THE STANDARD.

Without Concealment—Without Compromise.

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NATHANIEL P. ROGERS, Editor.

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AMERICAN ANTI-SLAVERY SOCIETY.

Extract of the Report from the Ohio Anti-Slavery Society, May 27, 1840.

Two things are specially necessary to the steady advancement of our enterprise. They are the free circulation of Anti-Slavery periodicals, and a regular system of prose lecture or agitation. All minor exertions are but feeble and spasmodic exercise. If you withdraw their appropriate stimuli, or disperse those their contemporaneous agents, they will die away, leaving nothing but a corpse-like *sentiment*. If you cease to think, or which is the same thing, to read upon any subject, you will cease to feel. Not long since an Abolitionist requested his paper discontinued because, said he, "I am now thoroughly Anti-Slavery!" Well, he would not think that Democrat or Whig a very efficient party-man, who should discontinue his party-paper, right in the very midst of the political contest, on the ground that he was now thoroughly Democ or Whig! He would be accounted a strange professor, who should tell his Bible, because he was so entirely christonized, that he could do without it.

Why should an Abolitionist make it a principal duty to support Anti-Slavery periodicals? Because it is necessary to the reformation of the public mind; because, without them, the importance of Anti-Slavery truth will fade away in his own mind, and the fires of liberty burn low in his own heart; and because, without them, he cannot know how to move in harmony with the great Abolition host against Slavery. For the Abolitionist who discontinues his paper in our own integrity, said that he may be enabled to make his efforts against Slavery efficient, by uniting them with those of others, he is bound, to support some paper. He ceases to take an Abolition paper, because he is an Abolitionist; well should he ask himself, Is the time was, did I produce no fruit? There is a blight upon it, and it but cumbers the ground. The moment a convert is made to Abolition, he is called to take a part in the work. Action is forced, it should strike out a system of action. A principle, not acted on, will as certainly waste away as an unused. Right principles, unapplied, will prove as much the object of every Society should be to imbue the community in which it is located with right sentiments. For this purpose, regular or quarterly meetings should be appointed; monthly concerts of prayer for the oppressed established; and a subscription paper for the support of lecturers, and the purchase of Anti-Slavery publications, with a view to loaning them, or gratuitously distributing them, should be commenced. In this way alone can an Anti-Slavery Society live. It must die, and it ought to die, if it will do nothing.

A year ago, I fearful spoke of the chilling down upon the minds of the Abolitionists of Ohio. Various Anti-Slavery Societies had been formed, and had been dissolved, or had ceased, to a limited extent, this is the case now.) The reasons were obvious. Persecution having died away, the reaction occasioned by it subsided, and the enthusiasm of the cause had ceased to act. Nothing but reading, and thereby gaining a view of the enterprise on a great scale, and noting up but systematic aggression, could supply the place of early enthusiasm, and the excitement engendered by persecution. It was owing to a want of the two things we have noted, that our cause did not flag all into a languishing condition. About a year since, while receiving returns from Anti-Slavery Societies, we were struck with the vast disproportion between the numbers in membership, and the number of Abolition papers circulated among them. In a Society, for instance, of 100 members, only 3 Philanthropists were taken. The likelihood is, that more than 100 of these Abolitionists were in the habit of never reading any Anti-Slavery paper. In addition, of 100 members, but one Philanthropist was taken. In nine Societies, numbering 810 members, the whole number of Philanthropists amounted to 81 and in 16; and scarcely any other Abolition periodicals were subscribed for. We put it to the good sense of this meeting—how can Abolitionists be expected to know nothing? By the labor of our lecturers in most parts of the State, Abolitionists have been again awakened. There is an Abolition spirit in Ohio. But it should be made to take the place of principle. Lecturers are fastened to, and will be forgotten, unless their impressions be perpetuated by the reading of Anti-Slavery publications. Our quarterly meetings will in the end prove fruitless, unless followed up by a steady, well-directed plan of proselytism.

In this connection, I would add, that these agences are but preliminary. The great object is, to reform public sentiment. For what then? Let the Abolitionists organize itself a preliminary—a preliminary to public action through the ballot-box.

The subject of political action in regard to slavery is now an engrossing theme with Abolitionists. In the infancy of our enterprise, it attracted little attention. And yet, the political measures which, in the first Abolition Society, relation to slavery, were as weighty as they are now. But we were too feeble to accomplish any thing through the ballot-box. And our energies were wisely directed into channels where they would prove more productive. As we became numerous, the practicability of operating in a political way, proposed on us a corresponding duty. At first our attempts were very limited, having respect to our ability. It was resolved that in the year 1836, the Abolitionists of the three States should aid in the election of men to office, who would trample under foot the great principles of civil liberty. A very limited number of votes, in such nothing more, constituted all that the New-York State Anti-Slavery Society attempted on the subject at its anniversary, five years ago. A little subsequent to that date, the plan of questioning candidates began to be agitated, and was practiced to a few places. The Abolitionists of Massachusetts gradually multiplied. Now, they demanded that candidates should express themselves in favor of the right of petition; next, that they should express themselves in favor of the constitutional right of Congress to abolish slavery in the District of Columbia; then concerning the duty of this body to abolish it; then, in favor of the right of the slave to shoot the slave-dealer, slave-trade; and at length, on all the topics, respecting which it is now the custom in some places to question them. It was a wonder, when gradually grew up, and prevailed, without plan, without any widely concerted agreement, and without a fixed principle, and was left to the discretion of Abolitionists throughout the country, to be regulated by them in view of localities and circumstances. The results were rapid, results very serious, but too often unsatisfactory. Sometimes answers partially favorable were received. Sometimes answers partially favorable were received. Sometimes answers partially favorable were received. Sometimes answers partially favorable were not brought out till it was too late to interrogate them. In such cases, Abolitionists having agreed beforehand on no plan to be adopted in view of such results, there was no concordant, effective action. Some would vote according to their party preferences, others would not vote at all; the influence of the whole body was not felt.

About one year since, many of the best friends of the cause became discouraged. They had, in their opinion, as they thought, so little good result from the ordinary mode of political action, that they concluded some change was necessary.

A Convention was called to meet at Albany. It met in July. What should constitute the standard of Abolitionism demand, was the main question discussed. The result is known. Without any reference to places where our enterprise was yet in its infancy, in a state similar to that of the entire cause a few years ago, some Abolitionists scarcely thought of political action, or if they did, limited their requirements to one or two questions; they adopted a resolution declaring that they would not give their suffrages to any candidates for the chief executive and legislative offices in the nation, unless they were in favor of immediate abolition. The other question discussed was, the propriety of a separate political organization. It was debated at some length in the Convention, and then disposed of by referring it to the discretion of the local societies. Whether so designed or not, the resolution with regard to the proper standard of abolition demand, prepared the way for the abandonment of the common ground, of political action, and for the formation of an abolition political party.

The Convention adjourned. In a few months the Rev. Alvan Stewart published the standard of such a party. The publication was followed by the formation of a party, the editor, and endorsed by its editor. The editor of the Massachusetts Abolitionist, Rev. J. Leavitt, concurred. Then followed Alvan Stewart, and next Mr. Gerrit Smith, the last with fear and trembling. John G Whittier gave his sanction to the movement, and, I believe, Whittier have had has been a decided supporter of it since the Cleveland Convention. Meanwhile the measure has been discussed in our papers; advocated in the Emancipator, Friend of Man, and Massachusetts Abolitionist; opposed in the Liberator, Philanthropist, Herald of Freedom, Voice of Freedom, Michigan Freeman, Charter Oak, Union Herald, &c. The Pennsylvania Freeman, under its new editor, is adverse to it; the Christian Witness and Christian Intelligencer, of New-York, of Freedom is undecided. It has found very little favor with the great body of Abolitionists. The societies in Massachusetts, Connecticut, Rhode Island, Vermont, Maine, Hampshire, Western Pennsylvania, and the friends generally in Illinois and Indiana have condemned it.

Notwithstanding this condemnation, the advocates of the measure resolved on calling a Convention of Abolitionists to consider and discuss the propriety of separate nominations for the Presidency. The Convention consisted of 121 persons, 104 of them from New-York State. The other States were represented by 17 persons. Out of 44 to 33 the Convention resolved to make a separate nomination, and James G Birney and Thomas Earle were selected as the candidates.

The effects of this new movement on the Anti-Slavery cause in many respects have appeared unfavorable. In the Eastern States, it has occasioned a division of the friends of the discussions to which it has given birth are conducted in a spirit of bitterness, which cannot be called co-operation or a unanimous decision. The excessive zeal, which we have to be feared, has cooled the ardor of others who have hitherto been active in our cause. In our own State, these effects are also beginning to be seen.

Refraining from any attempt at argument on the subject, which has caused the Anti-Slavery Convention, the Anti-Slavery Convention, the Committee would remark, that, while the new course of political action proposed for adoption, a separate party, the old course has proved very successful, and the happiest effects. In Massachusetts the results have been decisive, so far as the Legislature is concerned. The present year, notwithstanding the intensive bents among the Abolitionists of that Commonwealth, the Legislature has gone forward in the right path, and passed a series of resolutions in behalf of human rights. It not only has passed resolutions, solemnly protesting against the gag-rule of Congress, and demanding an immediate grant of jury trial, and the right of trial by jury of the people to petition Congress for redress of grievances or what to them may seem such, and the duty of Congress, to abolish slavery in the District of Columbia, thus; denouncing the mode of treating Abolition petitions by the Senate, as a virtual annulling of the right of petition, and no less despotic, in effect, than the unconstitutional rule adopted by the House; and finally, declaring that whatever institutions may exist, which bear the right of petition, which is manifestly corrupt and dangerous, and ought not to be allowed to exist on a free soil. It not only has passed these resolutions, but it has gone on to 11, 12, and 13, and has adopted resolutions in regard to the rights of colored citizens of Massachusetts in slave-states. But it has gone further, and fully responded to the wishes of Abolitionists in regard to Slavery and the slave-trade in the District of Columbia, and in the Territories. It has passed the following resolutions, which are too good to be abridged.

"COMMONWEALTH OF MASSACHUSETTS. In the year one thousand eight hundred and forty. Resolves relating to Slavery and the Slave Trade, and the admission of new States into the Union.

"Whereas, Slavery exists, and is legal in the District of Columbia, under the express authority of Congress, which at the time of the cession of the District, re-enacted the Slave laws of Maryland, and Virginia, and Congress, in addition, thus given to Slavery, and its continued toleration at the acts of Government, form a manifest violation by this nation of the rights of mankind, and of the Slave's rights, and corrupt the moral sense, and so lower the character of the whole people of the United States; and whereas, this tolerance, is a great obstacle, to the progress of the cause of the rights of men, than the establishing of justice, and strengthening the cause of freedom, would be, if the laws of the United States in the District of Columbia, being thus a national concern, and involving national responsibility, is in our opinion, the proper tribunal, to decide upon the rights of slavery against the common crime and the degradation of national character; therefore,

Resolved, That Congress ought in exercise its acknowledged power, in the immediate suppression of Slavery and the slave-trade in the District of Columbia.

And whereas, by the Constitution of the United States, Congress has the power to regulate commerce with foreign nations and among the several States of the Union, in the exercise of which power, Congress in the year 1808, abolished the foreign slave trade; and whereas, a Government is bound to act on the same principle as the African slave trade, and scarcely less cruel and inhuman in practice, is now carried on between the several States of the Union;

Resolved, That the domestic slave trade ought to be abolished by Congress, without delay.

