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TERMS.

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REFUGE OF OPPRESSION.

[From the N. Y. Courier and Enquirer.]

Dinner Party in High Life and Exhibition of the Fine Arts.—In these times of difficulty and distress, it is gratifying to find that neither the innocent graties of life, nor the more important interests of the fine arts, are likely to suffer very materially. We have been favored with the following account of a fashionable dinner party at the house of Mr. G——, a respectable merchant of this city, and an evening exhibition at the Clatham street Chapel, which we cannot but think will prove highly gratifying to all lovers of equal rights, and all connoisseurs in the fine arts, whose principal details may be depended on implicitly.

A few days since a respectable Presbyterian clergyman was invited to dine with the aforesaid Mr. G——, who is one of the distinguished members of the Society whose object is 'The immediate emancipation of the whole colored race within the United States; and the emancipation of the free colored man from the oppression of public sentiment, and the elevation of both to an intellectual, moral and political equality with the whites.'

On arriving at Mr. G——'s house, the clerical gentleman was ushered into the room where he found that worthy philanthropist of one color, surrounded by some ten or a dozen strapping candidates for 'intellectual, moral and political equality.' At first the clergyman mistook them for a display of wealth and wisdom at friend G——'s ostentation. But his error was speedily rectified, by being formally introduced to Brother Cuffee, Brother Quashee, Brother Cato, Brother Cæsar, Brother Pompey, and several other illustrious Papas, who he found were invited guests on this occasion.

The good man had all the humility becoming a christian pastor, and would not have hesitated to preach to these 'Dusky Davys;' nay, he might have reconciled himself to an 'intellectual, moral and political equality;' but this kind of social levelling almost destroyed his relish for the expected dinner. However, conceiving it his duty as a christian to submit to these little crosses when they fell in his way, he determined to let the thing pass, and hob a nob it with Messrs. Cuffee, Cæsar and Pompey, for this time at least.

When the company came to sit down at table, it was found there were not seats enough for them all, and Mr. G——, with a degree of high breeding above all praise, directed his daughter to take a seat at the side table to make room for the illustrious Cuffee. Our informant says the dinner passed off in the first style of high breeding. The 'Gemmen of color,' as they called each other, did honor to the first and best education, and exhibited no bad copies of some of the finest of the wisest dandies in Broadway. They beat them all to pieces in whiskers, and handled their silver forks to admiration. The conversation turned principally on the superiority of the black epidermis to the white; on the 'murderers and men-stealers' of the South; and on the necessity and morality of intermarriages among the whites and blacks. All agreed in this last, except the illustrious Cæsar, who objected on the ground, that this intermixture would in time detract from the natural superiority of the 'gemmen of color,' by producing an approximation to the white skin, which the great Jackson had denounced as 'lily-livered.' Upon this our informant handed Cæsar a piece of tolerably brown bread, thinking it might be taken as a compliment; but he declared it in rather an indignant manner, grumbling something about 'consulting a gemmen of choler.'

The dinner on the whole went off tolerably well. Mr. G—— and his daughter, we believe, waited on the 'gemmen' when they wanted any thing, and they all went away quite sober, the entertainer thanking them for the honor of their company. Cæsar patted the cheek of the young lady at the side table, and expressed some regret that he could not pay her addresses to her, without in some measure disgracing his 'choler.'

Though we have given these details somewhat in the spirit of badinage, being absolutely unable to do it seriously without indulging in unbecoming indignation, yet the public may rest assured that the principal facts are true. Such a dinner was given by Mr. G——; a respectable Presbyterian clergyman was invited; the daughter of Mr. G—— was sent to the side table, and the black gentlemen, who, from their language and manners, were of the lowest grade of city negroes, were received and treated in the manner related. We are also assured, on the best authority, that this same Mr. G—— has a daughter at a school in Oneida county, where blacks and whites are educated together on terms of perfect equality.

A man in this free country has certainly a right to give dinners to whom he likes, and send his daughter to any school he pleases. But when by so doing he commits an outrage on the feelings and customs of the society of which he is a member, and sets an example dangerous to the peace and union of the nation of which he is a citizen, it is equally our right, nay, as we conceive, our duty to notice such pernicious innovations. What but the corruption and degradation of the white man can result from this indiscriminate intercourse, this debasing equality? You cannot raise the negro to the level of the white man; all history and experience is against that. But you may degrade the white man to a level with the negro, as you can adulterate gold to an approximation to the baser metals. Such examples as that given by Mr. G——, are proper subjects of public censure; because, on the one hand, he is flying in the face of the settled principles and decorums of social life, and on the other, affording a precedent which, if universally or extensively followed, must end in debasing his species and disrupting this union.

We have not room for the exhibition of the Fine Arts at Chatham-street chapel, and must postpone it till another day.

THE LIBERATOR.

VOL. IV.] OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE ALL MANKIND. [NO. 24.
BOSTON, MASSACHUSETTS.] [SATURDAY, JUNE 14, 1834.

SLAVERY.

DISCUSSION AT LANE SEMINARY.

[From the Cincinnati Journal.]

Mr. Editor,

An erroneous and injurious impression, with reference to the Lane Seminary, has been made upon the community, by an article in the last Western Monthly Magazine. As the editor of that periodical refuses to disabuse the public mind, by any correction of its misrepresentations, I solicit the publication of the following communication in the Journal.

To James Hall, Esq.

Editor of the *Western Monthly Magazine.*

Sir—As you have avowed yourself the author of an article, published in the last Western Monthly Magazine, and headed *Education and Slavery*, I make no apology for addressing you thus publicly by name.

The article in question seems to have been framed with the design of exciting public indignation against the Lane Theological Seminary, on account of the stand recently taken by the students upon the subject of slavery. The text upon which the homily professes to be constructed, is 'The Preamble and Constitution of the Anti-Slavery Society of ——.' To shrink from avowing the *name* of the seminary, whilst designating it in other respects, with a pains-taking particularity, evinces a delicacy truly original. The courtesy of the article indicates a Cheseterfieldian origin. A few specimens will serve as an illustration: 'precocious youth, graduates,' 'miners, who are at school,' 'embryo clergymen,' 'a set of young gentlemen dreaming themselves into full-grown patriots,' 'boys at school,' 'sophomoric declamation,' 'paper caps, and wooden swords,' 'mind their own business and their books,' &c.

That the public may know something more of these 'minors at school,' who are rebuked for examining the subject of slavery, 'until they have acquired the privileges of acting as men, and voting as freemen,' I will give a few statistics of the theological students, whose infantile prattlings 'are so ruffled the equanimity of the reviewer. *Thirty* of the theological class are over twenty-six years old, *fourteen* are over twenty-eight, and *nine* are between thirty and thirty-five. Two of the class were members of colleges seventeen years ago; two others graduated eight years since; six others, three years since; and the remainder have either graduated, more recently, or have gone through a course of study substantially equal to a college course. One of the class was a practising physician, for ten years; twelve others have been public agents for state and national benevolent institutions, employed in public lecturing, in various parts of the Union. Six of the class are married men, three of them have been so, for nearly ten years. For more specific information relative to these striplings, permit me, sir, to refer you to Ely Taylor, Esq. joint proprietor with yourself in the Western Monthly Magazine; and the enterprising publisher of the Cincinnati Journal.

Some years since, Mr. Taylor was the classmate of twenty of the members of the present theological class, and the younger brother of not a few of them. So much for the babyhood of the theological students. In the literary department, eighteen of the students are between twenty-five and thirty years of age; twenty-eight are between twenty-one and twenty-five, and ten are between nineteen and twenty-one. There is but one regular member of the institution under nineteen years old.

I will state a few facts to show, that those who took part in the recent discussion, were thoroughly acquainted with slavery in all its forms.

The discussion occupied eighteen evenings. There were eighteen speakers, eight of them were born, and had always lived, in slave states. The average age of the eight speakers was twenty-four years. The remaining ten speakers had resided more or less in slave states. Six of them from one to six years. The average age of these speakers was twenty-seven years. The eighteen speakers gave, in their addresses, the results of residence and personal observation for years in each of the following slave states. Virginia, twenty-nine years; South Carolina, twenty-three; Alabama, twenty-four; Tennessee, twenty-two; Missouri, twenty-three; Kentucky, sixty-four. Besides these, they gave the result of observation during residences of from six months to five years in Louisiana, Arkansas Territory, Maryland, North Carolina, and Mississippi.

2. The entire tendency of your article is such, as to mislead the public mind, and produce the impression, that the discussion of the subject of slavery in this institution, was productive of wrath, malice, and every evil work. You talk of the 'rancor of party,' 'contests of party,' 'contamination of malignant passions,' 'the withering touch of party spirit,' 'angry billows,' &c. &c. I do not assert that you have, in so many words, explicitly declared that these results were actually realized at this seminary. But you have so dexterously practised the tactics of insinuating, as to produce that impression upon the public mind, as strongly as if effected by direct assertion. Now, what are the facts in the case? Every student in this seminary will testify that courtesy and kindness pervaded the whole debate. Not a instance in which motives were impugned. No accusations of unfairness and misrepresentation handled. Harmony and brotherly love prevailed not only during the debate, but still remains unbroken. True, it has been loudly bruited, that half of the students were driven from the seminary, by the rancor of the debate, and the wrathful spirit which succeeded it. The facts however are these. Only five of the students have taken a dismission from the seminary since the debate. One of them has been ordained as a missionary, under the American Board. The four others left from considerations totally unconnected with the question of slavery. During the same period, six individuals have become members of the seminary; twelve others have applied for admission. Of the latter, five are from the state of Kentucky, and have made application for admission since the publication of your article.

3. Much pains is taken to produce the impression, that the formation of an anti-slavery society, in this institution, was a political movement; that the students are political partizans, hot and heady, and are driving their measures to revolutionize the government. The article teems with swelling words about the 'establishment of political clubs,' 'predisposing minds to peculiar dogmas, in relation to political questions,' 'perverting seminaries of learning into political debating clubs;' and you say 'this is the first time we have known of a set of young gentlemen at school, setting seriously to work to organize a widespread political revolution, and to alter the constitution of their country.' Why, sir, did you not substantiate these charges? Why not quote the language of the document, and permit your readers to judge for themselves, whether its doctrines are unconstitutional and its spirit insurrectionary? Vague vituperative harangue may easily serve to lash up popular clamor; and coarse appeals to the cruder elements, that reek on the surface, or thicken at the bottom, are cheap expedients for stamping upon any cause the indiscriminate stigma of a blind public odium.

A good cause seeks no such auxiliaries. Let those who entertain that creed their aid.

'Setting seriously to work to alter the constitution of their country!!' Sir, have you read the document, which you condemn? If so, you know that it not only contains no such sentiment as that, which you charge upon it; but explicitly disclaims such designs, and expressly resorts to such means, for procuring the abolition of slavery. I will quote all that part of the Preamble, in which allusion is made to the government of the country.

'*Mode of operation.* We shall seek the abolition of slavery:

2. 'Not by advocating an interposition of force, on the part of the free states. We are not advocates for war.

3. 'Not by advocating congressional interference with the constitutional rights of the states; *even if Congress had power to abolish slavery, our principles 'show us a more excellent way.*'

I make no comment. False glosses and perversions of fact will speedily find their level. 'Setting seriously to work, to alter the constitution of their country!' Sir, such courtesies of vulgar prejudice, needs no herald to announce its silly, when you move at the bottom of society, raise the same line and cry against temperance societies. And while lungs can shout, and ink can blot, they will ply their vocation. Let them do it. It behoves them.

4. You reprobate the discussion, on the score of policy; and allege its tendency to 'decrease the patronage' of the institution. What! are our theological seminaries to be awed into silence upon the great questions of human duty? Are they to be bribed over to the interests of an unholy public sentiment, by promises of patronage or by threats of its withdrawal? Shall they be tutored into passivity, and thrown to float like dead matter in the wake of the popular will, the satellite and the slave of its shifting vagaries? Are theological students to be put under a board of conservators, with special instructions to stifle all discussion, except upon the *popular side?* In selecting topics for discussion, are the students to avoid those which are of great public concernment, whose issues involve all human interests, and whose claims are as wide and deep, as right and wrong and weal and woe can make them? In taking sides upon such questions, the student must needs inquire, *not* where is right and what is duty, *not* which side is worthy of support, *not* what will quicken the church, turn the nations from their idols, pioneer into being the glories of the millenium, and cause earth to bloom with the hues of heaven. Ah! such interrogatories are all out of place. They would be 'impolitic' and 'decrease patronage.' 'Young gentlemen,' who ask such questions, had better 'mind their business and their books.' The only questions becoming theological students, are, which side of the question is popular: which will be huzza'd and hosanna'd: which will tickle the multitude, and soak a sop for the Cerberus of popular favor. Sir, the advocates of immediate emancipation lack every impulse for the propounding of such questions. They require them to be put by those, who are fitted for the employment.

