

Winter Operations.

The Executive Committee of the State Anti-Slavery Society, counting on the prompt co-operation of the friends of humanity, have made a liberal outlay in the purchase of books, suitable for town and district libraries—the prices of the different libraries ranging from five to thirty dollars. A number of book agents are already in the field, busily employed in scattering these treasures among the hardy yeomanry of the State. We take occasion to suggest to societies not already provided with libraries, the importance of taking early measures for a supply. In almost any of our towns, an active young man will only need to devote a few hours to procuring the requisite sum. We confess that we have been surprised to learn with what alacrity our agents have been met, in many places where little or nothing had been before attempted. Special attention should be given to the circulation of the Almanac for 1840, Weld's "Slavery as it is," and Jay's View. Let us not be forgetful of the admonition, Be not weary in well doing.

"Our army swore terribly in Flanders."

The back-stair editor of the "Vermont Mercury"—the same person, who, like McFingal's patriot, "left his country for his country's good," to sojourn in the British dominions, and who, "by some unaccountable oversight," was not elected to the secretaryship of the state, A. L. 5836, has thought proper to put forth the following waspish article, which we take to be the commencement of an open war upon our "shoe strings," if our hero should prosecute the engagement for a while, in the spirit and temper developed in the onset, there is no telling what may happen to our slender appurtenances aforesaid. That the reader may have a glimpse of this doughty champion, who does battle, very naturally, with masked face, we copy his paragraph entire—adding a few brief notes, as in duty bound, in defence of our "shoe strings."

A VOICE OF FREEDOM.—Chauncey L. Knapp, the hero of abolitionism in Vermont, and the man whom Elliot Cresson, Esq. met at a lecture in Montpelier two years since, and used all up, as we are credibly informed by a man present, but his shoe strings, is still alive. (1) By some unaccountable oversight, this worthy has been suffered to creep into the secretaryship of this state, what there was left of him, (2) and even allowed, in the hurry business, a little brief authority, which this pattern of benevolence and philanthropy has turned to his private account, in venting a little of his cherished spleen upon the Vermont Mercury, this paper having dared to oppose some of his visionary abolition schemes, and advocated the colonization cause. (3) Now comes the lash. The Legislature directed the secretary of the state to cause to be published, as soon as may be, in all the newspapers in the state, not to exceed two in each county, such of the laws contained in the Revised Statutes which [which] take effect before the first of July next, with one or two exceptions, and to the letter of this direction we presume he has adhered. He has done up this County on the jug-handle principle, all on one side, and directed the publication in the Vermont Chronicle, a religious paper, and the Windsor State-man, both published in the village of Windsor, at the outside of the County, to the exclusion of the Vermont Mercury, published at Woodstock, in the centre, and circulating generally through the County. This may be consistent with the secretary's notions of discretion under his directions, (4) but ignorance cannot plead in this case, as the frequent mention he has made of us in his "Voice of Freedom," will plainly indicate. If this drop of gall can add union to his soul, or solace his sympathizing feelings for the cause of suffering humanity in bondage, he has our hearty welcome. We still have the right to publish, and shall publish such of the laws as we think are of importance to be known to our readers, on our own hook, and no thanks to secretary Knapp. (5)

(1) An "unaccountable oversight." In proof of the way in which we were "used up" by Elliot Cresson, it may be noted, that a subscription of rising five hundred dollars was made to the anti-slavery society by the citizens of Montpelier, on the heel of Cresson's lecture above referred to—a sum far exceeding the aggregate of collections for colonization, in the entire state, for the same year!

(2) "But when Haman saw Mordecai in the king's gate, that he stood not up, nor moved for him, he was full of indignation against Mordecai."

(3) "Most lame and impotent conclusion." Does the ex-secretary suppose his readers so stupid as not to know, that the Chronicle and the Statesmen are equally hostile to the anti-slavery movement?

(4) It is so—and we doubt not every person who will restrain his temper long enough for a moment's reflection, will see the fitness of promulgating the laws through such channels, as that all classes and parties in the state may have equal opportunities to become acquainted with them.