Resolved, That the Slave trade ought to be admitted into the Union, whose Constitution shall tolerate domestic Slavery.

Resolved, That our Senators in Congress be instructed, and our Representatives requested, to use their utmost efforts to give effect to the foregoing resolves.

Resolved, That the Secretary, the Governor, be requested to forward a copy of these resolves to each of the Senators and Representatives from Massachusetts in Congress, and to the Governors of the several States, to be by them laid before their respective Legislatures."

But one thing more remains to be done—and that is, the repeal of the laws relating to inter-marriages, the last vestige of the slave-code. The measure was attempted this year, and failed only by a very small vote. Another year it will be carried.

All this has been accomplished in a state where the power of Abolitionists was comparatively insignificant, without a system of political action, which has been pronounced a total failure!

The Anti-Slavery action of the New-York Assembly is also much in advance of any thing that has been done by it in former years. This year, the Assembly passed 7 resolutions protesting against the gag-rule of Congress as an open and direct violation of the Constitution of Independence, and the Constitution of the United States, and assuming the conduct of that part of the New-York delegation in Congress, that voted for it. Subsequently, the Assembly chamber was granted to the New-York Anti-Slavery Society, for the purpose of hearing an Abolitionist from Ohio, and Rev. Mr. Cox, who expected a resolution disapproving of the movements of Abolitionists. And finally, it has passed a most decisive resolution, which, if it is not to be in violation of the Constitution:—yeas 105, nays 44—

It is needless to comment on these facts; or to record a multitude of similar facts, which might be, if it is advisable to show, that this nation is reduced to a condition of the most degrading vassalage to the slaveholder; that there is not one way provided in our Constitution, for the right directed political action—by electing men to office, who will know how, and dare, not to be faithful to the cause of freedom, and to give effect to a rectified public sentiment to bear upon it in all constitutional ways, so as finally to destroy it altogether. Our cause is not yet so much advanced as not to feeble, as to embolden us to waste our energies in conflict with each other, or weaken them by divisions

Abolitionists have been divided in regard to measures. The administration party, in the West particularly, has reduced its ingenuity to discover new modes of manifesting its subservicency to the slave-power. Its leaders, in Congress, the legislature of Ohio outstripped its predecessors in this disgraceful policy. Every thing which it could devise, Democrats could approve and a limited capacity compass, was done, to convince Abolitionists that they had no longer any thing to hope from the Democratic party. The fact, now is, that under the influence of hasty resentment, or a vague expectation of benefit from a political revolution, they may be induced to concentrate their principles in the approaching contest between the parties.

Their duty is clear. It is, to stand independent of parties; to advocate principles that to be defended by reason from neither; to maintain their principles at all hazards; to give their support to no candidate for office unless they have conclusively evinced, that he is in favor of reformation the State in regard to slavery. What is the use of a change of power if there be no change of men? What is the use of a change in a pro-slavery democrat. To put down one dishonest man by elevating another, is benefitting no body. Servility is servility, anti-abolition is anti-abolition by whomsoever practiced. It is not our vocation to avenge our own wrongs; to strive against a party that has abused us, by way of retaliation. Then indeed we might form any alliance however incongruous. The work of Abolitionists is, to establish the principles of civil liberty, and procure the repeal of all laws which in any way violate the rights of the colored man, or contribute to perpetuate the wrongs of the slave. No matter how much indignity may be offered to them by one party, so long as the other refuses to give them sufficient ground for believing that it will not do like wise. To support the whig party for the sake of retaliating our injuries on the democratic party, would be irrational and wicked. It would be to the slaveholder's joyous contempt, and our own reputation into disrepute. We must steadily and inflexibly demand submission from both parties to our principles. Should they be unreasonable. What are our principles? Are they any thing more or less than what we find provided in the Declaration of Independence, the Constitution of the United States, and the Constitution of Ohio?

Whatever changes take place, Abolitionism must not suffer; too many important interests are involved in it. Nature Anti-Slavery man, whether whig or democrat, will ever consent to regard the question of slavery as a minor consideration.

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SLAVERY AND THE NATIONAL CHURCH.

The case of the unfortunate Africans of the Amistad engaged the attention of your Committee as soon as information was received of their arrival, and their release on our ports. Prompt measures were taken to render their situation as comfortable as the circumstances of the case would allow. We assuring them, that, though we are strangers speaking an unknown tongue, they were surrounded by friends who sympathized with them in their afflictions, and who were ready to do what they can to effect their speedy liberation, and also by securing to them treatment such as the laws of nature and of God and entitled to the same privileges with persons of a more favorable birth. In these efforts, much valuable assistance was rendered by the gentlemen engaged in the case. Mr. Ogden, in his energetic measures of the Committee on their behalf at New-York, able legal counsel was early engaged for them, and successfully exerted in behalf of their liberty, at the several courts before which their case has been brought, decisive of their liberty, and in the appeal, one of the defenders of freedom. Your Committee, was after the decision of their case in September, appointed a committee of three to provide for the comfort of the Africans while held in confinement in our prisons. This has been furnished, and, by frequent opportunities, they have acquired some knowledge of the Christian religion, and of the fundamental principles of the Christian religion.

A document, giving the whole correspondence with the department of state, respecting the demand made to their case, has recently been published by order of Congress, at the suggestion of the Hon. John Quincy Adams. The editors of Washington having been deposed of while many were wishing to obtain it, another edition was published at New-York last week. Copies of it, have been forwarded to Connecticut, as it reveals transactions of our government which should alarm all who value our free institutions and desire their perpetuation.

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Now, how does a sovereign State fare in a more important matter than the loss of a few slaves as a foreign and, in a matter more vital, than the mode in which the delivery of an occasional runaway slave is to be regulated? Some of the resolutions of the Legislature of Massachusetts had regard to the protection of colored citizens of that State from the kidnapping of slave-hunters, and to secure them, and reduce them to slavery, if they happen to be within their limits. A breach of the Constitution, a flagrant violation of the rights of Massachusetts citizens, is, certainly she is as much entitled to be heard, speaking through her Legislature, in behalf of her citizens, as Mr. Calhoun, vindicating the rights of slave-holders, or Georgia, demanding federal legislation in favor of slavery. What are the facts?

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Mr. Andrews, of Kentucky, moved that they lie on the table.

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It is needless to comment on these facts; or to record a multitude of similar facts, which might be, if it is advisable to show, that this nation is reduced to a condition of the most degrading vassalage to the slaveholder; that there is not one way provided in our Constitution, for the right directed political action—by electing men to office, who will know how, and dare, not to be faithful to the cause of freedom, and give effect to a rectified public sentiment to bear upon it in all constitutional ways, so as finally to destroy it altogether. Our cause is not yet so much advanced as not to feeble, as to embolden us to waste our energies in conflict with each other, or weaken them by divisions

Abolitionists have been divided in regard to measures. The administration party, in the West particularly, has reduced its ingenuity to discover new modes of manifesting its subservicency to the slave-power. Its leaders, in Congress, the legislature of Ohio outstripped its predecessors in this disgraceful policy. Every thing which it could devise, Democrats could approve and a limited capacity compass, was done, to convince Abolitionists that they had no longer any thing to hope from the Democratic party. The fact, now is, that under the influence of hasty resentment, or a vague expectation of benefit from a political revolution, they may be induced to concentrate their principles in the approaching contest between the parties.

Their duty is clear. It is, to stand independent of parties; to advocate principles that to be defended by reason from neither; to maintain their principles at all hazards; to give their support to no candidate for office unless they have conclusively evinced, that he is in favor of reformation the State in regard to slavery. What is the use of a change of power if there be no change of men? What is the use of a change in a pro-slavery democrat. To put down one dishonest man by elevating another, is benefitting no body. Servility is servility, anti-abolition is anti-abolition by whomsoever practiced. It is not our vocation to avenge our own wrongs; to strive against a party that has abused us, by way of retaliation. Then indeed we might form any alliance however incongruous. The work of Abolitionists is, to establish the principles of civil liberty, and procure the repeal of all laws which in any way violate the rights of the colored man, or contribute to perpetuate the wrongs of the slave. No matter how much indignity may be offered to them by one party, so long as the other refuses to give them sufficient ground for believing that it will not do like

SLAVERY IN THE CHURCH.

Something Doing yet.

Our friends are not to infer from the comparative silence of our paper about the movements of Anti-Slavery lecturers, and the prosecution of Anti-Slavery measures, that little or nothing is doing in the Empire State on this subject. Agents' journals and secretaries' minutes and resolutions of growing importance are continually in our hands and are not as frequently published as formerly, especially in our little sheet. But the work, notwithstanding the pressure of the times, is nevertheless, and we are in a greater degree of activity than the public in general are aware of. County conventions and small meetings, lectures and sermons are novelty now attends them, are pretty frequently held, well attended, and *maintain a higher tone of sentiment than at any former period*. Our friends in political office, Messrs Brothers Pritchett, Ward and Tucker are still at work in connection with the State Society's Committee. Anti-Slavery petitions are now circulated and signed in the multiplied directions, and those who attend them think it no desecration to choose men to rule who are just, ruling in the fear of God—*Friend of Man.*

Senator Preston.

Among the politicians who figured at the late National Harrison Convention at Baltimore, was Hon. William C. Preston of South Carolina, who said in the course of his speech that if Abolitionists were caught in his State they would HANG THEM. (Wonder whether there were any Abolitionists present, or any Democrats, in the Convention.) He is reported to have "electrified his hearers" by his eloquent eulogy on Gen. Harrison, of whom he said:

"I believe in about a year, I will be able to say that the country has a second Washington in the second Harrison. When this day comes, and God speed the time, for one I will be contented to depart, I will say, I have held of him one of old—" Now, Lord, lettest thou thy servant depart in peace, for mine eyes have seen thy glory."

In the opening of the same speech, he is reported as having said:

"This is the happiest day of my life. I see here the "great national institutions." I feel as I felt when the earliest day I entered upon public life. I hate tyrann, and from my infancy was taught to despise a tory. I was born a whig and am yet a whig. The whig party has ever been to bring peace and prosperity to the land, and I take pleasure in expressing the belief that the man of their choice will be found equal to the great task, of consolidate the great national institutions and enterprises of the country."

We all understand what Mr. Preston means by our "great national institutions." The conduct of slavery he has ever held to be paramount to all others. Only think of a whig advocate's "high Aristocracy!"

If Abolitionists will help the Senator "consolidate the great national institutions and enterprises of the country," we suppose he will be exceedingly anxious to procure them from the sentence of hanging. By the bye, there seems something significant in this phrase about *consolidation*. Does it mean, that Henry Clay, instead of being Mr. Clay, a contemplated union of the bank and the slave powers?—*Friend of Man.*

From the Liberator.

National Anti-Slavery Standard.

