LIBERATOR AND ANTI-SLAVERY STANDARD

Without Concealment—Without Compromise.

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NATHANIEL P. ROGERS, Editor.

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PRO-SLAVERY RETREAT.

From the Albany Argus.

The Virginia Controversy.

Remarks of Mr. Grout in the Assembly, Friday, January 29th, 1841.

Mr. Grout opened with the remark that he had no delicacy about assuming the position into which the gentleman from Washington (Mr. Culver) had, on a previous occasion, attempted to force his colleague (Mr. McMurray,) to whom, he was attempting to make political capital. The course of the opposition here is consistent throughout. It is all of a piece. He, (Mr. G.) designed to propose, on the part of his colleague and himself, a plain, honest, straight-forward, democratic and constitutional course; and if gentlemen on the other side, can consent to a course which shall be free from temptation to political capital out of it—not otherwise—he might be believed to be the position of his colleague (Mr. McMurray,) and gentlemen were welcome to all the advantage they could gain by it.

The proposition first in order before the house, said Mr. G., is that presented by the Speaker (Mr. Wheaton,) and by Mr. Hubbell—the proposition which denies the right of the legislature to interfere in this controversy between New-York and Virginia. Upon this point the time commences the reign of Governor Seward as sound, and judicious. Surely, said Mr. G., I dissent entirely from both these conclusions, and will shortly show the grounds on which I dissent. Governor Seward on this floor, I shall take it upon use to show, that both are as gratuitous as they are unfounded in truth and justice.

Mr Speaker, the gentleman from Albany, (Mr Wheaton,) has warned this house, (he has in some sense, made it a point of honor,) being hoodwinked by the threatening attitude of Virginia, not because Virginia had not the right on her side, but because, the gentleman's counsels, if followed, (Mr. G. had not the power to enforce her right. If he cannot as appeal to assumed mightiness, I should be glad to know why it is, that, (I ask, fellow-yeo'ns the musing members on the attitude of the Old Dominion, that gentleman spoke of the daggers that might be put in motion, within her sacred precincts, if we, as a sister sovereign will New-York, and of the loud assistance she might be under the necessity of calling for, from us, to protect herself against a combination of the Old and Ancient Dominion and threats from that quarter, in connection with proffers in advance of assistance from New-York in the hour of emergency? Why, said Mr. G., did fellow-yeo'ns the musing members the gentleman from Albany—unworthy the character of a legislator of this great state, and the delicate nature of the controversy in hand, by the sophistical, boasting will what has *have* been aptly termed a new born zeal, could scarcely have exhibited himself in so attitude as to leave the impression, that the gentleman's counsels are loose and the people of this state.

But to proceed to the consideration taken by the appointee of the Governor, I would remark in the first place, that while the mere idea of them do not pretend to deny the right of the legislature to interfere in the matter, they do to form and substance, which have been pounted out in the official paragraph of the fugitives in question, the gentleman's counsels, will in reality, amount to a flat denial of the right of the legislature to interfere in the mat

COMMUNICATIONS.

Remarks of James C. Jackson.

Upon certain Resolutions submitted in a letter, by James Cannings Fuller, to the consideration of the Pulaski Convention, held Feb. 2d and 3d, 1841, in respect to certain Charges preferred against William Lloyd Garrison, by Nathaniel Colver, to the British public.

Mr. President:

We have arrived at the Thermopylæ of the anti-slavery cause. Whether we live or die, depends upon ourselves. We can conquer, not so much by the power of numbers, as by our unity. Shall we be united? is a serious question.

Our friend and brother, J. C. Fuller, has called the attention of this Convention to certain charges preferred by Nathaniel Colver against William Lloyd Garrison in England. He is desirous that this Convention should speak promptly upon the truth of those charges, or their falsity. The medium of communication is James C. Fuller in Elizabeth Place, of England, a lady of talent, of high moral worth, and one who is deeply anxious that the differences in our ranks, their causes and tendencies, should be fairly laid before the British public. The letter of J. C. Fuller to us contains extracts from the letter of E. Pease, which show so conclusively, that Nathaniel Colver was actuated by no christian spirit, for they exhibit the highest intolerance, and Christianity knows no intolerance: she speaks but one language, and that is the language of kindness and truth. It would seem that the British public knows but little of this spirit, or of the manner in which we are determined to carry on the cause of freedom, if the abolitionism of William Lloyd Garrison, or any other man, is to be subjected to trial, by his views upon other questions. Sir, I want no better proof of the sympathy between American New Organization and the mass of British Abolitionism, if the British public is to be the jury upon a man's abolitionism because he does not know as much as their "Lords Spiritual" in Theology. It may not be long before Nathaniel Colver may think it "fine play" by which to "bolster up sectarianism," or to break down Garrison, to tell our transatlantic friends that Garrison does not believe in a Kingly or Queenly Government; that he has conjured, among his other "wild, infidel fantasies," that of thinking *he* wife and children on a par with the Queen of England and "the interesting little stranger," the "Princess Royal." After such developments as *these* submitted to our consideration, I think friend Colver will not be a bit too fast in telling the British abolitionists to believe them. Sir, a man who can demean himself *thus*—who can coolly set himself to spread a train that shall blow up his neighbor's reputation—is deserving of sufficient attention (and only so much) as to correct the public mind in regard to his reports.

Now, sir, who is the man that attracts, and has attracted so much of Nathaniel Colver's attention? Is he an obscure man? a man of no influence? a creature of passion? a "man of straw"? a man whose "influence is on the wane!" No, Sir. The individual attacked is the man who spoke for Humanity when Colver was *dumb*—who prayed, when Colver *did not now kneel*, for the millions imbruted in our land; for almost all of whom he has had to learn how to pray for "our countrymen in chains." This is the man whom Mr. Colver tries to ruin. Whether he and others will succeed, depends upon the exercise of a fair share of common sense by our British brethren and friends. Sir, Sectarianism can kill any thing you allow her to touch. Contact with her is death. If, then, we believe that it is competent for British or American Abolitionists to settle the character of William Lloyd Garrison, as an abolitionist, by his views upon the "Sabbath, the Church and the ministry," let us speak it plainly. If not, then let us speak so loud that the world may hear our answer. Abolitionism across the ocean, is, in the present, the *Ark* of our safety. What shall be our voice? Shall we say to Mr. Colver and his associates, here and across the Atlantic, "Gentlemen, and *ladies*," (for I will warrant you British abolitionism recognizes New Organization" as appropriate to woman,) "you are right,—go ahead! Slavery is a Hydra, and must be killed, *should it kill us!* Slavery is a Cockatrice! kill her immediately, is to blame—but then he must say his Catechism strict, or his blows will not tell. Slavery is a giant, and every man should turn himself into a 'giant-killer;' but he must believe in the Sabbath, or the Church, or a 'paid ministry,' or in water baptism, or in the Bible, or he must be an Orthodox Quaker, or a Baptist, or a Methodist, or a Unitarian, or a Warrior, or a Non-Resistant, or an Infidel, or what is the greatest scare-crow of all to Mr. Colver—A WOMAN!" Sir, what think you British abolitionism would do with herself if she should look in upon this convention of some four or five hundred individuals? Who are we? You, Mr. President, are a Baptist minister; brothers Mandeville and Mason are Methodist ministers; brother Goff a Christian minister; Thomas M'Clintock a minister of the Friends; and how many more there are in the house I know not; but then look over the audience, and what are we? Orthodox, Heterodox, Methodists, Presbyterians, Quakers, Independents, Christians, Unitarians, and Nihilists—men, women and children—old, middle-aged, and youth,—all united in an effort to overthrow slavery; for slavery hates *us all*—hates us for our *humanity*—strives to rob us, by robbing others of that which we all hold in common, and therefore, for our common defence, we must have a common effort, and must have a common platform. He, Sir, must be blessed with but little of the milk of human kindness, who will try, secretly, to break up our unity, to put a firebrand into our midst, to appeal to our passions, our interests, our sectarianism, to break down our strength and turn our hands against each other.

Now, what are N. Colver's charges? Mr. Garrison is a *fanatic!* This is a grave charge, to be sure. It would suit me quite as well, if Mr. Colver were a little *more so*; enough to keep his *mouth open* for the slave, as his denomination as well as out of it. He can talk eloquently in *London!* See how he will talk in the coming "Triennial Convention of Hypocrites." A hundred years ago, this business has N. Colver to prefer that charge, or the British public to receive it! Cannot a man be a "fanatic," and an abolitionist? If so, his charges are sheer impertinence. "Mr. Garrison is an infidel." "I'n false, and he knows it. Garrison is a firm believer in the sacredness of the Holy Scriptures as a revelation from God. But, what if he were an infidel? So was Rushton, who wrote the famous letter to George Washington, at the close of the revolutionary war, rebuking him, in all faithfulness, for his inconsistency in fighting for his own freedom while he kept others from the same blessing. Perhaps this fact caused the General to return Mr. Rushton's letter to him unanswered. If so, British abolitionists have had an illustrious precedent for rejecting truth.

Now, Mr. President, I am satisfied of Garrison's *piety*. I think he could transport as many references to England, of his faith in God, deep devotion to *truth*, reverence for the Bible, and respect for the ministry of Jesus Christ, as any abolitionist in the country; for if he has enemies, bitter enemies, who would rise into notoriety upon his blackened reputation, there are those who glory in his friendship, whose hearts have sympathized richly and tenderly with him in all his trials, which a kind Father has for wise reasons permitted him to undergo; and who would ask no better opportunity of manifesting their love and regard for him and his, than to meet this man, who attempts to do dark, in the broad day-light of Heaven, upon a British platform, and lay him upon his *proof*. Sir, before God, in whose hands are the "issues of life," and upon whom I am dependent for my soul's salvation, I believe the whole of Nathaniel Colver's charges false; and that he dare not make them publicly, to evident from the secret manner in which they are made.

