

For the Voice of Freedom.

Clerical Assumptions.

The clergy ought to be respected for the virtues which adorn them in the exalted and responsible station to which God has called them. The devout and humble minister, who exemplifies in his conduct and influence the meek and lowly Jesus, need not, however, be troubled about the respect and kindness, and reverence even, of all good men; and in respect to his reputation with the wicked, it matters little what may be said of him, as slander will recoil on the head of the slanderer, and he may even 'fight with beasts,' like Paul at Ephesus, and still stand before the world as the living epistle of the gospel. But the station and office of a clergyman does not exempt his principles and conduct from the investigation of the humblest person capable of exercising reason and judgment. The apostles commended themselves to every man's conscience. Unfaithful shepherds are rebuked in the word of God. The severest rebukes of prophets, and even of our blessed Lord, were addressed to a recreant and mercenary priesthood. It is indeed written, 'Thou shalt not speak evil of the ruler of my people;' but what matters this, when one with the spiritual discernment of a Paul, would mistake the sacerdotal dignity for a turbulent and despotic persecutor? We do not make these observations with any particular or specific reference, but simply to assert our right of judgment in estimating the character of the clerical influence which essays to guide or control the popular mind. If this influence goes to support slavery, so far it may be opposed and broken down by the friends of freedom, and no sacrilege be committed.

But we conceive that great injury is done to the institution of the christian ministry by the attempts of certain lovers of power to make it the bulwark of a dogmatic authority that seeks to control or suppress the spirit of popular inquiry. The assumed prerogative of ministers to control their people in matters of public investigation, which is referred to in the able letter of President Lord, published in the last Vt. Chronicle, may well arouse the friends of free discussion and religious liberty, to preserve the principles of the reformation, by checking such unwarranted and dangerous usurpations. Who is it that have disgraced the ministry, and contributed to paralyze the influence it was designed to exert on human society, but those ministers who, forgetting the dignity of their station, have treated with discourtesy and contempt, matters of vital interest to the churches? After all the alleged impudences, fanaticism, or recklessness of friend Garrison, in his treatment of the clergy, it is doubted whether any thing could be said against members of this class that would so lower their character in public esteem as their own course in refusing to recognize the claims of the poor slave on the sympathies of the christian world,—in refusing to patronize measures for his emancipation. When the professed man of God refuses to read notices for prayer-meetings for the enslaved, refuses to give out appointments for anti-slavery lectures, and refuses to pray for God's suffering poor, he has inflicted an injury on his reputation and character that he well might wish to exchange for the 'slanders' of the most 'crazy and mad-cap abolitionist' he could name. For the conclusion of the great men of his congregation is rational, that their minister is in sympathy and interest with slavery, the vilest abomination under the sun.

J. M. STEARNS.

July 11, 1839.

From the Vermont Telegraph.

Friend Murray:—I send you the enclosed, in reply to our invitation of L. Gibbs, Esq., to attend the Anti-Slavery Convention at Rutland, held last Tuesday and Wednesday. Please give it a place in the Telegraph.

J. A. ALLEN, for the Executive Committee.

NORTH GRANVILLE, (N. Y.) June 19, '39. J. A. Allen, Esq.:

Dear Sir:—Your favor of the 13th inst., inviting me to attend the Anti-Slavery Convention, to be held on the 25th and 26th inst., at Rutland, is received. I feel honored by the invitation, and should be happy, if circumstances would permit me, to be with you on those days. But there is to be an Anti-Slavery Convention for North-Eastern New-York, at Greenwich, in this County, on the 26th inst., which I feel it my duty to attend. It is important that the cause of the slave should receive a new impetus in this quarter, and I trust that the Convention will have that effect. I rejoice that abolitionists are alive and active in so many parts of the country. The effect must be salutary. I am glad that Vermont is awake; and I ardently pray that you may teach another Congress that they are not with impunity to insult the majesty of your State, by refusing to listen to the voice of your Legislature. Oh! if northern men could feel as much for their own rights and the rights of the slave, as southerners profess to feel for their 'peculiar institutions,' it would not be long before Congress dare not refuse to hear our petitions, or refuse their prayer. But let us be encouraged. Our cause will go on. It will triumph. It is the cause of truth. We have God on our side, and who shall prevent our success? May your deliberations be characterized with wisdom and harmony, and may success speedily crown our efforts in the cause of suffering humanity, is the ardent desire of

Yours, truly, LEONARD GIBBS.

