

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

AGENTS: M. J. ... J. ...

SELECTIONS. From the Newburyport Herald.

The African Slave Trade and the English Cruisers. Much has been said in the papers relative to the seizure and examination of American vessels upon the African coast, by British cruisers, and many columns of indignation have been poured out upon England for these acts.

ENGLAND. From the Port of Tyne Pilot. American Slavery. On Friday evening last, Feb. 12, an admirable lecture on American Slavery was delivered by Charles Remond, at the Friends' Meeting House, No. 10, Broad Street.

SCOTLAND. From the Glasgow Post of April 17. Anti-Slavery Meeting. A meeting of the members and friends of the Glasgow Emancipation Society, was held in the Rev. Mr. Nisbet's church, North Albion-street, yesterday evening, at seven o'clock, to receive information in reference to the existing division amongst the American Abolitionists, and to consider the conduct of the Glasgow Committee towards Mr. J. A. Collins, the representative of the American Society.

Mr. Reid, the acting Secretary, having read the advertisement called the meeting, Mr. Collins came forward, and spoke at great length in explanation of the division which has arisen in America between the original American Anti-Slavery Society, of which he is the representative, and the American and Foreign Anti-Slavery Society.

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From the Glasgow Argus. Right and Wrong among the Abolitionists of the United States; Or, the Objects, Principles, and Measures of the Original American Anti-Slavery Society Unchanged.

It may not be unknown to many of our readers, that certain unhappy divisions have late arisen among the friends of the emancipation cause in the United States of America, and that the consequence of these divisions has been the estrangement of many of the leading abolitionists from each other, and the establishment, by a large minority of the professed friends of the slave, of a new Anti-Slavery Society, in opposition to the original American Anti-Slavery Society, which has, since the commencement of the abolition contest, fought the battles of freedom in that country.

From the Advocate of Freedom. Extract of a letter from the Rev. Jacob Weston, American Missionary in Jamaica, dated February 19, 1841.

The immense rise of real estate here, and the public improvements now going forward, and the gradual liquidation of the colonial debt, all tell the pecuniary advantages of liberty and equal rights.

Attempted Murder and Suicide. The New-Orleans Picayune of the 7th inst. says: An attempted murder and suicide occurred on board the steamer Clipper on Sunday evening last, while on her way from this city to Bayou Sara.

Accident and Loss of Life. The steamer Victoria picked up a woman and child 25 miles above the mouth of Black river, after having floated on nearly 5 hours.

Slavery. The world is waking up to the horror, religious, social and political, of negro slavery. It is going along with this movement with a hesitating and reluctant step, but it is not to be overpowered, for we resist the consequences of the principle which we have ourselves proclaimed, that all men are born free and equal.

Mr. Collins rose and replied very warmly to some of the remarks of Dr. King, and charged that gentleman with having exerted himself in the committee to prevent him from having an opportunity of publicly stating the calumnies which had been circulated against him and the American Society, of which he was the representative.

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free? If we had the power, and religion and humanity would be its guides, it would still be inexpedient and ruinous to our worldly interests to exert it. Let the slaveholder be once convinced that he can do better without slaves than with them, and he will emancipate. The Utilitarian argument is the only one that will lead promptly to results which religion and humanity have too long been looking for in vain. It is not in human nature to oppose long or earnestly whatever is clearly proved to be for our advantage; and that slavery is not so, a comparative trial of the profits of the slave and of the free laborer is evidence of a demonstration. With a people like ours, who have eyes to see, and a national character to establish on a firm basis, and vaster projects than the human mind before conceived, to realize the efforts of abolitionists, though they quickened the sluggish, and pointed the arrows of conscience, were not necessary. The contrast in the condition of the free and slave states, if let alone, would have done the good work with less noise and more effectually. Even with this obstacle in the way, the progress is slow. This is what we think, every one must conclude who gives the following extract, which we have taken from Marshall's eloquent and powerful letter, an attentive perusal.