We had with lively satisfaction the appearance, under the above appropriate title, of the first number of a weekly paper, to be issued from the Anti-Slavery Office, instead of a quarterly, in place of the Emancipator, of which that Society was recently deprived, by the decision of a tribunal to which its conduct was deemed by a wise regard for the integrity and efficiency of the Anti-Slavery enterprise, in this time of difficulty and danger, to be a sufficient reason for its expulsion from the ranks of its late Executive Committee. While we lament that *such* a cause should exist for the establishment of a new paper, we rejoice that the Anti-Slavery cause is imperiously demanded by a wise regard for the integrity and efficiency of the Anti-Slavery enterprise, in this time of difficulty and danger, to be a sufficient reason for its expulsion from the ranks of its late Executive Committee. While we lament that *such* a cause should exist for the establishment of a new paper, we rejoice that the Anti-Slavery cause is imperiously demanded by a wise regard for the integrity and efficiency of the Anti-Slavery enterprise, in this time of difficulty and danger, to be a sufficient reason for its expulsion from the ranks of its friends, and who rejoiced to bear with us the cross of its odious Reform, have assumed towards us a hostile attitude, and have sought to make the cause of which we prove to undermine the noble platform on which we have stood from the beginning still of a free, free, free,

From the Pennsylvania Freeman.

National Anti-Slavery Standard.

Under this title, the Executive Committee of the American Anti-Slavery Society, issued last week the first number of its new paper to supply the place of the Emancipator, of which the former Committee—injustifiably, we think—deprived the Society. A copy of the prospectus will be found in another column.

The Standard is as large as the Emancipator was before its recent reduction of size; and is printed with new type, and upon paper, which is quite as good, and as pleasant to the eye, and the taste of the printer—Mr S Dorr—from whose press it comes. Indeed, in neatness and beauty of its mechanical execution, it is equalled by very few papers with which we are acquainted, and is excelled by none, except perhaps one or two of the largest Literary Journals.

The editorial head is embellished with a handsome wood engraving, representing Liberty trampling on whips and bloody chains, and supporting a banner, inscribed "Liberty for all," from the staff, and revealing the motto, "*without concealment without compromise!*" By her side stands a female, holding in one hand the Bible on her hand, and pointing to the text, "*Truth shall make you free.*"

A large part of this number is taken up with the proceedings of the late Annual Meeting of the American Society, our own account of the Connecticut State Meeting, and letters from N. P. Rogers, and W. L. Garrison, written just before their departure for England. The remainder contains able and interesting original articles and judicious selections, principally from Anti-Slavery, religious, and literary tracts of miscellaneous topics. The editorials are animated and uniting; high-toned and thoroughly-going; sound in doctrine, uncompromising in tone, and yet kindly and courteous, as generally liberal in their spirit and free from unclassifiedness in their temper. We might, perhaps, wish, in one or two sentences, but rather, we think, as being liable to a wrong construction, than as being really incorrect, or expressing a wrong thought or feeling in the writer's mind. In one or two instances also, we would have added a qualifying word or phrase to the general terms which are used. But the whole, taken together, evinces ability, discretion, and a fidelity on the part of those who have the temporary charge of the editorship, which we doubt not will make the paper well worthy of the patronage of the friends of the cause everywhere.

The permanent editorship is to be assumed by our talented, and noble-hearted brother Rogers, as soon as he returns from England. His well-deserved popularity as editor of the Herald of Freedom; the unrivalled power of his pen; the largeness and liberality of his views, and his honest, fearless in stating, and fearlessness in defending them; his free writing of thought and feeling; his wit, and his sarcasm, pith and point of his articles; and above all, his generous and whole-souled devotion to the cause—taking but the means to be, that his life may be spent in its service; drew upon him at once—when the selection of an editor became necessary—the eyes, not of the Committee only, but of the friends of the Society generally, and his appointment is hailed, we believe, with almost unanimous approbation. His New Hampshire brethren will of course be sorry to part with him, but we doubt not they will yield their preference to what seems generally regarded as demanded by the interests of the cause. The same hand which has long wielded hell gallantly aloft "the little rag which rustles in the breeze of the White Mountains," (to use our brother's own phrase) will grasp with vigor and satisfaction with unwavering firmness the tall staff of the NATIONAL STANDARD. The same arm which has wielded the sword of Truth so effectively, in the guerilla warfare of the hill-passes and woods of New Hampshire, will defend with equal energy and skill, equal strength, and we hope with equal, or even greater success, the banner which leads the unmalleable band on the beaten plain of general conflict. The very motto under which he fights, will impart to him a new energy, and new force in energy. Congenial with every feeling of his heart, is the sentiment it utters.—*No Concealment—No Compromise!*" It is the Impressive prophecy of Liberty, that "*Truth shall make you free.*" It is the vital breath of his spirit.

We hope our friends throughout this State, and wherever this name goes, will exert themselves to concentrate all the energy to procure ample support for the Standard. Pour in the names of subscribers and the subscription money, on the principle of immediate, and not merely the decision of the Executive Committee—the men on whom we have thrown the burden and responsibility of conducting our enterprise, have been so unexpectedly bereaved of means to carry it on with vigor. In our behalf they have taken their stand in the forefront of the battle against slaveholding the monster foe, have lifted up for us a standard against him—Let us see that they are sustained. We will not say with Macbeth, "Hang out our banner on the outward walls; the castle's strength will laugh a siege to scorn;"—for we do not mean to stand a siege, or let our free flag float lazily over a beleaguered tower. We mean to unfurl it to fly in the battle gale. Onward let it be borne, over the shattered outworks and through the broken legions of oppression, "even as the imminent deadly breach, the Parian artillery of Truth is making in Slavery's central citadel.—Our warfare with the giant vice and crime of our land is not for self-interest merely—it is a war of extermination—extermination for which every combatant is vouchsafed in the arsenal of our Heavenly Father. We believe that the ensign is entrusted, will warrant us in declaring it his fixed determination, formed in the strength of Freedom's God, that it will hold out to the enemy, while life is in the ensigned him, the broad flag which we now unroll to the wind and commit to his keeping, shall yet flaunt gloriously in the breeze of the morning, and in the sunshine of noon, or be his winding sheet on the well-fought field, where "slain, not conquered, he dies free."

Let a false sentiment have those who have placed him in his responsible station, and there can be no doubt as to the issue of the contest. Liberty will stand erect on the broken, and shivered shaft, and will sing to the song of triumph on the tongue, will walk through the wheat, and scatter blessings in her path with a hand full of the golden grain. Religion by her side will visit the dark places whence law and a wicked public sentiment now exclude her, and will pour her healing light into souls, now enveloped in the gloom of pagan midnight. "Glory to God in the highest, peace on earth, good will to men," will be the swelling anthem which shall peal from every hill-top, and echo through every valley, and mingle with the breeze which sweeps the wide prairie and sweep with the waves of the western forest, and dallies with the cane-tassels of the sugar plantation, and bows the nodding ranks of the rice swamp, and scatters the vegetable snow flake of the cotton field, while the king of rivers shall bear it to the southern gulf, and sea shall give it back to sea, and earth shall send it to the heavens. All Heaven shall rejoice, and God is glad in response, and her crystal battlements grow tremulous at the jubilant acclaim.

From the Baltimore Clipper, May 16, 1840.

Cash for Negroes.

The highest cash prices will at all times be given for Negroes of both sexes, that are slaves for life, and good titles. My office is in Pratt-street, between Sharp and Howard-streets, and adjoining to the premises of Mr. Hope Slatter, where can be seen at all times. All persons having Negroes to sell, would do well to see me before they dispose of them, as I am always buying and forwarding slaves to the Orleans market. I will also receive and forward them to any Southern port, at the reasonable rate of 5 per cent. My establishment is large, comfortable, and airy, and all above ground; and I will compliate every thing in the way of my exercise; and is the strongest and most splendid building of the kind in the United States. And as the character of my house and yard is so generally established for its strength, comfort, and cleanliness, and it being a place where I keep all my own, I will not be accountable, for the future, for any escapes of any kind from my establishment.

HOPE H. SLATTER

"Though the intervention of a friend, while at Baltimore, we visited the slave establishment of Hope Slatter, and were conducted throughout the entire premises, by the proprietor himself. This abode of unrighteousness and misery we shall attempt to describe; for the prison itself is a fitting emblem of the mansion and office of the owner. The yard fronting the prison enclosure an area, as near as we can judge, of about 30 by 40 feet. The prison, which occupies one side, is substantially of brick, are about 20 feet high. We entered the yard through a iron grated door, the key of which was kept by a black man, probably a slave, who appeared to be formed to that during an absence of two months at the South, but he said he had the entire care of the prison and of all the slaves within it. Back of the prison, and adjoining the gaol, in which the slaves are kept during the night. The windows are strongly grated with iron, and the rooms appeared to be every way as secure as most of our country gaols. They were perfectly clean, so indeed was the gaol, which appeared to be the cleanest place in the establishment. Matters of interest if any such would induce the owner to keep it in this state. The pantry was well stocked with hams and potatoes. The utensils for cooking and eating were neat, and fitted up by seamen in our navy, and soldiers in the army. Back of the prison secured by a strong iron grate, was a large Blood Hound, whose deep terrific guttural growl and whole appearance indicated that he had been bred and trained for a specific purpose.

There were about 12 or 15 slaves in the prison at that time. One of them, a young man of 18 years of age, was of very light complexion, and, we thought, had more than his proportion of the blood of the Africans, and therefore must taste the sweets of slavery to the full. There were young woman, a mulatto, as near as we could judge, about 18 years of age, a trial of process was then pending in one of the courts between two slaveholders, to whose property she belonged, and was put into the slave prison for safe keeping. The other men in the prison were of various ages, but all appeared to be in good health. They are here kept until they are sold, or have release or some good cargo, when they are shipped to New Orleans or some other Southern market. The owner of this establishment, Mr. Hope Hall Slatter, appears to be a very gentlemanly manner. He called the slaves up before him, asked them a number of questions, as to their food and comfort. He asked one of them if he did not have enough to eat and drink; to which the slave in a muttering under tone of voice answered, yes. The slaves evidently knew the design of the question, and the conclusions upon which they must answer, and what the character of the answer must be. But while they stood in mute silence before us, their eyes spoke unutterable things. The tenderness of the deep, deep wrongs, dare not give utterance to its emotions. We asked him if he ever whipped his slaves to be visited by ministers of the gospel and others for the purposes of religious instruction and prayer. He answered that he did not, as such exercises certainly tender them melancholy and injured their sale. These slaves might remain with him for months, and during all that time be deprived not only of the mere elements of education, but all means of moral and religious improvement. The minister of the gospel who is commanded to preach the gospel to every creature, is here met at the threshold of his duty, and debarred from executing the high commission given by the Sovereign of the Universe. But though it were not sufficient to deprive the slave of all that is most dear to the heart of man on earth, but the higher interests of eternal state, yet he is deprived of the right to equality of a dealer in the blood and bones of his fellow man

Mr. Slatter informed us, that in his sales he never separated husband and wife, and children and children. He voluntarily stated that he bought and sold them to make money. He also gave us to understand that he was a member of Virginia, of Methodist parents, that his mother had been a member of the M. E. Church between forty and fifty years, and that his father was a local preacher among them, he himself was owned after *Hope Hall*, one of the most celebrated Methodist ministers ever in that part of the country.—"Gentlemen," said he, "I suppose you have some books owned to you, but I was born and educated in the midst of slavery, and have been engaged in it for a long time. I should be glad to get out of it, and I think I should be the happiest out of the country, but that will not be, and as it is I like slavery."