Political Action.

It is contended by some that abolitionists ought to abstain from political action, and that their cause will be ruined from the moment of its taking a political aspect. Some who claim to be friends of the slave devote themselves, and would have

others, exclusively to an appeal to the religious feelings; and as the number of professedly religious men is comparatively small, they sometimes go a step further back, and suppose nothing effectual can be done till the mass of men are made speculatively and professedly religious. Thus they step out of the cause, into the work of producing an abstract religion, a sort of quintessence of humanity, which they bottle up as they go along, to be used when there is enough of it to flood the land. But our immediateism has led us to appeal to that religion which will go immediately to work, and which will work by all lawful and right means, trusting that it will enlarge and deepen itself by its own action. The religion we appeal to, is no more out of place in politics than salt is in the ocean. As the bands, which we call in the aid of religion to sunder, were politically created, and are politically sustained, they can only be politically broken. What needs to be done, is, to excite a sympathy for the oppressed which will make itself felt through the law-making, and the law-executing powers. But the opinions and feelings of the people will not be felt in their legislatures till some effort is made to carry them there. The prostrate cause of bleeding humanity will never rise in our courts of justice, till there are powerful advocates to plead it. That sympathy for the oppressed which does not, from the instant of its birth, operate to reform and purify the abused and perverted law, is thrown away—for if it extends itself in relieving individual cases, it does but prune the tree of oppression that may strike its roots the deeper in the soil. Political action there must be. Law must be brought back from its unnatural alliance with despotism, before freedom can be established. That religion which makes a man shrink from his political responsibility when the foundation principles of justice are to be brought to their position in the structure of human society—when the liberties of millions are at stake, will not, we are constrained to believe, prove a support to the soul when God shall ask, 'Where is thy brother?'

But there is a sort of political action which is greatly to be deprecated. It is the political action of base and selfish men rising into power by the generalship of a party. Political hypocrisy is so common, and has been, time out of mind, that it seems to form the rule, and honesty the exception. It is to be expected that some political wolves will put on the clothing of abolitionism, and seek to elevate themselves and manage the Anti-Slavery organization to secure their own purposes. But they ought to be met on the threshold, and stripped of their disguise. The best safeguard against their entrance is for abolitionists, while they firmly refuse to vote for a man who will not support abolition measures, to avoid setting up candidates of their own. Let every abolitionist follow the leading of his own political principles so long as he can do it without sacrificing the paramount claims of the slave. The fashion with a political party is, to inquire, not whether a candidate is himself true to the principles of the party, but whether he is true to some other man, whom the party is pledged either to support or oppose. Let it be understood that so far as we act politically, it is only to carry a political measure, and that in doing this we have no preference to employ the men, who have been most active and successful in the moral struggle with the people. These men, be it known to the world, have not faced all manner of obloquy and violence for any reward of honor or office, which the people have to give. While that abolitionist is unworthy of the name who cares a straw for the victory of one or the other political party compared with the abolition of slavery, still less is he worthy of it, who wears it with any other wish than to gain the blessed sight of sundered chains and broken yokes—and to hear the loud acclaim of a North American Jubilee.—Elizur Wright, jr.

Wendell Phillips.

We wish we could introduce this peerless young Bostonian to the free labor anti-slavery New Hampshire. Born and bred of the flower of that proud city's aristocracy, he is the friend and the brother of the colored people and the abolitionists. His father, John Phillips, was, we believe, the spontaneously selected first mayor of the city. When the laughty *toen* first took upon itself the more metropolitan name of city, who for lord mayor, but John Phillips, the representative of all that was cityish and 'ancient and honorable' in this New-England London. Wendell is his son—and he is a rare instance of the union of princely rank with talent and the personal grace and accomplishment that can adorn it. And where do we find this young star of aristocracy? Shot down from his lofty orbit in the milky way of vanity's skies, and coursing in the depths of abolitionism and degradation. Instead of loling on the sofas of the Otises, Seares and the what-not inaccessibles of Beacon street, or parading the flags of Pearl street with the mindless heir-apparents, you find him obscured with Garrison, in the depths of Nassau Court, beyond the explorations of the butcher's cart and the *hally-hoat* man, or going arm in arm with Oliver Johnson to an anti-slavery meeting in Belknap street or madam Parkman's stable, the Chardon Street Chapel. This is the young Pitt who struck James T. Austin with lightning in Fanuil Hall, when that base and bloody minded man attempted to throw over the modern mob and the murderers of Lovejoy the mantle of the revolution, and the same that hailed the colored man in affectionate and fraternal accents, as 'brother Cole,' the other day, in the thronged assembly of the New England Convention. We heard his beautiful farewell address, and were the more astonished at it, that it was unpremeditated. In the forenoon Garrison proposed that some resolutions be prepared connected with Phillips' contemplated voyage to England, to be offered in the afternoon, that might call on him for a farewell address to his anti-slavery brethren and sisters before crossing the water. This was probably the first intimation of it to Mr. Phillips, who was present, one of the committee, and he had only a few hours to think on what topics he should speak. The reporter has given his words, but could not give the tones, the spirit, the manner, the person. He has gone and the blessing of Almighty God be upon him on the sea and in the old land to which he goes—the land of Westminster Abbey, of Thompson and O'Connell.—Herald of Freedom.

