Rev. H. C. Wright

THE LIBERATOR.

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TERMS.

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REFUGE OF OPPRESSION.

THE CANAANITES!

Whereas, we, the legal voters in the town of Canaan, county of Grafton and state of New-Hampshire, understanding that the Abolitionists in said town are about to petition Congress to abolish slavery in the District of Columbia, would take this opportunity to express our opinion on the subject *in open town meeting*, notified and warned for the purpose of choosing Electors of President and Vice President of the United States, and respectfully remonstrate against Congress interfering with the institutions of slavery in the District of Columbia or in any of the States of the Union, as we believe it to be unconstitutional or inexpedient, as has been ably and candidly shewn by the report of a committee of the House of Representatives of the United States.

Resolved, That we wiew Abolitionism in its present form to be the seed of Toryism, the spirit of the Hartford Convention, the scum of Antimasonry, and the foe to Democracy, which requires the vigilance of the people to detect its secret plans.

Resolved, That these remarks, remonstrance and resolution be signed by the selectmen and town clerk, and transmitted to some of our delegation in Congress, and also to send a copy to be published in the New Hampshire Patriot and State Gazette.

And whereas the Abolitionists have of late attempted to hold incendiary meetings in this town, *headed by infamous hirelings from abroad* calculated to disturb the public peace: Therefore resolved, that a Committee of Vigilance be chosen consisting of twenty-three persons, that in case any more of such meetings should be appointed, they should adopt such measures as they in their wisdom should think proper to discountenance and prevent such meetings.

Resolved, That it be recommended to the several school districts in this town not to employ any instructor or instructress of known abolition principles to teach any of the schools in said districts.

A Committee of Vigilance was then chosen, consisting of twenty-three persons.—*N. Hampshire Patriot.*

[From the Westchester Spy.]

ANTI-SLAVERY IN WESTCHESTER.

It seems from recent events, that the inhabitants of this county are not more inclined to tolerate the mad schemes of the abolitionists than they are in other sections of the State. An agent in the employ of the anti-slavery society has been engaged for two or three weeks in proselyting the people in different parts of the county to the treasonable doctrines of the abolitionists, and as a consequence seeking to make a breach between the North and South. In several places of the interior he lectured without disturbance, but in all the villages he met with marks of such decided disapprobation, as finally to cause him to desist. At Peekskill the preparations for his reception by the populace were so formidable, that he deemed it most prudent not to undertake to brave public opinion, and entirely abandoned his design.

At Sing-Sing, receiving the countenance of a respectable number of the inhabitants, among whom was our friend of the Herald, he boldly undertook to proclaim his incendiary doctrines, but after the first evening the ire of the populace was roused, and he was warned to desist; this, however, he refused to do, and the remaining evenings of his stay were attended by such interruptions, hissings, shuffling of feet and other disturbances, as utterly to defeat the object of his mission, and cause him finally to abandon his undertaking. At Bedford, he and his abettors were repeatedly warned by the most respectable of the inhabitants that their doctrines were unpopular, and that the speaker would not in all probability be treated with respect; nevertheless he insisted upon proceeding, and at an early hour on Tuesday evening commenced his harangue at the Court House before a small congregation, consisting chiefly of boys. I a short time about twenty persons came in, who were evidently bent on mischief. They interrupted the speaker—asked him questions, hissed him, drummed with their feet, denied his assertions, and otherwise disturbed his progress. To complete the confusion, a couple of blacks burst open the door, and brought in a rail on which it was intended to give the speaker a ride.—The Honorable Wm. Jay, who was present, giving countenance and support to the speaker, interfered and addressed the audience, but his efforts only brought down upon himself violence and insult without being productive of the desired quiet. No attempt, however, was made upon the person of the orator, and the rail was, at length, carried out, and the exercises of the evening closed. An appointment was made for the following evening, and at the time specified large numbers attended from the surrounding neighborhoods, prepared with tar, feathers, molasses, rotten eggs, and a suitable rail on which to *tote* the orator through the village, but unfortunately for the consummation of their designs, they found the Court House closed, and the anti-slavery champion *among the missing*.

Here the mission closed, and the anti-slavery advocate has, we presume, found some other field for his philanthropic labors. We deprecate as much as any all such scenes of lawless violence. We are of those who hold to free trade in merchandise, *free trade in religion*, and *free trade in speech*. But at the same time we cannot too strongly express our disapprobation of the conduct of men who defy public opinion, who attempt to *force* their doctrines on community, and in the teeth of every opposition *insist* on exercising their *right* of discussion, a right which thus exercised strikes at the foundation of our civil government, and threatens to overthrow the beautiful structure which has been reared by the toil, and sweat, and blood of our patriotic fathers.

In the present case, a friend from Bedford writes to us, that 'After their first attempt, and before the second, one of the 'seventy' himself was *again assured*, from a highly respectable source, that his *cause* was *decidedly unpopular* here, and he was again *entreated to desist*. But in reply to all respectful warning, repeated entreaty, and popular rage,—his answer was, 'popular or unpopular, it SHALL PREVAIL.' We must say, then, that if men *seek persecution*, if they *court popular rage*, if they *dare public vengeance*, they have no right to complain if these things fall upon them with all their tremendous weight.

SLAVERY.

CHANNING'S LETTER.

The Letter of Dr. Channing to Mr. Birney has been revised by its author, and published in pamphlet form in this city, to which the following remarks are subjoined by the Dr. in an Appendix.

APPENDIX TO DR. CHANNING'S LETTER TO MR. BIRNEY.

As the preceding letter was prepared for a newspaper, I was obliged, by the narrowness of my limits, to pass over some topics, on which I should have been glad to offer a few remarks.—In expressing my conviction of the moral worth of the abolitionists, I wished to say, that they are in danger, as a body, of forfeiting this praise. Let them gather numbers and strength, and they may be expected to degenerate. The danger is greater, now that they have begun to add the ballot box, or political action, to their other modes of operation. It is one of the evils attending associations and an argument against them, that by growing popular, they attract to themselves unworthy members, lose their original simplicity of purpose, become aspiring, and fall more and more under the control of popular leaders. Intriguers will never be wanting to press them, if possible, into the service of one or another of the great parties which divide the country, and by becoming political machines, they only increase the confusion of public affairs.

I have spoken in the letter of the 'fettered press' of the country, a subject of much moral interest. The newspaper press is fettered among us by its dependence on subscribers, among whom there are not a few intolerant enough to withdraw their patronage, if an editor give publicity to articles which contradict their cherished opinions, or shock their party prejudices, or seem to clash with their interests. In such a state of things, few newspapers can be expected to afford to an unpopular individual or party, however philanthropic or irreproachable, an opportunity of being heard by the public. Editors engage in their vocation like other men for a support; and communications, which will thin their subscription list, will of course find little favor at their hands. Much reproach is sometimes thrown on them for their want of moral independence; but the root of the evil lies in the intolerance of the community. One result of this state of things is, that the newspaper press fails of one of its chief duties, which is to stem corrupt opinion, to stay the excesses of popular passions. It generally swells, seldom arrests, the violence of the multitude. The very subjects, on which the public mind may most need to be reformed, are most likely to be excluded from its columns. Another evil result is, the increase of the number and violence of parties. Conscientious men, who cannot obtain a hearing through the common newspapers, are compelled to league for the support of papers of their own, and in speaking through these organs, they are tempted to an extravagance and bitterness which they would have shunned, had they used other vehicles. I have understood that a principal cause of the formation of the anti-masonic party was the fact, that, after the abduction and murder of Morgan, most of our editors shrunk from exposing the atrociousness of that outrage, lest they should lose their masonic subscribers. It may be doubted, whether abolitionism would have taken the form of organized and affiliated societies, if the subject of slavery could have been discussed in the common papers with the same freedom as other topics. That abolitionism has owed not a little of its asperity to its having been proscribed from the beginning, and to its having been denied the common modes of addressing the public mind, I cannot doubt. Toleration seems to be the last virtue which individuals or communities learn. One would think, that experience had sufficiently taught men, that persecution is not the way to put down opinions. The selfish may indeed be disheartened by opposition; but conscientious men are strengthened by it in their convictions. Persecution drives and knits them together; and when formed into a party by this bond, their zeal becomes more intense, their prejudices more inveterate, their means more violent, than if they had continued to be scattered through the community. If abolitionism should convulse the country, as some seem to fear, a large share of the blame will belong to that intolerance, which has heaped on the most respectable men every epithet of scorn and vituperation, and has driven them to assume a separate and billigerent attitude in the community.

I cannot easily conceive of a greater good to a city, than the establishment of a newspaper by men of superior ability and moral independence, who should judge all parties and public measures by the standard of the Christian law, who should uncompromisingly speak the truth and adhere to the Right, who should make it their steady aim to form a just and lofty public sentiment, and who should at the same time give to upright and honorable men an opportunity of making known their opinions on matters of general interest, however opposed to the opinions and passions of the day. In the present stage of society, when newspapers form the reading of all classes and the chief reading of multitudes, the importance of the daily press cannot be overrated. It is one of the mightiest instruments at work among us. It may and should take rank among the most effectual means of social order and improvement. It is a power, which should be wielded by the best minds in the community. The office of editor is one of solemn responsibility, and the community should encourage the most gifted and virtuous men to assume it, by liberally recompensing their labor, and by according to them that freedom of thought and speech, without which no mind puts forth all its vigor, and which the highest minds rank among their dearest rights and blessings.

In speaking of the unworthy opponents of Abolitionism in the preceding letter, I proposed to say something of those unhappy men, who, in one part of our country, have proclaimed Slavery to be a good, a domestic blessing, and an essential support or condition of free institutions. But I felt that I could not easily speak on this point in measured terms; and in such cases I prefer silence, unless a clear conviction of duty forbids it. Happily this detestable doctrine needs no effort to expose it; for it carries its refutation in its own absurdity, and in its repugnance to all moral and religious feeling. The Southern States would be grievously wronged by being made responsible for this insane estimate of slavery. It is confined, I trust, to a small number, who have been hardy enough to set at defiance the judgment of the Christian and civilized world, and whom nothing but oblivion can screen from that condemning sentence, which future times will pass more and more sternly on the advocates of oppression, on the foes of freedom and human rights.

PINCKNEY'S REPORT.

The Friend of Man, of the 29th ult. contains a long and very able Review of Mr. Pinckney's celebrated Report on the subject of Slavery in the District of Columbia, adopted at the last session of Congress. This Review is from the vigorous pen of William Goodell, and we hope has been read, ere this, by every member of that body. We have room but for a small portion of it—as follows:

ENCOURAGEMENT TO MOBS.

Among their preliminary observations, the committee distinctly declare—

'They rejoice, therefore, that the great body of the people of the non-slaveholding states have come forward, as they have done, in the true spirit of American patriotism, to sustain their constitutional obligations to their southern brethren, and to arrest the disturbance of the public peace.'

If this be not a distinct declaration that they rejoice in the proceedings which have given rise to numerous anti-abolition mobs, we confess we do not apprehend their meaning; especially when it is borne in mind that not one word of disapprobation or regret at these insurrectionary proceedings escapes the pen of the committee, or even a passing hint at the danger of the successful establishment of a pro-slavery lynch law in a large portion of the country.

Another consideration impels us to give this construction to the language of the report. The committee and the House, it is to be presumed, will claim to have framed their measures in accordance with the views and wishes of, at least, *some* portion of *the people*; and, probably, of some portion of the people of the North. But if it be not in accordance with the views of those violent disturbers of the public peace, and those who give countenance to their outrages, it would be difficult, we think, to point out any portion of the people to whom the report could have been acceptable. And, by *what means* could the committee have been informed that any portion of the people desired such a work at their hands? Their tables were loaded with petitions of that description, which it was the object of the committee to suppress. But where were the petitions, or where the '*public manifestations* of any sort, in favor of the course of the committee, unless they were found by the Hon. Committee in those 'numerous and highly respectable' anti-abolition assemblages of 'gentlemen of property and standing,' which either constituted or instigated the Lynch courts of the North?

THREAT OF DISUNION.

But lest their meaning should not be sufficiently understood, the committee very soon proceed, in the same connection, to declare that

'Every true patriot must be aware that a crisis has now arrived in the political condition of the country, in which neutrality would be criminal, and in which he must determine between the *suppression of abolition* and the *destruction of the Union*, and take his stand accordingly, for or against his country.'

Are these the sentiments deliberately sanctioned by the representatives of the people? What! That freedom of *speech* and of the press must be put down? And put down by *mobs*? And put down, in order to *prevent* the propagation of the first principles of republican liberty? That unless this can be accomplished, the *Union* will be dissolved?

Yes. It is even so. But by *whom* will the 'Union be dissolved' in revenge against the advocates of liberty? Will the friends of liberty do it? No. This is not pretended. Who then? The enemies of liberty and free discussion! This is the import, if there be any meaning to be elicited from human language.

This, then, is the amount of the matter. The people of the non-slaveholding states are summoned to surrender their liberties. They *must join and assist* in the suppression of liberty! To neglect this 'would be criminal,' and the felony 'would be' *punished*, forsooth, by 'a dissolution of the Union!'

And, is it the 'House of Representatives of the United States' that dares to repeat and sanction the threat? Americans! where are your liberties? Are they in your own hands? Or, are they in the keeping of such representatives?

SELF-CONFUTATION.

The Committee, while intending the contrary, have most conclusively proved, that the abolition of slavery by Congress, in the District of Columbia, would *not* be a 'violation of the public faith,' but would only be *carrying into effect the very object* for which, according to the committee, the cession was accepted—namely, the protection of Congress from 'state interference'—its independence of 'state protection'—the establishment of 'SELF-PROTECTION, AMPLE AND COMPLETE.' After the scenes of the past winter, in Washington, there can remain no shadow of a doubt that the abolition of slavery in the District of Columbia is essential to this protection. An Ex-President of our Republic, a representative of the people of the north in the Congress of the United States, has held his seat in that body under threats of assassination, for the declaration of his sentiments, in his place, on the subject of slavery. These threats have been uttered by citizens of slave states, and no 'protection' from the 'interference' has been extended from any quarter. The existence of slavery in the District, presents an effectual barrier to any 'self-protection, ample and complete,' on the part of the federal government. No member of Congress expects any such protection, while slavery continues in the District. So long as Congress consents to its continuance there, it CONSENTS THAT ITS MEMBERS, (if indulging in any remarks against slavery,) *shall be overawed by the slaveholders, and that they shall* HOLD THEIR SEATS AT THE PERIL OF THEIR LIVES. Members of Congress might be named, whose abolition sentiment are freely and fully expressed at the north, but whose significant silence at the seat of government, reveals a tale too humiliating to be proclaimed, and too alarming to be concealed. The fact is known and cannot be hid. There neither is nor can be any 'POWER OF SELF-PROTECTION' in the REPRESENTATIVES OF FREEMEN, *while deliberating in a* LAND OF SLAVERY! The common sense of mankind, at home and abroad, must unavoidably penetrate every flimsy veil with which this truth may be disguised.

