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LIBERATOR:
PUBLISHED EVERY FRIDAY.
OFFICE, No. 25 CORNHILL.
Wm. Williams, General Agent.

OUR COUNTRY IS THE WORLD—OUR
COUNTRYMEN ARE ALL MANKIND.
BOSTON, FRIDAY, MAY 26, 1843.

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SELECTIONS.
From the National Standard.
Anniversary of the American Anti-Slavery Society.
The Tenth anniversary of the American Anti-Slavery Society was held at the Apollo Hall, in New-York, commenced at 10 o'clock, A. M. Tuesday, May 9th, 1843.

Francis Jackson, of Boston, one of the Vice-Presidents of the Society, called the meeting to order, (the President of the Society being absent.)
Mr. James Monroe, of Connecticut, rose and offered the following resolution:
1. Resolved, That slaveholding is necessarily destructive of national prosperity; and that wherever it exists, every friend of the best interests of his country is bound to strive for its immediate abolition.

Frederick Douglass, of Mass. offered the following resolution:
2. Resolved, That the anti-slavery movement is the only earthly hope of the American slave.
Wm. Lloyd Garrison offered the following resolutions:
3. Resolved, As slavery is sustained by the cooperation of the North, the withdrawal of such support is necessary to its downfall; and until this is done, the Almighty will require the blood of the injured slaves at the hands of the people of the north, as well as of the southern States.
4. Resolved, That Massachusetts, by enacting laws to prevent the rendering assistance by her officers to the slave-owner in rescuing his fugitive slave, has acted in a manner truly worthy of the name of 'the Old Bay State.'

Wendell Phillips, of Boston, offered the following resolution:
5. Resolved, That anti-slavery is only to be advanced by trampling under foot the political and ecclesiastical links which bind slavery to the institutions of this country.
[A sketch of the speeches in support of these resolutions was given in the last number of the Liberator.]
The meeting (at 2 o'clock) adjourned to meet at Concert Hall, at 4 o'clock, P. M.

AFTERNOON SESSION, Tuesday, May 9.
Met agreeably to adjournment.
J. C. Hathaway, Sarah Pugh, and Wm. A. White, were appointed Secretaries.
Henry W. Williams, Cyrus M. Burleigh, and Jas. N. Buffum, were appointed to make a roll of the members present.
Ellis Gray Loring, and Daniel Neall, were appointed to audit the Treasurer's account.
The following persons were appointed to prepare business for the meeting, viz:
Wm. Lloyd Garrison, James S. Gibbons, Wendell Phillips, Abby Kelly, Ellis Gray Loring, Stephen S. Foster, J. M. McKim, Edwin Fussell, Abraham Brooke, Edmund Quincy, Thomas Earle, Caroline Weston, John A. Collins, Frederick Douglass, Charles Hayes, George W. Benson, Sarah Pugh, Fannie S. Wright, Erasmus D. Hudson, Francis Wright, Edward M. Davis, James Monroe, Elizabeth J. Neall, Abby H. Gibbons, James Boyle, and Francis Jackson.

The report was taken up, and after some discussion, again laid upon the table.
James S. Gibbons, Abby Kelly, Thomas Earle, Wm. Lloyd Garrison, James Monroe, Edmund Quincy, and John O. Wattle, were appointed to nominate officers for the Society for the ensuing year.
Song by the Hutchinsons.
Adjourned to meet at 9 o'clock, to-morrow morning.
MORNING SESSION, Wednesday, May 10.
Met agreeably to adjournment.
Prayer by Mr. Needham.
The business committee, by their chairman, Wm. Lloyd Garrison, reported that the appointment of an editor of the 'Executive Anti-Slavery Standard' had been referred to the Executive Committee of the Society. The report was accepted, and the appointment so referred.

The following preamble and resolutions were reported by the business committee, and the adoption of them moved by Edmund Quincy:
Whereas, The American Anti-Slavery Society has for its object the abolition of slavery, by the cooperation of the means and efforts of persons of all shades of political and religious opinion; and whereas, it was the original intention of the organization, and is essential to its very existence, that the funds and the machinery of the Society be applied not to the examination, attack, or defence, of the soundness of the general religious or political principles of its members, only so far as they relate to slavery; therefore,
1. Resolved, That while the Society has a right to demand of all its members, the most thorough fidelity in the application of their own religious and political principles, and the faithful employment of all the instrumentalities, civil, ecclesiastical, and social, which they feel themselves free to use for the removal of any evil, to the extirpation of slavery; yet it disclaims any right to prescribe to its members the opinions they shall hold, or the instructions they shall employ, or to take any action that would exclude a single human being from its platform, on account of his religious and political opinions, with reference to any other subject than slavery.

2. Resolved, That those churches and ministers that claim a divine origin, and a commission from God to reform the sins of the world, and which still retain the taint of slavery, which is the 'sum of all villainies,' its supporters and apologists, with the same severity and the same discipline which they apply to the separate crimes, and their perpetrators, which make it up, are proved by their own acknowledged principles of duty to be false and hypocritical, and that it is as absurd as it is impious, to ascribe to such persons or associations the character of Jesus Christ.
3. Resolved, That it is the duty of all abolitionists to withdraw their countenance and support from all ministers and churches which refuse to bear a faithful and uncompromising testimony against slavery, and to hurl the same ecclesiastical thunders against this crime of crimes, that they claim it to be God's will that they should do so; and that all other crimes and criminals of far less enormous magnitude.

Henry S. Petersen moved to strike out all after the word 'whereas,' and insert the following:
Whereas, the Constitution of the American Anti-Slavery Society lays down certain principles, a 'compact' to which, it declares, shall entitle to membership under it; therefore,
7. Resolved, That any one who subscribes to the principles thereof laid down, is entitled, so long as that Constitution shall endure in its present form, to be considered not only a member in name, but a member in fact and good fellowship of the Society.
8. Resolved, That the adoption of any new doctrines in the shape of resolutions, calculated to narrow the broad ground of membership as defined in our Constitution, by creating new tests of anti-slavery faith, are violations of the spirit of the Constitution, which binds us together, and therefore unjust to those who do not unite with them.
9. Resolved, That if the old ground of membership be thought too broad, it can be properly narrowed, only by amending the original contract between our members, viz: the Constitution.
The amendment was opposed by Stephen S. Foster, Wm. Lloyd Garrison, and sustained by Henry S. Petersen.



