

strictly so called. Mr. Johnson therefore took hold of the matter, with a determination to remove the unjust reproaches cast on his brethren by friend White. He wrote a letter requesting an explanation, and especially, information respecting the society which had threatened to enter a meeting-house by force. Friend White appears to have considered this impertinent, and treated the matter rather evasively. Several letters passed between them, until friend White declared he would hold no further correspondence with him. Johnson then wrote a concluding letter, and published it in the Liberator, to the information of the public. This was a very judicious and politic move, and it is to be regretted that it was not more generally known. Friend White's conduct is certainly not creditable to the whole affair. Mr. Johnson deserves great credit for the pains and perseverance with which he probed the matter in question to the bottom. In a good spirit, and with irreconcilable demonstration, he triumphantly sustains his cause. A Quaker opposing non-resistance is a poor denying his Master!

Riot at Dartmouth College.

An anti-slavery convention was held at Hanover, N. H. on the 16th ult. Our faithful coadjutors, H. C. Wright, S. S. Foster, and Parker Pillsbury, were present. Mr. Pillsbury, in giving an account of the meeting, in the Herald of Freedom, after stating that no meeting-house could be obtained for the convention, and making some preliminary remarks, says—

A resolution was then read and voted to be made the order for the evening. It was to this effect:

Resolved, That American slavery is a complication of the foulest crimes, such as robbery, adultery, and every other crime, and ought therefore to be immediately and unconditionally abolished.

The Convention then adjourned, to meet at seven o'clock in the evening. At the appointed time the hall was well filled. A large portion of the audience were the students of College. They came in and seated themselves around the hall, and before the exercises commenced, gave signs of what we might expect in the course of the evening, by clapping, stamping, whistling, and other disgracefully indecorous, (not to say riotous), conduct.

The exercises of the Convention were opened with prayer, after which the resolution that had been laid on the table for discussion in the evening, was taken up. Bro. Foster was the first to speak, and was proceeding in his usual solemn and forcible manner to show the character of American slavery, and how men professing to be the disciples and ministers of Jesus appeared in the eyes of men and angels, advocating and even directly participating in such a system, themselves becoming slave-traders and slave-stealers, when he happened by way of illustration, though without the slightest disrespect or impropriety, to mention the name of Dr. Lord.

This was the signal for a general out-break on the part of the students, who rose up and co-operated with them. Screeching and hissing, stamping, and clapping of hands, loud bursts of laughter, and other similar acts of true College insubordination, interrupted for a time the proceedings of the meeting. The editor of the Hanover Amulet, who happened to enter the meeting at this moment, in giving an account of the scene, well says, "Judge then of our surprise, as we entered this hall, where we supposed every heart beat in unison with sympathy for the oppressed, to find general tumult and confusion."

This general tumult and confusion, (for such it truly was), continued through the rest of the evening, increasing in atrocity until the last. All the explanation brother Foster could make, availed nothing. He assured the audience he meant not the slightest disrespect to Dr. Lord or the College, that he had always held him in the highest estimation, and that not without just reason, for he had always been as a father to him while he was a member of College and since, and that sooner should his tongue be brought to the roof of his mouth, than be guilty of uttering any thing to his injury; but it was all to no purpose. He was constantly interrupted by the hissing, stamping, and clapping of hands, and always afterwards when he attempted to speak until the close of the meeting.

Bro. Foster was followed by H. C. Wright, in a speech of considerable length and great power of reasoning. He went into the tomb of poor bleeding, enslaved humanity, and standing there he pleaded her cause in a manner the most pathetic and affecting, and adapted to make a deep impression on the hearts of his hearers. He was constantly interrupted by the hissing, stamping, and clapping of hands, and always afterwards when he attempted to speak until the close of the meeting.