(5) So you may, Mr. Mercury. Said a petulant child, "Mother, if I can't have my way, I'll certainly sit on the bars all night and catch the consumption!"

The reader will find, on the first page, an interesting account of further proceedings in the case of the African Captives, from the editor of the Emancipator. There is too much reason to apprehend that these unfortunate strangers will yet be surrendered to the Spanish authorities.

Congress commenced its session on Monday last. At the time of our going to press we are without intelligence of the organization of the House. The strength of parties is supposed to be nearly balanced, and various speculations are afloat as to the result. Of one thing all may be assured—the speaker will be a slaveholder. No northern man can stand any chance for such a distinction, while humanity, justice and patriotism are at a discount, and adherence to party through thick and thin, is accounted the crowning virtue of freemen.

LYNDON ACADEMY.—A neatly-printed catalogue of this institution, for Nov. 1839, has been received. The number of students, 88. The school, since the withdrawal of Mr. Adams, the former popular instructor, is under the instruction of Mr. D. C. Scooby, and bids fair to maintain its high standing among kindred institutions in this state. Instruction is given in the French and German languages if required.

ABOLITION VOTES.—In Boston the Abolition candidate received about 100 votes. A correspondent of the Liberator thinks the party might throw three times that number. In New York we believe the number of abolition votes was still less, although we have not seen an exact statement of them.

So says the Vt. Chronicle, that dignified "SPECTATOR" of the greatest moral enterprise of the age. Did the editor ever hear how mustard seeds sometimes grow up to be great trees?

A Convention in Monroe County, N. Y. numbering about 100 persons, has taken the bold step of nominating Mr. Birney of New York for President, and Dr. Le Moyné, of Pennsylvania, for Vice President. This movement, we are persuaded, will be regarded by abolitionists generally as ill-advised and untimely.

Question. Has God ever authorized one man to exercise authority over others?

Answer. Before man apostatized from God, dominion was given to him over the fish, fowls, and beasts, but not over any of his own species. See Gen. 1: 26, 28. After the Fall it was otherwise. Sin had entered the world. God's authority had been rejected; and man was placed under a new constitution. "Unto the woman he said, I will greatly multiply thy sorrow, and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee." Gen. 3: 16. Here is the root of human government, the first delegation of authority to man to rule over any of his species. And this was in accordance with the great law of love. "Husbands, love your wives, even as Christ also loved the church. Let every one of you in particular so love his wife even as himself; and the wife see she reverence her husband." Eph. 5: 25, 28. Could such power be tyrannical? or submission to it, a yoke of bondage?

The next delegation of power was to parents, and constituted the parental, or patriarchal government. We have indeed no particular account of the original grant of this power; but it is often recognized in the Bible, and evidently implied in the grant of dominion over the woman. For the man was constituted head of the woman, he must much more be head, or ruler over her children, and all the inferior members of the family. But there was no grant of tyrannical power. The whole was founded on the great law of Love, and was designed to secure the happiness of the children and domestics, as well as the parents. "Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee." Exo. 20: 12. "Children, obey your parents in the Lord: for this is right. Honor thy father and mother (which is the first commandment, with promise.) That it may be well with thee, and thou mayest live long on the earth. And ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord. Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of heart as unto Christ: [not as unto devils,] Not with eyeservice, as men please, but as the servants of Christ, doing the will of God from the heart: With good will doing service, as unto the Lord, and not to men. Knowing that whatsoever good thing any man doeth, the same shall he receive from the Lord, whether he be bond or free. And ye masters, do the same thing unto them, forbearing threatening; knowing that your Master also is in heaven, neither is there respect of persons with Him." Eph. 6: 1-9. Here the authority of parents over their children, and of masters over their servants is expressly recognized; the duty of children and servants is clearly stated; and all are required to seek each other's best good, and to conduct as those that must give an account to one common Lord and Master.

