THE LIBERATOR.

OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE ALL MANKIND.

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TERMS.

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REFUGE OF OPPRESSION.

[From the Boston Commercial Gazette.]

THOMPSON—THE ABOLITIONIST.

It was announced at the Old South, at Dr. Channing's, and several other churches in this city, on Sunday, at the close of the afternoon service, that the notorious Thompson would deliver an address in Congress (late Julien) Hall, on Wednesday afternoon, before the Female Abolition Society; and *the ladies were particularly invited to attend.* This announcement, as may well be supposed, after what has recently taken place in this and other non-slaveholding States, produced much surprise, and many of the gentlemen present were incensed at it. If Dr. Channing or Mr. Gannett had been present, we think the notice would not have been read in the Unitarian Church in Federal street; but Mr. Ware, who officiated on the occasion, and who is comparatively a stranger to the feelings of the congregation worshipping there, without sufficient reflection gave it a reading.

It is certainly very remarkable, that Mr. Thompson should dare to brow-beat public opinion in this way; but it does not astonish us that he should again call to his aid the petticoats of the ladies, for he has often been shielded by them from popular indignation and merited chastisement, not only in this city, but in other parts of the country. Thompson is an artful, cowardly fellow; and as he knows that every gentleman reverences the person of a lady, he always throws himself under the protection of the female portion of his audience when in danger, and thus escapes with a whole skin. But it is hoped that this artful and despicable mode of escape will not be permitted to avail the impudent foreigner any longer. He should be taught at once, and forever, that if he persists in agitating the question of immediate abolition, in opposition to the feelings and wishes of nine-tenths of the citizens of Boston, and of the whole country, he must—whether surrounded by females or not—meet the consequences his reckless and wicked conduct so richly merits. It is in vain that we hold meetings in Faneuil Hall, and call into action the eloquence and patriotism of our most talented citizens—it is in vain that resolutions are made, and resolutions adopted, assuring our brethren of the South that we cherish rational and correct notions on the subject of Slavery, and that we sincerely and heartily disapprove the rash measures of the immediate abolitionists, if Thompson and Garrison and their vile associates in this city are to be permitted to hold their meetings in the broad face of day, and to continue their denunciations against the planters of the South. They must be put down, if we would preserve our consistency. This evil is one of the greatest magnitude—and the opinion prevails very generally, that if there is no law that will reach it, it must be reached in some other way.

Mr. Thompson surely cannot be ignorant of the feelings which exist on this subject, among the large body of our citizens. He knows very well that, almost to a man, they heartily disapprove the proceedings of the immediate abolitionists; he knows, also, that they are opposed to everything which looks like mob law, and that there is no other law that can effectually put the abolitionists down. Then why does he thus brave public opinion? Why does he persist in agitating the abolition question, in irritating the feelings of our citizens, and *driving them to acts of lawless violence?* He may raise a storm which will be terrible in its consequences; if he attempts to deliver an address in this city on Wednesday afternoon, we are sure that he will meet with a resistance that neither he nor his friends will be able to withstand. There is a feeling awake that cannot be mistaken. This resistance will not come from a *rabble*, but from men of property and standing who have a large interest at stake in this community, and who are determined, let the consequences be what they may, to put a stop to the impudent, bullying conduct of the foreign vagrant, Thompson, and his associates in mischief.

It is to be regretted that Dr. Ware, or any other clergyman, should have been so imprudent as to read the notice which has caused so much excitement in the city; and we caution the ladies not to accept the invitation of Mr. Thompson, if they would avoid a 'scene of rude commotion,' that must give them much pain and uneasiness. We predict that if Thompson makes his appearance in Julien Hall on Wednesday afternoon, he will be roughly treated by the emissaries of Judge Lynch. If he will drive our citizens to acts of violence, let the blame be upon his own head! We subjoin a short communication on this subject, from the pen of a friend:—

MESSRS. EDITORS:—I have just returned from church, where I listened to most eloquent and sound preaching, but my religious thoughts were greatly disturbed, when, at the close of the services, the minister read among other notices, the following:—'The Female Anti-Slavery Society will hold their meeting at Congress Hall, (corner of Milk and Congress streets) on Wednesday, P. M. when an address will be delivered by Mr. George Thompson. Ladies are invited to attend.' Has it come to this, that the WOMEN of our country—not content with their proper sphere—the domestic fireside—must hold public meetings to encourage the efforts of a foreign Emissary to destroy our peace? Are there not sufficient deluded men already engaged in the work of abolition, that the interference of females may be dispensed with? Has not George Thompson been told sufficiently loud and plainly by one sex, to cease from publishing his vile doctrine—but does he still persist in exciting the other sex? I trust the ladies have too much patriotism to regard the invitation of their deluded sisters to join them, otherwise than with indignation. C.

Sunday, October 11.

MEETING AT NEW BEDFORD. We learn from the New Bedford Mercury, that a large and respectable meeting of the citizens of New Bedford was held on Saturday evening last, at the Town Hall, for the purpose of expressing the sense of the citizens, relative to the course pursued by the Anti-Slavery Associations of New England. Rowland R. Crocker was called to the Chair, and John Williams, Jr. and Wm. H. Taylor, were appointed Secretaries. A series of resolutions were reported and unanimously adopted, from which we extract the following:—

Resolved, That we view with most serious regret the course pursued by the Anti-Slavery Associations of New England and the Middle States—a course marked by a headlong and reckless philanthropy, in which neither present danger to the white, the ultimate good of the black, nor the safety and tranquility of all are judiciously considered—a course which if adopted by the North unanimously, would instantly dissolve the Union—a course in which children and foreigners are invited to participate; whereas so serious and momentous a question should be left only to the consideration of grown men and citizens.

Resolved, That we believe it to be the duty of the North, inasmuch as by the South only Slavery can be removed, to leave the subject to the calm consideration of the benevolent and thinking among them, especially as the feelings and views of their northern brethren are indeed of nearly the whole civilized world respecting the justice of slavery must be constantly known.

Resolved, That we cannot but believe that the great mass of Anti-Slavery publications recently scattered over our country, are calculated to seal the ears and close the eyes of the South, and indeed combine in one body the slaveholding States against the rest, rather than enlighten them on a subject which they better understand, and from which they have more to fear than their instructors.

'The better portions of the citizens of Boston are not ready to embark in a wild, a chimerical, and a bloody crusade against that portion of their countrymen, who are now threatened with a servile war—with all the horrors of indiscriminate massacre and insurrection.'—*Boston Com. Gaz.*

'A body of individuals, who profess the utmost philanthropy and benevolence, whose they are exciting the slave population of the Southern and Southwestern States to insubordination, insurrection and massacre.'—*Ibid.*

'The ultra Utopian dogmas and designs of fanatics and unprincipled men, who seek the demolition of the Union, and the desecration of all those landmarks and boundaries of society, which can render life desirable, or the institutions of civilization reputable or worthy of existence.'—*Ibid.*

'Its results [the Faneuil Hall meeting] will do much to suppress the agitating and nervous spirit which is now overshadowing the land, spreading its miasma and its poisonous influences through the body politic, and sapping the foundations of social order.'—*Ibid.*

'The utter insignificance and futility of that band of desperate and yet cowardly men, who seek the attainment of power and the ends of rapine and plunder, by veiling themselves with the mantle of religion, thus adding to the guilt of the traitor, the meanness, and vice, and cowardice of the hypocrite.'—*Ibid.*

'Gladly would we dismiss the subject forever, if we could but indulge the hope that the miserable disorganizers, who call themselves abolitionists, but who are in fact the worst of all human foes to the bondman, would but quit their dark deeds of iniquity, and forego a crusade which, if prosecuted in, must lead to the effusion of blood and the sacking of cities.'—*Ibid.*

FANATICISM.

Let our fathers of families—our upright, honest, educated thousands—be convinced, and act while there is yet time for action! Let them shut up the doors of their houses, and of their hearts, against all fanatics, for all are evil—all are mad. Whether beginning by advocating the claims, which all good men allow, of temperance, they proceed from step to step, till they reach the mad insanity of stigmatising the Redeemer—like the Pharisees of old, as a winebibber, and a glutton. Whether starting with a society for the suppression of prostitution, they end by advocating promiscuous intercourse and unlimited concubinage,—or whether, pretending a zeal for the slavery question, they tread the path that must inevitably lead to discord, and to civil war, with all its kindred horrors of rape, and sack, and slaughter. And let them hear this too, those who deem it uncharitable and unjust to crush this reptile in the egg—let them hear this. The man who set on foot the madness of Matthias, and the man who is now vending myriads of swords for civil massacre, from one end to the other of the powerful and peaceful United States, is ONE AND THE SAME. Tappan the founder of the Magdalen Societies of 1832—the cause of McDowall's infamous publications—the cool head of that sect whence sprang the followers of Matthias; Tappan the head of the abolition societies of 1835! whither his teachings tend in the last instance, we have seen;—whither his teachings now shall lead, futurity alone can prove, although it needs no prophet's eye to pierce the secret.

O! if that man be virtuous—if he have a heart—if he have human feeling—let him pause. He has seen, he *must know* the results of that mad zeal, which he then set on foot, although we will believe, he dreamed not of its terrible effects. He has witnessed the guilt of those wretched victims—and his own heart, his own conscience—if he have heart or conscience—must tell him that he is in truth the origin of all this ruin. And if it be so—if the religious zeal to which he then piously we will believe and for good purposes, gave its first stimulus, has produced results the most opposite to his intentions;—if it has disappointed his wishes, while it has confirmed the opinions all wise men even then entertained of it,—will he not pause, and consider—that this cry of abolition, to which he has now piously and for good purposes, given its first stimulus, may in like manner produce results the most opposite to his intentions;—may in like manner disappoint his wishes, and confirm the present predictions of all, who are not like him blinded, by overweening confidence in their own self-idolizing sanctity.—*N. Y. Com. and Eng.*

MORE SUMMARY JUSTICE.(!) The disposition to inflict summary punishment upon offenders, without awaiting the award of any legal tribunal, appears not to be materially diminished in the southern and western sections of the Union. The most recent occurrence is the following, which is related by a writer in the Richmond Whig, as having transpired on board of a Southern steam-boat. The nose-puller must have found a passive and unarmed victim, or he in his turn might have been astonished by a knife in his ribs or a bullet through his thorax.—*Alb. Dai. Adv.*

'While the passengers were seated at breakfast table, immediately after leaving Baltimore, the subject of immediate abolition was started, upon which, a person to all appearances a gentleman observed, 'that any person who would hold slaves should be muzzled'—he had hardly finished the last expression, before a gentleman sitting next to him at the table arose, seized him by the nose, led him into the forward cabin, (followed by all the male passengers,) and gently laid him on his broad side—the passengers immediately formed a circle around him, stripped him naked, and searched him, to see whether he had any inflammatory tracts about his person; which, fortunately for him he had not, upon which he was suffered to dress himself, blubbering all the while like a calf with a briar in his tail. He was finally (after being *dore-tailed* by every person on board, and compelled to run the gauntlet,) locked up in the captain's room for safe keeping.'

☞ As fresh specimens of the diabolical spirit of southern slavery, we subjoin the following articles:

The Charleston Courier says,—'We beg him however, (Mr. Fletcher, one of the Speakers at Faneuil Hall) and all who like him, acknowledge their affectionate interest in, and their political obligations to the South, to disabuse themselves of the notion that the South regards slavery as an evil, or even dreams of its removal. Our institutions are likely to endure for ages, if not to be perpetual; and while they do endure, and are endured by us, we cannot recognize the moral or social, to say nothing of the political propriety, of denouncing them as *evil*. Our right in the subject-matter is perfect and exclusive, and not a tongue should wag, or breath be stirred, against its exercise.'

'We protest,' says the Charleston Courier, against the *assumption*—the unwarrantable assumption—that slavery is ultimately to be extirpated from the southern states. *Ultimate* abolitionists are enemies of the south, the same in kind, and only less in degree, than *immediate* abolitionists.'

SLAVERY PERPETUAL.—The Editor of the Washington Telegraph says,—'As a man, a Christian, and a citizen, we believe that slavery is right; that the condition of the slave, as it now exists in the slave-holding States, is the best existing organization of civil society.'

[From the Columbia (S. C.) Telescope.]

'Let us declare, through the public journals of our country, that the question of Slavery is not, and shall not be, even to discussion—that the system is deep rooted among us, and MUST REMAIN FOREVER—that the very moment any private individual attempts to lecture us upon its evils and immorality, and the necessity of putting means in operation to secure us from them, *in the same moment his tongue shall be cut out and cast upon the dunghill.*' *Ibid.*

The following notice is published in one of the New Orleans papers:

FIVE HUNDRED DOLLARS REWARD,

Will be paid by the *Louisiana Constitution and Anti-Fanatical Association*, to any person who will denounce and furnish said Society such evidence as will procure the conviction of any 'ABOLITIONIST' or person concerned with the Anti-Slavery Societies, or who has been guilty of violating the laws of this State against instigators or leaders of sedition amongst the slaves of this State.

SLAVERY.

