New-England Christian Herald, &c. &c. &c. which have lived piously and usefully, but died of starvation. We wish not to speak of the Presbyterian which devotes its profit to the 'BOARD OF EDUCATION,' but in five years existence has had no profits to devote—nor of the Philadelphian, which ably conducted as it is, finds no compensation to its able editor, and involves its publisher in debt.

The Presbyterian press in the great Valley, is all we have to remark upon now. And we begin with the Pittsburgh Christian Herald, which the editor says has less than fifteen hundred nominal, and not more than one thousand PAYING subscribers. Week after week the publisher's complaints go forth. 'Increase my subscription and pay me better, or I must give up.' How long before the catastrophe will come, none can tell.

The Ohio Observer has about 16 or 1700 paying subscribers; and lives on from week to week as healthy as could be expected with such a support. Paying a small salary to its editor, it has a lean subsistence.

The Western Luminary, with 1500 subscribers, probably sustains itself, but it can afford no competent support to an editor without involving the interests of the publisher beyond his receipts.

The Standard of Cincinnati cost its publishing committee 4000 dollars out of pocket, and finally was sent away to live cheaper in Indiana.

The Millennial Trumpeter of Maryville, Tenn. has between 4 and 500 subscribers. Its existence is a constant loss to the publishers, and in a late expose they avowed themselves almost ready to give up in despair.

The St. Louis Observer is still doubtful, whether it will be able to pass its infancy, without fatal disease. Its continued existence is still a problem, unless a better support is tendered.

The Cincinnati Journal has much the largest circulation of any Presbyterian paper of the great Valley; but leaving out of view, between 4000 and 5000 dollars lost, in getting the paper started, it even NOW DOES NOT YIELD ONE CENT PROFIT TO THE PUBLISHERS.—*Cincinnati Journal.*

A medal has just been struck at Berlin in commemoration of the Translation of the Bible by Luther.—On one side is the effigy of Luther, with the legend '*Interpreter of the Divine World.*' On the other, he is represented delivering to Germany, who is inclined before him, an open bible. Above this group are these words:—'*The Holy Scriptures in three ancient Tongues* (Hebrew, Greek and Latin) *ed at the Wurburg,* in 1522, *finished at Wittemberg* in 1534. *Jubilee of* 1834.

It is stated that a great literary curiosity has recently been discovered, the identical copy of Tycho Brahe's Work, two volumes, bound in vellum by Mr. Woodfall, the publisher, at the express wish of the author, which copy is particularly attended to in the *curiorum* edition of these letters published by George Woodfall, Esq., a few years ago.

Extraordinary Munificence.—The Treasurer of the Massachusetts Charitable Eye and Ear Infirmary performs the grateful duty of acknowledging the receipt, through the Post Office, of a letter, dated 25th inst. directed to him, without signature, and enclosing two One Thousand dollar bills, for the use of the Infirmary.

COMMENDABLE LIBERALITY. A gentleman in Dorchester has paid his baker, within the last eighteen months, the sum of four hundred and ninety dollars, for bread distributed among the industrious poor in that place. It is to be hoped that such benevolence will find many imitators in this city and vicinity. [Advocate.

At Polock, in Lithuania, at the end of October, a man died aged *one hundred and eighty-eight.* He had seen seven monarchs on the throne of Russia, and served Gustavus Adolphus as a soldier during the thirty years' war. At 93 he married his third wife, who lived fifty years with him, and bore him several children.

Punctuality.—It is stated that the amount of revenue which has been paid in Boston since the formation of the United States Constitution, is but little short of *two hundred millions of dollars!* The amount of losses during that period is only about 410,000 dollars, and a part of that sum will probably be collected.

Prevention of Baldness.—A correspondent of the Boston and Medical Surgical Journal intimates, that rubbing the head once or twice a day with the cut surface of a raw onion, till the roots of the hair become moistened with it, will effectually prevent the hair from falling off.

We do not believe, that at any different period, real estate ever sold so high as at the present moment. Yesterday, the store 150 Pearl-street, went off at auction for $41,700; and the old house corner of Nassau and Pine streets, sold for $35,000.—*N. Y. Gazette.*

A London paper mentions that two brass cannon had been got up from the Royal George, sunk many years ago. They were 32 pounders, cast in 1748 and 50, ten feet 6 inches long, very richly ornamented, and in as good preservation as if just out of a foundry.

ANTI-SLAVERY PUBLICATIONS.

THE NEW-ENGLAND ANTI-SLAVERY SOCIETY have for sale at their office, No. 46, Washington-street—

Decades representing British Emancipation, August 1, 1834. 20 and 12 cts.

Anti-Slavery Seals, representing the imploring Slave—both male and female. 6, 33, and 18 cts.

Red received, Plaster Paris kneeling Slave in chains. 50 cts.

Address of the New-York Young Men's A. S. Society: Just received. 12 cts.

The Sin of Slavery and its Remedy—by Elizur Wright. 12 cts.

The Economics. Preached in the Chapel of the Western Reserve College, by Rev. Beach Green. 12 cts.