There were some eight or ten of us, (Abolitonists,) in the prison at this time, all from the conferences in N. Jersey. We remained there about an hour, and could not longer endure the feelings which the scene created, when we turned our backs upon these deeply wronged fellow-beings. If possible, we were more indignant than before, against the wicked and abhorrent character of that abominable system, which turns man into a brute, makes him an article of traffic and speculation, and degrades the Christian mind. In one or two instances also, we would have added a qualifying word or phrase to the general terms which are used. But the whole, taken together, evinces ability, discretion, and a fidelity on the part of those who have the temporary charge of the editorship, which we doubt not will make the paper well worthy of the patronage of the friends of the cause everywhere.

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From the Philanthropist.

Abolitionists cannot abandon their immediatism, otherwise they too would be shorn of their strength. They are the world's pioneers, and must keep up the cry of gradualists. Now, they stand on the ground of right, and appeal to principles as the eternal verities in nature, which cannot but response. And it is this very respondent, this awakening communion and alarm in the breast of the slaveholder, inspires him with the cry of immediatism. Abolitionists are so once that he has no armor that can resist their weapons They method of reasoning is so direct, that to admit their premisses, is to be immediate abolitionists. The fact, in fact, has an energy in his own cause. He rebukes the Gradualist, and he rebukes the Immediatist, and he will kindle the fires of the other. If Abolitionists did not insist on "immediate" emancipation, all their denunciations of slavery would be unavailing. Immediatism is not the doctrine that slavery is sin, would be forsaken; and the slaveholder would rejoice to find his antagonist on the only ground whereon he is invulnerable, and the prospect of success—*the ground of expediency*. Here, the enemy of slavery may triumph in argument, but this will be all. The slaveholder will be silent, but his conscience will not be reached, his heart will be untouched.

We do not suppose immediatism will take place immediately, any more than that the conversion of the world will be immediately effected. Immediatism in both instances is desirable, but we know the inveterate prejudices, the perversiveness of human nature, impracticable. Nevertheless, this is no reason why immediatism in duty should not be insisted on. It is the duty of the Church to do, and less you preach to them this doctrine, they will never do right. Were the preacher to declare that reformation would become a duty at a period, when the preparation and under propitious circumstances, he would die, and not a convert would arise to bless his memory. Gradualism is in the preaching, and immediatism strips it of its power over the conscience of the transgressor. Paul was an immediatist. His plan is the only one that can extermine sin. "But now commandeth God all men everywhere to repent." Immediate repentance, immediate change of conduct, the immediate abandonment of the sin, immediate abandonment of the doctrines which hold up the arms of truth, save its adversaries from defeat, and secure the submission of the transgressor.

"Immediate" emancipation—this is the weapon which shall bow down the mighty to the dust. As David said of the sword of Goliath—"There is none like that."

Slaves Emancipated.

The agency of Mr. Burney, in obtaining about the emancipation of slaves, is both direct and indirect. In the case of Mr. Burney, Dr. Brisbane and others, it was direct. In other cases, the agency was indirect, consisting in the attention of slaveholders upon slavery, and thus gives an opportunity for conscience to do its work, without any recognition of the agency by which it was brought into action. In these cases it is not surprising that fidelity to principle, should be followed in many instances with fidelity to Abolitionists.

As illustrative of the indirect influence of Abolitionists, we may mention, that Mr. Monroe Edwards, a young gentleman of the Bar, of Mobile, Alabama, a native of that State, has just manumitted 160 slaves. The deed of manumission was prepared in this city. If we put the average value of these slaves at $400 each, strips it of Mr. Edwards has nobly sacrificed, what Mr. Clay would call, eighty thousand dollars worth of property. He set them free because he believed it wrong to hold them slaves. We regret that this gentleman left the city before we had an opportunity of seeing him. He has no fellowship, we are told, with Abolitionists, but he has some sober feelings against them which are so prevalent in the South. The prejudices of which, he is a victim, will yield to time.

We have intelligence enough respecting the state of things in some parts of the South, to warrant us in saying, that there is a great amelioration in individual sentiment now going on.—*Philanthropist*

The following is the Report of the Baptist Anti-Slavery Convention held in Boston, on the 6th inst. on the condition of the free people of color in this country.

Your Committee, to whom were referred the subject of the condition of the free people of color, would report,—

That the condition of the free people of Color imposes an obligation on the church which they cannot disregard without great guilt. The moral, intellectual, and physical condition of the free people of color, is greatly inferior, that of the slave—cut off by law from all means of intellectual improvement—liable continually to physical suffering from the want of the proper means of support—the free man of poor proscription afforded the slave from his valuation as property—liable to be reduced to slavery—deprived to a great extent of employment—in fine, the free man of the slaveholders as a set of dangerous beings—what out to the Christian from the sympathies and prayers of the Church, all denominations being agreed in making this effort to give them a moral and religious knowledge Under such circumstances, your committee do not wonder at their present deplorable condition. The wonder is, that they have not been sunk many degrees lower. The influence of slavery upon the condition of the colored man is not confined to the South; but here at the North he is made the victim of a cruel and relentless prejudice—a prejudice that meets him wherever he goes, his color pointing him out as belonging to the outlawed and proscribed class; he is treated by many as if he were covered with some infectious disease. In addition to all this, another heavy weight is cast upon them, in the fact that many of the colleges and schools are closed against them. And what adds point and power to all this, is found in the course of the church in furnishing their colored brethren into some obscure corner, called the "negro pew." Your committee regret it as the solemn and imperious duty of all, and especially of those who profess the Christian name, to labor to remove all disabilities from the Free People of Color, that they may be treated as men and brethren in accordance with the law of God

From the Emancipator.

Convention of Colored People.

HARTFORD, CONN., May 18th, 1840.

By previous notice a public meeting was convened this evening in the Colored Congregational Church in Talcott-street. Mr. C. A. Johnson was called to the chair, and Rev. Peter Jennings appointed Secretary. Prayer by Rev. J W C. Pennington. The meeting was then addressed, by Mr. David Ruggles, of New-York, on the subject of his labors, who also read a letter from Rev. Mr. Fuller for patronage A number of subscribers were obtained, after which, on motion, it was resolved, that Messrs James W. C. Pennington, Samuel Ward, and Henry Foster be a committee to report to-morrow evening, on the subject of a National Convention.

TUESDAY EVENING, May 19th

The public met by adjournment. In the absence of the chairman, Mr. James Marr was appointed pro tem. The report of the committee, being called for, it was as follows:

"The committee appointed last evening, and instructed to report on the subject of a National Convention, beg leave to say

"That no measure is better adapted to meet the necessities of our people, than a National Convention of our *exertions, intelligence and sympathies* in a National Convention. The American slaveholder is still seated on his throne of despotism, and at the expense of the liberties and lives of the slave The ramifications of the system are still *broad and deep* in the so called free States. We are the former of pity and of blood. We are allegiant to a party that are bound to act in the use of all those legitimate means which have been ordained in the hands of every people. Therefore without giving rise to a tedious examination of the case, we recommend a National Convention for the following reasons, viz.

1. It is a measure which we have already tried with eminent success.

2. The measure is sanctioned by the usage of all ages

3. Until we adopt this measure, we are totally defenceless and at the mercy of the oppressors.

4. Our opponents are organized, and with Abolitionists *never has and does not* now affect the necessity of this measure.

5. We cannot delegate the protection of our rights to others in any such sense, as to relieve us from the necessity of this measure. Therefore, we present for consideration the following propositions

Resolved, That it is the sense of this meeting that a Convention of the Colored Americans of the free States is immediately called, and that the place of Convention should be held in August next, at some central place.

Resolved, That Rev. J. W. C. Pennington, Rev. Amos G. Beman, and Rev. Peter Jennings be appointed a committee of correspondence, and they are hereby instructed to open a correspondence with the cities of the free States on the basis of the above resolution, and if it be approved by a respectable part of them, to unite with the same in calling a Convention at such time and place as may be agreed upon.

Mr. Ruggles moved that the Report be adopted, and addressed the meeting in a powerful and appropriate manner, stating the fact, that Mr. Pennington had been urging a return to this measure for nearly two years. Rev. J. W. C. Pennington eulogized the Convention of 1835, in Philadelphia and showed that the division among our friends is a conclusive reason why we should adopt this measure.

Mr. Foster concurred in the view of the crisis, in a crisis, when we must set for ourselves or suffer; to talk about waiting till our friends get right, is nonsense. The Report was unanimously adopted.

The following resolutions were then read and adopted

1. Resolved, That the prospect of the re-appearance of the Mirror of Liberty, is a cheering one, and that those promising advocate of freedom, is an omen of brighter prospects to our cause.

2. The circumstances which caused the suspension of that Journal render it imperative upon the friends of humanity to lend their aid to its support.

3. That a committee of five be appointed to extend the patronage of the Mirror of Liberty. Messrs. Henry Foster, Peter Jennings, Samuel A. Seymour, Alfred Plato and Lunan Pelham, were appointed.

On motion of I. Cross, Resolved, That the proceedings of this meeting be sent to the Emancipator, Liberator and Emancipator. The meeting then adjourned.

JAMES MARS, *Chairman.*

PETER JENNINGS, *Secretary.*

From the American Citizen.

The World's Anti-Slavery Convention.

A goodly delegation from Massachusetts has gone out to this Convention, which was to commence its sitting last Friday. It will be one of the most interesting meetings that have taken place since the great Convention of colored people, held in Philadelphia, in 1835. We understand that our delegation will be accompanied by a number of other prominent men, who have gone to Europe, for the purpose of attending the Convention, and showing their sympathy with the cause of the enslaved. We understand that the Convention then ever gathered around any assemblage of men since the convocation of the disciples on the day of Pentecost, this effusion will be felt in the remotest parts of earth, and to the latest generation. It is the first assemblage of the kind, summoning delegates from all quarters of the world, to consider and discuss the subject of human rights, human liberty, and the principles of human equality. Its influence, we trust, and doubtless will be felt, binding man to man, and uniting the hearts of the children of the Redeemer, in the holiest sentiments which moved them to assemble, break upon the eye. From this high eminence the cry of slavery would be heard, and echoed from pole to pole, the doctrine that slavery is sin, would be forsaken; and the slaveholder would rejoice to find his antagonist on the only ground whereon he is invulnerable, and the prospect of success—*the ground of expediency*. Here, the enemy of slavery may triumph in argument, but this will be all The slaveholder will be silent, but his conscience will not be reached, his heart will be untouched.

We do not suppose immediatism will take place immediately, any more than that the conversion of the world will be immediately effected. Immediatism in both instances is desirable, but we know the inveterate prejudices, the perversiveness of human nature, impracticable. Nevertheless, this is no reason why immediatism in duty should not be insisted on. It is the duty of the Church to do, and less you preach to them this doctrine, they will never do right. Were the preacher to declare that reformation would become a duty at a period, when the preparation and under propitious circumstances, he would die, and not a convert would arise to bless his memory. Gradualism is in the preaching, and immediatism strips it of its power over the conscience of the transgressor. Paul was an immediatist. His plan is the only one that can extermine sin "But now commandeth God all men everywhere to repent." Immediate repentance, immediate change of conduct, the immediate abandonment of the sin, immediate abandonment of the doctrines which hold up the arms of truth, save its adversaries from defeat, and secure the submission of the transgressor.

"Immediate" emancipation—this is the weapon which shall bow down the mighty to the dust. As David said of the sword of Goliath—"There is none like that."

Slaves Emancipated.