DISSOLVE THE UNION. While the nullifiers in South Carolina are calling on the north not to dissolve the union by discussion, they are setting at naught the laws of the U. States by breaking open the mails, stopping newspapers and violating their oaths in relation to those laws. They are at the same time hanging their own citizens without trial and without proof of crime, and yet are clamorous for the union. The union, the union! is their cry—by which they mean, as a celebrated divine once said of a 'liberty union' in New York—a union for the committing of all sorts of crime with impunity by a band of those who make laws for others but are lawless themselves. But who is to dissolve these states? Will the south do it? Let us look at their physical force, and see if there is any such ridiculous threat uttered. Taking for our data the last census, there will be in 1840 probably three millions of free white citizens above the age of 21 years. Say 3,000,000

Colored males above 21 years, 700,000

3,700,000

Of these there are in the slave states of free white males (estimating the growth of these states to be equal to the free states, which is larger than the facts in former periods have borne out) nine hundred thousand, 900,000

2,800,000

Leaving the physical force of the friends of liberty more than three to one. What can nine hundred thousand do against twenty-eight hundred thousand? These nine hundred thousand too enervated by sloth and indigence, and the peculiar state of society which slavery always brings with it. It is folly—and known by those who utter it to be ridiculous folly. Recollect that this nonsense does not come from the free majority but from the minority. They dissolve the union forsooth!—With a physical force in the midst of themselves sufficient to overpower them, and the finger of scorn and contempt pointed at them by nine-tenths of all the white men on the globe—with their own consciences testifying against them, they will undertake to revolutionize the world! But the cry is for political effect. It is a new scheme to unite the south against the north, and we have no doubt it will succeed. But it will be unavailing.—*Hampshire Republican.*

We copy the following from the New-Haven Herald. It is pleasant to perceive that the miserable and humiliating spirit which pervaded the Resolutions passed at the meeting in that city last week, has not infected the entire population:—*Boston Courier.*

THE VAIN BLUSTERING, and ridiculous threats of the Richmond and Charleston papers in their comments on the proceedings of the recent meeting in Boston, New-York and Lowell, are well calculated to produce a re-action in public sentiment at the North, in regard to the real views of the *Southern Agitators.* The opinion is fast gaining ground that the excitement at the South is factitious, and that the demagogues who control it, will be satisfied with nothing but unconditional submission to their arrogant demands.

One of the Richmond papers, in urging Southern merchants to attempt to coerce public sentiment at the North *by withholding their trade*, has the impudence to speak thus of our citizens:—'Southern Commerce is the RING IN THE NOSE of the Leviathan, by which you may lead them to act the part of friends and brethren. Have we not—has not the South been long enough overseers and factors for the North?' Again the same paper insults us with the following language: 'The people of the North, must go to *hanging* these fanatical wretches, if they would not lose the benefit of *Southern trade;* and *they will do it.* They know too well which side their bread is buttered on, ever to give up these advantages. Depend upon it, the Northern people will never sacrifice their present lucrative trade with the South, *so long as the hanging of a few thousands will prevent it.*'

Because the people of Lowell refused to pass a resolution which was offered at their meeting, requiring them 'to shut up their Halls and Churches against the discussion of the subject of Slavery, and to prevent all, over whom they have any control, from attending meetings for said discussion,' the Richmond Whig and the Enquirer, both call on the South to cease trading *with Lowell.* 'The Southerners,' say they, 'have only to cease trading with them, and Lowell will wither.'

The Richmond Enquirer, addressing the people of the North says, 'Do you not perceive that Lowell is to be put under the ban of the South.'

I shall be much mistaken if taunts and jeers, and threats like these, do not arouse the spirit of old Massachusetts, and call forth a response like that which was uttered in a voice of thunder on another occasion by her own patriotic and noble-minded Webster.

'The sentiments now pervading a large portion of the American press, are utterly subversive of the first principles of freedom. Men seem to have forgotten the A B C of liberty, and to be ignorant of the simplest definitions of freedom of speech, liberty of the press, sanctity of personal rights and the Supremacy of the Laws. We must go back, to our horn books, and learn over what a republican means. The constitution is about to be cut into shreds between the Terrorists and the Abolitionists, and in order to comply with the one compact to keep two millions of folks in slavery, we are about breaking every other compact in that instrument, and consenting that the ten millions of whites shall become slaves. Admitting the Abolitionists to be just as bad as they are described, it seems that the people have a choice between them and the terrorists, but either to lose the Union or lose their liberties as freemen. Nevertheless, if the patriotic and sensible people of the middling interests will keep cool, all this steam will be let off in a short time. If only this organ in the intrigues of political leaders who are ready to subvert all law and order if they can only carry their points, and as soon as it is settled that there must be a Northern President, the pot will cease boiling and the steam evaporate.—*Boston Daily Advocate.*

AN 'EMANCIPATOR—EXTRA' has been published by the American Anti-Slavery Society, consisting of the 'Appeal,' the 'Counter Appeal,' and the 'Defence of the Appeal,' originally published as extras of Zion's Herald.

COMMUNICATIONS.

THE STAGE COACH.

FRIEND GARRISON:

When I read the threats of our southern neighbors—that they will dissolve the Union if we of the North do not let the subject of slavery alone—it reminds me of a ride I had in a stage-coach seven years ago this summer. And when I hear any person threaten 'to cut their nose off to spite their face,' it reminds me of the same circumstance.

One morning, I took the stage seventy miles from Boston, to come home. When we had arrived within thirty miles of Boston, a person got into the stage, who, I should judge from appearance, was 'a doubled and twisted old maid.' (I mean no personalities to those ladies who from choice or ill luck live a life of 'single blessedness.') She had an uncomfortable companion by the name of peevish disposition. As soon as the stage got fairly started, she squalled out, 'Don't drive so fast!' By and by, the wheel struck a stone, which stirred up her indignation, and she screamed out with a piercing yell, 'If you don't mind me, and not drive so fast, I'll get out and go on foot.' Tremendous threat! Should you not suppose that every passenger would have been so alarmed, that they would have thrown that fanatical driver from his seat, and walked the horses into Boston, to prevent that happy union from being dissolved? But the stage proceeded—and the threat was reiterated. Finally, the stage stopped at a Post Office, and she began to 'blow up' the driver. He expostulated with her—told her he carried the mail, and must be in town in season—that the passengers who had been riding all the day wanted to get through as early as possible. The stage again proceeded—and the threat was again made, and continued to be reiterated until we arrived within about eight miles of Boston, when the driver alighted from his seat, opened the door of the coach, and the following dialogue ensued:

Driver. 'Get out of this coach!'

Woman. 'O, dear! what shall I do?'

Driver. 'Go on foot, as you said you would.'

Woman. 'I can't, my health is very poor, and I cannot stand it to walk two miles.'

Driver. 'Well, then, shut up your mouth. If I hear another word from you, you shall get out at all events. I am willing you should ride into town, if you will behave yourself. But you shall not torment the rest of the passengers any longer.'

We rode the remainder of the way into town in peace. Now what did this woman gain by her threats? She was frightened—she thought she was now to be compelled to do what she had threatened.

Now what will the South gain by their threats? They will not be compelled to do what they threaten to do. But suppose they should voluntarily execute their threats; what would they gain? I am thinking they would find that their 'health is very poor,' that they 'would not be able to walk two miles.' I think they have a disease upon their vitals, which, if they should attempt to walk, would cause them to languish, faint and die. B. F.

WORK FOR ABOLITIONISTS.

MR. EDITOR:—Among the means for advancing the glorious cause in which abolitionists are engaged, not the least important is the circulation of anti-slavery tracts, papers, documents, &c. among those who, if not opposed, are not known to be friendly to our views. At the present time especially, when the public mind is craving for information on this absorbing topic, it is the duty of every anti-slavery man to see that his neighbor is supplied with abolition papers and pamphlets, in order that he may arrive at a correct opinion on the subject. Thousands, we have reason to believe, would espouse our cause, if they were satisfied that our principles and measures, if carried into effect, would not be detrimental to our country. They have only to examine our views, as contained in the numerous anti-slavery publications issued from our press, to be convinced of the erroneousness of their belief. No candid person can arise from the unprejudiced perusal of anti-slavery publications, without being convinced not only that our positions are rational and scriptural, but that they are eminently prudent and practicable. To disseminate a knowledge of these principles and measures, it is the duty of every abolitionist, who desires the speedy success of his cause, to labor zealously and continually. Let him not only make slavery a subject of frequent conversation, but let him make large sacrifices of his time and money, to scatter far and wide those weapons of 'light and love,' which are mighty through God, to the overthrow of sin. Every anti-slavery publication in his possession, should be doing its appropriate work, i. e. illuminating the darkness of ignorance, and dispelling the clouds of prejudice and error. When it is recollected that no genuine accession to our ranks can be made except upon conviction, and that this conviction can only be produced by an examination of abolition views and principles, as set forth by lectures and published in papers and documents, which, to produce their effect, must be made accessible to the public mind through the generosity and activity of the friends of anti-slavery, no further motive will be needed to induce every abolitionist to do all in his power to acquaint his neighbor and all within the sphere of his influence, with those facts and arguments in relation to slavery, which cannot fail of carrying conviction to every unprejudiced mind. S.

ANDOVER, Sept. 23, 1835.

There is a single expression in your remarks upon Prof. Stuart, which may not perhaps be *literally* true, though it is in substance. (The mistake has reference to place.) It was from the desk of one of the Academies, instead of the Chapel, that he said, 'I warn those who go to that meeting, (Mr. Phelpsis lecture,) that *they go at the peril of their souls.*' It is well known that there was an interesting state of feeling, in regard to the subject of religion, in each of the Academies. Many were deeply anxious about the concerns of the soul. Christians were beginning to enquire in earnest, 'Lord, what will thou have me to do?' not only for the salvation of their fellow students, but for that of the dejected and down-trodden slave. Mr. Phelps and Mr. Thompson had roused their sensibilities, and enlisted their sympathies, in his behalf. They were beginning to see their guilt and awful sin against God, in having so long, Priest-like, Levite-like, and perhaps I may add, *Professor*-like—passed by on the other side, and left wounded; bleeding; impotent humanity to faint, and sicken, and die by the way side, and to repent in dust and ashes. The more they looked, the more clearly they saw their sin, and the more they wept and repented; and if ever the students were broken down before God, I think they were then. But on Sunday evening, when the revival was at its zenith, and the students of both Academies and Seminary were collected in the Stone Academy, the Professor uttered the above mentioned memorable words.

The weight of his character, his office, his station, propelled those words, like the chill of death, through every heart. And what then? The students did not go. And what then? They hardened to man, rather than God. And what then? God was angry, and sent leanness into their souls. And what then? The revival was struck with death—fainted—gasped—and died, without a single sinner being converted to God. What stopped the revival? Was it abolition? or was it the little less than blasphemy of a Professor? If so, tell it not in Gath—for we to him that striveth with his maker.

CUMBERLAND BAPTIST ASSOCIATION.

Mr. Garrison:

Dear Sir—I was present at the meeting of the Cumberland Baptist Association held in Freeport, (Me.) Aug. 26 and 27, and I have thought some notice of what was done in regard to slavery might not be uninteresting to your readers. Before the close of the meeting, the following preamble and resolution were presented, viz:

'Whereas the system of slavery, or the assumed right of holding property in man, is in direct violation of the law of God, and opposed to the principles and precepts of the gospel; and whereas millions of our immortal fellow beings, for whom Christ died, are, by the system of slavery in our land, shut out from the instructions and hopes of the gospel; therefore,

Resolved, That it is inconsistent with a profession of the religion of Christ to hold men in slavery; and that it is the duty of all christians in our land, to pray for the immediate emancipation of the enslaved, and wisely to use the most efficient moral means to accomplish this important event.'

Had it not been for the knowledge we have gained by the developements which have been made the last two or three years, we should not have expected the least objection, in a christian body, to such sentiments. But it cannot be kept a secret that the cursed, soul-destroying system of slavery has its advocates and apologists in the North as well as the South; and among those too who profess to be followers of Him who requires his children to do unto others as they would that others should do unto them. The moment the resolution was read, a motion was made by two or three voices at once, to lay it on the table; but as the enemies of wicked oppression, (who did not appear to intend urging the passage of the resolve by discussing the merits of the subject,) were unwilling to have it disposed of in such short hand, and made some objections; it produced quite an exhibition of feeling among those who opposed the resolution.

Rev. Mr. Maginnis, of Portland, clerk of the Association, expostulated with his brethren who might be in favor of passing any resolves on this exciting subject, with a great deal of feeling. Although he was opposed to slavery *heart* and *hand*, yet he warned them to beware what they did. The South were already *greatly excited* on this subject; and if we continued to agitate it, he feared the Union would be in danger, and our sons would soon be called to mingle in a servile war; and if any thing on the subject of abolition appeared in the minutes of the Association, it would be very offensive to their brethren in the South, among whom it was usual to send them.

I believe he said nothing about the awful sin of slavery and the pitiful condition of the poor slaves, or of the reason we have to expect the wrath of a just God on our land unless we repent and do away this great wickedness;—nor the reason we have to fear that our liberties will be destroyed, and our country be filled with infidelity and pollution, if the church does not speedily wash her hands from this sin, as we might naturally expect from a watchman of Zion.