As men multiplied, and separate families were formed, their natural peace and happiness required that they should unite under one leader, or ruler, whose authority should be superior to, but in accordance with, the authority of parents and masters. Accordingly we find, that such regal power was early exercised. And most likely this power was delegated. "When the Most High divided to the nations their inheritances, when he separated the sons of Adam, and set the bounds of the people according to the number of the children of Israel." Deut. 32: 8, Acts 17: 26. This division of the earth, and separation of the people into nations was made in the days of Peleg about two hundred and fifty years after the flood. Gen. 10: 25. And then such power must have been delegated to those, who led off the different nations to take possession of the territories allotted to them, as their new situation and circumstances required. Accordingly we find, soon after this, that kings are expressly mentioned. So that regal power must have been delegated about the time of Peleg. But this power, as delegated by God, was to be exercised for the good of the people, and in accordance with the command, "Thou shalt love thy neighbor as thyself."

And any ruler, who wilfully violated this great command in his administration, forfeited the power to him guaranteed. He then became a usurper, and not a lawful ruler. And God, the Supreme Ruler, might depose him by his own immediate act, or by some other hand. Thus Saul was shosen by the God of Israel, and then rejected. Other rulers were chosen by the people. "Judges and officers shalt thou make thee in all thy gates, which the Lord thy God giveth thee, throughout thy tribes: and they shall judge the people with just judgment. Thou shalt not wrest judgment, thou shalt not respect persons,

no longer be a world lying in wickedness, but a world, in goodness, peace, and general happiness reflecting upon the universe the very image of heaven.

With very affectionate regard for yourselves and the churches with which you are connected, we subscribe ourselves, in behalf of the General Conference of Maine, your brethren in the faith, labors, and hopes of the gospel.

SILAS M'KEEN, for the Committee. To the Rev. Thomas C. Stuart, Pontococ, Mississippi, Stated Clerk of the Presbytery of Tombechee.

From Zion's Watchman. A sight of Slavery.

Dear Brother Scudderland.—It is well known by many in the Genesee, Black River, and Oneida Conferences, both among the ministry and membership, that I spent most of the last year in the South and South-west. From the time of my leaving home on the first of October, 1838, to my return it, July, 1839, I travelled more than eight thousand miles, full six thousand of which was in slave countries, and from the peculiar times in which we live, I took no small pains to become acquainted with the system of American slavery in all its parts, in the church and out of it. I saw it in its mildest type in those parts of Virginia and Kentucky situated in the neighborhood of the non-slaveholding states. As I went South, through Missouri, Arkansas, and Tennessee, its shades grew deeper and darker, and when I reached Mississippi and Louisiana, I was overwhelmed in the blackness and rottenness of the core.

I design, as health, and the duties of my charge will permit, to give extracts from my journal to the public through the faithful Watchman, if they meet your approval. I will now give an extract concerning New Orleans.

Nov. 4. Arrived in the far famed and busy city of New Orleans. Stopped at the French Exchange, the Astor House of this southern mart of the United States. Here you may look on faces from almost every part of the world, and see almost every shade of character developed which is found among the human race. Obtained some refreshment, prepared for church, (it being the morning of the Lord's day,) when the hour for sabbath school came, I repaired to the basement of the church, and found the school in session. The superintendent seemed anxious for its prosperity. There were twenty-nine scholars, and five teachers; apparently little or no interest among the teachers or children. After the dismissal of the school, I went to the body of the house, a splendid and very extravagant building, having cost 60,000 dollars, where a congregation of about one hundred and fifty persons were assembled, apparently from the ordinary walks of life, to hear the gospel. We were favored with a good plain and searching sermon, from the stationed minister, br. Hamilton, who came here a few years since from the N. England Conference. After the close of service, I made myself known to him, was cordially received, and very kindly treated by him, and in the family of br. Hoard for several days while I remained in the city. At 4 o'clock P. M. I accompanied him to a slave congregation, where we found about eight hundred convened, of all ages, and of all colors from the jet black to the almost snowy white. Many of them seemed very intelligent in their appearance. Their decorum in the church, and attention to the sermon, were worthy of imitation on the part of the whites. They sang devotionally and enchantingly. Their piety the preacher informed me was, generally, uniform and consistent, with the exception of promiscuous intercourse between the sexes, which is their formidable sin, and of which they are guilty to an alarming extent, and which they are taught and encouraged in by the whites! What! I exclaimed! Members of the Church, of the M. E. Church, guilty of adultery, and allowed in the church, and the church in possession of the knowledge of it? "Yes," he answered, "it is COMMON all through this country and UNAVOIDABLE."