CITIZENS OF THE DISTRICT—THEIR WISHES.

The Committee remark:

'That there is no law in the District prohibiting the master from manumitting his slaves, which he may do at his own discretion, and without incurring any responsibility whatever. Certain it is that no such law has been passed by Congress. The citizens of the District, therefore, have no necessity for the aid of Congress, should they wish the abolition of slavery among them. They have only to exercise an existing right, and their wish will be accomplished. *Can there be more decisive evidence, then, that they do not wish the abolition of slavery, than that it continues to exists among them?*'

The closing interrogation is certainly a close and pungent one! How effectually must it discomfit those northern apologists of slaveholders, who are forever dragging up in triumph the *laws* which *forbid* emancipation, as a shelter for those who are said to be exceedingly desirous of discovering some *legal* method of emancipation! The District of Columbia is the residence, chiefly, of those Managers of the American Colonization Society, who recommended the scheme as the only mode of emancipation consistent with the regulations of the South, and who, nevertheless, neglect to manumit, in any manner, their own slaves. According to this Committee, they would 'incur no responsibility whatever' should they emancipate them on the soil.

Abolitionists have been much censured by the same class of their opponents, for neglecting to draw up the details of some legislative '*plan*' for the abolition of slavery. According to the Report of this Committee, no such plan is required in the District of Columbia, and if the legislatures of the slave states would only repeal their laws restricting emancipation, there would be no need of any plan throughout the whole south.—Here, then, we emphatically repeat the enquiry of the Committee:—'*Can there be any more decisive evidence, then, that they do not* WISH *the abolition of slavery* than the FACT *that it continues to* EXIST *among them?*'

THE SESSION UNRESTRICTED.

Whatever they intended to prove, the Committee have stated *facts* which incontestibly prove that the abolition of slavery *was* a subject of agitation at the time the District was ceded to the U. States; and that, with the full knowledge of this fact, the cession *was made*, without any restricting clause. They have therefore proved that the abolition of slavery by Congress in the District, WOULD NOT 'be a violation of the public faith.'

There is another consideration which leads us to the same conclusion. It arises out of the clause of the U. S. Constitution under which Congress was authorized to accept and govern a District designed for the seat of the federal government. It is as follows:

'To exercise exclusive legislation, *in all cases whatsoever*, over such district (not exceeding ten miles square) as may, by the session of particular states, and the acceptance of Congress, become the seat of government of the United States.'

Let now the supposition be made that Virginia and Maryland *had* ceded the District of Columbia to the United States under any restriction, reservation or limitation, *either expressed or understood*, in respect to the full right of Congress to 'exercise exclusive legislation in all cases whatsoever' over the ceded District, or—what would amount to the same thing—in respect to the *exercise* of such right, without a '*breach of public faith*,' and it becomes evident on the bare inspection of such a transaction that Congress *could not have accepted the cession*, under the constitution of the United States; or, such acceptance, if it were given, would have been unconstitutional, void, and of none effect. The constitution of the United States does not authorize Congress to accept the cession of any such district, except for the *express purpose* of exercising over it 'exclusive legislation in all cases whatever.' The assumption, therefore, that the public faith was pledged in any manner, against the abolition of slavery in the District by Congress, becomes equivalent to an assumption that the cession and acceptance of the District are unconstitutional and void.

WHO SUSTAIN SOUTHERN SLAVERY?

A crowd of reflections rush upon us in the retrospect of this unprecedented legislative action. Whatexer might have been said of the *national* responsibilities of our country in respect to the existence of slavery in the South—slavery in the Southern States—*previous* to this period, it can not *now* be said that the representatives of the people have not given their official sanction to sustain it, and lent all the weight of their talents and influence to shelter the system from blame, and advocate its perpetuity. Here, then, if no where else, is work for abolitionists, and for all the friends of our common country. The House of Representatives of the U. S. have, IN THE NAME OF THE NATION, AND ON BEHALF OF THEIR CONSTITUENTS, sent forth A DEFENSE OF INTERMINABLE SLAVERY, in the States as well as in the District, and denounced as ILLEGAL all efforts for a 'GENERAL EMANCIPATION,' *whether immediate or gradual!* Yes! The NATION by its REPRESENTATIVES has done this, and whether the national faith be pledged for the perpetuity of slavery in the District of Columbia or not, the people of the United States, including those of the North, have A RIGHT TO DEMAND A REVERSAL OF PROCEEDINGS LIKE THESE. Even a son of the *South* is thinking it worth while to stand up in the city of Glasgow to defend, in the ears of Europe, the *free states of the North* from the charge of participating in this crime! With the pride of an *American*, he spurns the 'aspersions' of George Thompson, who had declared the slavery of the South to be a *national* sin. And yet the Representatives of the people of the United States had just sent forth an elaborate defense of the whole system, INVOKING VENGEANCE *on the heads of any one who should presume to say aught against its sanctity and perpetuity!* Here then is a work of national purgation to be performed, in which even a *Breckinridge* may be presumed to be ready to lend a helping hand!

RECANTATION.

We publish with pleasure the following communication from the worthy Pastor of the Baptist Church in this place. — *Norristown Free Press.*

To Adam Slemmer, Esq., Josiah W. Evans, Esq. and others.

GENTLEMEN:

At the meeting of the friends of African Colonization in the lecture room of the Baptist church of this borough, on the 23d ultimo, I was one with you, to pledge myself to meet at some subsequent period to form a Colonization Society, which should be auxiliary to the *Young Men's Colonization Society of Pennsylvania.* As I shall fail to act in reference to this matter, perhaps I am called upon to give my reasons for standing aloof.

At the meeting to which reference has been made, I was friendly to African Colonization, and had been for a long time; not, however, because I believed it would ever remove slavery from the United States, but because it promised to break up the slave trade on the coast of Africa, and to civilize and christianize that benighted quarter of the globe. But I am now convinced that there is, at best, but a faint prospect of Colonization ever accomplishing these very desirable objects; and if it could, it is by no means the best method to adopt for their accomplishment. To break up the slave trade effectually, the *demand* for slaves must cease. Why not at once, then, strike at the *root* of the evil? If we would civilize and christianize Africa as cheaply and speedily as possible, let us send out no blacks but those who are pious and intelligent. If superior degrees of piety and intelligence are indispensable to the accomplishment of any object, they are, in civilizing and christianizing the heathen; and, especially, the degraded sons of Africa.

I have also, another objection against Colonization, and which is of no recent date. Whilst I readily admit, that African Colonization does some good, I also contend that it does much harm. It administers a quietus to the slaveholder's conscience, and keeps up the demand for slaves, which would unquestionably diminish in time, were none of the blacks transported. Colonization defeats the very object it wishes to accomplish; or, at least, the object which many of its friends are desirous it should accomplish.

But whilst I was friendly to Colonization, I was not so much opposed to the Anti-Colonizationists as many are. I was well persuaded they were aiming, in their movements, at the *root* of the evil and sin, we all deplore. My opposition, however, to the Anti-Colonizationists, was owing to the misrepresentations that had been made respecting them, and to my ignorance of their real sentiments.

In view of all the light I have upon American Slavery, and the plans adopted for its removal, I am convinced, and, as I believe, by arguments irrefragable, that IMMEDIATE EMANCIPATION is the only *certain* and *righteous* remedy for the evil.

Gentlemen, it is with deep regret that I am compelled to differ from you in opinion respecting a question so exciting in its character, and, one, too, which is agitating the whole United States. Nothing but a sense of duty has led me to take the stand I have taken. It is desirable to please those whom we respect, but much more important is it to please HIM, who has said—'All things whatsoever ye would that men should do to you, do ye even so to them.—Remember them that are in bonds, as bound with them.—Whoso stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death.'

Yours, very respectfully,
CHARLES E. WILSON.
Norristown, Dec. 26th, 1836.

DEATH OF BLACK HAWK.—The Galena, (Illinois) Advertiser says that the celebrated Indian Warrior, BLACK HAWK, was recently drowned in the Iowa River, by the upsetting of his Canoe, when returning from making a Treaty.

LEGISLATIVE.

NEW-HAMPSHIRE.

HOUSE OF REPRESENTATIVES—Jan. 11.

Mr. Gilchrist from the select committee to which had been referred that part of the Governor's Message, and other matters relating to slavery, made a report: and recommended the adoption of sundry resolutions which it embraced, which on motion of Mr. Hadley were ordered to lie on the table, and made the order of the day for 3 o'clock in the afternoon.

Afternoon.

On motion of Mr. Ingalls, the House proceeded to the order of the day on the resolutions relating to the abolition of Slavery.

Mr. Eastman of Conway, offered the following resolution, as an amendment—

Resolved, 'That error of opinion may be safely tolerated so long as reason is left free to combat it.'

Resolved, That the demand made by the slaveholding States upon the non-slaveholding States of this Union, for the latter 'to adopt penal enactments, for the purpose of suppressing any associations within their limits, purporting to be, or having the character of abolition societies,' is an unwarrantable interference with the Constitutional rights of the citizens of said non-slaveholding States, and cannot therefore be complied with.

Resolved, That any attempt, to prevent free discussion on the subject of Slavery, by making use of legal process or by means of violence, is not only an abuse and contempt of law, but tyrannical and unjust, and ought therefore to be discountenanced, and rebuked by every friend to our free institutions.

Upon presenting the foregoing amendment, Mr. Eastman remarked, after some remarks had fallen from the gentleman from Charlestown, that he wished to be indulged by the House while he briefly stated the reasons which induced him to offer the amendment.

Mr. E. said this subject was brought before the House in consequence of certain resolutions from the southern States having been transmitted to His Excellency the Governor, with a request to lay them before the legislature, which resolutions request of us the enactment of penal laws to suppress abolition societies, &c. It was well known that he was opposed to any legislative action on this subject. He was one of a select Committee of ten to whom this subject was referred. That Committee had had this subject under consideration at the last session of the Legislature, and decided to postpone it to the present session, without any objection on the part of the House. At this session, the same Committee passed a resolution that it was inexpedient for the Legislature to express any opinion on this subject, in opposition to the wishes of the chairman, the gentleman from Charlestown. After the Committee had so decided, the chairman expressed a wish that the Committee make no report to the House, on the ground that it would excite debate. But Mr. E. said he was opposed to that course, thought the Committee were not at liberty to withhold the report; that the Committee having had a specific subject under consideration, ought to report their doings to the House, But upon the chairman's agreeing to present the report to the House if any member was disposed to agitate the subject, the Committee finally yielded to his wishes. Now, said Mr. E. what did the gentleman from Charlestown do? Instead of letting this subject sleep the sleep of death, after the lapse of four or five weeks, and through his instrumentality, a resolution was introduced into this House calling for the appointment of a new Committee, to report resolutions on the subject of the abolition of Slavery, and that too, before laying before the House the report of the Committee according to his agreement. And although the House refused to pass the resolution until they had heard and disposed of the report of the first Committee, yet the House finally, contrary to all precedent and parliamentary usage, adopted the resolution authorizing the appointment of another Committee. The gentleman from Charlestown was made chairman of the new Committee, and with him were associated others who, it seems, have been more successful than the first Committee, in delivering him of a favorable report, with which he has been in travail ever since last June. Mr. E. said he was glad the chairman was delivered, for he delighted in no one's pains.

This, said Mr. E. is the history of the rise and progress of the resolutions to which he offered the amendment. He was opposed to any legislative action on the subject of Slavery, not because he believed in all things with the abolitionists. He was opposed to slavery; he believed it was wrong in principle, and wicked in practice; and instead of its being 'the corner stone of our republican edifice,' as Mr. McDuffie says, he believed it at war with every principle of justice and humanity, and ought to be abolished. But he feared this object, so devoutly to be wished, would not be effected by the course taken by the abolitionists. He thought the course taken by the abolitionists calculated to create sectional divisions, and finally run into the creation of political parties, based upon the question of slavery; a thing greatly to be deprecated, and by none, more than him.

He was opposed to legislating on this subject, because he believed it would give strength to the cause of the abolitionists, and multiply their numbers. The abolitionists were doing nothing forbidden by the constitution; we, as legislators, have no right therefore to interfere with them. Although we may differ with them in opinion, yet they have the same right to denounce our opinions, as we theirs. This question should be left with the people, to abide the result of a free, open, and manly discussion.

But, said Mr. E. since the House has decided that it is expedient for the legislature to express an opinion on this subject, he had thought it proper to introduce the amendment for the purpose of meeting and answering boldly and manfully the demands made upon us by the slaveholding States.

The resolutions reported by the Committee do not meet and answer their demands. The South do not call upon us for an opinion. They call for action—for the adoption of penal enactments, to suppress, in effect, the liberty of speech and the freedom of the press—rights guarantied to every man, by our Constitution—rights as sacred as the charter of our liberties. And we, instead of responding in a manner suited to the impudence of those demands, content ourselves with denouncing a portion of our own citizens for the free exercise of their Constitutional rights. And for so doing we excite the pity of our fellow citizens, and the scorn and derision of the slaveholding States. I am sick, said Mr. E. of this truckling policy, this cringing to the South. Since the House had determined to respond to these southern demands, he entreated them to speak in a tone and manner becoming the guardians of the rights of a free and independent people—in a tone and manner becoming the sons of those illustrious men, who once pledged their 'lives, their fortunes and their sacred honor' in the cause of independence.

It is admitted by the advocates of the Committee's report, that we have no power to restrain the abolitionists by penal enactments: why not then say so, by adopting the amendment, and forever put the subject at rest?

The first clause of the amendment expresses a sentiment universally admitted to be true, and still gentlemen upon this floor oppose its adoption, lest the South may take offence at this manifestation of independence. They say that the Abolitionists are in an error, and yet they will not say that their errors should be tolerated.

The second clause of the amendment contains a direct answer to the demands of the South, and says we cannot comply with them. To this gentlemen are opposed because it is uncalled for and out of place.

The third clause of the amendment was introduced for the purpose of rebuking that spirit of violence which has recently manifested itself in different parts of our country, and of inspiring in our citizens respect for law and order. To this gentlemen are opposed, lest the people of the South may interpret it as encouragement to the Abolitionists.

Mr. E. said his object was to protect the rights of all, that he would protect the Abolitionists in their rights, whether assailed by the mob at home, or the slaveholder at the south.