Rev. Mr. Butler, of N. Yarmouth, moderator of the meeting, made a few pertinent remarks in favor of considering the subject, and of free, christian discussion. He had never written a word for publication, nor delivered any speeches on this subject; but he had read and thought some upon it for the last two years, and others had done the same; and they claimed the right, and it was perfectly reasonable they should enjoy it, of expressing their views and of bringing the subject before their brethren; and also of telling their southern brethren how they view *their* conduct in regard to slavery. He remarked that large meetings had been held in many of our cities and large towns in the North, by those who oppose the abolition of slavery, and nobody had mobbed them, or attempted to debar them from meeting and publicly expressing their opinions. In these meetings ministers of the gospel had mingled with politicians and with merchants, whose interests are connected with the slaveholders, and with infidels, to pass resolutions apologising for slavery; and shall we, who think slavery is a great evil, and a great sin, and knowing it is tolerated in the church, be told that we must not express our views openly and fearlessly, and also to labor to persuade the nation to break every yoke?

I do not attempt to give the words of either of these gentlemen, but the sentiments they expressed. When the vote was taken, the moderator said there were 12 for, and 12 against adopting the resolution. Two or three of the opposition began to insist on an indefinite postponement, before the moderator had time to declare it a vote, which he then told them he believed he had a constitutional right to do. Rev. Mr. Maginis admitted he had the right, but *hoped* he would not exercise it. The moderator said his mind had been freely expressed, and he was willing to express it by voting. Here the matter dropped and the meeting adjourned. After the adjournment, the moderator learned the fact that another member of the Association, (who had taken a seat in the gallery, to assist in singing, whose vote was not counted,) voted in the affirmative, and informed the clerk of the circumstance.

The following extract from the minutes of the Association, Mr. Editor, will show why I have been so particular in giving an account of this proceeding. Comment is unnecessary.

'After the adjournment of the Association, a resolution on slavery was handed to the clerk, which he was informed must be recorded on the minutes. But as it was then, and still is, the decided conviction of the clerk, as well as the assistant clerk, that the resolution was not adopted by the association, it is therefore withheld from the minutes. If it was passed at all, it was by the casting vote of the moderator, in favor of twelve others, some of whom did not belong to the association. But the moderator at the time did not publicly declare it to be a vote. There are other reasons which may be submitted to the piety and good sense of the Association.'

OBSERVER.

What would be said of us, if the people of the north should seize upon a southern slaveholder, who might chance to be among us, and inflict upon him summary punishment for some supposed crime, without the least authority of law? Would *they* swallow it?—*Lincoln Int.*

OPPRESSIVE CONDUCT.

Mr. Editor,—I wish to relate an instance of extreme oppression which occurred in a certain county in a certain State, not a thousand miles from Boston. An individual, who was possessed of a large property and great influence, took into his employment a poor and ignorant man to work upon his farm. At the end of a year, during which time the man had served him faithfully and industriously, he called upon his employer for his wages. The latter, however, knowing that no written contract had been made respecting the wages, and that the laboring man was an obscure individual without friends, and probably ignorant of the manner of obtaining his just demands by a suit at law, refused to pay him. The laboring man then finding that his employer would not pay him any thing, and knowing nothing about going to law, thought he would satisfy his own claims, and took some of his employer's property for this purpose, informing him at the same time of the fact. His employer was extremely indignant, and immediately commenced a prosecution against the poor man for the same. He was accordingly indicted for theft upon the complaint and testimony of his rich employer. Being ignorant of judicial proceedings, when arraigned in Court he had procured no Counsel. The rich man gave his testimony in such a way as would lead the jury immediately to conclude that the poor man was guilty of theft, and procure his conviction. The prisoner seeing a benevolent looking man in the bar who appeared eyeing him with considerable sympathy and doubt, requested the court to be allowed to speak to him. He related to this counsellor all the facts in the case, and moreover that he had repeatedly been beaten and abused by his employer during his term of service.

The lawyer upon hearing his case, being filled with extreme indignation at the conduct of the rich man, and sympathy for the poor one, immediately volunteered his services, and requested leave of the Court to appear in defence of the poor man. The court, however, fearing the influence of the rich man, and having occasionally received pecuniary favors from him, refused to allow his request, and reproved him in severe terms for interfering in the prosecution. They told him that it was an affair entirely between the employer and the hired man—that it was a 'domestic arrangement' between them with which it was a piece of impertinence for him to meddle. The counsellor replied that it was a case in which he personally had no interest, that he was influenced solely by his feelings of sympathy for the accused, and a sense of duty in volunteering in his defence. He said he could not endure to see justice so grossly abused, and a poor man so cruelly and illegally oppressed and punished for a crime of which he was satisfied he was not guilty. He was perfectly aware of the extensive influence of the rich man in the community, and that he himself had received a large share of his business from him. But he could not allow such considerations to prevail with him when they came in conflict with his conscience, and what he considered his duty. These expostulations, however, had no effect upon the court. The influence of the rich man was paramount, and the poor man was convicted and sentenced to the state prison for his conduct. The lawyer who had conducted in this noble and disinterested manner, not only received the denunciation of the court for his conduct, but lost the business of the rich man, and had his reputation much injured and his comfort impaired by the false representations put in circulation by the rich man respecting the interference.

Who can read the preceding statement, and not feel the blush of honest indignation crimson his face at this recital? Will it be believed that in this land of freedom, intelligence and humanity, where the christian religion prevails, inculcating benevolence as its first precept, sympathy for the oppressed and a just respect for the rights of all, the rich and the poor, the high and the low, that such an act of extreme oppression and cruelty should be suffered to pass unpunished? Yet such is the fact! Not only is it unpunished, but the honest and fearless lawyer who dared to do his duty even to the injury of his business and of his standing in the community, is visited by every species of obloquy and reproach—his motives misrepresented, the facts in the case distorted, and himself hunted as an outlaw and miscreant in society.

Reader, to relieve your incredulity, I will state that the preceding account is a mere parable. '*And Nathan said unto David, thou art the man.*' The rich man, the employer, is the slaveholder at the south—the poor laborer is the slave—and the benevolent and courageous lawyer are Arthur Tappan, George Thompson, W. L. Garrison, Mr. May, and the abolitionists generally. These are the men who from the most pure and exalted motives have volunteered their aid in behalf of their poor and enslaved colored brethren at the South. They are the men who are charged with interference with the 'domestic institutions' of the South, because they cannot sit patiently and see the rights of their fellow men trampled upon—their liberty and property taken from them, their domestic relations sundered by the brutal cupidity of their masters—and every species of cruelty and suffering heaped upon them. The Court are the community at large—the American people,—who instead of cordially and spontaneously seconding the appeal of these generous and self-devoted philanthropists, are heaping upon them every species of opprobrium and execration, and hunting them like wild beasts and felons, while all their sympathy and tenderness are lavished upon the rich employer, the slaveholder in the South. A desire to gain the votes of the South for some favorite Presidential candidate, or to retain their trade in tobacco, cotton and rice, and their market for our manufactured goods, is sufficient to obliterate all sense of justice, and dry up all the streams of compassion for outraged humanity, in the persons of our colored brethren there. Arthur Tappan, who is sacrificing his property, suffering in his business, losing many of his friends and impairing his personal comfort by his noble conduct, is held up as a wicked fanatic and incendiary, and rewards are offered for his life, while the people of the South, the slaveholders, are eulogized in the warmest manner, and every term of affection, kindness and respect lavished upon them. Surely the world must be turned upside down, and pandemonium let loose, for nothing else will account for so strange a state of things.

'UTI IN SPECULUM.'

Boston, Oct. 1835.

Messrs. Garrison & Knapp:

Gentlemen—Feeling deeply interested in the cause which you have espoused, permit a friend to offer a few suggestions, which may serve to strengthen the hands and hearts of all who have enlisted in the great work. The increased and increasing interests taken in the anti-slavery cause demands a correspondent effort on the part of its friends. The Liberator has hitherto sufficed for the publication of the necessary information on the subject of slavery, and has enlarged its size *twice* to keep up with the growing spirit of the age. The times demand a farther enlargement. My proposal is, that on the 1st of January next, the Liberator appear in an enlarged form to meet the increased demands of the anti-slavery cause, which is destined to engross, in an unparalleled degree, the public mind. That the patrons of the Liberator desire such an improvement, and would willingly sustain an extra expense, if it be necessary, admits not of a doubt. The proposal should at least be made, and if the enlargement could be effected without incurring great additional expense, it should be hazarded, as the increased number of subscribers which might be calculated on, would fully compensate the cost attendant on its augmented size.

One word, Messrs. Editors, as to the *engraving* which surmounts your paper. The propriety of retaining it, even if it were true, I very much question. And if, as has been often stated, it be incorrect, (such a grouping of 'slaves, horses and other cattle' being never witnessed) the impropriety must be very apparent. That it has deterred individuals not slaveholders, from perusing the paper, I have proof. That it has disgusted and exasperated residents at the South, who pronounce it to be a false representation, I have also proof. But whether true or false, I think that benefit would result from its omission, and hope in future volumes to see it withdrawn.

PHILOS.

ANTI-SLAVERY SOCIETY OF NORTH YARMOUTH.

An adjournment of the annual meeting of this Society was held on the evening of the 17th ult. at which time a large and respectable audience listened to an Address delivered by Charles Packard, Esq. of Brunswick. This address ranks high among the very best which we have read or heard. It was worthy the talents and piety of its author, and of the principles it sustained. The address, which occupied an hour and a half, was listened to with deep interest, and the seriousness and good order which were observed through the evening would have done honor to the most sacred solemnities of the Sabbath. If it should be matter of surprise to any that abolitionists in North Yarmouth should be allowed to hold meetings, attend to an address, and pass resolutions without being insulted with brickbats and having their meetings broken up, a few words will remove the mystery.

1st. We are not cursed with a clan of unprincipled office seekers.

2d. Our leading Colonizationists are men of principle and enlightened piety.

3rd. Our ministers of religion 'fear God rather than men.'

4th. The sources of the wealth of very few, if any, of our citizens are under the control of southern slaveholders and southern merchants; therefore, 'patriotic resolutions' have not been passed, virtually licensing the vicious part of the community to deeds of violence.

After the close of the Address, the following resolves were passed unanimously by the society, viz.

Resolved, That in view of the present excited state of the public mind upon the subject of slavery, we deem it our duty to maintain our principles, as abolitionists, in a spirit of Christian forbearance and love towards all men, 'in meekness instructing those that oppose themselves' to us, at the same time, with firmness and unshaken confidence in their truth.

Resolved, That we continue to believe, and from the progress of events, see additional causes for believing, the absolute necessity of the immediate abolition of slavery; and whatever difficulties there may appear to be in the way of emancipation, we believe these difficulties will be greatly aggravated by delay.

Resolved, That freedom of speech and of the press upon the subject of slavery, as well as upon all other subjects, is most clearly guaranteed by the constitution of the State, and of the United States, and we regret to see that in the large towns, the right of discussing slavery has been apparently given up, at the solicitation of our slaveholding brethren of the South.

Resolved, That by the Constitution of the United States, the subject of slavery in the District of Columbia and the Territories is entirely under the control of Congress; and that, therefore, the people of the free States have the undoubted right of discussing the subject of slavery, and of petitioning Congress to abolish it in the District and Territories, and of instructing our Representatives in Congress to vote for its abolition.

Resolved, That slavery in the Southern States can be abolished only by the Legislatures of those States respectively. That we should not wish emancipation to take place but in a peaceable manner, and with the consent of a majority of the white people of each State respectively. That it is our duty, as their fellow men and as christians, to use all the moral influence in our power, to convince them of the sinfulness and the impolicy of slavery, and to endeavor to persuade them to abolish it forthwith.

Resolved, That we abhor the idea of the slaves forcibly asserting their inalienable rights, but would, if in our power, exhort them to be peaceable and submissive, and to wait with patience for the day of deliverance.

JOHN BUTLER, Cor. Secretary,
of A. S. S. of N. Y.

The Editor of the Boston Pearl, in an article upon slavery in the U. S., has the following amusing exhibition of his knowledge of the subject. He says:

'Let these (the Abolitionists) remember, that if the slave become free *through their influence*, he must exclaim—perforce he must—

O, this new freedom! at how dear a price
We've bought the seeming good! the peaceful virtues,
And every blandishment of private life—
The father's cares, the mother's fond endearments—
All sacrificed to Liberty's wild riot.'

'The peaceful virtues, and every blandishment of the private life' of the American slave! 'The father's cares—the mother's fond endearments!' How unfortunate are the slaves that they cannot view their condition through the optics of the Editor of the 'Boston Pearl.'—*Com.*

GEORGE THOMPSON.