After the sermon the minister proceeded to baptize two slave children, which he did without any ceremony, and exhorted the mothers, (I saw no fathers,) "to bring them up in the nurture and admonition of the Lord," &c. At this point my feelings already long suppressed, got the ascendancy, and flowed in a copious shower of tears. I was asked to close by prayer, which I wanted to do. My soul longed to unbosom itself to the great God. I prayed for grace upon the poor abused slave, to bear with patience and submission his wrongs, when a deep and universal groan was heard through the house. I then changed the prayer to thanksgiving, that there was a heaven where the poor crushed slave's sufferings would end, and where, perhaps, the poor man or woman of color would be nearer the throne of light and glory, than the master or mistress, when there was a shout seemingly as deep as the Allelujahs before the Eternal Throne. They took up a collection of some thirty dollars for the support of the ministers. The preacher remarked to me, subsequently, that, but for the colored congregation, he should have suffered for the comforts of life.

At one o'clock, on every Sabbath, there is a regular parade of the city militia. On Sabbath evening all the theatres (three in number) were illuminated, open, and gluted, ball-alleys, coffee-houses, cotillion parties, and their nameless associate retreats all open, and in full operation. No religious service in the evening! I was informed the next day, by one of the first lawyers in the city, that there was a city ordinance of twenty years standing in full force, that the bells of the churches should not be rung on the Sabbath evenings, as they disturbed the amusements of the citizens! The Christian religion has only a nominal existence here. The preacher informed me that there were hundreds of apostates from the M. E. Church in the city, among whom were private members, class-leaders, stewards, exhorters, local preachers, and travelling ministers, from the northern slaveholding states, whose influence was decidedly against religion, manifested in entirely absenting themselves from all the ordinances of God's house. He pointed out to me several of these backslidden ministers in the streets, who had gone into the slavery, cotton, and sugar business. Br. Hamilton also informed me, without hesitancy, that the members and ministers generally were slaveholders and slave buyers and sellers. The following is one conversation among many, which I had with the poor slaves at the South. One Sabbath evening I called to see an aged and afflicted colored woman, who had just received a letter from her husband in Maryland, in the handwriting of his master, and which I read to the old lady, which led to the following conversation:

Aunt, how long since you left Maryland? "Twelve years ago, my master sold me to a planter in Alabama." Were you married then? "Yes, and had five children." Where are they? "They were sold into different parts of the South." Was your master a professor of religion? "Yes, he was a Methodist." Was your master in Alabama a Christian? "No, he was a wicked man."

Her master in Alabama sold her to a man in New-Orleans, there she married another man and had five children, and her husband and all her children were sold to a planter in Mississippi. I asked her, if she was a professor of religion? "Yes," she said, "she was a Methodist in Maryland, Alabama, and now in New-Orleans." I asked her if she did not know that it was wicked to live so. Her reply was "yes, but massa makes us do so." Indeed, I was at a loss, for a time, to know whether I was in christian America or infidel France.

Since my return several of my friends have asked me whether my views concerning slavery were not changed for the better? I have uniformly replied that the one half of the abominations of slavery had never been told me, and I now wish to say, publicly and unqualifiedly, that I found no circumstances, neither do I believe that any exist to justify in the church or out of it. And I am more than ever astonished, that any minister of the northern church should for a moment apologize for its most hateful of all practices in this poor, sin-marred earth. Yours, for the whole truth, S. HOES.

Utica, Oct. 31, 1839.

Aristocratic Insolence.