That he had introduced these amendments, not with the expectation, under the present temper of the House, they would be adopted, but he introduced them that he might appear in this business respectable in his own eyes, at least, if not in the eyes of the House. He was willing to submit it to an intelligent people, whether or not he had acted in this business a manly and independent part.

Mr. Gilchrist was opposed to the adoption of the amendment. He would not deny here or elsewhere the truth of the doctrine which they recognized; it was correct; but the adoption of the amendment was unnecessary, because the substance was admitted in the preamble and report, and the design of the gentleman was, by his amendment, to eat out the heart of the resolutions reported by the committee.

Mr. Eastman said it was admitting a great deal to admit that the declarations of the proposed amendment were true: but it was remarkable that the amendment should be opposed, correct as it was admitted to be by the gentleman, unless it was considered that his own resolutions were to be clouded by it. He contended that action was inexpedient, but as the House were determined, as he judged from the expression had the other day, to give their opinions, he had introduced the resolution to meet the demand of the South.—The South would not thank us for passing these timid resolutions. He intended to meet their demand; while he discountenanced the interference of our citizens in the domestic relations of the south, he wished to tell them they had no right to require of us penal enactments for the punishment of our citizens. He had had intercourse with members, and thought he knew their feelings, and he did not know why they should be changed as they had been, unless from some newspaper paragraphs, which had been attributed to him. He denied all knowledge of such publications.

Mr. Pettingill and Mr. Chadwick explained some proceedings of the committee in the House on this subject, in June last.

Mr. Gilchrist had simply stated that he objected to the amendment, for the plain reason that it was unnecessary. He noticed what he considered indecorous in the gentleman from Conway, in pretending to know the views of the members of the House, and to intimate that their course was influenced by a news print—a collection of all that was gross, vile, and incendiary. He did not care; if editors chose to notice this subject he would not object.

Mr. Eastman explained, and denied that he intended any unfavorable imputation on the members of the House.

Mr. Chadwick would oppose the amendment because it was expressed substantially in the report of the committee.

Mr. Livermore said there was a disposition to wink certain important principles out of sight, he thought it well to give them a conspicuous place.

Mr. Pierce said the objection of the gentleman from Middleton, applied to all the resolutions; they were all but a reiteration of the sentiments of the report.

Mr. Gilchrist said communications from other States had requested penal enactments, to prevent the doings of the abolitionists; the views were embraced in the report; the expression was therefore unnecessary.

Mr. Eastman contended that this expression was just as necessary and important as any other resolution; they were all designed to express the sentiments of the report. If this was unnecessary, all were unnecessary.

Mr. Livermore having requested a division, the question was taken on the adoption of the first clause of the amendment, and decided in the negative. Yeas 27, Nays 159.

The second clause was then rejected without a division; and the third also was rejected without a division.

Mr. Edwards offered the following resolutions to be added as an amendment.

Resolved, That the liberty of speech and the freedom of the press, rights secured by the constitution to the citizens of this State, cannot be abridged or restrained by 'penal enactments' on the request or demand of any other State.

Resolved, That the claim of the Executive of a slaveholding State, on the Executive of a non-slaveholding State, for the surrender of a free citizen, to be removed to such non-slaveholding State for *punishment*, under laws to which he is not amenable, for acts sanctioned by the laws of the State of which he is a citizen, is an unwarrantable interference with the rights of the free citizens of the non-slaveholding States.

Mr. Edwards remarked that after witnessing the fate of the amendments which had been acted upon, he hardly expected the adoption of any which might be offered. He was however willing to place those now submitted on record, whether they met the acceptance of the House or not. No one he presumed could question the correctness of the sentiments which they contained,—and if gentlemen would consider them in connection with the Resolutions appended to the Report of the committee, he believed they would admit that they might be incorporated with those resolutions without presenting any inconsistency, and with perfect conformity to the language of the Report itself.

The first resolution, though somewhat similar to a resolution already offered and rejected, is different, as it presents only a general truth, and avoids any mention of slavery, abolitionism, or abolition societies, terms which seem to be so unwelcome to the House. This resolution he believed to be called for, for the purpose of presenting a full reply to the request contained in the various communications from the slaveholding states to his Excellency the Governor. He had examined those communications, and many of them expressly ask of the non-slaveholding States to prohibit and prevent by penal statutes incendiary proceedings, that is discussions, and publications in relation to southern slavery. The first resolution here offered presents an answer to that call, and no resolution reported, does present any such answer. It has been said in the debate that the substance of this resolution is expressed in the report, and that it is therefore unnecessary that it should be presented in this form. To this it may be replied, that the substance of all the other resolutions is spread out in the report—and if this resolution is for that reason unnecessary or improper, then no resolutions were necessary or proper.

The second resolution offered as an amendment, it will be understood by the house, is suggested by a case which *has occurred*. It is not a matter of supposition; it is well known that a demand has been made by the Governor of Alabama upon the Governor of New York for the surrendering up and delivering over a citizen of New York, to be transported to the State of Alabama, for trial, and punishment if convicted, for acts, sanctioned by the laws of New York, but alleged to be offences against the criminal code of Alabama. Now, sir, said Mr. E. if this case has occurred in New York, it may occur here, and it would be well to express our opinion upon this matter in anticipation, if we express legislative opinion at all, the propriety of which he thought might be questioned, that our citizens may know how far they are protected by the government under which they live—and that the States who make this claim may be apprised in advance, that if made, it will not be allowed in New Hampshire.

These resolutions he believed to be proper to be added to those reported, to give to the response which the Legislature are to make a manly and independent tone. This report and the resolutions seem to me, said Mr. E. to be couched in terms too subdued, and I may say submissive. While the rights of the South are very liberally conceded, too liberally I think, all assertion of the rights of the North, which are in collision with southern interests, are most studiously avoided.

There should be nothing to exasperate or justly to offend—and on the other hand, there should be no attempt to propitiate. Upon this appeal to us we should have the firmness to declare not only *how* far we can go, and how much we can concede, but *where* we must stop and *what* we must deny.

In this latter respect, the resolutions of the committee are believed to be deficient; and to supply in some measure the defect, is the object of the amendments.

He remarked further that as he should not trouble the house on the passage of the resolutions, he would now take occasion to say that he was not an abolitionist,—that he would do nothing by word or deed to accelerate that fearful struggle which sooner or later, must come, when the bonds which now bind *men* to *men* in servitude will be broken—but it was not to be admitted that there is any duty—any obligation upon men who are themselves free,—and who value liberty as a blessing, to lend their aid to perpetuate a system so much at war with every principle of justice and humanity as southern slavery. It is certainly enough that we do not attempt to *destroy*—we are not bound to *preserve*.

It is a matter of regret that this agitating subject should have been introduced into this house. It is of so interesting a character that it never has been the theme of public discussion even at the north, without creating strong excitement. And, sir, it will be in vain that the sober and reflecting portion of the community shall discountenance by their example and attempt to sustain by their influence the overt expression of deep feeling which pervades this community in relation to it—when we step aside from our proper duties, and convert this legislative body into a mere popular assembly, for enacting not laws, but opinions censuring and condemning what we have no constitutional power to prohibit or prevent.

It is in the nature of things that denunciation and proscription are but little less calculated, than violence and outrage, to inflame the zeal, strengthen the purposes, and increase the numbers of any party or sect, who may have embarked in a crusade against what they believe to be a great public evil—uncompromising opposition to Slavery in all its forms, is founded upon high moral principle; it is also in recognition of a principle which stands out in bold relief in the charter of our civil rights,—the unalienable natural [illegible] A party formed upon this basis cannot be *suppressed* by law or violence. All we can hope is to repress its excesses, to restrain and guide its action. The only doctrine maintained by the wildest of the sect, of what are called abolitionists—the most *fanatic* if you please—which the christian, the philanthropist or the patriot can dissent from, is the right of interference with the domestic policy of other States. To such interference I believe we should never assent while the Union lasts;—but short of this I do not believe we are bound to stop. All that is necessary to preserve within the limits of the non-slaveholding states a sound public sentiment in relation to this matter, it is not only our right but our duty to do. It may be that this is necessary for our own security against the establishment at some future time of slavery within our own borders, and most certainly it is necessary to forearm us to resist the attempts which may be made to blend it with the institutions of new States which may hereafter be carved out of our vast national domain.

If attention had been earlier awakened to this subject, it might perhaps have prevented the extension of slavery beyond its narrowest limits, and have saved some of the new States which have been received into the Union from its baneful influence. With these views, Sir, while I protest against the propriety or expediency of agitating this subject in this House, I shall give my assent to the first resolution of the Committee.

The second I believe to be wholly unsound, and not entitled to support. The third resolution is not wholly objectionable but so much so that it would seem that it cannot be sustained by the House. The fourth is of no importance; and without going into the reading and examination of his Excellency's message at this time, cannot be acted upon understandingly.

Having thus imperfectly noticed the general subject of the resolutions themselves, I will again express the hope that the amendment offered may be adopted.

The amendment was rejected.

Mr. Locke moved the resolutions be indefinitely postponed: he thought they had already cost more than they were worth—rejected.

The question was then taken on the adoption of the first resolution reported by the committee, which was adopted, Yeas 168, Nays 7.

The question was then taken on the adoption of the second resolution, and decided in the affirmative, Yeas 124, Nays 21.

On the remaining resolutions, Mr. Livermore said he apprehended the committee were acting under a delusion, and Quixote like, running against a windmill. He approved the sentiments of the Governor's message, but he objected to an expression in the third resolution; he would explain his views upon it, but he was not fond of having enforced upon him the recently enacted gag-law. [Alluding to the shuffling on the floor of the House, preventing his being heard.]

The resolutions were then adopted, Yeas 136, Nays 14.

Adjourned.

THURSDAY, Jan. 12.

Mr. Treadwell from the committee on incorporation, reported the bill to incorporate the Baptist Freewill House Missionary Society, recommending its indefinite postponement. Mr. Sawyer opposed this disposition of the bill. Mr. Treadwell said that this bill was from the same source as another bill which was introduced last session to incorporate the 'book concern.' It was well known that they had a newspaper concern which advocated the doctrine of abolition, and he believed the object of the bill to be similar to that; the sect had been engaged in disseminating the abolition doctrines, which many of them believe they inculcated by the doctrines of the gospel; he was opposed to giving them any such aid. Mr. Eastman of Conway could not sit still and hear such sentiments as were advanced by the gentleman from Portsmouth. That the gospel should not be disseminated because some believed it inculcated the doctrine of abolition of slavery, was a sentiment which should only be heard to be denounced.

Mr. Sawyer said the gentleman from Portsmouth labored under a mistake as to the design of the bill; if he had any apprehensions on this subject, the bill could be amended to obviate his objections. Mr. Nesmith was opposed to the postponement of the bill—he was not able to discover how it was to be connected with the subject of abolition, and he could see no objection to the passage of the bill. Mr. Pierce hoped that if these were objections to the bill, it would be put on its second reading and amended to obviate, and that the legislature would grant the boon asked by the petitioners, at the head of whom stood one of the revolutionary patriots. It was of no pecuniary benefit to them. The bill was postponed. Yeas 109, Nays 78.

Mr. Garfield presented the following Resolution:

Resolved, That it is inexpedient for this House to discuss the sublime merits of Southern Slavery, while Northern slaves are required, by their Task Masters in gloves, to wear the collar and draw in the traces.

The Chair declared the Resolution out of order, and declined putting the question.

Mr. Treadwell then introduced the following resolution:

Resolved, That Samuel Garfield, Jr. the member from the town of Langdon, deserves the censure of this House, and that the said Garfield be required to make a satisfactory apology to the House—for the *unmanly, false* and *unjust* aspersions attempted to be cast upon its members by a resolution presented by him, insinuating that they were Northern Slaves, and were whipped into the support of measures by Task Masters.

Mr. Pettengill moved that the Resolution be indefinitely postponed.

Mr. Treadwell opposed the motion. He thought that when a member offered a Resolution, reflecting upon the conduct of the members of the House, it was the duty of the House to take notice of it and require an apology from the offender.

The motion to postpone was decided in the negative; and the resolution passed.

ABOLITION BEFORE THE LEGISLATURE OF N. H.

On Thursday last, agreeably to previous arrangements in caucus, *Dr. Farrington* introduced a resolution relating to abolition, whereupon the report of the committee appointed last June upon this subject was called for and made, which report declared that it was inexpedient to legislate upon the subject. This report was indefinitely postponed, and the resolution for the pointment of a new committee was considered. Mr. Edwards of Keene moved its indefinite postponement, upon which motion the yeas and nays were called, and were yeas 60, nays 142.—It is understood that the new committee are to sanction the report which Mr. Gilchrist has had about him ever since last June. Thus it seems the Legislature have at last deemed abolition of sufficient consequence to merit their notice, and to employ a portion of their time in legislation upon it. Mr. Gilchrist will find that this is a subject which needs handling *without gloves*.—*Herald of Freedom.*

NEW-YORK ASSEMBLY.

Mr. C. O. Shepard presented a memorial of the inhabitants of Peterboro, in the county of Madison, praying for the extension of the rights of suffrage to people of color, and for the repeal of laws which sanction Slavery in this State, and for trial by Jury to persons of color claimed as slaves.

Mr. Shepard called for the reading of the memorial.

Mr. Robinson moved to suspend the reading of the memorial, and to lay it on the table.

Mr. Shepard insisted upon the reading of the memorial. It contained facts with which the House was unacqianted, and which could not be known if the reading was denied.

Mr. Robinson withdrew his motion, and the memorial was read. It asserts that our laws sanction the principles of Slavery. It also complains of the constitutional provisions against the people of color in relation to the elective franchise.

Mr. King moved that the Petition be denied, and that it be rejected.

Mr. C. Rogers inquired what the memorial asked for.

Mr. C. O. Shepard replied that it contained three propositions. The first asked for a repeal of the laws which withheld the elective franchise to people of color. It also asked for the repeal of laws which sanction the principles of Slavery.

Mr. S. was surprised to hear a motion to reject a petition, in respectful language and from free citizens. The motion is at variance with the principles of our laws and the spirit of legislation. The right of petition cannot be strangled. Reject this petition, and others will flow in upon the House.

Mr. Bradish was not prepared to *reject* a petition. If the motion was not modified as to deny the prayer of the petitioners, he was prepared to vote on it.

Mr. Hackley saw nothing disrespectful in the language of the Petition. It was entitled to the hearing which it had received. He was not aware, until the fact was here stated, that our laws sanction Slavery. If this be so, he was ready to go with gentlemen for its extermination. But upon the whole, he believed it inexpedient to agitate the question, and thought the best course was to reject the petition.