No man of real humanity, or of true moral worth, can ever speak of this individual, without emotions of profound regard and deep sympathy; but especially anti-slavery men and colored people, for they owe him a sum of gratitude which they can never feel they have paid. To calculate the amount of good which the coming of this gentleman has been to the cause of anti-slavery in this country, would be, at least for the present, impossible. The opposition to him has not arisen from the mere fact of his being an Englishman, as has often been said, but because our enemies know well that his eloquence is irresistible. It is his moral and intellectual powers that have drawn out this great opposition—an opposition which has had a tendency to advance, instead of retarding the progress of the cause. For though condemnation was pronounced upon the manner of the abolition procedure by this array, yet, they are all compelled to acknowledge them right in principle, which is most truly a glorious admission. This reminds me of the language of the devils of old to Christ: 'Why hast thou come to torment us before the time? I know thee who thou art, the holy one of God.' Hold on, brethren! The day is fast dawning, and the prospect brightens every hour. Depend upon it, you shall never fall by the hand of Saul. 'Be strong, therefore, in the Lord, and in the power of his might; for the Lord God is thy shield; nor shall the sun smite thee by day, nor the moon by night. Rejoice ever more. Pray without ceasing; and in every thing give thanks. And the very God of love be with you all. Amen.' H.

THE BOSTON COMMERCIAL GAZETTE AND RUFFIAN MOBS.

Mr. Editor:

The editors of the Gazette—*Homer & Palmer*—now stand before the citizens of Boston in no enviable light. Are these poor fellows indeed—as they are said to be—Southern Hirelings? Are they stipendiaries of the lawless ruffians and robbers of the south—to stir up a mob in Boston, against the friends of human rights and human liberty? The southern slaveholders, it seems, are not content to spurn all law in their own borders, and rob, burn, flay and murder our citizens, whom they may happen to catch among them: they are not content to pass resolutions, and to pass *laws*, offering large rewards for the heads of our citizens, thus publicly offering encouragement to murderers and assassins: but, it is said, they are endeavoring to station their spies in all the free states—in our large cities—whose business it shall be to lead on to slaughter and bloodshed, whatever ruffians and murderers we may have among us. Those lawless ruffians of the south—I speak only of those who trample on all law, and resort to violence and blood to carry their points—finding they cannot move our firm and steady legislators, are determined to try if they can find a mob among us who will execute their murderous designs.

Have you read the article in the Gazette of Tuesday, respecting Thompson and the Abolitionists? I hope you will publish that article in the Liberator entire, with the names of HOMER & PALMER, the authors, in large capitals. That article seems to have been written with a design to raise a mob in this city, to put down or murder Thompson, as the case might be. The editors say—'they (the abolitionists) must be put down, if we would preserve our *consistency*.' Then these editors have a *consistency* to preserve—have they? Are they fully pledged to the ruffians of the south, to put down abolitionists by violence and murder, if need be? What do they receive for their deeds? Will these editors tell us a little more about their *consistency*?

They say the *evil—the spread of Abolitionism*—'is of the greatest magnitude; and if there is no law that will reach it, it must be reached in some other way.' In what other way?

On Wednesday afternoon, the Ladies of the Moral Reform Society met in Ritchie Hall, to see what they could do to promote the purity and virtue of our city. Soon after they had assembled, a crowd of angry and ruffian-hearted men collected around the door, and on the stair-way that leads up to the hall. Some of them were recognized. One of the ladies pleaded with them to disperse. They said they had come to take Thompson, and would have him. They were assured Thompson was not there. They still persisted that he was, and they would have him to work their will on him. The ladies called in the Mayor, and after sometime, the ruffians were dispersed. Report says that the Editors of the Post and of the Gazette were seen in the mob. Is it so? Let those men come out and clear themselves. The report is, that they were leaders of the mob. I did not see them myself. Were they seen by any? The editors told us on Tuesday, the resistance would not come from a *rabble*, but from men of property and standing, *who have a large interest at stake*—who are determined, be the consequences what they may, to put a stop to the abolitionists. Of what standing were those who composed the mob at Ritchie Hall on Wednesday? *How much interest have they at stake?* How much a year, how much a month, do they have for getting up mobs to put down abolitionists?

This, as it would seem, is the way in which the editors of the Gazette—*Homer & Palmer*—would put down the abolitionists. By mobs—by violence and murder; and they have the impudence and ruffian-hardihood to say, that such gangs of lawless ruffians would be composed of respected citizens of Boston. I do not believe it. I believe they utter naught but infamous lies when they say that any man of *respectable* standing in Boston would lead a mob of ruffians to put down any man, or set of men, by violence and bloodshed. Perhaps men of the standing of these editors might do it. Men of their standing can say, that they are *determined, let the consequences be what they may, to put a stop to the impudent, bullying conduct of the foreign vagrant, Thompson, and his associates in mischief*, even if they are obliged to resort to lawless violence.

Poor, besotted men! Do they intend to put down abolitionism in Boston? They may murder Thompson—they may dye their hands and their garments in the heart's blood of many abolitionists—but they will never put down abolitionism in Boston. The soil of Boston, I know, is congenial to the growth of abolition principles. True, it takes long for these principles to take root—the soil is hard and rocky—like granite. All the better—for when abolitionism once gets fairly rooted in such a soil, no storms can ever overthrow it. Be assured, the time will come, when the doctrine—that all who claim a right of *property* in man—who hold, use and traffic in the bodies and souls of men as *things*, are men-stealers—will find a response in every true son and daughter of Boston. Put a stop to *Abolitionism!!* *Never*—while there is an omnipotent and just God in heaven. Thompson may be murdered—you, Mr. Editor, may be murdered—I and our noble christian associates may fall victims to ruffian mobs and murdering tyrants; and before a heart-searching God I say it, that I had rather Thompson—you—myself, and our associates, should seal this holy cause of God with our blood, than that one of our opponents should be injured through us. Yet, should we all die by violence, and our eyes never be blessed on earth with the day of Jubilee to our beloved, but sinful country, the cause will move forward, *slowly* perhaps, but *surely*, till there is not a slave in this land, or in any other. The time must come, when it will be held to be *robbery* and *piracy*, to hold property in the bodies and souls of men.

We say to our opponents—be not mistaken: we shall never resist you but with spiritual weapons; we shall never attempt to shield ourselves by injuring you; but we shall never cease to hold up the system of American slavery to the execration of mankind—as a system of cruelty, injustice, robbery and piracy—and all who, knowingly and intentionally, support that system, as oppressors of mankind—as *thieves* and *robbers* and *pirates*.

CATO.

MR. THOMPSON AT ABINGTON.

Mr. Garrison:

Dear Sir,—I am happy to inform you that we have had the pleasure of listening, this afternoon, to a long and most eloquent address from Mr. Thompson, in peace and quietness, notwithstanding the base attempt of some of your Boston editors to incite the disorderly to come here and make a disturbance. The meeting-house was filled above and below. I saw not an empty seat on the floor or in the galleries. People came from all the adjoining towns—many of them our most intelligent and influential inhabitants. Although it may be too true, that the merchants of Boston and New York will consent to have their liberty of speech abridged, for the sake of the southern trade;—and the politicians of our cities will compromise the freedom of the press to the accomplishment of their party purposes—yet will not the yankee farmers consent

'——to be told, beside the plough,
What they must speak, and *when*, and *how*.'

It seems to me the question now before our country is not so much whether slavery shall be abolished? as whether *the palladium of our own liberties shall be preserved inviolate?* The opposers of the Abolitionists are trampling upon the Constitution. We have the same right to invite Mr. Thompson to address us on the subject of slavery, as to invite any other man—and to be unmolested in our right. Those who do not wish to hear him may stay away from our meetings. But we will not consent that the pro-slavery party shall come or send into our country towns to break up or disturb meetings, which we see fit to hold, under the sanction of the constitution, in order that we may be enlightened as to our duty to our enslaved countrymen. If we, or the abolitionists, or Mr. Thompson, violate the laws of the land, let us or them be dealt with accordingly—but if the laws protect us, let not our fellow-citizens countenance the outrages of mobocrats, however 'rich and respectable' they may be.

I rejoice that we have had a large meeting of the yeomanry of Massachusetts assembled in this town, to hear Mr. Thompson just at this time; because the opposers of freedom and the rights of man, and the liberty of speech, seem to have singled him out as the especial object of attack, thus identifying him with the cause which every *true* New Englander loves. I have no time to give you a detailed account of Mr. Thompson's address. It was listened to with deep—often breathless attention—and not a sentiment escaped his lips, although he spoke with matchless rapidity, to which any friend of man or of America could object.

Yours, R.

East Abington, Oct. 15, 1835.

P. S. I was happy to hear, as we were coming out of meeting, several invitations given to Mr. Thompson by the people of the adjoining towns, to come thither also and address them. I mention this, that you city folks may know the spirit of the country people is rising.

BOSTON,

SATURDAY, OCTOBER 17, 1835.

ATTEMPT TO MOB—RUFFIANISM OF THE PRESS.

Our city, during the present week, has manifested a more than ordinary degree of excitement, in reference to the Anti-slavery cause, and has brought upon itself additional infamy, to win the fiendish approbation of the Southern slave killers. It was advertised in the last Liberator, that the Boston Female Anti-Slavery Society would hold its annual meeting at the New Jerusalem Church, on Wednesday, Oct. 15th, at 3 P. M., and that Mr. Thompson would deliver an address on the occasion. The proprietors of the Church refused to open it, unless the very moderate sum of $20,000 was actually deposited in the Bank by way of security! Resort was then had to Congress Hall, and notices of the change of place, and of the time of the meeting, were read from several of the pulpits on Sabbath last. Rev. Henry Ware, Jr. of Cambridge, happening to preach at Rev. Dr. Channing's church, gave the notice accordingly, and that congregation has since been in a worse uproar than it ever was from all the heavy charges brought against Unitarianism by its orthodox opponents! It would almost seem as if Dr. Ware had committed the unpardonable sin, and whether he will ever be forgiven by his exceedingly "*liberal*" brethren is extremely doubtful. We think his chance of pardon is decidedly better in the day of judgment.

The Commercial Gazette, of Tuesday morning, came out with a most inflammatory article respecting the meeting, (which may be seen in the Refuge of Oppression,) and the Atlas, Post, Centinel and Courier, imitated the example. As to the editors of the Gazette, they are low ruffians who glory in their shame—who are sold, body and soul, to the Devil and Southern slave stealers—and who lack nothing but courage to commit in person the most flagrant outrages. Their paper is unsurpassed at the South for its murderous spirit and seditious tendency, and it ought not to be tolerated in a civilized community. Mr. Buckingham, of the Courier, is becoming as great a libeller, and as foul-mouthed an assailant, as he used to be in the early days of his editorial infamy; and in attacking the character of abolitionists, it behoves him at all times to remember the instructive couplet—

"He who lives in a house of glass,
Should not throw stones at those who pass."

If he wishes to have his character examined anew, publicly, he can be gratified. The malignity of the Centinel is blunted by the stupidity of its editor.

In the Tuesday evening papers, the lessee of Congress Hall gave notice that it would be closed against the ladies, and warned them, as well as others who were not invited, not to assemble together on the ensuing day: consequently, the meeting was broken up. Notwithstanding this notice, a number of "genteel and respectable" ruffians, who breathed out slaughter against Mr. Thompson, lingered about the hall, till they heard that he and the anti-slavery society, were holding their meeting at Ritchie Hall—this was a weak device of our enemies. Thither they went, however, and finding a meeting of ladies for the promotion of moral reform, they behaved in a rude and ruffian manner so as to cause its dispersion. The appearance of the Mayor ended the disgraceful disturbance. What brave, high-minded, honorable, gentlemanly persons they must be, thus to attack a meeting of defenceless females. More next week.

☞ The meeting which was advertised in the last Liberator to be held with regard to the abolition of Slavery in the District of Columbia, was postponed, inasmuch as the Free Church wished to hold an uninterrupted series of religious meetings in the same hall during the week. The notice will probably be renewed in our next number.

AMALGAMATION!

For several weeks past, Mr. R. R. Gurley has been peregrinating through the States of Maine and New-Hampshire, in company with a colored man, (or, in true colonization language, with 'a nigger') from Liberia, whom he has exhibited as a kind of *rara avis* from that terrestrial paradise of fevers and sufferings, battles and bargains, ignorance and folly, delusion and darkness, rum and gunpowder—Liberia. The object of this exhibition is to get money, first, to pay Mr. Gurley's salary for his labors of love in strolling about the country, for the purpose of inflaming the passions of the populace against the abolitionists; secondly, to liquidate the enormous debt of that bankrupt and detestable body, the Colonization Society; and thirdly, to humbug the credulous and ignorant, respecting the real feelings and purposes of this negro-shipping company. The impudence and deception of this movement are excessive. Mr. Gurley is ever preaching the impious doctrine, that the white and the colored man ought not to associate together in this country; that prejudice between them is a natural, essential, and unalienable trait; that neither time nor legislation, neither humanity nor religion, can overcome the repugnance of the whites to such an association. Yet he is travelling about, side by side and cheek by jowl, with one of the despised and down-trodden race, and it is 'hail fellow! well met!' Now, if he can be thus dotingly companionable in one instance, why not in two—three—four—and so of the remainder? But this is disgusting hypocrisy and trickish imposture; nor would it be tolerated, except to expedite the expulsion of the free colored population from this country. If Mr. Thompson, or Mr. Weld, or Mr. Birney, or Mr. May, or Mr. Phelps, or any other abolitionist, should venture to make a travelling companion of a colored friend, (however intelligent and respectable,) and to bring him before public audiences, in order to advance the cause of emancipation, he would be accused of outraging public decency, and be liable to receive a coat of tar and feathers! How broad is the colonization license!