But why should the discussion of this subject prevent the citizens of slave states from sending their members of this institution? That some will stand aloof, who, if members, would add nothing to it, except names to the catalogue, follows of course. But young men of *intellect* and *soul*, instead of being repelled by the consideration, that there is in this institution free inquiry and discussion, independent thinking, and the kind, but energetic collision of mind, would be attracted by it. That single consideration, instead of making the institution a centre of repulsion, would make it a centre of attraction to *elevated* intellect. There are illustrations of this truth now, in this institution. I fling to the winds the unworthy imputation, that the people of the southern states are such compounds of prejudice, passion and cowardice, as to shun the contact of those, whose opinions upon the subject of slavery differ from their own, and who profess to sustain their opinions by argument. As to minds of another sort, capable of being induced by such considerations to forego the rare advantages of this theological seminary, (advantages which can be appreciated only by those who enjoy them) when *quantity* becomes the standard of value with institutions of learning, and the great inducement to joining them, is the privilege of *being counted*, such students will be regarded as *accessions* to a seminary.

5. You condemn the formation of an anti-slavery society in this institution, on the ground of the precedent; and say it is a proper one, that the students should form such a society, 'it is equally allowable that they should organize societies to regulate ——any thing which concerns the public, and which does concern the minors, who are at school.' Colonization discussions have been held, and colonization societies have long existed in almost all our institutions of learning; and who ever started up in panic, and rung an alarm bell, and uttered ghostly warnings about 'political clubs,' and 'altering the constitution,' and 'things which do not concern the minors, who are at school?' Temperance discussions and temperance societies, moral societies, societies for discouraging gambling, profaneness, duelling and licentiousness, have been rife for years, in our institutions of learning. Why, Sir, have you never before uttered your fiat of reprobation against 'political clubs' among 'precocious undergraduates,' and 'embryo clergymen?' So long as discussions upon the subject of slavery conducted to results in accordance with your views, your horizon, it would seem, was unclouded with portents of ominous boding, and your voice was uncaged by 'gorgons and chimeras dire.' You prophesied no peril to the cause of education from the discussion of such subjects. But recent discussions have produced convictions on the subject of slavery, which disown affinity with yours; and have led to the adoption of measures at war with your views of expediency; and now, forsooth, disaster and downfall assail the cause of education. 'Now there is mounting in hot haste; drums beat to arms; hurried hands wave signals of distress—batteries are mounted and thundering; and upon the Western Monthly devolves the responsibility of seeing that the 'Republic *receives no detriment.*' In the discussion of his high functions, the Monthly issues its decree, advertising theological students, that the subject of slavery does not concern the 'minors who are at school,' and bidding them 'mind their business and their books.'

6. But in solemn earnest, I ask, why should not theological students investigate and discuss the sin of slavery? Shall those who are soon to be ambassadors for Christ—commissioned to cry aloud—to spare not—to peeple their transgressions—shall *they* refuse to think, and feel, and speak, when that accursed thing 'exalts itself above all that is called God,—and wage its impious head, that the indignation of the Omnipotent will put it down?' This is precisely the inflammatory language, word for word, which was used by certain demagogue priests in the city of New-York, last October. Such invocations of public indignation were the drag-nets, with which they swept the sewers for materials, to mob down the meeting, which organized the city anti-slavery society. 'The indignation of the community will put it down.' What! Has it come to this? Is free inquiry to be paralyzed by the terror of pains and penalties? Is it to be driven in from its excursions, and made to cower under the menace of public indignation? Is investigation to be prescribed, and hunted down, and catechized into subservience, by the spontoon of a drill master? Is research to be bloodwinked, and debate struck dumb, and scrutiny embargoed, and freedom of speech measured by the gag-law, and vision darkened, and sympathy made contraband, and vigilance drugged into slumber, and conscience death-struck in the act of resurrection, and moral combination against damning wrong to be forestalled by the exertions of popular fury? Go on, sir. Set in a blaze the passions of the mob. Such artifices rarely fail, even when practised with ordinary skill—*but of this be advertised*, that you have studied most superficially the character of those who advocate the immediate abolition of slavery, if you suppose they are to be frowned down by public sentiment. No, sir! They have pondered the whole subject too thoroughly. They have too long hesitated it with prayer. They have too carefully inventoried its difficulties, and its perils, one by one. They have sounded too deep into its woes and its wrongs, and have too strong an assurance that there is the cause of God, and that God is with them. The results at which they have arrived, are the deliberate convictions of long, varied, and conscientious inquiry. If they had taken counsel of worldly policy, time-serving expediency, suggestions of personal safety, popularity, ease, or earthly honor, they would have escaped the inflictions of public obloquy and rage. But they have counted the cost. Through evil report and good report, whether they shall be beats in their faces or upon their backs, they will hold on their way. Sir, you have mistaken alike the cause, the age, and the men. If you think to intimidate by threats, or to silence by clamor, or shame by sneers, or put down by authority, or discourage by opposition, or appal by danger, those who have put their hands to this work. Through the grace of God, the history of the next five years will teach this lesson to the most reluctant learner.

From the entire tenor of your article, it is manifest that your main object is to forestal the public mind, and muzzle discussion upon the subject of slavery, especially in institutions of learning. You are too late, sir. Discussion has begun. Already 'the little one has become a thousand,' and moves victorious from conquering to conquer. What think to put down discussion in eighteen hundred thirty-four! and that, too, by the dictum of self-clothed authority! Go, stop the stars in their courses, and puff out the sun with an infant's breath. Men will no longer take opinions upon trust, and think by proxy upon the subject of slavery. They will no longer admit the validity of the opposer's claim to a monopoly of sympathy for the oppressed, and a monopoly of capacity to understand the system, and of wisdom, benevolence and conscience to devise the best means and to determine the best time when the sin of oppression shall cease. Slavery, with its cobwebs of the body and soul from birth to death, its execrations of hell unrecompensed, its sinderings of kindred, its frantic orgies of lust, its intellect levelled with the dust, its baptisms of blood, and its legacy of damnation borne to the eternity of the spirit—Slavery, in this land of liberty and light, and revivals of millennial glory, its days are numbered and well nigh finished. Would to God that all its abominations were but day dreams. Would to God that they were not the daily enacted horrors of living reality—the legitimate fruits of a system authorized by law, patronized and protected by republican institutions, sanctioned by public sentiment, and sanctified by religion. While these things are so, research, and discussion, and appeal, and remonstrance, and rebuke, and strong beseeching shall never cease. The nation is shaking off its slumbers to sleep no more.

Yours, &c.
THEODORE D. WELD.

COMMUNICATIONS.

ELLIOTT CRESSON'S CONSISTENCY.

Mr. Garrison—In the Annual Report of February last, I met with a speech that was delivered by Mr. Elliott Cresson at the recent meeting of the American Colonization Society, a paragraph of which astonished me so much, that I felt a most fervent desire immediately upon its As the Report and discussion must be accessible to all your readers, I will quote the passage entire—

'He [Mr. Cresson] was gratified to be able to state, that this Society received the approbation of the venerable Clarkson and the sainted Wilberforce. He said this, because pains had been taken to confound the American Colonization Society with those who are given hostile to the American Colonization Society. I say (remarked Mr. Cresson) it is false. Three years ago, when Mr. Clarkson had his faculties, he expressed his ardent love for this Society. He it remembered, when his signature to the protest was obtained, he was in his faculties, within a week of the closing scene of life.'

It is rather difficult to understand the gentleman when in one breath he declares that Wilberforce did not die hostile to the Colonization Society, and in the next, says that on his death-bed he signed a protest against it. But I suppose he intended to convey the idea, that the faculties of this good man were impaired by sickness or somewhat cease. But why does he not assert the fact, if he believes it? Why does he not adduce some evidence of it, if he pleases any? And if he has not indubitable proof of it, what right has he to annul the dying testimony of this sainted man? The fact that three years ago he was friendly to the Society, is no evidence that he remained such till death, for Wilberforce was not a man who held his opinions with obstinate tenacity, or changed them from caprice. Three years have removed more than one pillar from this tottering edifice. It is hard to struggle with FACTS. Mr. Cresson's exhortation, that the last act of this great philanthropist be remembered, is entirely unnecessary. We will remember, that as earth was receding from his vision, and the effulgence of heaven was burning upon his soul, in his last hour, he was going to render an account of his stewardship, he recommended the American Colonization Society. And until Mr. C. will prove the contrary, or at least venture to assert it, we will believe that he did this with sound faculties, a cool judgment, and an enlightened conscience.

OBSERVER.

New Haven, May 27, 1834.

To the Editor of the Liberator—

Dear Sir—We were disappointed in the place last evening by Rev. Mr. Phelps and Mr. Thome—their addresses were admirable. There were present a few persons who attempted to disturb the meeting; but as several constables were provided previous to the meeting, to be in attendance, no disturbance of consequence. After Mr. P. and Mr. T. were through, the Rev. Leonard Bacon rose and concurred in most of the statements which had been made, and then called the members, foreigners, a terrible rushing for daring to enter a New-England assembly, to make disturbance. If all colonization men would come forth as nobly as he has done on this occasion, and discontinance the riotous proceedings of a class of men who intend to put down anti-slavery principles, by noise and clamor, it would be much better for their credit. It would be well if those who are so fearful that the Constitution of the United States is to be violated by crazy abolitionists, should give their attention to that part of the Constitution which declares, that no law shall be made abridging the freedom of speech, or of the press, or the right of the people peaceably to assemble; to discuss such questions as are of an interesting character to every citizen of the republic.

American Slavery is such a question, and its discussion is not to be arrested by a few 'disorderly and ill-bred brands,' whose talent for argument lies chiefly in their feet.

The meeting went off well.

Andover, May 15, 1834.

Mr. Editor—In looking over the columns of your paper a few days since, I saw a letter from the Rev. P. R. Russell of West Boylston, in which he says, that some more wonderful achievements of his, he obtained a signal victory over a 'real thorough Colonizationist,' at a public debate before the Lyceum. Had he given a correct account of the result of that meeting, I should not have troubled you with a reply. But as it is, I felt myself bound to answer it, more particularly, as I had the honor of advocating the cause of the glorious scheme of Colonization, in opposition to him at that meeting. He states that at the close of the debate, 'the Anti-Slavery Society was assured by the vote of a decided majority, only 5 or 6 voting the colonization side.' This is not true. Not more than 20 of the large audience assembled to hear the discussion, voted on the question. I have stated the number as high as fact will admit. I wish to be understood with certainty, that not more than 10 of this number voted on *its side*; and beside there were a few who voted on the *other side*, who were not seen or counted by the presiding officer. Yet he says that this number added to the 5 or 6 who were counted, was sufficient to produce his overwhelming majority to a very small number. By inserting the above, you will subserve the cause of truth, and greatly oblige

Yours, &c. ILLINOIS WINTER.

William L. Garrison.

[For the Liberator.]

REV. MR. DUNBAR.

In last week's New-York Moral Lyceum is a dialogue of the fact, that the Rev. Mr. Dunbar of New-York, publicly renounced his adherence to the Colonization scheme, during the first meeting appointed for the examination of Mr. Brown. Was it done in any falsehood, however base, in favor of colonization and against emancipation, will be believed, let it be uttered by whom it may, it would be worse than folly to take any solemn notice of it. Nothing but paper depending slavery, or any other sect, can stand such and honesty are requisite. But I would state, that I had a conversation with Mr. Dunbar, several days after that meeting was closed, and can notify that he avows himself a thorough anti-slavery man, in accordance with the views of the anti-slavery society, which plainly denies that any slaveholder can be a Christian.

MCDOUGAL.

ON THE RESTORATION OF THE BOND ESTATES.

(Continued.)

Mr. Driver. You talk very well, Mr. Home, that many of the sincere friends of the Bond family, who sympathize with their present miseries, deprecate the restoration of the estates, not only in view of the consequences of such a rash experiment to the Bond family, but to the community at large. Other means for ameliorating their condition must, therefore, be adopted.

Mr. Home. I earnestly entreat all such, candidly to consider whether their opinion on this important subject is founded on reason, or fact, or experience, or on prejudice? That the present state of this matter is fraught with danger to the community, and that the causes of that danger are constantly increasing, is admitted by all. I ask, Sir, that we should look at facts, listen to the voice of reason and humanity, and consider the nature of man. I ask, Sir, what is the true cause of all those rigorous measures adopted by the Freeman family, against the Bond family, which fill the bitter cup of their miseries to overflowing? Is it not fear of violence on the part of the injured household, in order to regain their own estates? If, then, you righteously restore the estates, will *not the cause* of that fear be removed? Were the recent retaliatory and dreadful measures adopted by some of the Bond family, the effect of *restoring their property, or of withholding it?* Give them their right, and the end is obtained. When the end is obtained, the means to obtain it cease. Is is *righteousness, or oppression,* Sir, which maketh a man mad? If oppression maketh a wise man mad, what will it do to such men as you? view the Bond family to be? Suppose that there is some cause of apprehension of evil, if the estates should be immediately restored; is there not now a hundred fold, and will there not soon be a thousand fold, more cause of expectation of evil, if they are not restored? Will you yield the lion his lawful prey, or will you wait until he devour you to obtain it? I am assured, Sir, that it is *expedient* to restore the estates *immediately*, and to accompany the restoration with wise and benevolent measures for such an occupation and enjoyment of them as shall be for the general good. But, Sir, I will not mock eternal justice, and bleeding humanity, by submitting this cause to the decision of cold, calculating, and unscrupulous *policy*. Justice has no room to weigh consequences in her scales, in this case. She has already decided it. From that decision there is no appeal. We may reject that decision, but we shall soon hear her thunders roll. Let us be wise and *obey*, lest we perish from the land, when her wrath is kindled but a little.

Mr. Driver. Before I proceed to communicate the object of our Society, I wish to hear what you will say in reference to the Bible examples which the Freemans plead in their excuse!