Mr. Bradish demanded the yeas and noes on the question respecting the petition.

Mr. C. O. Shepard addressed the house farther against the motion, in favor of referring it to the Judiciary Committee. In reply to the gentleman from Herkimer (Mr. Hackley) he referred to the Revised Laws, for the purpose of showing that they sanctioned the principles of Slavery.

Mr. Thomas opposed the motion to reject the petition. This is virtually declaring the petition unworthy of consideration. This is saying that if there be evils in our system, we will hug, instead of attempting to eradicate them. The petition, among other things, asked that the right of trial by Jury should be extended to persons claimed as Slaves. This is an important question, and one which is entitled to Legislative consideration.

Mr. King explained his views. The petition had been read. The house was in possession of all the information, necessary to enable it to act. The prayer of the petitioners must either be granted, or refused, now or hereafter. To keep the Petition in possession of the House, would create excitement, and he thought it best to dispose of it at once.

Mr. Ruggles moved to lay the question on the table. This motion was lost.

The question was then taken on the motion to reject the petition, and decided as follows. Yeas 75, Noes 44. So the petition was rejected.

COMMUNICATIONS.

AN AGENT'S ADVENTURES.

NO. 1.—CHRISTIAN PRINCIPLE.

At Holmes Hole, Rev. David Pease, an excellent Baptist preacher, accompanied me to visit some of his parishioners. Our object was to induce them to 'open their mouths for the dumb,' and 'plead the cause of the poor and needy,' by signing the petition to Congress. The first man we called on, was an aged father in the church, whose long experience should have taught him that the men of high degree are vain, and the baser sort a lie. We had a right to expect that his hand had been nerved, and his heart invigorated by having long contended earnestly for the truth. Judge of my surprise, and think how my heart must have sunk within me to hear him give his reasons for refusing to sign the petition. I hope no reader will guess what that reason was. Do you think it was because he doubted the power of Congress, or our right to petition? or was it because slavery does not lock up the Bible, and steal the key from its victims, and does not annihilate the 7th command, and blot out the 1st, and nullify the 5th, and abrogate the 4th, and constantly violate the 8th and 10th? Or was it because the wrath of God is not threatened against a people, that deal by oppression with the stranger, and rob the poor and needy? Was it because he was absolved from obeying the command, 'Thou shalt love thy neighbor as thyself?' Any such reason would have been more befitting a Christian, than the one he did give, which was, that certain proprietors of the house in which his church worshipped, would be offended, if he should do it. This was all the reason he gave. I do not know when my sympathy has been called forth for the slave more strongly, than it was for this brother, when I found he was bound with such a galling fetter. Can this be the liberty wherewith Christ makes his children free? Is this the man whose character is formed on the model of Daniel, and his three companions, and Peter, and Paul, and the martyrs, whose blood has sanctified the moral soil of the world? Can any man *so* have learned Christ, who spent his life in battling with those who occupied the very chief seats in the synagogues, and officiated in the inner courts of the temple itself? Truly, the chains of slavery are longer, more numerous, heavier, and stronger than I could have imagined. I remember reading a description of what public sentiment was at a certain time. It was like this: 'And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.' If the whole world was once so entirely wrong, can we be sure that any portion of its inhabitants have since acquired such a patent of infallibility, that their decision is beyond appeal? But the following anecdote will throw some light upon the safety of the standard referred to.

NO. 2.—A CONSCIENCE KEEPER.

The next day I went into a store where eight or ten persons were sitting or standing, and presented the petition. This was very offensive to many present, and one man, to whom I had not spoken, commenced upon me an attack, which, for vulgarity and abusiveness, I do not remember that I ever heard equalled. He was not a *beardless* blackguard, but a sea-captain of 60 or 70. He called me an impudent puppy, an infamous scoundrel, an ignorant, worthless vagabond. He had been to Virginia 300 times, and knew all about the condition of the slaves, while I knew no more than the boy who sat beside me. He had never seen the slaves badly treated. I asked him if a colored man was allowed his oath in Virginia? No, he said, they ought not to be, and I ought not to be allowed my oath, because I was pleading their cause. He said, I came on to the island, to stir up division, and then added, that I was trying to make them all of one mind. He said, if I didn't leave the island soon, he would help me off. I had made him a great deal of trouble, by obliging him to run round half a day, to prevent my going into the Baptist meeting-house, of which he was part proprietor. If I had gone in, he said, I should have gone out a little quicker than I went in. He considered a negro buyer in Norfolk, as a gentleman. He had heard more than a thousand persons there say, they would shoot R. G. Williams, if he should ever visit them, the moment he should set his foot upon the wharf. This is less than a fourth part of what he said to me. I could scarcely help smiling at his impotent rage, but when I remembered that this was one of the conscience keepers, my heart sickened within me.—What can be more afflicting, than to see an aged Christian, apparently more afraid of offending *such* a man, than the Creator and Father of all men?

NO. 3.—CONVERSATION WITH A SLAVE.

The night before I was honored with this abuse, I had a slaveholder in my audience. His name was Hazelgrove, and he said he had, on board a schooner in the harbor, a slave whom he had just brought from Fredericksburg, Va. He said the slave might leave him, if he chose to do so. In the afternoon, I got Bro. J. B. Brown, the Methodist minister at Holmes Hole, to go off to the vessel with me. Capt. Hazelgrove received us with the utmost politeness, and in his whole behavior presented a very marked contrast to the conduct of the sea captain, who had showered such compliments upon me in the morning. I found there the MAN whom Virginia law-makers dared to call a chattel. He was about 25 years old, and was named John Lucas.

I asked the captain if John had any brothers or sisters in Fredericksburg.

Capt. H. I don't know. He has a wife there.

Southard. Have they any children?

Capt. H. I don't know.

Sailor. They have one child.

Southard. Has he had more than one wife?

Capt. H. Yes, but I believe his first wife is dead.

Sailor. No, Sir, she was sold.

Capt. H. When was she sold?

Sailor. I don't remember exactly.

Capt. H. Call John, he can tell. [John was called.] Was your first wife sold?

John. Yes, sir.

Capt. H. Who sold her?

John. Your uncle sold her.

Southard. How long ago?

John. About four years.

S. How long had you been married?

John. About a year.

S. Had you a child?

John. No, sir.

Capt. H. said that slave property had risen one-third in two years, and that John was worth $900, but if he chose to leave him and stay at the north, he might. It will be noticed that all this conversation was in presence of the master, who claimed John's tongue as well as the rest of his body, as his property.

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S. Would you like to live at the north?

John. No, sir.

It was very cold that day, (Dec. 29,) and John didn't like the cold climate, and he said he would rather live in his native place, where he had a wife and child who were free.

S. Wouldn't you be very sorry, if your wife and child were to be taken from you?

John. They can't, sir, they are free.

S. But would you not feel very bad if they were taken by force and carried away?

John. Yes, I suppose I should.

S. Then do you not like better to have a free wife, than one that is a slave?

John. It is six o' one side, and half a dozen the other, for I am a slave and I may be sold.

S. Have you any fear that Capt. H. will sell you?

John. No, sir.

S. But if he should lose his property, and become bankrupt, would you not be sold?

John. He would make me over to one of his sisters, before he would let me be sold.

S. But he and his sisters may die.

John. And so may I.

S. But would you not rather be free, and out of all danger of being sold?

John. I think my chance is pretty good. [What worse than broken reeds he leaned upon!]

S. Can you read?

John. No, sir.

S. Wouldn't *you like to learn?*

John. I never cared much about it.

S. Don't you know that your mind will live forever?

John. I don't know.

S. Do you ever go to meeting?

John. Sometimes.

S. Have you never been told that your soul will never die?

John. If I am a Christian, of course it will never die.

S. But don't you know that the mind within you which thinks of your wife and child, and of Capt. H. and his sisters, will always think?

John. It will as long as I live, but no longer.

S. *But it will never die.* It will be your body only that will die. We conversed considerably on this point, but his replies showed that his mind had no conceptions of its immortality.

This is doubtless a very flattering specimen of Virginia slavery. Otherwise, the slave would not have been brought to the north for exhibition. Yet he had had a wife sold, and so little was thought of it, that his master did not even know the fact. He is not able *to read*, and his mind, which is destined to exist when suns shall have faded away, is kept in entire ignorance of its deathless nature. If this is one of the bright shades in the picture, how deep must be the blackness of its darker tints?

Capt. H. said he knew a great many men who were exclusively engaged in the internal slave-trade, in the process of which families were 'oftentimes' separated. He said he was as much opposed to slavery as any body, for he thought 'every human being should have the free agency of his own body.'

I gave him Miss Grimke's Appeal, a copy of the Almanac, Liberator, and Slave's Friend; and he bought an anti-slavery handkerchief.

His mate seemed more intelligent than he was, but he had a more ferocious spirit. When I was talking to John about learning to read, the mate said to the captain, 'Don't you know we have a law against a *slave's being taught to read?* and if we have a law, why not abide by it?'

Southard. Do you think it is a good law?

Mate. Of course we think so, or we shouldn't have such a law.

Capt. H. and the slave were both present at my meeting that evening. N. S.

LETTER FROM AMOS DRESSER.

MULBERRY GROVE, (Leicester,) Jan. 14, 1837.

DEAR BROTHER STANTON:

On Saturday evening, I rode to Northbridge.—Found Bro. Ebenezer Cadwell, a warm-hearted abolitionist, and very glad to see me. With him called upon Rev. Charles Forbush, the orthodox minister. He told us that his people were expecting him to present the claims of the Tract cause on the morrow. But, after a few moments conversation, remarked that he preached two miles distant in the evening, and I could occupy his desk at that time, and perhaps in the afternoon, and wished me to call again in the morning, which I did—when he at once told me he had concluded to speak in the forenoon, and have me occupy the desk in the afternoon. Accordingly, he gave us a very interesting address, or sermon, from the text, 'He went about doing good.' After dwelling at some length upon the character of Christ, he laid down for his first head, '*Christ is our example.*' He then enquired, 1st. '*To whom are we to do good?*' 2d. '*How are we to do good?*' His general answer to the first was, 'The field is the *world.*' His answer to the second—'By distributing the Bible, and religious information.' At the close of the sermon, by his request, I made a few remarks, while the collection was taken up.

In the afternoon, I took the same text and the same heads, and remarked to the congregation, that, while I had been highly interested in having the general field laid out before us, my object would be particularly to specify—and first, 'What was the example of Christ.' *To whom* did he do good? Emphatically to the *poor and the oppressed.* 'The Lord hath sent me to preach good tidings to the *meek:* He hath sent me *to bind up the broken-hearted*—TO PROCLAIM LIBERTY TO THE CAPTIVES—THE OPENING OF THE PRISONS TO THE BOUND.' His associates were the *despised*, the *down-trodden*, the *outcast.* He '*ate* with *publicans and sinners.*' His command to his disciples *was* and is now, 'When thou makest a *feast*, call the *poor*, the *maimed*, the *lame*, the *blind*,' AND THOU SHALT BE BLESSED,' is the reward. After pointing out some other passages of the same import, and dwelling upon them, to show the influence, the happy, the blessed influence of such a course upon ourselves, as well as upon the poor, &c., I turned to Heb. 13, 3.—'Remember those in bonds as bound with them,'—and in describing the bonds, endeavored to show that the 'How?' could not be applied to the *slave.* So far from it, that LAW makes it a CRIME to '*assemble for the purpose of mental instruction or religious worship*'!! Slavery, instead of doing good to men, makes MEN THINGS!—THE IMAGE OF GOD A CHATTEL!! Instead of permitting the slaves to do good to each other, it even 'tears asunder the tenderest fibres of the human heart,' and separates the infant 'negro slave from the arms of its mother, with as much unconcern and little remorse, as it would wean a calf or a colt from its dam;' knowing nothing of parental or filial affection—knowing no relation save that of MASTER and SLAVE!

At the close, I remarked, it would be my endeavor to show how WE are to 'remember,' or what we had to do with slavery; and in the evening, Bro. Forbush gave notice that his usual Sabbath evening lecture would be omitted, for the purpose of giving all in that neighborhood an opportunity of hearing the lecture on abolition. I commenced speaking in the evening to a large audience, about half past six, and continued till nearly nine, and a more interesting audience have seldom addressed. Though the subject was almost entirely new to them, one of them said to Bro. Cadwell, he could have 'sat there till midnight;' and from the attention given, I should judge he was not alone in his feelings. A neighboring lady said to Mrs. Forbush, the next morning, that she seldom saw her husband weep; but he remarked, on returning from the lecture in the afternoon, that when speaking of the separation of parents and children, he 'could not but think of LITTLE CHARLES.'' Ay, and by the watery eye, I should think there were others there who had a 'little Charles' to think of. At the close of the lecture, measures were taken for forming an Anti-Slavery Society, and circulating petitions to Congress, both among legal voters and also among the females. Indeed, some seemed hardly willing to leave the house, till their names were on a petition praying Congress to abolish the horrid system of slavery and the slave-trade in the District of Columbia. The unanimous expression of feeling seemed to be—

'What, ho! our countrymen in chains!
The whip on WOMAN's shrinking flesh!
Our soil yet reddening with the stains
Caught from the scourging warm and fresh!
What! mothers from their children riven!
WHAT! GOD'S OWN IMAGE BOUGHT AND SOLD!!—
AMERICANS to market driven,
And bartered, as the brute—for gold!
* * * * * * *
Up, break the chain—the yoke remove—
And smite to earth oppression's rod,
With hope mild balm of truth and love,
Made mighty through the living God!'

On Monday, rode to Leicester and found the appointments of the meetings had just arrived. Of course, had no meeting. Then rode over to this place, where I have found a peaceful home under the roof of PATIENCE EARLE, sister of Arnold Buffum. A family of Friends: and FRIENDS I truly found—both to the slave and also his representative. By their request, I promised to speak in the Friends' Meeting-house last evening, and one went one way, and another another, round the neighborhood, to give the notice—while the old lady hailed every passer by, saying to him, 'I want thee to tell every body thee sees, that there is to be an anti-slavery lecture in our house this evening, and we want all to come.' And, judging from the audience in the evening, I should think they were all true to the cause; for, on arriving, I found the house crowded full—all the men, with their hats on, anxiously waiting my arrival. I commenced speaking about half past six, and neither myself nor the audience seemed to be aware that time was passing, till the village bell rung for nine o'clock. I spoke about two hours and three quarters. At the close, petitions were circulated among the males and females, and some signatures were obtained. Wm. Earle then requested that 'those who thought it expedient to form an Anti-Slavery Society in this town, to manifest it by raising the hand.' Hands were raised all about the house. 'Contrarily, by the same sign.' Not a finger moved. They were unanimous in having 'organized action upon the *consciences of the slaveholders themselves,*' and several determined to 'saturate the non-slaveholding States with the belief, that slavery is a sin against God; that the national compact involves the non-slaveholding States in that sin; and that it is their duty to toil and suffer, that our country may be *delivered from* WHAT THEY TERM, 'the darkest stain, in its foulest reproach, its deadliest curse.'' A Society will be formed immediately. After the meeting, a number from the village introduced themselves, wishing for a lecture there. Lectures were promised, but no time agreed upon. Rev. Jno. Green, the Baptist minister from Clappville, wished to have us lecture in his congregation also, six miles distant from this place. He seemed warmly engaged in the cause.