A similar game was played in this city, last year, by the Messrs. Breckinridge and Mr. McKenney, to procure funds in aid of the nefarious Maryland scheme of expatriation. They brought with them two colored lads, purporting to be African princes, (!) whom they publicly caressed with all that loving deceitfulness which characterises a genuine colonizationist. Yet they impudently raved against the abolitionists on the score of amalgamation!

At New-York, in May last, another amalgamating spectacle was presented to the public by the Colonization Society of that devout and pure-minded city. Three or four black persons (all from Liberia, of course) were paraded upon the platform in Rev. Dr. Spring's meeting-house, among the nobility in close and warm juxtaposition, to the ecstatic delight of their hand-in-glove companions, William L. Stone, David M. Reese, George W. Bethune, John Breckinridge, President Duer, &c. &c. who nodded and smiled, and patted the woolly heads of the boys, and behaved in other respects with most ridiculous self-complacency—the hypocrites! Amalgamation, too, was the burden of their denunciatory song! But the audience were mightily pleased at the sight, and they laughed, and shouted, and shuffled with their feet, and clapped with their hands; for they fully comprehended its utility, on that occasion—the object being to gull the public, and to obtain funds to carry off all the 'niggers.'*

Again we remark—how broad is the colonization license! As a slaveholder or colonizationist, you may walk, talk, ride or sit with colored persons, and no offence is given; nay, if they are females, you may resort to any indecencies, and fill a whole plantation with a mongrel brood—and who cares? But as an abolitionist, if you sit on terms of equality with a colored person even in what is called 'the house of God,' you are in danger not only of being charged with amalgamation, but of having your head broken by brick-bats. It will be remembered, that the Chatham-street Chapel was invaded by a mob, last year, on the fourth of July, and much damage was done to the building, because some colored persons were not thrust out at an abolition meeting, but were permitted to choose their own seats!

Mr. Gurley, with his sable companion, is now in Boston. He has ventured again to insult the moral sense of this community, by urging it to support the Colonization imposture. But his success has been quite equal to his merit. On Thursday afternoon, he called the ladies of the city together, in the Masonic Temple, to hear his own stereotyped discourse upon the wonders of Liberia, and to be edified by the disclosures of his colored brother. Only forty-one females and twelve gentlemen attended, a considerable portion of whom were abolitionists. Last evening Mr. Gurley again held forth in the same place—in another column, we give the result of the meeting.

* We do not use this term disparingly: it is simply the colonization dialect.

IMPERTINENCE.

The Boston Recorder, of Saturday last, contains a most extraordinary and singularly impertinent paragraph, respecting my religious sentiments. That it was written solely with a malicious design to injure the anti-slavery cause, by stirring up sectarian prejudice, is quite evident; for its author sticks closely to the jesuitical creed, that the end sanctifies the means. To render abolitionists odious, he is ready to resort to the meanest artifices, and to wield the vilest weapons. If Joseph Tracy, in behalf of his *disinterested* and curious inquirers, wishes to know to what church I belong—whether I am an habitual attendant on public worship in any one place—whether I believe that baptism and the sacrament ought not to be administered, &c. &c.—christian comity, if he were not devoid of it, would lead him to apply to me for correct information, and deter him from publishing apocryphal surmises upon these points. *Cui bono?* Does this blind and corrupt editor wish to hold a theological controversy with me? Has he honesty enough to declare his real object in publishing the paragraph under consideration? Does the righteousness of the anti-slavery cause depend upon my agreement with his religious dogmas? 'Probably he [Mr. Garrison] regards himself as a regenerated man, though we recollect no distinct avowal to that effect.' It would redound to his own credit if Joseph Tracy should rely more upon his practice, and less upon his profession. His rule seems to be—'By their *professions* ye shall know them.' With all deference to his amazing wisdom, we think Christ has given a better test—'By their *fruits* ye shall know them'—and by that test, the religion of Joseph Tracy is clearly proved to be just as valuable as was that of the ancient Pharisees, or is that of the modern Jesuits. If no other obstacle were in the way, it is enough to make one pause before connecting himself with a church which recognizes such a man as a sound Christian and a true minister of Jesus Christ, and such a paper as the Boston Recorder as a religious publication, conducted as it has been for the last two or three years.

HEAR! HEAR! The editor of the Boston Recorder makes rapid progress in the cause of humanity. He says:

'We believe, with the editor of the Southern Christian Herald, *an avowed advocate of slavery*, that the laws of the slaveholding states ought to be so amended, as to secure to the slaves the sanctity of their domestic relations, conjugal and parental. We believe that this ought to be done "immediately."'

Come, thou sagacious caviller, hast thou grown weary of hair-splitting? Shall we confound thee by thine own wondrous mode of argumentation? Thou art now, forsooth, for having certain slave laws abrogated *immediately!* But hast thou forgotten that an instantaneous change is impracticable? Will it not take time for the legislators to assemble? Must they not wait until the constitutional term of meeting returns? Must they not *discuss* Mr. Tracy's proposition? and will not discussion require the utterance of words and the examination of objections? and will not this require time? Oh, this is sad inconsistency. The Recorder must go back to *gradualism*, or be accused *by itself* of talking very incoherently!

Mr. Tracy, according to his own showing, has made as much progress, and has just as much humanity, as 'an AVOWED ADVOCATE OF SLAVERY'—and no more!

Will he not advance another step? Ought not the *lash* to be thrown aside, 'immediately'? especially, ought not *woman* to be saved from laceration? Will he not proceed yet further? Ought not the laborers at the south to receive a just remuneration for their toils, 'immediately'? or is it a matter of little moment that the hire which is kept back by fraud crieth, and that the cries of those who have reaped are entered into ears of the Lord of Sabaoth? Ought not the slaves to be supplied with school-books, teachers, the scriptures, and all needful religious privileges, 'immediately'? Ought they not to have as much protection from the laws as white people, 'immediately'? Ought not every slaveholder to cease holding the purchase of a Saviour's blood as his property—or, in other words, ought he not to obey God, by undoing the heavy burden, breaking the yoke, and letting his slaves go free, 'immediately'? Is it in the power of the editor of the Recorder to make a straight-forward, unequivocal reply to these interrogations? Oh, he does concede something more; for he says—'So of other things that are sinful in the present system of slavery: they ought to cease *at once*.' Abolitionists have never required more: why then are they stigmatized as jacobins and incendiaries? Will Mr. Tracy define those 'other things that are sinful in the present system of slavery'? Why does he not boldly assail them? Why does not this *professing* Christian of a *professedly* religious paper exert his moral influence upon the South, in order to produce a change in those laws by which the sanctity of the domestic relations (conjugal and parental) of the slaves is continually violated? 'We pause for a reply.'

INQUIRY.

Can any body tell us what has become of that redoubtable go-between association, yclped the 'American Union for the Relief and Improvement of the Colored Race'? Where are its publications? its agents? its achievements? its facts? What! cannot the mountain in labor bring forth even a little mouse? Is a mirth-loving community to be gratified with another farce of 'Much Ado about Nothing'?

We make this inquiry at the present time, because we have a proposition to offer to that body, if it be yet in existence. In the last Recorder, Mr. Joseph Tracy, a member of the 'Union,' maintains—

1st. That 'it is the duty of the slaveholding States to furnish the slaves with all necessary means and opportunities of becoming qualified for self-government'—and

2d. That 'the laws of the slaveholding States ought to be so amended, as to secure to the slaves the sanctity of their domestic relations, conjugal and parental—immediately.'

Now as the great object of the American Union is professedly the educational and moral improvement of the colored race, we would suggest to it the expediency of sending Mr. Tracy to the South, for the purpose of exhibiting the duty of that slaveholding section of the country, to those who alone can legislate upon the subject of slavery. We will not fully anticipate his reception by our 'chivalrous southern brethren,' but we presume they would greet him with a shower of brickbats, and a substantial coat of tar and feathers, and perhaps suspend him upon a gallows erected 'by order of Judge Lynch.' But, query—Would Mr. Tracy accept of such a commission? And query second—Why don't he go to the South even without it? For why should he here at the North discourse upon the duty of the slaveholding States? And query third—Do not the slaveholders know what ought to be and can be done better than Mr. T.? Why, then, does he presume to instruct them—especially at this remote distance from them?

VERY BOLD! The Recorder valiantly declares—

'We hold that the work of emancipation ought to *commence* "immediately."'

Indeed—the planters have said the same thing for the space of a century. This is 'advancing backward.' What preparation do men need to leave off their drunken, adulterous, profane, or oppressive habits? Must not the slaves cease to be held as goods and chattels, before they will be regarded and treated as human beings? Then the work of emancipation must *commence* with annihilating the right of property in human flesh. This is just the abolition creed.

Here is another 'wise saw:'

'We would not say that the slaves are emancipated, till the work [of emancipation] is *done*.'

That is to say, a house is not erected until it is erected—a potato is not a potato until it is a potato—which is a profound and useful observation. So, Mr. Critic, tell us no more of mitigations, improvements, gradual measures, or any such delusions—for, backed by your authority, we will not say that the slaves are emancipated until they are emancipated, or that a slave is not a slave so long as he is a slave!

☞ The suggestion of 'Philos,' respecting the enlargement of our sheet prospectively, is one that we should be glad to carry into execution, if we had sufficient patronage; for we are now utterly unable to dispose of the vast mass, both of anti-slavery and pro-slavery matter, that is daily accumulating in mountainous piles upon our hands.

With regard to the vignette of the Liberator, it has done considerable service, and we are not particularly anxious to continue it after the expiration of the present volume. We do not think that the reasons adduced for its change by 'Philos,' are entitled to much consideration. Every picture of slavery, as it really exists, will naturally irritate and displease the buyers, sellers and holders of human flesh; for it is a visible representation of their wickedness, and many can thereby conceive of the horrors of the slave system who are unable to feel the force of a mere oral description of it. The sight of a man with a broken leg will shock the sensibilities of a spectator more than the perusal of the most vivid description of the battle of Waterloo. The pictures in Fox's Book of Martyrs did more, perhaps, to rouse up the abhorrence of the people against Popery, than all other means beside: so that, instead of diminishing pictorial representations of southern cruelty as exercised upon the bodies of the slaves, we would have them multiplied a thousand fold, and scattered all over the land. But care should be taken not to exaggerate or embellish—the simple truth is terrible enough—and the picture of the slave, kneeling and bound, and exclaiming, 'Am I not a man and a brother?' is worth a hundred grave essays.

We are surprised that 'Philos,' questions the accuracy of our vignette—at least, that part of it which represents the herding of slaves with cattle at public auction; surprised, because he will find it difficult to take up a southern paper, without seeing advertisements of the sale of men, women, children, horses, hogs, sheep, land and household furniture, promiscuously. If our friend will step into the Anti-Slavery Rooms, he will find several southern handbills, among which is the notice of an Administrator's Sale, 'at public auction to the highest bidder,' of 'twenty-eight likely SLAVES; the stock of Cattle, Horses, Hogs, and Oxen, Farming Utensils, Household and Kitchen Furniture, &c.' Specimens like this might be quoted to the entire occupancy of our columns, but one more must suffice:

'PUBLIC SALE. By order of the Orphan's (!) Court of Baltimore County, will be exposed at public sale, on the 19th of July instant, the personal estate of Jacob Hutchins, deceased, consisting of household and kitchen furniture and SLAVES, among whom are two good and healthy farm hands, one woman and four children, sundry live stock, being cows, hogs, &c.!!!!

RUTH HUTCHINS, *Adm'x.*

☞ Be it observed that the advertiser who ranks human beings with cows and hogs, and who proposes to sell a mother and her four children, is A WOMAN!

ANOTHER EDITORIAL COADJUTOR.

Our abolition brother, Rev. ORSON S. MURRAY—a name familiar and dear to our readers—has become editor and publisher of the Vermont Telegraph, a Baptist paper published in Brandon, Vt. He has been the pioneer of the abolition cause in that State, and has long borne the heat and burden of the day in its prosecution; but his success has been great, in despite of the most formidable opposition. Apostolical evidences of his worth have clustered around him wherever he has travelled, pleading for impartial love and righteous liberty; for he has been assailed as a seditious and pestilent fellow, his name cast out as evil, and missiles of all sorts hurled at his head. Now that he is an editor, he will speak through the press to a larger audience than he has been wont to address. Lewdness, War, Slavery, Intemperance, and other prevalent vices, will be resolutely met and consistently denounced in the columns of the Telegraph. We would commend the paper to the patronage not only of our Baptist brethren, but of all who are lifted above the meanness of a party and sectarian spirit. It is published weekly at $2,00 a year, payable within four months, or $2,50 at the end of the year.

We find the following commendatory paragraph in the last New-England Spectator:

VERMONT TELEGRAPH.—The first number of this paper, in the hands of Rev. O. S. Murray, we have received. It is but little to say we are much pleased with it. Mr. M. exhibits an uncommon degree of editorial tact and talent. We hail brother Murray as an able co-worker in the cause of human rights, and the total and immediate abolition of all iniquity. We hope those of our Baptist brethren who have it in contemplation to establish a new paper in New England, will look at the Telegraph before they proceed.