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MAINE.—A. Soule, Bath.
NEW-HAMPSHIRE.—N. P. Rogers, Concord;—William Wilbur, Dover;—Leonard Chase, Milford.
VERMONT.—John Bennett, Woodstock;—Rowland T. Robinson, North Ferrisburgh.
MASSACHUSETTS.—Moses Emory, West Newbury;—C. Whipple, Newburyport;—Luther Boutwell, Groton;—W. C. Alden, Fitchburg;—B. P. Rice, Worcester;—J. Church, Springfield;—John Levy, Lowell;—Joseph V. Marshall, Dorchester and vicinity;—Richard C. French, Fall River;—Isaac Austin, Nantucket;—Ellis Richards, Weymouth;—B. P. Rice, Worcester;—Wm. C. Stone, Watertown;—A. Benson, Centerville;—Israel Perkins, Lynn;—B. Freeman, Braintree;—Joseph Brown, Andover;—Joseph L. Noyes, Georgetown;—John Clement, Townsend;—George W. Benson, Northampton;—Alvan Ward, Ferrisburgh.
RHODE-ISLAND.—Wm. Adams, Pawtucket;—Geo. S. Gould, Warwick.
[For a continuation of this list, see the last page last column.]

J. BROWN YERRINGTON, Printer.
WHOLE NO. 646.

channel is now open for your contributions; and it is now for you to say whether or not you will labor for those who are without God and without hope in the world. We entreat all, who loving the cause of God and the salvation of man, are ready to adopt with us the pledge that follows this communication, to meet us on Wednesday, May 31, at 10 A. M., at Tremont Church, Boston, Mass. And if all cannot attend, let those who cannot, send up their names, signed to copies of the pledge, by those who do come, or by some private hand, or by mail, postage paid, to C. W. Denison, Boston.

In conclusion, dear brethren, we earnestly beg your prayerful attention to this matter. God, even our God, is ready to bless all who sincerely labor for the conversion of souls and the renovation of a lost world. The Lord Jesus came to seek and to save that which was lost. He found us in the dark wilderness of sin; He became the shepherd and bishop of our souls; and now let us, to whom he is so precious, do all that we can to make him precious to millions more.

COPY OF THE PLEDGE.
We, whose names are undersigned, solemnly pledge ourselves to God and one another, to unite in the support of a Baptist Missionary Society, with a Constitution, yet to be adopted, that shall be distinctly and thoroughly separated from all connection with the known avails of slavery, in the support of any of its benevolent purposes; and this Society shall be called the American and Foreign Baptist Missionary Society; and we hereby separate ourselves, now and forever, from all connection with religious societies, that are supported in common with slaveholders.
Yours in the freedom of the gospel,
E. G. WARREN, Maine,
J. ADAM, " "
W. H. BERRANE, Mass.
C. P. GROVES, " "
C. W. DENISON, " "
N. BRANCH, Conn.,
A. KENTON, R. I.
Boston, May 10, 1843.

From the Salem Register.
Judge Jay of New York.
Hon. WILLIAM JAY, of New York, one of the most able, learned, and upright Judges on the bench of any State, has been removed from that office by the Locofoco authorities of the State, solely on account of his anti-slavery sentiments, and in the hope of gaining votes for the Locofoco party at the South, by making this sacrifice to southern prejudice. Judge Jay has dignified and adorned the judicial station, from which he has been thrust, for about a quarter of a century, with the most flattering testimonials of the satisfaction he has given, from both the bar and public. The following is the concluding portion of a letter from him on the subject of his removal, in reply to one from a member of the Westchester bar. Judge Jay says:—

"If, then, my removal has been effected contrary to the wishes of the county, and not because I lacked in ability or integrity, nor even on account of my politics, it becomes a matter of public interest to inquire, with what motives and with what views the Locofoco party acted in this manner. Is it in another far more important; only acted as the instrument of a faction which, while prating about equal rights, is ever ready and eager to barter the welfare, honor, and freedom of the north, for southern votes.

You may recollect that, in a previous to my last appointment, I was permitted to hold over for a year, after my term of office had expired. This extraordinary delay in filling a vacancy on the bench was not the result of accident or inadvertency. It arose from doubts entertained by the leaders at Albany, whether the party would gain more at the South than it would lose at Westchester, by removal. Mr. Van Buren was then a candidate for the Presidency, and I was shown a confidential letter from one of the democrats of this county, discussing the expediency of my removal. The letter was put into my hands by the gentleman to whom it was addressed. It was admitted by the writer; that my conduct as a Judge was irreproachable, and that there were no other objections to my reappointment than my anti-slavery sentiments.

My only fault in the eyes of this champion of equal rights was, that I was opposed to converting men and women into beasts of burden. Still he was apprehensive that my removal for such a cause might savor of persecution for abstract opinions; in other words, might be unpopular; and he wished to know what the party in Westchester deemed most expedient. After a year's deliberation and hesitation, I was reappointed. Mr. Van Buren is again a candidate, but he has a southern democrat for a competitor; and his party in this State being so strong that he can well afford to risk a little dissatisfaction in Westchester, it is deemed prudent to propitiate the demon of slavery by offering a victim, however humble, on his altar. The Plebeian, devoted to Mr. Van Buren's election, avowed with unblushing frankness, that my reappointment would be calculated to prejudice the democratic party 'IN THE EYES OF OUR SOVEREIGN AND ARMY.'

This, it seems, that in an order of the Legislature of New York, to remove the State of New York to be selected with reference to the good pleasure of southern slaveholders.
Pardon, my dear Sir, the egotism of this letter. I have been compelled to speak of myself, in order to expose the canting profrigate of our demagogues, and to illustrate one of the worst abuses of the South, made merchandise of the souls and bodies of men, is, at the same time, trafficking in the politics, the religion, and the liberties of the North, and purifying whatever it touches. Against this system I have contended, as did my father before me, and the leisure God, Boock has given me shall be faithfully devoted to a prosecution of the warfare.

I remain, my dear Sir,
Yours, very respectfully,
WILLIAM JAY.
MERRITT MITCHELL, Esq.,
Bedford, May 1, 1843.

Letter from Virginia.
We copy, by permission, a few lines of a letter from a northern gentleman, residing temporarily in Virginia. It is dated April 25—it might not be for the safety of the writer to mention the name of the town.—Essex Transcript.
"You can scarcely have any idea of the animosity existing here towards abolitionists. I know a deacon of a Baptist church, who told me he would support an abolitionist, if he saw one crossing his plantation. It was reported a few days since that one had been arrested, and put in jail in an adjoining county. 'Hang, hang him, without judge or jury!' was the universal cry. All were eager to witness the amusing scene. I have heard colored young ladies say that they would like to see every abolitionist hung—they say a rope would be too good for them, but that they deserve to be hung with a grape-vine to a steeple, and to remain there till the birds devour them. All I say is, from such ladies, good Lord deliver me; I pity the young ladies, good God! Let us all engage, heart and hand, in this great and holy work, and be active in the cause of missions, as we are in the cause of the slave. We have no longer the occasion, from conscientious scruples, to wait for a channel of communication with the destitute, unstaid with the slave's blood. Such

From the Anti-Slavery Standard. To the Friends of the American Anti-Slavery Society.

BELOVED COADJUTORS: At the ninth anniversary of the Society, which has just been celebrated in the city of New-York, an enlarged and fervent zeal, a steadfast purpose of mind, and a harmony of spirit, were exhibited on the part of the delegates, in the cause of our enslaved fellow-countrymen, to an extent never equalled at any former gathering.