**From the Pennsylvania Freeman.**

**Address of Candler and Sturge.**  
According to last week's promise, we give below the substance of the address of Joseph Sturge's remarks at a meeting of Friends in Arch street meeting house, during the week of the recent Yearly Meeting. The report was prepared by a Friend who heard them, and has been revised by themselves. We ask for it an attentive perusal, and would particularly invite attention to the statements of the latter speaker, concerning the late discussion in the French Legislature, and the tone of feeling in France toward the slave system of its colonies.

**REMARKS OF JOHN CANDLE.**

John Candler commenced his remarks, by informing the meeting that he and his wife went to the islands under the auspices of the London Meeting for Sufferings, and had been absent from home about eighteen months. Knowing the degradation to which the laborers had been subjected under the system of slavery; and that their moral and intellectual condition was but little, if at all, improved during the existence of apprenticeship there, they were struck with surprise, when on landing in Jamaica, they beheld the rapid advancement the freed laborers had made since their total emancipation. Nor did they observe any of that cringing servility which marks the slave; but there was a nobleness of bearing—a fearless manner united with forwardness, which indicated a just appreciation of their manhood. They were now a free, contented, happy peasantry, capable of rightly estimating the blessings of liberty. When asked if they loved freedom, their demeanor assumed a devotional expression—the women sometimes falling on their knees, and the men reverently uncovering their heads. One woman who was asked what she thought of freedom, replied, "Freedom too sweet, massa; freedom too sweet missis. Thank the great God for giving us freedom." The friends in England for the most part were surprised and not unexpected difficulties which had grown up between the masters and their emancipated slaves, had their origin in an attempt on the part of the planters, to compel them to labor for less than a reasonable compensation. During the apprenticeship system, an able bodied slave, (for they were slaves in every thing but name,) who wished to purchase his freedom, had his labor valued at fifty cents per day, and was not subject to any other deduction; the planter wished to obtain it for about twelve or twenty cents per day. This the laborers regarded as an imposition; for said they, "If our labor was worth fifty cents or a dollar a day when we wished to buy our freedom, the same amount of labor is worth more than twelve or twenty cents now that we are free." This was at length settled; the planters agreeing to give twenty-five cents for the day's labor, and to work but not to be difficultly soon after. The day's labor which used to occupy the slave from six to six could now be performed when laboring for their own benefit, and with the nerves and sinews of freedom, against ten or eleven o'clock in the forenoon, and the planters were unwilling to consider four or five hours labor as a day's toil. Some of the proprietors endeavored to force the laborers into a contract more advantageous to themselves, and the consequence was, that on some estates the coffee tree had to be unpruned, and the crop rotted on the ground; and on others the cane remained ungathered. He mentioned one estate where the proprietor had formerly employed one hundred slaves, but by his want of foresight and his injudicious treatment, he had reduced the number of his laborers to three or four; the result was, of course, ruinous to his interests. The laborer and his wife would not work for more than a dollar a week, and would do no more than the cultivation of their provision ground—seventh day for attending markets, and first day for rest and worship. The provision grounds were generally rented of the planter on whose estate they worked, and for which they paid fifty cents per week. On this they could raise more than enough bread kind for themselves and families; with the surplus they would buy salt meat and fish, with which to season their vegetables, and sometimes add to them a pig of their own raising; their chickens they always carried to market.

Though the form of slavery was abolished, the spirit still existed in the hearts of many of the proprietors; some of whom by their unjust treatment, drove the emancipated slaves from their estates. These, instead of renting provision grounds of their own land, were compelled to buy them of the planter, and to dispose of; but they would not do so, and they were paying annually for the land in Jamaica to the extent of several millions of dollars in hard money. He had never been able to get a planter to show him his balance sheet, which they would have been very ready to do had emancipation had a less favorable influence on their prosperity than had slavery.