THANKSGIVING.—Lt. Gov. Armstrong's Proclamation for a day of Public Thanksgiving and Praise, deserves a slight criticism. He asks: "What people have received so liberally of His bounteous goodness as the people of Massachusetts?" Ah! and who are now making worse returns for such goodness? "The cause of charity and piety is advancing." We see nothing to support this assertion in our land. "The fountains of knowledge yielding a full supply, their streams flow freely abroad among all classes"—except the colored class—vide Canaan School. "The rich and the poor meet together." How, when, and where, except to mob abolitionists, or vindicate southern oppression? "Our soil, *unpressed by the foot of a slave*, is the abode of freemen." Just as true as that there is no heat in the sun! In a just and an enlarged sense, our soil is pressed by the feet of more than TWO MILLIONS OF SLAVES. Even the soil of our State is a slave territory, for the lacerated bondman who flies to us for succor is seized and carried back again to bondage and torture; and Massachusetts is a prominent partner of the great North American firm, LIBERTY, SLAVERY & CO. "The laws are respected"!! Not by the people, but by the abolitionists. "Justice is dispensed in mercy"! By whom? "Quietness is in all the land"!! It would seem as if he must lack the sense of hearing and seeing, who could gravely put forth so false and preposterous an assertion. Not since the last war has there been so much disturbance in our land as there is at the present time.

UTICA ANTI-SLAVERY CONVENTION.—Of the three or four hundred names appended to the call for this Convention, about a dozen gentlemen have publicly declared that the use of their names was made without their knowledge or consent, and that they think the call premature. These are Israel Smith, George B. Ide, E. N. Kirk, John G. Wasson, John L. Ambler, L. Norton, E. C. McIntosh, Anthony Gould, S. Centre, and J. M. Garfield, all of Albany; and the Secretary of the Monroe Co. Anti-Slavery Society. We cannot eulogize the moral courage or clear-sightedness of these disclaimers; nor can we justify the act of using their names without their knowledge, for it is truly reprehensible. Our cause does not depend upon an array of names in its favor, but upon the soundness of its principles.

The calling of this Convention has thrown both the north and the south into fresh paroxysms of rage, and threats are freely made to put it down by violence. It is said that the *patriotic* portion of the inhabitants of Utica have called a meeting 'to avert the dangers to the public peace that such a Convention must inevitably create'! The Boston Com. Gazette says—'It is not probable that the Convention will ever be held; if it should be, there will be a decided row in Utica'!! The Utica Baptist Register says—'The state of things is indeed dreadful. . . From the threatenings which have come to our ears, and from the secret measures we suspect to be in operation, we greatly fear that the Convention will not end in mere outvoting, but in *something dreadful and afflicting in its consequences*!' The Richmond Enquirer says—'Every eye in the South is fixed upon the meeting of the Convention. It is one of the most fearful phenomena which has yet appeared during this whole agitating crisis'! The Norfolk Herald predicts, that 'if it assemble, the Union of the States will in the course of five [why five?] years fall a victim to the fanatics'! So much for the liberty of conscience and of speech in this country. It is extremely fortunate for their ruffian assailants, that abolitionists are generally not disposed to maintain their rights by an appeal to deadly weapons; for, outlawed as they are, they must rely solely upon the arm of Omnipotence for succor, or defend themselves at all hazards. We trust that our brethren in the State of New-York will rally to the Convention, come weal or woe, come life or death—unawed by threats, and unseduced by false entreaties. Let them go in the spirit of Christ, and of Stephen, and of the early martyrs—and if they must be slaughtered, let them die unresistingly.

The Annual Meeting of the Middlesex County (Mass.) Anti-Slavery Society was held at Acton, Oct. 9, 1835.

The following officers were chosen for the ensuing year:

President.—Rev. Sewall Harding, of Waltham.
Vice President.—Rev. L. Wright, Woburn.
Secretary.—Rev. J. T. Woodbury, Acton.
Treasurer.—Rev. Benj. Hall.
Counsellors.—Dr. A. Farnsworth, Groton; Rev. Asa Rand, Lowell; Rev. Giles Pease, do.; Mr. Thos. Morse, do.; Rev. Henry Ware, Jr., Cambridge; Rev. Mr. Lovell, do.; Dea. Samuel Walker, Townsend; F. B. Thompson, Woburn; W. L. Chaplin, Groton; J. W. Cross, Boxboro'.

A public meeting was held at 2 o'clock in the afternoon, in the Rev. J. T. Woodbury's Meeting-house. After prayer by the Rev. Mr. Wilder of Concord, Mr. Thompson delivered an address, at the conclusion of which several resolutions were offered by Dr. A. Farnsworth of Groton, and on being seconded, were unanimously adopted.

Papers were taken through the meeting and a number of signatures obtained to the constitution of the County Society.

In the evening, at half past six, addresses were delivered by the Rev. Mr. May and George Thompson. The proceedings of the day were distinguished by great unanimity and solemnity.

The New-Hampshire Observer says—"The events that have transpired in this country, have operated greatly in favor of the Colonization scheme." This shows its congeniality with the vulgar prejudices and turbulent acts of the people. As wickedness abounds, it will flourish; as love and righteousness increase, it will perish. The mob, to a man, are in favor of the Colonization Society.

DIED—In this city, on the 12th inst. Abby Stanwood, second daughter of Mr. John Cotts Smith, aged 3 years and 9 months.

MR. GURLEY'S LAST APPEARANCE THIS SEASON.

The whole number of persons present at Mr. Gurley's meeting, last evening, at the Masonic Temple, was 150, exclusive of the Editor of the Recorder!—Very many of these, too, were abolitionists. Mr. Gurley made the most vigorous efforts to get up a great evening—a widely chosen an evening unoccupied by any other public meeting—and he gave a special invitation to the four hundred members of the legislature, who are now in this city, to attend: yet 150 persons constituted his audience, notwithstanding the powerful recommendation of yesterday's Recorder—'We advise all who wish to know the *whole truth* concerning Liberia, to go and hear Mr. Wilson'—Mr. Gurley's African brother. It was a complete failure. Now, reader, look at the following impudent assertion, put forth in the same paper of yesterday, by Mr. Tracy!

'Every movement which Mr. Gurley has made during this visit to the north, has done something to increase the strength of the Society. *Its friends are growing more numerous and decided* (!)—OPPOSITION IS DYING AWAY!!'

ANGELINA E. GRIMKE.—We are extremely gratified to perceive that the admirable Letter of this estimable lady, which we published in the Liberator of the ——— ultimo, is obtaining a wide circulation, having already been published with strong commendations in various newspapers, both religious and secular. Its ultimate influence will be superior to a thousand speeches like that of Peleg Sprague or Harrison Gray Otis. Our brother Murray, of the Vermont Telegraph, says that "the anti-slavery cause and the world would have been greatly wronged by its suppression." Our brethren and sisters in England will be cheered by a perusal of it.

GEORGE THOMPSON.—This scoundrel proposes to lecture some of the women of our city this afternoon at Julien Hall. Our indignation is some what averted from him, and is attaching itself to those who support and encourage him by their presence and continuance. He is paid for his services, and is only fulfilling his part of a contract; thus far,—admitting the service were an honorable and benevolent one—we might commend him for his integrity. But we have no patience with our own citizens who associate with him—and least of all with the *females*, who disgrace themselves by running after him to listen to his lectures, and to protect him from the effects of public excitement.

It has been stated in some of the papers, that notice was given in several churches, on Sunday last, of his intended lecture this afternoon, and that "*the ladies were particularly invited to attend.*" We are sorry to observe that a professor in the Divinity School of Harvard University—one of the most amiable of men—should have been, in one instance, the agent for promulgating this notice, because it has subjected him to reproaches, while we think he did not intend to provoke. Whatever may be his views of Slavery—and we know that they vary essentially from ours—we cannot believe that he was aware that, by giving the notice alluded to, he was doing more than an act of courtesy, which would have been authorized by either of the gentlemen, in whose pulpit he was then placed.

The Gazette of yesterday is very indignant with Thompson, and cautions the ladies not to accept his invitation. We think the caution superfluous, and the indignation misdirected. The vagabond would have made no address, nor delivered lectures in any of our cities, if he had not found encouragement from our own citizens. The poor devil must live, and to get bread he must fulfil his covenant. His supporters have no such apology for their conduct. The caution, we have said, we think superfluous. Persons of both sexes there will doubtless be at Julien Hall, but what ladies would encourage, even by their countenance, the continuance, of lectures, debates, and addresses adapted, if not intended, to interrupt and eventually to destroy the union of these states, and to lead more directly to scenes of lawless violence, by exciting a state of feeling, which may not be so easily subdued as provoked?—*Boston Courier.*

Lynching at Home.—The Woodbury (N. J.) Herald contains the following account of a disgraceful proceeding near this city:

We were credibly informed a few days since that on Sunday week, this county, now so popular every where, was executed to its utmost letter in this county, near Snowhill. The meeting house there, heretofore for many years used for public worship by the blacks, was burnt, and frequently since, the meetings have been held near by in the woods. It was at one of these meetings, on Sunday week, that two blacks from Philadelphia attended—one quite an old man—the other younger and with a wooden leg. Shortly after they reached the meeting, another, a black from the city, arrived and asserted that the two strangers were spies, employed by negro catchers, (slave-holders) to report the whereabouts of runaway slaves to their masters. The report spread like wildfire, and the person in attendance to avoid a rupture, adjured the two to decamp as fast as their legs would let them. They attempted to do so, and had made good their retreat for several miles, when they were overtaken by the blacks from the meeting, taken back, stripped to their skin, tied and both Lynched in the most unmerciful manner. One of them it is said received near three hundred lashes!—the other nearly as much! The skin, we are told, was literally whipt from their backs! and hardly life sufficient left in them to carry them away. The whites rose in large numbers upon hearing the fact, but the bloody participators had quitted their horrid butchery, their victims yet tied to the trees.

Extract of a letter, dated Monrovia (Liberia), Aug. 15th, and published in the Richmond Whig.—"We have had to go to war with the natives of this country a few days ago. About 120 settlers against 2000 or thereabouts of natives. Our cause was such a just one, that the Almighty enabled us to conquer and to burn their towns down to ashes. They are still engaged, but not in this place where I am, but in Edina, about sixty or seventy miles from this. Volunteers had to go down to fight this battle. It was a hard fight, but we conquered without the loss of a man."

Thompson, the Itinerant Abolitionist.—This individual delivered an Anti-Slavery Discourse, in the Rev. Mr. Alden's Meeting-house, at East Abington, yesterday afternoon, without experiencing any interruption or annoyance, from any source whatever. He spoke of himself and his plans with great freedom, and his remarks thereupon differ materially from what has been very generally imputed to him. Nothing, however, that he said, could have the slightest influence in justifying his course, or that of his employers, or was really calculated to allay the indignation so generally entertained against those who are at present so fanatically agitating the subject of slavery.

Our Reporter, who was at East Abington, took notes of the Discourse, which we shall publish to-morrow.—*Boston Morning Post.*

NOTICE.

By leave of Providence, the Annual meeting of the Boston Female Anti-Slavery Society, will be held on Wednesday next, Oct. 21, at No. 46, Washington Street, at 3 o'clock, P. M. Several addresses will be delivered on the occasion.

Ladies wishing to join the Society are respectfully invited to attend.

By order of the Board,
M. V. BALL, Rec. Sec.

LITERARY.

[For the Liberator.]

HYMN FOR THE MONTHLY CONCERT.

I.

To the sons of Afric debtors,
Let our prayers to Heaven ascend,
That our God would break their fetters,
Shackles from their spirits rend;
And in freedom,
All their nameless miseries end.

II.

We have need in deep contrition
At the Mercy Seat to kneel;—
Sad has been the slave's condition,
Yet our hearts refused to feel;
And we never
Thought that we their woes could heal.

III.

Now, great God, we come before thee,
Pardoning mercy to obtain;
Cleanse our country, we implore thee,
From cursed slavery, foulest stain;
Do not spurn us,
Nor our humble suit distain.

IV.

Must the slave be crushed forever
As an abject, loathsome thing?
Springing upward, shall he never
From his arms the shackles fling,—
And in transports,
Freedom's joyous anthems sing?

V.

While to earth's most distant nation,
From the skies, glad news is borne,
Shall no sound of this salvation
Reach the slave, oppressed, forlorn?
Shall not Mercy
Point him where they never mourn?

VI.

Yes, that sound, so fraught with gladness,
Ushers in the jubilee;
Swift shall pass the shades of sadness
'Fore the sun of Liberty:
Shout, O Afric,
All thy sons shall soon be free.

[For the Liberator.]

THE CHRISTIAN'S APPEAL.

Thou friend of thy Country! Thou Son of the Pilgrim!
Hast thou no compassion for him who's oppressed?
Art *thou* blest with Brother, Wife, Sister, or Children?
Oh! let them all plead for the poor and oppressed!

CHORUS.

Behold, then, dear Brethren, their suffering condition;
Oh, grant us, dear Savior, their speedy salvation!

Profess'd friend of Jesus, cease *now* thine oppression,
No longer delay what Jehovah commands;
Thy sins red as scarlet, call for speedy confession—
The strivings of conscience no longer withstand.