Since the memorable secession of 1840, the Society has been called to pass through a fiery ordeal of persecution, kindled by the malignity of those who were once its professed friends, but who in an evil hour, and in a spirit of rivalry, dissolved their connection with it, and sought to establish on its ruins a rival association.

It is evident that who entered upon this fierce crusade against the American Anti-Slavery Society have become ashamed of their conduct. Would that it were as apparent that they have heartily repented of it, and are now desirous to unite with the same league, when the horrors of mobocracy every where filled the land!

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where the boundary of anti-slavery investigation legitimately ends, or what subjects may be properly discussed, these who are acting together in an associated capacity for the extinction of slavery. Better, far better, that freedom of speech and inquiry should occasionally be exercised to an unreasonable extent, and in an absurd manner, than that it should be suppressed in order to secure an apparent unanimity of sentiment.

It should be remembered that the aspect of our moral warfare against slavery is continually changing, though its object is never kept steadily in view. The question as to the duty of immediate and unconditional emancipation; but that question has almost wholly ceased to form a topic of controversy, and is no longer (what it once was) a test of friendship or rectitude in our cause.

There is but one way really to change a man from wrong to right, and that way is, to convince him; to make the right seem right. It may be grateful to a mind excited by strong desires and aspirations, and yet fettered by opposition, to be supplied with the means of doing good, and to be allowed to use his own power; but who ever heard that opposition was thus silenced, or skepticism thus converted?

The British Friend. The fourth number of the British Friend, a monthly journal, chiefly devoted to the interests of the Society of Friends, and edited by William and Robert Smeal, of Glasgow, has been received, and perused by us with great interest.

Whist division is to be regretted, where ought to be unity. It is comforting to know that in Indiana the separation has not been occasioned by differences of doctrine; but simply by reference to the course of conduct.

Progress and Reform. From a review of 'Sonnets and other Poems,' by Wm. Lloyd Garrison, in the last number of the Boston Christian Friend.

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have been led into so extended a notice. We would do him no ample justice. We have no issue to make with any man for preaching his own honest convictions; and indeed we hold it to be one of the noblest things in the world, for people to undertake to arrange the honesty of the convictions by which a man professes to be moved.

Reformers, professed and prominent vindicators of new and startling opinions, are like other men, and need to be, in their turn, reformed, and to be reformed, they must be rebuked, and rebuked they will be, for their own ill-success.

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A Kiss for a Blow. By Henry C. Wright. pp. 180.—Webb & Chapman, Dublin.

George Thompson. This indefatigable friend of the oppressed continues his important labors in Calcutta. We learn, by advices recently received, that he has held many interesting meetings with the educated class of the Hindoo population; and at a public meeting, convened to consider of a suitable mode of acting in this respect, he delivered a most interesting and eloquent address.

This is very gratifying intelligence.

Beauty of Slavery. A gentleman, writing from Cuba, during the recent insurrection, gives the following description of the terror which seized the white inhabitants upon that occasion. Why were the masters paralysed with fear?

Conscience made cowards of them all. '12 o'clock, M. From five hundred to a thousand negroes have arrived in town, and numbers continue to seek protection here, from all parts of the surrounding country.

'8 o'clock, P. M. The excitement increases, and many have taken to the boats. The negroes brought into town this morning for protection, have escaped from the building in which they were confined, and are now in the town on fire.

Slavery vs. Free Discussion. It is often asserted by abolitionists, and frequently perhaps, that slavery limits freedom of speech and discussion in the whole nation.

Rights of Colored People—Important Decision. The St. Louis (Missouri) Organ of the 6th instant says: 'We learn that Judge Mullanphy made a decision in Court yesterday which may be regarded as very important, if the law as laid down by him shall be confirmed by the Supreme Court.'

American Slavery. This, we may remark, forms the prominent topic of interest in the present number. We refer, in the first place, to the article on the 'State of Slavery in the United States,' by our friend John Candler.

Southern Clergyman—A Fair Specimen. Last summer, while travelling through a portion of New-England, it was our good fortune to form what may be called a travelling acquaintance with one of these monsters, for this is the most appropriate term.

Communications. Scenes recorded below, are worthy of the mocratic times of '34, '35, and '36. Not a place to be obtained in the city of Hartford, in 1843, for a meeting of the Connecticut Anti-Slavery Society!

Disgraced State of Things in Hartford. To the Editor of the Liberator: My DEAR SIR—I hand you, herewith, the proceedings of a meeting of the Connecticut (American) A. S. Society, and you will, in connection with them, find a statement of the circumstances under which the meeting was held.

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of having a bearing in the evening, the only time when they should be able to get an audience. After waiting two hours, and finding that not a place could be procured in Hartford where the slave could be heard by counsel even, a motion was made and carried unanimously, that this society do meet on the side-walk adjoining the centre church in the Main-street, at 2 1/2 o'clock.

The place of meeting was an area open to the street, and running up the whole length of the church of the Rev. Dr. Hawes; on the opposite side were two engine-houses, and a hall used as a vestry, the church behind us, was a building of the most ordinary and commonplace character.

A large crowd assembled in front of the church in the evening. Before Foster commenced, however, a deputation from the church, who were desirous of some apprehension of a disturbance, requested him to go elsewhere.

The meeting was adjourned to the steps of a church a few rods down the street, but Foster was peremptorily ordered to descend from the pulpit, and to hold his stand on the side-walk.

The Society met again on Tuesday morning, in the area between the church and engine houses, and had larger audiences than the day before.

Great excitement existed all over the city during the two days, and the meeting and its subject were the topics of every conversation; all who had been at the meeting were conversant with the subject, and about six hundred of the Society were present.

The Connecticut American A. S. Society met, according to agreement, on the side-walk adjoining the Rev. Dr. Hawes' church, on Monday, 15th May, at 2 1/2 o'clock, P. M. Jonathan Leonard, Vice-President, in the chair. C. M. Burleigh and S. H. Gay were chosen Assistant Secretaries.

Resolved, That, in view of this fact,—that no public building can be had in this city for the peaceable discussion of the subject of slavery, by this Society,—we hereby condemn the city of Hartford to be a slaveholding city, and guilty before God of the greatest cruelty and crime.

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Met according to adjournment, the President, Luther Bartlett, presiding.

Believing that the Most High God governs the universe by laws, and that in consequence of the violation of these principles are laid waste kingdoms and empires are laid desolate; that the system of American slavery is a violation of all the rights of humanity, embodied in a compact which has been solemnly sworn to by the people of the United States; and that the overthrow of this system is a duty which rests upon every citizen of the United States, unless it be done by the people themselves, we, the undersigned, do hereby declare, that we are determined to persevere in our efforts to bring about the abolition of slavery, and to support every measure calculated to hasten that day.

Resolved, That we will persevere in our efforts to bring about the abolition of slavery, and to support every measure calculated to hasten that day.