Mr. Home. I say, Sir, that the spoiling of the Egyptians and the Canaanites by Israel, was obedience to the special commands of God, and therefore not robbery. Let the Freeman family show us such authority for their aggressions, and it shall be duly honored. We must then allow that they are not guilty of violating the command, 'Thou shalt not steal.' The righteous Governor of the universe executes his judgments against his rebellious creatures, according to his holy pleasure. He makes man his instrument of just vengeance against sinful man. *The precepts of his law* are our rule of duty, and not what he permits or requires men to do, on extraordinary occasions, by special injunctions. Are we justified in taking the sword, and murdering the inhabitants of a neighboring nation, because God commanded his people to slay the Canaanites? Is a man to stone his rebellious son to death now, because it was right for the Israelite to do so? Is the crime of man-stealing and eternal slaveholding in the most cruel and aggravated circumstances in America, now to be justified, because the Israelites were allowed to hold some persons in servitude, far less oppressive, a few years, until the Jubilee trump cheered their souls with the proclamation of liberty? But, Mr. Driver, it is time to ask you, if your proposal is not to 'do justly,' by an immediate restoration of the estates, in the name of righteousness and humanity, what is it?

Mr. Driver. Our plan, you must know, Sir, is the product of the combined skill and benevolence of men, whose claim to the highest degree of intelligence and virtue is unquestionable. You know that some of the Bond family have obtained part of their estates, and it is expected that a few others will also. Our plan is to send them to a distant country, where they can establish themselves as a separate community, and enjoy their rights and privileges, commerce, agriculture, education and religion; in fine, all the blessings of an independent community, which they can never enjoy here. The execution of this plan, formed in wisdom, has already commenced. About three thousand have gone to the land of their ancestors. We have indeed met with difficulties and disquietude, but our Colony is in a flourishing state; and if we are suitably aided and sustained by the benevolent friends of humanity, it will doubtless exhibit to an admiring world a progressive course of prosperity.

Mr. Home. Is this plan adequate? is it adapted to the grand purpose of settling the increasing animosities and difficulties between the two families? You distinctly avow that you have not the least intention to release the family, *in general*, from the iron grasp of oppression, that they may go to your land of promise. Whatever benefits may be enjoyed by their fathers, their brothers, and their friends, in their new abode; will this separation of their relatives from them be to them the philosopher's stone, that shall transmute all their wrongs into rights, all their woes into joys?

Mr. Driver. It is hoped, Sir, that in the course of time, the whole Bond family may enjoy their rights and privileges in the land of their fathers.

Mr. Home. When will this probably be accomplished, according to your plan, and in practical results thus far? Did the original projectors of the plan contemplate such a result? Have you not distinctly, positively, and repeatedly avowed, that such a measure does not enter into your scheme at all? So far from this, has not your Society declared itself to be 'one of the greatest securities to enable' every member of the Freeman family 'to keep in possession his own property,' i. e. the estates of the Bond family? While these estates are fraudulently retained, you know it is impossible for them to enter your desired haven. You assure us that 'the society presents—no project of restoration. No project either for *present* or *future* restoration. In the name of common sense, I ask, Mr. Driver, what foundation your plan presents for the hope you have expressed? Have not some of the Freemans expressed their fears that some such godlike design of doing justly and loving mercy, might possibly enter your heads and your hearts? But, oh! how kindly have you allayed those fears! To the Freemans who have shrugged upon you the *wicked* design of interfering with the rights of property, under the specious pretext of removing a vicious and dangerous free population, you have addressed yourselves in a tone of consolation and sympathy. 'We know,' you reply, 'say you, 'and we respect them.' I wish to know, Mr. Driver, whether your plan did not originate among the Freemans, who are unwilling to restore the estates? Did not some of the knowing ones perceive that the fact of some of the Bond family obtaining part of their estates, made their oppressed and suffering brethren more discontented, and consequently that their removal was a desirable object? Have not those same persons joined your society?

Mr. Driver. It is not right, Mr. Home, to impeach the motives of men.

Mr. Home. Is it not right to believe men, when they assure us what motives influence them?

Mr. Driver. Certainly. But the Freemans assure you that they are sincerely desirous of the Bond family at heart—that they sincerely believe that they will be happier in another land. Moreover, many of them declare it to be their desire to restore the estates as soon as convenience and the public safety will admit, and he that knows not this duty prefer not to enjoy them. They confess that their consciences often make them uneasy on this subject.

Mr. Home. What! conscience make them uneasy, because they do not give up to others their own 'sacred rights'? Can kind of consciences must these be! And when, think you, will they find it convenient to give up these 'sacred rights'? But, Sir, I am not indicate myself from the charge of misjudging your Society. Let us hear, then, what some of your friends say for themselves on this subject.

'Self-interest and self-preservation furnish MOTIVES *enough to excite our exertions.'* These members of the Bond family, who have regained part of their estates, are a thriftless race of vagabonds, whose footsteps are the sure precursors of indigence and crime. 'Contaminated themselves, they extend their sores to all around them.' Are they vipers who are sucking our blood? We will hurl them from us.

INTERESTING LETTER TO THE EDITOR OF THE LIBERATOR.

NEW-GARDEN, Colum. Co. Ohio, 5 mo. 1834.

MY DEAR FRIEND—We have just returned from a visit to a settlement of our colored brethren and sisters, situated principally in Lexington Township, Stark Co., about seventeen miles distant from our residence. Feeling as we do an increasing solicitude for the present and future welfare of this portion of the human family, and having frequently heard this settlement *contemptuously* spoken of by individuals opposed to their settling in this State, and sometimes understood they were doing pretty well, we were induced to pay them a visit, and ascertain to a *certainty* their *real situation*. Accordingly, last 7th day we left home for that purpose, supplying ourselves with such *anti-slavery* documents as we apprehended would be likely to interest them.

To communicate the result of our visit, in as concise a manner as practicable, many interesting incidents must necessarily be omitted; but imagine our surprise and astonishment, after entering a little cabin, (far from the public road,) to discover a Liberator and Emancipator, and this prior to a disclosure of the object of our concern. Here we found one of the most men of the earth in EZRE HAMLER, (a minister amongst them) —we found a humble, unassuming votary of the religion of Christ. He mourned over the situation of his fellow-beings, groaning in *hopeless bondage*. He had given shelter to a poor fellow worm, who had been released from servile bondage, but not until his head was whitened with age; and now he was dependant upon our friend for maintenance.

We must not dwell upon our visit to this good man. Suffice it to say, our pen is inadequate to portray the instruction we received from the lips of this truly good and self-denying brother.

He accompanied us some distance through the woods, within sight of the road, and we were directed to JONAS CAUSEY'S,* as being a suitable place to remain until the next day. We were received with every mark of politeness by himself and family, and pretty soon informed them that our object was to converse with them. 'We are abolitionists,' we exclaimed. This was sufficient to insure a cordial welcome, and we were received. We inquired how many families of them were settled there, and were informed about twenty. We were astonished to find them in so comfortable a situation, some owning land from 10 to 80 acres. On many tracts were erected very comfortable houses. Every indication of economy and industry was observable. Some of the settlers are living on leased land: those, of course, labor under more accumulated disadvantages than those who have homes of their own. We visited a family, on the evening of our arrival, by the name of Whitefield, and were informed while there that this family, a school amongst them about eleven months since they had resided there. The father of this family called his little daughter of ten years old, to read for the company, (several colored persons having met by our arrival and called to see us.) The child obeyed—opened the Bible, and read two chapters with ease, without miscalling one word, that either of us observed. The remainder of the evening was devoted to conversation on the very important subject of abolition. They informed us they had believed it right to form a Society. Many of them are originally from the slave States, where they were acquainted with that MAID OF SLAVERY, which thou hast so long stemmed the popular current to oppose. They are disposed to treat it with the execration it so justly merits. Some of them were made by force of circumstances; but now thank and bless God for their deliverance. Our host informed us that he and his father had paid $1500—which was the product of their toil—to ransom their relatives from cruel bondage. We attended their meeting for worship: about 50 of their own color, and several of their white neighbors, mingled in the devotions of the day. All was order: solemn truths, in the simplicity of the gospel, were delivered by their ministers; all appeared to be harmonized together. After the meeting closed, we had a highly interesting opportunity with them. They held a special meeting—some pertinent remarks were made by some of them, and resolutions passed, which we enclose in this communication. Our meeting closed: we parted with them. *Farewell! farewell! may God bless you!* was heard from every tongue. Truly we felt the import of this blessed declaration, 'that every nation, kindred, tongue, and people, that fear God, and work righteousness, are accepted of Him.' We met several of their white neighbors. All bore testimony to their upright deportment, their honesty and integrity; and as a practical illustration of the fact, we observed a petition to our own legislature in the hands of a colored man, praying for the repeal of certain oppressive laws, existing in this State against the colored people. This petition was signed by quite a number of their white neighbors.

Much more could we write, but must insert their constitution and resolutions.

Farewell! May Israel's unslumbering Shepherd guide and protect thee, until the work be accomplished which He has given thee to perform, and finally receive thee into rest, rest which is prepared for the people of God—are the fervent desires of thy friends,

JOSEPH A. DUGDALE,
BENJAMIN B. DAVIS.

* A colored man.

PREAMBLE AND CONSTITUTION OF THE LEXINGTON ABOLITION SOCIETY OF COLORED PERSONS, AND WHITES WHO FEEL DESIROUS TO JOIN.

Believing that Slavery is in direct opposition to all that is just and good—in violation of all the duties we owe to God and to mankind—believing that it is our duty, especially since we are of that class, who, though nominally free, still feel oppressed, to unite ourselves into a Society for the purpose of aiding, as much as possible, in the great and holy cause of emancipation, those friends who are engaged in that great work. Therefore, to accomplish our designs, we do agree to form ourselves into a Society, and do adopt the following Constitution, and for the faithful and conscientious of which we pledge ourselves to each other.

CONSTITUTION.

ARTICLE 1. This Society shall be called the Lexington Abolition Society.

ART. 2. The object of this Society shall be, to endeavor, by all means sanctioned by humanity and the gospel of Jesus Christ, to effect the abolition of Slavery in the United States; to improve the character and condition of the free people of color; and to aid, as much as in our limited capacity may lie, to inform public opinion in relation to the rights of that class of American citizens called Africans.

The remaining part of the Constitution relates to the appointment of officers, &c. The officers are—

JOB PEARS, *President.*
JAMES DAVIS, *Vice President.*
JONAS TROUT, *Treasurer.*
SOLOMON HUST, *Treasurer.*
COUNSELLORS.
WILLIS POWELL, | CORNELL CAUSEY,
JOHN TAYLOR, | DENNY CAUSEY,
WASHINGTON HUST,

At a meeting of the Lexington Abolition Society, 18th of May, 1834, on motion,

RESOLVED, That the Constitution of our Society be published in the Liberator, Emancipator, Genius of Universal Emancipation, and other periodicals friendly to the cause.

Resolved, That we feel it a duty incumbent upon us to denounce the *American Colonization Society* as deceptive, tyrannical, unjust, cruel and anti-republican in the extreme. It denies the practicability of the religion of Jesus Christ to eradicate those wicked prejudices existing against us, in open violation of the testimony of the scriptures which declares emphatically, '*one* is your master, even Christ, and *all ye* are brethren.'

Resolved, That we claim this country as our home, and state that 'Here we will live, and here we will die,' Colonization logic to the contrary notwithstanding.

Resolved, That we view Wm. Lloyd Garrison, B. Lundy, and their coadjutors, as instruments in the hands of the Almighty, to overthrow the most execrable system of slavery that ever existed upon earth, and that they are entitled to our warmest thanks.

Signed by direction of the meeting,

JOB PEARS, *President.*
JONAS CAUSEY, *Secretary.*

SPRUCE VALE, (Ohio) 4th mo. 9th, 1834.

ESTEEMED FRIEND,—Our cause is advancing some, in this County, though much apathy exists. Situated as we are, rather remote from the scenes of oppression, inattention and forgetfulness seem to be a natural consequence. Speak of the sin of slavery, the general reply is, 'It is a great sin; but we have no hand in it—we can do nothing for its removal. The slaves ought to be free; but it will not do to give them equal rights with ourselves; they will become too haughty, too malicious; we could not live with them, if they enjoyed full liberty.' How little do such examine into the ruling principles of human nature! Were they acquainted with those principles, they could not draw such conclusions; certainly it would be reversing them, for one human being to have less respect and good feeling for his fellow, because he had done him an act of justice, by restoring to him his natural and inalienable rights. Want of knowledge and reflection is the soil from whence these illiberal, inconsistent, and unjust replies have their origin.

Petitions from different parts of our State were presented in our last Legislature, for the abolition of the statutes discriminating between colored persons and whites. The result was a rejection of the petitions, by an elaborate report of the committee to whom they were referred. Still, we are not discouraged, believing it has been one of the best means of bringing the cause before the public. A review of the reasoning contained in the report has appeared in this county. It is to be hoped it will be read by many, and generally circulated; that the people may be convinced of the injustice of our laws in relation to the colored population.