The Lord greatly bless your labors, and give us both much grace and patience for the great work.

In haste—Adieu,

A. DRESSER.

H. B. STANTON.

CONGRESS.

The following is the latest anti-slavery intelligence from Congress. In the House of Representatives on Monday last, Jan. 16th—

The business first in order was the petition presented on Monday last, by Mr. J. Q. Adams, from forty inhabitants of the town of Dover, in the county of Norfolk, State of Massachusetts, praying for the abolition of slavery and of the slave trade in the District of Columbia:—The pending question was on the motion, heretofore submitted by Mr. Lawler, of Ala., that the petition be not received.

Mr. Howard asked consent to introduce a resolution providing that, in calling the States in order for petitions this day, the speaker do call in the reverse order, beginning with the youngest territory.

Anc the question having been taken, the resolution was adopted.

Mr. Jones of Ohio, presented a memorial from the managers of the Colonization Society at Fredericksburg, Ohio, asking the patronage of Congress, towards the furtherance of the objects of the Society in the District of Columbia.

Mr. Adams called for the reading of the memorial, and it was read.

Mr. Pinckney moved that it be laid on the table, and asked for the yeas and nays on that motion, which were ordered, and were Yeas 130—Nays 49. So the memorial was laid on the table.

A petition was presented by Mr. Heister, of Pennsylvania, from 249 females of his Congressional District, praying for the abolition of slavery in the District of Columbia.

Mr. H. moved a reference to the Committee on the District.

Mr. W. B. Shepard, of N. Carolina, moved the question of reception.

Mr. Davis, of Indiana, moved to lay the preliminary motion on reception on the table: which motion prevailed; Yeas 80. Noes 37. So the preliminary motion was laid on the table.

A number of abolition memorials and petitions were presented, on all of which the preliminary motion on reception was made, and laid on the table by large majorities.

Want of rooms compels us reluctantly to defer an interesting communication from our brother O. Scott of Lowell, respecting a great anti-slavery meeting in that place, attended by brother Amos Dresser.

☞ Those persons who have attended any of Miss Paul's Juvenile Concert of colored pupils, will need no other invitation to induce them to secure tickets for the next Concert, on the 1st Feb. [See advertisement.]

☞ The kindness of our unknown correspondent 'JAY,' is most gratefully appreciated.

BOSTON:

SATURDAY, JANUARY 28.

☞ *The publication office of the Liberator is removed from No. 46, Washington-street, to No. 25, CORNHILL.*

NOTICE.

The Annual Meeting of the Massachusetts Anti-Slavery Society will be held in Boston, on WEDNESDAY, Jan. 25th. It is hoped that auxiliary societies will be suitably represented.—The meeting will be one of great interest. Mr. Stanton, Mr. Dresser, Mr. May, Mr. Scott, and other prominent friends of the cause, will be present. The preliminary meeting for the transaction of business will be held at the Anti-Slavery Hall, 46, Washington-Street, at 9 o'clock, A. M.

WM. LLOYD GARRISON, Sec'y.

Boston, January 2, 1837.

*** Editors friendly to the anti-slavery cause are requested to copy the above notice.

ANNUAL MEETING. Let none of our friends in the country, who can make it practicable for them to visit the city, fail to attend the annual meeting of the State Anti-Slavery Society on Wednesday next. It will do 'gentlemen of property and standing' no harm to see their hard hands and honest countenances on that occasion.

☞ Those friends in the city, who are able and willing to accommodate delegates from abroad, are requested to leave information to this effect at the office, 25, Cornhill. It is expected that the meeting will not dissolve until Thursday night. As no special arrangements have been made for speakers, the inspiration of the moment must supply all deficiencies.

DEPARTED WORTH.

Died, in Providence, on the 6th inst. Mr. HENRY E. BENSON, youngest son of the late venerable philanthropist, GEORGE BENSON, of Brooklyn, Ct. and General Agent and Secretary of the Massachusetts Anti-Slavery Society, in the 23d year of his age.

A very few years since, it was a rare occurrence for an abolitionist to die—because there were then very few abolitionists to be slain by the universal destroyer, Death. Now they are so multitudinous as to constitute a very considerable and rapidly augmenting portion of the American people, and mortality is busy in their long-extended ranks. The first 'signal blow' that was given, struck down, a shining mark' indeed, in the person of CHARLES B. STORRS, late President of the Western Reserve College—a name to be remembered among the most uncompromising, courageous, self-sacrificing friends of the colored race universally, and not unworthy to be associated with those of Wilberforce, Clarkson, and Sharpe. In the language of Beriah Green—'He fell a martyr to the interests of his colored brethren. For many months did that mighty man of God apply his discriminating and gigantic mind to the subject of Slavery and its Remedy: and when his soul could no longer contain his holy indignation against the upholders and apologists of this unrighteous system, he gave vent to his aching heart, and poured forth his clear thoughts and holy feelings in such deep and soul-entrancing eloquence, that other men, whom he would fain in his humble modesty acknowledge his superiors, sat at his feet and looked up as children to a parent.' What a toughing apology, and [illegible] yet a fine specimen of SCOFFING and 'fanaticism' and 'madness'! If the early espousal of the anti-slavery cause, in its insignificance and odiousness, by President Storrs, evinced rare independence of character and great moral courage, and was of vast importance to its onward progress; his sudden decease was a loss not to be estimated by figures, or gauged by an earthly instrument. The last act of his life—almost in the hour of dying—was an ineffectual attempt to sign his name to a paper, describing the sin of slaveholding, and enforcing the duty of immediate emancipation. The name was partly written by himself, and completed at his request, by his brother. This last, best effort is celebrated by J. G. Whittier in the following thrilling stanzas:

'Thou hast fallen in the armor,
Thou martyr of the Lord!
With thy last breath crying—"Onward!"
And thy hand upon the sword.
The haughty heart derideth,
And the sinful lip reviles—
But the blessing of the perishing
Around thy pillow smiles!

In the evil days before us,
And the trials yet to come;
In the shadow of the prison,
Or the cruel martyrdom:—
We will think of thee, O, Brother!
And thy sainted name shall be
In the blessing of the captive,
And the anthem of the free!'

Since the death of President STORRS, many devoted friends of the colored race have sunk into the tomb. Among the most prominent have been EVAN LEWIS, a man distinguished for moral intrepidity, great vigor of mind, uncommon ability as a writer—MOSES BROWN, every where known and revered, unclouded in mind and unwearied in benevolent effort at the age of 96 years—THOMAS SHIPLEY, the lawful deliverer of a multitude of captives from ruthless bondage, and the ornament of his race—GEORGE BENSON, a veteran in warfare against slavery and the slave trade—EDWIN P. ATLEE, younger in years, but not less ardent in feeling, or active in service, or generous in philanthropy, or estimable in character. Four of the five were members of the Society of Friends.

The name of HENRY E. BENSON is worthy of being added to this catalogue. The son reflected no discredit upon his sire. If our hearts are affected by the loss of time-honored philanthropists, our grief must naturally flow in a strong current when the young, the beautiful, the full of promise, are cut down by the scythe of death. Such was our deceased friend. He was a rare instance of early self-dedication to the cause of God and suffering humanity. At the age of 16, his mind had the maturity of manhood, and his views of right and wrong in regard to the various moral enterprises of the times were remarkably discriminating and just. In forming his opinions, he never consulted with flesh and blood; but seeking only to know the truth, if he thought he clearly apprehended it, he asked not who supported or opposed it, but cherished and maintained it as something more costly than the gems of Golconda, more precious than life. In his character, untiring perseverance, invincible determination, and unbending independence, were combined with the most amiable, gentle, unassuming traits; so that it could be affirmed of none more truly than himself, that

'None knew him but to love him—
None named him but to praise.'

But he deserves to be held in admiring and grateful remembrance, particularly for his early and indefatigable efforts in the anti-slavery cause, upon the altar of which he made himself a victim. We had no personal acquaintance with him till more than a year after the Liberator was first issued; but as soon as he saw a copy of it, he volunteered to become one of its agents, and by his activity and success in procuring subscribers at that very critical period of its existence, contributed largely to its permanent support. In connexion with his equally active and devoted brother GEORGE W. BENSON, he was highly instrumental in organizing and sustaining the Providence Anti-Slavery Society, and in creating an entire revolution in the sentiments of a large portion of the people of Rhode-Island, on the subject of slavery. For several months he acted as travelling associate and secretary to our transatlantic brother GEORGE THOMPSON, and was the last abolitionist who bade farewell to that great advocate of human rights, having visited him on a special mission during his brief sojourn in St. John, N. B. prior to his embarkation for England. Mr. T. will deplore his loss as a brother. In July, 1835, he was elected Secretary and General Agent of the Massachusetts Anti-Slavery Society; and his premature loss is unquestionably owing, in part, to his severe application in discharging the onerous duties of his office.

The last anti-slavery meeting he attended was the Rhode-Island Convention, held in Providence in February last—the thermometer ranging at that time many degrees below zero. On his return to Boston, he was seized with shivering fits and a high fever, from which he partially recovered through the skill and attention of Dr. HILDRETH; but, venturing to resume his labors prematurely,—so great was his anxiety to 'spend and be spent' in the cause of the perishing slave,—a fatal relapse ensued. Through a long, painful and wasting sickness, his mind was cheerful and happy; he had no desire to live except for the glory of God and the good of mankind: and he calmly yielded up his breath in the joyful and all-sustaining hope of being permitted to occupy a mansion in heaven, prepared by our Lord and Saviour Jesus Christ for all who truly fear God and keep his commandments. His venerable father died on the 11th of December last. Peace to their manes!

CORRECTION.

It seems, by the following note from our esteemed friend Mr. HIMES, (which should have been inserted in our last number, but was accidentally mislaid,) that we were mistaken in saying that his withdrawal from the First Christian Church and Society in this city, was 'mainly' owing to his advocacy of the anti-slavery cause, as nothing was said or done *officially*, either by the church or congregation, in relation to this subject. We presume, however, that the truth strictly authorises us to say, that had Mr. Himes stood aloof from this sacred cause and other public enterprises, he would have still retained his connexion with the people lately under his pastoral charge. For ourselves, we want no better evidence than the fact, that they have substituted in his place a man who publicly and officially advises the '*immediate*' dismission of all anti-slavery clergymen by their respective congregations. If they did not dismiss Mr. Himes, in part, on account of his abolitionism, then they contemned the advice of the very man whom they have chosen to be their oracle and guide! viz. the Rev. Simon Clough, D.D. L.L.D.* Two years since, Mr. Clough published an 'Appeal to the Citizens of the United States,' in which he *endeavored* to prove, that the doctrines and measures of the American Anti-Slavery Society are inconsistent with the teachings and directions of the Bible, and 'that those clergymen engaged in the dissemination of these principles should be immediately dismissed as FALSE TEACHERS.' He most graciously instructed the Christian Societies in the United States, (page 39,) as follows:

'Let those societies over whom such pastors preside, that is, pastors who have embraced and are propagating the doctrine of the Abolitionists, or who are secretly abetting and aiding the apostles of this Society, immediately DISMISS THEM. And if the Society neglect or refuse to do this, let the minority of the Society do their duty; let them withdraw from such a sham, agreeable to the direction of the Apostle, (1. Tim. vi. 1, 8,) and refuse their support to such a ministry.'

Our readers are left to draw their own inferences.

* These titles we do not endorse as genuine: we give them because they are affixed to his pamphlet.

BROTHER GARRISON:

I observed a notice in your paper this morning, relating to the dissolution of my connexion with the First Christian Society in this city. You remark that the main cause of this act was their disapprobation of my abolition sentiments, and advocacy of that cause. That there were individuals, and leading members in the society too, who were sincerely grieved at the public stand which I took in favor of the abolition cause, I presume will not be denied; and that I felt the influence of their disapprobation, as in all such cases of radical difference, must be evident. But I wish to make a correction, and exonerate the *Society, as such*, from all blame, in my recent dismission.—Whatever individuals may have done, (and I emphatic none,) the Society, for the seven years which I was permitted to labor with them, have uniformly treated me in the most honorable and christian manner. Among its members are to be found some of the most choice spirits in the land. My prayer is for their peace and prosperity.

Boston, Jan. 7, 1837. J. V. HIMES.

MR. WELD. We learn with deep regret, that our dear coadjutor, THEODORE D. WELD, is at present in a very precarious state of health in New York city, owing to his excessive labor in the anti-slavery cause; consequently, he will not be present at the annual meeting on Wednesday next.

☞ The lecture of WENDELL PHILLIPS before the Adelphic (Colored) Union, on Tuesday evening last, on the Properties of the Atmosphere, was a very pleasing and instructive performance. The hall was crowded to excess with eager and interested listeners, from the intelligent school-boy of 10, to the venerable Primus Hall of 80 years of age. So readily do our colored population embrace every opportunity to acquire knowledge!

The next lecture will be by Mr. JOHN S. WILLIAMS, on the Circulation of the Blood. Mr. Forbes requests us to say, that a platform will be erected for the speaker, so that all may see and hear to equal advantage.

The Lectures advertised by our intelligent colored friend Hosea Easton, will be worth hearing.

MARRIED—In Philadelphia, on the evening of the 11th inst., by the Rev. Wm. Douglass, Frederick A. Hinton, formerly of N. Carolina, to Elizabeth S. Willson, late of Augusta, Ga.

DIED—In Andover, on the 1st inst. Diana Low, (colored,) in the 82d year of her age—a pious woman.

In this city, on the 12th inst. Mr. Lewis Courtland, aged 48. He was a member of the Bethel Society, West Centre-street, and beloved by all who knew him for his moral worth.—*Com.*

NOTICE.