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Principles and Opinions.

In the last number of the Boston Christian World is a liberal notice of the little collection of some of my fugitive rhythmic effusions, which a friend has brought together on his own responsibility, and published in a very neat volume. Of those effusions, I beg leave to say, that they will not be acceptable to those who are of a sentimental cast of mind, or who delight chiefly in the flowers of poetry. My taste and judgment are too severe to allow me to indulge in mere flights of fancy, either in prose or verse. But by those who prize truths and sentiments which are calculated to bless mankind, to hasten the downfall of oppression, to prostrate every wall and barrier which now keep the human family from mingling together in love, this collection, I trust, will not be deemed unworthy of commendation. I would refer particularly to the lines on Christian Rest, on the True Church, on Holy Time, on Worship, on the Freedom of the Mind, on Liberty, as containing thoughts and enforcing doctrines which lay the axe at the root of the prevalent religious imposture of the times, and strike at the existence of despotism in every shape.

I have copied from the World, (see the preceding page,) a portion of the article to which reference has been made, in order that I may say a word or two, not in my own defence, but in respect to the difference which exists between principles and opinions, as matters of controversy.

The writer in the World charges me with pouring out "vials of outrageous wrath upon some of the best meaning and most exemplary men known to our community, when their opinions or their practices come in conflict with my cherished doctrines." This charge, it will be seen, is too indefinite to admit of an examination. It is defective in several particulars:—It specifies none of these "exemplary men" personally;—it does not quote any of my language as applied to them; and therefore gives the reader no opportunity to decide, whether it be the production of "outrageous wrath," or of wholesome rebuke:—it speaks of "their opinions and practices," but what these are, nobody is told, except that they come in conflict with my cherished doctrines. But what are these doctrines, for the zealous and uncompromising defence of which, I am so severely censured by this reviewer? If they are such as lie at the foundation of human brotherhood, of equal and inalienable rights, of a pure morality, of a world-embracing philanthropy, of religious liberty in its most extended sense, (and I affirm that they are such, and that they do not partake either of a fanciful or an abstract, either a party or a sectarian character,) then whatever comes in conflict with them is to be resisted, not in a "wrathful" spirit, it is true, but with all the energies with which the true soul is invested for the deliverance of a manacled world. When "opinions" call for the sacrifice of principles, and the prostration of one portion of the human race for the exaltation of another, then they are to be treated as profligate and tyrannical; and it is no longer a question of abstract speculation, but of practical humanity. The writer in the World appears to confound a struggle for principles with a tussle for the triumph of intangible or worthless dogmas. He says that I seem to forget that any body but myself can have opinions; but on what is his charge founded? Do not I cheerfully concede to others, the liberty which I claim for myself? Has the Liberator been conducted in the spirit of exclusiveness or injustice towards those who do not agree with me in sentiment? I claim no exemption from errors of taste and judgment, but I am yet to be convinced that the principles and doctrines for which I have contended, as a reformer, are not fundamentally important to the regeneration of the human race.

The eulogy bestowed on PAUL, at the close of the article, is ludicrously at variance with the personal experience and historical record of that scorned and persecuted reformer.

Profanity of President Tyler.

Among the almost numberless vices and crimes generated by the prolific slave system, profanity and lewdness are prominent. The whole southern country is filled with cursing, to an awful extent, and there are comparatively few on its soil, who do not indulge in this disgusting habit. We doubt whether there is a single Senator or Representative in Congress, from the slave States, who is not at least occasionally guilty of uttering the most shocking oaths. According to a recent letter published by John M. Bots, of Virginia, (a member of the late Congress,) President Tyler is a profane swearer of the most vulgar stamp, though this fact constitutes no part of the charges brought by Mr. Bots against the President. In detailing a conversation which took place between President Tyler, and himself, on the third day of the memorable extra session of Congress, Mr. Bots says that, having candidly told the former that he regarded the message as "a slipshod, milk and water affair," the President said, good humouredly, "Well, God damn it, what do you expect or wish?" To which Mr. Bots replied, "Well, sir, I would have had you to recommend a Bank of the United States, flat footed, and in the most unqualified terms." "Now, by God," said Pres. T., "that shows how damned hard you are to please." Again he said, "Why, by God, sir, you don't understand the Compromise Act." On the President's expressing a hope that Mr. Bots would not "go off half cocked," and oppose his administration, the latter says he replied—By God, Mr. Tyler, if it is your purpose to betray the great Whig party, and to defeat their measures; if it is your purpose to break them down, and set up a party for yourself; I'll be damned if ever you did see a more violent and bitter opponent than you will find in me."

It is with the utmost reluctance that we admit such abominable language into our columns; but when such things are said and done by men in the high places of power, and especially by one who occupies the chair of the chief magistracy of this nation, it is time that the whole people were enlightened as to the moral character of those who rule over them. The Madisonian? (Pres. Tyler's organ at Washington) attempts to parry some of Mr. Bots's thrusts, and to deny some of his charges, but does not pretend that the President did not use the profane language attributed to him. But why should not the man be profane, who robs a large number of his fellow-creatures of their sacred rights, and basely plunders them of their hard earnings? Why should not a visible curse be laid on rest on the land, with such a man as John Tyler filling the Presidential station?

Important Works.

CHARLES SPURGEON, of this city, the amiable and worthy author of the excellent work, entitled "Names and Titles of Jesus," which deserves a place in every library and family, has two other excellent works in press. The first will comprise "Essays on Peace; or, the Inviolability of Human Life." The second will consist of: "Essays on Capital Punishment, and the Causes and Prevention of Crime." These works will be published in two separate volumes, 12mo. and embellished with a beautiful steel engraving. He has been advised, on account of infirm health, to retain these in his own hands, instead of selling them to booksellers; and he therefore looks to a generous public, and especially to all those who deem war and capital punishment to be contrary to the spirit of the gospel, to sustain him in his efforts to meliorate the condition of humanity. From our knowledge of the talents and disposition of Mr. Spear, we do not hesitate to express the opinion that he will do ample justice to the important themes which he intends to discuss in his forth coming works. His style, as a writer, is remarkably pure and simple, and his spirit such as should characterize those who profess to desire the reign of universal peace on earth.

Pierpont's Anti-Slavery Poems. Oliver Johnson will publish to-morrow (Saturday) all the Anti-Slavery Poems of John Pierpont, in a neat pamphlet of 64 pages. Price 18 3/4 cents. For sale at 25 Cornhill.

Odd Fellowship.