The decrease of crime was astonishing. In one prison, where in the days of slavery there were generally one hundred convicts, he found but five, and that on a remarkable circumstance, and not as indicative of the average decrease of crime in the whole island, which he supposed was only about one-fourth as frequent as before emancipation. The colored people are anxious to have teachers and missionaries; and their school-houses and chapels are sprinkled over the island. They had contributed annually since emancipation, (and as there was need,) three hundred dollars as long as there were any missionary stations. Those who had not the pecuniary means to bestow would give their labor. It was not an unusual thing for the missionary to say to his congregation, "I intend building a chapel at such a place, on a certain day, where I shall be glad to see all who feel disposed to give a day's work on that occasion." He mentioned that he once repaired to a place thus designated, which was situated on a mountain. He found there about one hundred and eighty men, and he was busily engaged in building a site selected for it. About night, there were felled—rocks dug up or broken, hollows filled, and a good road finished, and the foundation of their building laid. The number who are attached to the schools and churches in the island, are, as follows: to the Baptist, eighty thousand, Episcopalians, fifty thousand, Wesleyan Methodists, forty-eight thousand, Moravian, fifteen thousand, Scotch Presbyterians, fifteen thousand, and Independent, including the independent station of the Oberlin Institute, ten thousand; comprising one-half of the population; the other half receive no moral or religious instruction whatever.

The colored people were neat in their personal appearance, and were gradually increasing the number of their physical comforts. Their laboring dress was coarse linen, but on first-days, they wore white linen jackets, vest and pantaloons; and such as were a little better off had fine broadcloth coats. Whenever he visited the women in their cottages, they were neatly and respectably dressed. The men were very fond of horseback exercise; and at one meeting he attended in the mountains, consisting of about twelve or fourteen hundred persons, he was struck with the number of horses on the ground that he got a young friend to count them; they numbered one hundred and ninety-three. There could be no sight more delightful to an English eye, than an audience of two or three thousand emancipated slaves engaged in the worship of Almighty God—and whom their efforts had raised from a state of bondage and degradation, to one of freedom and of moral and intellectual elevation.

The laws of Jamaica made no distinction in regard to color. They had members of the legislature who were black—judges on the bench—lawyers at the bar, and medical practitioners of the same rank. In the corporation of Kingston, the blacks filled many of the offices, and the planters had become so jealous that they had procured the passage of an act by the assembly, limiting the elective franchise—but the home government, he was convinced, would not sanction it.

Friends must please to excuse him for the desultory manner in which he had addressed them; he had left his notes in New-York, not expecting to meet such an audience, and had made no preparation.

He hoped his friend Joseph Sturge would say something on the present occasion.

**REMARKS OF JOSEPH STURGE.**

Joseph Sturge said, that when he left his native land, he had no view of appearing at this public meeting, but when he felt that to say a few words before such a one as the present—though Friends were invited solely to hear the interesting statements from his friend John Candler—he could not refuse.

When he visited Jamaica, three years since, at Wolmer's school, Kingston, black, brown, and white children had been admitted without any complexional distinction being made, for about twenty-three months; but when he returned to his native land, he found that prejudice against color which existed to so great an extent in New-York and Philadelphia. The teacher told him that, after thirty or forty years experience, he had no hesitation in saying that black and brown children were quite as intelligent, and exhibited as much quickness in learning as the white; and at one examination they carried off sixty-four prizes out of seventy.

Perhaps it would be interesting to some Friends to have a little information respecting the character and measures of the British and Foreign Anti-Slavery Society, of which many Friends in this country appear to be but imperfectly informed. But he would first mention that he had yesterday received documents from England, which contained cheering news from France. He would read a short extract or two as he had them in his pocket.

The first is from a letter published in the British and Foreign Anti-Slavery Reporter, from Mr. James F. Rogers, of the French Society for the abolition of slavery, to J. H. Trudgill, Secretary of the British and Foreign Anti-Slavery Society, bearing date of Paris, March 8th, 1841, in which he says:

"I have the pleasure of informing you, in the name of all my colleagues, that we had yesterday in the chamber of deputies, a spirited, but decisive debate on the question of slavery, on occasion of a scandalous acquittal which has taken place at Guadaloupe, in reference to an imprisonment of twenty-two months in a state of slavery, of a young man of color."

