THE LIBERATOR.

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THE LIBERATOR

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TERMS.

, TWO DOLLARS per annum, always payable in advance. All letters and communications must be post paid. The rule is imperative, in order to shield us from the frequent impositions of our enemies.—Those, therefore, who wish their letters to be taken from the Post Office by us, will be careful to pay their postage.

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REFUGE OF OPPRESSION.

CONNECTICUT.

Extracts from the Governor's Message.

Communications have been received from the associations of many of our sister States, complaining of the interference of the inhabitants of other States with their domestic relations.

It is said that the inhabitants of some of the non-slaveholding states are forming societies for the abolition of Slavery, and sending incendiary publications, tending to excite insurrections, commotions, and bloodshed: and a call is made on us to take measures to prevent these practices. How far the citizens of this state are implicated in this complaint, I am not advised. I am aware that many persons here disapprove of slavery, and there may be those who advocate its immediate abolition, regardless of consequences. Speculative opinions on this subject, as well as all others regarding our political and moral condition, are liberally indulged, and have been since we became an independent nation. This springs naturally, if not necessarily, from the nature of our institutions. There are, however, restraints imposed by our political organization, which ought not to be disregarded; and more especially are those restraints imposed on speculations resulting in acts calculated to impair the harmony which ought ever to exist between the different members of our confederacy.

Power is given to Congress to provide for calling forth the militia to suppress insurrections. This clause is understood to have been inserted with particular reference to the slave population. What can be more absurd than for individuals to be engaged in practices, the inevitable tendency of which is to produce excitements, which the same individuals are liable to be called upon to put down at the point of the bayonet? It is an interference which evidently will not be submitted to, and the deplorable consequences to which it may lead should be deprecated by every friend of humanity, and every one who respects the constitution and the laws.

It is hoped that if any proceedings have been had in this state, which come within the complaints referred to, further reflection and the developements of public sentiment will have taken place, have satisfied their authors of the impropriety and impolicy of their course, and that a different line of conduct will hereafter be pursued.

The communications to which I have referred are from the States of Virginia, N. Carolina, S. Carolina, Georgia, Kentucky, Mississippi, and Alabama, and are herewith laid before you. They will no doubt receive at your hands that attention to which they are entitled, as well on account of the high sources from which they emanate, as the vitally interesting subject to which they refer, and will lead to such measures as are called for by the occasion.

SCOTLAND.

[From the Edinburgh Journal of February 10.]

PUBLIC MEETING—AMERICAN SLAVERY.

On Monday, a public meeting of the inhabitants was held in the large Waterloo Room, Regent Bridge, for the purpose of expressing their sense of the evils of Slavery, as it exists in the United States of America. The Lord Provost was called to the chair. On the platform, we observed the Honorable Henry David Erskine; Rev. Drs. Dickson, Peddie, and Ritchie; Rev. Messrs. Gray, Benne, Liddle, Johnston, French, C. Anderson, Robertson, Innes, Peddie, Gould, W. Anderson, Wilkes, Alexander, Thomson, &c.; James Crawford and James Moncrieff, Esqs. advocates; Bailies Macfarlan and Sawers; Treasurer Black; Councillors Duncan, Jameson, and Deuchar, Dr. Greville, G. M. Torrance, Esq. of Kilsaintninian; William Wemyss, Esq.; A. Millar, Esq. Master of Merchant Company; Patrick Tennant, Esq. W. S.; Henry Tod, Esq. W. S.; Captain Rose; John Wigham, Jun. Esq.; Alex. Cruickshank, Esq.; Geo. Thompson, Esq.; and between 40 and 50 other gentlemen.

The Lord Provost shortly stated the objects of the meeting, declaring that it had no party object in view, and was simply to be confined to the objects which was set forth in the placard.

Mr. Crawford, advocate, then rose and said he had been requested to move the first resolution, and while he regretted that it had not fallen to the lot of some one more competent to do it justice, he claimed this much of merit for himself, that no one could do it more sincerely or more cordially. (Cheers.) He begged to read the resolution, for he thought that the mere reading of it would relieve him from the necessity of making many remarks.

Resolved, That this Meeting consider slavery under every modification, and in every country, as opposed to the dictates of humanity, the prosperity of nations, and especially to the principles of the Christian religion. That deeply sensible of their obligations to Providence for removing from this nation the stigma of maintaining slavery, this Meeting feel called on, as free citizens of a Christian State, to use every lawful means for promoting the entire abolition of slavery in every quarter of the world.

He could not commence his address, without expressing the gratification he felt, at seeing so very numerous and respectable a meeting assembled on that interesting occasion. It was encouraging and in the highest degree refreshing, to see men of every variety of christian persuasion, and of every shade of political opinion, forgetting all minor differences, and meeting on that occasion on a common ground, for the maintenance of a common principle, and for the promotion of a common cause; and it was one of the many excellent consequences which resulted from meetings like the present, that is tended to smooth the asperities and sweeten the intercourse of society, by reminding each other of the points upon which we are agreed, and teaching us charity respecting points upon which we differ. (Great cheers.) The learned gentleman then proceeded to say that the time was not long gone by, since the question they were then met to consider presented itself in a very different aspect. Many then present might remember the time when the slave trade itself, with all the abominations attending on it, was encouraged, sanctioned and protected by British law; and when those who ventured to assail it were derided as visionary dreamers, and idle enthusiasts; yet in course of time, a patriotic government put down the slave trade for ever. (Cheers.) A degrading system of slavery, however, continued to exist in our West India colonies until very recently; and when Britons ventured to express their horror at the evils of slavery and the guilt of slavery, they met to condemn themselves; they met to denounce a system in the maintenance of which they themselves participated, they met to sympathize with the bondage and degradation which they aided in perpetuating. But at length the cry of 800,000 human beings kept by this country in a state of bondage, awakened public feeling; and a small but patriotic band, burning to wipe away that stain from our country, and anxious to vindicate our outraged humanity, commenced a system of agitation against slavery. (Great cheers.) The learned gentleman then alluded to the unwearied efforts of Wilberforce and his friends, whose labors had happily been crowned with triumphant success, by the passing of the British Colonial Slave Emancipation Act two years ago—the noblest enactment which a Minister ever proposed, or a Monarch ever sanctioned—an enactment which had wiped away the stain from the character of British justice, and by which the plague which rested on our constitution, had been destroyed forever; and now the sun saw not one single slave within our wide realms. (Great cheering.) The peaceful and satisfactory working of that measure too, had put to silence the evil forebodings which were entered respecting its effects. The latest accounts proved that these colonies were never more prosperous; that the laborers never more contented; and that moral and religious improvement were every where making such rapid progress. (Great cheers.) He might also state what had only lately come to his knowledge, that his Majesty's Government had granted the handsome sum of £10,000 to be expended in educating the emancipated negroes in our West India colonies; an apt and beautiful sequel to the good work which they had formerly accomplished. (Great cheers.) After we have succeeded therefore in accomplishing the successful issue of slavery in this country were we to sit still, to wait calmly, and see slavery in its most unmitigated form maintained in America? (Cheers.) He admitted there were some views of this question, in which they were not entitled to express their opinions on the subject of American slavery. There were two classes of men who had no such right. Those of our countrymen who viewed the question of slavery as one of worldly policy, had no right to interfere with slavery in America. On the other hand, there was a class of persons who were now loud in protesting against American slavery, who had never protested against it in this country, who now joined in the cry against slavery, not because they abhorred it, but because they disliked America. (Hear, hear, and cheers.) With neither of those classes of men did he mean to co-operate. So far from entering on the question, from dislike to America, he considered the laws and institutions of that country as venerable in the eyes of England; and that the land of Washington, Franklin, Jay, Abbot and Channing, could never be otherwise than interesting to us. (Cheers.) It was for the sake of America herself, that he protested against slavery as being to them as it had been to us, a clog upon its future career of improvement and as being enough to call down the vengeance of heaven upon them, for maintaining so foul a crime. (Great cheers.) It was not because of its injustice and inexpediency however, or of its inconsistence with republican institutions, or even with humanity, that he would feel himself entitled to interfere with America. It was from a deep conviction of the sinfulness of slavery, that he considered we were entitled to enter upon the question. (Cheers.) There were others present, far better able than he was, who would explain how grievously inconsistent slavery was with the principles of religion. He might point to many such expressions in the scriptures as 'the bondage of sin' and 'the glorious liberty of the sons of God,' to show that slavery must be something exceedingly detestable when it was used to express the lowest state of sin; and that liberty must be something inexpressibly delightful when it is employed to denote the blessings and the value of holiness. (Great cheering.) He might also explain, that no sooner did the principles of Christianity enter into the breast of men, than, if a slave, he panted and burned for freedom; and that, if not a slave, no sooner did the principles of religion enter into his breast, than he panted to bestow freedom upon all the human race. He might also advert to that simple and beautiful rule, 'Whatsoever ye would that men should do unto you, do ye even so to them;' a rule which concluded every man from having a slave who was not willing himself to become one—but without entering on these grounds, he would take up the single argument, that the Americans founded every one of their own rights upon the equality of man; and he would say, where was their boasted freedom and equality when the independent citizens were seen planting their foot on the prostrate body of his fellow-men on account of his difference of color? (Cheers.) After some farther remarks to the same effect, the learned gentleman concluded by remarking, that if we wished to be successful we must proceed to our great duty by proper means, for that he alone was a freeman whom the truth made free, and all were slaves beside. (Great cheering.)

The Rev. Mr. Benne then Rose to second the resolution brought forward by Mr. Crawford. He said he had great pleasure in meeting his fellow-citizens to declare his abhorrence of the sin and misery of slavery; and yet he could not suppress a feeling of shame to think that, after all that was done to improve society, for the cultivation of the human mind, and the diffusion of knowledge, it was still necessary to repent, to justify and defend the proposition, that 'Man is free, and that his fellow man has and can have no right of property in him.' (Great cheering.) There were some questions of so complex and subtle a nature, that men of the calmest judgment and the most candid temper might reasonably differ; but most certainly slavery was not one of these—upon that question, every man was qualified to judge. The Rev. Gentleman then proceeded to show that slavery, under whatever modification it might exist, was subversive of morality and religion—was opposed to the dictates of humanity—brutalized the people—placed a barrier against the progress of knowledge, and consequently against improvement of society. After referring to the struggle which had taken place in this country upon slavery, and its triumphant success, he said still there were many parts of the world where slavery prevailed, and though he did not wish to mingle political feelings with moral and religious sentiments, yet he could not help saying that the existence of slavery in a land calling itself free, rendered the name of liberty distrusted, and the boast of it disgusting. (Cheers.) In sitting down, he would say that they ought not to rest till every link of the fetters had ceased to clink upon the heels of every slave, by the

'Tis liberty alone
That gives to life its verdure and perfume,
And we are weeds without it.' (Great cheering.)

The Rev. Mr. Alexander, of Argyle Square Chapel, moved the second resolution.

Resolved, That this Meeting view with sincere regret the existence of unmitigated Slavery in America, a country connected with Great Britain by many interesting ties; and conceive it to be their duty publicly to express their sentiments on the subject, and to record their detestation of this inhuman and unchristian system.

He would not take up their time with any remarks on the evils of slavery, in general, that having been well handled by the Rev. Gentleman who had preceded him. He wished to argue the question of American slavery upon the ground of our common humanity. He admitted that the strongest ground was our common Christianity; but he still thought they might speak to the Americans on the ground of their common humanity, and put up the question as one of pity and kindness. They were entitled to say to the Americans—I am a man, bearing within my breast a human heart—nothing connected with humanity is foreign to me—I am an English Gentleman; and by these ties I am bound to defend the weaker party—I am bound to stand forth in the defence of woman—the weaker party is oppressed by you—woman is degraded, insulted, tortured. Tell me not of the Atlantic that rolls between us—my spirit passes over the Atlantic; tell me not of your constitution—I tear your charter to pieces. (Great cheering.) I speak as man to man; you have no right to lacerate my feelings; withhold your hand: as long as there is might in my arm, and power in my tongue, smite not my brother, smite not my sister. (Great cheering.) He would not describe the horrors of American slavery, though slavery never wore a darker form than in America, but he would ask who taught America the abominable traffic in human flesh? It was Britain. We had no objection at one time to barter our slaves for their coffee; and it behoved us, therefore, as a matter of justice to unteach them what we had so unjustly taught them. (Loud cheers.) But it might be asked, will Americans listen to us when we speak? Aye, that she will—the voice of Britain is not so weak but that her voice will be heard across the Atlantic. (Great cheers.) We could hardly calculate, he said, the influence which the expression of English feeling had upon the Americans. Talk of having no influence!—There was not a speech made in our Parliament with reference to America, which did not go from end to end of that mighty country, and produce an influence which the speeches of no other nation could produce. In conclusion, the Rev. Gentleman remarked, that America was full of incongruities upon this subject. She was at once a land of Bibles and of blood—a land of Christianity and of cruelty—a land of missions and murders—a land which boasted of unbroken freedom, and yet where man placed his foot upon the neck of man. Such a state of things could not long continue.