On the 5th inst. an Anti-Slavery Society was organized in Fairfield township, called the Anti-Slavery Society of Columbiana and Fairfield, Columbiana County, Ohio. Its officers are a President, Vice President, Secretary, Treasurer, and three Counsellors. One of the articles of the constitution makes it an auxiliary of the American Anti-Slavery Society. The officers elected to serve till the period for the annual election, the first seventh day in the 12th month, are Joseph Woods, President; John Mendenhall, Vice President; Lot Holmes, Secretary; John Dixon, Treasurer; John W. Armstrong, Levi Morgan, and Charles H. Preston, Counsellors. I mention these names, that we shall be particular in mentioning the County where societies are located, as considerable advantage may arise from a correspondence between these Societies on the subject of our laws; and I am at a loss to know what part of the state the Vernon Society is located. We are in hopes of forming a society in this township; there is to be a meeting to consider the subject in a few days. Abolishing suits the interest or suits the prejudices of many; but ignorance prevails. If we should not be able to do more, I trust we shall at least get a Society for obtaining and spreading information on this interesting subject.

Thy sincere friend and fellow laborer,

JAMES HAMBLETON.

Wm. L. Garrison.

[For the Liberator.]

EACH LAW HAS ITS OWN PENALTY.

MR. EDITOR—The main argument of abolitionists against slavery seems to be, that it is a flagrant violation of the laws of God. This argument is addressed to Christians as a matter of conscience; they are exhorted by their love of God, and their regard for his law, to do whatever lies in their power towards eradicating this foul iniquity. To men of the world, 'who fear not God, neither regard men,' the argument probably carries but little weight. It may, however, with great propriety be addressed to all those who regard the temporal welfare of our country.

There are many (and I acknowledge myself one of the number) who believe that we are punished in *this life* for every transgression against the laws of God. By the laws of God, I do not now mean the moral law—or that law which relates to the homage due from man to his Maker. I believe the Creator has established certain natural laws, by which he intends that the inhabitants of the earth shall be regulated, that each law has its own penalty affixed, and it is impossible to transgress the law without suffering the penalty. We sometimes hear pious and good men express great fear that the judgments of heaven are about to fall upon us for our offences. Any calamity which may occur, such as famine, pestilence, or civil commotion, is regarded by them as a token of divine indignation. Perhaps our Maker and Ruler may sometimes interpose in this special manner to punish wickedness. If we were to judge from our own feelings, we might very naturally conclude that he would. On this point, however, I for one am very skeptical; I hesitate but little in saying that I believe

der and harmony, rather than satire, wit, and eloquence; by putting the best possible construction on each other's language, rather than charging each other with improper motives. These dispositions will bespeak our character more or less virtuous and refined, and render our setting more or less pleasant. I will only now add, that the report of the conventional board will be submitted at your call; and my earnest hope is, that you may have a peaceful, pleasant sitting.

☞ How many of the traducers of the colored race are capable of making an address so honorable to the head and heart as the above? Mr. Hamilton knows too much to be tolerated in this country. Away with the nuisance to the coast of Africa!! Here he can never rise!]—*Ed. Lib.*

Anti-Slavery Meeting.—Last Sunday evening the Rev. Samuel J. May, of Brooklyn, Conn. delivered at the First Parish meeting house in this town, a most able, eloquent, and soul-stirring Address on the subject of *Slavery in the United States.* For an hour and three quarters he commanded the attention of a crowded auditory, who listened to his appeals to their humanity and patriotism apparently with great intensity of interest and feeling. He answered, and triumphantly refuted the numerous objections and cavils which every day issue from the opposers of emancipation, and he did so with so much of good nature and candor, as to conciliate the kind feelings of those who continue unconvinced. There were many converted on that evening to the doctrines of Abolition, and there needs but a few more such appeals, to convince and convert every apologist of slaveholding, who is not case-hardened in the horrible delusion which now rivets the galling chains of Slavery upon the limbs of *one sixth* of the population of this land of liberty—we say, all but such will soon give up their wicked prejudices, and yield to the claims of humanity and of God.

The other gentlemen who were expected, were unable to attend. We hope, however, soon to have the pleasure of being able to announce the arrival of other advocates of human liberty and human rights among us, who will lift up their voices like a trumpet, against the oppressions under which our colored brethren are groaning. *Haverhill Gazette.*

Lowell Anti-Slavery Society.—On Friday evening last, Mr. C. Stuart addressed a full assembly in Mr. Twining's meeting-house on the condition of Slaves, and the duty of promoting immediate emancipation. He came directly to his subject in a lucid and connecting manner, with a good spirit, which enchained the attention of the audience to a late hour. The impression of his startling facts and arguments must have been deep and salutary. The cause of abolition came home to the feelings of the people in a manner it had never done before; and our society are indebted to their friend from abroad for setting their enterprise among our fellow citizens on a foundation which will not soon be shaken.—*Lowell Observer.*

Extract of a letter to the Editor of the Liberator.

PHILADELPHIA, 5 mo. 14, 1834.

Last evening, a lecture on Colonization was publicly announced to be delivered before the Society of young men of this city. I went to the meeting, and inquired of several members, whether spectators were admitted. All answered in the affirmative, whereupon I took my seat at the back of the room. I soon discovered a deal of fluttering about the rostrum, and a young man was sent to inform me that spectators could not be admitted; whereupon I left the room to pursue their works of darkness by themselves.

I very much long to see the death-like apathy shaken from the slumbering consciences of the professed followers of Jesus Christ in this enlightened, this highly favored city. Are we not guilty of the blood of two millions of our fellow pilgrims, who have fallen among thieves, whose groans and cruel sufferings we disregard, if we pass by on the other side? Oh, that we might be aroused from our lethargy, before that awful day shall come when, like this rich man in the parable, we shall have to cry that the poor despised slaves may be sent to dip their fingers in water to cool our tongues. If we do not give heed to the light which is now bursting forth on this momentous subject, we shall be left as those who would not believe, even though one were to rise from the dead.

IMMEDIATE ABOLITION.

HORRIBLE CONSEQUENCES!!!

In December, 1833, a temperance meeting was held in the Kat River settlement (in South Africa) at which about 700 people attended; and in the course of six hours, during which the meeting continued, twenty-three native speakers addressed the audience.

This settlement was formed on occasion of liberating the Hottentots from the slavery in which they had been held by the farmers. Out of 30,000 thus liberated, 25,000 settled down in six months, as steady laborers in the colony, and worked better than they had ever worked before. The remaining 5,000 were established in a settlement on the Kat River; and now form a community not surpassed in industry in any part of the British dominions.

The Kat River settlement furnishes one of the most splendid illustrations of the absurdity of all the hackneyed objections to the freedom of slaves, from the necessity of making them fit for freedom.

Smuggling of Slaves.—Lt. Bagot of the British schooner Pickle, boarded a suspicious looking vessel in May off Cape Francis in the West Indies, and examined her papers carefully. She purported to be the Spanish schooner Carlotta, with two eighteen pounders, and as no evidence to justify detention was found, she was dismissed. On the same night a fishing line, which hung over the side of the Pickle, was observed to be agitated, by which the men hauled a shark on board. On opening the fish, a bundle of papers belonging to the Carlotta was found, proving that she was a slave-ship, and had landed 293 slaves about four hours before she was discovered by the Pickle.

BOSTON:

SATURDAY, JUNE 14, 1834.

ESSEX COUNTY ANTI-SLAVERY CONVENTION IN SALEM.

Another tremendous blow has just been given to the foul system of slavery, by the friends of equal and universal liberty in this section of the Union.

We have just returned from the Essex County Anti-Slavery Convention, which was held at Salem on Wednesday and Thursday last. In proof of the interest which already pervades that county on the subject of emancipation, it is only necessary to state that there were present about *one hundred* delegates, constituting a fair proportion of the bone and muscle, and heart and soul, of old Essex. At this late hour, (Friday noon,) it is impracticable for us to give the proceedings in detail in to-morrow's Liberator—suffice it to say, they were full of interest, spirit, decision, and harmony.

The Convention made choice of the following gentlemen as its officers:

President—Rev. Gardner B. Perry, Bradford.

Vice Presidents—Cyrus P. Grosvenor, Salem; J. G. Whittier, Haverhill; D. T. Kimball, Ipswich; Charles Sewall, Danvers.

Secretaries—Joseph Warren Cross; Andover; Dyer H. Sanborn, Marblehead.

The Convention was principally occupied on Wednesday in organizing an Anti-Slavery Society for the County, and discussing the Preamble and Constitution prepared for the same. In the evening, addresses were delivered by the Rev. A. A. Phelps and Rev. Samuel J. May, with irresistible power. On Thursday forenoon, various resolutions were introduced, discussed, and adopted. In the afternoon the Salem Ladies' Anti-Slavery Society were addressed in a very interesting, solemn and pathetic manner, by Capt. Charles Stuart. He was followed by Mr. Horace P. Wakefield of Reading, in a short but eloquent speech. In the evening, speeches were made by William Oakes, Esq. of Ipswich, Dr. Bellows of Salem, and Rev. John Frost of Whitesboro', N. Y. We hope to find room next week for a minute account of all the proceedings.

The following gentlemen were elected officers of the Essex County Anti-Slavery Society:

PRESIDENT.

Rev. Gardner B. Perry, *Bradford.*

VICE PRESIDENTS.

Rev. Cyrus Pitt Grosvenor, *Salem.*
Rev. Charles C. Sewall, *Danvers.*
Rev. David T. Kimball, *Ipswich.*
Dr. Ingalls Kittredge, *Beverly.*
Hon. G. P. Parker, *Haverhill.*
Dea. Amos Pettingill, *Newburyport.*

RECORDING SECRETARY.

Mr. Benjamin H. Ives, *Salem.*

CORRESPONDING SECRETARY.

Mr. John G. Whittier, *Haverhill.*

TREASURER.

Mr. John W. Archer, *Salem.*

AUDITOR.

Dea. Richard M. Chipman, *Salem.*

BOARD OF MANAGERS.

William Oakes, Esq., *Ipswich.*
Mr. Dyer H. Sanborn, *Marblehead.*
R. P. Waters, Esq., *Salem.*
William Ashby, Jr., *Newburyport.*
Mr. Thomas Spencer, *Salem.*

N. E. ANTI-SLAVERY CONVENTION: BOSTON RECORDER.

The holding of the late Anti-Slavery Convention in Boston will constitute an epoch in the history of New-England: it has erected one of those moral monuments which are destined to survive the Egyptian pyramids, and over which Decay has no power. The Convention was remarkable, not only for its sublime attitude and expansive benevolence, but for the number of its members, the soundness of their principles, and the harmony of their proceedings. It embodied much talent, intellect and piety, and was uplheld by a steadfast faith and a lofty spirit. The fundamental principles of the anti-slavery cause were clearly and unitedly recognised, to the confusion of the enemies of immediate and universal emancipation.

In reference to this Convention, the Boston Recorder of Saturday last makes the following astounding assertion:

'Even the Anti-Slavery movements, which in New-York were the occasion of animosity and evil speaking, were regulated, so far as we learn, by christian forbearance. [Wonderful!] *The Garrison men, in their attempts to force matters,* WERE PUT DOWN BY AN OVERWHELMING VOTE'!!

Among all the fictions, misstatements, errors, and calumnies, which have emanated from the colonization journals in this country, we place this in the first rank. It is essentially false. There was no 'attempt to force matters'—nobody was put down—no resolution was cast out. Every thing that was done met our cordial approbation. The audacity and corruption of the Recorder, in relation to this great question, render it unworthy of the countenance of a christian community. Since Mr. Tracy's abdication, it has determinately and unhalowingly proceeded from bad to worse. It is weekly playing the part of the *Double Dealer*, now bowing obsequiously to the abolition cause, and anon denouncing it as wild and criminal. Its servility is as despicable, as its pusillanimity is offensive.

We appeal to the proceedings of the Convention, to rebut the charge of the Recorder, and to determine the character of the members. Among other excellent propositions, it was with the utmost unanimity resolved—

That slavery, as it exists in our land, is contrary to the laws of God and to the principles of humanity;

That the cause of Anti-Slavery is paramount in importance to every other benevolent enterprise;

That slaveholding cannot be reconciled with a profession of Christianity, and that the existing connection of slavery with the Christian Churches in the United States is inconsistent with the character of pure and undefiled religion;

That *the land of freedom*, is a phrase inapplicable to this country at the present time;

That no valid objection can be urged against the principles and measures of the American Anti-Slavery Society;

That immediate emancipation is the only right and sufficient remedy for slavery;

That the true principle of anti-slavery is, immediate emancipation without expatriation and without condition;—and

That all laws, creating distinctions between white and colored citizens, should be repealed, as inconsistent with reason, religion, and the theory of our institutions.

The essence of what is reproachfully and weakly termed '*Garrisonism*,' is contained in the above resolutions. And yet, the Recorder boldly affirms, 'the Garrison men, in their attempts to force matters, were put down with an overwhelming vote'!!

Let us now see what judgment was passed upon the Liberator by the Convention.

On motion of Rev. C. P. Grosvenor, seconded by Mr. Barbadoes,

Resolved, That the interests of the Anti-Slavery cause demand the special efforts be made to multiply the subscribers to the Liberator.

On motion of Samuel E. Sewall, Esq.

Resolved, That a Committee of five be appointed to aid in extending the patronage of the Liberator. Messrs. Samuel E. Sewall, Wm. Oakes, C. P. Grosvenor, Jas. G. Barbadoes, and H. E. Benson, were appointed on that Committee.