We hope that a project of law, which shall determine the period of slavery, will be perfected in the next session. . . . The entire press agrees that the last blow, morally, was struck at slavery yesterday."

We are happy to add, on good authority, that a project of law determining the main points of this great question is likely to be introduced to the French Legislature during the present session."

The following is from L'Esperance, a Paris paper: "On Saturday last, M. Lacrosse put some questions to the ministers, respecting a particular occurrence which involves the whole question of slavery. It related to a colonist, who, after having confined a negro in a private gaol for twenty-two months, had carried in triumph by the free population of the colony."

The debate which arose on this subject proves that the question of the abolition of slavery is already decided in the minds of the French government, and to determine the manner in which it shall be accomplished; and, if any thing is astonishing, it is that it should still exist."

Now, though France held but about four hundred thousand slaves—few if any comprising with the millions in this land—yet occupying, as she does, a high position in the civilization of the world, and being the most extensive of the emancipation of her slaves would make her a powerful auxiliary in the cause of freedom. Even in Spain, the cause was progressing. At Barcelona, which was supposed to have two hundred ships employed in commerce with Cuba, they were discussing the subject in some of the public papers; and a short address drawn up by his friend, G. W. Alexander, the Treasurer of the British and Foreign A. S. Society, who lately visited that city, had been translated into Spanish, and was circulating among the abolitionists in that country. After speaking of the obligation of government to employ all its means to promote the moral and material improvement of the country, and the impossibility of its rapid advancement unless every effort is made to induce the immigration of free and industrious settlers, he compares the condition of Brazil with those nations whose soil is wrought by freemen, and refers to the immense sources of the country, which, if turned to account by the rapid introduction of free and industrious population, will give us rank and respect among nations, while with slave labor (the further importation of which is even henceforth impeded by solemn treaties which government, from duty and from principle, must maintain) this country will never be able to near such nations in industry and civilization; nor is it necessary to ponder on the Africa, which the empire would run for the future, if, as he said, "as is more possible, the introduction of Africa, as a slave, is to continue, in a century, which all civilized nations have given themselves the hand to put down the slave trade, and to establish daily more vigorous measures to attain this end." After alluding to the probable speedy enactment of laws to encourage the introduction of free immigrants, he continues: "It being decidedly anomalous that a free government, trying to attract free laborers to the country, should employ in its arsenals, work-shops or many of its public works, a population of slaves, government has already prohibited, and stopped the employment of such bondsmen in most of the public establishments."

In reference to the British and Foreign A. S. Society, he would briefly state, that in 1839 a circular was issued, signed by three individuals, two of whom were well known members of the Society, and inviting the attendance of a select number of the friends of the cause, and the introduction of the subject of the abolition of slavery throughout the world; when a provisional committee was formed, which issued a circular entering more into details of the proposed plan of operation, and inviting all the well known active abolitionists to meet and consider the subject. At this meeting, which held for two days in London, the Society was formed. Many of the leading members of our religious Society were present, and it was unanimously resolved, that so long as slavery exists, there is an insupportable prospect of the annihilation of the slave trade, and of extinguishing the sale and barter of human beings,—that the extinction of slavery and the slave trade will be attained most effectually by the employment of those means which are of a moral, religious, and pacific character; and that no measures be resorted to by this Society in the entire prosecution of their objects, but such as are in entire accordance with these principles. In six months past, this Society called a general conference in London, inviting abolitionists to attend from every part of the world. A pause of silence, in the manner of Friends, at the opening of each morning sitting, was the only devotional act observed at these meetings. They continued in session for ten days. He was glad to see the French Ambassador at the public meeting at the close of the Convention, as it was a pretty sure indication that his government did not look with an unfavorable eye upon their operations. That body had unanimously adopted resolutions recommending christian churches to decline holding christian fellowship with slave-traders. Persons of almost all religious denominations were present, and numerous christian bodies in England have since acted on their advice."