Mr. Moncrieff, advocate, seconded the motion. In urging the principle of abolition upon other nations, we were not speaking of evils which we had never known—we were not preaching tenets which we had not ourselves practised; nor did we advise a system, the dangers and consequences of which we had not already encountered. It might be said that this meeting would have no effect on America. He did not care, so faras they were individually concerned. It was at least a relief to his conscience, to testify to the truth, though it should have no effect at all. It was still the duty of every Christian man, on every opportunity, to protest against the guilty phantasy, that man could hold property in man. It was true that slavery still existed in many parts of the world; but our voices could not be heard in Constantinople or St. Petersburgh, for they did not feel in common with us. But America shared with us in a common Christianity and a common freedom, and arguing with them upon the principles of eternal right, it was impossible it should be without effect. Whatever there was in America of patriotism and philanthropy—whatever of enlightened zeal—whatever of exertion—and it was much—for the diffusion of Christian truth—all was held in conjunction with a load of slavery, and they must either cast it from them, or perish along with it. (Loud cheers.)

Bailie Macfarlan moved the third resolution.

Resolved, That the accounts lately received from America regarding the progress of this great question and the formation and extension of Anti-Slavery Societies in that country, are most satisfactory, and afford strong ground for hope, that the peaceful efforts of Christian philanthropists may, by the blessing of God, be successful in effecting the abolition of slavery, and rescuing the vast colored population from degradation, ignorance and vice.

Mr. Thompson then rose to address the meeting in support of the last motion, and was received with tremendous applause. He described in his usual felicitious manner, but much to the same effect as in his recent lectures, the state of feeling in America on the subject of slavery; and showed the propriety, if not the absolute necessity of Britain sending her voice across the waters in condemnation of that anomalous feature of the American constitution; and went over the various grounds for believing that the slaves in the United States would, in the course of a few years be completely emancipated.

On the motion of the Rev. John Ritchie, D.D. seconded by Adam Black, Esq., Treasurer of the City,

Resolved, That the thanks of this Meeting be cordially given to George Thompson, Esq. for his intrepid, able, and successful services in the cause of Universal Emancipation, and particularly for his arduous and persevering exertions during his recent mission to the United States of America.

Thereafter, upon the motion of R. K. Greville, L. L. D., seconded by the Hon. Henry David Erskine, the thanks of the Meeting were given by acclamation to the Lord Provost for his conduct in the Chair, and for the interest he has uniformly shown in the cause of Emancipation.

JAMES SPITTAL,
Lord Provost of Edinburgh.

COMMUNICATIONS.

LETTER FROM MR. THOMPSON.

GLASGOW, April 13, 1836.

MY DEAR GARRISON:—

I feel almost ashamed of myself for having remained silent so long, and yet I might find some excuse in the multiplicity of my engagements. Take the history of the last fortnight as a specimen.

Thursday Evening, March 24th, left London for Newcastle on Tyne, Northumberland, distant from the metropolis 280 miles. On my way, spent one night at Manchester, and a few hours in Liverpool. In the latter place, I obtained sundry letters and papers from dear friends in the United States.

Monday, 28th. Reached Newcastle at 3 in the afternoon, and at 7 in the evening, lectured on American Slavery in the large and beautiful chapel of the Wesleyan Methodists. Though the weather was exceedingly stormy and inclement, the audience was very numerous.

On presenting to British christians, for the first time, the state of things in your Republic:—the existence of slavery in its most loathsome forms, embracing nearly a fifth portion of your population—the internal slave-trade—the awful desecration of the District of Columbia—the corruption of the churches—the anti-christian principles shamelessly avowed by ministers of religion—the outrages perpetrated during the last two years upon the persons and property of some of the noblest of your citizens—the attempts to annihilate the most sacred rights of social and political beings—and the manifold and blighting operations of prejudice against color—when, I say, the vile oppressions which cover and curse your country are first revealed and attested by documentary evidence of the highest authority, the christians of Great Britain start as from a trance, in which they had enjoyed visions of happiness, equality, and justice, and gaze with sadness, horror and indignation upon *real scenes* of inhuman tyranny, and lawless outrage upon the reputation, property and lives of all who are recognized as the vindicators of the injured. Here, however, let me observe, that in every lecture I strive to do full justice to America, by referring to the many noble and mighty institutions to which she has given birth, and to her unexampled and unbounded facilities for greatness and usefulness. In proof of this, permit me to observe, that one of the Newcastle journals, speaking of my lecture on the above evening, observed that I spoke of the United States in terms, which, if transferred to my own country, would be a high panegyric. I am not conscious of looking with one envious or narrow feeling towards your splendid, and I trust soon to be regenerated, free and glorious country. My heart beats high with hope, that the shadowing mists of ignorance and prejudice, and the brooding darkness of cruelty and despotism, which have so long rested upon the land, will soon be dispelled by the bright beams of the Sun of Righteousness.

Tuesday, 29th. Had the unspeakable honor of being entertained as the advocate of the negro, at a splendid tea-party in the spacious Music Hall. About 600 persons were present. WILLIAM CHAPMAN, Esq. Banker, presided on the occasion. The widely known and justly beloved bard of Negro Freedom, JAMES MONTGOMERY, Esq. was present, and delivered a thrilling address. It was a joyous evening, save when the pang of sorrow, the tear of sympathy, and the blush of shame, were awakened by the recital of the wrongs still heaped upon the victim of the white man's cruelty and scorn—the maligned and injured African. The refreshments, which were plentiful, delicious, and tastefully served up, were provided *gratis* by the ladies. The Hall in which the festival took place was *gratuitously* lent by the proprietor, and the entire purchase money of the tickets, besides a very liberal collection made at the close of my speech, given to the cause of negro education in the British West Indies. Gratifying as such meetings are, yet would I rather be sharing with you the labors and perils of a pioneer, than reaping the richest harvest of applause. Indeed, acclamations are becoming painful to my ears, and I am sighing for a region in which, if the atmosphere be less bright, it is, to a constitution like mine, more bracing.

Wednesday, 30th. By particular request, occupied the Independent Chapel, and pleaded the cause of the London Missionary Society, with special reference to the Society's operations in the West Indies.

Thursday, 31st. Attended a great meeting of the Anti-Slavery Society, at which the Society was reorganized, and became the 'Newcastle upon Tyne Society for the extinction of Slavery and the Slave Trade throughout the world.' The following, amongst other resolutions, were unanimously passed:

'That this meeting views with the deepest abhorrence, the cruel and abominable system of slavery at present existing in several of the United States of North America, and the vile and odious distinction of color obtaining in them all, as not only revolting to the American Declaration of Independence, which affirms, 'We hold these truths to be self-evident—that all men are created equal—that they are endowed by their Creator with certain inalienable rights—that among these are life, *liberty*, and the pursuit of happiness;' but also as being a direct and wilful violation of the Golden Rule of the Divine founder of Christianity, which enjoins, 'Whatsoever ye would that men should do to you, do ye even so to them;' and utterly repugnant to that religion where 'there is neither Jew nor Greek, bond nor free, male nor female, but all are one in Christ Jesus.'

'That this meeting sympathises with their brethren in the cause of universal freedom in America, under the persecution to which they are subjected—it congratulates them on the rapid advances which the good work is making in defiance of the desperate attempts of their adversaries—it bids them God speed, and exhorts them to press onwards; and desires to assure them that not only are they, in common with the rest of the human kind, and countless witnesses on high, anxious spectators of their conflict, but are wishful, if it be in their power, to lend them a brother's aid; and for this purpose *they solicit the commencement of a correspondence with them.*'

The Secretaries of this Society are, JOHN FENWICK, Esq., MATTHEW FORSTER, Esq., and the Rev. MR. BRUCE.

Friday, April 1st. Had the privilege of advocating the cause of Temperance in the Friends' meeting-house, which was far, very far too small for the numbers that flocked to hear. Saturday and Sunday were days of rest.

Monday, April 4th. By special request, attended two meetings of the Wesleyan Missionary Society.

Wednesday, 6th. Held a very numerous meeting of ladies in the Friends' meeting-house. After an address of nearly two hours, in which I attempted to do justice to the zeal, heroism, and perseverance of the abolition females of the United States—making special mention of Boston, and the 21st of October, 1835—a Society for promoting Universal Emancipation was formed, and a host of ladies enlisted on the spot as contributors, collectors, distributors of tracts, &c. &c.

Let the slaveholders of christendom brandish, for a while, their bloody scourges, and revel in the shrieks and agonies of their defenceless victims; but let them know, that their reign of blood and terror is drawing to a close. WOMAN IS IN THE FIELD! *Woman in defence of woman! Woman, strong in feeling, and purpose, and power.* The women of Great Britain, triumphant in the cause of home benevolence, are rising, and joining hands with the pure and dauntless females of New-England. To me they appear sublime in their attitude of defenders of the outraged rights, and injured innocence, and prostrate honor, and assailed virtue of their sex. To me, woman appears more lovely when the tear of pity for her sullied and suffering sister stands in her eye, than when adorned with all the meutricious blandishments that were ever borrowed to augment the charms of nature.

No radiant pearl, which crested fortune wears,
No gem that sparkling hangs from beauty's ears,
Not the bright stars that night's blue arch adorn,
Nor rising suns that gild the vernal morn,
Shine with such lustre as the tear that breaks
For woman's woe, down woman's lovely cheek.

Thursday, 7th. Attended the annual meeting of the *Peace Society*, and spoke for nearly two hours in favor of *radical* peace principles. You will be happy to learn, that the object and principles of this Society are becoming more generally known and appreciated. An old friend of mine, an excellent and laborious man, Mr. GEORGE PILKINGTON, late a Captain of Engineers, has, for the last two years, been lecturing in various parts of England and Scotland, to large and interested audiences, and has succeeded in making many converts. He is a good speaker, and his past connection with the army enables him to speak with much truth, authority, and graphic power of the causes, character and consequences of that horrid system—that diabolical machinery—falsely called *civilized* warfare. The meeting was very large, and lasted nearly four hours. All the above meetings were held in Newcastle upon Tyne. On *Tuesday evening*, the 5th, I went over to Sunderland, and again spoke on behalf of the Wesleyan Missionary Society.

On *Friday evening, the 8th*, I started for Glasgow, and at 9 o'clock on Saturday evening, found myself in the midst of my family—all, through Divine mercy, well, except our dear little boy. I am overwhelmed with invitations to visit all parts of England and Scotland.

During my sojourn in Newcastle, I obtained your letters, written at Brooklyn, dated Feb. the 17th and 18th. The information they brought me did my heart good, and made me feel truly grateful to God, whose blessing is on you and your cause. I rejoice with you in the birth of a son. Heaven bless the boy, and spare him, and anoint him from his infancy to plead the cause of the poor and needy! You have given him an incendiary name. He is indeed a double-dipped fanatic! GEORGE THOMPSON GARRISON!! God grant that, if his life be prolonged, and the bondage of any of the enslaved human family be equally prolonged, he may be a more determined, and devoted,

and successful advocate of the rights of man, than he whose name has been given him.

My heart, dear friend, is with you, and portrays
The blessings of your first paternal days;
To shap the pledge of parent, holiest faith,
To taste one's own, and love-born infant's breath,
I know, nor would for world's forget the bliss.
I've felt that, to a father's heart, that kiss,
As o'er its little lips you smile and cling,
Has fragrance which Arabia could not bring.

Your affectionate and devoted friend,
GEORGE THOMPSON.

ANOTHER LETTER.