Thou Brother in Jesus! grope in darkness no longer!
Thou wilt stumble and fall, shouldst thou further proceed;
Oh, let thy compassion, thine hearty contrition,
Evince to the world, that thy favor they need.

If thou bearest no love to thy Christian Brother,
When clothed in complexion yet darker than thine,
The great Judgment Day will thy folly discover,
And in darkness and death thou wilt live to repine.

Let the Star from the East our spirits enliven,
For it brings us good tidings of joy to mankind;
The Son of Britannia, the Champion of Freedom,
To no nation on earth are his labors confined.

The night is far spent, and the day now is breaking—
The darkness receding—the Monster retreating;
Light shines into darkness, oppression is trembling,
And the hope of the tyrant and spoiler is fleeting.

J. E. F.

THE BEST FRIENDSHIP.

If clouds arise and storms appear,
If fortune, friends, and all forsake me,
There's one to shed with mine the tear,
And to His bleeding bosom take me.

Blest Saviour! Let it be my lot,
To tread with Thee this round of being:
Thy love and mercy alter not,
When every sun-beam friend is fleeing.

O, be it thine to guide my soul
Along the wave of life's dark ocean;
And naught I'll fear, when billows roll,
Nor dread the whirlwind's wide commotion.

Thy love shall be my polar light,
And whether weal or woe betide me,
Through raging storm and shadowy night,
Its blaze shall shine to cheer and guide me.

[From the Poetical Works of Robert Montgomery recently published.]

THE WIDOW'S MITE.

Amid the pompous crowd
Of rich adorers, came a humble form;
A widow, meek as Poverty doth make
Her children! with a look of sad content
Her mite within the treasure-heap she cast—
Then, timidly as bashful twilight, stole
From out the Temple. But her lowly gift
Was witness'd by an Eye whose mercy views
In motive, all that consecrates a deed
To goodness: so He blessed the widow's mite
Beyond the gifts abounding wealth bestow'd.
Thus is it, Lord! with thee; the heart is thine,
And all the world of hidden action there
Works in thy sight, like waves beneath the sun,
Conspicuous! and a thousand nameless acts
That lurk in lowly secrecy, and die
Unnoticed, like the trodden flowers that fall
Beneath a proud man's foot, to thee are known,
And written with a sunbeam in the Book
Of Life, where mercy fills the brightest page.

HOME.

——'Where'er we roam,
Our first, best country, ever is at home.'
Home! 'tis the name of all that sweetens life:
Oh! 'tis a name of more than magic spell,
Whose sacred power the wand'rer best can tell;
He who long distant from his native land,
Feels at her name his eager love expand;
Whether as parent, husband, father, friend,
To that dear point his tho'ts, his wishes bend!
And still he owns where'er his footsteps roam,
Life's choicest blessings centre all—at Home!

IMITATION FROM THE PERSIAN.

BY DR. SOUTHEY.

Lord! who art merciful as well as just,
Incline thine ear to me, a child of dust!
Not what I would, O Lord, I offer thee,
Alas, but what I can!
Father Almighty, who hast made me man,
And bade me look to Heaven, for thou art there,
Accept my sacrifice, and humble prayer.
Four things which are not in thy treasury
I lay before thee, Lord, with this petition:—
My nothingness, my wants,
My sins, and my contrition!

MISCELLANEOUS.

LETTER

From a Deputy Postmaster to his Superior.

LYNCHTOWN, Sept. 2, 1835.

To Amos Kendall, Esq. Postmaster General of the United States.

Sir,—The labors and perplexities of my office have mightily increased since the promulgation of the doctrines contained in your letters to the Postmasters of Charleston and New-York. Previous to that, I never troubled my head to examine into the contents of such newspapers and pamphlets as passed through my office, but invariably sent them all on, according to their direction.

But now I find the duties of a Postmaster quite a different thing from what they formerly were. Instead of merely receiving, forwarding, and handing out letters and periodicals, I find it a part—and no small part—of my business to exercise a *censorship over the press.* The duties of my office, in other respects, are by no means onerous; but it is no little labor, I can assure you, to take off the wrappers, and read, and examine thoroughly, a hundred different newspapers, tracts, magazines, and other periodicals, every day, to see that they contain no matter of an incendiary and insurrectionary character.

Then, sir, I am apt to be a good deal puzzled sometimes to know exactly what is incendiary and what is not. There are different opinions on this subject, and I have called in the aid of the Doctor and Squire of the village, to assist me in the most difficult cases. But they can never agree. For instance, the Doctor, who is a temperance man, insists upon it that all papers are incendiary, that advertise ardent spirits; while the Squire, who takes a drop himself, declares those publications to be the most incendiary, that prohibit the use of strong drink—"for," says he, "they excite the stomach to rebellion, as it were."

Now in this difficulty, sir, I must beg you to inform me explicitly what constitutes incendiary matter, in a newspaper or pamphlet—what words, what sentiments, what arrangement of ideas.—And whether, in case the ideas in the same publication clash with one another, they may justly be considered to have the same effect in kindling a fire as two dry sticks rubbed together; whether, in short, a collision or *friction of sentiments*—(if I may so express myself) among themselves, is likely to produce a conflagration in the body politic, or in the mail bags. In either case it will be my duty to suppress them; for the only mode of insuring the safety of the mail, as well as the body politic, is to keep them both clear of incendiary matters.

I wish also to be informed—but that between ourselves—whether all the papers opposed to us in religion and politics, are to be considered incendiary. In the last *Northern Farmer*, a notorious opposition print, I find an article commencing thus—"Lay in your *fuel* in season." And then it goes on to urge the advantages of a good *fire* in a cold day: and says something about giving one's friend a *warm reception.* I don't know how this may appear to you—but it looks to me as if it had a decidedly incendiary aspect, and I have very little doubt but it relates to some conspiracy which is now brewing, and which before we are aware of it, will blow us all to the moon.

In a late number of a religious paper, called *Zion's Messenger*, and is published somewhere north of "Mason and Dixon's Line," is the following ominous sentence—"I trust we shall this day *kindle such a flame* as"—You may be assured I read no farther, not deeming it necessary to finish a sentence, as boldly, openly, and horribly incendiary as that evidently is!

These two papers I promptly committed to the flames; and if I had the least remaining doubt of their combustible character before, it all vanished like smoke when I saw them burn. Did I not well in these cases? I am sure, if I rightly understand your late exposition of the duties of a deputy postmaster, I have fulfilled, and no more than fulfilled mine.

There are a great many other papers, among which I may name the *Western Light*, the *Eastern Luminary*, the *Paul Pry*, and a host more, which look to me, to say the least, as very suspicious; and I have detained them accordingly, until I could hear from you.

But, Sir, I must inform you it is no sinecure to exercise the office of Post Master under the *new regulations.* I do not mind looking over your small country papers with a large print, but to examine the city bed-blankets—such as the New York Courier and Enquirer—"*hic labor—hoc opus est*," as my Latin master used to say. Why, I assure you, Sir, upon the word of an honest man and no incendiary, that it took me and my three daughters

"From morn to dewy eve a summer's day,"

to survey the entire territory of the Courier and Enquirer alone. Lucretia, my second daughter—who has attended a boarding school six months, and learned chronology, zoology, entomology, philology, and twenty other 'ologies—bids fair to make an admirable *censor of the press.*

But, Sir, all the labor of this censorship cannot be performed gratis—or with the ordinary compensation of a Post Master. The commission must be raised, or I must resign my office. Hitherto my commission of thirty per cent, on all receipts from letters, and fifty per cent on all that arising from newspaper postage, has yielded me about two hundred dollars per annum; and it paid very well, as the business was formerly done. But now the censorship of the press is united to the post office duties, I could not engage to perform the whole for all the receipts of my office—no, nor twice the sum. Besides my own time, and that of my three daughters, it has taken up a considerable part of the Doctor's time into the bargain. These gentlemen have been so good natured and accommodating as to oblige me thus far, and my daughters have accomplished their part with much patience, considering the dryness of the task. But this cannot last always. Two of my girls are about getting married, and the Doctor and the Squire have other fish to fry. I must therefore employ three or four clerks to aid me in my office; which, I dare say, will meet with your entire approbation. But, Sir, whether it does or not, I shall go on and engage the clerks and retain the full receipts of my office to pay them; and should you refuse to make up what is wanting to a reasonable compensation, I shall make free to open all such letters as contain money, and make up the remuneration to myself and my clerks out of their contents. *Necessity, as you very justly argue, knows no law*; we owe a higher obligation to the community in which we live than to any laws whatsoever; and it is my duty, as Post Master of Lynchtown, to see that the commonwealth sustains no detriment.

I am, Sir, your very obedient servant,

WILLIAM LYNCH,

Post Master of Lynchtown.

The Northampton Gazette, speaking of Mr Everett's oration at South Deerfield, on the occasion of the celebration of Lathrop's battle, says that many passages were thrilling, but particularly that in which he pictured the fate of King Philip's wife and son, sold into slavery under the burning sun of the tropics. 'The lash which he indirectly applied to slaveholders, and the bitter scorn and detestation which he expressed for slavery and the whole system, must have made the ears of some of our northern dough-faces tingle. Would that those sentences could have been uttered in Faneuil Hall not long since, when a meeting was called to put down the abolitionists. Hereafter we claim Mr Everett an anti-slavery man.'

[From the Elizabeth City (N. C.) Herald, Oct 3rd.]

INSURRECTION STIR.

The citizens of our county were thrown into a considerable state of excitement the latter part of last week, in consequence of the discovery of an insurrectionary spirit among our black population. As we understand many exaggerated reports have gone into the adjacent counties, and caused much alarm among the people, it would perhaps be well for us, as caterers for the public, to give as briefly and correctly as we can, the circumstances which led to the arrest and imprisonment of several slaves and free negroes of this county on Sunday last.

It appears that one of our respectable planters having overheard early on the morning of Saturday last, the women in his kitchen talking, and gained enough from them to induce him to make further inquiries, he afterwards asked a black boy, who was present at the conversation, what it was. He hesitated to answer, but when told he should do so, said it was some good news. His owner then told him if it was good news, he wanted to hear it, and he must and should tell. He then commenced by saying that next Tuesday night (meaning last Tuesday,) was the time the negroes intended to rise, kill the white people and get their freedom—that he had heard the negro men talking about it. This boy was then taken, with one or two others he had implicated, and examined separately by two or three gentlemen. The first, after some hesitation, and not without some threats, confessed that there was an insurrection talked about—that though no plan had been matured and no time fixed for its commencement, yet the officers had been selected, and gave their names. Another was then examined, and without any threats being used, corroborated the testimony of those concerned, all of whom were immediately arrested and committed to jail in this town.

On Monday a large number of citizens came in from the country, and a committee of twelve respectable planters were appointed to examine the evidence, which took place at the Court House, and was conducted in a becoming manner, not in the least calculated to alarm or intimidate those who were brought before them, or to extort from them any thing but the truth. The two witnesses who had been previously examined, were brought before them and sworn, the nature of an oath being first explained to them; but instead of giving the same evidence they had done when first arrested, either did not know any thing about it or were unwilling to tell; whether on account of the oath they had taken or from any other cause, we cannot say. One of them, who appeared to be much alarmed, when asked by one of the committee why he did not tell the same story he had told two days before, answered, he said more then than was true. The depositions of two white women were then read by the committee, which stated that they had heard one of the prisoners say to another that there was a *man coming here from the North* to set them free, but that if he did not do it, they would have their freedom any how.

This is the evidence as we have heard it, and been informed by intelligent and respectable gentlemen, who were present at the examination which took place when the blacks were first arrested, and before they were committed to jail.

The committee decided that these negroes should be kept in confinement until Monday next; that those who are free be ordered to leave the State previous to the first of November, and that the owners of the slaves be requested to send them out of the State, which request will be generally complied with. Indeed we think it would be prudence in them all to do so; for when we witnessed the excitement in our town on Monday—heard the threats that were made by the whites residing in that part of the country where this affair originated, and saw them supplying themselves with ammunition, we fear the consequences will be dreadful to these deluded wretches, should they be set at liberty; for whatever we or others may think of this unfortunate affair, the respectable portion of our planters are convinced that all is not right—that they are not safe, and that it becomes them to be on the alert and on their guard.

All this may be attributed to the abolitionists.(!!) We are satisfied that there would have been none of it, had it not been for their impertinent interference with affairs which do not concern them. We were getting along quietly enough—managing our own affairs in peace, with no dissatisfaction or excitement; but they have thrown their firebrands amongst us—the whole South is in a state of excitement and ferment. They are by their conduct bringing back in this section of the country the same rigidness and severity which existed soon after the Southampton tragedy. The bonds by which the master holds the slave are drawn more tight—and the free blacks, no matter how good a character they may sustain, scarcely have a resting place by night or day. The innocent suffer with the guilty. This is no fiction—we have drawn a picture to the life.

We would say then to those fanatics, who call themselves philanthropists, that if you are really friends to these people, let us and them alone.—They have not a greater enemy upon earth than you are.

A PLOT DISCOVERED.