The agency of Mr. Burney, in obtaining about the emancipation of slaves, is both direct and indirect. In the case of Mr. Burney, Dr. Brisbane and others, it was direct. In other cases, the agency was indirect, consisting in the attention of slaveholders upon slavery, and thus gives an opportunity for conscience to do its work, without any recognition of the agency by which it was brought into action. In these cases it is not surprising that fidelity to principle, should be followed in many instances with fidelity to Abolitionists.

As illustrative of the indirect influence of Abolitionists, we may mention, that Mr. Monroe Edwards, a young gentleman of the Bar, of Mobile, Alabama, a native of that State, has just manumitted 160 slaves. The deed of manumission was prepared in this city. If we put the average value of these slaves at $400 each, strips it of Mr. Edwards has nobly sacrificed, what Mr. Clay would call, eighty thousand dollars worth of property. He set them free because he believed it wrong to hold them slaves. We regret that this gentleman left the city before we had an opportunity of seeing him. He has no fellowship, we are told, with Abolitionists, but he has some sober feelings against them which are so prevalent in the South. The prejudices of which, he is a victim, will yield to time.

We have intelligence enough respecting the state of things in some parts of the South, to warrant us in saying, that there is a great amelioration in individual sentiment now going on.—*Philanthropist*

Letter from a Woman of Ohio.

OHIO, 6th mo. 4th, 1840

DEAR BROTHER GARRISON:

It is not in accordance with the customs of the age, but with feelings of lively affection, I address these in this manner. The more I see of the servile disposition of men to the mistress of creation, the more I feel the need of a being whose enlarged and expanded soul has taken into view the relative condition of not only man and his Creator, but of woman and her Creator. Woman is not to be alone a worthy of honor and praise—whose law is supreme and paramount to all other law, whether of new-organization or old—and who, when in the sweet retirement from worldly concerns, calls upon the soul directly, and through no human intermediary, to pour out upon the throne of righteousness and humanity, without fear of man, and shall we, under these high and holy considerations, bend our knee to the throne of secrecy therefore? Shall we come forward and declare that we have no right to express a sentiment? Are we created the mere tools of man's fallible nature? Heaven forbid that woman should ever endorse such sentiments as these; which of themselves are sufficient to equalize her with the brute—to make her more abject than the southern slave—for, being in a manner free, she is to be so bound as to be unable to assert, in that liberty with which Christ has made her free, that no man shall control her in her duty to God, and that he has no possession so fear but the fear of offending him. When we take this elevated position, every thing which falls short of it is oppressive and repulsive. We must either retract our convictions of right, or we must cite inward and bitter lessons of the soul, and bring them into subjection to individuals who, from the prejudices of education, or the narrowed conceptions of sectarian pride, wish to confine our views and sentiments within the bounds of their comprehensions. Such a sacrifice has been made in some measure at our Ohio Anniversary, although a few noble spirits were there to manifest our cause. I presume are this you have heard of our division with the parent Society. In spirit many of us are with the old organization, but we feel that we have done right in our cause, that dark cloud will pass from our bright horizon and leave not a shadow behind. I do not know, as an individual, whether I have done right or wrong, but I feel a desire from the advocacy of a third party, stands unrivalled and, I must confess, that the Society in Boston, and Faith, I, must confess, that the Society in Boston, and Faith, I, must confess, that the Society in Boston, and Faith, I,

humanity erected in London, their voices shall swell with others in the shout for Freedom. Switzerland, amid whose hills the breath of Liberty has lingered for ages the some favored spirit, whose goodness had induced a profession of its stay on earth, shall have her representative to tell of her struggles for the enfranchisement of her people, and the story shall be sweet and pleasant. Egypt, the meted and peeled, perchance may have a voice in that Convention. She has felt the oppression of years how bitter *Slavery*. and as her better day is dawning, she may catch the inspiration, and throw in her influence The isles of the sea, where Slavery has reigned without molestation for 200 years —where the blood of the ignorant and innocent has flowed in streams to the mighty ocean, even they have heard the spirit of the age, and their soil is *free*. From these verdant isles there will come up the toil worn bondman, now bondman no more. The patient, eloquent and humble missionary, who has, amid ignominy and insult, imprisonment and public degradation, toiled for Christ, and for the slaves, shall be remanded true to the commission of his Maker, will be in their midst the messenger of glad *tidings*.

From this land, too, there will be minds and hearts, that will be prepared by of thought, logical argument, and devotion to enslaved humanity, and will have their tongues to one. There will be N. P. Rogers, whose burning eloquence has found its way through the frosts of New Hampshire to many a frozen heart, and thawed it into life. There is, too, the dignified and logical and gentlemanly Birney, whose heart alive to the suffering humanity around him, and the shackles to fall from the limbs of those whom unjust laws had put in his power. He will tell of the down-trodden and the dumb, and they will see the man who has set an example which slaveholders will yet blush to follow. There is H. B. Stanton, who, amid the hills of the old Bay State, took Slavery by the throat and shook her till her knees smote together, and her eyes grew dim with terror—God forgive him for having spared her to clip the locks of his strength—and now that they are grown, grant him grace to retrieve the errors of that ill-fated hour, and make his latter end brighter than his former.

Wendell and Anna Phillips will be in the throng. He to charm by his deep-toned and stirring appeals, and to convince that audience by his own personification of high-soul freedom, of the natural nobility of manhood. While she, the early and munificent friend of the slave, will feel in her soul the right to share in the deliberations of a World's Convention.

Charles L. Remond will tread those boards with the skill of a master, and every eye that falls upon him will sparkle as the conviction fastens itself upon them, that he is in every sense—a man.

There is William Lloyd Garrison, whom to know is to *love*—whom to appreciate, is to honor—who, abused and reviled, maltreated and slandered, like his Divine Master, can forgive. Whose steady, unfaltering course has made him hosts of enemies, and has made his name the rallying cry of their malice—whose rebukes have thrilled the land, and waked it from its torpor Seven years since alone he went a "*reckless adventurer*" (!) to London, and grappled with Colonization—unfolded her wicked designs—and returned to receive the Hosannahs of those who could say "I owed him" So stated they his Master in Jerusalem; and it is sufficient that the disciple be as his master, and his servant as his Lord. Now he has gone again to stand on a London platform, while his hands are held up by thousands, who know his fidelity to truth. He is there to tell of the battles of freedom, her triumphs, and the trophies she has won. And we "venture to predict," in the language of Gerrit Smith, that he "will occupy more space by far in the eye of the British public, than any man from the United States."

There are George Bradburn, and Isaac Winslow, and Henry Grew, and Sarah and Angelina Grimké, the prophetess among women: "we predict" that her voice will swell in sweetest harmony through the vast hall where they will hold their sittings, and that she will convince Jew as well as Gentile, priest and layman, that she has a soul. With what deep anxiousness do we anticipate the meeting! How sublime some of the meetings, how hallowed the aspirations of those convened. We believe that the Convention will result in good. The eyes of all Europe are upon it, and the deliberations and conclusions to which it will come, may be the commencement of bolder, hardier, and more successful efforts. Of one thing we are satisfied. The cause of *freedom* will be advanced. The day has gone by when any measure can long retard her progress; she has acquired too much momentum to be jostled from her path.

"The soul of the past has come
To its ancient home,
In the hearts of men,
To resume its reign again.
O, Fame! with a prophet's voice,
Bid the *ends* of the earth rejoice
Wherever the proud are strong,
And earth is oppressed by wrong,
Wherever the day dim shines,
In the cell and among the captive pines;
Go forth, with a trumpet's sound.

Go! tell to the nations round,
On the hills where heroes trod,
In the shrine of the saints of God,
In the Caesar's hall, in the martyr's prison;
That the slumber is broke, and the sleeper hath risen,
That the day of Oppression and Slavery is o'er,
And EARTH feels the tread of FARADOX once more."

Our Delegation to the World's Convention.

Nathaniel P. Rogers, Charles L. Remond, Lucretia Mott, and William Lloyd Garrison, are the immediate representatives of the American Anti-Slavery Society to the World's Convention.

It is natural for us to feel a peculiar interest in them, and watch, with a fraternal solicitude, all that is said of them

From the Christian Witness, edited by Wm. H. Burleigh, we take the following:

"It had hoped that this 'woman question' would not be impertinently thrust upon the London Conference, especially as it is contrary to the usages and repugnant to the principles and feelings of the British Abolitionists, and of all others throughout the civilized world, with the exception of a handful in this country who are, appropriately called 'Garrisonites,' in contradiction to *Anti-Slavery* men.—Lucretia Mott ought to have more respect for her sex, if not for herself, than to consent to be made the tool of a disorganizer, for the purpose of accomplishing his ambitious designs. We know this lady well—and for kindness, hospitality, benevolence, and purity of life, she is unsurpassed—but in morals she is an ultraist of the most ultra stamp—in religion a latitudinarian in the widest sense, and we should be surprised if she should be found in the true dignity of womanhood, in her untractable zeal for what she terms 'principle,' as to attempt to take her seat as a delegate in the 'World's Anti-Slavery Convention.' If she does, and mutual distrust, heart-burnings, and confusion, result from such a step, upon her and her associates will rest the 'tremendous onus of putting back the day of the slave's redemption, and sacrificing mercy and righteousness to an insane caprice.'

Putting back the day of the slave's redemption! What cant is this! And who that knows Lucretia Mott, will heed it, save in sorrow for him who uttered it.

A woman whose life is one bright ebullition of truth and love; whose innumerable daily acts of kindness and sympathy amongst the poor and sorrowing, make her, in addition to her public labors, the loved of a thousand hearts.

A few may for a time, perhaps forever, think her as the tool of a disorganizer, seeking to check the onward progress of a cause he himself launched into existence, but the burning shame of Freedom's rallying word will acquaint all that love the cause of the human, that she was incapable of staying for a single moment the rush for his rescue.

But we pause; this is not the place for us to write her defence: defence, did we say! legions of angels watch her from their blessed abodes.

Let him who has written thus cruelly of one of the most devoted advocates of Anti-Slavery principles, see to it that his own bosom is free from a rankling sectarianism, before he charges her with being ready to sacrifice mercy and righteousness to an insane caprice.

The Reverend Joshua Leavitt, in the last Emancipator, stigmatizes Wm. Lloyd Garrison as a reckless adventurer, determined to rule or ruin, and as having gone to the London Conference to make that august body a tool to his purposes at home.

Where was our brother's religion, when he penned such things of him who, for nine years has labored diligently, by night and by day, to arouse his fellow countrymen to action in the slave's behalf.

Mr. Leavitt is a professed minister of Jesus Christ, one whom we have respected; he such an unloving spirit—such bitterness—such sarcasm, and such loss of self-respect as he manifests in this article, tell us that a change has come over him, and that he carries with him a "wounded spirit." Brother Leavitt will find it a heavy load. May he be kept from it. The tumult in his own bosom, if he is not lost to himself, if his perception has not become clouded by the intensity of his anger, will make him deeply wretched, and his own sufferings will lead him to a man without the spirit of Christ is none of his. Again do we say, may the Lord preserve him! We should never walk erect among men again, were we conscious of feeling as brother Leavitt feels—toward the bitterest enemy we have on earth

Pro-Slavery Republicanism.