☞ We copy the following extracts from another letter from Mr. Thompson, of the same date as the foregoing, addressed to the editor's brother-in-law, Mr. Henry E. Benson:

'My reception, wherever I have yet been, has been flattering and enthusiastic in the extreme. All denominations in the church, and all parties in politics, have united to heap compliments and kindnesses upon the persecuted and banished advocate of *freedom* and *equality* in *America*.

I have seen Dr. Cox. I met him at the Committee of the British and Foreign Anti-Slavery Society in London. I have much to write upon this subject. Let it suffice for the present to say, that the Doctor has nothing to say for himself—he seems confounded—humbled—wounded—but unwilling frankly to acknowledge his error. I repeated my charges before his face—spoke even more strongly than I did on the platform at New-York—looked to him for his explanation—but *he said nothing*. My reception by the Committee, by the Dr. alone excepted, was most cordial and satisfactory. In a future communication, you shall receive a full account—Copies of the Minutes, &c. &c. The Doctor will not be many weeks longer a member of the Committee. *My report was received with great satisfaction, and my whole course in the United States* UNQUALIFIEDLY APPROVED.

There are a great many important movements respecting American Slavery contemplated by various religious bodies in this country. In a few days, I go to Edinburgh, to attend a great meeting of the United Secession Synod—a body similar (only not an Established body) to the General Assembly of the Presbyterian Church. It is probable I shall go into the subject before the body, during its session—at all events, I shall lecture during the time, and have most of the ministers (300 in all) to hear me.

Give my best love to Mr. May, and tell him I have not forgotten his promise to send me a complete set of Peace tracts. The other night, I spoke for two hours upon the Peace Question, and shall miss no opportunity of spreading light upon it. Tell him that Joun Bevan, editor of the Herald of Peace, is dead, and that an old friend of mine, a whole-hearted abolitionist and *thorough*-principled peace man, Mr. Edward Baldwin, is the present Secretary, and that I shall hope to see a close and regular correspondence between them upon the twin subjects of Abolition and Peace. I shall be happy to send Mr. May any English tracts upon any topic which he may wish to possess.

A word in reference to the cause on this side of the water. The Ultra-Abolitionists, of whom I, of course, am one, are bent upon the overthrow of the Apprenticeship System in the West Indies. We have obtained a Committee of the House of Commons to enquire into the working of the system, and confidently believe that the disclosures will warrant an appeal to the country and parliament for its immediate extinction. The Committee will commence its work very soon, and we must be content to wait until it has concluded it, ere we *agitate* again. I wish no Committee had been asked, as the evidence was already sufficient. Since my return to Glasgow, after a meeting on the 4th of March, 30,000 signatures were obtained in *ten days* to a petition praying for the entire freedom of the Negroes. Mr. Buxton and his party, however, thought it better to have a Committee. The conduct of the apprentices, under their multiplied grievances—many of them worse than Slavery—has been above all praise—beyond our most sanguine expectations. In Antigua and Bermuda, (where entire liberty was given,) all has been, and is, flourishing and happy. Things are going on nobly in France. Abdy is our representative there, and is doing his work well. All the political journals, from republicanism to carlism, advocate emancipation. All true abolitionists on this side of the Atlantic are willing to join hands with you in the grand effort to rid the world of Slavery and the Slave Trade.'

[From Zion's Watchman.]

METHODIST GENERAL CONFERENCE.

Cincinnati, Ohio, May 7th, 1836.

May 9th.—To-day, the memorial from the east, signed by 151 traveling, and 49 local preachers, 200 in all, praying for the restoration to our discipline of our *original* rules on slavery, was presented by brother J. A. Merrill. It was read before the General Conference. Brother Merrill moved that it be referred to a select committee, with instructions to report thereon as soon as practicable. Some discussion took place. Br. Scott advocated its reference to a select committee, in some interesting and candid remarks. Br. Bangs said he was in great hopes that the question of slavery would be kept out of the General Conference, but seeing it cannot, he was in favor of referring it to a select committee. Br. Winans, from Mississippi, said he was in favor of its reference to a select committee, not however, on account of the *respectability* of the memorialists, or their numbers, for he could have obtained *five hundred thousand* names against the prayer of the memorialists being granted. The memorial was referred to a select committee of seven; their names are not yet announced. So the subject of slavery is likely to come fairly before the General Conference, and there is evidently not a little *perplexity*, by the opponents, that we have come upon them entrenched behind our former rule of discipline, with the prospect of having Wesley, Clarke, Coke and the Wesleyan Conference for a staff to lean upon. O may the good Lord give wisdom, and direct in this great work!

May 11th.—Several committees reported today; but those reports were all laid on the table. A memorial was presented by brother O. Scott, signed by 2284 members of our church, praying for the restoration of our original rules on slavery, to our discipline. It was referred to the select committee on that subject.

A resolution was presented by S. G. Rozzell, and seconded by brother Luckey, that the committee appointed to prepare an address to our people, be instructed to insert a paragraph on abolitionism, in order to put it down. Br. O. Scott moved to amend the resolution, by adding 'and slavery.'

May 12th.—S. G. Rozzel of the Baltimore Conference, now presented a preamble and resolutions, which went to disprove, in the first place, the reported conduct of two members of this General Conference, in attending an abolition meeting (in this city), on Tuesday evening last; and in the second place, to 'condemn modern abolitionism.' With regard to the two brethren who attended the abolition meeting in this city, it was said, 'their conduct was unjustifiable.' The facts in the case were just these:—The Anti-Slavery Society had a regular meeting on Tuesday evening, to which, some of the leading members of that Society had invited some of the abolitionists, members of the General Conference, to be present, and two of them were there and made some remarks—one spoke about thirty minutes, and the other a few minutes. This gave rise to the resolution brought in as above. Some said one thing, and some another. Some called the conduct of these brethren, 'an utter contempt and outrage of this General Conference.' Abolitionism was called 'an unhallowed flame.' Wm. A. Smith of Va., wished that these two members who were 'guilty of this damning iniquity,' might be reproved by the resolution passing, and their names be inserted in it. R. Payne spoke of these two members coming to General Conference, and then 'turn about and get up abolition meetings.'

The Conference adjourned to meet at three o'clock, P. M. Met accordingly, when the same subject was resumed. The anti-abolitionists occupied the whole time on the morning session.—N. Levings thought if he was one of the brethren who have, through indiscretion, detained the body so long, he should feel bad. He spoke of the 'recklessness in the course of those brethren who have lectured,' of their 'agitating this miserable subject.' After much, very much, had been said upon that side, and after making several ineffectual attempts in vain to put in a word, I rose and inquired, 'Have any of these brethren who have so long been inveighing against the course of the brethren who are supposed to have lectured, been to those brethren to ask any explanation in regard to what they did do or say?' I was answered that I was acquainted with those brethren, and knew their course. They had 'got up no abolition meeting in this city,' as had been said; they had been invited to attend a *regular* meeting of the Cincinnati Anti-Slavery Society,—and having no appointment to preach that evening, and being on no committee that met, they went as invited—and when there, they made some remarks.

The afternoon session was almost at a close when brother O. Scott took the floor; for the first fifteen minutes he was perpetually interrupted, till it was finally decided that he should have liberty to proceed without interruption. 'Modern Abolition,' was what one part of the resolution before the Conference proposed to condemn. Br. Scott claimed the right to explain what it was. He shewed most clearly that it was the same doctrine held by Wesley, Clarke, Watson, the Wesleyan Conference, and formerly by the Methodist Episcopal Church. When Br. Scott had spoken about half an hour, the Conference adjourned.

May 13th.—After Conference was opened as usual, Br. Scott again took the floor. Several attempts were made to prevent his taking so wide a view of the whole subject. Bishop Soule, who was in the chair, decided that brother Scott was in order, and that he must not be interrupted. I should have remarked, that Bishop Soule made some remarks previous to Br. Scott's resuming his subject this morning. He thought the best service we can render the country, is to make no interference. Dr. Bangs also said, 'I understand by abolitionism, the measures that are pursued by certain men on this subject.' This remark was made by way of objection to Br. Scott's going into the whole subject of slavery and abolition.

Br. Scott now took an extended and enlightened view of the subject of slavery and abolition, and closed by assuring the Conference that they might as well think of putting their foot upon the burning mountain to stop its rumbling, turn back the waters of the Niagara, or take up the waters of the Mississippi in the hollow of their hand, as to think of stopping the progress of abolition.

T. Crowder, of Virginia, followed Br. Scott. He had difficulties—difficulties from the Scriptures. The Israelites, he said, might buy the Canaanites, and hold them in bondage forever.—Abraham was a pious man, and he bought and possessed slaves. The Centurion, who came to Christ to heal his servant, had slaves, and Christ said to him, he had not found so great faith, no, not in Israel. Paul did not meddle with slavery—he sent back Onesimus not *only* as a *slave*, but as a brother. He had difficulties growing out of the history of this subject:—no crusade against slavery in the West Indies was carried on in the days of Wesley—abolitionists did not consent to emancipation—they waged war with that '*noble, benevolent and heaven-born* institution,' the Colonization Society.

He had difficulties from our *political* relations. It was *emphatically* a political subject. We have nothing to do with political subjects. The American Anti-Slavery Society rushes directly upon our political compact. He had slaves left him by his wife—he offered them, if they would take their freedom; they already look to Liberia,—but one of them would go—we have two now—they stay when they parted, and I came away to this Conference—his cook was dressed as finely as any of our females—thousands of slaves were on their way to glory—slavery has no tendency to produce amalgamation—the Scriptures did not expressly condemn slavery, as it does fornication, drunkenness, &c.—modern abolition tends directly to blast the hopes of other countries, of the practicability of self-government—is against the compact—divide the Union—represents us as robbers, murderers, thieves, &c. &c.

Next spoke Wm. Winans. Jehovah, he said, has permitted, has regulated slavery—and therefore right—if circumstances might exist that rendered slavery morally right, then the inquiry is, do those circumstances exist in respect to slavery in the United States? He avowed that they do. It was known at the South, that he taught that they ought to *change* those circumstances as fast as they could—before abolitionists commenced their interference, there was a disposition to emancipate—but the door was effectually shut—he had hoped that the time would come when the slaves might be freed from '*a worse bondage than that which Sampson felt*.' He spoke *eloquently* of murdered wives, of murdered children—burning houses, burning towns and villages, if the slaves were freed. Abolitionists were incapable of taking enlarged and just views of the subject—by their movements, the slaves in some places were shut out from the Bible—at whose door lies that fault? Bishop Asbury was decidedly anti-abolition previous to his death. They (the South) would not receive at the hands of Christian abolitionists and southern brethren, any help in this matter—let us alone, that is all the North can do.—He believed there should be Christians, and Christian Ministers, known to be slaveholders extensively throughout the South, and slaveholding members of Congress—for the same reason that you exclude us from any *office* in the Church, you should exclude us *from the Church*—abolition movements are evil and only evil, always, and everywhere, and at all times.

S. G. Rozzel spoke of the petitions presented from New-England, praying for the restoration of the original rule on slavery to our discipline.—They were signed, he said, mostly by women and girls, and 'I don't know but by children at their mothers' breasts.'—he had heard of people putting a pen in the hands of a corpse to sign a will, &c.; he could have obtained more than 200,000. He Scott replied, that it was stated on presenting them, that one was signed by 200 ministers of our Church, and that the remaining 2284 were members of our Church.

Before the vote was put on the resolution, Br. Scott proposed to amend it by inserting before 'condemn modern abolitionism,' the words 'although we are as much as ever convinced of the great evil of slavery, yet we,' &c. This gave rise to a renewed debate, and was lastly opposed on the ground that it was unnecessary, being in the discipline; that it would paralyze the condemnation, and give great offence to the South.

I have neither time nor room to notice, even in a sketch, the speakers, and what was said on this proposed amendment. Suffice it,

Wm. A. Smith lastly opposed it, and took something of an extended view of the whole subject. He said, it (abolitionism) was a political and moral heresy—it is alike against our discipline and the Scriptures—it is carried into their class meetings and quarterly conferences, (this was denied)—he affirmed he knew it so. Speaking of Br. Scott, he said, 'I would to God he were in heaven, where he is prepared to go.'

Br. J. P. Adams called to order; and inquired whether it was consistent for a member of this Conference to wish another member dead?

No retraction was made, nor did the Conference require it—perhaps it is no matter, as he had not been 'guilty,' to use his own words yesterday, 'of the damning iniquity' of attending an anti-slavery meeting.