Further—the following resolution was passed by the Convention. We purposely suppressed it, in publishing the proceedings, but now print it in self-defence.

On motion of Mr. James G. Barbadoes,

Resolved, That Messrs. Garrison and Knapp deserve the gratitude of the colored people and their friends, for their persevering exertions in pleading the cause of the oppressed.

We should not notice the gratuitous and wanton attack of the Recorder, if it were confined to ourselves; but when we see that its object is to convey the impression, as widely as its own pernicious circulation, that there were serious divisions in the Convention, and that 'Garrisonism,' alias 'Abolitionism,' was voted down, we cannot hold our peace: should we do so, it would be treachery in us to the anti-slavery cause.

COST OF PREJUDICE.

The manner in which our colored citizens are generally treated by the proprietors of stages and steam-boats, whenever they attempt to go from one town or State to another, is vulgar and shameful in the extreme. If they travel as servants or slaves, in company with their masters or mistresses, no offence is given, and none taken; but as intelligent, virtuous, and independent passengers, they are not permitted to enjoy what is granted to the most rude, profligate, and vulgar whites. We have some facts on this subject to communicate to the public, which ought to make every true American blush for his country. It is a humiliating truth, that prejudice against persons of a colored complexion is more exclusive and venomous in New-England, than in any other portion of this republic. We are consoled, however, in believing—nay, in *knowing*, that it is rapidly declining—precisely in proportion to the growth of the anti-slavery cause.

It may be for the pecuniary advantage of the proprietors of taverns, stages, steamboats, &c. to know that the following resolution was unanimously adopted at the recent meeting of the New-England Anti-Slavery Convention, and that it will find a hearty response in the breasts of thousands of our most respectable fellow citizens.

On motion of David L. Child, Esq. of Boston,

Resolved, That it is the duty of all the friends and well wishers of the anti-slavery cause, to inquire out, and encourage with their custom and their influence, those taverns, stages, and steamboats, which receive and accommodate our colored fellow citizens, without making an illiberal and disgraceful distinction either of charges or of treatment on account of color.

The above furnishes *one* answer to the sneering question which is so often propounded to abolitionists, 'What do you mean to do?' We mean to destroy prejudice, and to give our colored brother all those rights and privileges of which God has given him as a man. And to show that we are in earnest in this matter—that we practice as well as preach—that we execute as well as resolve—and to show, moreover, that prejudice is likely to prove a costly antipathy to its possessor—I subjoin the following letter, which was put into the hands of Capt. Davis of the steam-boat Philadelphia, (People's Line,) plying between Philadelphia and Bristol, and which carries its own explanation with it.

PHILADELPHIA, May 5, 1834.

To Capt. Lewis Davis; St. Boat Philad.

The undersigned, delegates to the American Anti-Slavery Society, respectfully inform you that owing to the impression of your friendly disposition to the colored people, they were induced to patronise your boat.

They humbly hope that you may continue to every individual the attentions which moral respectability ought always to receive, without regard to the tinge of complexion.

EDWIN P. ATLEE,	Philadelphia.
ROBERT PURVIS,	do.
ISAAC FARRISH,	do.
JOSHUA COFFIN,	do.
WM. L. GARRISON,	Boston.
H. E. STANTON,	Lane Seminary, Ohio.
JAMES A. THOME,	Augusta, Ky.
AMOS DRAKE,	New-York.

All the above named gentlemen were desirous, on account of the urgency of their visit to New-York, to go by the Rail Road Line, via Bordentown and Amboy; but they chose to take a circuitous route, and a slower conveyance, in order to express their approbation of a boat in which the color of the skin did not decide the kind of treatment to be shown to passengers. An esteemed female member of the Society of Friends, came in their company for a similar reason. Thus, prejudice cost one boat *twenty-seven dollars*, by putting that amount into the pocket of its more liberal rival. Let this example be extensively imitated by anti-slavery men, and every barrier of caste will soon be overthrown.

☞ The account of the recent disturbance in Middletown, Ct. which has been communicated to us in a letter by 'A SPECTATOR,' was not received in season for insertion in this week's number, but shall appear next week.

BENJAMIN LUNDY.

We have had the satisfaction of receiving a letter and circular from this distinguished and veteran champion of liberty, the former dated at Jacksonville, Illinois, 25 ult. and the latter at Nashville, Tennessee, 3 ins. 9th. It is pretty generally known that he went some time since on a tour to Mexico. He is about to return to that country: the object of his visit is, to make some arrangements, in connection with others, to test the security of free labor in producing cotton, sugar and rice in that country. During his first visit, he was long detained by the cholera and other impediments; he travelled several hundred miles, on foot and alone, in the Texian country; he returned to the interior country upon some business, which he would finish his arrangements; but we learn that he has every prospect of success, and that he is going back with that view, &c. He expects to be at home this summer or fall.

From his interesting circular, which, as a whole, is not written for the public eye, we venture to make the following stirring and truly characteristic extract:

'Our efforts to obtain this communication, without advertising more particularly to the reader notice effect of the friends of our cause in the United States. After the long struggle which I have personally undergone in this cause; while the whole moral hemisphere presented a perfectly cayless gloom; while the foes of our cause were bold and outrageous, and its friends seemed to have all "stricken deer;" while the voices of those were louder than the roar of the tempest, and the sometimes encouraging, sometimes discouraging tones of those were heard in whispers—after witnessing a long, dreary, and stormy night of persecution and toil,—every moment of which is attended with a prayer with the most intense care the flickering lamp which I had placed upon the 'hill' of public observation,—it gladdens my heart, beyond the power of expression, to behold the wonderful and extremely favorable change in public sentiment, which has so lately taken place. Thousands are now rallying under the sacred banner; and tens of thousands are throwing off the incubus with which they were so galled, resolving to cleanse their hearts from the foul pollution of despotism, and repent of their wickedness in practising, or even *tolerating* the heinous sin of oppression, cruelty and crime. I repeat it, it rejoices my heart beyond measure to witness these things; and in the fervor of brotherly affection—in obedience to the warmest feelings of an overflowing heart—I say to the noble-minded philanthropists who have so truly embraced our righteous cause: *Go on*, brethren and valiant coadjutors in the great work of Christian philanthropy! Though the powers of darkness may be leagued against you, though hell may rage and vent its spite—though you may be assailed by the darkest frowns of a corrupt world, on the one hand, and the sneers and secret of ignorance and depravity, on the other; though you may for a season be literally overwhelmed and borne down by the surges of popular corruption—*fear not for the issue, nor yet swerve a hair's-breadth from the position you have taken.* When the violence of the tornado shall have passed away, and the moral atmosphere is relieved from its agitation, its vapor and storm, then will you discern that you still remain unscathed, and that thousands have fallen harmlessly around you. Then will you feel your strength renewed; and your confidence in the justice of our holy cause will animate you to continued labor and perseverance. *Hold on*, I beseech you, in pleading the cause of the poor, the oppressed, and despised. My heart is with you; and although I may be individually absent from my post for a season, I trust that Divine Providence will, ere long, enable me to return to the energy, and labor with you, shoulder to shoulder, until the horrible 'Bastile' of American slavery shall be prostrated in the dust. I never can abandon the cause until the arm becomes nerveless, and this heart ceases its pulsation. I feel as confidently assured, and as positively convinced of ultimate success in the total abolition of slavery in America, as I am that the sun will rise to-morrow, or that the heavens and earth exist; promised to advocate this cause firm, steady, and *persevering*. My rallying word, therefore, is 'onward,' and my motto, '*Fiat Justitia, Ruat Cœlum.*'

LETTER FROM THEODORE D. WELD.

Mr. WELD's Letter, which we have placed upon our first page, is a capital effort of genius, and furnishes a mass of statistics that must put to silence and shame those who have sneered at the 'embryo clergymen,' the precious undergraduates,' the misses and young gentlemen,' &c. &c. of Lane Seminary. Mr. WELD is destined to be one of the great men not of America merely, but of the world. His mind is full of strength, proportion, beauty, and majesty; and as an orator, we are told he has scarcely a rival. In the following extract from his admirable Letter, there is indubitable evidence of intellectual grandeur and moral power. Such conceptions are of more value than golden argosies.

'Whenever intellect moves in the sublimity of power, the heart generates its momentum. It is when the deep tides of emotion swell out from full fountains, that intellect is buoyed upward, and borne onward in majesty and might. *A subject so deeply freighted with human interests as that of slavery, cannot be investigated and discussed intelligently and thoroughly, without amplifying and enlarging the intellect, and increasing the power of action upon all subjects.*'

The Treasurer of the New-England Anti-Slavery Society acknowledges the receipt of the following sums since Jan. 1.

Legacy by late John Kenrick	$200,00
Dea. Willard Everett, Francestown, N. H.	2,00
Prof. Charles Follen, Cambridge,	2,00
Robert Roberts	2,00
John Cotts Smith	2,00
James Carlisle	2,00
J. Easton	2,00
Mr. Blake	2,00
Rev. E. M. P. Wells	2,00
Wm. H. Hayward	2,00
David H. Eli	2,00
Thomas Paul	2,00
Coffin Pitts	6,00
Amesbury Ladies' Anti-Slavery Society	5,00
Reading Ladies' Anti-Slavery Society	10,00
Boston Ladies' Anti-Slavery Society to constitute Mrs. A. A. Phelps a Life Member	15,00
Thomas Brown	4,00
Rev. Henry Grew	2,00
Ladies in Wrentham	2,00
Abner Phelps	2,00
John E. King, Salem	2,00
	$273,00

JAMES C. ODIORNE, *Treasurer.*
Boston, April 30, 1834.

VERMONT CHRONICLE. This chronicle of deception and sophistry has seized upon an exaggeration in one of Capt. Stuart's earliest protests against the American Colonization Society, admitting that the colony in Liberia might prove serviceable to Africa—that there was *some* good in the scheme, &c.—in order to prove the moral character of that unrighteous combination! !—If the Chronicle be ignorant of the fact, it ought to know, and to inform its readers, that Capt. Stuart has since repeatedly, in his essays, expressed his belief that the colony will prove a curse, instead of a blessing to Africa—and stated in a more minute inquiry into the real character and condition of Liberia.

☞ A spirited discussion was held last week in Concord, N. H. in relation to the American Anti-Slavery and the American Colonization Societies. The partisans of colonization behaved somewhat unseemly, but the truth was victorious. An Anti-Slavery Society was organized, and a resolution in favor of immediate emancipation adopted unanimously, with a single exception.

☞ Reader, look at the article in our 'Refuge of Oppression' Department, on our first page, from the New-York Courier & Enquirer. Such blackguardism and misrepresentation can proceed from a champion of the American Colonization Society!—This is the spirit of benevolence, of equality, of justice, of meekness, with a vengeance!

NOTICE.

The Annual Meeting of the Boston Mutual Lyceum will be held on Monday evening next in the west Centre-street meeting-house, at 8 o'clock. A punctual attendance of all its members is requested.

By order of the President,
J. W. LEWIS, *Sec. pro tem.*

VINDICATION OF WILLIAM WILBERFORCE.

To Messrs. Garrison & Knapp:

GENTLEMEN—Finding that reports have been widely circulated, on the subject of the 'PROTEST,' which are as hostile to truth, as they are derogatory to the character of WM. WILBERFORCE, I beg through your paper to expose the falsehood of these reports, and to clear the character of that beloved and lamented *friend of man.*

The reports to which I allude, are, that WM. WILBERFORCE signed the 'PROTEST' respecting the American Colonization Society, under the feebleness of existing illness, of approaching death, and of undue influence.

I know that all those allegations are utterly false.

WILLIAM WILBERFORCE gave his noble mind to the solemn inquiry, with all his characteristic intelligence and candor. In a state of health rather better than usual, and yielding to the force of truth, he deliberately signed the PROTEST in question, in conjunction with some of the oldest and best friends of liberty. Of the sickness which soon after suddenly seized him, at that time he had no indications. It came upon him like a thunderbolt, and hurried him into eternity—into the immediate presence of the God whom he had long loved, and whose work of love had long been his delight; and I am assured by some of his best friends, that the recollection of having signed that PROTEST, and of thereby doing what he could to efface the influence of the error on that subject, into which he had been unwarily led, was one of the sweetest solaces of his departing hours.

C. STUART.

Boston, June 13, 1834.

☞ Editors of newspapers are respectfully requested to copy the above.

TO CORRESPONDENTS.

☞ One of the earliest, most devoted, and most consistent friends of emancipation, residing in Petersham, wishes to be informed whether the Calico Prints, advertised in our columns, are the product of free labor. We presume they are not.

The queries of a correspondent in Harvard shall be given soon. To one of them, 'Do you expect your object will be ultimately effected by moral or by physical force?' we now reply—'By moral force'—provided the judgments of heaven do not speedily fall upon this desperately cruel nation, and provided the slaves continue to endure their wrongs as submissively as they have hitherto done. Should physical force be resorted to, it will be neither by the advice nor example of abolitionists. Their weapons are only TRUTH and LOVE; and their doctrines and efforts are directly calculated to keep the slaves quiet, by holding out to them the hope of a peaceful deliverance.

"James Dinney's' letter to the inflammatory printer of that disorganizin paper up in Boston,' coming from a place 'way out in Ohio,' is amusingly graphic, and shall certainly obtain an insertion as soon as we get through with the proceedings of the Anti-Slavery Convention. We hope he will tell us 'the rest on's some other time,' according to his promise.