John Quincy Adams and William Goodell.

Mr. Adams has written his promised letter to the anti-slavery petitioners, whose petitions he presented, & whose abstract right to be heard, and his own concrete practical right to speak, he strenuously and ably maintained in Congress, while the wise representatives of the nation were squab-

bling around him in the vulgar quarrel of party. The letter has at length appeared and it bears the marks of the strong and peculiar writer. So far as he is right, he goes on like a war elephant, bearing down whole ranks before him, tossing squadrons upon his ivory tusks, and discomfiting whole hosts with his tremendous proboscis, while from his castellated back, armed men shower javelins. But he has, in his worldly wisdom, proclaimed heretofore, that slavery in the District ought not to be immediately abolished. He could not adopt the vulgar ultraism of the 'abolitionists.' He could appreciate the right of the Anglo-Saxons of Massachusetts. It was connected with politics, and seats of government and national declarations. The minor right, of the slave in the District, to LIBERTY, he could not value. That he can see taken away. And when he comes to talk of that, he like Sampson after his hair was cut,—by so much the weaker than common weakness, as he is stronger than common strength, when he is in the right. William Goodell has taken up his reply to him, which will make Mr. Adams feel a great deal worse than Andrew Jackson's election to the Presidency. That we may presume, he did not care deeply about.

Goodell has refuted and exposed Mr. Adams in plain, argumentative form. He had to write a tremendous long letter to do this. Mr. Adams was so entirely wrong and his error was so common-place, that Goodell had to waste an immensity of words to give him a formal refutation. We did not publish Mr. Adams' letter. Goodell's contains enough of it to show its drift. The reader of Goodell's will understand it quite as well as if he had read it,—better than if he had read that alone. We publish Goodell's by parts and exhort our readers to give it a calm perusal. It is a powerful production and displays the writer's distinguished powers of argument. It abounds with proof of the wonderful steadiness and clearness, with which he can hold his adversary all up before him, and see the whole of him, and whereabouts lay the weak and vicious parts of his reasoning. We pity Mr. Adams—but it can't be helped now. Let great men lay aside their pride and they would escape these pit falls.—Herald of Freedom.

DEMOCRACY.—The spirit of DEMOCRACY, aims at a greater degree of moral and political freedom than has yet been attained. It recognizes man, his race—the whole not a fraction—as composed of intellectual, reasoning, moral beings, created for, and susceptible of an indefinite degree of improvement and progress. It has no fetters for the mind; puts no gag on the lips; forges no chains for the limbs that are not from the most urgent necessity necessary. It strives to improve the social and moral condition of man, by appeals and arguments addressed in the spirit of love to his highest and noblest faculties.—Bay State Democrat.

Questions. 1. What right has Democracy to aim at greater "moral and political freedom?" That is to attack slavery in the States indirectly;—and we have no right to do that indirectly which we may not do directly—vide *Atherton's Resolutions*.

2. Democracy recognizes slaves, does it, as men susceptible of indefinite progress? Why then does a democratic President pledge himself to impede with chains, and flug down with cowhide, and smother down with *brute-hood* the progress of seven thousand men in the National domain?

3. "No fetters for the mind!" Why did a democratic Vice President give his casting vote for Mr. Calhoun's "Bill of abominations," whereby all deputy postmasters were to become censors of the press under State authority? Is this freedom of mind? Is not this building walls and putting up bars "to prevent reasoning men from injuring themselves?"

4. "No gag on the lips!" Are the Hon. Charles G. Atherton, and the Hon. Mr. Previous Question, of New Hampshire, democrats?