The amendment was rejected, and the vote was finally taken, just at night, and the resolution passed: yeas 120, noes 14.

Fourteen would not bow down to the image of slavery, *in any shape*.

GEORGE STORRS.

GENERAL CONFERENCE.

In reading the letter of our correspondent, inserted in the present number, concerning some events which have already transpired in the General Conference, we have been forcibly reminded of the suggestion which was made some weeks since in the Watchman, that a day of fasting and prayer might be appointed, for our whole church, in view of the meeting of that body. And now we would ask, have we no occasion to humble ourselves before God? Does it not become us as a church to fast and pray? Only but consider for one moment, dear brethren, the state of feeling manifested on the 12th inst. by some who have been appointed to membership in the highest ecclesiastical counsel of our church!

And how many, notwithstanding, have our opponents, the Anti-Abolitionists, complained of us for an alleged severity of language, when speaking on the subject of Slavery? But, was any abolitionist, minister or layman of the Methodist Church, ever known to wish a brother *dead*, because he differed from that brother in opinion? Alas! alas!! for us!—What will become of us, if this spirit be suffered to prevail?

And look at the attempt made by certain members of the General Conference, to have that body censure two of its members, for attending an Anti-Slavery meeting! And yet, when one of the pro-slavery party expressed a wish, in open Conference, that a certain brother, who differed from him, was *dead*, no notice is taken by the Conference, of such an uncourteous and unchristian expression, and it is passed over in total silence!

When we are bold to ask, when did any Abolitionist ever speak of Anti-Abolition, even with all its mobs, and robbing the United States Mail, and murders, and call it 'a DAMNING INIQUITY?'

And this is the spirit against which we must pray and toil, till the oppressed are set free!—Really we should tremble for the cause of Anti-Slavery, if we thought that any of its friends might possibly be betrayed into such a spirit, and the use of such language. In the mean time, dear brethren, let us pray more and more for those who take such methods for opposing us. They may charge us with dividing the church, and other deeds of which extremely important and desirable, but above all things let us 'keep ourselves in the love of God,' and never imbibe or manifest an unbrotherly, an unchristian spirit.'

[From the Boston Courier.]

DEBATE ON ABOLITION.

One of our correspondents at Washington has given us a letter, which we published on Saturday, and in another, in to-day's paper, a slight sketch of the debate in Congress on Wednesday and Thursday last, on a motion to print Mr. Pinckney's Report. The Washington Intelligencer gives a report at more length, and in a more detailed form.

The report concludes with the following resolutions:—

'Resolved, That Congress possesses no constitutional authority to interfere, in any way, with the institution of Slavery in any of the States of this Confederacy.

Resolved, That Congress ought not to interfere, in any way, with Slavery in the District of Columbia.

And whereas it is expedient and desirable, and desirable that the agitation of this subject should be finally arrested, for the purpose of restoring tranquillity to the public mind, your committee respectfully recommend the adoption of the following additional resolution, viz:

Resolved, That all petitions, memorials, resolutions, propositions, or papers, relating, in any way, or to any extent whatever, to the subject of slavery, or the abolition of slavery, shall, without being either printed or referred, be laid upon the table, and that no further action whatever shall be had thereon.

This report was made on Wednesday, and was read to the House, after which, Mr. Pinckney moved the printing of 5,000 extra copies.

Mr. Hardin said he felt bound to explain. He had not acted with the committee in framing the report, but he had told the chairman he might report what he pleased, and he (Mr. Hardin) would reserve his right to dissent from it. The report stated that the committee were unanimous; and he would protest against that fact. He would also protest against another fact. The report said the abolitionists at the North were few and insignificant. He did not think so. He thought they were numerous and increasing, and as soon as they could get a majority of both Houses in Congress, then the rights of the South would be lost.

Mr. Pinckney said the gentleman had been regularly summoned to attend every meeting of the committee, and might have assisted in making the report. In relation to the number of the abolitionists at the North, he had taken pains, because there were various statements, to count the names on the abolition memorials. His conclusion was that they were few. The whole number of names was 34,000, and these fully one-half were females, and many of the rest, he had good reason to believe, were children.

Mr. Wise said the report had come at last, though he had never expected to see it. He was opposed to the principles of the report, and also to the printing of it. If Southern men were to agree to that report, they were gone, swept away. There was not an inch of ground left for them to stand upon. It only contended for what abolitionists never denied, and concedes all that they claimed. It conceded the constitutionality of Congress interfering in the question of slavery in the District of Columbia, and that was the only question at issue. He had another ground of opposition. There had been a pledge given to him, that the ground should decidedly, unequivocally be taken that Congress has not the power to abolish slavery in the District of Columbia. Such a pledge was made, and was made to him; but he could see no such ground taken in the report. The whole amount of what was said was, that it is not expedient now to interfere in the subject. He expected that the committee would have declared that Congress had no power. There was another point, far more important than any other, which he should have liked to have seen treated in the report. It was, whether Congress has power to limit or prohibit the slave trade between the States of the Union. He would rather have had a print, recognise, and give effect to all the abolition memorials, than to print and recognise the principles of that report, and give it crediting expression of Southern feeling or opinion.

Mr. Thompson, of South Carolina, said he should, in the course of his remarks, endeavor to answer the opinions of the report. He would first say, then that it did not contain South Carolina arguments or opinions. A more stale combination of argument without reasoning, he had never seen; and he thought it ought to be burnt by the common hangman. They do not come up to the question, and say it is unconstitutional for Congress to abolish slavery in the District; but they concede that it is, and finally modify that intimation by saying, that it would be a violation of the public faith. He understood the report to deny the necessity of receiving abolition memorials; and if the chairman had taken that ground at the commencement of the controversy, much trouble would have been spared. There were some subjects, on which he was afraid to trust his feelings; but this was not one; and when such a report was made, he could not slumber a moment, he took the first opportunity to get the floor to denounce it. He would say from what cause it arose, but certainly the report did not speak the sentiments of Southern men.

Mr Glascock of Georgia hoped the usual course would be taken, and that the report might be printed. The report was very long, and it was almost impossible for any one to understand it from hearing it read. He hoped this premature discussion would be stopped, and that no opinion might be taken at once. He moved to print 20,000 copies, but was willing to take either ten or thirty thousand. He wanted the report to be placed in the hands of the people.

Mr. Boulden wished to have all the memorials printed. He wanted to have the South see what the abolitionists had in view, and he thought it proper that they should have all the documents before them.

Mr. Hawes said, that from the argument of the gentleman from Virginia, (Mr. Wise,) he was satisfied that the report ought to be printed. He did not know what was in the report. He professed to be a democratic man in feeling and principle. His constituents were so, and he believed that the report would suit their opinions. He, like others, had not heard the whole of the report, and he would not pretend to vote for it without hearing it. He would vote for a larger number than usual, that others might have it and judge of it. His constituents might form a different opinion from himself, on the subject. He could not undertake to say that their feelings would be so. He would ask the gentleman from Virginia, if he was ready to say that his constituents were not satisfied with the report.

Mr. Wise said yes, every man of them would denounce it. While he was up, he would say that the gentleman from Georgia had just admitted to him, that the report contained no declaration that Congress has no power to interfere with slavery in the District.

Messrs. Glascock, Hawes, Howard and Patton spoke in favor of the motion.

Mr. Speight wished the report might be printed, and he thought no one could be prepared to act upon it, merely from hearing it read in the House. He would have it printed, not to sanction its doctrines, but to enable the members to judge what it did and what it only contain. He had attended carefully to the reading, and he thought no document on the subject had ever been presented, which more fully sustained the interests of the South. It was in the strongest terms, the right of Congress to interfere with slavery in the States, and denied the expediency of interfering in the District. Let gentlemen examine it, and compare it with the numbers to judge what it did and

hands would be used with wisdom. He expressed a hope that Mr. Walker himself would reflect, and consent to lay the motion on the table.

Mr. Linn joined in this recommendation.

Mr. Walker replied: 'Now's the day and now's the hour,'—and made some further observations to sustain his position, but they were not so temperate and judicious as the friends of Texas could have desired them to be.

Mr. Calhoun repeated his suggestion that those who wished well to Texas would wait until sufficient information should have been received. He hoped there would be information which would enable the United States to recognize the Texan Government before the rising of the present Congress. (!!)

Mr. Mangum followed and again urged the impropriety of immediate action on the part of Congress, because the effect would be a war with Mexico, unless Mexico should be restrained by paramount considerations of expediency.

The motion to lay Mr. Walker's motion on the table was negatived.

The motion was then agreed to, to refer the proceedings to the Committee on Foreign Relations.

Petitions were presented by Mr. Buchanan, Mr. Wright, (on the subject of Texas) Mr. Henderick, Mr. Rives, Mr. McKean, Mr. Linn and Mr. Morris.

BOSTON,

SATURDAY, MAY 28, 1836.

NEW-ENGLAND ANTI-SLAVERY CONVENTION.

It is again our delightful privilege to congratulate the cause of down-trodden humanity upon another mighty gathering of its boldest and firmest friends in this city, during the past week. Of all the Anti-Slavery Conventions which have been held in Boston, this has been the most protracted, the most numerous, the most interesting, and probably the most important—thus demonstrating the steady and rapid growth of abolitionism throughout New-England, its uncompromising character, and its lofty intensity of spirit, in despite of all hidden machinations, all mobocratic assaults, all legislative denunciations, and all ecclesiastical censures. It is thus our holy cause is 'put down' by its brutal foes! Put it down? Put prosaic colonization up! Eclipse the meridian sun with a taper! Bind the ocean with straws!

THE CALL.

The call to the Convention was very hastily sent out, at a late hour, to a few towns in each of the New England States; yet the number of signatures appended to it exceeded THREE THOUSAND! It is doubted, whether a Convention, for any other purpose, has ever been invited to assemble by such an array of numbers, of moral worth, and of sterling patriotism. The list of names is now widely before the public, and all may see, by examining it, something of the character of those who are battling against a bloody despotism, that the liberty of speech may remain untramelled, that a free press may still be the palladium of our rights, and that all the oppressed in our land may rejoice.

THE DELEGATES.

About five hundred delegates were in attendance, from every State in New-England, constituting a portion of the benevolent, moral and religious *elite* of the land. Wherever they were personally known, they are recognized as the pioneers in every good cause—as the best friends of peace, of temperance, of moral reform, and of the gospel of Jesus Christ. In Convention, they were moved by one mighty pulsation—their hearts were indeed one, large and exhaustless as the ocean, and overflowing with sympathy and love.

THE PROCEEDINGS.

Of the proceedings of the Convention, we can give this week only a naked statement; but a full report will be published, both in the Liberator and in pamphlet form, without delay. Suffice it to say, they were characterized by distinguished ability, by a deep and increasing interest to the close of a three days' session, by the absence of disturbance from without, by unanimity within, by fearlessness and freedom of speech, by the power of love and a sound mind, by the strongest abhorrence of slavery and prejudice, and by some of the most touching exhibitions of the human soul.

THE SPEAKERS.

We had not our eloquent coadjutor GEORGE THOMPSON present in bodily shape, but we had some of the emanations of his mind in the form of letters which were read to the Convention, and which may be found in preceding columns. Among the speakers were two of our colored brethren, Rev. Theodore S. Wright of New-York, and Mr. Cooper of this city, whose speeches were listened to with interest and admiration, and elicited loud tokens of applause. Mr. Wright always produces a powerful effect in addressing a public audience. His speech, at a former Convention, was so pathetic, so true to nature, and so overwhelmingly affecting, as to call forth the high panegyric from an intelligent gentleman, that he had heard Webster, and Clay, and Otis, and other distinguished men, but he had never heard so thrilling a speech from either of them as Mr. Wright's. Our untiring brother H. B. Stanton electrified the Convention by the power and eloquence of his appeals, and went far to supply the place of Mr. Thompson. The speakers were too numerous, that we find it difficult readily to call their names—Rev. David Thurston and General Boutwell of Maine; Rev. David Root of N. H.; Rev. R. Wallington and Rev. Mr. Murray of Vt.; H. B. Stanton, Charles Stuart, Elizur Wright, Jr., S. J. May, C. E. Sewall, Wm. Oakes, Theodore of New-Bedford, Miss of Shrewsbury, Loss of N. Y., Thatcher of N. Brentham, Woodbury of Acton, Taylor of Virginia, &c. &c. Rev. Mr. Fitch, late of Hartford, who was hailed as pastor over the Free Church in this city on Tuesday evening last, addressed the Convention twice, in a manner that reflected the highest credit upon his moral courage, uncompromising spirit, and wholehearted abolitionism. The Convention were extremely fortunate in getting so excellent a man to preside over their deliberations as Samuel Fessenden of Portland.