The Middlesex County Anti-Slavery Society will hold its annual meeting on the 4th Tuesday of January (24th) in the Rev. Dr. Ripley's meeting-house in Concord. The Society will meet for business at Wesson's Hotel at 11 o'clock, A. M. Public services in the meeting-house at 2, and at 6 o'clock, P. M. Abolitionists generally, and friends of the cause in the County, are particularly and respectfully invited to attend. Local Societies will please send large delegations.

Dec. 17, 1836. J. W. CROSS Sec'y.

AGENT WANTED.

A person well qualified to labor as an Anti-Slavery Lecturer and Agent in the State of Rhode Island.

Any person wishing to engage, will please address George W. Benson, Providence, R. I.

Papers friendly to the cause, will confer a favor, by giving the above an insertion.

ADELPHIC UNION.

☞ The Lecture on TUESDAY EVENING NEXT will be delivered in the Smith School Room in Belknap-street, by John S. Williams, Esq. on the Circulation of the Blood, with suitable plates to illustrate the theory. A full and punctual attendance is requested. Jan. 21.

SCIENTIFIC LECTURES.

The colored citizens of Boston and vicinity are informed, that a regular course of moral and scientific lectures will be delivered in the Smith school-room, on every Tuesday evening during the present season, at 7 o'clock, by gentlemen of distinguished talents.

As much satisfaction has thus far been manifested by the many who have already filled the house to overflowing, the members of the Adelphic Union trust that although their accommodations are small, which they much regret, the same spirit will set forth in the begining, may be manifested to the end, which will tend to elevate us in the scale of moral and intellectual respectability. T. JINNINGS, Sec'y.

Boston, Jan. 19th, 1836.

JUVENILE CONCERT.

Miss PAUL begs leave to inform her friends and the public, that she intends giving a Juvenile Concert on Wednesday evening, Feb. 1st, at Congress Hall, corner of Milk and Congress-sts. Price of admittance 25 cents. Tickets for sale at the Anti-Slavery Office, 25 Cornhill.

Jan. 21.

☞ H. EASTON, of Hartford, Ct., will deliver a course of lectures on the principles upon which civil, social, and religious societies and associations are founded; in the course of which, the lecturer will show the origin, nature and effect of those evils which almost every where distract the operations of societies and associations amongst the colored people of this country.

It is well known that the colored people are charged with an incapability of self-government; and whenever an expression of public sentiment is made respecting them, or whenever public aid is required in their behalf, it is dealt out so sparingly, and under such a spirit of distrust, that in many instances it is worse than nothing.

Between the extremes of the withholding of benefits on the part of the public, and the evils under which the colored people labor, which cause the distrust, there is a wide breach through which all their choicest interests fall beyond recovery. This being the case, let them become subjects of ridicule by their enemies, and of pity by their friends, without either knowing, perhaps, why they are thus exercised.

It is hoped, therefore, that both their friends and enemies will condescend to listen to the proposed lectures, as the lecturer trusts that he must be able to convince them many considerations, which, in all probability, will induce them to judge of the colored people in a somewhat different light.

It is intended to prepare these lectures for publication, in pamphlet form, otherwise. To pay the expense thereof, and other expenses of the kind which the lecturer is laboring under, tickets for admittance will be sold at the door, at the low rate of 6 cents single.

The first Lecture will take place at the Smith school-room, Belknap-street, on THURSDAY EVENING next, at 7 o'clock. These lectures are to be under the special patronage of Mr. Forbes, teacher of the Grammar School.

Jan. 21.

REV. B. HIBBARD'S

Vegetable Anti-Bilious Family Pills.

PRICE 50 cents.

ALSO, Carminative Salve, for the cure of felons, piles, agues in the breast, milk cake, ague in the face, burns, scalds, sprains, bruises, rheumatism, St. Anthony's fire, white swellings, scrofula or king's evil, corns, salt rheum, &c. &c. Sold at No. 25, High-street, Charlestown, Ms. by Jan. 21. B. FOWLER.

ANTI-SLAVERY AGENCY OFFICE—NO. 25, CORNHILL.

THE subscriber has taken the store, No. 25, Cornhill, (directly opposite the Missionary Rooms,) where he keeps for sale all the anti-slavery publications of the day, at the publisher's prices.

☞ The publication office of the Liberator is also removed to the same place.

☞ Subscriptions solicited for the Liberator, the Emancipator, Philanthropist, Human Rights, Friend of Man, Herald of Freedom, Quarterly Magazine, Monthly Record, Slaves' Friend, &c.

☞ The friends of the subscriber are informed that he intends to have on hand a general assortment of books and stationary, which will be sold at reasonable prices. Orders from the country for any book which can be had in Boston, will be promptly answered. ISAAC KNAPP.

January 2, 1837.

W. H. S. JORDAN,

LITERARY ROOMS, 121, WASHINGTON STREET,

PUBLISHER of *Religious Magazine and Family Miscellany* at $2 per year. *Lady's Book and American Lady's Magazine* (with engravings) at $3. *American Jurist*, Quarterly, &c. And *Agent of Magazine, Periodicals and Reviews*,—Religious, Professional, Scientific and Miscellaneous—American and European.

Clubs and Associations supplied as heretofore with any current publications upon liberal terms. Jan. 14th.

COMPREHENSIVE COMMENTARY, ENCYCLOPEDIA & POLYGLOT BIBLE,

English version:

Depository, 25, Cornhill.

J. E. FULLER, Agent for the above valuable works, published by Fessenden & Co. Brattleborough, Vt. would most respectfully inform his friends and patrons, that he will keep constantly on hand, a supply for the accommodation of subscribers, and all who are desirous of obtaining them.

The first three volumes of the commentary are ready, and any who are not supplied are requested to call or send as above.

SCRIPTURAL ILLUSTRATIONS by Rev. Geo. Bush of New York, will be shortly published. Jan. 11.

LITERARY.

[From the Christian Mirror.]

AMERICA.

'My country, tis to thee,
I strike my harp in agony :'—NEAL.

My country! once I had no fears
For thy exalted fame;
Nor knew I then that guilt and tears
Were blended with thy name.
I heard thee called 'the Freeman's home'—
The 'land of springing flowers'—
And felt it bliss in youth to roam
Within thy forest bowers.

My country! guilty as thou art,
I love thee even yet;
Though not with a confiding heart,—
For I cannot forget
That Afric's children groan in chains
In thy own peaceful shade;
And that, unbashed, thou wear'st the stains
Which slavery has made.

Weep, weep, my country!—or thy blood
May yet efface the wrong;
Let grief come o'er thee like a flood,
And pour thy vales along:—
I would not have thee carelessly
Poor Afric's woes redress,
Nor seek to check unfeelingly
The Spirit's tenderness.

My country! oft, in hall and bower,
Of thine it hath been said
That woman's gentle voice had power
To move to noble deed.
Then let that voice be heard once more
To plead for mercy's laws,
Ay, let it sound from shore to shore
In injured Afric's cause.

With our own hands, we'll plant the field,
And tend the graceful vine,
And rear a home our babes to shield,
Nor at our lot repine;
But we would have our country FREE
And PURE as blush of morn,—
And peace, and joy, and LIBERTY
The humblest brow adorn.

My country! wilt thou not arise,
And rear a spotless shrine—
Where freedom's voice shall reach the skies
In eloquence divine?
When Afric's sons may join in song,
Their equal rights restored—
And heaven be prayed to bide the wrong
Our annals now afford?

My country! haste to wipe away
The guilt which clings to thee,—
Restore the Afric's sunny ray—
His graceful spreading tree;
And then, like thy own lofty bird,
Thou too may'st upward soar—
And voice of human woe be heard
Within thy bowers no more.

Thomaston, Maine. S. F. W.

[From the American Baptist.]

THE CURRENT COIN OF HEAVEN.

While conversing to-day with some friends I esteem,
On banking, and gold, and the currency theme,
Their wisdom and skill in the topics combined,
Flashed light in broad rays on the page of my mind.
The advantage, and safety, and honor of banks,
Though often accused of most slippery pranks,
Was warmly and ably contested by some,
With gesture well studied from shoulder to thumb;
While others asserted with quite as much zeal,
That *gold* is the only true coinage of weal,
For the dealings of Commerce all over the world—
While privileged charters should downward be hurled:
But though these opinions were issued by worth,
They all seemed to me to be coined of the earth;
And I turned, in my musings, and fastened my eyes
On a Book which foretells of the coin of the skies.
And while I was gazing, a spirit, methought,
On wings that with beauty and glory were fraught,
Hung pendant, like incense, just over my head,
And thus, in the sweetest of accents, she said:
'Mortal! list mortal! and pause as you read—
'And to these sacred queries give earnest heed;
'Oh, what shall a man, though in treasures he roll,
'Exchange for that treasure of treasures—his soul?
'And what is his profit, though worlds be his gain,
'If his soul sink forever in billows of pain?'
She ceased—and I looked to my friend for reply,
As a tear gushed unbidden, and clouded my eye;
But I found that I gazed on my Bible alone,
And the hovering spirit in silence had flown.
Yet I thought, as she flew, that her voice echoed still,
In a tone which e'en now makes my bosom to thrill:
'Mortal! vain mortal! O, seek riches where
'Jehovah has stored them—in answer to prayer;
'For the only enduring and glorious weal,
'Is where moths cannot eat—is where thieves cannot steal.'
Then I bowed down my head, and with ardor I prayed,
That the only true coin might to me be displayed;
That my heart might be stamped with an image divine—
THE IMAGE OF CHRIST—and, like Him ever shine,
With lustre more brilliant than finest of gold,
And living, when ages, eternal have rolled;
That to me, a poor pilgrim, might ever be given
The coin that is current with angels in heaven.

C. W. D.

TIMES GO BY TURNS.

BY SOUTHWELL, A POET OF THE SEVENTEENTH CENTURY.

The lopped tree in time may grow again;
Most naked plants renew both fruit and flower;
The sorriest wight may find release of pain,
The dryest soil suck in some moistening shower:
Times go by turns, and chances change by course,
From foul to fair, from better hap to worse.

The sea of fortune doth not ever flow,
She draws her favors to the lowest ebb;
Her tides have equal times to come and go,
Her loom doth weave the fine and coarsest webb;
No joy so great, but runneth to an end;
No hap so hard, but may in fine amend.

Not always fall of leaf, nor ever spring,
No endless night, nor yet eternal day:
The saddest birds a season find to sing,
The roughest storm a calm may soon allay.
Thus with succeeding turns God tempereth all,
That man may hope to rise, yet fear to fall.

A chance may win that by mischance was lost;
That net that holds no great, takes little fish;
In some things all, in all things none are crossed;
Few all they need, but none have all they wish;
Unmingled joys here to no man befall:
Who least, hath some, who most, hath never all.

OPPRESSION.

And, marvellous though it seem, this monster, when
It took the name of slavery, as oft
It did, had advocates to plead its cause;
Beings that walked erect, and spoke like men;
Of christian parentage descended, too,
And dipped in the baptismal font, as sign
Of dedication to the Prince who bowed
To death, to set the sin-bound prisoner free.

MISCELLANEOUS.

MATRIMONY.

There is a Dr. Johnson in London, who has made himself somewhat notorious by his publications upon the *Economy of Health*. From his last work in relation to this subject, the Literary Gazette extracts the following observations upon the time for Matrimony, and the consequences of entering into that state:—

The most proper age for entering the holy bands of matrimony has been much discussed, but never settled. I am entitled to my opinion; and although I cannot here give the grounds on which it rests, the reader may take it for granted, that I could adduce, were this the proper place, a great number of weighty reasons, both moral and physical, for the dogma which I am going to propound. The maxim, then, which I would inculcate, is this—that matrimony should not be contracted before the first year of the Fourth Septenniard, on the part of the female, nor before the last year of the same, in the case of the male; in other words, the female should be at least twenty-one years of age, and the male twenty-eight years. That there should be seven years difference between the ages of the sexes, at whatever period of life the solemn contract is entered upon, need not be urged, as it is universally admitted. There is a difference of seven years, not in the actual duration of life, in the two sexes, but in the stamina of the constitution, the symmetry of the form, and the lineaments of the face. The wear and tear of bringing up a family might alone account for this inequality; but there are other causes inherent in the constitution, and independent of matrimony or celibacy.

In respect to early marriage, as far as it concerns the softer sex, I have to observe, that, for every year at which the hymeneal knot is tied below the age of twenty one, there will be, on an average, three years of premature decay of the corporeal fabric, and an abreviation of the usual range of human existence. It is in vain to point out instances that seem to nullify this calculation. There will be individual exceptions to all general rules. The above will be found a fair average estimate.

On the *moral* consequences of too early marriages, it is not my intention to dilate; though I could adduce many strong arguments against and very few in favor of, the practice. It has been said, that '*matrimony may* have miseries, but celibacy has no pleasures.' As far as too early marriage is concerned, the adage ought to run thus—'marriage *must have miseries*, though celibacy *may* have no pleasures.'

The choice of a wife or a husband, is rather foreign to my subject, and has occupied abler pens than mine, to little advantage. My own opinion is, that were the whole of the adult population registered as they come of age, and each person, male and female, drew a name out of the urn, and thus rendered matrimony a complete lottery, the sums total of happiness, misery, or content, would be nearly, if not exactly the same, as upon the present principle of selection. This, at first sight, will appear a most startling proposition; but the closer we examine it, the less extravagant it will be found.

ANECDOTE OF THE REPORTER'S GALLERY.

Complaints are occasionally made by members of Parliament that their speeches are not reported *verbatim*. Pretty speeches, in that case, would some of their orations appear. The plan of giving *verbatim* reports was once tried by Dr. Stoddart, now Sir John Stoddart, when he conducted the New Times. The result of the experiment was such as ought to prevent any one calling for *verbatim* reports in future. The members made downright fools of themselves, and set the public a laughing from one end of the country to the other. Lord Castlereagh exhibited himself as '*standing prostrate* at the foot of His Majesty,' and sir Frederic Flood, one of the Irish members, and a great stickler for verbatim reports, appeared one morning as having on the previous evening enlightened and delighted the House with the following profound philosophy and brilliant eloquence:

'Mr. Spaker: As I was coming down to this House to perform my duty to the country and ould Irelant, I was brutally attacked, sir, by a mob, Mr. Spaker, of ragmuffins, sir. If, sir, any honorable gintleman is to be assaulted, Mr. Spaker, by such a parcel of spalpeens, sir, as were after attacking me, Mr. Spaker, that if you do not, Mr. Spaker, be after protecting gintlemen like myself, sir, we cannot be after coming to the House of Parliament at all at all, Mr. Spaker. And, sir, may I be after axing you, sir, what, sir, would become, sir, of the business of the country, Mr. Spaker, in such a case, Mr. Spaker? Will you, sir, be after answering myself that question, Mr. Spaker? It's myself that would like an answer, sir, to the question, sir, as soon as convenient, sir, which I have asked you Mr. Spaker.'