As soon as brother Wright closed his remarks, the audience broke out in a general tumult. He heard the motion made, and saw it executed unanimously, that all persons present, of whatever views, be invited to participate in the deliberations of the Convention, and yet during the day and evening, he was always careful modestly to ask permission to speak. He strenuously opposed the passage of the resolution, and offered, in true non-organization style and spirit, a substitute. He evidently intended by his remarks and resolution to efface the impression made on the audience by brother Wright. His low, vulgar, and the foulest possible removal from the solemn and searching atmosphere of the meeting, was loudly applauded by the mob who stood about him. He admitted that the resolution was true, excepting in declaring slavery to be murder. He very sapiently quoted the law of Massachusetts in support of his position, and brother Foster quoted the law of Christ, which says, "he that hateth his brother is a murderer," in support of the original resolution. Not being able to overthrow the New Testament definition, Mr. St. Clair, with most unparliamentary and unchristianly accusations of the society represented, with being a non-resistance, non-government society, as it was an anti-slavery society, and gave the fact that we based the argument in support of the resolution, on this passage of holy writ, instead of legal definitions, as evidence that such was his character. This accusation, once or twice repeated by the same individual, and as often loudly applauded by his accomplices, was the amount of "extraneous topics" introduced into the Convention. No notice was taken of the base taunts and charges, except that brother Wright coolly remarked that anti-slavery convention had no place to introduce non-resistance. St. Clair was asked if he would shoot down a slave with a rifle, or tear him in pieces with blood-hounds when he was fleeing to Canada for liberty, was not murder? He said "no, not a legal murder, and this denial was followed by a tremendous burst of applause. By this time, and indeed long before, all sense of order or propriety was lost. Our faithful brother Hood, who was in the chair, strove in vain to preserve quiet or decorum. The few students who were present had retired in disgust. At this stage of the proceedings, brother Foster seized on the first moment of comparative silence to say that he had a few days before visited Hanover to secure a place for the Convention, and had been unable to procure any building under the control of the College. That he then applied for this hall, and after some delay had succeeded in procuring it for three dollars a day. That it had been our intention to continue the meeting two days, but had been the uproar and confusion of the evening, such as the manifest intention to hinder if possible the holding of the Convention, the execution of the business of the Convention, it could be closed this evening, and the responsibility of disturbing it and breaking it up, might rest on those to whom it justly belonged.

These remarks evidently brought some to their senses. Till now, they were not fully aware of the position they had occupied. Abel Burke, formerly of the College, since of the New York City Theological Seminary, rose and attempted a defense of the notes. But it was a lame attempt. He said it was the custom of the College to attempt to express their approval or disapproval of whatever was done before them, in this way. That an attack had been made on Dr. Lord, an honored and respected officer of the Institution, and it was not strange that those who venerated him, should thus manifest their disapprobation. And besides, he said, the students themselves had been reproached, and took this method to signify their displeasure at this also. This was the substance of Abel Burke's defence. Cyrus L. Blanchard, another "hopefully pious" one, and a member of the church, came also to the defence of the rioters. He was a very good man, and a very good character. He acknowledged that he had taken part in the disturbance, and gave his own reasons for so doing. His defence was unlike both Burke's and St. Clair's. Burke said the President and students had been attacked by the speakers. St. Clair said they (the speakers) were sold and windy, and crack-brained,—but Blanchard said they were long and

tedious. A few others spoke, but in a similar manner.

Happy at seeing these retortings, I waived myself of a quiet moment to give my views of the course of the Faculty and Students of the College with reference to the Convention. I assured the meeting I did not think it strange, since the Faculty had driven the poor slave, in the person of his advocates, from the door of their sanctuary, that the students under their care should, in imitation of their example, come here to drive us from this hall. I told them further, that I had found the most violent opposition to the anti-slavery cause among the so-called educated ministry, and from this time I should not be surprised if I should see at the College, the same doors of the meeting-house closed against anti-slavery converts, and could commence their own acts of hostility, by mobbing these conventions out of the hall of the tavern. Here before us, I told them, we see what the candidates for the ministry can do through hatred to the anti-slavery cause, as in imitation of those under whose care they are placed, abroad in community we see what those candidates do when elevated to the office of professed ministers of Christ. I told them my life had been an unceasing struggle to get at the heart of the matter, and that I had travelled more or less in New York, and in the New-England States, I never had till that day looked upon a College, (I thought of that, exclaimed one in the crowd,) and I hoped as to moral character this was not a fair specimen of what our Colleges presented; though I regretted to say, judging from the position of the clergy and most of the men of education in the community on great questions of moral reform, that I believed our seminaries of learning had not been badly represented by the tumultuous proceedings of the students of Dartmouth College this evening. Our treasurers are denied to support a large slave-catching enterprise, and our army is drawn from every quarter of the Union—far less money is expended in putting the country in a state of defence, than it has cost us to catch negroes for Florida squatters—deeds are done in secret which would have put Punic Faith to the blush,—and yet, we hear no word of rebuke from the press—not an editor pens a line to give light to the people, and arouse their indignation. And why? It is one of those subjects which slavery has forbidden to be mentioned.