THE PLEDGE.

The Convention voted to raise the sum of TEN THOUSAND DOLLARS for the anti-slavery cause, during the present year, not having the fear of the pressure of the money market before their eyes.—Eight thousand dollars were pledged before the Convention dissolved!—Of this sum, $1000 were given by one individual—$1000 more were pledged on the part of the Boston Female Society, rich as it is in faith, but poor in this world's substance, and few in numbers. Let the 'gentlemen of property and standing' muster their forces for another attack!

☞ The Essex County Anti-Slavery Society will hold its annual meeting at Newburyport on Tuesday next, at which it is expected addresses will be made by Mr. H. B. Stanton, Charles Stuart, Rev. George Bourne, Rev. T. S. Wright, of New York, Rev. H. C. Wright, Rev. David Thurston and others.

PROCEEDINGS OF THE CONVENTION.

TUESDAY, May 24. Convention called to order by Chairman of the preliminary meeting.

The committee appointed to nominate officers for the Convention, reported SAMUEL FESSENDEN, of Portland, Maine, for President, who took the chair by unanimous vote of the Convention, and entered on his duties with pertinent remarks, expressive of his views of the object for which the Convention was assembled.

The Nominating Committee reported for the other officers of the Convention the following gentlemen:

FOR VICE PRESIDENTS.

JAMES APPLETON, Portland, Maine.
DAVID STOWELL, Goffstown, N. H.
JAMES MILLIGAN, Ryegate, Vt.
ISAAC WINSLOW, Danvers, Mass.
HENRY CUSHING, Providence, R. I.
JOEL HAWES, Hartford, Ct.

FOR SECRETARIES.

JAMES BALLARD, Bennington, Vt.
ORSON S. MURRAY, Brandon, Vt.
BENJAMIN KINGSBURY, Boston, Mass.

FOR TREASURER.

ORIN P. BACON, Dorchester, Mass.

FOR STANDING COMMITTEE.

SAMUEL J. MAY, Boston, Mass.
DAVID ROOT, Dover, N. H.
WM. L. GARRISON, Boston, Mass.
THEODORE S. WRIGHT, New York City.
IRA M. BIDWELL, Lowell, Mass.
JOHN G. WHITTIER, Haverhill, Mass.
ELIZUR WRIGHT, Jr. New York City.

FOR COMMITTEE OF FINANCE.

DRURY FAIRBANKS, Boston, Mass.
WM. BROWN, Boston, Mass.
ORIN P. BACON, Dorchester, Mass.

FOR CON. TO PREPARE ROLL OF CONVENTION.

NATHANIEL SOUTHARD, Boston, Mass.
JOHN E. FULLER, Boston, Mass.

The report of the Committee was unanimously adopted.

Hymn selected for the occasion.

Prayer by James T. Woodbury, of Acton, Mass.

On motion of Samuel J. May, it was then resolved that when this Convention adjourn, it adjourn to meet in this place at 3 o'clock, P. M.

A thrilling letter was then read by Mr. May from Geo. Thompson.

David Thurston, of Winthrop, Maine, introduced the following resolution, and sustained it in an address to the audience:

Resolved, That the retrospect of the past, the aspect of the present, the ground of our confidence and the source of our strength, urge us not only to persevere, but to increase our activity in the cause of immediate emancipation.

Adopted unanimously.

Henry B. Stanton, Agent of the American Anti-Slavery Society, came forward to second the resolution, and addressed the Convention.

James Milligan, of Ryegate, Vt. addressed the Convention in support of the following resolution:

Resolved, That in carrying forward this great work, we must strive to act in accordance with the will of God.

This resolution was seconded and sustained by Theodore S. Wright, of New York City, and adopted unanimously. Adjourned till 3 o'clock.

AFTERNOON, 3 o'clock. Met according to adjournment. President in the chair. Hymn by the choir.

Roll read by Nathaniel Southard of the Committee.

On motion of Mr. Southard,

Voted, That all friends of the cause present, who desire to take a seat and act a part in this Convention, be desired so to do.

C. C. Burleigh offered the following resolution, and addressed the Convention:

Resolved, That the Statesmen of the North, who appeals to our *patriotism* to induce the surrender of the right of free discussion, deserves severer rebuke and stronger expressions of contempt, than the open justifier of the crime of slaveholding at the South.

Adopted unanimously.

On motion of Mr. May,

Resolved, That an effort now be made to raise TEN THOUSAND DOLLARS for the benefit of the cause.

WEDNESDAY MORNING, 10 o'clock. Meeting opened with hymn by the Choir.

Prayer by David Root of Dover, N. H.

Statements were then made by Mr. Choules of New-Bedford, Baptist delegate lately returned from England.

The following resolution was offered and sustained by Charles Stuart, and seconded by O. S. Murray:

Resolved, That when the Church becomes so corrupt as to use its influence to delay and prevent the fulfilment of the will of Christ respecting righteousness, peace, purity, and temperance, it becomes necessary for those who love and reverence the Gospel, to associate themselves anew for the support of these its fundamental principles; and that such associations are the true and only church of Christ.

Recommitted to the Committee.

Rev. Mr. Root of Dover, N. H. moved and sustained the following resolution:

Resolved, That inasmuch as the principles and measures of abolitionists are based upon the word of God, it is the duty of ministers of the Gospel, and christians generally, to come to the aid of this great enterprise of delivering the captives of this land.

Laid on the table, at the mover's request.

Mr. Grosvenor introduced the following preamble and resolution, which, by request of Mr. Loss, was laid on the table, to be called up to-morrow morning at nine o'clock:

Whereas the events of the last three years, touching the education of our colored brethren, abundantly prove that a most deep-rooted and cruel opposition extensively exists to their elevation and improvement, in consequence of which the '*Oneida Institute*' is the only literary institution east of Ohio, where it is officially announced that colored students can enjoy equal privileges with others in a collegiate course of education; and whereas an attempt has been made to crush this institution by legislative proscription, therefore

Resolved, That it be earnestly recommended to Abolitionists to bestow on Oneida Institute their patronage and support, so that it may be placed above pecuniary embarrassment, and be furnished with every requisite facility for carrying forward its pupils in its prescribed course of studies to the best advantage.

The Committee to whom were re-committed the resolution in relation to the Church, submitted the following substitute:

Resolved, That the countenance given to slavery by the participation and apologies of the principal preachers of the christian church has been more effectual for its support than any other cause; nor can the work for its abolition till the church is purified from this sin.

Adjourned till 3 o'clock, P. M.

AFTERNOON. The Convention was opened by singing.

The Committee of Finance reported, that after ascertaining the amount of expenses attending the Convention, it recommends that each member of the Convention pay into the Treasury fifty cents.

The report was accepted.

The Rev. Samuel J. May called, in a brief address, upon the Convention for additional pledges to the cause, in order to make the whole sum subscribed $10,000.

Mr. Wright of Boston, introduced the following resolution, which was sustained by Samuel Appleton of Maine, Guy C. Bangun of N. Conn., H. B. Stanton, Mr. Fitch of Boston, Mr. Root of Dover, N. H., Theodore S. Wright of New-York, Mr. Loss of Utica, N. Y., Mr. May, Mr. Milligan, and Charles Stuart:

Resolved, That regarding a surrender of our right of *Free Discussion* upon the altar of southern slavery, as involving, on our part, the commission of moral suicide—treachery to the cause of civil liberty and of humanity—and guilt before high Heaven; we hereby pledge ourselves to one another—to the oppressor and the oppressed—to our country and our God—that, undeterred by threats of 'prosecution at common law,' whether in the messages of our Governors, the pages of our theological reviews, or the reports of Legislative Committees, come what may—gag law or lynch law—we will never cease from its exercise, full, free, and undiminished, until the last fetter shall be broken, and slavery and prejudice shall be buried in one common grave.

Adopted unanimously by the whole audience simultaneously rising in its favor.

Mr. Root now called up his resolution, which was laid on the table in the morning. Mr. Harris of Haverhill sustained the same, and it passed unanimously.

Adjourned till to-morrow morning at 9 o'clock.

THURSDAY MORNING, 9 o'clock. Met according to adjournment.

Hymn by the Choir.

Prayer by Ira M. Bidwell of Lowell.

According to the order of the day, the subject of the *Oneida Institute* was presented by Mr. Loss, the agent for that institution, who was followed by Mr. Blain of Providence, Mr. Thacher of N. Wrentham, Mr. Sampson of North Goshen, Ct., Mr. May, Mr. Grosvenor, Mr. Theodore S. Wright, Mr. Bowen of Fall River, and numerous others, and passed unanimously.

On motion of Nathaniel Southard,

Resolved, That while we approve of the plan of diffusing publications adopted by the American Anti-Slavery Society, we would earnestly recommend the abolitionists of New-England to continue and increase their patronage of those publications which are established among us, some of which, from their early establishment, from the difficulties they have encountered, and the sacrifices they have cost, have peculiar claims upon the countenance and support of all the friends of impartial liberty.

On motion of James Ballard of Vermont, the following preamble and resolution were unanimously adopted:

Inasmuch as the negro is a man, and has never forfeited his rights by crime, therefore

Resolved, That all the rights which belong to man, as such, belong to him; and that no man or body of men can interfere with these rights, without assuming to be invested with the prerogatives of Jehovah.

On motion of Elizur Wright, Jr.

Resolved, That the appeal of slaveholders to the Bible, for the support of their nefarious system of turning men into merchandize, is plainly shown to be hypocritical, by their refusal to permit the slave to have possession of the Bible.

Adjourned till 3 o'clock, P. M.

AFTERNOON. Met according to adjournment, 3 o'clock, P. M.

Hymn by the Choir.

On motion of Charles Fitch:

Resolved, That the cry about the dissolution of the Union, which continues up from the South, and is echoed back by the North, is a mere bugbear to frighten us away from our duty; and that when the white men of the North shall be emancipated from their slavery of prejudice and ignorance on this subject, the slave of the South must go free.

On motion of Sylvanus Brown:

Resolved, That this Convention give their unqualified approbation to that distinguished friend of the slave, James G. Birney, and cheerfully recommend to all the friends of immediate emancipation, to patronize the 'Philanthropist' to the fullest extent of their ability, while its editor so nobly volunteers to jeopard his life in the midst of dangers and persecutions.

On motion of W. L. Garrison:

Resolved, That the enthusiastic welcome extended to our friend and fellow-laborer, George Thompson, by the friends of human rights in Great Britain, gives additional proof, of what to the candid was sufficiently evident before, that his character is above the reach of his traducers, that his mission was undertaken from the purest philanthropy, and that our country can never enjoy the reputation of a generous and christian nation, till she responds to the voice of George Thompson, by proclaiming liberty to all her inhabitants.

Resolved, That we view with delight and encouragement the noble efforts of the philanthropists of Great Britain, for the abolition of slavery throughout the world.

Both of the foregoing resolutions were unanimously adopted, with marked approbation.

On motion of Moses Thacher:

Resolved, That the system of American slavery is opposed to all the moral and benevolent enterprises of the age.

On motion of Mr. Woodbury, sustained by Messrs. Bourne, Stanton, Caples, Taylor, Thacher, Fitch, Theodore S. Wright, and Stuart, the following resolutions passed with only one dissenting vote:

Resolved, That this Convention do approve of the following resolutions which have been adopted by the Presbytery of Chillicothe, and do also urgently recommend the practical reinforcement of them universally and without further delay.

1. 'Resolved, That the buying, selling, or holding a slave for the sake of gain, is a heinous sin and scandal, and requires the cognizance of the judicatories of the church.

2. That giving or bequeathing slaves to children or others, as property, is a great sin, and when committed by church members ought to subject them to censure.

3. That to sell a slave his own liberty, except when the slave was purchased at his own request, and has failed to remunerate his master for the price paid, is a great injustice, and ought to exclude from communion.

4. That to offer a slave his freedom, only on condition that he will leave his country and go into a foreign land, is unjust, and ought to subject a church member to censure.