But, Sir, it is not my object to defend William Lloyd Garrison's piety upon an anti-slavery platform. On such a platform, I meet all human beings *alike*. I know no Jew or Greek, rich or poor, Christian or infidel. I know them as human beings only, whose rights slavery is trying to crush, and I bid them, in the name of *truth*, be united. Why should they falter in the hour? Sir why should they be afraid to utter their determination to recognise the character of William Lloyd Garrison's abolitionism, whose name shall live when the names of his aspersers shall have perished from the memories of men? Sir, no man can point me to any charge against Garrison's character, until the men who now seek all manner of ways to destroy his influence introduced those *political tests* which more than all else have split us into fragments. The "woman question" disturbed none of these men in 1833. Lucretia Mott could speak at the formation of the American Anti-Slavery Society in Philadelphia, and Beriah Green, William Goodell and Amos A. Phelps were not disturbed. Garrison was not so ominous then as now, and that noble woman could find easier access there than into the "political" World's Convention. When did the "woman question" first make a noise? When men first began to *want office*; and a political action progressed to a "party" shape, did opposition to women increase, until it became necessary to defend the breadth of the platform, or have our organization destroyed. About this whole question there has been much of duplicity and wickedness. Men, who in Boston pressed "individuals" before the Legislature as public speakers, all at once quickened into a sense of the impropriety of speaking before a man! They can speak in the *theatre*, they can sing songs in praise of the warrior, they can attend political meetings, they can lecture on the "horrors of war," but they must not say a word in favor of the "down-trodden, broken-hearted mother of the South," neither must Garrison be tolerant enough to sit in the same house with them, if (Quakers as hundreds of them are) they attempt it; if they do, Elder Colver will tell, not in Gath, but in England—and what is more horrible still, abolitionism in England will *try* to believe—that Garrison has identified himself with the "wildest of the no-marriage Perfectionists," and that his name is the watch-word for all that is disgraceful in conduct or licentious in thought.

I rejoice, then, that James C. Fuller has made up his mind to drive this tormentor from his hiding-place into the sunshine, that he may be seen by each one who may be disposed to him, and he be made to wear it till the grave closes over him, and his power to do harm ceases, or until he shall repent. I am glad, sir, that J. C. Fuller has at last opened his eyes to the fact, to which they have been partially shut, that Garrison is an abused and nearly slandered man, and that his name has been mainly indebted to the soul-stirring rebukes for what of temporary manifestation they have given that the interests of the slave were not wholly beyond their consideration. I hope this Convention will speak in reference to the matter. We can sympathize with Garrison, for the reason that most of us who go to the polls, know what it is to be dragged up to the polls by men whose leaders either support pro-slavery ministers, or fellowship as co-laborers those who do;—because we would not vote for the "Hon. James Gillespie Birney" for President of these United States. The denunciation and abuse poured upon us, and the declaration of our "apostacy" by such men, tend to give us a very vivid conception of reasoning up for his *opposition to a political party* has met with much more of virulence than ourselves. Every thing, from "infidelity" to "Fanny Wright-ism," has been circulated against *myself*, because I would not join the "third party," that because of its "superior virtue," that eulogizes its candidates, and where we have voted for the last three months preceding the late election spent twice the amount time in haranguing of such others fitness for office, than they have against slavery. They have coaxed, entreated, and wheedled some, driven, denounced, and scourged others, held them up to scorn and contempt, laughed at the feelings and pitied the weakness of conscientious, the scruples of those who for years had worked with *them; and all this* to overthrow slavery! They have been so intolerant as sectarianism could make them, as unscrupulous as the political ends they sought demanded, until Western New-York, and I hope the whole country, will "shake them off"—until they will come back and say that war is quite as destructive to them as to those they strive to kill, and that *peace* is desirable. Let them cease their cry of "woman's rights," "non-resistance," "Fanny Wright-ism," as so much *ad captandum* capital; let them cease this, and for our failure *to our principles, let the whole be responsible*. By our love for abolitionists we would be judged, and that judgment shall be awarded for or against us, as we walk in consistency with the principles we avow on the subject, which are, the "sinfulness of slavery under *all* circumstances, and the duty of its immediate abolition." But, we will not be judged by our politics or our theology, our sound philosophy or our unsound philosophy; but we will be judged by our word of complaint, because we do not agree with him on other points, infringes the compact, and was in violation of the common agreement.

Most heartily do I rejoice, then, that this question has come up, that the hour upon which we unite may be laid intelligently; that we may understand our compact. We had the understanding that account from full discussion, and not from "outward pressure." There will be no trouble then. The cry of William L. Chaplin, and S. R. Ward, and others, about "woman's rights" and "no-government," as they peripatetic Western New-York, will do us no harm; for if we have understood each other, we can be true to our character." But we must be united. Such meetings as this has been will build us up. We have been kind and tolerant. We have laid aside our "peculiar views." We have linked hand to hand, and mingled into one body already. We need time to acquire solidity, and not much either, if we can but know ourselves as the slave. How shall do us good. They teach us that we agree in the more important point of "freedom for all," more strongly than we differ in the points of disagreement; and if this is in fact the case, "Western New-York" is soon delivered from the curse of slave laws, and pro-slavery religion. We cannot be broken up by such views and determinations. We are armed with gospel weapons, and the misstatements of our enemies will come down upon their own heads. We have done nobly for *funds*, for subscriptions to the Standard, for kindness of spirit, and the unanimity with which all our resolutions have passed. It is the rising of a better day. From this hour, we will be in a large position," not in the eulogizers of Mr. Garrison, or his defamers, not as woman's rights men and women, but as abolitionists; and have no more reason to separate on account of differences of opinion, than we have quarrel about who is the most popular novel writer at present on the stage. Let us, then, declare, in the language of the Convention, that it is not conceived by British or American abolitionists to sit in judgment upon any man's private character, as evidence for or against his abolitionism, and that it all compatible with fair-handed justice to make William Lloyd Garrison run the gauntlet while the blow falls upon him from a concealed hand. Unguarded the arm, assault the foe, and then let him strike who will; and I have no objection that the "world" should judge.

I know it is as much as a man's reputation is worth, in some parts of the country, to defend Garrison's abolitionism. But I willingly make the sacrifice, not that I think him free from faults, or believe him without error; but because I know and am well persuaded, that his slanderers make it about their business to bring himself in speaking so contemptuously of the Le Roy Convention? What authority has he for calling it a "MERE FARCE!" No other, I hesitate not to say, than the *assumed* fact, that the majority of its members were "whig abolitionists," for he calls it a "whig appendant of abolition." This, then, is the reason why it has pointed for his obstinacy, reference, and justly, too, pronounces a Convention, the largest and most interesting with one or two exceptions, ever held in the United States,—a Convention composed of many of the earliest and most devoted friends of the slave,—a "*mere farce*;" and with a degree of contempt, at which one would have supposed him incapable, exclaim, "Blind! blind! Not a single specimen of abolition adapted to convince the democrats who witnessed it, that abolition is impartial, uncompromising, holy!" Why was not this Convention as well calculated to convince the democrats, and all others, that abolition is impartial, uncompromising, holy," as any convention that has ever been held? Why should it be assigned why it was not, in the fact, that it disapproved in full of the Liberty party philosophy, and if it is necessary that we should adopt that philosophy in order to convince the democrats of the impartial, uncompromising, holy nature of abolition, I fear they will not soon be convinced. And this must have been the ground taken by the Le Roy Convention, or concerning which they were not convinced, for the subject of slavery never has been more ably discussed, not the principles of liberty more nobly defended, than they were there.

But it is not true, as brother Smith seems to insinuate, that the proceedings of the Convention were not approved by democratic abolitionists. There were democrats there, and men who have long been professed to be abolitionists, and who, of course, went with the "third party," but there were some honorable exceptions. There were some who stood firm and unflinching on the old anti-slavery platform, and the number, I believe, was as great as at any other general Convention ever held in Western New-York. Brother Smith, however, seems to say by the phrase, "whig specimen of abolition!" Have I not the same right, and would it not be equally proper, for me to call the Penn Yan Convention a Presbyterian "specimen of abolition?" I trust that the sin of *secretly* working the overthrow of the character of any man may not be laid to our charge. It savors too much of the conduct of Judas to his Divine Master. No, sir, what we do, let it be done in the face of the sun and the sun." Let us entreat, rebuke, and reprove, *openly*, remembering that "faithful are the wounds of a friend, but the kisses of an enemy are deceitful."

Third Party Convention in Connecticut.

"The mountain has labored and brought forth a mouse."

Hartford, Feb. 16th, 1841.

In the course of my anti-slavery perambulations through Connecticut, I sojourned in Hartford for a season, in order to attend the Third Party Convention of this State, and to *take lessons*. That I may not be accused of exaggeration or detraction, I shall give you a minute account of the doings of the Convention, which, I trust, will be gratefully acknowledged by the members, as their own record of proceedings was refused a place in the Charter Oak, for the reason that the Executive Committee of the State Society disapproved of their course.

The session was called to order by the third abolitionists of Connecticut, signed by 122 men and women, and published in the Emancipator, to convene at Hartford on the 16th of February, to make out a nomination for State Officers, nine individuals appeared as delegates, and enrolled their names.

The Convention met in Gilman's Hall, a spacious room, at 10 o'clock, A. M. There not being enough present to say *see*, the organization was postponed till 2 o'clock, P. M.

Afternoon, half past 2 o'clock. 13 individuals in attendence. J. C. Lewis, Esq., of Plymouth, was called to the Chair, and Rev. R. S. Rust appointed Secretary. After some delay by excuses rendered, a committee to nominate officers of the Convention was chosen. The committee reported R. Booth, Esq., of Berlin, for President; H. Isbell, Esq., of Meriden, Vice President; and Rev. S. M. Booth, of New Haven, Secretary. Report adopted. R. Booth, Esq., declined serving, and H. Isbell, Esq., Vice President, took the chair.

On motion, voted, that a committee of five be appointed to nominate State Officers.

The following persons were appointed: R. Booth, J. C. Lewis, (R. S. Rust excused himself from "conscientious scruples,") S. M. Booth, Mr. Clerk, (R. Hawley excused himself and not made up; Mr. Prindle excused—too young; Mr. Root excused—mind not made up,) C. C. Comstock, Mr. Bucknam.

The chairman addressed the audience. He was sorry to see the backwardness of many to act on the occasion. He thought that no one had any occasion to be ashamed of the Convention. If it was thought to be premature, why, let the gentlemen say, and we will adjourn sine die. The call was signed by one or two hundred individuals, and doubtless the reason for their not being here is, that they had business to do at home, and supposed that others would come up sufficient to do this business. (This was the only speech made to the Convention.)