The Editor of the Herald of Freedom speaks in the following terms of the insolent demand of the rum-loving, pro-slavery majority of pew-holders in Hollis street church, that Mr. Pierpont should give them his 'undivided attention'!

A little extravagant in their demand—these pew-holders,—to claim 'undivided attention' of any man,—and such an attention as PIERPONT'S, for whose boundless scope, the little globe they live on, is all too narrow—and the starry scope above it! There is a strong development in this unwary expression of Hollis street, of the insolent despotism of wealth. It thinks every thing purchasable with money. In their estimation, it would 'make the mare go' not only, but the man go.—But they have here mistaken their man, we think, if they don't mistake in their doctrine. These overgrown folks demand the personal independence of every one they employ. Their physician—they will pay him fully, but they must have his liberty in return. He must bestow on their turtle fed corpses his whole time and his 'undivided attention!' He must not sleep, or wink, if high living visit upon their opulent toes a retributive twinge of the gout—and least of all may he divide his attention, between them and the poor patient. They pay him, and it is with the understanding that they are to receive his undivided attention! This, till he grows rich himself, and can dine and give dinners. Then he may divide his attention between them, and his own belly and his abundant means of filling it. And so with the lawyer. While he is poor, his attention must not be severed. It must be a unit and devoted to his patrons. They pay him and he must keep his 'attention' concentrated. But as soon as he can mount his name on one of the mahogany doors of Common Street, or wherever 'property and standing' sets up its haunts, he becomes lord of his own 'attention,' and may distribute it, with his portly peers, among the pompous nothings, whereon they wind up their wretched prolation.

And they must keep their minister too. Him they pay—with unusual salary, and in requital he must be theirs, 'and theirs to keep.' He must bestow his entire and 'undivided attention' upon the broadcloth and cashmere they can lend, of a Sunday's forenoon, to occupy their cushioned enclosures in the house of worship (!) Of week days he must dine with them at their pleasure and caprice. This keeps him in remembrance of his obligation—and it is safe as well as highly patrician to have a chaplain at the board, to give sanction to the wine bottle and dispensation to the appetite by his brief-said grace, and his presence. Thus, during the week, and on Sabbath, he must entertain their elastic spirits with sounding periods and the latest reading of the theatre,—taking heed not to stumble on to any thing, that might disturb their spiritual tranquility.

And all this Hollis Street demands of such a nature as PIERPONT'S. Why, they mistake as if they had 'bound the Unicorn with his band, in the furrow'—to harrow the valleys after them—or to abide by their crib!

DEFINITION.—Modern Reformer; one who has an exalted opinion of his own superiority, and a corresponding contempt for all others. Or another; a restless, uneasy agitator, who under pretence of constant employment for the public good, forgets the care of his own soul.—Presbyterian.

We do not pretend to say that there is no occasion for the satire contained in the above. Men must first reform themselves before they can reform others. And for this reason, we have but little confidence in those 'modern reformers' who expect to reform the world by preaching the truth in the abstract, while they excuse themselves from carrying it out in practice. This class of persons are certainly remarkable for their exalted 'opinion of their own superior wisdom' and contempt for all others.' They devise many projects, ostensibly 'for the public good,' which are inconsistent with God's law, and consequently, with the proper care of the soul. Some of these restless, uneasy agitators are for thrusting one sixth part of the American people from their native land, under pretence of the public good, and the regeneration of a continent! From such 'modern reformers,' we say, in all humility, 'Good Lord deliver us.'

But the above definition reminds us of another, that ought to stand by the side of it, by way of check-mate and counterpoise.

DEFINITION. Modern Saint; one, who under pretence of attending to the salvation of his own soul, casts the law of God behind his back, tramples his Saviour's poor under his feet, or when he sees them fallen among thieves, passes by, with the Priest and the Levite, on the other side.

A saint, in modern parlance, not unfrequently means one who makes a merit of his solicitude to provide for his own soul and body, in the way that shall give him the least trouble about others! The first and second table of the law, with such an one is, 'Thou shalt in any wise take care of thy own dear self'!!!—Friend of Man.