5. That when a slave is emancipated, whose services have been of much value to his master, refusing to give him a reasonable compensation for his labor, when his master is able to do it; or turning him out to the world, when he wishes to stay as a tenant or hireling, is a grievous sin, and when committed by a member of the church, ought to subject him to suspension until he repent.

6. That when a master advertises a reward for a runaway slave, against whom no other crime is alleged than keeping from slavery, he is guilty of a scandalous sin, and forfeits his right to the sealing ordinances of God's house.

7. That to apprehend a slave, who is endeavoring to escape from slavery with a view to restore him to his master, is a direct violation of the divine law, and when committed by a church member ought to subject him to censure.

8. That any member of our church who shall advocate, or speak in favor of such laws as have been, or may be enacted for the purpose of keeping the slaves in ignorance, or preventing them from learning to read the word of God, is guilty of a great sin, and ought to be dealt with as for other scandalous crimes.

9. That should any member of our church be so wrecked as to manifest a desire to exclude colored people from a seat in the house of God, or at the Lord's table with white people, he ought, on conviction thereof, to be suspended from the Lord's table until he repent.

On motion of M. B. Stanton,

Resolved, That the sympathy manifested, in this country, towards the Texans, in their late and present history, is unholy and deeply indicative of that pro-slavery spirit of the people of these United States, and ought to be turned into the strongest moral reproba-tion.

On motion of C. C. Burleigh,

Resolved, That the recent arrest of Rev. George Storrs of New Hampshire, for being engaged in a religious act of worship; and his subsequent trial, conviction and 'a common raler and brawler,' and sentence to imprisonment in the Hillsborough Jail, are a fearful exhibition of the tyrannous perversion of law, and a base prostitution of the forms of judicial proceedings, involving the actors in the guilt of subverting the rights of conscience, and the enjoyment of religious liberty, which should cause to reflection and action, every minister of the gospel of every denomination, every friend of any of the great causes of moral reform, every member of that profession and that bench of the magistracy which have been grossly insulted by his circumstance to once believers and wicked, and of every lover of civil and religious freedom.

Resolved, That the imprisonment of Dr. Reuben Crandall, in the District of Columbia, and the hardships to which he has been subjected on the charge of being an Abolitionist, are a violation of law and constitution, which demand from the whole people, without distinction of sect or party, a strong expression of indignant reprobation; and a requisition of reparation for his wrongs.

On motion of S. J. May,

Resolved, That we gratefully acknowledge our high obligations, under God, to the faithful women—the mothers and daughters of the land—who have from the first given to our holy cause their fearless, unshrinking co-operation and support, under circumstances that have tried men's souls.

Resolved, That we view with alarm and indignation the slightly opposed passage in the Senate of the United States of a bill for the admission of Arkansas into our Union, with a clause providing for the perpetuity of slavery, thus removing beyond the reach of the influence, which may be exerted for their emancipation through our members of Congress, thousands of our fellow beings, who are now held in slavery within that territory, and consigning them to hopeless, remediless bondage.

On motion of Theodore S. Wright,

Resolved, That this Convention regarding the Liberator as one of the most valuable and efficient instruments in carrying forward the cause of impartial liberty, cordially recommend it to the patronage of the friends of that cause.

On motion of R. P. Waters,

Resolved, That as Citizens, as Christians, and as Abolitionists, we cannot consistently contribute to give Official power to men, who, like the Chief Priests and Rulers, when they commanded the Apostles not 'to speak no more in this name,' command us to speak no more in the name of Liberty and Universal Emancipation.

On motion of S. J. May,

Resolved, That Congress has constitutional authority to abolish slavery and the slave trade in the District of Columbia.

Resolved, That Congress has constitutional authority to abolish the slave trade carried on between the States of this Union.

Resolved, That the people of the United States in tolerating a domestic slave trade, incur as deep a guilt as they would by tolerating the African slave trade.

Resolved, That all abolitionists and anti-slavery societies, encouraged by the success of the past year, should exert themselves with redoubled zeal in the work of abolition of slavery and the slave trade in the District of Columbia.

Resolved, That, as the toleration of slavery is the crying sin of our nation, no abolitionist ought to vote for any Member of Congress who is not known to be in favor of abolishing slavery in the District of Columbia.

On motion of Benjamin Green, of Boston,

Resolved, That the character of the opposition to the Anti-Slavery cause, clearly proves and happily illustrates the truth and righteousness of Abolition principles.

On motion of Moses Thacher,

Resolved, That this Convention most cordially approve of the independent and patriotic course of a faithful few, conductors of periodical presses, who have ably defended the right of FREE DISCUSSION, in opposition to the despotism of tyrants and their obsequious apologists.

On motion of C. C. Burleigh,

Resolved, That we hail with joy the establishment in the city of New York of a newspaper which well merits its title—Zion's Watchman, and not the less that the profits arising from its publication are to be appropriated to the education of the colored people—and that we recommend it to the patronage of the friends of truth and freedom.

On motion of Benjamin Kingsbury,

Resolved, That the proceedings of the Convention be published under the direction of the Managers of the Massachusetts Anti-Slavery Society.

On motion of S. J. May,

Resolved, That the thanks of this Convention be officially presented to the proprietors of this Church, for their christian liberality in granting to us the use of it for the accommodation of the Body.

On motion of John S. Kimball,

Resolved, That the thanks of this Convention be officially presented to the Choir.

On motion of R. P. Waters,

Resolved, That the thanks of the Convention be presented to its President, for the attentive, impartial and courteous manner in which he has presided over its deliberations. Adjourned.

YOUNG MEN'S MEETING.

At the meeting of the Young Men's Anti-Slavery Society, held Wednesday evening, at Congress Hall, several spirited resolutions were offered, and ably and eloquently sustained by Rev. Messrs. Russell, of Lynn, Thos. S. Wright, of New York, Messrs. H. B. Stanton and C. C. Burleigh. The hall was filled to overflowing, and the audience listened with the deepest attention for upwards of two hours.

It is to be hoped that every young man will hear the appeals of our dear colored brother continually ringing in his ears, and urging him to go forward in the great work of emancipation. 'Angels from the battlements of heaven beckon us to go on!' 'Go on! go on!—in the name of God, go on!'

The following resolutions were offered, and passed unanimously.

Resolved That the Bible doctrine of immediate repentance, when applied to the aggravated sin of slaveholding, has been found, as far as practically regarded, the only *just*, *safe*, and *prudent* system of emancipation.

Resolved, That in view of the favorable results that have hitherto attended the anti-slavery movement, the friends of the cause are encouraged with faith and perseverance to go on.

Resolved, That the unholy prejudice against color, which is admitted, cried aloud, and muttered in the hearts of Ministers, must, and ought to, give forth, in an hour so *Christ*-mighty God, an outrage upon the rights of humanity, a deep and deadly stain upon our professed republicanism and christianity, and the greatest possible obstacle to the progress of civil and religious liberty at home and abroad.

Resolved, That regarding immediate emancipation as the right of the slave, and not a favor granted to him, as the *duty* of the master, and not a meritorious act, we cannot discern the justice or the policy of paying a compensation for the performance of this single duty.

S. OLIVER TORREY, *Rec. Secretary.*

THE ANNUAL MEETING OF THE NEW ENGLAND ANTI-SLAVERY CONVENTION was held at the Salem Street Church, in Boston, on Tuesday last, 10 o'clock, A. M. The large meeting-house was well filled. Gen. Fessenden, of Portland, Maine, was chosen President, and several Vice Presidents, and Secretaries from different states, whose names we do not recollect. It is not our purpose now to give a full report of the proceedings, as we took no minutes. It will be sufficient to say that they were in fact the Convention, was one of the most affecting and highly interesting meetings we ever attended. If any thing is calculated to dispel the gloom, which is hovering over the liberties of our country, *organizing its spirit*, and kindling in the glowing patriotism, the thrilling, soul-stirring eloquence of the aged Young men, who are now coming upon the stage of life, and who are the recipients of the mantle of Garrison, of Phariseical priesthood, or the despotism of slavery to sell, can restore the order or suppress the flow of generous sympathy, which burns from the hearts of these devoted young men.

The President, on taking the chair, addressed the meeting in a brief address. Rev. Mr. Thompson, of Worcester, Rev. Mr. Bailey, Rev. Mr. Thompson, of Worcester, Rev. Mr. Russell, Rev. Mr. Wright, of New York

LITERARY.

The following stanzas are transcribed from an old volume of the "Gentleman's Magazine," published in London in the year 1766. As the blasphemous absurdity which they contain is a mark of fundamental error, and has at one time (three hundred years ago) and as there is equal need now to oppose that idolatry as at any period since transubstantiation was first pronounced an infallible dogma of Romanism by Pope Innocent III. and his Lateran Council; and as it cannot have been seen by any of our friends, it contains all the attractions of an original poem.—*Ed. Latter Vindicator.*

TRANSUBSTANTIATION.

Among the Pagans there are little odds,
Between their feel and their wooden gods.
The log that is their wood yard lies, may prove,
As the chance hits, a billet or a Jove.
'Tis as it haps, it's worship'd or it's burn'd.
Or to a God, or to a gate post turned.
Of the like folly we can papists blame,
Their *Deity and dumpling* are the same.
One *water* is a god or something better,
Then another's moistened to seal a letter.
The god of wood is much to be preferred,
There's nose, and eyes, and cheeks, and chin, and beard.
He makes at least a figure in the house,
The waiter's scarce a morsel for a mouse.
Yet papists say, he is here at once, and there,
God-wafer, every thing, and every where,
And if the Deity, it must be so,
A god in bread, a billet in the dough.
'Twill serve to cram a pullet or a saint,
A papist save and damn a protestant.
But the dispute will be, the god who makes!
Or he who blesses it, or he who bakes!
The baker is that godship has a share;
For while 'tis dough, the godship is not there.
But *hocus pocus* by the friar said.
Divinity's transfused into the bread.
Thus priest and baker must together join,
And dough be baked, and bless'd, to be divine.
The priest has great advantage of the baker;
One makes but bread, the other makes his Maker.
All protestants are worse than infidels,
Not to believe what's so impossible.
I cannot be, and that is reason good;
For papists swear 'tis real flesh and blood.
That faith's not worth a fig, which can't dispense
With things which give the lie to common sense.
'Tis against reason, is it? That's enough.
A popish creed demands no better proof.
Have you not seen that silly puppet show,
The wonders that light fingered jugglers do
With cups and balls? Beneath his conjuring cup,
He puts a marble, and an egg turns up—
So popish priests at Mass, by trick as odd,
Put in a wafer and pull out their god.

WAR.

As the blast from the south on the lea,
When hurtles the tempest on high;
As roll the wild waves of the sea,
When gulf-storms have blackened the sky;
As autumn when wrapt in the gale;
As winter by northern storm probed;
As spring in its mantle of hail;
As summer in thunder-cloud robed;
So WAR to the battle-field strides
Its heralds pale terror and death,
Where havoc in bloody robe rides
And slaughter with sulphrous breath:
Where heroes are heaping the trenches with slain,
The blood-dripping guerdon of glory to gain.

PEACE.

As the first blush of day in the east,
The first scent of earth in the spring,
The rainbow when tempests have ceased,
As breezes at evening, that fling
Their coolness and freshness afar
When noontide in summer declines,
As hours when the evening star
From under the thunder-cloud shines,
As morning invested in light
From garments all dripping in dew;
So, healthful and welcome and bright,
With joyous emotions, we view
PEACE, builder of cities, and friend to the cause
Of freedom, and plenty, arts, commerce, and laws.
ABEILLARD.

ORIGINAL HYMN,

Written by Oliver Johnson, and sung at the late Annual Meeting of the Vermont Anti-Slavery Society.

Hark! a voice from heaven proclaiming,
Comfort to the bleeding slave;
God has heard him long complaining,
And extends his arm to save:
Proud Oppression
Soon shall find an endless grave.

See! the light of truth is breaking,
Full and clear on every hand;
And the voice of Mercy, speaking,
Now is heard through all the land!
Firm and fearless,
See the sons of Freedom stand.

Lo! the nation is arousing,
From its slumbers, long and deep;
And the church of God is waking,
Never, never more to sleep,
While a bondman,
In his chains remains to weep.

Long, too long, have we been dreaming,
O'er our country's sin and shame;
Let us now, the time redeeming,
Press the helpless captive's claim,
Till exulting,
He shall cast aside his chain.