A species of Freemasonry, and probably the same thing in substance, under the name of "Odd Fellowship," appears to be making rapid progress in various parts of the country. The formation of new Lodges of Odd Fellows is a matter of frequent occurrence. These claim to have clarity for their object, but they are as exclusive and selfish as any combination in the world. We protest against their existence, in the name of Christianity and Republicanism. They are secret societies, governed by unwholesome and contradictory, and dangerous to the liberties of the people. Whoever shuns the light must be evil; and no body of men can be justified in doing evil that good may come. We observe that all these Lodges have their Chaplains; and we need no other proof than this to satisfy us that they are opposed to the tenets of the Christian religion. The clergy ever stand ready to fill any station that will give them exaltation or power. What form of inquiry have they not volunteered to sanctify? Freemasonry they represented to be from heaven, and slavery is vindicated by them as an institution compatible with the religion of Jesus Christ. We scoff at the charitable pretensions of this Odd Fellowship as false and ridiculous. The very title, "Odd Fellows," is disgustingly silly, at war with self-respect, and significant of a vulgar state of mind.

The Boston Bulletin states that "the Tremont Lodge, No. 15, I. O. O. F.," held a public meeting on Friday evening last, at the Odéon; and infers from the large number of ladies in attendance, that the interest taken by them in Odd Fellowship is no means on the decline. Surely, these "ladies" must have very exalted views of human equality; to be deeply interested in the success of a charitable (?) order, from which they are excluded on account of the contempt in which it holds their sex! An original hymn, written for the occasion by that literary plagiarist and spiritual exorcist, "Rev. Bro. John N. Maffei," was sung by the choir, and a beautiful and appropriate prayer offered by Rev. F. T. Gray, Chaplain of the Lodge. Mr. Maffei gave the address on the occasion, and commenced by giving the genealogy of the order. "According to the historian's account," says the Bulletin, "the fundamental principles of Odd Fellowship were first discovered by Milton to exist in Heaven, at a time that a rebellion had been organized by Satan, the first archangel, against the Most High! There can be no doubt that Satan has had much to do with this 'Odd Fellowship' ever since that period; for his cunning and activity in the formation and consecration of lodges, in the appointment of chaplains, and in the administration of secret oaths, have been remarkably devilish. But the seed of the woman shall yet bruise the Old Serpent's head. Where is the spirit of Anti-Masonry at the present crisis? Where are they who, a few years since, eyed neither sleep to their eyes, nor slumber to their eyelids, in their opposition to all secret combinations?—Let them not be deceived by names. To call a snake a bird of paradise is to render him no less a reptile. All the mischief ever perpetrated by Freemasonry may be reinflicted on society in the form of 'Odd Fellowship.' Let the real friends of charity—of brotherly kindness—of universal freedom and equality—of that religion which is without partiality and without hypocrisy, which rejoices in the light, and which needs no sign, pass-word, or grip, to cause it to sympathize with all who are in a suffering condition, and to bestow relief—raise their voices against these secret orders, and openly reprove all those who give them any countenance."

Asylum for the Blind.

The Eleventh Annual Report of the Trustees of the Perkins Institution, and Massachusetts Asylum for the Blind, is a highly interesting and satisfactory pamphlet, and well adapted to increase the interest that is felt in this important branch of christian benevolence. In regard to the effect of blindness on the religious affections, the Trustees state that, though the blind have been reproached with a tendency to atheism, the result of their observation of a great number of cases has been the conviction that the blind, generally, have the religious feelings more easily developed in their minds, than they are more susceptible of religious impressions, and have a more devoted spirit, than seeing persons. This is truly an important psychological fact. There seems to be no disposition to proselytize these sightless ones to the peculiar views of any of the sects. "Religious instruction, strictly so called, does not form part of the regular system, and the only devotional exercise is, the daily reading of scriptures, with the repetition of the Lord's prayer by the pupils." All the domestic expenses of the institution, including board, washing, fuel, stable, &c. amount to \$6,159, 37. The average number of pupils and teachers, during the year, has been 75, so that the cost has been \$82 12 cents for each person, one year. The blind "sometimes get false notions from what they hear read; for instance, some of our intelligent pupils supposed, for a long time, that a comet was a bird, because an American poet says—

"The comet—he is on his way,
And singing as he flies;"

and they naturally suppose that whatever flies and sings must be a bird. Heaven bless the Asylum for the Blind!

UNDER THE LAW. Our friend Ransom, in his interesting letter on our last page, asks—How can you direct others in what manner they should do that which you cannot do yourself, which you do when you say to voting abolitionists, Vote for freedom?—Answer—It is not wrong to measure men by their own standard of right action, though that standard may be your own; especially if, by so doing, they may be induced to break instead of forging human fetters—You may do as Paul appeared to Cesar, or as addressed his obdurate Jewish brethren—"Ye that are under the law, do ye not hear the law?" It is certainly better that men should vote for emancipation than for enslaving human beings; but, better still, to vote at all, under such a government as ours, for any of its rulers.

CHRISTIAN REFLECTOR. This paper was established to give the most substantial aid to the anti-slavery cause, as a denominational journal; but, since it went out of the hands of Mr. Grosvenor, and passed into those of its present Reverend editor, it has been playing the part of a wolf in sheep's clothing, and is more malignant in its hostility to old organized anti-slavery, than even the Christian Watchman. Take, as a specimen of its spirit, the article, copied from it into the "Refuge of Oppression"—an article saturated with priestly-affrontatory, and pregnant with hypocritical cant.

EDUCATION OF THE EMANCIPATED. The British House of Commons has voted £18,000 to be given for the education of the emancipated colored population in the West India colonies. Is this another proof that Great Britain is hostile to the United States? Will the editor of the Washington Globe tell us? This is not all—£49,700 were voted for salaries of stipendiary magistrates in the West Indies, for carrying-out the provisions of the Emancipation Act. Nay, more—£23,000 were voted for the expenses of commissions for the suppression of the traffic in slaves. Are not these frightful acts? Surely, it is time for the South to stand by her arms!

ANTI-SLAVERY AND TEXTUALISM. We intended to have made an earlier notice of an exceedingly well conducted anti-slavery little sheet, published weekly in London, entitled, "The Washingtonian, and Lowell Abolitionist," and consecrated to the promotion of the Temperance and Anti-Slavery reforms. It is edited by an association of gentlemen, and published by L. H. Bickford, at \$1.00 a year. We trust it will not fail to obtain a living patronage. Temperance and Anti-Slavery are in principle identical.

Letter from Elizabeth Pease.

DARLINGTON, 5th mo 1, 1843.

MY DEAR FRIENDS:
I am pretty confidently expecting the pleasure of seeing H. C. Wright this week. Nothing short of the persuasion of the extensive good he has been doing could have made me patiently bear the repeated appointments I have had, relative to his coming to Darlington. This consideration will, I trust, reconcile you to his loss, for some time longer. The question of non-resistance only needs to be fairly brought before the people of this country, to become a living principle amongst us; and no one can do the work like H. C. W. Yet I can well believe that your noble enterprise is sustaining a great loss during his absence.