5. "No chains!" Are the chains on the two and a half millions "necessary," or, has democracy no hand in putting them on?

6. Dare the Bay State Democrat answer these questions? We ask, not as a whip for we are not one, and never were, but as a democrat that does not approve of preaching one thing at the North to gain honest men's votes, and practicing another thing at the South to gain the votes of men who pay their laborers only in the *cow-hide currency*.—Mass. Abolitionist.

The New-England M. E. Conference.—Has elected seven delegates to the next General Conference, all of them abolitionists. They are, Jotham Horton, O. Scott, J. A. Merrill, E. W. Stickney, Isaac Barry, P. Grandall, and F. Upham. The Zion's Watchman relates a curious instance of the exercise of arbitrary power by Bishop Soule in this conference.

Bishop Soule was present with Bishop Waugh. The former made a number of decisions while presiding, which, we believe, were deemed by most of those who heard them, not only new, but altogether extraordinary. For instance, when the candidates were before the Conference for examination, he gave permission for any questions to be proposed to them, through him, according to discipline. A brother arose and requested their views on the use and traffic in intoxicating liquors. The bishop put the question, as he said, "with pleasure." The brother next proposed the following, as it will be seen, in the language of our old minutes: "Do you hold in the deepest abhorrence the practice of slavery, and will you seek its destruction by all wise and prudent means?"

But the Bishop immediately said, "I would inform brother S. that I shall not put that question,—please to take your seat!"

To Political Partizans,

When we accuse both political parties of having sold themselves to the slaveholders, we are very far from charging every supporter, or even zealous supporter, of his party's standard with having personally ratified the bargain. The iniquity is chargeable mainly upon the party leaders. Hosts of good men are attached to both parties who abominate the veto pledge of Mr. Van Buren and the cowardly despotism confessed by Mr. Clay. What we wish them to consider, is, whether in national politics the ends which they propose, however laudable they may be, can possibly be attained while slaveholders maintain their present supremacy? Does it make one hair's difference to the country whether it is under whig or democratic control, so long as a knot of aristocrats of the—most ultra-tyranny stamp actually govern it? That the "owners" of human chattels do control this republic we have perfect demonstration in the

present position of the two prominent candidates for the presidency. The present incumbent, after having arrived at mature statesmanship, voted for the extension of suffrage in his native state to the colored population on equal terms with the white, and also on the free side of the great Missouri question. He confessedly believes in the power of congress over slavery in the District of Columbia. Yet such a man is under a pledge to use his official veto against a majority of congress and in favor of a small minority, of slaveholders. He has lowered the flag of democratic principles in obedience to slaveholders! Of course we need not say that he could not have made this pledge in obedience to his judgment, on the merits of the question. That were to make him the merest changeling and weathercock of mind that ever veered about to fit the last lawyer's plea. He made the pledge because he and his party could not otherwise enjoy the administering power—because he had rather administer as the subaltern of the slave power than not at all.

Again, Mr. Clay, whose reputation rests on eloquent speeches in behalf of liberty, made his last infamous speech in favour of eternal slavery, because it was necessary to out bid Mr. Van Buren. In putting their halters around the necks of these two men the slaveholding faction have haltered both the great parties. They will hold on till they have managed to get power enough to make the laws as well as the public sentiment of the nation, and then slavery will be universal, not confined to slave states or slave complexion.

If honest partizans will ponder these facts, we have no doubt that their Yankee ingenuity will soon discover the remedy.—Mass. Abolitionist.

"Mr. Clay at Home."—A paragraph is on the rounds with the above caption, containing an extract from President Humphrey's letters on a western tour. The President has enjoyed the hospitality of Mr. Clay at his mansion, and gives utterance to his delight at finding the "great man" so "perfectly affable and unaffected" and all that. And then the "enchanted spot," the eighty-acre park, the eight hundred-acre farm—all things "spacious and venerable!" The President adds: "He has lately turned his attention very much to raising stock, and it is said that no man in Kentucky, even, can show finer oxen and cows than he can." Mr. Clay also has, though it is not a late thing with him, some fifty or sixty head of another kind of stock. Did the President of Amherst College see them? Did he inquire the market price?—There is nothing of them in the extract, and we have not seen the letters. But let every Northern freeman, whenever he thinks of Henry Clay for the Presidency, think of him as having his 800-acre farm stocked with 50 human cattle as well as "oxen and cows."—Mass. Abolitionist.