This proved a complete extinguisher to Sir Frederic Flood's *penchant* for verbatim reporting. He went, the day on which his oration appeared, to the editors of all the morning papers, and said that he would thereafter leave his speeches to the 'discretion of the reporthers.'—*London Paper.*

SOUTH CAROLINA.

The Inaugural Address of Governor Butler takes a much more moderate tone than the message of his predecessor, McDuffie. He professes the utmost desire to conciliate all parties in South Carolina; 'that all may gather together under the same vine and fig-tree, kneel and bow at the same shrine, and offer up homage at a common altar.'

The following is a part of the address which alludes to the abolition question:

'The prospect before us, manifestly calls for much prudent caution, as well as much decision and energy of character and conduct. It cannot be disguised, that questions deeply affecting the happiness and safety of South Carolina, are now habitually agitated in other states having no right to interfere with our domestic institutions, which may bind or sever the Union of this Federative Republic; and though we cannot condescend to discuss our right to maintain those institutions with any human power, we must be at all times prepared to defend and preserve them. Upon these points, it is likely we shall not be left to act alone. Interests similar to those by which we shall be guided will operate all around us; and I trust, paying *due regard* to prudent forbearance, we shall be enabled to dissipate the clouds that obscure our political horizon, and avoid the threatened tempest that *well-meaning* but *ill-informed* men may otherwise bring on.'

MASSACHUSETTS.

OFFICIAL. The returns of Votes for Governor and Lieut. Governor are as follows:

Whole number of votes for Governor, is	78,389
Necessary for a choice,	39,195
His Excellency Edward Everett has	42,160
Hon. Marcus Morton	35,992
Scattering,	237
Whole number of votes for Lt. Gov. is	78,158
Necessary for a choice,	39,080
His Honor George Hull has	42,245
Hon. William Foster,	35,873
Scattering,	40

THE LADIES OF BOSTON.

Many have done nobly, but it seems to us just now that the ladies of Boston have exceeded them all. We mean the Boston Female Anti Slavery Society,—the undaunted little band who met and prayed for the slave in the midst of a mob of '5000 gentlemen of property and standing' on the memorable 22d of October, 1835. They have issued a second 'Right and Wrong in Boston' for 1836. We have extracted from it on the opposite page an account of the way in which they were excited to revise the laws for the protection of liberty in Massachusetts, whereby every slave, brought by his master, is free from the moment he touches her soil. They must have the credit of bringing forward the case which resulted in the honorable decision of Judge Shaw. But this is only a small part of their achievements. They have excited their sisters throughout the state to petition Congress for the abolition of slavery in the District of Columbia. As part of the result, we learn from the Liberator, that petitions have been forwarded, signed by upwards of *Five Thousand females*.

They have also had a fair for the sale of articles commemorative of the slave, from which they realized $550. This looks like being in earnest. Set it down that the cause *will go.*—*Human Rights.*

If the 'chivalrous South' wish to ascertain what kind of friends have sacrificed themselves to the holy cause of justice and humanity, in behalf of the enslaved of our land, let them read the first and second numbers of 'Right and Wrong in Boston.' From these publications they will learn that there are female hearts and hands pledged to the enterprise in Boston, which can never be turned from this righteous work by principalities nor powers, nor prejudice, nor 'gentlemanly' mobs.

The example of the females comprising the Society above named, is an honor to the sex, and sheds fresh lustre upon the cause of humanity and religion.—*Zion's Watchman.*

BREVITY AND LEGIBILITY.

☞ Correspondents, who write articles for the columns of the Congregationalist, are particularly desired to study *brevity*, and write *legibly*. The first is essential, because the paper is small; and the second of equal importance, because neither the Editor nor Printer has either time or disposition to render himself blind and perplex himself to vexation over an obscurely written manuscript. A careless correspondent, having filled an illegible sheet, which would 'puzzle a Philadelphia lawyer,' to decipher, sometimes subjoins the pitiful salvo, 'I don't know as you can read my writing, but I have not time to copy.' To such a correspondent I will reply, once for all, I *cannot* read your writing; and if you had not time to copy, or to write more legibly at first, I have not time to waste in trying to spell it out. You may take it for granted, that I *esteem* my time as precious as you do yours; and you cannot reasonably expect that I will take a third more time in reading your scrawl, than it would have taken you to write it plainly.—*Congregationalist.*

☞ Will some of the correspondents of the Liberator take a hint from the above?

THE WHOOPING COUGH.

Mr. Hawley—As the Whooping Cough is now prevailing, I am induced to send you the following facts, for insertion in the Gazette.

The late Rev. Samuel Worcester, D. D., of Salem, called on a family in this vicinity where there where three children laboring under this disease. He inquired of the mother if she had given them molasses freely? She answered no. [illegible] following fact. 'A certain man whom I know, went to a grocery store to buy a gallon of molasses; by mistake it was drawn in an oil measure. The grocer when finding his mistake, observed he must throw it away, for it was completely spoiled. The man said—Oh no; give it to me, and I will feed my children with it, for they have the whooping cough, and the molasses will be good for them, and the linseed oil will do them no harm. Accordingly it was done. He took it home, and set it before his children: they feasted upon it and the cough disappeared in a very short time.' This said mother immediately commenced giving it for breakfast, dinner, and supper; and as often as they wished for it, on bread, pudding, in candy, and in water for drink. The eldest child was soon cloyed; the second child continued it much longer; the third child, an infant, could take but little. The result was, the eldest had it so light as not to whoop but little; the second did not whoop at all; the infant had it as usual.—*Hampshire Gazette.*

RESPECT OF COLOR.—An affecting instance of the effect of prejudice against the people of color, is related in a late number of the 'Friend of Man,' which ought to make a christian blush to know that such a dark spirit reigns among his fellow christians. It was in the house of God, on the holy Sabbath, at the Lord's Supper, and around the sacred altar.—The following is the account which he gives of the transaction:

'The ordinance was administered to the communicants as they came up and knelt around the altar. Twenty or more could come up and kneel around it at a time. One class came up, knelt and received the ordinance, and were told to depart in peace. A third class came and were received in a similar way. A fourth class came,—there were eight or ten who came. The ministers waited and urged all to come. Soon two respectable looking colored females detached themselves from the congregation, walked down the aisle, went around to the altar, away from the rest, and were about to kneel. The minister at this time saw them, and checked them, and motioned them away to a pew. They departed, looking sorrowful and heart-broken. The communicants were ordered to depart in peace. 'Now,' says the minister, 'if there are any of our colored friends who wish to come, they can come.' The two colored ladies modestly and meekly took their places at the altar. In a cold, indifferent way, the sacrament was administered—the minister turned from them as soon as they had received it, and left them kneeling, without repeating the usual form, *depart in peace, &c.* Although they rose and departed.'

We are ready to asked, is this religion? Is this the spirit of christianity? Is it the spirit of Christ? God forbid! We have not so learned Christ.—*Buffalo Spectator.*

THE NORTH AND THE SOUTH.—If a Southern gentleman comes to Massachusetts with his slave, our courts have decided that the slave is free.

If a Northern gentleman goes to South Carolina with a colored waiter, by the laws of South Carolina, the waiter is taken and locked up in jail.

The Southerners are indignant at the Northerners for making their slaves freemen.

The Northerners are indignant at the Southerners for making their freemen slaves.

Which is right, and which is wrong?

At Windsor, Vt. on Wednesday, 11th inst. the thermometer was at 30 below zero; snow one foot deep.

SPIRIT OF CASTE!!

Henry Clay, of Kentucky, has been unanimously elected President of the American Colonization Society, in the room of Ex-President Madison, deceased. Annexed is Mr. Clay's note to the Secretary, accepting the appointment.

WASHINGTON, Dec. 22, 1836.

Dear Sir,—I have the honor to acknowledge the receipt of your note of the 19th instant, informing me that, at the last annual meeting of the American Colonization Society, in this city, I was unanimously elected its President. I receive, with very great sensibility, this distinguished proof of the confidence of the Society, and request you to communicate my acceptance of the office, and my respectful acknowledgments to those who have bestowed it.

Regarding the American Colonization Society as the only practical scheme ever presented to public consideration for *separating*, advantageously to all parties, the European descendents upon this continent from the *free people of color*, the descendants of Africans, with their own consent, and of ultimately effecting *a more extensive separation of the two races*, with the consent of the States and individuals interested, I shall continue to cherish the highest interest in the success of the Society, and will contribute whatever is in my power to promote its prosperity.

I am, with great respect,
Your obedient servant,
H. CLAY.

The Rev. R. R. GURLEY.

A BEAR HUNT.—BRADFORD, Maine, Oct. 2.—On Friday the 30th of September last, near the close of the day, a little lad about 8 years old, by the name of George Parks, started in pursuit of the cows. He made his way along the path through a piece of woods of about half a mile in length. On reaching the opposite side of the woods, he found his cattle and started towards home. The drove consisted of a very gentle old cow and a number of young cattle. His mother told him previous to his starting to keep near the old cow, as she would conduct him on a straight course home. This he was careful to obey; but shortly after he had entered the woods on his way home, walking by the side of the old cow, he heard a crackling in the bushes, and on looking round, what should he see but a large bear making towards him with all the speed and fury that those ferocious animals are possessed of. At this critical period, strange as it may seem, the boy possessed presence of mind enough to make use of his alternative, which was to jump astride of the cow's back, and leaning forward he caught her by the horns, and in this situation rode through the woods. The bear seemed to envy him his situation, and fain would have pulled him down. The cattle ran and roared—the boy screamed—but all did not terrify the bear; ever and anon she would come alongside of our gallant rider, growling and snarling and striking with her paws—and would have torn him in pieces, but for the other cattle, who would as often attack her in the rear, and as she would turn to give them battle, the cow would gain on her some rods. She would then leave the young cattle and come with all speed after the boy, which seemed to be her whole aim. Several times she rose upon her hind legs to take him, and as often the cattle would give her battle; and they thus followed through the woods until the bear's cubs came up, and the young cattle turned upon them. The old bear took their part, and the cow and her rider had arrived at the door of the farm house, ere the old bear could again renew her attack. The boy was almost senseless with fright, and it was not until some time after he had alighted that he was enabled to report to his mother the why and the wherefore.

The British National Debt.—1. If a person were to count 28,000,000 of sovereigns (which is the interest paid every year to the national annuitants) at the rate of 100 per minute, for 12 hours every day without intermission, he would not be able to finish his task in less than a year and 24 days. 2. Taking the year at 365 days, the annual sum of £28,000,000 is £53 5s. 5d. every minute, and 17s 9d. every second, night and day, throughout the year. 3. Supposing a sovereign to be 3-4 of an inch in breadth, 28,000,000 of sovereigns laid down, side by side, along the coach road, would reach from the Maxwelltown end of the New Bridge at Dumfries, to Southwark end of Blackfriar's Bridge in London 4. Supposing a shilling to be 3-4 of an inch in breadth, the above sum in shillings laid side by side, would more than reach from London to Calcutta. 5. Four times the above sum in shillings, laid side by side, would reach round the earth. 6. An avoirdupoise, or grocer's pound of gold is worth £56 19s. 2d. This being the case, 28,000,000 of sovereigns would weigh 219 1-2 tons, and would require 200 horses and carts to carry them.

McDowall yet lives. Although for reasons inscrutable to us, he was not permitted to remain on earth to see that full justice done to his character, which we believe will yet take place, he was permitted to see the work in which four years ago he engaged single handed and alone, while living on bread and water in a garret, now taken up by two respectable and efficient societies, one of them of a national character, and a great change taking place among ministers and Christians in regard to the social treatment due to impure *men*, and also in regard to the duty of inculcating and enforcing the observance of the seventh commandment. He has not lived in vain. He has achieved a great result, and "his works follow him," to the land

"Where the wicked cease from troubling,
And the weary are at rest."—*N. Y. Evan.*

New Human Beings.—Hotels and public houses have a phraseology of their own. On an inquest held some years since on the body of a gentleman who died suddenly at a London hotel, one of the witnesses, Mr. Boots, deposed that the chambermaid desired him to run for a doctor, as 'Number four was in a fit.' And at one of the suburban tea gardens, a waiter loaded with a tray containing tea and muffins for twelve, who observed a bolt before the bill was paid, roared out to a brother attendant,—'Run, run, Bob, there's two teas and a glass of brandy and water escaping over the pailing—catch 'em.'

A resolution has passed the Senate of South Carolina, authorising a subscription of one million of dollars to the stock of the Charleston and Cincinnati Railroad company. This does not look much like dissolving the Union!

The Synod of Cincinnati have again refused, by a large majority, to allow a slaveholding minister, Mr. Harrison, to come into any of their churches. Mr. H. would fare no better should he apply to the Synod of Illinois.—*Alton Obs.*

Gov. McDuffie solemnly recommends, that whenever Congress abolishes slavery in the District of Columbia, the slave states secede from the Union.—An old squaw, who went a-begging, said—if you don't give me some cider, I will kill my puppy.—*Schenectady Cabinet.*

Gov. McDuffie, of South Carolina, holds between fifty and one hundred human beings in bondage—fifty of whom cleared him *fifteen thousand dollars* the past season. Yet it is said, these men cannot take care of themselves if set at liberty.

CHEAP LIST.

PRICE 1 DOLLAR.

☞ Packages containing the following works, may be had at the Anti-Slavery Agency Office, 25, Cornhill, (late Market-st.) Boston, for 1 *Dollar* only, less than *one third* the retail price. Twelve packages for *Ten Dollars*. All orders enclosing cash, and only such, will meet with prompt attention, and the packages be forwarded wherever ordered. Address ISAAC KNAPP, 25, Cornhill, Boston, Mass.

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CASE OF THE SLAVE-CHILD, MED.—A full and authoritative Report of the Case of Med, in the Supreme Court of Massachusetts. Comprising the arguments of Hon. Rufus Choate, and Ellis Gray Loring, Esq. for the Petitioner—and of Charles P. Curtis and Benjamin R. Curtis, Esqs. for the Respondent; with the proceedings in the case, and the opinion of the Court. 16.

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Address ISAAC KNAPP, at the Anti-Slavery Office, 46 Washington-street. All communications should be accompanied with responsible names, who can testify to every particular as stated.

BOSTON, Nov. 29, 1836.

RIGHT & WRONG IN BOSTON, NO. 2, FOR 1836.

THIS day published, and for sale at No. 46, Washington-street, and at most of the Book stores. Orders from the country will be promptly attended to. Dec. 10.