General Jesup, as quoted in our last, states, that numbers of fugitive slaves and Indian negroes had been taken in the fall or sixth year of his, and that he had no doubt as many as could, would have been taken, if relations towards Great Britain were of a delicate nature. War is not improbable. That power is strengthening her forces in all her American possessions. The Bahamas are a day's sail from Florida. The negroes who have sought shelter there, are familiar with the hiding-places, the fastnesses, the swamps of the country they have left. What expect guides to an invading army! And how the appetite for revenge would quicken their perceptions!

Why will the free States sleep over this subject? Our treasurers are denied to support a large slave-catching enterprise, and our army is drawn from every quarter of the Union—far less money is expended in putting the country in a state of defence, than it has cost us to catch negroes for Florida squatters—deeds are done in secret which would have put Punic Faith to the blush,—and yet, we hear no word of rebuke from the press—not an editor pens a line to give light to the people, and arouse their indignation. And why? It is one of those subjects which slavery has forbidden to be mentioned.

From the Colored American.

Slaveholding Sanctity—Horrible.

At the anniversary of the Female Wesleyan Society, held on Tuesday evening the 30th ult., brother Lewis Tappan related the following most impious and sacrilegious circumstance. It was disclosed to a minister of the gospel, (Mr. Tappan's informant,) by a young lady of pious and unadulterated veracity, who was an eye witness to the transaction, and is, therefore, well authenticated.

The young lady had been residing at Urbana in Virginia, as a teacher of youth. And as it is the custom generally at the South to sell the services of slaves on the first of January, at public sale for one year, so it was at this place. Consequently, on the 1st of January, 1841, all the slaves in the vicinity to be so disposed of, were brought and paraded on the same public square, to be examined and knocked off under the hammer of an auctioneer. There were present all classes of men to be seen and to purchase, several ministers among the number. In the course of the sale, a storm came on, too severe to allow them to remain on the open common long enough to complete the sale. It was concluded at once, therefore, to adjourn the sale to the church near by, whereupon the whole company, ministers, slaves and all repaired to the house of God, and the auctioneer ascended into the PULPIT and made his usual address, and then struck off under the hammer, using the cushion for the Bible, and with his hands and bodies of men, and ministers, and members and all, looking on and bidding—horrible!

Now, if this was not a most sacrilegious and impious act, then we know not what is impious. It shows the effect of slavery upon the mind, and what is the standard of Christianity at the South. May we be delivered from such a Christianity. We are informed that some of the slaves, who were sold as victims from the pulpit, but none seem to think it at all a crime to sell them elsewhere. Verily, 'our' institution is a peculiar one.

Ireland against Slavery.

The Dublin Freeman's Journal copies from the Liberator an article referring to a speech of John O'Connell, at one of the great repeal meetings in Ireland, and subjoins the following editorial remarks:

'Surely, no son of the Emerald Isle will now be found on the side of slavery.' We repeat the American Liberator's last words, for the purpose of emphatically answering—No! He who, when he leaves the land of his birth, and after crossing the broad waves of the Atlantic, so far forgets himself as to shake hands with slaveholders, or hold the bloody wreath of the quivering flesh of his fellow-man, is a recreant to his country; and we fling even the recollection of him from us; we loathe him; we repudiate him as our countryman! Has he so soon forgotten the evils of oppression at home? Has he so soon made his shipwreck of those lessons of universal freedom which were spoken to him here? Shame on the man—if such a man exists! We tell him the withering, blighting finger of scorn will be incessantly pointed at him from the gallies of the world, as his betrayer. He is determined to carry forward the great work of moral regeneration, and to strike at oppression wherever it exists. And let the Irish slave-driver—if such there be in America—pardon us—we must retract the word Irish—he is no longer our countryman—let him tremble at the idea of meeting a newly arrived countryman in America! He will find him cast, we trust, in a different mould. With the blessing of Heaven the anti-slavery cause will be as vigorous in Ireland—as she shall be so thoroughly leagued with the cause of the oppressed of America—slavery—that her sons shall only be true American citizens, to be as one in land, heart and deed, with the American Liberator and his noble band of abolitionists.