The Newcastle Peace Society have sent him an invitation to attend their anniversary in the course of a fortnight or three weeks from this time. This is more than I anticipated, as I feared that the London Society had succeeded in prejudice the minds of some of their active members against him. The energy which the London Committee have displayed, in seeking to effect this ignominious purpose, has long led me to look with a jealous eye towards the approaching Convention; and I have recently heard, on good authority, that they dread the introduction of the non-resistance views, and have resolved to stop the mouth of any one who presumes to intrude them. The resolution which those charitably interprets as being designed to preserve the time of the Convention, I have no doubt whatever has been adopted for the purpose of excluding non-resistance. If such be the contracted and intolerant spirit in which the Convention is summed-up, we cannot expect much good to result from it: I am often puzzled to "guess" at the views and feelings of those opponents of free discussion. Does it not require all one's charity to believe them sincere seekers after truth? If they really conceive their principles to be based on truth, why fear to have them sifted? If they have any doubts on the subject, is any means so likely for rectifying or removing them, as that of a free interchange of opinion, between persons united in the pursuit of a common object? Great injustice is this exclusiveness towards the cause they profess to uphold, and towards those advocates whom they believe to be propagating erroneous views, in connexion with it.

So accustomed are we, to the inferior portion of the "vice," to be regarded as cypriotes, that I doubt whether any one of us ever noticed the terms of the call, as literally, if not intentionally, including women; and I have no idea that the sentiments of our "masters" assembled for the purpose of spreading the principles of Him in whom there is neither male nor female will be tested as to our competency to aid in the work.

I do not yet know whether we shall be in London this summer or no, and cannot, therefore, say whether I shall occupy a place in the "negro pavilion"; neither have I any great desire to be present at the Anti-Slavery Convention. The gathering will possess all the defects, without any of the attractions of the last. I hear of no one coming from your land whom I should have any interest in meeting, except J. C. Fuller and Charles Osborne.

The Hibernian A. S. Society, I rejoice to tell these, have declined appointing delegates to London, and have sent a full and fearless statement of their reasons for doing so. It is a noble document. They are truly a noble band of philanthropists—bold and uncompromising in principle, self-sacrificing and indefatigable in action. Would that such a band could be found in every town.

I fully concur in all that is said respecting the exclusion of women from anti-slavery and other philanthropic assemblies. It proceeds from a paltry, ill-founded, unscriptural and anti-Christian prejudice; and I see it to be a duty to protest against it, far differently from what I once did. Surely, such a prejudice is ludicrous in the extreme, in this country, where a woman holds the supreme authority, both in Church and State!

The Chartist movement is helping the question of woman's rights—and even Joseph Sturge, I hear, has frequently urged the women to vote. Thus we see how beautifully one truth helps to illustrate and bring out others.

It is long since any thing of the kind gave me half the pleasure that the Indiana secession does. It is lamentable that the necessity for it should exist; but, as it does, this band of faithful ones have taken the step best calculated to bring about a healthy state of things in our Society, as well as to secure to themselves freedom of action in the anti-slavery cause, and a sphere of usefulness in the Christian Church—at least, for those who have not arrived at the point to which I am fast verging, that freedom and usefulness are best insured by avoiding the trammels of sect altogether. Considering the age and standing of Charles Osborne, he is worthy of double honor in taking the stand he has; and I am at a loss to conjecture how Friends here will act in the matter. Sectarian bias, and a sensitive regard for the credit of the Society in the eyes of the world, will induce many of our leading members to support the action of Indiana Yearly Meeting. Yet there is a large and increasing number, who say—"Peace and unity, if we can, but truth at any rate." An article, full of sophistry and untruth, appeared a month ago in the "Friend"—a periodical under the supervision of many members of the Meeting for Sufferings in London—and glad I was that James C. Fuller was in the country, and ready to take up his pen in defence of the truth. A very good letter of his appears in the "British Friend" for this month, and equally convincing one from Joseph Sturge.

The report of the proceedings at the organization of the newly formed Yearly Meeting is going to be extensively circulated. I hope, therefore, that many will come to our approaching Yearly Meeting—where I suppose, action must be taken on the subject—prepared to discuss it understandingly.

When the last received accounts left India, George Thompson was diligently engaged in the search for information regarding the state of the country, and the condition of the people. He was also holding weekly meetings with the natives, with the view of inducing them to establish a society to co-operate with the British India Societies in this country.

My friend,
ELIZABETH PEASE.

PROCEEDINGS AT NEW-YORK. The official proceedings of the Parent Society, at its last anniversary, may be found on our first page. Do they indicate any disposition, on the part of its members, to lower either the religious or political standard of action? What say our "Liberty party" friends to the 14th resolution? Are they prepared to sign the "Teetotal Anti-Slavery Pledge"? The following resolution, which was adopted unanimously, should form a portion of the record:

Resolved, That we are deeply sensible of the zealous and self-forgetting devotion of L. M. Child, in accepting the editorship of the Standard at a time of peculiar difficulty; of his untiring industry, great literary ability, and good faith with which he has conducted it for the two past years; and we assure her that, in leaving it, she carries with her the thanks of all the friends of the cause for the many sacrifices she has made in continuing so long at her post.

"**TRUTH'S HERALD**" is the title of a new weekly paper, which has just made its appearance in Worcester—Royal B. Hancock, editor and proprietor. Mr. Hancock was formerly connected with the Baptist mission in India, as a printer. The object of his paper appears to be a good one—the suppression of religious sectarianism, and the union of all those who love the truth and work righteousness.

We solicit for the valuable essays of our able correspondent, C. L. on Voluntary Political Government, a careful perusal.

TENTH MASSACHUSETTS ANTI-SLAVERY FAIR.

The undersigned give notice that the Tenth Massachusetts Anti-Slavery Fair will be held in Boston, during the Christmas and New Year's seasons. They feel confident that their appeal for aid will find a response in every good, Christian heart; for it is not a sectarian scheme—it is not a political party which they have in view; but a great national undertaking for humanity. Not forcibly, but peacefully, in the spirit of love, would they have this generation accomplish its great work on earth—the extinction of slavery. It is a work which cannot safely be delayed an hour; and they hope by this effort to do much towards awakening all hearts to the emergency.

The funds raised will be devoted, as heretofore, to the diffusion of anti-slavery truth, and to sustaining and cheering onward such devoted persons as have given their lives, to the glad yet severe service of arousing an unwilling nation to a sense of its moral responsibilities.

- M. W. Chapman,
- Ann T. C. Briggs,
- Mary G. Chapman,
- Stuam Cabot,
- Eliza Lee Follen,
- Olivia Bowditch,
- Sarah S. Russell,
- Sarah B. Shaw,
- Helen E. Garrison,
- Leanna M. Sawyer,
- Anne Warren Weston,
- Thankful Southwick,
- Henrietta Sargent,
- Luvinia Hilton,
- Hannah Tufts,
- Catherine Sargent,
- M. A. W. Johnson,
- Caroline Weston,
- Anna R. Philbrick,
- Mary Young,
- Harriet Jackson,
- Mary F. Rogers,
- Lucy M. Sturges,
- Caroline F. Williams,
- Amy Southwick,
- Mary Willey.