The committee on nominations for State officers reported: George Reed, Esq., of Deep River, for Governor; Levi Yale, 2d, Esq., of Meriden, for Lieut. Governor; J. C. Lewis, Esq., of Plymouth, Secretary of State; Samuel Demming, Esq., of Farmington, Treasurer of State; Jonas Ward, Esq., of Berlin, State Comptroller. On motion, the report of the committee was adopted.

The roll of delegates was then taken, on motion of S. M. Booth. The following individuals, (9 in number!) gave in their names before the Convention adjourned. H. Isbell, Meriden; S. M. Booth, New Haven; C. C. Comstock, Plymouth; J. Skinner, Harwinton; (one gentleman's name not known;) Mr. Bucknam, J. C. Lewis, Plymouth; R. Booth, Berlin; Mr. Prindle, New Haven. These were all who enrolled their names, before the Convention adjourned.

On motion, the following delegates were appointed to attend the National Third Party Convention, to be held in New-York: J. W. North, Wesleyan University; Rev. R. S. Rust, do.; Feuner Bush, Meriden; A. F. Williams, Farmington; John Boston, Norwalk; Henry Booth, Berlin; S. M. Booth, New Haven.

On motion, a State Central Committee was appointed, consisting of S. M. Booth, of New Haven, Homer Curtis, of Meriden, and Amos G. Bedwell of New Haven.

A communication from Alvan Stewart, Esq., of Utica, was read by the Secretary, setting forth the influence of the "terse literature of the ballot-box" in carrying forward the anti-slavery cause in New-York, and exhorting the political abolitionists of Connecticut to constancy and greater fidelity in working in unity the last abolition shall fall from the poor slave. After which, the Convention adjourned *sine die*.

Attest: E. D. HUDSON, *Sec'y volunteire*.

P. S.—The following passage, from the Fourth Annual Report of the Parent Society, it may be well to republish, for the benefit of those who penned and adopted it, some of whom are the leaders of the third party:

"It is expected SOME POLITICAL VOTERS WILL PUT ON THE CLOTHING OF ABOLITIONISM, AND SEEK TO SLAVE THEMSELVES AND MANAGE THE ANTI-SLAVERY ORGANIZATIONS, TO SECURE THEIR OWN PURPOSES; *they ought to be met at the threshhold and stripped of their* sheep skins. The best safeguard against their entrance is, for abolitionists, while they firmly refuse to vote for a man who will not support abolition measures, to AVOID SETTING UP CANDIDATES OF THEIR OWN." E. D. H.

The Le Roy Convention—Gerrit Smith.

No. I.

Farmington, 3d mo. 8, 1841.

N. P. Rogers:

Dear Friend—I have just read, with mingled emotions of pleasure and regret, an interesting letter from Gerrit Smith, published in the "Friend of Man" of Feb. 2:—with pleasure, because, as ever, he manifests a deep interest in the welfare of the suffering, and with regret, because, while he so justly exposes the inconsistency of our third party brethren, he sanctions their philosophy, and is not sparing in his contempt, nor scrupulous in his censure of those who honestly differ with him, and who have pursued a course, which he thinks prejudicial to the cause of liberty.

Brother Smith seems disposed to do justice to all, by way of castigation, at least; but it seems to me, that he has (unintentionally, perhaps,) done more than justice to one class of abolitionists, and especially to a few individuals. I think it should be a little gratifying to himself in speaking so contemptuously of the Le Roy Convention? What authority has he for calling it a "MERE FARCE!" No other, I hesitate not to say, than the *assumed* fact, that the majority of its members were "whig abolitionists," for he calls it a "whig appendant of abolition." This, then, is the reason why it has pointed for his obstinacy, reference, and justly, too, pronounces a Convention, the largest and most interesting with one or two exceptions, ever held in the United States,—a Convention composed of many of the earliest and most devoted friends of the slave,—a "*mere farce*;" and with a degree of contempt, at which one would have supposed him incapable, exclaim, "Blind! blind! Not a single specimen of abolition adapted to convince the democrats who witnessed it, that abolition is impartial, uncompromising, holy!" Why was not this Convention as well calculated to convince the democrats, and all others, that abolition is "impartial, uncompromising, holy," as any convention that has ever been held? Why should it be assigned why it was not, in the fact, that it disapproved in full of the Liberty party philosophy, and if it is necessary that we should adopt that philosophy in order to convince the democrats of the impartial, uncompromising, holy nature of abolition, I fear they will not soon be convinced. And this must have been the ground taken by the Le Roy Convention, or concerning which they were not convinced, for the subject of slavery never has been more ably discussed, not the principles of liberty more nobly defended, than they were there.

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"The head and front of their offending
Hath this extent—no more:"

and in this he will, no doubt, grant they might have been conscientious, for I am sure it requires no greater stretch of charity to believe that a man may vote consistently for a slaveholder, then to believe "that slaveholders, among slaveholders, and that every Christian is entitled to a place in the visible church, and to a free participation in all the ordinances and privileges" Which is the view, I suppose, he would deliverer merely to execute the *will* of the people, or to vote for a slaveholder to minister in the sanctuary of the Most High—to feed the lambs of God with the bread of life, and direct their feet in the path that leads to never-ending bliss! That brother Smith would vote for a slaveholder to do this, no one can doubt, when he says he is entitled to all "the ordinances and privileges" of the christian church. Consistency is, indeed, a jewel, but where is the consistency of the man who would refuse to vote for an individual to hold a civil office, and at the same time vote for him to hold the sacred office of the ministry? It is somewhat amusing to see a man who is a friend of sectarian, and advises that abolitionists should cease warring with each other, and act in harmony, should at the same time accuse his brethren who happen to differ from him, of "trifling with our holy cause," and "making a laughing-stock of it before Israel and the sun." Is this the way to heal the breach in our ranks? Is this the way to prevent the division which has taken place, and I believe with him, that "it is a spirit of intolerance which, more than any thing else, has separated abolition brethren from each other;" and as he said, "I have not yet forgotten—I shall not soon forget—the unkindness and cruelty of which the Syracuse Convention was guilty." If the abolitionists of Le Roy were heartfelt, CONSCIENTIOUS remonstrances against being put in nomination for civil office, it persisted in the purpose of presenting me to the public as a candidate for Governor," neither have some others "forgotten" the "unkindness and cruelty" of those who identified themselves with that Convention, and who "persisted in nominating" men who would not bow to its dictum. The Le Roy Convention testifies to the truth of the assertion, and so does the glorious Convention just held at Palmyra, composed of those called by C. O. Shepherd, third party candidate for Lieutenant Governor of this State, "numbrous abolitionists," and by others of that party, "a Convention of no consequence," because they were not of the number who had not bowed the knee to Baal, while the chairman of the "National Committee," who gives direction to the "six thousand" who have come out from the so-called pro-slavery parties, supports a pro-slavery paper, and belongs to a church thoroughly steeped in slavery. But why does brother Smith complain so bitterly of the Syracuse Convention, while he *approves of the object* for which it was called? There seems to be an incongruity, not very easily accounted for. Had there been any probability of his being elected, he might have inferred from the peculiar circumstances rendered it impossible to fulfil the duties of that office. But he seems to have objected on the ground of *principle*. How can he, consistently, give his sanction to a party, and at the same time refuse, on *principle*, to sustain even the relation of nominee to that party. This is very much like putting a sword into a man's hand and telling him to take life, and at the same time loudly declaiming against the act of taking life. Will brother Smith please explain this?—Such a state of things is truly lamentable; but who is to blame? Who but those who have undertaken to exclude from the anti-slavery platform all who will not pledge themselves to support *a party*? Had they done so be sure, they now advises abolitionists to do, "drive no man to vote—nominate no man to office against his will,"—the difficulties which exist with us, would never have been known. Well does he say, "the intolerance which requires abolitionists to vote, and the heartless ridicule with which our non-resistant brethren have been pursued, have, to my judgment, had no small share in producing abolitionists from each other;" but is it any less intolerant to say *for* whom a man shall vote, if he vote, than to say he *shall* vote? I humbly submit it to the judgment of every candid person.

Thine respectfully,

P. D HATHAWAY.

NATIONAL ANTI-SLAVERY STANDARD

THURSDAY, FEBRUARY 25, 1841.

Gerrit Smith's Letter.

The letter of Gerrit Smith, which will be found on our first page, like almost every thing else that we have seen from his pen, breathes a spirit of frankness and love, which must commend the writer to every heart, who has integrity and purity of purpose, whatever may be thought of his conclusions, or of the arguments by which they are supported. We have a few remarks to offer upon several of the topics which he has brought under discussion. Want of time and the crowded state of our columns, however, will compel us to defer them. We regret that the less, because our respected brother P. D. Hathaway has commenced a review, which we hope he may be induced to continue, in the same kind spirit which characterises his communication in this day's paper.

While we regret that any members of the Le Roy Convention should have so far compromised their principles as to vote for pro-slavery candidates for President and Vice President, we cannot agree with brother Smith in the opinion, that the Convention was therefore "*a mere farce*." The remark appears to us, to say the least, uncandid. We do not doubt, we never doubted—that multitudes of those who voted for Harrison and Tyler at the last election, did so with clear consciences; and we have as little doubt, that the views respecting the third party, expressed by the majority of the Le Roy Convention, were as honestly entertained as they were frankly expressed. We know members of that Convention were actuated by a selfish love of power, and were ready to sacrifice the cause of good motives, from which, to say the least, they might have acted, that, notwithstanding our deep regret that they were not entirely free from party trammels, we can see very little reason for brother Smith's sweeping condemnation. This condemnation, however, strikes us as not a little extraordinary, placed, as it is, by the side of an admission, that slaveholders may be Christians and entitled to membership in the church! What! does brother Smith seriously maintain, that it is worse to vote for a Presidential candidate who is opposed to abolition, than it is to be a slaveholder? Would he exclude from anti-slavery fellowship all those men "WITH HONEST ABOLITION HEARTS," who are not yet convinced of the immorality, in all cases, of voting for their opponents, and at the same time fellowship as a *Christian* the man who claims property in human flesh, and who, in the standard of morals, *is an abolitionist*, higher and purer than which the world knows no *Christians*? If so, then, in our estimation, the first is rather laughable, or the church to which he would lead his support is "a mere farce!" We marvel, that he should thus set aside as spurious the abolitionism of a large portion of the most sincere and disinterested friends of our cause, for the reason which he has assigned, namely, the intolerance of those who will not receive the slaveholder into the "the communion of the saints"! If the Le Roy Convention was calculated to make our enterprise "a laughing stock 'before Israel and the sun,'" in what language shall we express our abhorrence of a *church* which admits to its bosom the perpetrator of the foulest act of theft and robbery?