MISS CRANDALL.

The numerous friends of this lady will be pleased to read the following trans-atlantic tribute to her worth:

[From the Glasgow Chronicle of Feb. 7, 1834.]

A piece of plate, bearing the following inscription, is to be seen at the shop of Mr. Alexander Mitchell, Jeweller, Argyle Street, where it will lie for a few days.

To
MISS CRANDALL,
of Canterbury, Connecticut,
This small offering is presented,
With affectionate respect,
By
Female Friends in Glasgow;
In testimony of their high admiration
of that ardent benevolence, heroic fortitude, and
unflinching steadfastness,
In the midst of wanton and unequalled persecution,
Which Almighty God hath enabled her to display,
In her determined and noble endeavors,
Destined to be crowned with honor and triumph,
To introduce into the privileges, and elevate in the
of social and religious life, [scale,
A long injured class of
Her beloved Countrywomen.

'Blessed are the merciful, for they shall obtain mercy. Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad, for great is your reward in heaven.'

Glasgow, February, 1834.

We understand that it is intended that this testimonial shall be presented to Miss Crandall, along with the address voted by the Glasgow Ladies' auxiliary society to the Glasgow Emancipation Society, by George Thompson, Esq. upon his arrival in the United States, and must prove highly gratifying to Miss Crandall, as a testimony of that sympathy which exists in the bosoms of the Females of Glasgow, for her devotedness to the great cause of emancipating her country from the degrading caste and aristocracy of the skin.

Capt. Stuart has also brought some presents for Miss Crandall and her scholars, sent by some of the ladies and children in Liverpool, &c.

CANTERBURY. We learn by the last Unionist, printed in Brooklyn, Ct., that its junior editor, Mr. William H. Burleigh, who has for several weeks past been engaged as an instructer in Miss Crandall's school, was on Tuesday evening last saluted by a volley of addled eggs by some of the polite Canterburians.

NOTICE TO OUR SUBSCRIBERS IN SALEM.

☞ Subscribers to the Liberator in Salem are informed that hereafter their papers will be sent to the Bookstore of Mr. JOHN M. IVES, (unless otherwise ordered,) and not through the mail. They will thus save their postage.

The Librarian of the Garrison Literary and Benevolent Association acknowledges the receipt of the following donations of books:

19 volumes of Harper's Boys and Girls Library, from Master James Lavington, aged 5 years, son of Rev. Richard Lavington, of this city; 11 volumes of anti-slavery books, from Mr. Philip A. Bell; 10 volumes of do. from Mr. David Ruggles.

PRINCE LOVERIDGE,
Librarian of G. L. & B. A.

New-York, May 21, 1834.

☞ Another Sheffield Chalybate for the land of the free, and the home of the slave!! When will she imitate it?

The King of Denmark has issued an ordinance declaring that there shall be the most perfect equality between all the free subjects in the Danish Islands, and that the usual distinctions between the whites and men of color are forever abolished. By the same ordinance, all men of color are henceforth to become free on producing proof that they have maintained an irreproachable conduct for three years, and are to enjoy the same civil and political rights as the white population.—*Boston Transcript.*

[From Dr. Adam Clarke's Commentary.]

DR. CLARKE ON THE SLAVE TRADE.

Isaiah 58, 6.—'Let the oppressed go free.'—How can any nation pretend to fast or worship God at all, or dare to profess that they believe in the existence of such a Being, while they carry on what is called the *slave-trade*; and traffic in the souls and bodies of men! *O, ye most hypocritical of hypocrites*, cast off at once the mask of religion, and deepen not your endless perdition by profaning the name of our *Lord Jesus Christ*, while you continue in this traffic!!

Important Reason.—We have heard it confidently asserted that the anti-slavery cause will receive an important accession in the conversion to the principles of the Hon. JAMES G. BERNET, of Kentucky, late of Alabama. That distinguished gentleman has been general agent of the Colonization Society in the Western States, and is a large slaveholder. It is said, on what we consider good authority, that he has expressed a determination to abandon the Colonization Society, and unite with the friends of emancipation. If so, it is to hope the intelligence may prove true.—*New-York Evangelist.*

DIED—In Newburyport, June 9, 1834, Mrs. Mary Whipple, aged 53, wife of Mr. Charles Whipple, bookseller, and daughter of the late James King, Esq. of Salem.

NOTICE

TO THE COLORED CITIZENS OF BOSTON.

Brethren and Fellow Citizens—You are hereby requested, one and all, to assemble yourselves at the Belknap-street School Room, on MONDAY, the 16th inst. at 8 o'clock, P. M., then and there to hear the Report of the Committee appointed on the 26th of May, to take into consideration the propriety of holding a State Convention for Massachusetts, which will be made at said time. Your punctual attendance is earnestly requested.

GEO. PUTMAN,	G. W. THOMPSON,
G. WASHINGTON,	GEO. MILLS,
J. H. HOWE,	R. S. ALEXANDER,
THOMAS DALTON,	J. CLARK,
P. HALL,	JOSHUA EASTON,
J. LEWIS,	J. T. HILTON,

Committee.

VALUABLE PAMPHLET.

JUST from the press, and for sale at the office of the Liberator, a pamphlet containing Mr. Henry E. Stanton's Letter respecting the great debate on Slavery and Colonization, at the Lane Seminary; the Speech of Mr. James A. Thome of Kentucky, delivered at the first anniversary of the American Anti-Slavery Society in May last; and the Letter of Rev. Dr. Cox, of New-York, giving his reasons for abandoning the American Colonization Society.

This pamphlet merits a wide circulation; and it is hoped that the friends of bleeding humanity will assist by their means in putting it into every family.

Price 84 per hundred, 50 cents per dozen, 6 cents single.

PRINTS.
NEW STYLES,
WATERSTON, PRAY & CO.
Nos. 71 and 73, Kilby-street.

OFFER for sale by the package or piece, an extensive assortment of Printed Calicoes—comprising more than one hundred and thirty styles—many of which are new and beautiful. Also, an assortment of colored Cambrics; likewise, printed Quilting and Brittania Hills, by the case.

Printers of newspapers in the New-England States, who insert the above, with this notice, once a week, for six weeks, inside, shall be paid on presentation of their bills.

April 19. epis6w

GROCERIES,
FREE FROM THE LABOR OF SLAVES.
BY
ISAAC CLEMENT,
No. 60, North Fourth Street, Philadelphia.
5th mo. 31, 1834.

ANTI-SLAVERY BOOK STORE,
67, *Leapenard-street, near Broadway.*

THE Subscriber offers for sale, at the above Establishment, Anti-Slavery publications of every description, wholesale and retail. Also, School Books and Stationary; Prints, &c. cheap for cash. Letter press and Job Printing, Book Binding and Picture Framing, will be neatly executed. All orders will be thankfully received, and punctually attended to.

N. B. All orders must be cashed, and all communications must be post paid.

D. RUGGLES.

New-York, May 26, 1834.

CHEAP CLOTHING STORE,
No. 218, South-sixth Street.

NEW & SECOND HAND CLOTHING, of various qualities and sizes. Also, the highest cash price is given to just persons for good Second Hand Apparel of every description.

Also—Scouring, and Tailor's business carried on with neatness and despatch.

D. PETERSON.

WARDROBE by Mrs. PETERSON, No. 179, opposite side of the way—where may be had a general assortment of New and SECOND HAND FEMALE APPAREL, of various kinds to suit the pressure of the times—here will be found economy and saving.

Mrs. PETERSON will sell goods at the lowest rates for cash or exchange.

☞ The highest price given to just persons for good Second Hand Apparel.

Philadelphia, Feb. 26, 1834.

BOARDING.

MRS. MARSHALL, *No. 72, Centre-St. New-York*, is now prepared to accommodate a few boarders. The location is in a pleasant part of the city, and near the place of meeting of the annual Convention.

Mrs. M. is permitted to refer to Rev. Peter Williams, Rev. T. T. Raymond, Messrs. T. L. Jennings, and P. A. Bell.

New-York, May 1, 1834.

LITERARY.

To the Spirit of Freedom.

SPIRIT—The Sabbath bell long was pealing by some lonely dale delivered at Boylston Hall, on the evening of last Tuesday.

JAMES A. THOME.

A blight hung on my spirit; fearful words
Had sickened deeply there—and visions dark
As morning thunder-clouds came thronging fast;
The sweetness of my energy, and hopes there,
I saw forever heavy and cold—dashed with death
And heaped deep, death-like graves, from murdered ones,
Whose fire cry swelled to heaven. The gentle dove
Of peace and freedom, that I loved to bind
Close to my heart, and proudly to exclaim—
All these are thine, 'my own, my native land'—
These fair dreams faded. Now my spirit from
The sickness of hope, and blighted hope,
And deep affection crushed, and rights usurped!
And the dark question filled my quivering soul,
As spread to high Heaven I turned my eye—
Why sleep thy slumbers, O thou God of hosts!

A joyous thrill rushed o'er me—wakened hope
Like gay torches in my saddened heart—
A strange voice had fallen on my ear,
And woke high thoughts and feelings all unknown.
I listened with deep rapture, as I heard
One of thy youthful sons, my country, cast away
The iron bonds of prejudice and pride;
And, though a slave inheritance was his,
I saw him fling all inherited gifts aside,
With high disclaimance. How my spirit glowed
With untold gratitude to heaven's great King.
That feelings such as these could spring and grow,
In the fearful blight that slavery spreads.
Glow ardent speed the prayer to Thee, my God,
That thousands more may rise to speak such words,
And freeborn youth in all our southern realms
Might spurn the heritage their fathers give,
Nor dare to traffic in the souls of men.

Boston, June 3, 1834. M. A. C.

[For the Liberator.]

THE CHRISTIAN'S DUTY.

Until o'er every heathen ground,
Extends the gospel's joyful sound,
Its offers of salvation;
Till Africa's injured race
Shall state redeeming grace,
And feel its consolation;

Till men its precepts shall obey,
And in each other's faces see
The features of a friend;
Till slavery shall cease,
And universal peace
Through all the earth extend;

We christians, vigorous efforts make—
Wake from your sloth! awake! awake!
To Mercy's claims give heed;
With fervency of prayer,
To God, your God, draw near,
The Negro's cause to plead. M. J.

[For the Liberator.]

'STEPHEN TO MARY.'

Found in Mary Walton's work-box, after Stephen Rocks' decease, at the Shelter.—2nd month, 1833. S. R. was a colored lad.

Mary, once I feared to go
From a world of care and wo;
But thou taught me how to die—
How to fix my hopes on high;
Bade my childish fears depart,
And revived my trembling heart;
Told me, in a heavenly land,
With a chosen seraph band,
I should join in singing praise,
And my feeble sinews raise.
Yes! thou taught a little child,
With affection meek and mild,
That his home was far above,
In a land of peace and love;
Told me, Jesus sweetly smiled
On a humble, sable child.
Oh then, dearest Mary, still
With thy kind, persuasive skill,
Lead a little orphan band
To this bright, celestial land,
Where the Ethiopians share
In redeeming mercy fair;
Where is holy, heavenly spot,
Jesus says, 'Forbid them not;
Suffer them to come to me—
They shall of my goodness see.'
And when Mary's glass has run,
When her work on earth is done,
Here a little, innocent band
Shall before her joyful stand,
Welcome to a land of love,
To a 'shelter' far above;
Where no little orphan's tear
Shall distress a heart sincere;
Where no parting parent's knell
Shall a long and farewell tell.
Oh then, dearest Mary, stay—
Teach the orphan how to pray;
Lead them all to Jesus fair,
Make them thy peculiar care—
Bid their infant hearts arise,
Lead them to the blissful skies.

[From the New-York Evangelist.]

AMERICAN SLAVERY.

BY W. B. TAPPAN.

Lift ye my country's banner high,
And fling abroad its gorgeous sheen!
Unroll its stripes upon the sky,
And let its lovely stars be seen.

Blood—blood! is on its spangled fold,
Yet from the battle comes it not;
God! all the seas thy channels hold,
Cannot wash out the guilty spot.

These glorious stars and stripes that led
Our free-born fathers on to fame,
Veiled only to the honored dead—
Beaming where fields and fame were won.

These symbols that to kings could tell
Our young republic's rising name,
And speak to dazing realms the knell
Of glory past, of future shame!

Dishonored shall they be by bands,
Us who in the sacrament doth be
The light that heralded to lands
Immortal glory—must it die?

No! let the earthquake utterance be
From thousand swelling hearts—not so!
And let one voice from land and sea,
Return indignant answer—no!

Up then! determine, dare and do,
O'hat justice claims, what freemen may;
What frowning navies demands of you,
While yet its muttering thunders stay.

Then then, forever from this soil
Bid SLAVERY's withering blight depart
And to the wretch restore the spoil,
Though then may'st not she broken heart.

Then then thy brother from the dust
Lift up, and speak his spirit free!
Then amid the nations thy name hath cursed,
May blessings plead on thine and thee.

Then to the universe wide spread
Thy glorious stars, without a stain;
Bend from your skies, illustrious dead!
The world yet mon is free again.

MISCELLANEOUS.