The following, which we cut from the St. Joseph's Times, bears all stories of remarkable escapes which we remember to have read:—

Remarkable Escape.—On the passage of the ship Anaxander, from New Orleans to New York, a young lad of about fourteen years, from natural frolicsome and mischievous disposition, became so troublesome in his pranks, that it was threatened by the Captain if they were continued, that he would confine him in a water cask. Our youngster took no heed however, and at the next offence was put in the cask, which was headed up, leaving a large bung-hole for the admission of air. That night the ship encountered a violent storm and in a sudden lurch, the cask containing the boy rolled into the sea. The circumstance was not noticed by those on board. Fortunately the cask struck a log, and floated thirty hours, when it was thrown upon the Beach at Cape St. Blas. Here the boy made desperate efforts to extricate himself from his prison without success, and in despair gave up to die. Some cows however strolling over the Beach, were attracted to the cask, and in walking around it, one of the number, it being fly time, switched her tail into the bung-hole, which the lad grasped with a desperate resolution. The cow bellowed and set off for life, and after running some two hundred yards with the cask, struck it against a log on the beach, and knocked it as we say, into a *cock'd hat*. The boy thus providentially released was discovered by some fisherman on the point and taken into Anapahicola, where a small collection being made for him, he was enabled to proceed North by the way of Columbus.

NOTICES.

Call for the National Convention.

At the last anniversary of the American Anti-Slavery Society, it was voted to hold a National Convention at Albany, on the 31st day of July next. The undersigned were appointed a committee to issue a CALL and make the necessary arrangements for the proposed convention.

In executing the wishes of the Society, they accordingly most cordially invite all such FREEGLEN OF THE U. STATES AS ADOPT THE PRINCIPLES EMBODIED IN THE CONSTITUTION OF THE AMERICAN ANTI-SLAVERY SOCIETY to meet in convention at Albany on the last Wednesday of July next, at 10 o'clock, A. M.

The object of the convention is the thorough discussion of those great principles which lie at the foundation of the abolition enterprise throughout the civilized world; and of the measures which are suited to its accomplishment in the United States, and especially those which relate to the proper exercise of the right of suffrage by citizens of the free states. All questions and matters foreign to this object will be cautiously avoided in the deliberations of the occasion.

UTICA.—W. L. Chaplin, Wm. Goodell. NEW YORK.—Joshua Leavitt, H. B. Stanton. TROY.—Gordon Grant. ALBANY.—N. Safford, A. G. Alder, Hiram Fanning, Nathan Colburn.

BRIGHTON MARKET.

[Reported for the Yankee Farmer.]

MONDAY, July 8, 1839. At market, 285 Beef Cattle, 12 yoke Working Oxen, 19 Cows and Calves, 1150 Sheep and lambs, 325 Swine. PRICES. Beef Cattle.—First quality, 8,50 a \$9.—second quality, \$7,50 a \$8; third quality \$7 a \$7,25. Working Oxen.—Sales low. Cows and Calves.—Dull.—\$25, \$30, to \$34. Sheep and Lambs.—There was a great proportion of thin old sheep at market, which were slow sales. Good lambs were in demand, say 2,50 a \$4. Swine.—Very dull. Lots were selected from 7 to 8 cts; at retail, from 8 to 10.

MARRIAGES.

In Westford on the 9th ult., by Mr. Woodard, Samuel Dewing to Hannah Eastman. In Fairfax, on the 22d ult., Thomas Packard to Fanny Larnard.

TEMPERANCE HOUSE, BY WILLIAM C. BOARDMAN.

ST. JOHNSBURY PLAIN, Vermont.

Attention Artillery Companies! R. R. RIKER, (State street, opposite the Bank.) HAS this day received from NEW-YORK, Scarlet Military Buttons, for Military Companies' Uniforms, Artillery Buttons, Yellow Wings for Sergeants, Red Cock-fishers, Red Pompoms, Red 12 inch Vulture Plumes, Yellow Lace, Yellow Epulettes, Red Sashes &c. for sale cheap for cash. 20 doz. Infantry Hat Plates, White Cockfeathers, White Wings for Sergeants, 12 inch White Vulture Plumes, Swords and Belts, Flat Eagle Buttons, Laces, Epulettes, &c. for sale cheap for cash. Montpelier, June 10, 1839. 24:tf

MILITARY GOODS. JUST received from New York, by R. R. RIKER, State street, opposite the Bank, a large assortment of MILITARY GOODS, suitable for the present regulation of the Militia of this State. Terms—Cash. May 6th, 1839. 19:tf