The remarks of brother Smith respecting the inconsistency of third party abolitionists in supporting a pro-slavery clergy, (thereby virtually declaring that it is of less consequence that the Church should be cleansed from the pollutions of slavery, than the manner should be expelled from the State!) we hope will be felt by those for whose benefit they were written. Before our third party brethren can convince their anti-slavery opponents that they are actuated by disinterested motives in pressing their dogmas respecting political action, and denouncing as treacherous to the slave those who do not agree with them, they must cease their fellowship from a pro-slavery church, and cease to contribute their money for the support of a pro-slavery ministry. Till then, they need not think it strange if their high-toned professions of conscientious devotedness to principle are regarded as little better than "a farce." Nor will they have cause to wonder, if many are induced to believe that their extraordinary zeal for political action is prompted by a desire to divert attention from the corruptions of the Church, than to overthrow slavery by purifying the State.

One word in relation to the "intolerance" of asserting, on the anti-slavery platform, that it is the duty of abolitionists to vote at the polls. Our third party friends answer this objection, by saying, that it expresses an opinion only; and they tell us that the utterence of an opinion is not, and cannot be, an act of "intolerance," because it is not enforced by pains and penalties. Now, there is a sense in which this is true. The "intolerance" lies not in the opinion itself, nor in the expression of it, but in the fact that it is uttered in a place, and under circumstances, which prevent the opposing party from having an opportunity of replying to it. If the anti-slavery society were to declare, (as the New Hampshire *Abolition* Society has virtually done!) that it is every man's duty to join an "evangelical" church, who would deny that, in so doing, it had been guilty of intolerance, as well as of a bitter, hard fault? The intolerance, however, would not be greater in this case than in the other case and place. You have abolitionists observed, from the correspondence, that the congressional document, that it is the intention of the Spanish minister to remove the slaves, should their claims to this Government be ordered, to the Island of Cuba, where they will be placed, with the slaves belonging to subjects of Spain. It is there that questions arising under the Spanish laws and the treaties of Spain with Great Britain, may be appropriately decided, and where a full opportunity will be presented to the Government of Great Britain to see that the rights of British subjects in regard to the institutions applicable to this class of property. Your letter.

I avail myself of this occasion to renew to you the assurances of my distinguished consideration.

JOHN FORSYTH.

Henry Stephen Fox, Esq. &c. &c. &c.

Disgraceful.

The lecture of Dr. James M'Cune Smith, in behalf of the Colored Orphan Asylum, which, according to previous notice, was to have been delivered on Monday evening last at Clinton Hall, was necessarily postponed on account of the sudden and unexpected refusal of the proprietors to permit the use of the Hall, after they had promised to do so, for a meeting at which the author of man was to be the speaker, and colored people were to be admitted as hearers. What a revelation does this fact afford of the state of public sentiment in this city! We need not say, for our readers all know the fact, that Dr. Smith is a skillful physician, and that he was educated for his profession at Glasgow. He is a man of intelligence and moral worth, not well qualified to lecture before any audience, however refined. If our Christianity were not, in some respects, worse than heathenism, there would be a generous rivalry among the churches for the honor of furnishing a place in which he might make an appeal on behalf of the institution which has been so fortunate as to secure his services.

The Mississippi Slave Case.

An interesting case has just been tried in the Supreme Court of the United States, involving most important consequences, and some millions of dollars property. The pitch of excitement was very high, and the feeling on each side was reported into the State of Mississippi was valid. The Constitution of Mississippi prohibits the importation for purposes of merchandise, and the question is whether the sale is vitiated. Messrs. Clay and Webster were counsel for the party maintaining the validity of the sales in question.—The court was adjourned, and the case is not yet gone on, and the arguments of Clay and Webster, *on the side of slavery*, are spoken of as having been unusually eloquent. No doubt of it. Senator Walker was counsel on the other side, and his argument against the validity of the contracts lasted three days. He intimated, that if the sales should be pronounced illegal, the slaves would be set free. The decision of the Court we have not seen announced.

American Anti-Slavery Fair.

We take great pleasure in announcing, that the Manhattan Anti-Slavery Society has determined to hold a Fair, for the benefit of the Parent Society, in this city, during anniversary week. A committee of arrangements has been appointed, whose zeal and activity will, we doubt not, succeed. As the time for making the needful preparations is short, we take the earliest opportunity to call upon our friends in every part of the country to lend a helping hand. It is a contemplation, also, to hold a Soiree in connexion with the Fair. Further particulars will be stated in the advertisement.

Likeness of Cinque.

We acknowledge the receipt, from our friend Robert Purvis, of a beautiful mezzo tint likeness of Cinque, the leader of the Amistad slaves, engraved by J. Sartain of Philadelphia, from an original painting by N. Jocelyn of New-Haven. It is finished in the highest style, and certainly one of the finest pictures we have ever seen. Underneath is a *fac-simile* of Cinque's own autograph, in the African language. The price is only $3 00. For sale at the Anti-Slavery Office, 143 Nassau street.

NOTICES.

Anti-Slavery Convention for Eastern Connecticut.

The Executive Committee of the Windham County Anti-Slavery Society, in pursuance deliberation and consultation with other true friends of the cause, have resolved to convene the Abolitionists of that part of the State, at a place, in Mansfield, Ashford, or Willington, on the third and fourth of March next, for mutual interchange of opinions relative to the aspect of the Anti-slavery cause, and the measures necessary for its advancement at the present crisis. The undersigned have been appointed to prepare and issue, in behalf of the Committee, a call for this purpose.

To all the true friends of our enterprise, then within the above prescribed limits, we send this invitation, earnestly entreating your presence, and joining in our solemn gathering with minds intent on the great work before us, and hearts resolute for its prosecution by such means as their united wisdom may suggest. We need not particularly address ministers and sisters, to the peculiar circumstances which render this a time of trial to our principles, and to the cause of Christ, and the interests of Truth and Right—of peril to our cause. We need not enumerate the particular obstacles which the current of events has within the past year set in our path, nor urge on you the importance of prayerful consideration, and vigorous effort, in view of the results to flow from well devised and vigorous effort, or the contrary. With these circumstances you will, we trust, be familiar—of the urgent necessity for a united and energetic action you cannot be insensible. Come up, then, one and all—leaving behind the various employments in which your well-meaning zeal is providing you with the comforts and convenience of life, to devote a brief portion of your time to the interests of such pious and unselfish labors, and life's comforts will continue to flow your original labors, and life's comforts will continue to the millions now destitute of them. Come up—give us the benefit of your counsels, your aid, your sympathies, your pledges of active exertion. Let us have a full representation of the Abolitionists of eastern Connecticut, that the great questions affecting the welfare of our cause, may be one more thoroughly discussed. Let no light occasion, nor any true trivial attending to the Convention, attempt to hinder and attending to the end. Never has our enterprise more loudly demanded it us, enlightened zeal, earnest and self-denying devotion to its interests than at the present moment.

shall be reduced to slavery, in violation of known laws and contracts publicly passed, prohibiting the continuance of the Slave trade by Spanish subjects.

It is under these circumstances that Her Majesty's Government anxiously hope that Her Majesty's Government in behalf of the aforesaid Africans shall seek measures to them the possession of their liberty, to which, without doubt, they are by law entitled.

I avail myself of this occasion to renew to you the assurances of my distinguished consideration.

H. S. FOX.

The Hon. John Forsyth, &c. &c. &c.

Mr. Forsyth to Mr. Fox.

Department of State,
Washington, February 1, 1841.

Sir: I have the honor to acknowledge the receipt of your note of the 20th ultimo, in which you state that you are instructed to represent to me that the attention of Her Majesty's Government has been seriously directed to the case of the negroes of the Spanish slave ship "Amistad," with the anxious hope that the President of the United States will feel himself empowered to take such measures, in the interest of humanity, as may secure the liberty of these Africans, by the restoration of their liberty.

Having the communication so an evidence of the benevolence of Her Majesty's Government—under which I have place it could be preferred by the Government of the United States—I proceed by the direction of the President, to make, in reply, the following observations upon the topics of your letter. The natural inclination of the Government of the United States, in all circumstances which brought these negroes under our shores, is satisfactorily shown by the fact that Her Majesty's Government is aware that their introduction was not sponsored by the orders or directions of the Government of the United States. A formal demand was made by the Spanish Minister for the delivery of the vessel and property, with the Africans on board, the grounds upon which it is based have become the subject of investigation before the judicial tribunals of the country, which has not yet been concluded, and which, of course, it is not in my power to anticipate the decision thereupon. You must be aware, sir, that the Executive has neither the power nor the disposition to control the proceedings of the legal tribunals, or interfere with their appropriate jurisdiction.

With regard to the other matters presented by you in behalf of the negroes of the "Amistad," I have to inform you that the Executive has no power to decide, when they are founded are admitted by the Government of Her Majesty; and this Government would, with great pleasure, see the proper tribunal to investigate and discuss questions between two friendly nations. If, however, these facts are established, they cannot be without redress, against the author of the outrage and place. You have doubtless observed, from the correspondence, that the congressional document, that it is the intention of the Spanish minister to remove the slaves, should their claims to this Government be ordered, to the Island of Cuba, where they will be placed, with the slaves belonging to subjects of Spain. It is there that questions arising under the Spanish laws and the treaties of Spain with Great Britain, may be appropriately decided, and where a full opportunity will be presented to the Government of Great Britain to see that the rights of British subjects in regard to the institutions applicable to this class of property. Your letter.