We regret to learn from a New York paper that a conspiracy to abduct Arthur Tappan has been discovered, for which purpose, it is said, two small craft are cruising in the offing, manned by persons determined to have him, if he is to be found in New York or any part of New England. Their object is to convey him to the South—put him to death under Southern laws, and then cite this as a precedent in all ulterior operations, having the least reference to the slave question. If Tappan has violated any law, it is a law of N. York and not of South Carolina. What would be the consequence of suffering these *Hotspurs* to come to our northern cities to take away and put to a cruel and ignominious death any citizen obnoxious to their censure? The prospect is too fearful to contemplate—it must be resisted at the very threshold. There may be *fanaticism* on both sides—and there is. Do they suppose for a moment, that the destruction of the Tappans would be to settle the question? Far from it. Each drop of blood shed in violation of law and of right would fall into the earth to vegetate like the fabled teeth of the dragon, and produce thirty, sixty, and a hundred fold.

We have been all along fearful that Southern men would commit themselves and go too far, and every step they take beyond the true line of demarkation, is to make enemies for themselves and for the abolitionists, *friends.* The South cannot seriously believe there is any immediate danger, and if so she should commit no act which would turn the current which now sets so strongly in their favor, in every state north of the Potomac. When the following rewards were offered for Arthur Tappan, are considered, it is not to be wondered at, if some desperate adventurers are really at work with the determination of carrying him off, *for the sake of the reward.* The several sums offered are:

At Charleston, S. C.	$20,000
" New Orleans,	20,000
" Macon, Georgia,	10,000
" Norfolk,	6,000

and in several other states different sums, making in the aggregate upwards of one hundred thousand dollars. The following is from the New York Herald of Sept. 21: On Thursday a highly respectable gentleman of the bar, who lives in Cedar st. and whose name and number we have received in confidence, became acquainted with the fact, in conversation with a gentleman from the South, while talking on the subject of slavery. There are at this moment, according to his account, cruising in our offing, two fast sailing craft from the South, manned by determined characters, in pursuit of Tappan, and steeled to the purpose of kidnapping him if he can be found in any part of New England or N. York. 'Sir,' said the Southern gentleman, 'they are now off this port, and we shall have him at every risk.'—*Philadelphia Journal.*

Injustice.—A little colored boy, only nine years old, a week or two since, was seen by a city officer to throw a stone in the street, when the child was told that his father must pay him fifty cents or he would be sent to jail. The boy said nothing to his parents, and on the next day an officer was sent and the little child carried off, and has been confined in jail ever since for that slight offence. If this child had been the son of white parents, we have every reason to believe that he would not have been treated thus. His parent would have been consulted, before sending for the child to carry him to prison. Now the poor man is unable to pay for the child's release, and he must continue in jail until the proper authorities see fit to release him. O, the strength of prejudice! O, the crime of possessing a black skin.—*Portland Juvenile Reformer.*

We copy Miss Grimke's letter to Mr. Garrison from the New York Evangelist, rather than from the Liberator, for the sake of Mr. Leavitt's remarks, in addition to Mr. Garrison's. It does not appear that the letter was designed for publication; but the Anti-Slavery cause and the world would have been greatly wronged by its suppression. If the Telegraph should fall into the hands of any of that large class of people who at this late day have only learned 'by the hearing of the ear,' concerning the principles, spirit and measures of Abolitionists, to such we commend the article. Read it, we pray you, and know the truth. Read it, and be disabused.—*Vermont Telegraph.*

If any have supposed that the spirit which has originated the present movements for the abolition of slavery is one which can be terrified by violence, or frowned down by authority, or quenched by considerations of political expediency, or bought off by any considerations of personal advantage, they are requested to read with attention the following letter addressed to Mr. Garrison by a sister of the excellent and lamented Tho's. S. Grimke. They will see all the noble peculiarities of Mr. G.'s character exemplified and applied to a subject which he had not yet fully grappled with before his decease. They will see too, that there is only one way to extinguish the flames of Abolitionism, and that is by abolishing slavery. People have been wonderfully misled by party misrepresentations, in regard to the temper and motives of Abolitionists. If there ever was an enterprise undertaken from the excitement of Christian benevolence towards all parties concerned, it is this. Not that Abolitionists claim more benevolence than other Christians, but circumstances have directed their attention to this subject, and they feel more deeply here than their brethren, because their hearts are opened to feel here. But read the letter, and judge what is the spirit of a true Abolitionist.—*N. Y. Evangelist.*

The reckless denunciations, studied misrepresentations, and continued abuse of abolitionists by such papers in the north as the Journal of Commerce, has done more to embolden the South to offer rewards for the kidnapping of Northern citizens, than all other causes combined! The course of the Journal, in relation to Anti-Slavery men, is absolutely fiendish. It accuses them of attempting to create insurrections in the South—to promote bloodshed, and then when they vindicate themselves from its charges over their own signatures and attempt to disabuse the public mind with regard to their acts and designs, that paper deliberately closes its columns against them, and will not permit their defence to come before its readers, unless its insertion is *paid for as an advertisement!* No wonder southern fanatics offer rewards for the heads of abolitionists, when they see northern editors thus co-operating with the enemies of abolitionists in persecuting them with cold blooded deliberation.—*Middlebury Free Press.*

It is a singular coincidence that 'Judge Lynch' is actually a candidate for the office of governor of the State of Mississippi, the scene of the Vicksburg gamblers.

A PROCLAMATION FOR A DAY OF PUBLIC THANKSGIVING AND PRAISE.

The heart filled with grateful emotions, finds relief in expressions of praise. The joys and hopes which animate us are imparted by the beneficence of our Father in Heaven: to whom our ancestors, who founded our religious and civil institutions by their wisdom, defended them by their valor, and preserved them by their forecast, resorted in all their perplexities. We are come to the possession of a rich inheritance, the fruit of their toils, sacrifices and prayers. It was God who endowed them with the needed qualities; and He crowned their labors with success. Let us then come before his presence with the voice of thanksgiving. What people have received so liberally of his bounteous goodness as the people of Massachusetts? There have been days of darkness, and seasons of despondency; but light has burst forth, and hope soon appeared. The spring of the year now closing returned to us with beauty and songs. The earth, in summer, was arrayed in its glory. Our garners are filled in autumn. The employments of the fisherman, the artizan, and the merchant, have yielded gainful returns. The cause of charity, temperance and piety is advancing. The fountains of knowledge yielding a full supply, their streams run freely abroad among all classes. The rich and the poor meet together; and the liberal are still devising liberal things. Our soil, unpressed by the foot of a slave, is the abode of freemen. The laws are respected; justice is dispensed in mercy; quietness is in all the land; the voice of health is heard throughout our borders; and death asks for few victims. In circumstances so happy, and under obligations so great, are the people of this Commonwealth called upon to observe a day of THANKSGIVING, PRAYER, AND PRAISE. THURSDAY, THE THIRD DAY OF DECEMBER NEXT, is hereby appointed for that purpose. And all the good people of this Commonwealth are affectionately and earnestly invited to engage in such religious and charitable services, as are customary and befitting a people enjoying the public, domestic, and personal benefits which are allotted to us. While our hearts glow at the recital of the blessings, religious and civil, which we possess, or which we hope for, let us not forget to implore the favor of ALMIGHTY GOD upon our National and State Governments, upon all portions of our fellow countrymen, and upon the people of all Nations; and, uniting works with faith, do such things as "are good and profitable unto men." In a former age, similar seasons were distinguished by deeds of mercy and forbearance. The land rested from the plough, the servant from his labor, the debtor was released from his bondage, and the poor man was restored to his inheritance. Let us cherish that fraternal regard for all men, which is inculcated and illustrated in the Gospel of our Lord and Saviour JESUS CHRIST. Let us fear to light up the flame of discord and commotion. Let us shun every deviation from right principles, holding fast to law, order and religion; nor, in our prosperity and greatness, neglect to fear and serve the GOD of our fathers: but let us keep his Sabbaths, and reverence his sanctuary, lest we also become as those nations whose light is extinct, and whose glory is in the dust.

Given at the Council Chamber, in Boston, this third day of October, in the year of our Lord, one thousand eight hundred and thirty-five, and the sixtieth year of the Independence of the United States,

SAMUEL T. ARMSTRONG.

Duel Extraordinary.—A lieutenant in the Navy, while ascending the river in a steamboat, became involved in a quarrel with three persons from Arkansas, two of them brothers. He was challenged by one of the brothers, and endeavored to 'back out,' but the other party insisted upon a fight, and a gentleman volunteering to be second for the officer, they went ashore to settle their difference. At the first fire the lieutenant received his adversary's ball in his hip, and asked if he was satisfied, to which his antagonist replied, 'no, not until one of us is killed.' They took another shot, and the lieutenant's adversary fell dead. His brother then insisted on a fight, which the second of the lieutenant endeavored in vain to prevent. They fired, and the other brother was shot dead. The second of the deceased, becoming enraged with the lieutenant's second, shot and killed him, and was in turn shot dead by the lieutenant, who was conveyed from the field much exhausted by loss of blood, and is now at Louisville, recovering, under the care of his physicians. Thus *four men* were left dead upon the field. We give the above as we heard it from a respectable source, but forbear to mention the name of the parties, as no good could result from it, and we presume their relatives have been already apprised of their fate.—*Cincinnati Post.*

We understand that a colored man was yesterday drowned in the Delaware, near Race-street wharf. We learn that the deceased lost his life in an attempt to save that of a lad who had fallen into the river, and who was subsequently rescued.—*U. S. Gaz.*

BARCELONA, July 24.—The news from Reus is by no means gratifying. The people there have burnt the convents of the Capuchin and Carmelite friars, and have immolated between 20 and 30 of the individuals of those orders.

VERY UNPLEASANT.—We are exceedingly pained to learn that while Mr. Clay was attending to a suit as counsel, in the Court House at Lexington, a few days ago, some altercation took place between him and Col. Woolley, when the latter struck Mr. C. and immediately a general combat took place between the parties litigant. We regret to add, that the report states that Mr. C. during the affray, was considerably injured. As might be expected, the affray had created great excitement, and further difficulties were anticipated. We have heard no other particulars.—*Cincinnati Whig.*

AGENT'S NOTICE.

THE subscribers of the Liberator in the city of New-York who are in arrears, are respectfully informed that they will be called upon next week to *pay in their dues.* The encouraging events of this age should find every Abolitionist in the ranks, at his post. The cause requires that the subscription list of the Liberator increase with the increasing events of the age. It is therefore expected, that each subscriber will serve the cause by sending us the names of his friends, that they may be solicited to subscribe for the paper.

D. RUGGLES,
Office 67 Lispenard-street, New-York.

☞ NOTICE TO TAILORS. ☜

WANTED immediately, a good workman at the Tailoring business. One of good character can find a good situation at J. T. HILTON'S, No. 20, Brattle-street.
BOSTON, Sept. 23d, 1825.

GENTEEL BOARDING.

THREE or four persons of color can be accommodated with private board at the house of CATHERINE LEWIS, No. 7, West Centre-street. Inquire at J. W. LEWIS'S Blacksmith shop, No. 70, Cambridge-street. Sept. 26.

PRICE REDUCED!!

THE AMERICAN ANTI-SLAVERY ALMANAC FOR 1836, is offered to the public at the low price of 50 cents per dozen. *It is the cheapest Almanac in the United States.* This Almanac is printed on superior paper, and for its mechanical execution, is unsurpassed by any published. The publishers are induced to put it at this low price, for the sake of *giving it a more extensive circulation, though from the manner of its execution, cost of paper, and the many disadvantages they are under in its being introduced, they should be called to make some pecuniary sacrifice.*

WEBSTER & SOUTHARD
Boston, Sept. 16, 1835.

PROPOSALS

FOR OPENING AN EVENING SCHOOL.

THE subscriber would respectfully give notice to his friends and the public, that he contemplates opening an Evening School, in the Old School Room in Belknap-street, where he would be happy to instruct any who may favor him with the opportunity, in the branches of Reading, Writing, Arithmetic, English Grammar, Geography, Chemistry, History, &c. &c.

This School will commence on the 1st of October next and close with the month of February following. It will be holden three evenings in each week.

Terms of Tuition, { Males, per quarter, $3,00
{ Females, " $2,00

Application to be made to Mr. A. Forbes, teacher of Smith School, or to the subscriber, No. 12, Belknap-street. CHAS. V. CAPLES.
Boston, Sept. 17th, 1835.

NEW PUBLICATIONS

FOR sale at the Office of the Massachusetts Anti-Slavery Society—

'Juvenile Poems for the use of Free American Children of every Complexion'—also

'Productions of Mrs. Maria W. Stewart.'

Subscriptions are received at the above office for the Emancipator, Human Rights, Record, and Slave's Friend, which will be forwarded to any part of the Union requested.

All other Anti-Slavery publications which have hitherto been advertised may be procured at the same place, No. 46 Washington-street, up stairs.

HENRY E. BENSON, Agent.
Boston, Sept. 12th, 1835.

WANTED,

A GOOD Journeyman Tailor, of moral habits, to whom liberal wages will be given. Apply to GEORGE H. BLACK, Exchange-street, Portland, Me. Sept. 8.

P. S. A colored man would be preferred.

NOTICE.

BOARD can be obtained for four or five persons at No. 12, Belknap-street.

CHARLES V. CAPLES.
Boston, Sept. 12.