[From the Salem Landmark.]

'FATHER FORGIVE THEM.'

With meek submission he endur'd the base
Indignities of his unfeeling foes;
The' doom'd each moment to some new disgrace,
No malediction from his breast arose,
No withering curse upon the heads of those
Who were pursuing with vindictive scorn,
Their persecution, even to life's close—
With lofty resignation all were borne;
And placid, fervent, as a martyr's prayer,
When for her offspring heavenly gifts they sue,
His dying voice a message upward bears—
Forgive them for they know not what they do.

On heathen pages we must search in vain,
For aught that gives a sentiment like this;
Forgiveness—love—triumphing over pain,
The authors of his sufferings to bless—
Sweet mercy even in the hour of death;
Its spirit is divine—it breathes of heaven,
'Tis the peculiar essence of that faith
To which his life a sacrifice was given.
He who will bring unto this noble theme,
A heart inquiring for the heavenly road,
Meet with the Roman officer contrite—
Convicted—*This truly was the son of God.* O.

'ON THE MAN-STEALER.

Had I ten thousand mouths, ten thousand tongues,
As many throats of steel impel'd with brazen lung,
I would not half his horrid crimes repeat,
Nor half the torment such a wretch will meet.

MISCELLANEOUS.

SPEECH OF REV. MR. POMEROY,

At the Meeting of the American A. S. Society.

Rev. S. L. Pomeroy, of Bangor, (Me.) said that he had been requested to offer a resolution, and he should do so. But he doubted whether he ought to say a single word after what had been said and was yet to be said on this occasion. He should be very brief. It had been expected by many that in the course of six months this society would disband itself, tear up its constitution, and proclaim to all men 'that its members were now convinced they had, as some men say, got into a wrong pew. This had been most confidently predicted. When the earthquake, which commenced in Virginia and shook all the south, came rolling and thundering until it reached the state of Maine, where he resided, away off east, it was immediately prophesied that it would solve all the abolition societies very speedily; that the abolitionists would get upon their knees, would humbly beg pardon and assure their opponents they had not meant any mischief. But now he had come to Mew-York, and found a meeting of the abolition society, and its president, and its executive committee, some of whom he had feared he should never meet again in this world, all alive and well, with not a limb broken, nor any other bodily injury that he could perceive. He now proposed the following resolution:

Resolved, That the friends of the American Anti-Slavery Society, are not yet convinced that its doctrines are false, or that it ought to be abandoned, but, on the contrary, they are, if possible, more determined than ever, by the help of God, to persevere in this great and good work, until the grand object of their association shall have been accomplished.

He said that some men wished very much to know why the abolitionists were so stubborn?—why after such decided expressions of opinion had been given by so many wise and distinguished men, so many great men and small men and all sorts of men, that the abolitionists were wrong, their doctrines wrong, and their measures bloody and horrible, these men should nevertheless still go on? He would endeavor briefly to answer the inquiry. They had many reasons for it. And one was, that these beings, these creatures for whose good they continued to labor and pray, were men. Some might wonder at his laying down this as a reason, and ask, who ever doubted or denied that slaves were men? But it was a fact that some men did both doubt and deny it.—Some maintained that they belonged to another race. One class of opponents denied outright that they were human creatures; while another thought they were almost men, that they came but a little short of it, yet that they were not quite men; while others again remained in doubt upon the point, thinking that perhaps they might, and perhaps they might not be men. Now he should not go into any labored argument to settle that point. But the abolitionists believed and held them to be men, created in the image of God, and with all the attributes and properties of men, having the form, the stature, the reason, the memory, and the conscience of men. They believed that these beings could write upon philosophy, could make laws and make poetry, and instruct, and reason, and draw conclusions; and do all that other men can do, and that they have done it.—Yes, abolitionists held that slaves were men.

'How poor, how rich, how abject, how august,
How complicate, how wonderful is man!
How passing wonder He who made him such!
Who center'd in one make such strange extremes!
From different natures marvellously mix'd,
Connection exquisite of distant world!
Distinguished link in being's endless chain!
Midway from nothing to the Deity!
A beam ethereal, sullied and absorpt!
Though sullied and dishonored, still divine!
Dim miniature of greatness absolute!
An heir of glory! a frail child of dust!
Helpless immortal! insect infinite!
A worm! a god! I tremble at myself,
And in myself am lost. At home a stranger,
Thought wanders up and down, surprised, aghast,
And wondering at her own. How reason reels!
O what a miracle to man is man,
Triumphantly distress'd! what joy, what dread!
Alternately depressed and alarmed!
What can preserve my life? or what destroy?
An angel's arm can't snatch me from the grave:
Legions of angels can't confine me there.'

This, said Mr. P., is man, our brother man, be he of what color, of what clime, of what language, of what nation he may; and we are required to love our neighbor as ourselves; not our neighbor of one color, nor of one climate, nor tongue, nor shape, but our neighbor who is a man; and we are authorized to feel an interest both in his temporal and eternal welfare. And because we hold the abject, the degraded, the down-trodden, the bleeding children of Africa to be MEN, therefore it is that we persevere in our efforts for their deliverance.

Another reason is, that they are not only men, but *American* men, our countrymen. And I suppose we are bound to feel a deeper interest in our own family, and fire-side, and country, than for those that are afar off. Here we are primarily bound; because the peculiar relations we sustain bind us. We of America form but one great family, a family of human beings, whatever be our color or other distinction, and as such we are bound to seek each other's happiness, temporal and eternal.

Another reason is, that these men, these American men, are *immortal* men. I beg that it may never be forgotten that the grand merits of this whole Abolition question, turn upon the doctrine of the soul's immortality. Take away that and I will be silent; you make men brutes. But allow them immortal souls, and what then? Then they have the same interests in eternity as we ourselves. Then they live under the same condemnation, are plunged in the same apostacy, need the same Saviour, and require the same hopes, motives, and consolations with us all. And if we are bound to feel for every immortal man, in other lands, even the most distant, on the opposite side of the world, much more are we bound to those who are in our own borders. And believing that these our immortal fellow-men, are held in a cruel bondage and most wickedly oppressed, we are resolved to persevere till every shackle shall be stricken from their limbs, and they shall enjoy the rights that pertain to them as immortal men, and shall be at liberty to pursue, without hindrance, the great interests of their deathless souls.

But we have another reason. Some of these men, these American men, these American immortal men, are also *Christian* men. And shall we be told that is a reason why their rights may be trampled upon, and that they are better off than freemen? Forgive me, I cannot hold such an opinion. On the contrary, I hold this very fact to be the strongest of all arguments, and the best of all reasons for their immediate emancipation. We have been told that in South Carolina, and we are told it by one who preaches to them, and I hope preaches the truth of the gospel, and who ought to know all about the matter, and says he does, that there are not less than 45,000 reputable professors of religion, who are there held in bondage. Yet the cause man tells us that it will never do to turn them loose, for fear they should turn round and cut their master's throats. Thousands of reputable professors of the religion of Christ, believed to be Christians, and admitted to the communion-table in Christ's house, and yet it will not do to set them free, because they would immediately murder their masters! Why, sir, what age of the world do we live in? What! are we to stand stupidly like blocks and stones, and behold thousands and tens of thousands of human beings with souls and minds like our own, kindled by the same ray from Heaven, and being to live upon the world of light and blessedness, deprived of every right, and yet have all our sympathies locked up and frozen? and let them live and die in their bondage and say, we cannot help it? Is this the love of the Christian for his Christian brethren? No; the very argument that is brought for slavery, is the very reason why we shall continue to labor, and pray day and night, and never cease or give over till their shackles fall. Ought they not, and might they not be set free this moment.

I have one other reason: Those men, our countrymen, immortals, and Christians, are most wickedly deprived of all those rights, intellectual, moral, and civil, which God has given to man. They are oppressed, and shall not man sympathize with the oppressed? Let a gang of rude and cruel men meet a child in one of our streets, and strike him, and abuse him, and repeat their blows, deaf to his entreaties and his tears, and where, I ask, are our sympathies? Are they with the men who abuse him? No; they are with the oppressed and abused child. Let suffering humanity be presented to any men on the face of the globe, and their sympathies will invariably go to the oppressed, and not the oppressor. We may indeed pity the men who can do so wickedly, but our sympathies are ever with the victims.

I have one reason more; and it is this. We are ashamed of our country. The blush is on our cheek. We cannot stand up before the world like men. We feel ashamed. A nation so favored of heaven, so blessed above all men, so privileged with rights and institutions, and all the blessings of freedom, a nation which has written it on the heavens that all men are born free and equal, and have an equal right to life, liberty, and the pursuit of happiness, is, at this moment, standing on the necks of more than two millions of its own citizens. Now we are republicans, and boast of the doctrines of freedom. How then shall we stand up and not blush, and hang our heads, when every finger of the civilized world is pointed at us; when every European vessel that comes to our shores, comes fraught with curses on our heads; and justly; when all our literature is against us; when all our religion is against us; when our own conscience is against us; and God; Bible is against us; when we have heaven against us; and know that all we value on earth is against us too, how can we help being ashamed? Yes, Sir, there is the blush of shame on the cheek of this nation: but it is our fixed purpose to persevere till that blush shall retire, and the national countenance shall be seen to look forth, fair as the morning, enlightening the nations of the earth.

These, Mr. President, are the reasons why we abolitionists mean to hold on, and not to give up our cause. As for all the clamor, and violence, and threats, which our cause has called forth, they only convince us that we have hit the nail upon the head; that we have got hold of the truth, and have put it in the right place, and at the right time. So far from admitting that we are wrong, these are the very things that prove to us that we are right; and if we are not encountered by a gag law, if the press is not muzzled, and the right of speech is allowed us, the truth will go far and wide, its power will be felt throughout the land, and slavery will die. But now the grand question is, shall we ourselves remain free? Shall the right of discussion be continued to us? Give us that, and we have the whole; and again I say, slavery will die. I will only add, we are confidently expecting that the grand movement which has already been begun, will continue to roll on, and roll on, till presently, yes, Sir, presently multitudes shall wake up as from a trance, and find to their surprise, that slavery is dead, root and branch.

Let mammon hold, while mammon can,
The bones and blood of living man;
Let tyrants scorn, while tyrants dare,
The shrieks and writhings of despair;
The end will come, it will not wait,
Bonds, yokes, and scourges have their date—
Slavery itself must pass away,
And be a tale of yesterday.

CONGRESS.

House of Representatives, May 17.

Mr. J. Q. Adams asked the consent of the House to offer the following Resolutions, which were read:—

Resolved, That the President of the United States be requested to communicate to this House, if not incompatible with the public interest, copies of any overture made since the 3d of March, 1829, by his authority, to the Government of the United Mexican States, for the acquisition by the United States of any portion of the Territories of Mexico, and copies of all correspondence between the two Governments relating thereto, and upon any question of boundary existing between the United States and Mexico.

Resolved, That the President of the United States be requested to communicate to this House, if not incompatible with the public interest, a copy and translations of any law, decree, or ordinance of the Mexican Republic abolishing slavery within the Territories thereof, which may be in possession of the Executive Department of the United States.

Objections being made, Mr. Adams moved a suspension of the rules, and, thereupon, asked the yeas and nays which were ordered.

The question being taken, by yeas and nays, the motion was lost, yeas 77, nays 85.

OUR CHRISTIAN NATION!

We profess to be a christian nation—to recognize the gospel of Jesus Christ, the Prince of PEACE, as obligatory upon us, both as individuals and as a people. Look at the items which follow, and see, as in a mirror, what a hypocritical, perjured, blood-thirsty people we are! Pay of the army, $988,317; Armories, $332,000; Purchase of Gunpowder, $100,000; Cannon Balls, $29,488!!!—*Ed. Lib.*

Army Appropriation Bill.—The act making appropriations for the support of the army for the year 1836, approved on the 14th ult. contains the following provisions:

Pay of the army,	$988,317
Subsistence of officers,	315,118
Forage of officer's horses,	60,139
Clothing of officer's servants,	24,930
Payments in lieu of clothing,	30,000
Subsistence exclusive of officers,	495,400
Clothing and general support of army,	202,989
Medical and hospital department,	31,500
Quartermaster's department,	332,000
Officers' travelling expenses,	50,000
General transportation service,	148,000
Contingencies,	3,000
Re-enlistment extra pay,	10,564
Arrearages prior to July, 1815,	3,000
Abandonment of Fort Gibson,	50,000
Barracks, &c. at Key West,	10,000
Extra hospital funds,	100,000
Armories,	332,000
Arsenals of Fortifications,	200,000
Ordnance service,	75,670
Purchase of gunpowder,	100,000
Arsenal ordnance stores,	188,575
Cannon balls,	29,488
Completing medal to Gen. Ripley,	3,000
Total,	$3,780,988

A VIRGINIAN'S OPINION OF THE EFFECTS OF SLAVERY.