Female Society.—Yet know my opinion of female society. Without it we should degenerate into brutes. It is the source of pleasure, with tenfold force to young men, and those who are in the prime of manhood. For after a certain time of life, the literary man may make a shift (a poor one I grant) to do without the society of ladies. For a young man nothing is so important as a spirit of devotion (next to his Creator) to some virtuous and amiable woman, whose image may occupy his heart, and guard it from the pollution which besets it on all sides. Nevertheless, I trust that your fondness for the company of ladies may not rob you of the time which ought to be devoted to reading and meditating on your profession; and above all, that it may not acquire for you the reputation of *Dangler* in itself bordering on the contemptible, and seriously detrimental to your professional character. A cautious old Squerrose, who might have no objection to employing such a one at the bar, would perhaps be shy of introducing him as a practitioner in his family, in case he should have a pretty daughter, or niece, or sister; although all experience shows, that of all male inhabitants, the Dangler is the most harmless to the ladies, who quickly learn, with the intuitive sagacity of the sex, to make a convenience of him, while he serves for a butt also. I rely upon it that to love a woman as a 'mistress,' sublimed into a spiritual enthusiasm incloation far surpassing that of Chivalry, is altogether unessential, nay *pernicious*, in the choice of a wife; which a man ought to set about in his sober senses—choosing her, as Mrs. Primrose did her wedding gown, for qualities that 'wear well.' I am well persuaded, that few love matches are happy ones. One thing at least is true, that if matrimony has its cares, celibacy has no pleasure. A Newton, or a mere scholar, may find employment in study; a man of literary taste can receive in books a powerful auxiliary; but a man must have a bosom friend, and children around him, to cherish and support the dearariness of old age. Do you remember A. V.? He could neither read nor think; any wife, even a scolding one, would have been a blessing to that poor man. After all, 'suitability is the true foundation for marriage. If the parties be suited to one another, in age, situation in life, (a man, indeed, may descend where all else is fitting) temper and constitution, these are the ingredients of a happy marriage—or, at least a concurrent one—which is all the people of experience expect.—*John Randolph.*

A Repulse.—Zedekiah Smitherton fell in love with farmer Hobson's rosy daughter Elizabeth; and as no introduction is considered necessary among neighbors in that part of the world, he just dropped in 'one evening to pay her a visit. He found Hobson himself, a surly, fat old mortal, sitting in his elbow chair, with a pipe in his mouth and a mug of cider on the table before him. After the usual compliments, which, on the farmer's part, were almost lost in the puffs of tobacco smoke, Zedekiah asked timidly, 'if Miss Elizabeth was at home.'

'To-be-sure she's at home, said farmer Hobson, 'she's washing clothes—do you want to see her? Puff, puff, puff.'

'Yes, sir,' responded the lover blushingly.

'Bet!' cried the farmer in a tone which made Zedekiah tremble; 'Bet, come out here; a man wants to see you. Puff.'

Miss Betty came out accordingly, smoothing out her apron and looking delightfully.

'Puff, puff. 'Tell, sir, do you see her?' said farmer Hobson to Zedekiah.

'Yes, sir,' said Zed.

'Well, sir,—*you know the way out*,' I suppose. Bet, go back to your wash tub. Puff, puff, puff.'

This was Zedekiah's first and last visit at farmer Hobson's.

The N. E. Anti-Slavery Convention excited *vast interest*.—The facts elicited, the resolutions preferred, and the doctrines inculcated in debates and set speeches, were such as to draw the attention of large concourses of people. On Wednesday and Thursday evenings, Boylston Hall was crowded to overflowing, by those who listened with profound attention to speakers, who were familiar with the subject, and well able to do it justice. By these meetings, and the debates in Convention, a tide of feeling has been raised in favor of the slaves and colored population generally, which *must* roll through the country. To those who knew, it was deeply affecting to mark the contrast between the present state of feeling and interest in the community, and what existed somewhat more than two years ago. Then, in a dark, rainy night, in an obscure part of Boston, in a secluded school-room, was formed the 'New-England Anti-Slavery Society,' consisting of ☞ TWELVE MEMBERS! There was then neither a Meeting-house, nor a public hall,—except at a price beyond the means of the *few* whose hearts had been 'touched'—which could be obtained for the purpose of discussing the principles of the Abolition cause. But now, to use the language of the Christian Watchman, 'this business of abolishing slavery from our country has become one of such high interest, that it cannot be set aside.'—*N. E. Telegraph.*

Presentment.—A presentment has been made by the Grand Jury of the Circuit Court of the United States, now in session at New Castle, under the following circumstances.—A plain boat belonging to Lewistown, commanded by Capt. Wesley, while cruising near the entrance of the Delaware Bay a few days since, spoke a boat with 8 or 10 blacks on board, among them 2 children. The Captain supposing they were runaways, requested them to make fast to the pilot boat, and he would tow them to the land, which the blacks declined and the pilot boat left them. The captain still entertaining suspicions, again requested the blacks, and requested them to make fast to his vessel. The blacks still refused, and some altercations ensued, when they again parted. After leaving them some distance, the Capt. of the pilot boat, irritated probably by the recent altercation, again put about and steered for the boat, with a determination, it is alleged, of carrying his point, and running down upon the boat, struck her amidship and sat her completely in two, in consequence of which 4 of the blacks, including a woman and child, were drowned. A warrant, we understand, has been issued for the arrest of the Capt. and the Court adjourned over to the 15th of July, when it will sit for the trial of the case.'

Mrs. Laurie, whose cruel treatment of her slaves in New Orleans has justly excited the deep indignation of the population of that city, is said to be a beautiful woman, whose countenance is marked by every amiable indication!

MATRIMONY.—The following beautiful extract is from the 'Family Lecturer,' by Mr. S. Sprout, of Taunton, Massachusetts. A great portion of the wretchedness which has so embittered married life, I am disposed, has originated in the neglect of trifles. Conubial happiness is a thing of too fine a texture to be handled roughly. It is a plant which will not even bear the touch of unkindness, much less the rough blow of difference will chill, and suspicion blast. It must be watered with the shower of tender affection—expanded with the glow of attention, and cherished with the impregnable beam of unshaken confidence. Thus nurtured, it will bloom with fragrance in every season of life, and sweeten even the loneliness of declining years.'

DRESS OF MEN.—On Sunday morning, before going to church, what a dressing there is among all classes, and what a stir to appear gay and pleasing! It is quite sufficient for the great purpose of our existence to wash the outside of the platter! Curls may be arranged, fine tortoise shell combs fixed, sparkling ear rings hung, splendid garments displayed, and yet perhaps the gay fair one's mind may be poisoned with conceit, troubled with vanity, and ready on the torture by ignorance and vanity. Windsor soap does not wash out the stains of the heart. Cologne water cannot throw a fragrance over an impure mind, nor will all the rubies of Golconda, when the recording angel looks at a forgetfulness of filling up the leaves of the book of revelation.

JACK AND HIS KITTEN.—Yesterday a large number of the crew of the Potomac were observed going into the Commonwealth's Bank, probably to take cash on board. One of them was afterwards seen steering through the market, carrying in one hand, a bouquet of flowers and a bunch of onions, and in the other, a cup and saucer filled with milk, with which, ever and anon, he was, in spite of her fright, endeavoring to feed a good sized kitten, half concealed under the bosom of his jacket. He said he had bought a turkey, and that *he and kit* were going to have a dinner of fresh meat and onions.—*Centinel.*

A lady in England was so offended with the attention that an old gentleman, who sat in a box near her, was in the habit of paying her, that she changed her box to avoid him. The old gentleman recently died, and left her an immense estate, some £20,000 to £30,000 a year, and then for the first time she learned his name. The papers say she has put her whole family *into mourning*, out of 'respect' to the old gentleman who disgusted her by looking at her! What a satire on the customary forms of grief!

American Tract Society.—From the report of Mr. Gallie the Secretary, read last week, it appeared that 7,172,265 pages of the regular series of tracts have been issued during the past year, exclusive of about 3,500,000 pages of temperance publications. The receipts amounted to $142,826-35, and the disbursements to $14,338 84. Our Saviour's sermon on the Mount, in the Chinese language, has been stereotyped in Boston, from blocks prepared in China, according to the method of printing in use there, and has been published as a tract.

Tornado.—A violent hurricane swept across the upper part of the country of Florence, (Alabama) along Blue Water, on the night of the 14th ult. and buried down all the timber and houses within the scope of its fury. Several lives were lost—many houses blown down and plantations damaged. A hail storm also passed over the same place on the 7th ult. doing it is feared injury to the crops. The weather had been unfavorable to the cotton crops a week or more previously.

As M. Persil, the Chancellor of France, was proceeding to the Tuilleries with his portfolio under his arm, the sentinel who stood at the iron gate that opens towards the rue Castiglione, seeing the bundle, and mistaking the minister for a thief, ran after him and attempted to snatch it from him. The Minister good humoredly said, 'No, no, it is too soon, for I have had it only two days.'

A few weeks since a man from the country called with his boy at the grave stone maker's in this town, and asked if he kept the distillery. 'Not exactly,' says the man of gravestones; 'Mr. ——, down the street, furnishes the subjects, and I mark them.'—*Lowell Journal.*

The National Intelligencer states that the Report of the Trustees of the Bank of Maryland discloses facts of the most extraordinary nature. Not only is the whole stock of the Bank sunk, but its assets fall short of paying the notes, debts, and deposites, by several hundred thousand dollars!

On Tuesday afternoon, Mr. C. W. Clauer, of New York, commenced the undertaking of running twelve miles in eighty minutes. The feat was accomplished in 77 minutes, having three minutes to spare, without much apparent fatigue on the part of the runner.

The following libel is going the rounds: —'Never trust a secret with a married man who loves his wife, for he will tell her, and she will tell her sister, aid her sister will tell aunt Hannah, and her aunt Hannah will impart it as a *profound secret* to every one of her female acquaintance.'

'Sill for Love.'—A young man by the name of Wire recently committed suicide in Detroit, because his sweetheart refused to go to church with him. He left the following note to her: 'My Dear, You refused to go to church with me last evening. I know very well why you did so. You will never have opportunity to injure my feelings again.'

The maritime city of Chien-Chow in China, had nearly been swept away by a sudden burst of water through a ravine: upwards of 18,000 houses were destroyed, together with a number of the inhabitants, who were drowned.

The ship Eliza, of 860 tons, Capt. Crouch, left Liverpool on the 26th, for New York, with two hundred and fifty passengers, consisting chiefly of farmers with their families from Suffolk and Norfolk, well supplied with money for purchasing and tilling land in America.

A Mrs. Somerville, an English lady, has been elected a member of the Library and Scientific Society of Geneva—the first honor of the kind ever conferred upon a female.

A person coming out of the United States Bank, yesterday morning, lost on the Bank steps $150. It was found by Alexander Wall, a colored man living with Mr. Wm. Badger, and instantly handed to Mr. Cowperthwaite, Assistant Cashier. His honesty deserves this notice.—*Poulson.*

DR. GARDINER,

No. 19, Powel-street, between 5th and 6th streets, and between Pine & Spruce, PHILADELPHIA.

GRATEFUL for the liberal patronage received, and solicitous for a continuance of the same, offers his services and advice in all cases of disease, having been successful in practice, and having a general experience in Medical Botany.

He sells the vegetable preparations to the public, viz. Lobelia, 1st, 2d and 3d prepartions; Nos. 2, 3, 4, 5 and 6 Slippery Elm Bark; Composition Powders; Nerve Powders; Cough Powders; Fever Powders; Tooth Powder; Vegetable Powder for headache; Cancer Salve, and others used for any kind of sores; Strengthening Plasters; Emetic Tincture; Vermifuge, very pleasant to the taste; Asthmatic Tincture; Red Lini ment; Rheumatic Drops; Toothache Drops; Anti-Mercurial Syrup, which cures radically all diseases arising from impurities of the blood, mercurial diseases, scrofula, &c.; Dr. Gardiner's Pulmonic Syrup for colds and coughs; with several Indian Preparations for consumption, rheumatism, &c. These medicines will cure the following diseases—Cramp, gout, rheumatism, hooping cough, croup, asthma, pleurisy, dysentery, worms, summer complaints so destructive to children, dyspepsia, or indigestion, the causes of decay or consumption, St. Anthony's fire or erysipelas, liver complaints, gravel, chills or fever and ague, billious remittant, and, in short, any kind of fevers, or any complaint, readily yield to these vegetable medicines—King's evil, dropsy, nervous affections, measles, small pox, &c.

Dr. Gardiner is aware that there are many spurious remedies offered every day to the public, and that many, anxious to obtain relief, have been deceived by such impositions and from that circumstance may be inclined to treat these medicines as another imposition. He is also aware of the force of the prejudice of education, and predilection in favor of popular opinions and customs in medicine, &c. To such he will observe, that he does not say that they are infallible in every case; but he solicits for them a fair trial—and they who make use of them in one disease, will prefer them in every other complaint; and to those who shall take them and follow the directions strictly, for a specified time, and receive no essential benefit, the money that they paid for them shall be returned. And he conscientiously asserts, without fear of successful contradiction, that these medicines are purely botanic, and possess no poisonous mineral or deleterious principles. In corroboration of these assertions, he offers a few names of persons well known, in whose families and among whose acquaintance his medicines have been used with success, to whom persons interested may refer.

Rev. Charles W. Gardiner, Richard Howel, Rev. Simon Magill, Ignatius Beck, Rev. Jeremiah Durham, John F. Lewis, Rev. Durham Stevens, John Bowler, Rev. Prince G. Laws, Parris Salters, Rev. Charles Hohannon, Jacob Gilmore, Rev. Elijah Shiply, George Menoken.