A meeting of women from all parts of New-England is to be held on Wednesday, May 31st, at half past 12 o'clock, P. M. at the Howard-street Tabernacle, for the furtherance of this object, and it is earnestly hoped that there may be a large attendance of the women of Boston and vicinity, that, by the interchange of thought and sympathy, the best feelings may be cherished and the best plans adopted.

The Fair.
Let all abolitionists, especially the honorable women not a few, engaged in the anti-slavery cause, read the announcement of the TENTH MASSACHUSETTS A. S. FAIR, and the notice of the meeting to be held for its promotion at noon on the second day of the New-England Convention. Its objects may be greatly advanced by previous action in the towns. Let the delegates from anti-slavery societies and sewing-circles come prepared, by previous conference in their respective neighborhoods, to give encouragement and aid in behalf of their associates. Let individuals every where, who feel an interest in the anti-slavery movement, but who are unable to be present at the meeting, communicate their plans and suggestions, and send their pecuniary aid for its advancement.

Address M. W. CHAPMAN, 39 Summer-street, Boston.

Juvenile Colored Concert.

The Juvenile Concert, on the 10th inst., under the direction of Miss Rosanna Sewell, was well attended and the performances elicited much approbation.—Rev. John W. Lewis made a few appropriate remarks at the close, referring the audience to the scenes of '35, when the late Miss Susan Paul contributed such valuable aid to the anti-slavery cause, through the medium of similar concerts.

The avails of the above concert are to be appropriated to the flying fugitive, through the agency of the New-England Freedom Association. N. Boston, May 28, 1843.

Prince George of Cambridge had a narrow escape from instant death on the Leeds rail-way train, by one of the steeplehead carriages dashing into the train and upsetting the carriage next to that occupied.—Feargus O'Connor was on the same train, and also escaped.

The Duke of Sussex, uncle to the Queen, died at his residence, Kensington Palace, on the 21st of April, of the erysipelas. He was distinguished for his amiable personal qualities, his liberal political principles, and his devoted attachment to religion. His death was a loss to the country. The relations between the Queen and himself were of the most intimate character.

The Queen.—On the morning of April 25, at 5 minutes after 4 o'clock, Queen Victoria was safely delivered of a prince. The "great and important" event was immediately made known to the citizens of London by the firing of Tower guns, and the City Council met assembled, a form of thanksgiving was ordered to be prepared and read in all the churches throughout the land, on the following Sunday.

Had every member of the royal family died, politically, at 5 minutes after 4 o'clock on that morning, and with them the system of inhuman government that gave them birth, then might not a "form of thanksgiving," merely have been "prepared and read in all the churches," (made to order of "committees," by hired priests), but a real, heartfelt thanksgiving been sent forth by a suffering people, that the burden which was grinding them to dust had been removed, and they diverted from the soul-revolting thought (too shocking to be even hinted at, as it sometimes is) of imbruing their hands in blood for its removal.

The Hutchinsons.—We see that these fine vocalists are to give another concert at the Society Library room. We are sure they must become favorites with New-York audiences. Their style of singing is admirable, and cannot fail to please all who have ears or hearts for their simple and beautiful melodies. There are five in the present troupe—four brothers and a sister; the whole a "tribe," we understand, comprises eleven sons and two daughters, all of whom are good singers. The old patriarch Job could not boast a larger family; and had his sons been blessed with as sweet voices as this "tribe of Jesse from the old Granite State," (as they style themselves), we should cease to wonder at the constant conquests they are said to have made.—N. Y. Tribune.

It will be seen by their advertisement, that these meritorious vocalists are to give a Concert at the Medford, in this city, to-morrow (Saturday) evening. The mere announcement of this fact should suffice to ensure a crowded and brilliant auditory.

The Old Granite State. The ninth annual meeting of the New-Hampshire Anti-Slavery Society will be held in Concord, on Wednesday, June 7th, and will probably occupy three days. It is intended to make them more serviceable to the cause of human freedom, beyond all comparison, than were the famous "three days" in Paris. The Hutchinson family will be present, in full strength. Enough said!

Our extracts from the spurious "message of Gov. Raymond," of Indiana, were copied from an Indiana paper.

The Massachusetts Historical Society will celebrate the second Centennial anniversary of the confederation of the New-England Colonies, on the 20th of May inst. at Boston, where a discourse will be delivered by the Hon. John Quincy Adams.

Polemi's Death.—This individual, who, on Tuesday week, made an attempt to assassinate the Mayor of Philadelphia, died in prison on Monday evening. Since his attempt to commit suicide, he has refused to take any nourishment, in consequence of which and the great loss of blood, he has sunk into the grave.

The Duke of Wellington completed his 74th year on the 1st inst. and gave a lesson on the occasion.—Richard Arkwright, Esq., the richest commoner in Europe, died recently at his seat in Derbyshire. The late earthquake was quite severely felt in Moscow, and caused much alarm among the inhabitants.

A plot for overturning the government of Texas had been defeated by the Piedmontese government, which seized at Arona, a large quantity of guns and ammunition which had been sent from Lombardy.

Latest accounts from Naples state that Vesuvius was again belching forth large quantities of flame and smoke.

The King of Naples has taken the occasion of the birth of his daughter to give an amnesty for all offences of a secondary character.

The cause of temperance in Ireland, instead of "dying away," had received a new impetus by several eminent catholic clergymen publicly devoting themselves to the assistance of Father Mathew.

NOTICES.

NEW-ENGLAND CONVENTION.
The abolitionists of New-England are notified, that the tenth return of their NEW-ENGLAND ANTI-SLAVERY CONVENTION will fall on TUESDAY, MAY 30, and will probably continue three days.
Let all throughout together with a more fervent love of humanity, each bringing such aid to the service of the cause; and whether it be of temporal means, wisdom in counsel, eloquence in speech, sympathy in action, of skill in conduct, let each, while supplying his deficiency impart his abundance; and let us all rejoice, to make in a deep religious spirit, a holier and more heroic effort in the service of the God of freedom, than we have ever before made.
By order of the Board of Managers of the Massachusetts Anti-Slavery Society.
FRANCIS JACKSON, President.
WILLIAM LLOYD GARRISON, Secretary.

TO THE FRIENDS OF FREEDOM IN BRISTOL COUNTY.

There are yet three millions of slaves in this professedly free republic! What shall our Christian Brethren in Bristol County do to hasten the day of their enfranchisement? We invite you, one and all, to meet with us in convention, on Tuesday, June 20th, at 10 o'clock, A. M. in New-Bedford, that we may take counsel together, adopt measures, and encourage one another in the performance of our whole duty towards our brethren in bonds.
Distinguished speakers will be present, and the Hutchinson singers have accepted an invitation to aid us on this occasion. Let us have a large and enthusiastic gathering. The meetings will continue two days.
By order of the New-Bedford Anti-Slavery Society,
GEORGE M. BUNKER, Pres.
Wm. C. Coffin, Sec.
New-Bedford, May 18th, 1843.