He knew not that he should ever again be present at such a meeting of his friends—nor could he expect to see more on this side the grave; and he could hardly feel easy to part with them without expressing the satisfaction he experienced at the deep feeling of sympathy for the oppressed slave that had spread over their yearly-meeting on second day afternoon; and he had thought that the proposition then made to prepare from the minutes of Friends an account of the manner in which their ancestors had separated themselves from slavery, might be useful at other societies. He concluded by expressing an earnest desire that the members of this Society, to whom he felt so closely united in religious fellowship, might labor earnestly and faithfully in this good cause. It would not do for them to live upon the labors of their forefathers—their faithfulness added greatly to the responsibility of his work he then addressing; he trusted that all would earnestly engage, either individually or collectively, on the subject of the abolition of slavery, and that they might avert the impending danger which was inevitably connected with this atrocious system; for he believed that the Almighty, either in mercy or in judgment, would soon liberate the captive from his chains.

**B. S. J.**

**From the Pennsylvania Freeman.**  
**The Gold become Dim.**  
What will our readers think of the fidelity of Friends to their noble testimonies, when we tell them that not without opposition those who desired to hear the statements of Candler and Sturge, published in this week's Freeman, were suffered to occupy that purpose—though none but members of their own Society were invited to be present—barely a small committee-room in Arch-street meeting-house, whereas the whole body of that spacious building ought to have been thrown open for the occasion, and thronged from corner to corner with the noblest of our kindred? It is a question worth its weight. "What will be said when we add that the organ of the Society in this city has taken no notice of this meeting—says more, has refused to publish the report of the statements made, when it was ready prepared for and offered to them. This report, which we publish to-day, would have appeared in our columns last week, had it not been that the desire of some Friends, who wished it to appear in their own organ, had been so important, that it was rejected. Calm and temperate statements of important facts, made in a meeting exclusively of Friends, by highly respectable and esteemed members of the Society, (one of them, if we err not, an approved minister) and to whom, as strangers from a distant land, one would think some attention were due on the score of courtesy and hospitality at least, if on no other—statements, too, bearing on one of the Society's most important interests, are excluded from its official paper as coolly as if they were of no more account than a school boy's first effort in composition."

We had proposed to add some comment, but what need? Are not the facts enough to make every true-hearted friend grove over the state of his beloved Society? It is matter of rejoicing, however, that many of its members do lament its tardiness in coming to the right standard, and are endeavoring to strengthen their efforts. May they redound to the credit of the Society, to their own peace and the good of the slave.