☞ Dr. Gardiner has received a large number of Certificates from persons who have used his medicines, in various diseases, with complete success.

Philadelphia, Jun. 1, 1834.

More support for the Colonization Society. The U. S. TELEGRAPH, edited at Washington City by Gen. Duff Green, has been distinguished for its support of the slave system, and for its endeavors to frighten the southern people into a belief that the people of the north were about to make the national government an engine for its abolition without the consent of the southern states. In one of his recent numbers, the editor alludes to the late Anti-Slavery Meeting in New-York, and singles out W. L. Garrison and Charles Stuart as the subjects of his severe remarks. Mr. Stuart he charges with 'bitter opposition to Mr. Elliott Cresson, the agent of the Colonization Society' and intimates the hope that his tour may be extended far enough south to ensure for him a 'full suit of North Carolina manufacture' from a place called the Penitentiary! We often told how popular the Colonization Society is 'at the south,' with *individual friends* of the colored man 'at the south'! Here we see how great and universal the popularity! Would Gen. Duff Green be offended with Mr. Stuart for opposing the mission of Elliott Cresson, if he did not consider the mission to have been in support of slavery! Certainly not. And few politicians are more shrewd in discerning who their friends are, than Gen. Duff Green.—*Emancipator.*

Our Colored Brethren.—The editor of the Evangelist, on a visit to Philadelphia, attended worship with the colored people, and received a sermon from Rev. Mr. Corr, a colored preacher, 'full of glowing imagery, and strong and sublime sentiment.' 'Never did I see,' says the editor, 'a congregation so attentive, and so apparently impressive with divine truth.'

He proceeds to make the following reflections:

The more I see of our colored brethren, the more I am amazed. I is said you cannot elevate this people in this country. I wish you could compare and weigh together the men who say this, and the men I have seen. Do his advocates talk well? Do they know? Why do they not study the subject, and obtain facts? Cannot he be elevated in this country! On the contrary, I am prepared to maintain that there is no power on earth which can *prevent* their elevation in this country. During the long and weary years that we have despised them, individuals have been sedulously gratifying their thirst for knowledge. And the events of the last year or two have now given such an impulse to the mass of mind, that nothing can arrest or repress it. The question is not now, whether they shall expand, and grow, and enjoy the *prerogatives* and *privileges* of the children of the Americans. The true question is, 'and it is a momentous one indeed,) in what way shall it be done?—with our aid or with the aid of our opinions?—as our friends, or in self-defence against our oppressions?' For my part, I feel that duty to my country, as well as common humanity and the first principle of Christian piety, requires of us to omit no efforts and withhold no possible exertions of kindness, respect, and aid, that shall obtain for our injured brethren a cordial forgiveness, and secure to us and our children the esteem and confidence, as the friends of the colored race.—*Ibid.*

SHIPWRECKS, WITH LOSS OF LIVES.—A letter from Sidney, N. S. dated May 14, received at Halifax, says: Barque Astrea, with 211 passengers and crew, from Ireland, bound to Quebec, went ashore at Lorne, near Louisburg, on the 7th inst., and only three were saved, the surgeon, carpenter, and one seaman. Same day, brig Edward struck a piece of ice near Port Nova, and sunk immediately; crew saved. On the 10th, brig Fidelity, from Dublin to Quebec, with 350 passengers, went ashore on Scatitra: vessel lost: crew and passengers all saved. Same day, brig Columbus, from Newcastle for Quebec, was lost about three miles east of Louisbourg: crew saved. Capt. Walsh, of the Margaret, from Newcastle, picked up, on the 27th of April, in lat 45 20, lon 48 35, the master and two others, only survivors out of 265 persons, of the barque James, from Ireland, bound to Quebec, abandoned at sea.

The survivors of the Astrea state, that she struck on a high cliff, at 7 o'clock in the morning, having strained sails (!) set, and going at the rate of ten knots; they represent the scene on board as terrible, staving the vessel almost instantly, and throwing them nearly lifeless upon the rocks.

AGENT'S NOTICE.

To the patrons of the Liberator and the friends of Abolition.

THOSE who have changed their residences since the first of May, are respectfully requested to give their name and number at 67, Lespenard-street, and those who have not paid from the first of January are requested to comply with the '*Terms*' without delay. It is cheering to see the *abolitionists* rank filling up so fast every soldier do his duty, by shouldering the press: it is the weapon of '*Light*.' Let each subscriber to any Anti-Slavery periodical gain one two more, and the day will soon arrive when our cause will triumph, the *Liberator* will shine with one blaze of consecrated *Liberty*.

D. RUGGLES, *N. Y. City*,
67, Lespenard-st., near Broadway.

RICHARD DOUGLASS,

RESPECTFULLY informs his friends and the public, that he has established himself at No. 2, Belknap-street, where he will be glad to receive orders for cleansing and removing grease spots or stains in carpets, which will be attended to with despatch, and all favors gratefully received.

May 31.

TO THE PUBLIC.

SIROP LES HERBE.

THIS 'Syrop' is offered as a Sovereign Remedy for Colds, Coughs, Consumption, Spitting of Blood, all diseases of the throat and lungs, and indeed every thing tending to consumption. It is equally effective in removing Scrofula, King's Evil, Tetter, and all those affections that originate in the impurity of the blood. To those who are afflicted with any of these troublesome complaints, a trial is only necessary to convince even the most incredulous of the efficacy of its powers—and it may be taken in the most delicate state of health, being purely a combination of Herbs, Roots, Plants, &c. The proprietor of this 'Syrop' does not recommend it in the general style, by saying it has made a Thousand Cures, or that it will produce Hundreds of Certificates; but he can only say from experience, (the best test,) that it will effectually relieve and remove those complaints she has named above. The proprietor of the 'Syrop,' however, is subjoin the following certificates from persons who have been relieved by it, in the manner they have stated, and *she does not had any return of their symptoms* up to this time. She could furnish many more, but the efficacy of the 'Syrop,' but she feels that these will have the effect of inducing those who may be labouring under any of the complaints she has mentioned to try it, which is all she asks; being fully confident that whenever it has a trial, its virtues will be acknowledged and its credit established.

E. MOORE, *Philadelphia.*

The 'Syrop' can be had by addressing letters (post paid) to the Proprietor, No. 1, Spruce street, two doors below Second, on the south side—or to her Agents, Budd, Walnut st. No. 249, Market st., Harlan & Siddall, N. W. corner of Fifth and Minor streets—Lydia White, at the Free Labor Store, No. 42, North 4th street, four doors below Arch, West Side.

Philadelphia, January 1, 1834.

MRS. MOORE—Having labored under rheumatic pains and swelling in my legs for 8 years past, and during that time having tried myself of every remedy that medical advice could suggest, and to no purpose, I was recommended to try the 'Sirop Les Herbe.' I agreed to try it, though I confess I did it more in compliance with the wishes of those who urged it, than from any hope of obtaining relief. I commenced using it, and the pain has ceased; the swelling in my legs has gone down, and all debility has left me, and I believe I hazard nothing in saying am perfectly well and in the enjoyment of good health, a blessing to which I have long a stranger, as I stated before, for the fifteen years. If making my case public will be of service to you, you have full privilege from me to do so; and I trust my cure may induce others to avail themselves of your valuable 'Syrop,' as I am convinced that all who do use it, will join with me in bearing testimony to its healing powers.

LYDIA TRUIT, Bradford's Cont.

MRS. MOORE,—From a sense of duty I make this public statement of my case. At the time I first heard of the medicine called 'Sirop Les Herbe,' I was suffering with Scrofula in its most aggravated form. I was completely covered with ulcerous sores, was partially deprived of my eyesight, and my legs and body were swelled in the most shocking manner. Under these circumstances, I began the use of the 'Syrop.' I had not taken it one week, before a marked change for the better in my health and appearance took place. I continued using it, until finally all the ulcers dried up, the swelling in my legs and body went down, and I recovered my eye-sight and my health. I have for some time ceased to use the 'Syrop,' and have experienced no return of my disease, nor do I apprehend any return of it.

GEORGE HILTON, Taylor's Alley.

Philadelphia, January, 1834.

MRS. MOORE,—You will please accept my acknowledgments for the benefit my child has received from the 'Balm of Life Ointment,' prepared by you. At the time I began the use of the 'Balm,' my child had been a boring under the debilitating effects of Dysentery for several months, during which time I had the advice and attendance of a respectable physician, and by his direction administered the calomel, but without any benefit to my child, who was reduced to a mere skeleton. Under these discouraging circumstances, I made a trial of the 'Balm,' and before I had used half a bottle of it a good effects were visible to all. I continued it, and in a short time the child regained health and strength, and was completely restored. MARGARET COOK,

Penn street, Kensington.

Philadelphia, January, 1834.

WILBERFORCE AND GARRISON.

JUST received, and for sale at the Anti-Slavery Book Store, the Likenesses of *Wilberforce and Garrison.* Also, prints and fancy articles, of various descriptions.

D. RUGGLES,
67, Lespenard-st. N. Y.

SPERM OIL.

1000 GALLONS, Fall Strained, For sale by

J. B. PEBO,
Nos. 2 & 3, Dock Square.

AGENTS FOR THE LIBERATOR.

MAINE—Isaac Winslow, Portland.
NEW-HAMPSHIRE—Charles Cutler, Exeter; E. S. Gage, Acworth; David Cambell, Windsor.
MASSACHUSETTS—Harvey Ladd, Newbury; Charles Whipple, Newbury-port; Benjamin Coleman and Charles L. Remond, Salem; Eseck Lane, Lynn; Richard Johnson, New-Bedford; Edward J. Pompey, Nantucket.
VERMONT—Orson S. Murray, Orwell.
RHODE-ISLAND—Henry E. Benson and Albert Niger, Providence.
CONNECTICUT—Henry Foster, Hartford; William Anderson, New-London; Chas. Olney, Norwich; William Harris, Canterbury; Charles Jones and Samuel P. Davis, New-Haven.
NEW-YORK—Philip A. Bell and John Berrian, New-York City; George Hogarth, Brooklyn; Chas. Marriott, Hudson; Nathan Bloom, Poughkeepsie; William A. Griffin, Albany; James W. Jackson, Utica; Josiah Green, Rochester; Eli Harmon, Buffalo; Isaac Griffin, Saratoga; George Bowley, Geneva; Samuel N. Sawyer, Lyons.
DELAWARE—Thomas M'Phearson, Wilmington.
NEW-JERSEY—Isaac Statia, Newark; Abner H. Francis, Trenton.
PENNSYLVANIA—Arnold Buffum, James Cammell, and Joseph Scoppers, Philadelphia; B. Vashon, Pittsburg; George Chester, Harrisburg; Thomas Hambleton, Jeffersville; John Peck, Gettysburg; Thomas Williams, Lewistown; Edward Bonsall, Williamsport; John Williams, Valley Mill; William Brewer, Wilkesbarre.
OHIO—George Cary, Cincinnati; James Barbiston, Spruce Vale; James Leach, Chillicothe; William Hall, Washington; Cyrannus D. Cadwallader, Copley.
INDIANA—Jonathan Shaw, Nettle Creek; Samuel Field, Jeffersonville.
HAYTI—William B. Bowier, Port-au-Prince.
ENGLAND—Joseph Phillips, Aldermanbury, London.

LONDON HATS.

CASH STORE.

BEST Superfine London Hats,	$9
2d quality do. do.	$8
3d do. do.	$7
Best American Beaver Hats	$7
2d quality do. do.	$6
Very Fine do. do.	$5
do. do. do.	$4
Imitation Beaver	$3,50
Superfine London Silk Hats,	$4.
very light	$4.
do. American do. do.	$3.

Men's, Boy's, and Children's, Hair Cloth Caps—Bombazine, Silk, and Hair Cloth Stocks—Superfine Linen Bosoms and Collars—Travelling Trunks and Hat Boxes—Rose Wood and Mahogany Canes, &c. &c. all equally cheap for cash only, at the London Hat Store, 215, Chesnut-street, second door above 7th street, Philadelphia.

ARNOLD BUFFUM.

Philadelphia, 5 mo. 12.

ANTI-SLAVERY CIRCULATING LIBRARY.

THE subscriber respectfully informs his friends and the public, that he has opened a Circulating Library, at 67, Lespenard-street, near Broadway, where he will endeavor to keep all publications on the subject of Slavery and Colonization, that have been published. He will also supply those who will encourage him, with as many of various other works, as he can, but it is obliged to commence with a small number of Books. The Terms will be very *low*, viz. $2,00 per year, $1,25 per six months, 75 cents per quarter, payable in advance.

D. RUGGLES,
67, Lespenard-st., near Broadway,
New-York, May 26, 1834.

BOARDING.

ROBERT WOOD respectfully gives notice to his friends and the public, that he still continues at

No. 2, BELKNAP STREET,

where he will be happy to accommodate genteel persons of color, with board by the day, week, or month. Every effort will be made by Mr. Wood to suit the taste and convenience of his patrons.

Patronage is respectfully solicited.

Boston, April 26, 1834.

J. R. CAMBELL,

INFORMS his friends that he keeps at 17 Clifton-Street, where they can buy the best of BOOTS and SHOES, lower than any other Store in the City.

May 24.