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For God, we entreat you, fail not to prove yourselves equal to the emergency. Slow to those enemies who are ready to exult in the anticipated downfall of our cause, that your courage is not diminished, your zeal slackened, your love for truth and humanity grown cold, nor the reproach of abolitionist, which, in times past, you have poured on towards the glorious consummation which we hailed, by the example you set of perseverance, fidelity and warmth of interest in the common cause. Strengthen each other by mutual aid and counsel. Let the tokens you exhibit of unwavering attachment to each other, in the holy principles you have embraced, and in the ultimate triumph of liberty over oppression, violence and wrong, in all our borders. "Once more up to the breach dear friends—once more," and bear the banner of freedom yet farther—farther, if possible, in the progress of your labors, within the hostile entrenchments; for advance or retreat, in great measure, is the order of the day. We cannot stand. In great measure be the result of our exertions, depending, in the name of the liberty of the oppressed, and in the name of the blood of all the innocent blood which from our South land is crying to Jehovah for vengeance on the guilty oppressor; in the name of our country herself, darkened by the tempest-clouds of righteous retribution which hang heavy and black, and ready to burst in a blast of wrath and death to glut its ire; in the name of the honor of our country, and justice trampled down, and the liberty of our country, and justice trampled down, and the liberty of God contemned and violated; in the name of all that can move the heart of the patriot, the Christian and the man: we call on you to come up and remember your self-consecration to this noble enterprise, take hence with fresh strength and increasing courage and new-awakened zeal, another and yet another impulse whose power shall not cease to be felt while a chain remains unbroken, or a badge of oppression uncomanded within our land.

The meeting will commence on the third of next March, at ten o'clock in the morning.

GEORGE W. BENSON,
PHILIP PEARL.

DR. SMITH'S LECTURE.

The Lecture, which was to have been delivered by Dr. J. M. Smith, at Clinton Hall, on the 22d inst., and which was deferred, will now be delivered at the Stuyvesant Institute, on the 6th day, (Friday) evening, the 26th instant, at 1-3 o'clock.

The proceeds of the lecture will be appropriated to the Colored Orphan Asylum.

Tickets may be had at the door, or at this office, price 50 cents each.

ANTI-SLAVERY CONVENTION,

FOR CENTRAL NEW-YORK.

Friends of the slave,—Do you it is known that there has existed for several months past, and does now exist, an alarming division among the professed lovers of God and freedom—that there is a spirit abroad, which forever forbid the amalgamation at sacrifice, which forever forbid the indulgence of the hope of a speedy termination of these internal feuds, and a united rallying around Jehovah's standard, under the banner of love? All who love the slave are brother,—We, therefore, Abolitionists of the town of Cazenovia, having consulted with many of the tried friends of liberty in this region, do hereby issue this "CALL," for an Anti-Slavery Convention for Central New-York, of all those persons who are willing to unite together in a united effort to secure a moral reform, or of awarding to the ballot box power, the supreme control of the glorious principles of liberty. The Convention will commence on WEDNESDAY, the 17th day of March next, at 11 o'clock, A M

All persons, of every class, sect, character, rank or condition, are respectfully solicited to attend the meeting.

Speakers, from abroad, are secured. Lovers of freedom, CHARLES STORRS, Esq., would the standard of pure, original Abolitionism.

PETER DE CLERCQ,
JONATHAN WOODWARD,
B. T. CLARKE,
LUTHER LEE,
HENRY ROBERTS,
JAMES BURR, Secretary.

CAZENOVIA, Feb. 15, 1841.

LEGISLATIVE.

CONGRESS.

MONDAY, Feb. 15.

In the House there was a stirring debate on the civil and diplomatic bill, in committee of the whole, in the course of which Mr. Wise, of Virginia, made a long defence of his late course in opposing certain measures of his own party. Among other things, he said—"I wrote the whig party that once sang, 'we have conquered Jackson,' in defence of his life against their authority as I did against Jackson. One thing I pledge myself to my people not to do, I will never take a place while I am a member of Congress. I am not to be caught in that way. I am a standing candidate for Congress in my district, and I shall continue to be, as I am independent of either party of you—as free as the eagle of our country. I will not be drilled in the political camp, as in a military camp." He then denounced a gang of the Federal Whig that all the castigations of the whig editors shall not drive me. We will see who will have to take the back track." He then denounced the whig shooting between Messrs. Jenifer, Vanderpool and Graves.

In the Senate, Mr. Buchanan presented a memorial from Lancaster authorized at Harrisburg, Penn. urging upon Congress the necessity of doing something to place the western frontier in a state of defence and to build steam vessels. As this memorial contained more than a page of type, it was honored with a reading, and ordered to be printed. He says the Journal of Commerce. We presume the statement, so far as it relates to the Western frontier, is correct.

Mr. Linn laid before the Senate a document containing all the recent and the leading facts in the case of the Latter day Saints, "Mormons" and the State of Missouri. This document vindicates the State from the charges set forth in the memorial of the Mormons of the last session.

Mr. Huntington presented a memorial and a forcible resolution of the Presbytery of Buffalo, praying that the treaty with the Indians may not be carried into effect, until it had first received the Senatorial revenue of the States.

A memorial presented by Mr. Merrick, from the citizens of Baltimore, asking an appropriation for a fortification to be erected at Baltimore, led to a very warm discussion, in the course of which Mr. Clay said was suggesting the duteless state of the country.

The remainder of the day was taken up in the discussion of the Florida war. The bill for the year 1841, to which was attached an item of $100,000 to close the Florida war. The bill on the subject of severe animadversions from Mr. Sevier on the subject of the Seminole war. He declared that the appropriation now asked for was an acknowledgment on the part of the government, that after spending 40 millions of dollars and sacrificing 1500 lives of the States to back them, they were unable to defeat the Indians. Mr. Clay said he had now come forward to beg them to make peace. The sad of Col. Fanning was left with 300 men, he could bring the war to a close. There had been too many Major Generals in the war—too many West-Pointers to effect any thing. He was opposed to having peace with the Indians by subsidies. Col. Hamey had hung some ten or fifteen of these savages before breakfast, and he supposed for that he would be broke—he would be broke before he would hang eight hundred from the rolls, such was the sympathy for these poor Indians. He moved to strike out the appropriation, and called for the yeas and nays, in order that the country might see that he gave no countenance to any such policy.

Mr. Linn spoke of the danger of buying peace with Indians—he would go West with all their hostile feelings, and tell the other people, who congregated there, they had fought five years and the time was come to buy a peace with them. Mr. Clay said the time was when the northern people would hunt Indians and call it a reward for their scalps as well as any body, but as danger was removed from them they grew very sympathetic all at once.

Mr. Preston defended the officers of the army with much earnestness, declaring that more gallant and high spirited men had belonged to no service in the world, and those who affirmed the contrary had been done by them, lower than they had ever degraded themselves, during the war, by their conduct, they had been disgraced.

The debate was continued without cessation to a late participation. Messrs. Preston, Fulton, King, Benton and others, on the one side, Mr. Sevier's motion to strike out the item was voted down, 36 to 6, and the bill was then passed.

TUESDAY, Feb. 16

In the House, a resolution was adopted, directing the committee on military affairs to inquire into the expediency of making provision for the defence of the northern and western frontiers by fortifications, naval armaments or other means.

The general appropriation bill was taken up. In the course of the debate, allusion was made to the tariff, when Mr. Mason said there was a groundless clamor on that subject.

A member from Alabama, replied that there was a clamor and one well founded.

Mr. Stanley said he would undertake to say that it was false clamor.

In the Senate, the Vice President presented some half dozen memorials from the different conventions of Ohio, asking that the portion of the territory may be appropriated to the Indians, but that they be compelled to depart the territory.

The bankrupt bill was discussed, the debate, as usual, took a wide range. Mr. Tappan of Ohio contended warmly for the application of the compulsory process to the sons of Missouri, who went for the application of the compulsory process to the banks. He said he was opposed to the bill, because it was a bankrupt law, was now sought for with so much vehemence, entirely owing to their lavish issues. If this bankruptcy be adopted, said Mr. L., we shall have no further use for any bankrupt act. In old Kentucky, the State where he was born, the deceased debtors had been felt on other occasions; a bankrupt law had been called for as the only resource, and the earth for an inward bruise, but the people had put their shoulders to the wheel, determined to work honestly through all their difficulties. Persons worth their hundreds of thousands can nurse a system of retrenchment and rigid economy—they throw off their fine broad cloths, and wore homespun, and in a few years prosperity returns, and unfortunate were theirs, which, instead of being attributed to the right cause, was set down to the establishment of a national bank. We must do the same now, said Mr. L., we must dispense with our pianos, our carriages, our splendid furniture, and return to plainness and economy, and earn our bread by the sweat of our brow.

[Query—Does the Missouri mean "the sweat of our brows," or that of the slaves?]

Mr. Clayton rose to make a single remark in answer to the Senator from Tennessee (Mr. Fulton) who had by him that where the General and State governments came in contact, the former must yield. Mr. C. asked if any southern Senator could hold such doctrine, and if carried out what a position would it not place the slave States in. He called the attention of the Senator to the quarantine laws, coming directly in contact with the laws of the Congressional, regulating commerce. Look to Charleston, where laws had been passed, forbidding free negroes to be brought in ships, and when they were brought, to be imprisoned, if they, they were taken out and imprisoned. This had been made the subject of complaint to the government, and yet the law had been sustained. Mr. C. called other cases to the mind of the Senator, to show the fallacy of the ground assumed. He insisted that the Constitutional rights of a servant was the most dangerous ever attempted to be broached.

WEDNESDAY, Feb. 17.

In the House, a memorial was presented by the Vice President, signed by one hundred citizens of Rome, in the State of New-York, asking the interposition of Congress in behalf of the Patriot prisoners taken in Canada, and now in defence of their lives. The memorial asks an expression of the opinion of the people of the United States, in Congress, in relation to the treatment of these unhappy people.

Mr. Norvell, thought the memorial ought to be sent to the Executive, and that unless we were prepared to go to war with England, Congress should not express the opinion required.

Mr Preston was averse to any interference in the domestic affairs of foreign nations. He was for a great with Mr. Jefferson that any interference with the regulations of foreign nations was always to be avoided, and he regretted to find that there had been a disposition shewn by some persons to interfere with a foreign and cotemporaneous power, and to attempt a tendency to embroil us in a war. That disposition to meddle in favor of freedom, he was sorry grew out of the generous sympathy of their natures, but it was not the best to be indulged. A war between the two countries would be calamitous in any point of view, but he thought the people on both sides the frontier should religiously refrain from any interference in the concerns or political relations of each other. Mr. P. alluded to the case of the L'Amistad, where the British had interposed on the ground of humanity, but he had interfered in the affair of our neighbors, and he did not conceive it would be proper now to make any expression of opinion which should compromise the U. S. in the affair of the Patriots. He was with the respect or continuity, but, if sent to the President, under the sanction of the Senate, it might be implied that it was regarded in a favorable light by the Senate. He thought it ought not to be printed, but simply laid on the table.