A pro-slavery republican is a queer character. One would think it hard work to find such a being. And yet there are thousands at this instant—at least they claim to be such, they manifest such great earnestness that Slavery ought not to be abolished *immediately*, that it is the height of nonsense to let all the slaves loose at once, and yet they are *republican*. Ask them, what makes up republicanism? Their answer is, EQUAL RIGHTS. Ask them what that government is which is founded on republicanism? and in fact doubting its truth theoretically, and they are non plus. They instead of answering yye directly, and thus showing that their right to the title of REPUBLICAN is as light as air—will "twist and look *pale*, untwist and look *red*" and then stammer in response "Out of two evils choose the least."

Now says the Whig—here is W. Harrison—he is the *great warrior*, the profound statesman, the incorruptible patriot; and the honest man On the other hand there is Martin Van Buren,—Stop Mr. Whig if you please! We let the Democrat expatiate on the value of his candidate. Commencing with the "Sage of Kinderhook" Van Buren the hero of Kinderhook, the great statesman, the profound jurist, the eloquent lawyer, the grand diplomatist, the sagacious politician; and the honest man." Which will you have Mr Whig! Harrison to be sure—Which will you have Democrat which will you have! "The glory of this land, Martin Van Buren. And you each choose so you do to avoid the greater evil! Yes! Which gets it gentlemen! I get it, says the Whig. You are no gentleman! exclaims the democrat. You are no better than you should be! retorts the hard cider defender of his country's honor Hold, gentlemen! You both are very foolish: very foolish! but not so foolish as you will be. if you vote for Harrison and Van Buren. Where did you get the skill and forecast, the second sight to tell six months beforehand, which of your candidates will produce the greatest evil. From their promises and pledges you can derive no guide, for the cause they dare not live out their principles The man who, for office, will trample down the fundamental principles of a government over which he may be called to preside, will not scruple at any collateral points.

The man who to secure his votes will openly pledge himself to disregard the will of the majority on a certain point —when it is vital to humanity, will not shrink at sacrificing his constituents upon any measure of policy—provided his position is strengthened thereby—such a man is Martin Van Buren. The man who silently prates of his love of Liberty but durst not say a word about it openly; shows that he can keep silence, when to speak would be salvation to the slave; and thus furnishes incontrovertible evidence that he can be non-committal as to policy when his own interest demands it. Such men are lauded as patriots —and as proof thereof men get drunk and wallow in the streets that in honor of their republicanism—there might be no doubt. Non Mr. Whig and Democrat, we ask "each and every" of you whence you get authority to "choose between two evils."

We choose between Van Buren and Harrison because you love your country so deeply, why deny the benefits of your philosophy to the poor slaveholder? He may choose between emancipation on the soil or expatriation, between immediate abolition or "*by and bye* deliverance" from the yoke of bondage and what can you do for him? The Whig You may reply he keeps a man from his rights and has no right to any option in the matter. We rejoin,—so are you keeping men from their rights—or if you are not, you show your good will so to do by urging a system of ethics that once established will and enforced would stop human progress in morals forever.

There can be nothing plainer than this. You take this reasoning as the basis of action and you claim to be the judge when you will put it in practical operation. You must allow every man the same privilege. Such is the whole-some universal: if universal the effects are as above supposed; for every individual is armed as with triple steel, who may spend his life in enamvasing moral evils. The mischief stops not here. It of course allows a man to do *Evil* provided he chooses the smallest of any two that may present themselves.

This at once destroys all well defined ideas of *must*. No man can have them who is alone dependant upon his power to settle conflicting interests, for so broad and extensive in their ramifications are many of the evils which in fact society that it is utterly impossible for any man to decide which of the two is the greater. Then again in the decision which the two politicians are about to make, there can be no safety, for it depends entirely upon the consequences —and they are hidden in the womb of futurity. The philosophy is false in its first principle. It has not a shadow of truth, and yet like the vermin of Egypt it has crept up among all classes and all are influenced more or less by it.

The man who adopts it has an *indulgence* to do wrong to any extent, and full absolution is granted him, if he be that in the opinion of his fellow-sinners, and although the one he chooses is as huge as Olympus. Who then can feel safe under such a code of morality. The souls of the martyrs of the early days of Christianity all attest its falsity. In accordance with its teachings were they murdered. Rome with her thirty thousand gods demanded of them abjuration of Christianity and allegiance to statues of marble, and for refusal—they were sawn in sunder and their lives sacrificed. Had they adopted it they might have *lived*. We beseech our Abolition brethren not to make themselves a hissing and a by-word but to follow FACTS, that they may have her consolations, when they will be needed. More anon'

We call the attention of our readers to that portion of the last report of the Ohio Anti-Slavery Society on our first page. In addition to its sound argumentation, it is written in an uncommonly clear and forcible style. We suppose it is from the pen of Doct. Bailey, the editor of the Philanthropist.

The time has gone by for printing as many of the annual reports as formerly;—but the good reasons in that of the Connecticut Society induce us to extract from that also

Our readers will also find an article from the Friend of Man in which our brother Wm. Goodell defines his position.

Several favorable notices of our paper and its object have appeared in our exchange papers We publish two—one from the Liberator and one from the Pennsylvania Freeman

Expose of the Rhode Island Convention.

In 1836, the Rhode Island Convention held its sittings at Providence, when it put forth the annexed resolution, which we commend to our readers. Wm. Goodell is the author, and it bears the stamp of his logical power. For its truth and acuteness it was much quoted. We give the above extract that those who have consulted Division among us and have needed, may know how brother Goodell felt at that time about the co-operation of women.

The thoughts therein expressed are so much better than any of our own, that we forbear arguing the question almigth, only saying that there is little danger of our being convicted of heresy by unbiased minds while we can quote the writings of William Goodell to so good a purpose as we do first some extracts, as the advancing spirit of freedom postles them. We pray they may be content with serving Christ's flock, instead of feeding it over them, and then will they deserve and will have the sympathy of all the lovers of freedom and true Christianity.

The numberless sects into which the professed church is divided, are all attributable to the struggle of the priests on the one hand for place and power, and the people on the other for freedom, because the majority of the churches which have succeeded and are called *Protestant*, have been done for *church government*, clearly showing that the people felt enchained, and that it is true of ministers as of any other class of men, that they abuse their power in proportion as they can weld it unchecked.

One other thought, and we forget any more at the bottom of this division, and it is this —the charge that we are infidels and anarchists. This of itself shows the origin of the division. The people would have never thought of such a nonsensical cry. They mingle with men in every day life, who are dissenters in Christianity—belong to the same party in politics with them—avail themselves of the same chances and opportunities—write, and subscribe for, and read the same journals—and in fact, in all the relations of life but the Anti-Slavery cause, show that they are troubled with no dread of the infidel and anarchist.

But this is the cry which the clergy use on special occasions, and when they see that any reform in its progress is likely to lessen their hold over the weak and timid, they open their mouths and from one end of these broad lands to the other, nothing is heard but "down with the infidels, down with the infidels!" We ask for no mercy, but for justice, and that we will have.

Fellow-Laborers,

In pleading for the rights of freemen, we shall not deem it necessary to enumerate the rights of the people themselves, to the great body of our equal fellow citizens To a moral warfare against *christocracy*, we shall not rely on the *sword of carnal warfare*. We shall not deem it needful to select the reputedly wise, the scribe, the disputer of this world, the mighty, the rich, the noble,—to the exclusive confidence of our cause. We shall not fear, we fear, and intend to this holy enterprise; while "God hath chosen the foolish things of this world to confound the wise, and the weak things of this world to confound the things which are mighty, and base things of this world, and the things which are despised, yea, and things that are not, to bring to nought the things that are, that no flesh should glory in his presence."

We shall not adopt the policy of abandoning the tried friends of the cause, because their early faithfulness has made them prominent, or because they seem to make way for those who offer to espouse our cause, only on condition that they shall have the pre-eminence

In pleading for the rights of woman, we shall not spurn woman's aid. Nor shall we consent it would be fellow-laborers with those women who labor much in the Lord; for of course, the apostle intended to teach, by those who, in ministering to our Divine Master were—"Last at his cross and earliest at his grave." We shall not seek to sympathize with that heathenism and infidelity which would deny to the female sex a participancy in our rational and immortal hopes and duties, and which would consign woman to the care of their species, and the half of the human family, and *that* half, too, by whom the earliest and deepest moral impressions are made.

In seeking to instruct mankind in the great principles of the Divine law; and the grand duties of man to his fellow man; we shall not be unmindful of our duty to "Christian sympathies to the latest posterity—to every from our country the judgments of Heaven and God, in a solemn judgment for our God, we shall not deem it a weak and puerile device to teach these things diligently to our *children*, and train them up in the way they should go. Nor shall we coldly reflect, when children cry—" Hosannas, blessed is he that cometh in the name of the Lord."

If any additional evidence was wanting to prove the Colonization scheme, the pro-slavery organization at the North, the following makes it perfectly clear to the most captious. Elliott Cresson has long been known as a violent and unscrupulous foe of Abolitionism, and as an unscrupulous parcer of the colored man Think of a member of the Society of Friends, travelling South to repudiate the doctrines of George Fox.

African Colonization.—Mr. Elliott Cresson long known as an unscrupulous foe of Abolitionism, and as a violent advocate Colonization Society, and whose personal exertions in the cause have had Africa and Europe, as well as America, for their theatre, is now in our city, and has had interviews with many of our leading citizens, furnishing them with explanations and facts, calculated to show the direct advantage of the South, in sustaining the scheme of African Colonization, as a means of counteracting the warfare of Northern Abolitionists, and foreign incendiaries against the institutions of the South. We understand, on the authority, that however Utopian may be the dreams of those who regard Colonization as a means of the spread of Christianity in Africa, still the plan itself of colonizing the free colored people of America on the coast of Africa, is entitled to high respect as a means of spreading Christian philanthropy, and to prove the social and moral condition of that degraded class, who now constitute a portion of our population, and have intermixed with us, and thus both to relieve America, and ultimately to civilize and christianize Africa. In nearly all the Southern States, Colonization has kept out Abolitionism, which has met with favor, and considering its direct antagonism to *Abolitionism*, which advocates emancipation without deportation, it is worth the consideration of Southrons, whether the true policy of the South is not to be found in casting its weight in the scale of the former.

We commend Mr. Cresson and his views to the favorable consideration of our citizens. He is recently from Savannah, where he made a highly favorable impression and no one can be more decided than he is in opposition to Northern incendiarism, and to British machinations against the institutions and commercial and agricultural interests of the South—on which last topic he is prepared to give much interesting information.—*Charleston Courier.*

For the National Anti-Slavery Standard.

Politicians.

When a man chooses the political path, as the avenue to preferment and fame, we may, as a general proposition, affirm, that in order to succeed, he must lay aside all troublesome scruples of conscience, scout honor, and forego the claims of justice; in other words, sell himself to Satan.

If a man possesses the requisite requirements, he may succeed politically, simply by paying the price—a price fearful in its nature and incalculable in amount—but nevertheless one which too many are eager to pay.

This tremendous price has been paid by Daniel Webster, who has bartered himself, body and soul, into the arms of the Southern Oligarchy

He has become the champion of CHAINS and WHIPS, of THE FOULEST AND MOST BLOODY TYRANNY WHICH NOW CURSES THE WORLD!

The man, who has gigantic intellect, transcendant talents, and vast acquisitions, might have become the grand advocate of humanity, and have won undying fame by devoting himself to her holy cause

Instead thereof, how humiliating the contrast, with reckless disregard of his duties, and of the ends for principle, which animate the sons of New England, he barters all that is pure in principle and lofty in conduct, in the hope of elevating Gen. Harrison to the Presidency!