Our friend J. P. Grewell and a friend with him, recently delivered anti-slavery addresses to the citizens of Rochester, in this county. After they were through, they ascertained that their horses' tails were cut off by some of the magnanimous mobocrats of Rochester. How exceedingly fine, for man to vent his spleen on a harmless horse's tail! But it is about as great a crime, as to cut off the tails of a man, and our Rochester two-legged brutes have proved just how great they are. If those horses have less sense and humanity than their persecutors, they deserve to be beheaded. It is supposed that they acted under the inspirations of a DISTILLERY in the neighborhood.

From the Boston Recorder.

Florida War.

The speech of Mr. Giddings, of Ohio, delivered in Congress, Feb. 9, is probably already in wide circulation. It certainly ought to be. And the attention of the whole nation should be directed to the subject of that petty but expensive warfare commenced by the little band of Seminole, that has already absorbed 'forty millions' of treasure, besides the lives of many hundreds of our citizen soldiers. It is here shown, to demonstration, by reference to Congressional Documents, that the war was begun and has been continued for the sole purpose of recovering fugitive slaves, and getting possession of the lands of the Indians in order to prevent other slaves from finding a refuge there; in other words—the nation has been subjected to all this blood and treasure, for the protection of slavery, and the deliverance of a few hundred self-emancipated slaves back into the hands of their masters! We say, this is shown to a demonstration, to be the fact. The evidence, we have no room to recapitulate—and can only say, it is abundant and overwhelming; and then beg our readers to obtain and read this lucid, argumentative, and eloquent speech of the Ohio representative. If it causes no boiling of blood in the veins of the insular population of the free States, we greatly mistake their temperature; if it does not stimulate them to more earnest inquiry on the point of duty, and to more energetic action for the speedy deliverance of our whole country from the horrible curse of our slaveholding system, we greatly mistake their intelligence and patriotism; and if it does not arouse them to more prayerfulness, and unanimity in their labors to open the eyes of their offending brethren, we greatly mistake the nature and degree of their piety.

The Recorder is really becoming 'incendiary' and 'Anatical.' Take care!

COMMUNICATIONS.

Humanity in Hayti.

DEAR FRIEND GARRISON: We have been so much gratified, as friends of the human race, with the benevolence of the Haytiens, as a people, and so deeply indebted ourselves to their grateful kindness, that we have peculiar pleasure in transmitting to you the accompanying translation of an article from the *Feuille du Commerce*, for the authenticity of which we can vouch.

You shall hear from us more at length by the next opportunity.

Hoping to derive still further benefit both in point of health and information respecting the Island, we do not say such as yet on either topic.

Faithfully your friends and co-laborers for the cause,
H. G. and M. W. CHAPMAN.
Cape Haytien, Feb. 16, 1841.

Reception given to a Hundred and Seventy Germans.

At Cap Haytien, December 29th, 1840.

Charity towards our fellows, whatever may be their nation, is one of the noblest attendants of civilization, and the strongest proof of the humanity of a people.

Haytien has just offered a beautiful example of it; and if there are yet persons so unjust as to deny that this generous nation possesses virtues which ennoble humanity, and prove its dignity, they must now be compelled to render it justice.

Between 9 and 10 o'clock, on the morning of the 29th, the weather being very tempestuous, the Haytien schooner, La Grande Marie, Capt. Augustin, entered the road of the Cape, transporting a great number of German families, comprising 170 individuals, of both sexes and every age, whom he had taken from the wreck of the German ship Alexander, Capt. Judick, bound to New-Orleans, and which had been driven upon the coast near Puerto del Plata.

It is as difficult to describe the heart-rending scene which the complete destitution of these poor unfortunates offered, as it would be to paint the consoling earnestness with which the inhabitants of the Cape thronged to receive and succour them.