Mr. Wise said that it might have a tendency to agitate the country, and hence he was for the disposition that could be made of it, would be to send it to the President of the United States. Mr. N. had read the correspondence in the case of L'Amistad, and regarded it pretty much in the same light as the Senator from South Carolina, that it was a matter of humanity—these were citizens of the United States, and not in the condition of the negroes The petition was only a matter of representation.

Mr. Preston having renewed his motion to lay it on the table, it was so ordered.

The Senate went into Executive session, and spent some time therein.

THURSDAY, Feb. 18

In the House, the civil and diplomatic bill was taken up, in committee of the whole, and was further discussed. One clause of the bill is designed to fix the fees of the Marshells, District Attorneys, and clerks, within reasonable limits.

Mr. Jones stated the reason that induced the Committee of Ways and Means to adopt this provision. The committee had the office in view in the affair of our unreasonable, and anti-republican. The District Attorney of New York received the last year, more than twenty-four thousand dollars, one Marshal of the Southern District of Mississippi received the enormous sum of *eighty-seven thousand dollars*, and one Marshal of Ohio, *twenty-nine*

MISCELLANEOUS.

From the Key State Democrat.

Controversy.

Some people are afraid of controversy; the discussion of any new subject throws them into the greatest excitement; the avowal of any new doctrine alarms them exceedingly, and they pronounce those who have the independence to avow any opinions contrary to their own, introders and violators of the *established* order of things. Such people need awakening; it is necessary that something astounding should fall upon them like an electrical shock, in order to arouse them from the stupor and supineness into which they have fallen. There is nothing more common than a large number of people who take this and that notion for granted, settled, because Mr. So-and-so asserts it to be true, without giving the subject that personal attention which its importance requires, say, demands from intelligent, reasoning beings—and then they become mere drift-wood, moved along by a certain current; they are not men in the exercise of their reasoning, God-like powers; they are anything, everything but *true* men. It is for these people we have laid the discussion of any new subject as the harbinger of much good. It may be erroneous, it may be *startling*, but never mind; it will tend to good; it will awaken public attention; it will arouse the dormant; it will make a trembling in the foundations of the *ivory tower*, and that which was before dead shall be alive again. Truth, without action, becomes dormant, and it is only when Error rears its head high, and defies its assaults, that Truth rises in her august majesty and sheds her full light upon the darkness with which she is surrounded.

Great occasions make great men. When Error takes an *open* field, Truth is always victorious. Those who are right need not fear those who are wrong, and a fair discussion of the subject in question will only tend to establish more firmly the position of the former, and throw the latter into confusion and disgrace. Never mind, then, attacks upon established institutions, or the avowal of new doctrines; if they have no foundation in truth, they cannot stand; if they have, there is need that they be spoken, and they will be established.

It may be almost said that controversy is the life of the mind—the education of the reasoning faculties of man. In the beautiful language of the pious and eloquent Robert Hall: "As the physical powers are scarcely ever exerted to their utmost extent but in the ardor of combat, so intellectual powers have been displayed to the most advantage and to the most effect in the contests of argument. The mind of a controversialist, warmed and agitated, is turned to all quarters, and leaves none of its resources unemployed in the invention of arguments, tries every weapon, and explores the hidden recesses of a subject with an intense vigilance, and an ardor which it is next to impossible in a calmer state of mind to command. Disingenuous arts are often resorted to, personalities are mingled, and some irritative matter is introduced; but it is the business of the attentive observer to separate these from the question at issue, and to form an impartial judgment of the whole. In a word, it may be truly affirmed that the wills of controversialists are transient, the good it produces is permanent."

Ye timid, fear not, then, controversy. Do not be alarmed at what you are pleased to call *innovations*. Good will grow out of these things; even yourselves will be benefited thereby. Truth is the more beautiful and glorious by being preceded by Night. Truth is never presented in a more captivating and sublime form, then when she manfully grapples with Error, and gains, as she always has and ever will, a decided and brilliant triumph.

Mr. Brownson's Lecture.—Mr. O. A. Brownson, of the Boston Quarterly Review, lectured at the Democratic Reading Rooms on Wedoesday evening, to a very numerous audience, which included many ladies, his celebrity as a writer having induced a general desire to hear him. He a few appropriate remarks from Mr. W. D. Kelly, introducing him to those present, Mr. B. delivered a very impressive and instructive lecture upon the subject of "the Democracy of Christianity," which was received with much applause and seemed to give great satisfaction. The lecture contended, and sustained his position in the most convincing manner, that, so far from there being a necessary connection between infidelity and the purposes of political and social reformation, the principles of religion and Christ, on those upon which the cause of equal rights is based, are completely identical—they are so closely linked together that they cannot be separated.

But the falsity and the mischievous tendency of a contrary opinion were clearly pointed out. It was shown that until the introduction of Christianity, the importance of the individual man was never recognised—that the true doctrines of equality were unknown, and that the democratic principle was the cause of no principle of love for our kind, had never been fully developed. Hence it was made evident that the democrat who contended against religion as the enemy of social progress, and the man who wanted upon democracy as something hostile to his eternal interest, were equally mistaken, and suffered themselves to be driven by imperfect knowledge into errors of the worst kind. This lecture was received throughout with much appbation, and produced a strong effect, by giving a much more elevated idea of political duties than that which is commonly entertained.—*Philadelphia Pennsylvanian.*

Mrs. General Harrison.—As this Lady is soon expected to occupy "*the White House*" at Washington, anything relating to her history will be gratifying to the public.

After the severe and desperate battle of the Miami in 1794, General Wayne went to the Atlantic States, leaving Captain Harrison in command of Fort Washington, now in Cincinnati. The next year Captain Harrison married the daughter of Judge Clarke. Symmes, who was born at Riverhead, Long Island, and removed in early life to New Jersey, where he married the daughter of Governor William Livingston, and was soon after one of the Associate Judges of the Supreme Court of the State. In 1787 he became the proprietor of "*the Miami purchase*," of near a million of acres, and removed to that country.

Mrs. Harrison was educated at East Hampton, Long Island, and when young was noted as a Lady of great personal and mental accomplishments. A writer for the National Portrait Gallery for 1836, thus speaks of her: "She is distinguished for her benevolence and piety; and all who that pass her with second look hear the sly fection. Her whole course through life, in all its relations, has been characterized by those qualifications that complete the character of an accomplished matron."

J. H. M.

Sonnet.

BY WILLIAM LLOYD GARRISON.

My heart is lonely as a stateless land,
Whose melody no more shall charm the ear;
Once high above earth's fairest mounts it soared,
Rejoicing in its unrestrained career
Is nestled in the downy clouds at even.
And wooed a brilliant star, that warmed its breast,
With such expressive notes, the flower heaven,
All thrilling with delight, forgot its rest.
But now it merely broods in solemn sadness—
Stoled as its plumage—broken are its wings—
Nor shall bright Spring call forth its wonted gladness,
Nor joyous Summer soothe its sufferings.—
The fowler Disappointment (we the day!)
Hath taken fatal aim, and seized it as his prey.

Overtrade.—Having devoted some space to an article upon the New Orleans and Rio Grande, it will not be out of place to follow it with a few words about our great staple itself. In the course of our reading we find that cotton was in use five hundred years before Christ, and from Herodotus it is evident, though no especial details are given, that the people of India cultivated and manufactured this valuable plant in the earliest known ages. The improvements of modern times have not rivaled the excellence at which those people had arrived in manufacturing the most delicate muslins. The Hindoos are known to spin yarn with their fingers without the assistance of card or wheel, and Europeans cannot excel the article they produce.

From India the cultivation of cotton spread to Asia, from thence to Africa, thence to Spain, and so on through Europe. Early in the seventeenth century England was supplied with cotton clothes from India, through means of the English East India Company, just then established, and it was considered a great acquisition to the kingdom.

One of the most important inventions of modern times was effected by an American, Jacob Perkins, a native of Massachusetts, who first applied the steel and copper cylinders to the stamping of figures upon the cloth. In '34 the value of new cotton annually imported to Great Britain, was estimated to be fifty millions of dollars in number of spindles employed in the manufacture of cotton into yarn at ten millions, being about five times greater than the present estimated number of the United States. The amount of capital invested in factories, machinery, &c., in that kingdom, twenty millions of dollars; the annual expenditure for wages is at least an equal amount, which is distributed among the various employments, as follows:

Paid to factory operatives, thirty millions of dollars.

Paid to hand-loom weavers, twenty millions of dollars.

Paid to calico printers, five and a quarter millions of dollars.

Paid to bleachers, five millions of dollars.

Paid to makers of cotton hosiery, two millions of dollars.

Paid to bleachers, dyers, the makers of tools and machines, and to common laborers employed in the works, twenty millions of dollars.

The aggregate annual value of the products was estimated at about one hundred and seventy millions of dollars—of which manufactures to the amount of seventy-five millions were annually consumed within the kingdom, and about ninety-five millions exported. The whole number of individuals who immediately derived their support from the cotton manufacture, was stated at one million five hundred thousand souls.

A glancing over this statement, has our eye fell upon this intelligence. In France the manufacture of cotton sprung up under Napoleon, and progressed mainly in imitation of the English system. The Swiss, the Belgians, and the people of the Netherlands pursue their cotton manufactures with great taste and skill, making it an important trade, but not so extensive as in other countries. France and Switzerland supply Italy with cotton manufactures of taste and elegance. In Spain cotton was introduced early in the 14th century, and the manufacture has been advanced to a state of high perfection.—*N. O. Picayune.*

A Capital Idea.—We are gratified to learn from the last number of the New England Farmer, that an association has been formed by several gentlemen in this city and vicinity, for the purpose of establishing a "Practical Institute of Agriculture and Education. The design of this institution is to furnish the means of a liberal education to those who are not intended for the learned professions. The principles of science, which lie at the foundation of the practical arts of life, will form the chief objects of attention, while the study of the languages will occupy a subordinate sphere. It is intended to combine the study of scientific agriculture with its practical operations, to illustrate the great improvements of modern husbandry by actual experiment; to increase the attachment of the farmer to the cultivation of the soil, by showing the dignity of his calling, the intellectual skill and ability which it demands, and thus to prepare young men, who propose to make agriculture the business of their lives, for the intelligent discharge of the duties of their calling.