But let me tell him, that the "world does not hang by his crooked nose." Let him, if he thinks proportion as he has lost moral influence, he lessens himself in the estimation of his constituent body in Massachusetts; that although they may love Daniel Webster well, they love liberty more!

With what an air of magisterial and dictatorial authority does he speak of the Constitution of the United States!

Slavery cannot, although he does not name it, that that "sacred compact" is in favor of Slavery, that the instrument which was expressly ordained to ESTABLISH JUSTICE, *secure the right* to commit with impunity the MOST ATROCIOUS INJUSTICE. The Declaration in the Preamble of the Constitution is entirely foreign to the purpose of intent, and if any of the articles contravene its spirit, the construction must be in favor of Liberty.

But Slavery is not mentioned in the Constitution, and all that can be gathered in favor of that abomination from that instrument, is a mere inference, a mere conjecture, a mode of argument by which any thing can be proved.

Until the terms *person* and *chattel* become synonymous, we may with safety affirm that the Great Charter of Liberty is not desecrated by a single clause, sustaining that hateful monster, Slavery

To be sure, we know that no absurdity is too great, no contradiction too palpable, to be gulped down by southern slaveocrats, they would have us believe that what their State laws declare to be *chattels personal, to all intents and purposes whatsoever*, cannot be regarded as *persons* by the organic law of the republic! On this point Abolitionists are not fearful of meeting the Great Expounder of the Constitution himself.

One would think by the lordly style of Mr. Webster's speech, that he is Senator by divine right, he seems to forget that the people of Massachusetts have a custom of thinking and deciding for themselves!

But let him take heed and beware! no man, who is irreverent to the great principles of Liberty, can long maintain the confidence of the people of New England; just in proportion to the towering height of his present elevation, will be his melancholy—his irreparable fall!

* * * * * *

Late events have taught Abolitionists not to repose confidence in any man, however eminent for endowments or acquisitions; but principles are omnipotent and immutable; we change and the applest is inevitably mouldy; but let us not be depressed; the same God who has begun the good work will carry it on to its consummation: let us, therefore, think Him, and take fresh courage. B. F.

Union Herald.

We see by the Union Herald of June 18, that our good brother Myrick offers to receive subscriptions at his office for the Standard. This voluntary action on the part of our friends is just what we like We have never witnessed more enthusiasm from the "true and tried" friends of the Slave than we witness upon the reception of the first No. of the Standard as manifested by letters constantly coming into our possession. We are cheered beyond measure and feel strong in the faith that we shall triumph: Sectarianism and numerous obstacles have had for years the power to lie in our forces wherewith to contend, but *truth* is stronger than all. We will do our best to make our paper beloved by the friends of the Slave and feared by his enemies.

When we get time we may publish some of the letters we receive; we not merely of great power from the gentry—the titled and "would be" aristocracy of the land they are from the people—the democracy—that portion which always makes itself respected eventually in any struggle between right and wrong and to which the lordlings of the land will in times of danger appeal for protection. This is the help we want Come on *brethren*, wherever you are! Let the world see a move for human liberty once more, equal to the days of 76. "Remember those in bonds as bound with them"—and remove from their seat of power those in office who would despise humanity, and trample on the poor and oppressed

We will put Bro. Myrick on our list of local agents—feeling that as for ten years back, so for years to come, we shall find him by our side battling against our common foe. *On to the rescue.*

Anti-Slavery Office.

All orders for publications, and all letters in relation to the STANDARD, should be directed to ISAAC T. HOPPER, 143 NASSAU STREET.

We are now neatly and snugly seated in the old office of the American Anti-Slavery Society.

The rooms have had a thorough cleansing—the walls have been newly plastered and whitened, and look beautifully. Our rooms are in fine order, and we anticipate much pleasure in grasping our friends by the hand and telling them how nicely our ship is sailing, now she is in clear water. A fine breeze favors us, and we go merrily. Let the true-hearted cheer up, and with lively enthusiasm, let us all press forward to that point where the prize will be the rays shall crown our success as the melody of Heaven.

All communications for publication in the Standard, should be superscribed—to the "Editor of the National Anti-Slavery Standard," 143 NASSAU Street, N. Y.

Terms of Subscription to the Standard.

We want the Abolitionists to understand that our paper is not to have a mere ephemeral existence; that it is to be what its name imports, and that the style and character of the paper shall be such as shall delight the intelligent mind The Standard must be sustained until the song of Freedom leaps from the tips of the stricken and hunted outcast at the Ocean We know that a man reads a paper with more delight, that he appreciates its arguments better, and that he keeps out of his mind, what he has met with favor, and considering its direct antagonism to *Abolitionism*, which advocates emancipation without deportation, it is worth the consideration of Southrons, whether the policy of the South is not to be found in casting its weight in the scale of the former.

We commend Mr. Cresson and his views to the favorable consideration of our citizens. He is recently from Savannah, where he made a highly favorable impression and no one can be more decided than he is in opposition to Northern incendiarism, and to British machinations against the institutions and commercial and agricultural interests of the South—on which last topic he is prepared to give much interesting information.—*Charleston Courier.*

Agents Wanted.

We are in want of some half dozen or dozen good Agents, to get subscribers for our paper We want men who will feel that this project is the organ of the Abolitionism of the country that its course must be upward and onward, warring against every thing that is opposed to the rights of man, no matter how firmly planted that opposition may be, or wide is its resting place. We want men who will feel that this is the great organization that will enable them to maintain themselves and the paper at the same time. Letters should be addressed to ISAAC T. HOPPER,
Office of the American Anti-Slavery Society, 143 NASSAU ST.

Subscribers to the Emancipator.

Those individuals who subscribed for the Emancipator, as the organ of the American Anti-Slavery Society for the current year, are informed that by making known to our publishing agent their preference that the Standard should be the address, shall receive the Standard gratuitously for the time they have paid for the Emancipator.

Local Agents for the Standard.

EDWARD M. DAVIS, Philadelphia, Penn.
JAMES M. MCKIM,
J. P. BISHOP, Boston, Mass.
WILLIAM JACKSON, Providence, R. I.
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WM O. DUVALL, N. Y. " " " " Port Byron.
CHARLES SYKERS, Mass. P. O. Springfield.

MARRIED,

At Hallet's Cove, June 16th, MORRIS M. DAVINSON, Esq. of this city, to ELIZABETH S., daughter of Dr. John Stranford, late of Brown, U. C.

June 18th, DAVID VAN HORN FLOYD to ELIZA FERGUSON, daughter of the late Henry KERNOT, Esq.

DIED,

In this city, on the 16th inst., THOMAS SIPKINS SIDNEY, aged 23 years.

Fourth of July.—The time has arrived, when, if it has not been already done, our friends in the country should make their arrangements for the proper observance of the old 'powder-smoked' anniversary. In Boston, we are happy to learn that an Anti-Slavery address is to be delivered by Dr. F. F. MANFORD, late of Georgia. We shall expect from him something worthy of the occasion and the cause, and doubt not that he will be greeted by a numerous audience.

The New Hampshire Fair.—The devoted women who struggled through peculiar difficulties in getting up the last Fair at Concord have been rewarded beyond their most sanguine expectations. The nett proceeds amount to $187,17. The managers have decided to have another Fair during the session of the fall Convention.

GENERAL INTELLIGENCE.

Prince Albert and the Slave Trade.—In a great meeting in Exeter Hall, London, June 1, for the extinction of the Slave Trade, Prince Albert presided.

On taking the chair, the Prince said:—"I have been induced to preside at the meeting of this Society from a deep conviction of its paramount importance in promoting the best interests of civilization and justice. (Loud cheers.) I deeply regret that the exertions which have heretofore been made by civilized Europe to abolish the dreadful traffic in human beings have failed of success. (Loud cheers.) I therefore trust that this great Society will not relax its efforts until it shall have accomplished the great object of this trade, which is so repugnant to the spirit of Christianity and to the best feelings of our nature. (Loud cheers.) Let us then hope that the Society will persevere in this cause, and that under the auspices of our Queen (renewed cheering,) and Parliament, we may at no distant period be enabled to accomplish this great object for which we have this day met (Loud cheers.)

His Royal Highness delivered his address with a slight foreign accent, and in a manner remarkably simple and unaffected. On resuming his seat he was loudly applauded.

Movement among the Colored people. of Wilmington.—The colored people of Wilmington are organizing a Temperance Society, on the ground of total abstinence, under the name of "the Temperance Society of Colored Americans of Wilmington." Its members are pledged to abstain not to themselves only, but to the citizens of Wilmington generally There is much drinking, and much drunkenness among the colored people, and it is to arrest the attention of the gray shops, licensed and unlicensed So far as the experiment has been made, it promises well. If it succeeds in its enterprise, they have been found quite as faithful to their pledge as the whites —*Standard*

Texas.—The New Orleans papers of the 8th inst. contain Galveston news to the 1st.

The Civilian says, business of every kind is completely at a stand, and our wharves, which during the winter, were lined with a business-like appearance, are deserted; nothing is doing in dull; the markets being confined to small sales of articles for immediate consumption We shall discontinue our prices current until the fall business commences.

The steamboat Constitution collapsed one of her boilers, and a Mr Rice was so scalded that he died in consequence.

President Lamar was in Galveston, and we see a notice that he was to lield levee at the Tremont House, on the o'clock of the 2d of June

The Trinity River was very high, the water flowing beyond its natural boundaries nearly the whole length of the stream.

It is understood, says the Galveston Courier of the first, that arrangements are making, or already made, to have an agent of our government in New Orleans, who has the power and authority to fund in that place the promissory notes of Texas, in conformity with the act of the last session of Congress, the assent as if those notes were presented at the treasury department in Washington.

Canada.—The wheat crops in Upper Canada are said to be as promising as those in this State

Michigan.—Appearances continue to be favorable. So large a portion of the lands in Michigan have been sold, that we are somewhat indifferent about the crops of the present season.

The Buffalo Commercial notices among the arrivals of June 6th, the Ariel, with one hundred and fifty Milwaukie, three Cleveland—3,000 bbls. flour, 11,000 staves, 50 bbls. beans, and a lot of grass Brig Rocky Mountain, from Michigan city—1,300 bbls. flour, 1,500 bushels corn, 150 bbls. stave key, 100 bbls. pork, 100 hides, and 50,000 staves Brig Illinois from Milwaukie—1,440 bushels wheat 325 bbls. pork, 200 bbls. flour, 100 hides, and 3,000 staves.

Illinois.—The Peoria Register says the wheat crop in that part of the country is very promising. Much of last year's crop still on hand, and no immediate demand for a market. Indian corn is backward, but in other respects looks well.

Flour and Wheat.—The quantity of flour and wheat cleared at Buffalo on the 1st canal from the opening of navigation to the first of June, with the amount of tolls received by the Collector at that place from 1837 to 1840, inclusive, and also at Lower Black Rock for the year 1840, is as follows, viz :

Year.	Bbls. flour.	Bush. wheat.	Tolls
1837	9,725	57,359	17,991 05
1838	52,749	176,393	42,108 96
1839	81,788	153,191	50,815 15
1840	156,968	100,352	66,202 67
	Lower Black Rock.		
1840	13,503	2,265	7,889 85

The Nantucket Inquirer has just published a table, from which it appears that there are 1,000 men and boys, whose vessels are engaged in the whale fishery, of which 264 belong to ports in Massachusetts, with an invested capital of $8,300,000.