NEW GOODS! JEWETT, HOWES & CO. ARE just receiving from New York and Boston a prime assortment of Goods, to which they invite the attention of their friends and customers. May 4, 1839. 13—6w

NEW GOODS! NEW GOODS!! BALDWIN & SCOTT HAVE just received a splendid assortment of SPRING & SUMMER GOODS, which they will sell cheap for cash. Those wishing for a great bargain will do well to call before purchasing elsewhere. May 13, 1839. 19:tf

NEW GOODS! CHEAP GOODS!! LANGDON & WRIGHT HAVE this day received, at their Cash Store, a large amount of FRESH GOODS, from New York and Boston, comprising a very general assortment which they have recently purchased with cash, and which they offer at prices which cannot fail to please. They respectfully solicit the patronage of their friends and the public generally. N. B. L. & W. will soon remove their Cash Store to the large white Store one door North of the old Langdon Store, on Main st., where goods will be sold cheap for prompt pay. Call and see. Montpelier, May 1, 1839. 18—1f

THE CASH STORE IS REMOVED!!! LANGDON & WRIGHT have removed their CASH STORE to the large White Building, one door north of the Landon Store, on Main street—where they have on hand, and are daily receiving, a great variety of Desirable GOODS, which they offer for sale at great bargains. Call and see. Montpelier, May 16, 1839. 20:tf

AT THE CASH STORE OF STORRS & LANGDONS, JUST received from Boston and New York, an EXTENSIVE STOCK OF GOODS, among which may be found:— From 6 to 7,000 yds. PRINTS, from 6d to 3 1/2 per yd. From 40 to 50 pieces plain and fig'd dress SILKS—all shades.

BROADCLOTHS & CASSIMERES. BONNETS, from 25 cts. to 15,50. Ribbons, Laces, Linens, Muslin de Lains, Printed Lawns and Muslins, Artificial Flowers, Fancy Hdks., Shawls, Flannel Binding, Gloves, Oiled Silks, Neck Stocke. 4,000 yds. Sheetings, from 10 1/4 to 16 cts. 1,400 Shirts, from 7 to 10 cts. Ticking, Cotton Yarn, Wickings, Bating, &c. LOOKING GLASSES, CHINA TEA WARE, with Plates to match. Anvils, Vices, Mill Saws, and Hard Ware in general Nails and Glass, Paints and Oils, Iron Axles, with pipe Boxes fitted. A Large and more general assortment of all kinds of IRON and STEEL, and at lower prices than has been sold before, will be received in a few days. We invite our friends and the public to examine our stock and prices. We are on the principle of SMALL advance for CASH, or SHORT credit.

WANTED—1,000 yds. TOW CLOTH, DRIED APPLE, BUTTER, CHEESE and GRAIN OF ALL KINDS. May 15th, 1839. 20:4m

New Arrangement! THE Subscriber having taken as partner his son, WILLIAM F. BADGER, in the business heretofore conducted by himself, the business will hereafter be done under the firm of J. E. BADGER & SON. J. E. BADGER. Montpelier, Feb. 7, 1839. 6:tf

HAT, CAP AND FUR STORE, STATE ST., MONTPELIER, VT. J. E. BADGER & SON, Dealers in HATS, CAPS, STOCKS, FURS, SUSPENDERS, Gloves, Hosiery, &c. &c., would return their thanks to the citizens of Montpelier and vicinity for their liberal patronage heretofore extended to their establishment, and solicit a continuance of the same. N. B. Merchants supplied with Hats of all kinds at city wholesale prices. February 7, 1839. 6:tf

Notice. THOSE indebted to J. E. BADGER, by note or account, of over six months standing, are requested to call and adjust the same immediately. J. E. BADGER. February 7, 1839. 6:tf

RED COATS FOR SALE! Doz. Red Coats, suitable for the Militia Musicians of this State. R. R. RIKER. May 8, 1839. 19:tf

CUTLER & JOHNSON, SADDLE, HARNESS AND TRUNK MANUFACTURERS, State Street, (Opposite the Bank.) MONTPELIER, VT.

TEMPERANCE HOUSE, THREE DOORS WEST OF THE POST-OFFICE, BY A. CARTER, 1:tf. Jan. 5, 1839. SADDLERY, Hard Ware, Neat's Oil, Patent Leather, &c. for sale by CUTLER & JOHNSON, Montpelier, April 27th, 1839.