We repeat that we are much gratified at the prospect of the establishment of an institution of this kind. We have often thought that Agriculture should be one of the branches taught in our higher seminaries of learning, and we have little doubt that in a few years, professorships of agriculture will be established at our Universities.—*Bost. Mer. Journal.*

Common Carriers.—The Court in Bank, (the Court of last resort in Ohio,) have decided that proprietors of stage coaches are common carriers, and that they are responsible for the safe conveyance of passengers and baggage—that their giving notice to the contrary cannot relieve them from liability—that a watch is a customary article of baggage, and the trunk of a traveller is proper baggage, and the proprietor of the stage proprietor will be charged if it be lost. We very often observe in the advertisements of stage proprietors, "*all baggage at the risk of the owner*!" There have been numerous decisions of late years in the courts, in different parts of the Union, all of which conclude that such a notice avails nothing. Stage proprietors, (steamboats, &c., the same,) are *common carriers* in fact and in contemplation of law, and cannot avail themselves of the advantages of that character without carrying their responsibility which attaches to it. This has become a settled principle of law. There have been adopted many ingenious modes of evading it, but they have met with little favor from the courts. Strong safeguards are deemed necessary to protect the millions of lives and property which are dependent constantly upon the vigilance and honesty of common carriers.—*St. Louis Adv.*

Hartford and Springfield Rail Road.—We learn that five different routes have been surveyed between Hartford and Springfield, and that the Engineer will make his report to the General Committee, on the 22d instant, for contracting, at their meeting in Hartford to-day. In the mean time, we are informed by a Hartford gentleman, that 20 of the 24 miles can be run in a continuous straight line, with no grade exceeding 25 feet to the mile. This road, if it is New England, it is believed, can show such a line. When this short section of 24 miles is made, there will be a Rail Road the whole distance from New Haven to Boston, and also (on the completion of the Western Rail Road) from New Haven to Albany.

Number of Inhabitants to the square mile.—The United States furnishes a population of 14 to every square mile for the unbabited portions of the country, and 7 to a square mile for the whole territory embraced within the limits of the federal jurisdiction. Contrast this present occupation of the soil with the population of the most thickly peopled portions of Europe, and it will be seen that there is ample room for us to increase our numerical strength, and not be crowded either. Belgium has but 28 to the square mile; Holland 254, and Great Britain and Ireland 206. Russia has but 28 to the square mile, and Sweden and Norway only 13. France has 158, Italy 172; Germany 147; Austria 127, and Switzerland 133.

Death of Several Persons by Breathing Hydrogen Gas.—The Neuburgh (French) Courier gives the following melancholy statement,—which should serve as a "caution" to the consumers of gas.

"About ten o'clock on Saturday Morning, Hilborn, a teacher of the piano, uneasy at finding that the house in which he lived was infected with a strong smell of gas, sent for the chief agent of the company to ascertain the cause. They began by examining the ground floor, and on coming to the kitchen of an apartment occupied by the family of M. Beringer, a dealer in glass, and other articles from the Black Forest, stilled grains and other sounds of a dying person, were heard from the adjoining room. It then occurred to M. Horst, that although the day was so far advanced, no one of this family had been seen stirring; he called, therefore, for assistance, and had the room whence the ominous sounds issued, forced open. It was in drakness, the shutters being still closed. When light was admitted, the horrible spectacle presented itself:—Six persons were lying in different positions, either dead or in the last agonies. M. Beringer was lying in the middle of the chamber, with his face to the ground, entirely dressed, except his coat, which was found a little distance in front of a stove, lay the servant, a young woman completely clothed. The wife, who was also dressed, was lying on her bed, with the youngest child, a little girl 7 years old. On a mattress, placed on the ground, lay two boys, aged 9 years of age, with his drawers and waistcoat on, and near him, on the floor, his brother in his shirt. All were foaming at the mouth, had their features contracted and of a violet color, and were convulsed, some of them in the last throes, suffering from violent convulsions. Not one of them showed any signs of life except the father, the rattling in whose throat had given the alarm.—Medical assistance was given, but all were dead except the servant girl. It was afterwards found that a considerable issue of gas had taken place from the pipes into the house, and had, no doubt, caused the accident. In the evening M. Beringer was still alive, but was not expected to survive; his wife remained in a state of delirium."

Horrible.—We find the following in a late number of the Lowell Courier:

Last Thursday, Dr. Huntington was called to Mrs. Arrow, a drunken inebriate, living in Hellvidere. He left medicine with her, and she was again visited Friday and Saturday, and each time was found to have been drinking, notwithstanding the remonstances of the physician to the contrary. She, her husband who had just returned from the House of Correction, and their two little boys, aged seven and nine, all slept in the same room. Sunday morning, one of the boys got up and went into another tenement in the same house, and told a woman he found there, that his mother was dead.

Some of the neighbors were immediately summoned, and, upon entering the room, they found that the words of the boy were true, and that his mother was indeed dead. She had died some time during the night, in the crowded bed with the two boys. On another bed, in the same room, lay the beastly husband, sound asleep, and entirely ignorant of his wife's death. The woman had drunk a pint of brandy, which she sent for by one of the little boys, and, after she had had drunk, according to his own confession, a pint of rum, procured in the same way; and under the head of the wife's corpse lay a half-emptied rum-bottle! The little boy, to protect himself from the drunkard, had again crawled into bed side his mother's dead body, where his brother was also lying.

Worldly Honors Unsatisfying.—It was frankly stated by John Quincy Adams, in one of his congressional speeches, that the four years during which he occupied the Presidential chair were his most unhappy years.

He spoke truly, no doubt. And we think it probable most others of our Presidents, at the close of their respective terms of service, could have said the same. These high stations which men so fondly covet, these giddy heights to which they aspire, are not the places to enjoy repose, either of mind or body. Many a "great man," to the full possession of his mental powers, with companying toils, anxieties, and troubles, has been constrained to cry out, "O for a lodge in some vast wilderness." And it is very much so in other departments of worldly aggrandisement. A man amasses a fortune, and then has splendid mansion to enjoy it. He has no cares of business to disturb him; every sense is regaled with something adapted to produce delight; and he feels now, and others feel, that he is among the happiest of men. But lo! soon he is aware, satiety ensues; idleness becomes a burden; health suffers from inaction and excess; the nervous system becomes affected, and the poor man either dies a premature "natural death," or perishes himself outright by the hand of his own hand. Such cases, in one form or the other, are of very frequent occurrence; and if the unwritten history of those conditions in life which people so anxiously covet, could be exhibited to the public, it would be a great lesson, teaching man would become quiet, and comfort himself that although he inherits the curse of the Fall, "by the sweat of his brow to eat bread," he is free from the greater curse of having nothing to do.—*Jour. Com.*

Curious Experiment.—Some few months ago, I made a curious and interesting experiment, an account of which may be interesting to many, and useful to some of the readers of the Journal. I filled a wine glass large as a globular tumbler, with clear spring water, and placed it in the window at about ten o'clock a clear warm morning, in a position to receive the rays of the sun. In one minute, a piece of black silk which I had placed within half an inch of the glass, and in the focus, became ignited. The rays of the sun can thus be collected through a body of clear water, and a common white glass lamp may be made to serve the purpose of a burning lens.

I placed a small piece of tinder, suspended by a thread in the water, several colored glass beads. A little distance from the lamp I fixed a sheet of white paper. The rays of the sun passing through the water and the beads, threw upon the surface of the paper a variety of the most beautiful colors that imagination can picture.

At first thought this may not be considered of much importance, but every thing that goes to illustrate the perfection of the works of the Creator is worthy of a place in any work, is useful and beneficial.—*Ib.*

Effects of Civilization.—Yesterday morning one of the tribe of Penobscot Indians who have been in the vicinity of Bangor for some days, was arraigned before his honor the Recorder, on a charge of drunkenness. He was a noble, good looking fellow, though lame, and seemed aware of the degrading situation in which he was placed. When called upon to answer to the charge he should not suffer the penalty of the law, he replied—

"Father, I came from a distant part of the country—have been in the neighborhood of your city for some time—have earned a living by the sale of baskets, which were made by my own hands; am habitually temperate; but I came here yesterday, and the white man asked me to drink the fire water; I drank with him, and the effect was intoxication. Father, dismiss me, for it is my first offence, and I promise to sin no more."

The Recorder was obliged to put the usual penalty upon him, and the Indian, in default of funds, was committed to the house of correction.—*Phil. Chron.*

Stealing on Credit.—A farmer of this State was once greatly puzzled at the loss of his sheep, and could not account for their disappearance of his sheep. One after another, was missed from the flock, without any solution of the mystery, until at last, his suspicions rested on one of his neighbors. Accordingly, as the sheep disappeared, each one was entered on the book against the suspected man, and the price carried out. At the end of the year, the bill was sent to him—and without making any words on the subject, he prudently paid it. Another year passed, and the absence of a greater number of sheep was added immediately prefixed to a new bill, which was presented, as on the year previous. This time, however, the lover of animals demurred—and insisted on its being reduced; protesting that he had not taken an eighth part of the number charged to him. The creditor insisted on every farthing. "Well," said sheepy, "if I must pay, I suppose I *must*, but the fact is, some scamp has been *stealing on my credit*."—*New Haven Register.*

Maxims of bishop Middleton.—Perseverance against discouragements—keep your temper—employ leisure in study and always have some work on hand—be punctual and methodical in business; and cultivate presentmindedness—be in a hurry, preserve self-possession and not to be talked into conviction—rise early and be an economist of the time—maintain dignity without the appearance of pride—manner is something with every body and every thing with some—be guarded in discourse, attentive and slow to speak—never acquiesce in immoral or pernicious opinions—be not forward to assign reasons to those who have no right to ask—think nothing in conduct unimportant and inconsiderable which may follow example—practice strict temperance, and in all your transactions remember the final account.

Country Manners.—The Rev Henry Colman remarks, in a report on the Agricultural survey of Massachusetts:

I have been a frequent visitor in city palaces and many a time an indweller of the humblest mansion in secluded parts of the country; and I must say, without derogating from the refinements of the former, that I have found, in the cities, that the comparison in respect to courtesy and civility, would not turn out to the disadvantage of the country. True politeness is not a matter of mere form of manner, but of sentiment and heart. There are many, very many, of our people everywhere, but will not a sober judgment pronounce it as great a rudeness to be sent knowingly away from the door of one who calls himself a friend, by a servant with a lie put in his mouth, as to be received into the house with no decorum, but heartily at her wash-tub or spinning-wheel, and sweeps a place for us without apology to sit down at her kitchen fire?"