Hardly had these poor people set foot upon this hospitable shore, than you might see running from all parts of the town, men, women, and children, of all conditions, with the means of relief. Some bore baskets of bread, others demijohns of wine, shoes for all ages, clothes for all sizes, cordials for the sick. All, in fine, were eager to pay the tribute due to charity and humanity.

In participating in this outpouring of feeling hearts, one seemed to witness the return of the golden age; or, rather, of those times when the patriarchs went to meet the travel-worn stranger, and asked him the favor of receiving their succour.

The whole number were taken to the Place d'Armes. A great part of them entered the parochial church, and prostrated themselves before the altar, thanking God for their salvation from a death that had seemed inevitable.

On beholding them thus bowed in tears before the Most High, it was impossible to resist the lively emotion which took possession of the heart; and the inhabitants wept with them.

But the God of goodness and strength raised their sinking courage; and they received, with touching gratitude, as they went out of the church, the abundant offerings of their new friends.

They were then conducted before the authorities, who showed the greatest sensibility in view of their misfortune; and General Botex, commandant of the cercloisement, gave directions with his well-known humanity, that they should be put in possession of spacious and airy lodgings, till further orders from the President. Hardly were they established in their lodgings, when the inhabitants followed them thither with food, clothing and bedding. Others insisted on receiving into their houses, whole families, the better to assure themselves of their comfort. The French Consul, M. Cerffery, as well as the authorities, gave proofs of generous philanthropy towards these sufferers.

All classes seemed to rival each other in liberality. Persons who are themselves indigent, women in particular, hastened to share the little morsel of bread they were carrying to their own children, with those suffering in consequence of their misfortune.

Dr. Nonotte, *officier de santé* of the military hospital, the French physician, Dr. Giovacchini, and the English physician, Dr. Daly, all came to the aid of the sick, many of whom are beginning to recover.

Nothing can equal the gratitude of these people, except the satisfaction of the inhabitants of the Cape, who always rejoice in exercising, with a striking modesty, all the virtues called forth by such occasions.

These are the deeds which do honor to nations, and this is one which should add another page to the noble annals of the republic of Hayti.

Congregational Observer.

HEBROX, March 24th, 1841.

It would seem that, if the 'father of lies' ever held undisputed sway over the hearts of men, it is at this time, when, in order to the more perfect establishment of his authority, he has assumed the name and vestments of a deity, and set up the cry of 'infidelity, anarchy, riot, &c.' against all the virtuous and pious efforts of the kingdom of Christ on earth. This is as we should expect. Satan never accomplishes his purposes by showing himself in his undisguised hideousness.

These remarks are suggested at this time by having glanced back at the course of the Congregationalist and its Editor, 'Rev. E. R. Tyler, for a few years past. He (Tyler) was, a few years since, the agent of the American A. S. Society for this State, and while so engaged, he met on every hand by the most unrelenting persecutions, especially by the Congregational church and clergy, who were ever on the alert to thwart his objects.—He retired from the lecturing field, and took the editorial chair of an Orthodox Congregational paper in Hartford. At first, its tone on abolition was pretty good, and met with but little favor among the churches. Now it is a journal of much reputation, having announced its design to be to promote peace in the churches, and to be the organ of the same in New-England? Can you see the difference? He has now become a member of the Board—that they will be received and treated as the most exalted Christians on earth.

2. You have given public notice, that you are opposed to rebuking, or voting against this manner of treating Baptist robbers, or 'even praying that they may be brought to repentance.' Can you give Rev. Basil Manly, D. D. your vote? That man, who, in the garb of a minister, sold his fellow-man to pay the expenses of his anti-northern tour, and then boasted of the same as a 'New-England' man? Can you enjoy his society, and fellowship him as a Christian, in a three or four days' meeting, without even a rebuke for his open and avowed crimes? Can you at the close of that interview join, as is usual, and sing,

'Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above.'

Mr DEAR GARRISON:

I have been informed by a person who was present at a late meeting of yesterday, that our venerable and beloved friend, Isaac T. Hopper, was there arranged, and is to be treated as an orthodox, on the following grand and serious charge:

'That he is concerned in the support and publication of a paper which is calculated to excite discord and disunity among us.'