The New bridge across the Alleghany, connecting Pittsburg with Allegheny town, just completed at an expense of seventy thousand dollars, is 1057 feet long and 42 wide—of the foot walk 6 feet, the roadway 36 feet wide, safely protected on each side by hand railings and lattice work It is the fourth bridge across the river within the distance of a mile

First Railroad in British North America.—The Gleaner, published at Miramichi, May 26, gives an account of the opening of the Railway from the Mines to Stellarton, in Pictou It is stated that the always black have been heretofore experienced in loading ships with coal, need not now be apprehended, as they will have coal brought in from the end of the railroad, on board of all vessels drawing 13 feet of water, and under.

Jones Hanway, of Philadelphia, has patented a gun, which is said to be equally good for the light game, and said, "I would propose that it should be sold only in quart bottles, sealed as they will have sealed, with a very high duty; and never sold without being mixed up with a strong emetic."

The Hessian fly is destroying many of the fields of wheat in Erie, Huron, and Sandusky counties, Ohio. We understand that there are thousands of acres which will not produce the seed.

The Boston and Portland Railroad is now completed as far as Lowell and the cars will carry passengers to that town, a distance of forty-eight miles, this week. The time occupied will not probably exceed two and a half hours from Boston.

Exploring Squadron.—A letter received by the Secretary of the NAVY from Lt. WILKES dated on board the Vincennes, at Sidney Cove, Dec. 18, 1839, states that the exploring squadron was then under way for the antarctic region. Officers and crews all well.

A pickerel has been caught in Black river, near Ludlow, Vt. which weighed 12½ pounds.

Books.—New editions of 'Archy Moore' and 'Despotism in America,' may be had at 25 Cornhill. They will no longer be sold for a dollar Every Abolitionist ought to have a copy of each of them.

A Catholic Total Abstinence Society has been formed at Albany

The Nantucket sheep-shearing—the great holy-day of that nation—commenced on Wednesday last. The flock consists of more than 10,000.

St. John, N. B. June 10.—Cheap Bread.—The Bakers of this city have agreed to reduce the price of bread, shall, during the present low price of flour, be as follows:

2 lb. Wheaten loaf,	4d
2 lb. Mixed do	3d
4 lb. Rye do.	6d
2 lb. do.	2½d

Superfine flour is now selling at the Mills for 24s. 6d. and American from 35s. to 37s. 6d. per barrel—which is cheaper than it has been sold in this market for a number of years past. Large quantities of wheat and flour are constantly arriving from American ports.

The papers of St. John, N. B. take simple notice of a fat ox imported by their butchers from Portland, Maine, weighing 2,400 lbs.

The Revenue.—By a recent Report from the Treasury Department, the revenue, from 1st January, 1840, to 1st June, is stated as follows:

Customs	$6,091,951
Lands	1,396,022
Miscellaneous	32,676
	$7,520,829
Collected from former deposit banks,	523,628
Loan of one million,	1,427,166

At this rate, the total revenue for the year 1840, will be eighteen millions—not enough.

The Eastern mail hence, will hereafter be forwarded to New York by the steamboats six days in the week. On Sunday it will go by land, as heretofore.—*Journal of Commerce.*

Mobile, June 11.—Steamboat Disaster.—The Robert Morris in descending the river on the night of the 8th inst. when about 20 miles above the city, came in contact with the Arkansas, going up, and received such damages as to sink in a few minutes It is not fully ascertained as to how the accident occurred: both boats were under a full head of steam, and struck on each other's bows; well, the Arkansas struck the Robert Morris in the larger and stronger boat, and escaped without serious damage.

Mobile, June 12.—Storm at St. Joseph's.—We learn from the St. Joseph Times, that a severe thunder storm occurred at that place on Monday last. A chimney of the pavilion, occupied by Captain Bachelor, was struck by the electric fluid. A number of gentlemen were in the bar room, all of whom were more or less affected by the shock. We regret to add that Mr. Montgomery, of Bainbridge, Georgia, was struck on the neck by a piece of glass, which severed the jugular vein, and notwithstanding surgical aid was immediately procured, he died in a few minutes.

The Steamer Unicorn has arrived in safety at Halifax, making her passage hence in thirty-eight hours.—*Boston Transcript.*

Claims on Mexico.—The Board of Commissioners to adjust the claims of citizens of the United States on Mexico, will sit in Washington. On the part of Mexico, Mr. Cerullo is one of the commissioners—the other not having been yet appointed. The king of Prussia is the umpire, and is represented by his minister at Washington, who will decide on cases as to which the board may disagree, and will receive the same compensation as a commissioner, half from each of the two governments concerned.—*New-York Sun.*

Apalachicola.—The export of cotton from Apalachicola, for the month of June, is 6th inst. 6th inst. 6th inst.

POETRY.

Stanzas.

Life! thou bright flash between the infinitudes
Of posthumous and antenatal gloom;
Life! thou identity of different moods,
Whose thread but ties the cradle to the tomb,—
Oh! how have saint and sinner, age and youth,
Conspired to hait thee with abuse and scandal!

II.

In one thing thy accusers never vary,—
Thou'rt brief and wretched—an establish'd charge;
Yet both the cynic and voluptary
Have time upon thy shortness to enlarge,
Finding it sweet to mourn life's want of sweetness,
And wasting fleeting breath to prove its fleetness.

III.

Turn where we will, we meet the same morose
Complaints of evanescency and woe,
Some are malignant, others lachrymose;
But all consider life a deadly foe—
A scapegoat, to be cursed and vilipended
By every tongue and pen,—by none defended.

IV.

What! is it little to exchange the night
Of nothingness for sun-lit earth and skies?
Little! to taste the strange and keen delight
Of life's most sweet and thrilling mysteries?
Life—in whose every stage content and gladness
O'erbalance still its suffering and sadness

V.

Oh! who can e'er forget that glorious prime
When mere existence was delight supreme,
When the young world, a changeful pantomime,
Was an enchanted and enchanting dream?—
Mirth, sunshine, fragrance, birds a flowery wildwood,
Such is the recollection of our childhood.

VI.

And manhood, though its smiles be dashed with care,
Whose fever only heats the weaker hours,
Are not its duties an enjoyment rare
When pressing forward, with developed powers,
We claim the meed of virtuous endeavour,
Or seek a name that shall endure for ever!

VII.

Even old age, so feared and so maligned,
Has pleasures which earlier grasp elude,—
Tranquility, respect, content of mind,
And a heart-soothing pious gratitude,
As from the loopholes of retreat it gazes
On the world's vortex safe from all its mazes.

VIII.

Yes, life for each division of its course
Has separate charms as well as joys for all;
Are not the senses an o'erflowing source,
Whose lawful pleasures are perpetual,
Or changed, as fancy prompts, for the enhancement
Of intellect's unlimited entancement!

IX

What sweetness, too, in the embosomed train
Of fond affections that our being bless!
The ties of kindred, love's empassion'd reign,
Friendship's overtrings, home's ever happiness!—
Pleasures which nature bountifully proffers
Alike to those of full or empty coffers.

X.

And what a palace for creation's lord,
Wherein to taste life's banquet, rich and rare!
Sun, moon, and stars, its festal lamp afford,
The winds and birds make music in the air,
And for its pictures, earth, sea, air, sky, have blended
Their various beauties in profusion splendid.

XI.

But what are all the privileges, rights,
And glories, of a fleeting world like this;
What its most pure and exquisite delights;
Compared to that eternity of bliss,
Perfect in happiness and endless in endurance,
Of which a well-spent life is the assurance!

XII.

For life itself, thus lofttily endow'd
With present certainties, and future hopes,
For life itself, apart from every mode
Prefigured by our fancied horoscopes,
For life, with life's conditions unconfounded,
All, all, should feel a gratitude unbounded!

XIII.

Into the vale of years now sinking fast,
And fore'd, when young, to fill a toilsome round,
Through life's successive stages have I pass'd
By birth unaided, and by wealth uncrown'd;
Yet all by happiness have been attended,
And on my heart have blessings still descended.

XIV.

For these I thank Thee, God! by night and day;
And when Thou send'st death to close mine eyes,
Unmurturing will I thy will obey,
In humble hope and trust again to rise,
And share those mercies still, O gracious Maker!
Of which on earth Thou madest me a partaker.

The subjoined lines, by the English poet MOTHERWELL, recently deceased, express so truly the feelings which are outraged by the American Colonization Society, that they may claim a place in the columns of the Anti-Slavery Standard.

The Expatriated.

No bird is singing
In cloud or in tree,
No eye is beaming
Glad welcome to me:
The forest is tuneless,
Its brown leaves fast fall—
Changed and withered they fleet
Lake hollow friends all.

No door is thrown open,
No banquet is spread;
No hand smooths the pillow
For the wanderer's head;
But the eye of distrust
Steeds measures his way,
And glad are the cold lips
That wish him—good day!

Good day!—I am grateful
For such gentle prayer,
Though scant be the cost
Of that morsel of air.
Will it choke, will it feed me,
Or rest my worn frame?
Good day! wholesome diet
A proud heart to tame.

Now the sun dusks his glories
Beneath the blue sea,
And no star in its splendor
Beams brightly on me;
The pall I must travel
Grows dark as my fate,
And nature, like man, can
War savage in hate.

My country! my country!
Though step-dame thou be,
Yet my heart in its anguish
Cleaves fondly to thee;
Still in fancy it lingers
By mountain and stream,
And thy name is the spirit
That rules my wild dream.

This heart loved thee truly,
And, oh! it bled free
When it led on to glory
Thy proud chivalry;
And, oh! it gained much from
Thy prodigal hand—
The freedom to break, in
The stranger's sad land!

A Contrast on the Ohio.

Thus it is, in the United States, that the prejudice which repels the negroes seems to increase in proportion as they are emancipated, and inequality is sanctioned by the manners whilst it is effaced from the laws of the country. But if the relative position of the two races which inhabit the United States is such as I have described, it may be asked why the Americans have abolished slavery in the North of the Union, why they maintain it in the South, and why they aggravate its hardships? The answer is easily given. It is not for the good of the negroes, but for that of the whites, that measures are taken to abolish slavery in the United States.

The negroes were imported into Virginia, about the year 1621. In America, therefore, as well as in the rest of the globe, slavery originated in the South. Thence it spread from one settlement to another; but the number of slaves diminished towards the Northern States, and the negro population was always very limited in New England.

A century had scarcely elapsed since the foundation of the colonies, when the attention of the planters was struck by the extraordinary fact, that the provinces which were comparatively destitute of slaves, increased in population, in wealth, and in prosperity more rapidly than those which contained the greatest number of negroes. In the former, however, the inhabitants were obliged to cultivate the soil themselves, or by hired laborers; in the latter they were furnished with hands for which they paid no wages; yet, although labor and expense were on the one side, and ease with economy on the other, the former were in general the most advantageous of the two. This consequence seemed to be the more difficult to explain, since the settlers, who all belonged to the same European race, had the same habits, the same civilization, the same laws, and their shades of difference were extremely slight.

Time, however, continued to advance; and the Anglo-Americans, spreading beyond the coasts of the Atlantic Ocean, penetrated further and further into the solitudes of the West; they met with a new soil and unwonted climes; the obstacles which opposed them were of the most