As the setting sun appears of greater magnitude, and his beams of richer gold than when he is in the meridian, so the old traveler is usually richer in experience, stronger in grace, and brighter in his evidence for heaven than a living one.

NOTICES.

SECOND APPEAL TO THE PUBLIC ON BEHALF OF THE AFRICANS TAKEN IN THE AMISTAD.

The time has now arrived when new and heavy expenses are to be incurred for the protection and deliverance of the thirty-six survivors of those who still remain in the custody of our government, awaiting the final decision of the Supreme Court of the United States. Several hundreds of dollars are still due for the expenses of instructing them daily for upward of fifteen months, and eminent counsel will be engaged as soon as the means are furnished, to conduct their defence, at Washington City, next January. O! may one double the extremity of the peril in which these Africans are placed, let him read the Congressional documents containing the correspondence between the Secretary of State and the Spanish Minister.

Shall these hapless sons of Africa, for want of further aid, and able professional defenders, be surrendered to the Spanish Minister, who claims them "not as slaves but as assassins?" Will not the generous and benevolent women who have already contributed to afford instruction and legal protection to these interesting strangers, again open their hands to their relief? Many, and well-disposed persons have not contributed for these noble purposes, forward their donations, which are needed more than ever at the juncture! Donors can depute to whom they their donations shall be appropriated—whether for education or general purposes. Such sums as may be contributed for the former purpose will be handed to the teachers, Mr. Hayes, Mr. Rev. L. Bacon, Rev. H. G. Ludlow, and Amos Townsend, Jr. Esq., and other donations will be appropriated by the undersigned according to their best judgment. All donations will be acknowledged in the American and Foreign Anti-Slavery Reporter, and a copy sent to each donor. The disbursements will also be published. All donations will be sent to S-muel H. Hastings, Esq., No 30 Commerce street, Philadelphia; to Rev. A. A. Phelps, No. 36 Washington street, Ellis Gray Loring, Boston; or Lewis Tappan, 122 Pearl street, and 131 Nassau street, New-York.

S. S. Jocelyn,
Joshua Leavitt,
Lewis Tappan,
} *Committee.*

SINGING SCHOOLS.

Mr. Wm. C. Webster would respectfully announce, that he will commence his Juvenile Singing School for Vocal Music, in the Hall corner of Broadway and Houston st., (entrance to which is No. 603 Broadway,) on THURSDAY EVENING, the 18th inst., at half past three o'clock, at the same place. The Pestalozzian system is made the basis of instruction in these schools.

Terms for above Juvenile School, for gentlemen, $3; for ladies, $2 per course of 18 lessons. The Juvenile School, $2 per scholar for 24 lessons.

Tickets for above Juvenile Schools may be obtained at the Book stores of Gould, Newman & Saxton, corner of Nassau and Fulton streets, John P. Haven, Broadway, and at Mr. W. Webster's, on the evenings and afternoons of school.

Refer to Rev. J. O. Choules, 500 Broome st.

Rev. Samuel W. Roy Sunderland, Editor of [the Watchman.
L. Eames, Esq., 88 Hicks st. Brooklyn, N Y
N Southard, Editor Journal of Commerce
G H. Andrews, Courier & Enq. Office.

A Rich New Year's Present.

YOUTH'S CABINET,

For Families and Sunday Schools, weekly, at $1 per year, in advance.

The Fourth Volume of this well known and highly approved Juvenile Paper commences the first week in January, 1841, edited by N. Southard. It is made up of choice Narratives, original and select, pleasing Moral and Religious, Literary and Scientific Instruction, a variety of useful Information, Juvenile Poetry, Anecdotes, &c. all designed to promote the best good of the young. It inculcates impartial Benevolence, Temperance, and all other Christian Virtues.

It is neatly printed on half a royal sheet, and each number contains one or more engravings. It has been highly recommended by our leading Christian and Secular papers and teachers, in notices and letters like the following:

A Mother in Springfield, Mass

"My little girl is delighted with the Cabinet. She can scarcely wait for the week to come round; and when the little welcome messenger arrives, her work or play is laid aside, to have it read, as she sits by my side, with the welcome guest. She is willing to make any sacrifice rather than give up her paper."

From a Clergyman in Central New-York

"My little daughter 8 years old, is very much delighted with your paper, and indeed, I read it myself with great interest."

We would refer those who wish for a neat, appropriate paper for their children, to the Youth' Cabinet, which they will find all that could be sure in such a publication.—*Green Mountain Emporium*

We hope all the young who can afford it, will have the opportunity of reading the Youth's Cabinet.—*N. H. Dem Register.*

We must say, that it is decidedly the most interesting youth's paper we have seen.—*Wesleyan Wesleyan Magazine.*

Mr. Southard, its editor, has a happy faculty to convey instruction in an interesting manner, so as to leave a strong impression upon the minds of his juvenile readers. Its moral influence is decidedly good. If any family of children should come and send one dollar, post paid, they will never be sorry that they have had the money for so good a paper.—*Oneida Evangelist.*

Orders should be addressed, (post paid) to the editor at No 9, Spruce street, New-York, or 25 Cornhill, Boston.

Dec. 10, 1840. 6w

FRIENDS' INTELLIGENCER.

For sale by Isaac T. Hopper, 143 Nassau Street.

The FRIENDS' INTELLIGENCER, &c., contains 768 pages large octavo—price $1 50. It contains many interesting original and selected matter, well worthy the attention of the members of the Society of Friends, as well as the public generally.

Bound up in the volume will be found, "Brief Remarks on some of the charges recently made against the Society of Friends, by George Hornsby, Esq. of Castle, England." The following has been extract with three in some measure, the character of the work, viz

"The whole of this subtle spirit, which has got abroad, is has been at work for many years, but does not know, as Hickinson, but it was made a very long age, that genuine Quakerism was meant. It is now throwing off the mask, and showing itself in its true colors."

"The Destruction of Jerusalem, an absolute and unquestable proof of the Divine origin of Christianity; including a Narrative of the events which befel the Jews, so far as they tend to verify our Lord's predictions, prior to that event: with a description of the City and Temple." A work in deep interest, interesting to Christians of all denominations

"The history of the life of Thomas Ellwood, or an account of his birth, education, and the divers occurrences in his life and manners when a youth; and how he came to be acquainted with the truth; with his many sufferings and exercises for the same; and the remarkable escapes and occurrences. Written by his own hand. To which is added, a supplement," by J. W.

It can hardly be necessary to inform any member of the Society of Friends of the merits of this work. It has gone through three editions, and is among the most interesting of Friends' journals.

This latter work can be had separately—price 50 cents each single.

This work ought to be in the hands of every abolitionist.

The following selection from it is the purest gold, and beautifully wrought out.

"The slave-owning societies have not yet done their work. When, in the heat of political excitement, I read yet the invectives of the cause, a few years hence, will it not be when, in the conflict of a northern and southern party, yet no spring out of this question, *compromise—permit compromise—accumulate arrangements—delay*, became the rallying cry of the opposition—then let the slave rejoice if the anti-slavery societies will be ready to step up to the breach, partially regenerated people, who, though *fencers* of the cause of freedom, have yet learned to be called its friends; for they will need constant and persevering rebuke, exactly, warning, to prevent their making shipwreck of the cause, by unstable, hollow-hearted and energetic fellow, will the work be wrought out 'Not by might nor by power, but by my *Spirit*, saith the Lord of hosts!"

Nov. 19, 1840.

Just Published,

"*The Essay, From Free hearts to the Free.*"

A COLLECTION of original pieces in poetry and prose, published by the Massachusetts Juvenile Emancipation Society, for the benefit of its funds.

This little volume is confidently recommended to the patronage of the friends of humanity, believed that it will be found to possess merit independent of the object which has called it forth. Many writers have contributed to the pages of the manual, presenting a great variety in style and sentiment; yet agreeing in these grand and fundamental points, the universal brotherhood of man, and the abolition of all slavery.

For sale at 143 Nassau street—25 Cornhill, Boston—the Anti-Slavery Office, Providence, and at J M'Intyre's, Pawtucket, R. I. Price 42 cts

New York, November 19, 1840.

Free Dry Goods.

CALICOES, bleached and unbleached muslins, bleached and unbleached Canton flannel, apron check, colored muslins, printed and plain ginghams, bleached, unbleached, colored, and striped shirtings, cambrics, ticks, cotton and satin diapers, printed and plain grass cloths, wacking and cotton laps, fine linen thread, superfine bed ticking, cotton roman shoe stuffs, men's and women's cotton hose, very cheap black wadding. Also, a variety of silk, linen, and woollen goods, wholesale and retail.

CHARLES WISE,
Corner of Arch & Fifth street.

Philadelphia, 11th mo. 12, 1840.

N. B. Persons residing at a distance wishing any of the above goods can have them sent, by forwarding their orders to the subscriber. C. WISE.

Dr. Church's Tooth Powder,

OR THE GREAT TOOTH PRESERVATIVE.

1. It is excellent in cleansing the Teeth and making them white, and preventing their decay. In order to keep the teeth clean and wholesome, the brush and powder must be used after every time of mastication of food, then is a vocal matter which adheres to the teeth, and which, if not removed, causes disease and decay.

2. It is an infallible cure for the Tartar collected on the Teeth, wholly removing it. Now, whenever tartar is suffered to gather, it corrodes and destroys the enamel, wasting of the gums, causing absorption and the expulsion of the teeth from the jaws, while it is the source of great pain.

3. It is a most pleasant and effectual preserve a sweet breath, and a pleasant taste to the mouth. Sad indeed is the evil, pain, the destruction of comfort and health, which is brought about by neglect. Bad breath and tartar can be nothing worse for an individual than a bad breath; yet by using the tooth, how many hundreds and thousands have made agreeable breathers, who, before, were offensive, even, are conscious of it, and involuntarily turn their heads!—Still, all this can be remedied in a short time, by the application of the powder, so that health, comfort and beauty, and a sweet breath will be in the possession of all.

4. It hardens the gums. When the gums are soft and spongy, the teeth are loose and ready to fall. Nearly one-half of the teeth which are lost, is owing to the disease of the soft and spongy gums, and collection of tartar.

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