THE OASIS, by Mrs. Child, author of an Appeal in favor of that Class of Americans called Africans. It contains the Eighth Protest against Colonization, with facsimiles of the signatures; three copperplate engravings, among which are representations of Wilberforce and Prudence Crandall; excellent wood engravings, with numerous illustrations, nearly all of which were drawn expressly for the work. Among the writers are Mrs. Follen, Miss H. F. Gould, Miss E. H. Whittier, Rev. S. J. May, J. G. Whittier, D. L. Child, and Mrs. Child. Price one dollar fifty cents.

Report of the Arguments of Counsel, in the case of Prudence Crandall, Plaintiff in error, vs. State of Connecticut, before the Supreme Court of Errors, at their session in Brooklyn, July term, 1834. By a member of the Bar. 12 cts.

Anti-Stealing and Slavery denounced by the Presbyterian and Methodist Churches, by Rev. George Bourne. 6 cts.

Bourne's Picture of Slavery in the United States. 56 cts.

Address to the People of the United States, by a Committee of the New-England Anti-Slavery Convention, held in Boston on the 27th, 28th, and 29th of May. $4,00 per hundred—50 cents per dozen.

Garrison's Thoughts on Colonization. 6 cts.

Ivimey's Lectures on Colonization. 6 cts.

Injustice and impolicy of the Slave Trade and of the Slavery of the Africans—4 sermons by Jonathan Edwards, D. D. 6 cts.

Complete setts of the Abolitionist unbound. 62 cts. Do. bound. 75 cts.

Examination of Thomas C. Brown, at a Chatham-Street Chapel, New-York. 10 cts.

British Opinions of the American Colonization Society. 6 cts.

Garrison's Address before the Afro-Abolition Preschold Society of Boston. 6 cts.

Proceedings of New-England Anti-Slavery Convention, held in May last, in Boston. 18 cts.

Rev. C. P. Grosvenor's Address before the Anti-Slavery Society of Salem and Vicinity. 20 cts.

Child's Speech, the Despotism of Freedom. 10 cts.

Mrs. Child's Appeal in favor of that class of Americans called Africans. 50 cts.

Second Annual Report of the N. E. A. S. Society. 12 cts.

First Annual Report of the American A. S. Society. 12 cts.

Memoir and Poems of Phillis Wheatley. 50 cts.

Sketch of Garrison's Trial for an alleged Libel on Francis Todd. 10 cts.

☞ Those who buy for distribution, or to sell again, will receive the usual discount.

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—*PHILADELPHIA*—

BEG to announce to their friends and the public of Philadelphia, that they have opened this Store, for the retail sale of *Tea, Coffee, and Refined Sugar,* comprising gunpowder, Hyson, and Black Teas,—Mocha, Java, Rio, Havana, and West India Coffees. C. & S. have been induced to adopt the London system of confining their business to the sale of the above articles, that families may secure Teas and Coffee in their original purity, free from that peculiar flavor which they acquire from sold in conjunction with groceries.

Charles & Sylvester solicit the patronage of the families of Philadelphia, to which they respectfully submit the following, as their list of fixed prices.

GREEN TEAS.—Superior Gunpowder $1 per lb.—Extra Imperial, $1—Imperial (very good) 75 cts.—Young Hyson, (extra superfine) $1—Superior Young Hyson, 75 cts.—Young Hyson, very good quality, 50 cts.

COFFEE.—Old St. Domingo, 12 1-2 cts per lb.—Laguayra 14 1-2—Strong scented old Rio, 15—Fine Java, (very old) 16—Very Superior Old Mocha, 18 3-4 cts.

Double and Single refined Sugar—Chocolate—Prepared Cocoa—and Roasted Coffee, of superior quality, which will be delivered to any part of Philadelphia free of expense.

☞ Please to observe, Canton House, No. 39, South Eighth Street, Philadelphia.

SCHOOL.

THE subscriber takes this method to announce to the readers of the *Liberator* in Philadelphia, that she has opened a School for instructing the young children, at her house, where she will receive young females who wish to be instructed in the rudiments of an English education.

Having devoted herself for several years past to the employment of disciplining and instructing the youthful mind, she trusts she will be able to give satisfaction to those who may place their children under her care. The formation of an amiable and dignified moral character, will constitute a prominent branch of instruction in this School, and no pains will be spared in the preparation of her pupils to fill with propriety the high destiny of rational, intelligent, and accountable beings.

REBECCA BUFFUM, R.

Philadelphia, 19th mo. 27, 1834.

Tempus Rerum Imperator!

SAMUEL A. EATON,

WATCH MAKER—At the Sign of THE TABLE

MOST respectfully informs his friends and the public, that he has left the establishment of Messrs. Alfred Wells & Co. and taken part of store No. 11, Walnut-Street, six doors north of John B. Jones & Co. where every attention will be paid to the most complicated watches,—such as Minutes Repeating, Duplex, Levers, L'Epines, Chronometers adjusted—French Clocks, Music Boxes and Willard's Timepieces repaired.

Oct. 4. 1s1m