What do you think of it? What will Friends think of it? For my own part, I most highly rejoice that I wish to see disputes among brethren—not that I wish to injure the Society of which he is a member, for in the bounds of that body are many of the dearest friends I have on earth; but that I wish to see a fair field when there is to be a contest—a battle 'before all Israel and the sun'—none of your back-fights. Skulking warfare is only justifiable among the everglades of Florida, but a bold battle, with an open show of hands. The grand secret of all this trouble is, that GEO. F. WHITE is in bad odor. His conflict with Oliver has placed him in a bad position, and the more candid of his friends admit it. Knowing this, the pro-slavery party of 'Repeal' met yesterday, and concluded to take the part of Isaac T. Hopper, and to change the issue. They are very desirous to get the public eye of George F. White. It pierces him too deep. It glares upon him terribly. He quails before it. He bows his head like a bulrush. You can form no idea of the excitement, and this priest feels quite too uncomfortable. He is in a tropical climate, or in a furnace, no matter which. He wants cooling—time to take breath—and the only way is, to shift the issue—make some body else the victim. It is a new organization, and it is not to be expected that they will be because it is *deprecatum*. They will get hold of no body but Isaac T. Hopper, the old PATRIARCH, 70 years old, but 'whose eye is not dim, nor his natural force abated'—a sort of Moses in their ranks, the prominent man during the divisions which took place between them and their Orthodox brethren. This is the man upon whom the eagle of destruction has alighted. I am glad it is he.

How ridiculous the charge! He is concerned in the publication and support of a paper calculated to excite discord among us. Good! Where error abides, in the form of pro-slavery, the Standard finds it. This is a grand admission. Few papers are entitled to this kind of praise. Save all that belongs to PARSONS! She is highly conservative. Her fanaticism is the highest order of conservatism. She drives the harpoon deep, but not to death, unless the enemy is her foe. Her object is to probe and save—or smite and destroy, as the case may require. Which it will be, in the case of this religious society in this city, time will tell. The Standard will find the bottom of this matter.

The Standard is calculated to excite discord and disunity among them. Well, what of it? If force has been applied, and Truth has been compelled to take up her abode with Error, glad am I that the Standard can cut the connexion. If they will come back to their original principles, to true religion and common sense, and allow a man, whose little finger is thicker than their loins, to think for himself, then will be an end of all trouble. But this trying a man for thinking for himself, and supporting such papers as he sees fit to read, is not what we mean. We may deem it necessary for the development of his powers in the best way, is a little too much assimilated to the dark ages, and cannot undergo the scrutiny of the thinking public.

Isaac T. Hopper is no common man. His friends are very numerous—his acquaintance in the United States, England and Ireland, is very extensive, and his services in the Society of which he is a member, well known, and properly estimated. If he falls, he falls like the strong man, who drags with him to the dust his enemies, and their power is over his own justness; for though he falls seven times, yet shall he rise again. His case will excite great sympathy. His friends will spring up about him like sheaves of wheat in a heavy harvest. Sympathy will pour in upon him, and his strength, I will warrant you, will be equal to his day. Persecution always rains down FRIENDS, and the best ones a man ever gets. When a man runs the gauntlet, those who *forbear* to strike him, may be set down as No. 2; those who do not, as the blow of his own misdeeds, and cluster about him. No. 1, Isaac T. Hopper will have as many No. 1s as his circumstances may demand.

This movement will aid us. Our Quaker friends must now brush up their activity, and get us subscribers for the Standard, who may read our 'discord and disunity' journal. How foolish these men are! They have yet to learn what, most of the religious societies have already learned, that quarrelling with abolitionists, or friends of the pro-slavery, is unbecomingly to keep peace and preserve UNITY.

Will they allow us a word in their ear? Whoso falls upon Abolition, gets broken; upon whomsoever she falls, gets ground to powder. Will they stand firm under? The Standard will keep you, after this, apprised of the proceedings.

Truly your brother,
J. C. JACKSON.

Baptist Triennial Convention.

NORTHAMPTON, April 2, 1841.