We copy the following eloquent extract from the speech of Mr. Faulkner, in the debate on Slavery in the Virginia Legislature, in 1832. It is a bold, frank and honorable avowal of the turpitude of slavery, from one who abides in its very midst, and whose testimony therefore is entitled to credit, as that of an eye-witness. It proves, too, that however southerners may disguise their real sentiments on this subject, its true character and influence is felt and acknowledged, even among themselves. Without further comment, we ask for it the candid perusal of our readers.—*Franklin Freeman.*

Mr. Faulkner said—'Sir, I am gratified to perceive that no gentleman has yet risen in this hall the avowed *advocate* of slavery. The day has gone by, when such a voice could be listened to with patience, or even forbearance. I even regret, Sir, that we should find one among us, who enters the lists as its *apologist*, except on the ground of uncontrollable necessity. If there be one who concurs with the gentleman from Brunswick (Mr. Gholson) in the harmless character of this institution, let me request him to compare the condition of the slaveholding portion of this Commonwealth—barren, desolate, and seared as it were by the avenging hand of Heaven, with the descriptions which we have of, this same country from those, who first broke its virgin soil. To what is this change ascribable? Aside from the withering and blasting effects of slavery. If this does not satisfy him, let me request him to extend his travels to the northern States of this Union—and beg him to contrast the happiness and contentment which prevails throughout the country—the busy and cheerful sound of industry—the rapid and swelling growth of their population—the means and institutions of education—their skill and proficiency in the useful arts—their enterprise and public spirit—the monuments of their commercial and manufacturing industry—and above all, their deep-rooted attachment to the government from which they derive their protection, with the division, discontent, indolence and poverty of the southern country. To what, Sir, is all this ascribable? To that vice in the organization of society, by which one half of its inhabitants are arrayed in interest and feeling against the other half—to that unfortunate state of society in which freemen regard labor as disgraceful, and slaves shrink from it as a burden tyrannically imposed upon them—to that condition of things, in which half a million of your population can feel no sympathy with the society and in the prosperity of which they are forbidden to participate—no attachment to a government at whose hands they receive nothing but injustice.'

LOUIS PHILIPPE.

The Birmingham Reformer says—'A word on the position of the King of the French. See that man who five years ago was hid in his summer house, trembling lest the Parisians should chop off his Bourbon head, first emerging from his hiding-place as a citizen King, singing the Marseillese Revolutionary hymn at public dinners, pressing the Tri-colored Cockade to his heart, kissing La Fayette, and embracing any Radical Reformer that came in his way, declaring that he wished only to be elected Chief of Republican institutions,—now, in so short a time, an absolute despot,—an enslaver of the people,—a friend of the Holy Alliance—praised by Metternich's newspapers,—complimented by the Emperor of Russia,—and endeavoring with all his might to crush liberty in the Spanish Peninsula, and to drive her from the only place in the Continent, where there seems a resting-place for the soles of her feet!

Surely this is an instructive page in history. It is a lesson not to be thrown away. It says in the loudest tones, 'put not your trust in Princes;' and cannot but engender a hatred and suspicion of Monarchs as the natural oppressors of their subjects, as dangerous creatures which never can be trusted unless they are so tied and bound with impediments, that they cannot by possibility do any harm: *drive their venom-fangs first, and then, but not till then, make pets of them.*'

RELIGION IN WASHINGTON.

Perhaps there is no place where Sunday disturbs so imperceptibly the even tenor of week-day customs and feelings. There is no holiness given to the time—or growing out of it. There is no peculiar solemnity or silence prevalent, as in the towns of New England. There is nothing like religion or prayer in the atmosphere. Still, I believe the bells ring—and church-doors are flung open. People put on their better dresses, and there is some gathering to the meeting-house. Even the capitol is let for *services*—but then there are more of a show than a sacred thing with the majority there—and as for the prayer and Bible reading that goes up from the great houses, or is bowed to in their parlors, I would give but little for it, upon an average. Amusements on Sunday, seem to be the religion of the children—especially of the blacks. You may walk the Avenue from the Capital to the White Palace, upon that day, and you will find yourself compelled to thread your way through many parties at marbles, and many a party of noisy and cursing boys. No care seems to be taken of them, and the lessons which they gather from too many of their elders, in the way of gambling, if all things are true, will have no tendency to make them what they ought to be. The truth is, *General Government and morality are two things that have no particular sympathy, under any sky.* I would not be particularly severe upon our own country—but I would not on the other hand, believe in any peculiar purity which the character of its institutions imparts to the public sentiment or public manners. We are wicked enough, in all conscience, and if we disguise the sin a little more than other nations, I have no idea that we shall arrive at any better issue, or that we deserve any better description. We ought to be more aware of this, all over the land. We have a superfluity, quite general among us, amounting almost to a faith—that we are a peculiarly religious people. There never was a greater mistake. We are only *doctrinal*. We excel in that—but we are no more pious than any other population with equal Christian advantages.—*From the Correspondance of the American Traveller.*

Honorary Degrees. A writer in the Concord (N. H.) Monitor, in an account of the late commencement at Dartmouth College, in reference to conferring degrees, remarks:—

'These Divinity-doctorates or doctorships were conferred. This we regretted to witness. We had hoped that such puerility would again be excluded by the Dartmouth board. We trusted that they had become men and had put away *childish* things. They had just renounced, in regard to the students, what is called *the reward and merit system, the emulation principle*; and will they restore this in *high-places*, after having ejected it from the low? Like the gown, the wig, and the garter, it is an artificial distinction; an incentive to vanity, and is as hostile to the spirit and simplicity of Christ as war, intemperance or slavery. Such things *may* merely and from custom, be used, and as we trust, *cannot sinful*; without a particle of spleen or prejudice. If those ministers of the meek and lowly Jesus who have already received these honors derive any real advantage from them, we have no wish to deprive them of it; and if they take great satisfaction in them, it is a happiness not to be envied.'

☞ We copy the following paragraph from one of our English newspapers, but question the accuracy of its statements:—*Ed. Lib.*

Arthur Tappan, the American Abolitionist. This gentleman was unable to procure insurances on his large warehouses in New-York, from the fears entertained by the insurance brokers in that city that the opponents of slave emancipation would cause his stores to be set on fire. Mr. Tappan, the greatest French merchant in the United States, was in consequence obliged to effect insurances in Boston, in New-England. On the late awful fire at New-York it was found that the insurance offices were all insolvent, and those who had depended on them were ruined, whilst the offices at Boston paid Tappan's insurances to the last farthing. This enthusiastic and amiable gentleman, conceiving the circumstance an especial interposition of Providence in his behalf, has given to the various charities of the state 20,000 dollars, for which sums he has drawn bills on Boston at four months' date, and worded in this extraordinary manner: 'Pay to my order, for value received from the Lord of Hosts, 2,000 dollars.' Ten bills, in this phraseology, are in circulation.

TO A MOTHER.

You have a child on your knee. Listen a moment. Do you know what that child is? It is an immortal being, destined to live forever! It is destined to be happy or miserable! You—the mother; you who gave it birth, the mother of its body, are also the mother of its soul for good or ill. Its character is yet undecided—its destiny is placed in your hands.

What shall it be? That child may be a liar you can prevent it. It may be a thief; you can prevent it. It may be a murderer; you can prevent it. It may descend into the grave with only an evil memory behind and dread before; you can prevent it. Yes; you, the mother, can prevent all these things. Will you, or will you not? Look at the innocent! Tell me again, will you save it? Will you watch over it—will you teach it—will you instruct it—discipline it—subdue it—pray for it? Or will you, in the vain search of pleasure, or in gayety of fashion or of folly, or in the claims of some other bubble, even in household duties, neglect the soul of your child and leave the little immortal to take wing alone, exposed to evil, to temptation, and to everlasting ruin?

Look again at the infant. Place your hand on its little heart. Shall that heart be deserted by its mother, to beat perchance in sorrow, disappointment, wretchedness, and despair? Place your ear on its side, and *hear* that heart beat. How rapid and vigorous the strokes! How the blood is thrown through the little veins! Think of it—that heart, in its vigor now, is the emblem of a spirit that will work with ceaseless pulsations for sorrow or joy, for ever. Go on and count a century. In some place that spirit will be feel a misfortune you may chance to meet it. Beats it then in sorrow or in joy? If in sorrow, Oh, mother, I would not for the world suffer the agony you will feel, when you find your child ruined, degraded, lacerated, destroyed—a wretch—and its spirit beating with a life that cannot cease!

THE LORD'S SUPPER.

The Roman Missal gives the following directions relative to the manner in which the Sacrament should be taken.

'Mass may be deficient in the matter, in the form, and in the minister. First, in the matter.—If the bread be not of wheat, or if there be so great a mixture of other grain that it cannot be said to be wheat bread, or if in any way corrupted, does not make a Sacrament. If it be made of rose water, or any other distilled water, it is doubtful whether it makes a Sacrament or not. Though corruption has begun, or though it be leavened it makes a Sacrament, but the celebrator sins grievously.

'If any remains of meat, sticking in the mouth, be swallowed with the host, they do not prevent communicating, provided they be swallowed, not as meat, but as spittle. The same is to be said if, in washing the mouth, a drop of water be swallowed, it does not prevent it be against our will.

'If a grant or spider fall into the cup after the consecration, the priest must swallow it with the blood, (i. e. the transformed wine,) if he can; otherwise, let him take it out, wash it with wine, burn it, and throw the washings on the ground. If poison fall into the cup, the blood must be poured on tow or linen cloth, reserved till it be dry, and then be burned, and the ashes be thrown upon holy ground. If the host be reserved it must be kept in the tabernacle till it be corrupted.

'If any of Christ's blood fall upon the ground by negligence, it must be licked up with the tongue, the place scraped, and the scraping thrown upon holy ground.

'If the priest vomit the Eucharist, and the physician approve entire, it must be licked up immediately. [!] If a nausea prevent that to be done, it must be kept till it be corrupted.

[From the Utica Standard and Democrat.]

The present King of England while Duke of Clarence, was allowed a seat in the house of Lords. About the year 1796, when Wilberforce was urging, with his wonted eloquence, the abolition of Slavery in the British Isles, the Duke in the House opposed him with some vehemence, calling him an 'incendiary,' 'fanatic,' 'mad-man,' &c. So long after, when public opinion was with Wilberforce and in favor of emancipation, the Duke recanted his former opinions, made apology to Wilberforce for using such epithets, and became a zealous operator with him in his great work of reformation.

We see, by the above, that Kings may be influenced by public opinion. Then those who say be Lords and Kings may thus be changed. Public opinion can make a King ask pardon of an abolitionist. Public opinion is our strength and hope, and when the north, as one man, speaks for the immediate abolition of slavery, the work must yield.

Lynching Extraordinary.—We have heard an account of a Lynching in Lauderdale county, that is a little ahead of any thing we have ever heard of before.

The judges appointed to manage the election at one of the precincts, came under the displeasure of the voters, and were accordingly taken and Lynched!! The fault complained of was this: The judges were of the opinion that no one should be allowed a vote unless he had lived in the county twelve months, according to the terms of the constitution. The settlers were of opinion that all should be allowed to vote, without regard to constitutional qualifications, and as the judges would not consent to it, they were taken out and lynched. Every man on the ground then proceeded to vote.—*Columbus (Miss.) Argus.*

A western paper contains the following sample of a southern advertisement.

A gentleman at Pensacola, Florida, advertises for sale 'sixty valuable slaves'—the whole of them well acquainted with brick making, having been employed at that business for the last 3 years.' In the list we find 3 from 8 to 10 years old, 3 from 7 to 8, 3 from 3 to 4, and 1 of 1 year only! Verily some must have begun brick making at an early age, and at less four of them were at the business *before they were born!*