**The National Anti-Slavery Standard.**  
Bro. Rogers, who has firmly borne this ensign since its creation, has now passed it to other hands—hands that have long and efficiently labored in the anti-slavery vineyard. In thus relinquishing his post, Bro. Rogers says: "We congratulate our friends and the anti-slavery cause that this glorious banner is to be borne the year to come, and we hope through years to come, over till the flag of peaceful freedom shall float over the continent, by the hand of Lydia Maria Child. We greatly rejoice in the announcement and in the fact—not merely that we have her extraordinary ability and faithfulness enlisted, and her reputation invested in the cause—but that she comes to us in the form of a woman. Woman has spoken and written in the anti-slavery service, but this is, we believe, her first assumption of the editorial chair in this great movement, which we may hope will deliver herself, along with the plantation slave, from the relic thralldom of a violent and barbarous age. We trust our distinguished friend will forget on the occasion and in the warfare before her, every circumstance and every incident to her existence, except her humanity; that she will remember her manhood, as such, as little as the maid of Orleans, who she led France to the rout and expulsion of England from her native shores, and with her own hand struck down England's helmeted chivalry. We thank her for her generous acceptance of this arduous trust, as we, along with our editorial coadjutors, surrender it to her hands. We will strive to maintain our little 'Herald' flag, in faithful allyship among the New-Hampshire fastnesses of the Standard. A word to our friends, that they cannot fail to be interested in. We hold the idea of being able to maintain connection with your gallant paper. We had hoped to, against hope. Circumstances beyond our control prevented our going to try personally the post you assigned us in the emergency which followed the grand defection from our ranks. The aid we endeavored to furnish from our distant quarters has been somewhat interrupted, and always weakened by the very infirm health which we have labored. This enabled us at times to prosecute, and overtaxed at all times by anti-slavery and other cares and duties, must be taken into the account and thrown into the scale of allowance. There has been the 'willing mind,' with which offering is always acceptable according to that one truth. Our connection with the readers of the Standard has been so brief and so partial, that they hardly expect or would ask any further words of farewell. 'The Standard' must be kept afloat. It cannot fail to be a sheet most interesting and valuable to the anti-slavery cause, as well as to the abolitionists. Let not sect or party be suffered to consume any where the nutriment that ought to go to support it. Let party and sect maintain their own paltry emanations. If abolitionists pay any thing to sustain their periodicals, it is wasting their means to weaken and corrupt their own characters, exposing their families to heartless influences, and impairing their ability to do good in the world. It cannot fail to be a sheet most interesting and valuable to the anti-slavery cause, as well as to the abolitionists. Let not sect or party be suffered to consume any where the nutriment that ought to go to support it. Let party and sect maintain their own paltry emanations. If abolitionists pay any thing to sustain their periodicals, it is wasting their means to weaken and corrupt their own characters, exposing their families to heartless influences, and impairing their ability to do good in the world. It cannot fail to be a sheet most interesting and valuable to the anti-slavery cause, as well as to the abolitionists. Let not sect or party be suffered to consume any where the nutriment that ought to go to support it. 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POETRY.

'TIS TIME; OR, THE LITTLE FACTORY GIRL. 'Twas on a winter's morning...

HOUSEHOLD FURNITURE.

What are they—gold and silver, Or what such ore can buy? The pride of silken luxury...

HYMN OF THE NEW-ENGLAND FARMER.

For the pride of our fields, for our garden-decked land, For our valleys and rivers, the works of thy hand...

NON-RESISTANCE.

From the Non-Resistant. There is nothing in the character of the non-resistance movement to entitle it to gentler usage...

There is a little inconsistency in the charges brought against non-resistance. Now they are infidels—and again, they are a religious sect...

HOUSEHOLD FURNITURE.

What are they—gold and silver, Or what such ore can buy? The pride of silken luxury...

HYMN OF THE NEW-ENGLAND FARMER.

For the pride of our fields, for our garden-decked land, For our valleys and rivers, the works of thy hand...

MISCELLANY.

From the St. Petersburg Gazette. Mount Ararat. Official account of the great earthquake, drawn up by Major Voskoboynikoff...

The earthquake, which changed in a few moments the entire aspect of the country in the neighborhood of Mount Ararat, commenced on the 20th of June...

The New-Haven Palladium gives the following account of the origin of the names of the several United States:

MAINE was so called, as early as 1633, from Maine in France, of which Henrietta Maria, Queen of England, was at that time proprietor.

NEW-HAMPSHIRE was the name given to the territory conveyed by the Plymouth Company to Captain John Mason, by patent No. 7, 1629...

VERMONT was so called by the inhabitants in their Declaration of Independence, Jan. 16, 1777, from the French word vert, meaning green...

CONNECTICUT was so called from the Indian name of its principal river, Connecticut, a Mohegan signifying Long River.

NEW-YORK was so called in 1664, in reference to the Duke of York and Albany, to whom this territory was granted by the King.

NEW-JERSEY was so called in 1664, from the Island of Jersey, on the coast of France, the residence of the family of Sir George Carteret...

DELAWARE was so called in 1703, from Delaware Bay, on which it lies, and which received its name from Lord De-La-War, who died in this Bay.

At present find a labyrinth of hillocks of a conical form, composed of fragments of rock, and covering fragments of glaciers, which, in consequence of being thus protected against the influence of the atmosphere, are not yet melted.

The stratum of clay where it has buried the village is comparatively inconsiderable. In the hope of finding articles of value, the Curds soon began to explore the ruins.

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