DEAR BRO. W. You will believe me when I say that I am exceedingly pained that you have at last bowed down to the 'dark spirit of the world.' It is possible that you have been misled to the world, through the columns of that paper, falsely called the 'Christian Watchman,' that you are opposed to the introduction of the subject of slavery or anti-slavery into the 'Baptist Triennial Convention,' in any form? I understand your position, it is this:

1. I anticipate attending that Convention, knowing that the most notorious slaveholders will be there, even those who make God the Father, Son and Holy Ghost the author of slavery! You anticipate that they will be appointed to preach—that they will be made officers of the Convention; members of the Board—that they will be received and treated as the most exalted Christians on earth.

2. You have given public notice, that you are opposed to rebuking, or voting against this manner of treating Baptist robbers, or 'even praying that they may be brought to repentance.' Can you give Rev. Basil Manly, D. D. your vote? That man, who, in the garb of a minister, sold his fellow-man to pay the expenses of his anti-northern tour, and then boasted of the same as a 'New-England' man? Can you enjoy his society, and fellowship him as a Christian, in a three or four days' meeting, without even a rebuke for his open and avowed crimes? Can you at the close of that interview join, as is usual, and sing,

'Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above.'

Can you do all this, without so much as offering a prayer, (unless in secret) for your one hundred thousand Baptist brethren in bonds?

Rest assured, my brother, that if you carry out this policy, you will be a New-England man. You will no more be called 'ultra,' 'imprudent,' 'big-headed'—you will not be made of 'no reputation.' You will be able to rank with certain brethren who, while in England, were in earnest to let all know that they had renounced all fellowship with slaveholders, but when in America, can rebuke us for even wishing to investigate the connection of certain societies with these same robbers of the poor.

I write these things, not in anger. I write them publicly, because you have done a public injury, which will require you should publish your confession, and as far as possible repair it. Remember that 'he that seeketh to save his life shall lose it.' I should not have addressed you through the Liberator, but I have tried in vain to be heard through other organs. There is so much Satanic policy in New-England, that such popular sins as that committed by you, in writing the letter referred to above, can be rebuked no where else but in the Liberator.

Your brother in Christ,
ABEL BROWN.

Calling the Abolitionists.

The Baptist Convention of Alabama recently resolved to withhold all approbation of any society, or individual, who give any satisfactory evidence that they are not, either directly or indirectly, concerned in anti-slavery movements; and, in case of their refusal, the Convention recommends the establishment of a Southern Board of Missions, entirely distinct from the Northern Baptists.—N. O. Picazany, Terrible!

Less than three years ago there were but two houses on the site where now the village of Manchester (N. H.) stands, numbering 3500 inhabitants.

The New Bedford Mercury states that at least 3000 persons assembled on Sunday evening, the 14th ult. at that place, to hear Rev. Mr. Pierpont deliver an address on temperance.

Yours for the toll till the jubilee,
ABBY KELLEY.

Church, Ministry, and Sabbath Conventions.

Boston, March 30th, 1841.

The Convention met in Chardon-Street Church, Boston, and was called to order by its President, Edward Quincy; who, after having made some introductory remarks, in reference to the rules of order, necessary to be observed during the discussions, declared the Convention organized.

N. Colver submitted a letter from his Mother Church, which he read; and which, on his motion, was ordered to be published.

On motion of Oliver Johnson, it was voted that a committee be appointed to reply to the same. The President appointed on this committee, Wm. Lloyd Garrison, Wm. Bassett, and C. K. Whipple.

A. St. Clair submitted the following propositions:

Resolved, That this Convention, in the discussion of the question now to come before it, receive the Scriptures of the Old and New Testaments as the paramount and only authoritative rule of religious faith and duty; which was debated by T. Parker, L. Lee, O. Johnson, W. Bassett, N. Colver, J. A. Phelps, H. Whiting, W. Bassett, and the following propositions:

Resolved, That this is a meeting of Christian inquirers after truth, and that it is competent for those who take part in its discussions to draw their testimony from any source entitled to a Christian belief.

On some further conversation, it was also drawn, and the question was taken on the resolution, and decided in the negative by a vote of 30 to 6.

Wm. Bassett proposed this resolution, which was made the order of the afternoon:

Resolved, That the order of the Ministry, as at present existing, is anti-scriptural, and of human origin.

The Convention then adjourned till afternoon.

ATTEST, THURSDAY, APRIL 2, 1841.