NOTICE.
The anniversary meeting of the American Peace Society (advertised for Tuesday, May 30th inst.) is changed, and will be held at the Central Church in Broad-street, on Monday evening, 29th, at half past 7 o'clock. A Report will be read, and an Address delivered by the Rev. Andrew P. Peabody, of Portsmouth, N. H. The public are invited to attend. The meeting for business will be held at the same place, after the close of the public services.
May 19th, 1843.

ADELPHIC UNION.

The following is a list of officers of the Adelpbic Union Library Association, for the ensuing year:
Benjamin Weedon, President; Wm. Junier, 1st Vice-President; S. R. Alexander, 2d do.; Wm. C. Nell, Charles A. Batiests, Secretaries; Alfred G. Howard, Librarian; Thomas Dalton, Treasurer; Joel W. Lewis, Thomas Cole, George Washburn, Directors; Jeremiah B. Sanderson, Peter Avery, Curators.

DIED.—In Townsend, Vt., Monday, February 27, of a disease of the lungs, Mr. Peter Allen, aged 59. The death of bro. Allen has deprived the anti-slavery cause of an able and efficient friend. He fed at his table the hungry, weary fugitive from the house of bondage; he loved and patronized the Liberator; almost from the commencement of his career, he was one of whom it might be said, "I have chosen thee in the furnace of affliction." From his youth, he had been set as a mark for the arrow. While he was distinguished in every period of life by rich expressions of divine favor, his cup was mingled with severe affliction. The morning that he died, a friend asked him if he was afraid to die. He said—'O, no—no more than I am to go to sleep. I trust myself all with God. I am filled with God—I am happy. Though I walk through the valley of the shadow of death, I will fear no evil; for his rod and staff, they comfort me.' With a benign smile, after his long peace which passed off unobtrusively, he fell asleep; and one more was added to that great multitude which no man could number, who had come out of great tribulation, and had washed their robes and made them white in the blood of the Lamb.—Com.

In this city on Thursday 18th inst. Isaac Weedon aged 11 years.

EOLIAN CONCERT.

THE HUTCHINSON FAMILY
REPUBLICANLY announce to the ladies and gentlemen of Boston, that they will give a VOCAL ENTERTAINMENT, at the Medford Theatre, to-morrow (Saturday) Evening, on their return from New-York, to their native mountains.
The programme embraces a variety of their most popular music. "The Village of the Alps," a most thrilling descriptive song, the death of Harriet Beecher in Boston; also, "The Snow Storm," "King Alcohol," "Napoleon's Grave," "The Lords of Creation," "Gambler's Wife," "Manic," &c. &c.
The Concert will conclude with the FAMILY SOLO, embracing a history of the thirteen sons and daughters of the "tribe of Jesse."
Tickets, 25 cents only! to be had at the United States House, Pearl-street Boston, Marlboro, and at the Music Stores of Dixon and Prentice.
Concert to commence at 8 o'clock. May 26.

Notice to the Public.

THE Agent and Trustees of the African Methodist Episcopal Church hereby give notice that they have been treated with great injustice. One JOHN Y. BUTLER has got the deed of the church and its property, and refuses to give it up. He was in New-York last year collecting for our church, and collected over one hundred and thirty dollars. He only brought back two dollars of this amount. One of the committees of this pretended school has got our subscription book, and refuses to give it up. A large number of us are pretending to raise a school. We have turned one of them out of our church for his bad behavior. He collected one hundred and twelve dollars in this city yearly a year ago, the greater part of which was subscribed before he was ejected. He brought his bill for his services amounting to one hundred and forty dollars. The colored citizens have never sent a man out to collect for a school—that is entirely a private concern. We hope that any man who has promised assistance to our church will wait until we have called for it. A man must not collect for a temporary paper, who misleads the people together, and drinks it.
WILLIAM JOHNSON, Agent.
JOHN ANTHONY, MICHAEL HARDEN,
GEORGE SHIELDS, JACOB HARDEN,
Trustees of said Church.

THE ANNIVERSARIES.

As we are expecting a large number of the Clergy and others, to visit this city, during the approaching anniversaries, we beg to call their attention to the very extensive stock of HATS—CARS—BROGANS—GLOVES, and UNDERWEAR, now in store at—Old Stand, 173 Washington-street. W. M. SHUTE.

DR. BAYNES,

SURGEON DENTIST.
OFFICE No. 113, TREMONT ROW.
LONG experience in the practice of Dental Surgery has qualified him to judge of the diseases of the Teeth in all their various stages, and the best mode of treatment.
Artificial Teeth supplied of the purest materials and inserted on the most approved principle, without ligatures or wires, so as to aid materially in speech and mastication without subjecting the patient to the after consequences which so frequently ensue where they have been set without care or attention to the structure of the maxillary bone.
Specimens of work to be seen at the office. Particular attention paid to the management of the growth of children's teeth. Treatment for the Tic-doloureux, diseased Antrum, &c. Every operation warranted to give perfect satisfaction to those who may favor him with a call.
Persons visiting the city in want of Teeth inserted on Gold Plate, can have them accurately fitted in four or five hours' notice.
May 19

A FRESH SUPPLY.

ANOTHER supply of the old standard works has just been received at the Anti-Slavery office, among which are, Bible against the Devil—Brothers Men to do with Abolition—Annals of American Slavery; Jay's View; Mrs. Child's Appeal, &c. Also the following new publications: Anti-Slavery Melodies, containing upwards of ninety pages of excellent music, mostly new; Cause and Slavery in the American Church; the Texas Revolution; by D. L. Child; and O'Connell's History of Ireland.

WHOLE NUMBER, 646.
THE LIBERATOR
BOSTON:
FRIDAY MORNING, MAY 26, 1843.

POETRY.

For the Liberator.
LINES ADDRESSED TO
I am willing to sacrifice in this cause, if any, for...

From the N. Y. Tribune.
MAY.
BY WM. H. BURLEIGH.

THE SWEET VOLUPTUOSITY
Is here at length—through all its sunny hours...

THE POET'S SONG TO HIS WIFE.
BY HENRY CORNWALL.
How many summers, love,
Have I been thine?

THE REIGN OF RIGHTEOUSNESS.
Behold! 'tis expected time draws near...

CHRISTIAN REFORM.

A Voluntary Political Government.
Sra.
Cleansed, purified, refined—polished to the highest...

It is interesting, to say the least of it, to trace
the workings of the representative system of government...

the principle of self-government can be carried, with-
out our having resort to delegation or representation...

There was a period, scarcely yet gone by, when
pedantic schoolmasters asserted that to keep children...

ed about naked 60 days, living on what they could
pick up in the bush, or along the shore, to which...

since I have understood that by voting I am voting
for the cause of a portion of the oppressed...

Vertical text on the far right edge of the page.