N. H. Whiting in the chair. The resolution proposed by Wm. Bassett was taken up; an amendment offered by C. M. Burleigh accepted. It was then discussed by Allen, C. Gifford, C. T. Torrey, and G. Brown.

On motion of W. L. Garrison, the appointment of a committee to answer T. Clarkson's letter was reconsidered; the letter being first again read to the Convention. During the session, E. Quincy read the Treasurer's Report.

On motion of C. T. Torrey, the Convention adjourned to 7 o'clock.

EVERING, THURSDAY, APRIL 2, 1841.

Wm. Bassett in the chair. The discussion was continued by C. T. Torrey, S. Brown, and H. C. Wright.

Adjourned to 9 o'clock, A. M.

WEDNESDAY, March 31st, 1841.

N. H. Whiting in the chair. Prayer by A. T. Torrey, A. St. Clair, and H. C. Wright. Adjourned to half-past 2 o'clock.

ATTEST, WEDNESDAY, MARCH 31, 1841.

Wm. Bassett in the chair. Discussion continued by S. Brown, T. Parker, Thomas, Wright.

EVERING, WEDNESDAY, MARCH 31, 1841.

E. Quincy in the chair. Discussion continued by O. Johnson, Oliver, Otney, A. A. Phelps. Adjourned to 9 o'clock.

THURSDAY, April 1st, 1841.

N. H. Whiting in the chair. Wm. M. Chace proposed the following resolution, as a substitute for the one under discussion.

Resolved, That the wants of man do not authorize the establishment of an order of priesthood, even if man be his own minister.

O. Allen moved to amend, by inserting 'Christian' instead of 'man' in the resolution. After some conversation, this was rejected. The question on the adoption of the substitute of Wm. M. Chace, after being discussed by Wm. M. Chace, C. A. Green, E. C. Wright, O. Johnson, and N. Merriam, was decided in the negative.

A discussion on the original proposition was then continued by C. Gifford, W. Bassett, Sophia S. Lee, Abigail Folsom, O. Allen, W. Collier

POETRY.

THE LAST TEAR I SHED.

BY ROBERT JOSSELYN. The last tear I shed was the warm one that fell, As I kissed thee, dear mother, and bade thee farewell;

WHY DOST THOU WEEP?

Mother, thine eyes are with weeping dim; Thou dost sigh as thou singest thine evening hymn;

At the late annual meeting of the Hingham Temperance Society...

Stay—stay thy hand, lift not the cup Of rosy, glittering wine; Though clear its depths, there lurks beneath

HOLLOW! HOLLOW!

I stood beneath a hollow tree— The blast it hollow blew— I thought upon the hollow world,

SLANDER.

IF I am traduced by tongues, which neither know My faculties, nor power, yet will be The chronicles of my doing,—let me say,

NON-RESISTANCE.

From the Non-Resistant.

Messrs Editors: The Boston Recorder of March 19th contained a most gross and unfounded charge against the Non-Resistance Society.

REMARKABLE COINCIDENCES.

Mr. Editor.—Please publish for the consideration of the readers of the Recorder, the following singular noticeable, and instructive coincidences, as signs of the times, and well worthy of reflection.

From the Christian Register.

WHY DOST THOU WEEP? Mother, thine eyes are with weeping dim; Thou dost sigh as thou singest thine evening hymn;

REMARKABLE COINCIDENCES.

MR. EDITOR: I am happy to see some inquiries respecting non-resistance in your paper of last week (March 19),

From an English paper.

HOLLOW! HOLLOW! I stood beneath a hollow tree— The blast it hollow blew— I thought upon the hollow world,

SLANDER.

IF I am traduced by tongues, which neither know My faculties, nor power, yet will be The chronicles of my doing,—let me say,

Does the editor of the Investigator. What then?

Does this prevent these two individuals from being as much opposed to each other as they are to anti-slavery? Not at all. It seems necessary, then, to look not only at actions, but at the principles that direct them,

From the Boston Recorder.

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7th. The New Testament does not contain a single injunction nor recommendation to keep a sabbath,

nor is there a single suggestion, direct or indirect, that the first day of the week is to be observed instead of the seventh.

From the Boston Recorder.

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NOTICE is hereby given, that the subscriber has been duly appointed Executor of the last Will and Testament of HENRY WYMAN, late of Boston,

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