ALMANACS, 1837.

ORDERS solicited at the Anti-Slavery Office 46, Washington-street, Boston.
Dec. 17, 1836. tf

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NIONS OF THE AMERI- ATION SOCIETY. *Contents.* as Clarkson, by James Crop- ncribie; Description of Liberia; eople of the American Coloni- eneral Observations; Quota- ports of the American Colonis Real and Proposed remedies, ments of the Free Colored Peo- d States; Assertions and Evi- idents to all Colonies on the ile Negro Slavery lasts; Eri- The Free Colored People; Con- mscia and the United States; ts from English papers. 10.

PORT OF THE TRIAL OF RANDALL, of Brooklyn, Ct. for ching a school for colored chil- ngaments, on both sides, were the respective Counsel. Large 12 1-2.

GS OF THE N. E. A. S. CON- eld in the Salem Street Church, 25, 26, 1836. A full report of Octavo, pp. 76. 25.

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T INDIA QUESTION: Showing emancipation would be safe for appy for the slaves; right in the dvantageous to the nation; would no feelings but such as are dis- instructive; cannot be postponed ally increasing danger. Also an ediate emancipation, and remarks on. By Charles Stuart. Second on. Octavo, pp. 36. 12 1-2.

HOMPSON'S LECTURES: De- Wesleyan Chapel, Manchester, the following Question is discuss- circumstances justifiable in holding ves in Slavery, without incurring ? 12 1-2. 21. 6 1-4.

NEW'S LETTER ON COLONI- essed to the Rev. T. J. Mills, Secretary of the Kentucky Col- ciety. 12 mo. pp. 46. 6 1-4.

S LETTER: Addressed to the Min- ders of the Presbyterian Church in

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TI-SLAVERY ALMANAC FOR

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ISAAC KNAPP, at the Anti-Slavery ashington-street. All communications companied with responsible names, ify to every particular as stated. Nov. 29, 1836.

& WRONG IN BOSTON, NO. 2, FOR 1836.

y published, and for sale at No. 46, gton-street, and at most of the Book ers from the country will be promp- to. Dec. 10.

LMANACS, 1837.

S solicited at the Anti-Slavery Office ashington-street, Boston. 1836.

THE LIBERATOR.

VOL. VII. OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE ALL MANKIND. NO. 8.

BOSTON, MASSACHUSETTS.] [SATURDAY, JANUARY 28, 1837.

THE LIBERATOR

IS PUBLISHED WEEKLY

AT NO. 25, CORNHILL, BY

ISAAC KNAPP,

WM. LLOYD GARRISON, EDITOR.

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REFUGE OF OPPRESSION.

THE ABOLITIONISTS.

The Richmond Enquirer alludes with force and justice to the new movements of the abolitionists. We publish in another column the remarks of that sound and able journal in relation to the recent anti-slavery convention in the city of New York; and the army of spectators which it is pretended are to be sent forth on errands of mischief. We confess that we have no belief that the abolitionists possess any such strength as they, for sinister objects, represent. Their convention was a mere electioneering contrivance, and was, we have no doubt, a miserable failure. The truth is, these incendiaries, overborne by the pervading popular sentiment, have blighted their prospects of annoyance, and the prevalent excitement and agitation, obviously waning; and they have resorted to this 'convention' artifice, and the accompanying effort, to trumpet it into consequence, as a show of strength and extended organization, which exist only in the interested exaggerations of such prints as the New York 'Emancipator' and the Boston 'Liberator.' So far from being formidable, the abolitionists, we have reason to believe, are daily diminishing in number and the power of agitation. They may be said to have become already as much the objects of contempt and disregard, as they are of censure and execration.—*Albany Argus.*

THE FANATICS.

[From the Richmond Enquirer.]

The people of South Carolina and Georgia have just adjourned. They unanimously adopted resolutions, 'enjoining their delegates to the General Assembly of the Presbyterian Church, to disavow all legislation or discussion on this subject whatever; to refuse to mingle in any act, by vote or speech, which involves even the discussion of this subject, and requiring them to withdraw from the General Assembly and come home, upon any attempt by that body to legislate or discuss this subject at all; with the single exception of the simple disclaimer of that body to interfere in any way with it.'

The public safety is the supreme law. The South must take her stand. Her safety calls for new and strong measures against the fanatics. The New York Journal of Commerce of the 5th states, that the Abolition Convention, which lately sat in that city, has broken up—but that its deeds are yet wrapt in darkness—and the only glimpse we catch of them is in the following outline from the Boston Liberator, leaving the imagination of the reader to fill up the details:

[Here the Richmond Enquirer copies one of the most spirited paragraphs of the Liberator, which it professes to consider 'incendiary,' and throws it before the eyes of more slaves in one week than the Liberator ever visited since it was first published!]

The Editor proceeds.

What benefit do these madmen expect to render to the cause in which they have embarked? Can they soften the condition of the slaves? No: They make it necessary to impose new restrictions upon them. Paulding has shown the false impressions which prevail about the treatment of our slaves. What empirics are these, who would interfere with an institution which they do not understand! Are they to learn the condition of our slaves, from two fanatical females, whose imaginations are exalted by the appeals of such miserable enthusiasts as these? They are tampering with an institution of which they have no adequate idea. They are injuring the cause which they are professing to serve. All their movements are calculated to produce ill feelings between the North and South:—And if they are permitted to run on to such excesses—to meddle with the dearest concerns of their neighbours—to send incendiary missionaries over the country, to poison the white people of the North against the South, and to poison the minds of the slaves against their masters, this blessed union itself may be brought into jeopardy.

By what right do these fanatics meddle with us? By what authority do they call upon Congress to interfere with our municipal institutions? We might just as well by petition, beg of the British Parliament—or send our missionaries to that country, to obtain the emancipation of the Irish Catholics. Such an attempt would be considered as insult to the English government and the English people. It would call forth the most indignant resentment on their part, and still more, if such publications and such exertions were likely to lead to any overt acts, among the inhabitants of Ireland.

We appeal then to the public opinion in the North. We appeal to their legislatures. We appeal to their presses. We appeal to Congress for arresting these insidious publications through their mails. We appeal to them to put the extinguisher upon the petitions, which will be otherwise pressed upon them concerning the District of Columbia. One thing is very clear, that the South must revise her own statutes, *multiply her restrictions, and strengthen her police.* The bill, which was before the legislature of Virginia, at its last session, should, in our humble opinion, again be taken up, most carefully revised, strengthened in its provisions, and passed with adequate guards and penalties.

This is a subject which we can not discuss with any sort of patience. That a set of selfish and meddlesome empirics should intrude into our private circles—that a band of misguided fanaticism should threaten the stability of the noblest political edifice that the world ever beheld—that a country, soaring to an unexampled pitch of prosperity, should be disturbed by the most contemptible fanatics that ever banded together—is enough to excite the generous indignation of all mankind. This spirit must be put down—or the cause of liberty herself must deeply suffer in the struggle. (111)

FANATICISM, EXTRA!

The following is taken from a communication to the Richmond Whig, and is republished in the United States Telegraph with approbatory comments! Sentiments so perfectly absurd, irrational, anti-republican and anti-American, were never before promulgated to the world; and yet the authors and approvers of such stuff are constantly clamoring against those who contend for universal freedom and equal rights, as fanatics! Oh! the times!

'There is an evident tendency to the excesses of jacobinism and agrarianism in the United States, created by that devotion to the person of a leader, which in its extravagant zeal has lost sight of principle. We have reason to know that many government men themselves are alarmed at the symptoms, and know not where nor how the distemper of the times is to end. We of the South have cause now, and will soon have greater, to congratulate ourselves on the existence of a population amongst us, which excludes that *populace* which, in effect, rules some of our Northern neighbours, and is rapidly gaining strength wherever slavery does not exist—a populace made up of the dregs of Europe, and the most worthless portion of the native population. We have been sometimes taunted, sometimes consoled with the remark, that our Northern brethren will step in to suppress domestic insurrections amongst us! Whoever lives to witness the first exchange of friendly offices between the North and South in this respect, will see the banner of the South crossing the Potomac and the Delaware to the relief of Northern property and constitutional liberty, against the fierce and exterminating aggressions of jacobins, levellers, and agrarians.

'Instead of rejoicing in the rapid emigration of slaves, which many do from the hope that the drain will at length relieve Virginia from that population, and make her what is *called* a free State, the *far-sighted* patriot ought to regret the circumstance as producing greater evils than it causes. We cannot attain so high a degree of prosperity as communities, exempt from slavery; but we are better secured in our liberty and tranquillity.—We have no cause to fear agrarian and leveling licentiousness where slaves constitute the populace; and the tyranny of the mob is not only worse and more bloody than that of kings, but more immediately to be dreaded in this country. On these heads we confess our minds to have undergone, in five years, a total revolution, set in motion, at first, by the Northern Abolitionists, and completed by the scenes of the year. Let us hold to the slaves as a shield against levellers and agrarians, for which purpose they are far more valuable than for their labor. We were startled at the first announcition of the proposition, that liberty cannot long exist without slavery. The seeming paradox overwhelms the mind at the first contemplation. But it is not truly philosophical. We will not stop to prove it; time will inscribe it as an infallible truth on the page of American history.'

JUVENILE DEPARTMENT.

A TALK BY THE FIRESIDE—NO. I.

TO CHILDREN.

Your well known friend H. C. Wright, has told you that he is laboring to interest your warm hearts in behalf of the many children in our land who are slaves. I hope he will not forget to tell you of the sad condition of those who are brought up to be slaveholders, and treat their fellow beings as property. You all know how happy you are when you are kind to every body, and how bad you always feel if you are ever cruel to any of your playmates. Mr. Jefferson says the children of slaveholders are 'nursed, educated, and DAILY EXERCISED in tyranny.' He was a slaveholder himself, and when he said any thing against slavery, he said it because he knew it was true. Do you not feel very sorry that any body should be so early taught to be cruel? I hope, then, that you will try to get all your friends to oppose slavery. Seven years ago, there were more than seven hundred thousand (701,163,) slaves who were under the age of ten years. At the same time, the number of white children of that age in all the states of Maine, New Hampshire, Vermont, Massachusetts, Connecticut and Rhode Island, were only a little more than five hundred thousand. (522,914.) If these slave children were placed in a row, and each one occupied two feet, they would reach two hundred and sixty-five miles. Now just think how bad you would feel, and how much your mothers would cry, if all the young children in New England should be made slaves. At the same time, there were more than a million white children, under ten years of age, in the slave states. There was once a poet in England, by the name of Cowper, who said, 'I would *much rather* be myself the slave, and wear the bonds, than fasten them on him.' If you knew what a horrible thing it is to be a slaveholder, you would think so too. If you should ever grow up to be men and women, I hope you will do all in your power to find out and show to others how wicked it is to do so. N. S.

A TALK BY THE FIRESIDE—NO. II.

ARE LITTLE CHILDREN SOLD?

I wish to let my young friends see a few of the advertisements which I have lately cut from southern newspapers.

The following is a description of the *property* for sale in one lot: '11 men, 14 women, 16 boys, 6 girls, and 3 infants.' Another man offers to sell '35 slaves men, women and children.' I have one advertisement, which reads as follows:

'*A women and child for sale.* A likely woman and child for sale. Slaves for life.'

It says nothing about the color of the woman and child.

One man in Norfolk says he 'will give the highest cash price, for negroes from the age of NINE years to twenty-five.' This man is engaged in carrying on the slave trade from Virginia to the more southern states; and these little boys and girls that he wants to buy, he will carry or drive 800 or 1000 miles, and sell them to men who will make them work on plantations, where there will be a driver to whip them when they don't work fast enough to suit him. You see the man does not want to buy their mothers, if they are more than twenty-five years old.

These children sometimes get away, and then those who find them, instead of taking care of them, try to get them back again to the slaveholders, from whom they escaped.

A little girl once got away from a cruel slaveholder, but she was soon put in jail, and the following notice was put in a paper called the American Beacon:

COMMITTED to the jail in Norfolk, a small Negro Girl, supposed to be nine or ten years of age; has several *large scars* on her back, shoulders and arms, apparently made by being severely scalded or burnt. Sept. 26, 1836. N. CURRIER.

Such a little girl must have been treated very badly, or she would not have dared to run away.

There is another advertisement, headed 'stray boy,' which describes a boy about 12 years old, whose name was Lamb, and says the owner may have his *property* by calling for it. He was a lamb in the midst of wolves. Are you not very thankful that you are not slaves? Can't you do something for these slave children? N. S.

COMMUNICATIONS.

GUILT OF THE NATION.

LONDONDERRY, N. H. Dec. 5, 1836.

TO WM. L. GARRISON:

Much Loved—Many there are, who would be ready to scorn the thought of [illegible] being in bondage to the maxims of this selfish and despotic world. And now, rather than my voice should be regarded as silent, in relation to the unrighteously enslaved, I would speak out in the language of what some may please to call womanish feeling. I have, within a few months past, found many occasions for feeling in behalf of those who are in bonds as if myself bound with them. And while I find the law of God, and the principle of that law inscribed on the heart of the christian, authorizing and demanding the exercise of sympathy in behalf of those who suffer wrongfully, I shall seek no other apology for communicating to you, and through you, if convenient, to others, the faint echo at least of those sensations which have become too painful for me to retain. My heart is pained, that purblind selfishness has so bewildered the minds of American citizens, that they have accounted the colored portion of our race as the subjects of their irresistable tyranny, and stripped them of their birthright and title to humanity.

My heart is pained at the multifarious wrongs inflicted on the helpless captives, the subjects of manstealing and robbery, in such a land as this. And for those who harden their hearts, and shut their ears against the voice of justice and mercy, truth and righteousness, I tremble lest the power of the Almighty should fall upon them at unawares! Surely, He will yet regard the groans of the oppressed, and arise to vindicate their claims in his vindictive judgments, unless their wrongs are soon redressed. My heart is pained in view of the guiltiness of such a nation as ours, for the guilt connected with this system of darkest abominations does not rest on a few individuals alone, but as a nation we are, at the north and south, at the east and west, all more or less implicated. And I tremble in view of that hardihood which resists the light, and raves against the divine testimony in reproof of our sins. Is our nation guilty before God for the piratical practice of slavery? Then let me be his witness in confession of our trespass. I must do this to the uttermost, as He shall graciously enable—for my trembling spirit is pained, not with a view of our guiltiness alone, but in prospect of the awful recompense, if repentance be not speedily wrought in anticipation of Egyptian scourges.

Nor do I feel the least painfully of all, in behalf of the honor of that gospel, which is the rejoicing of my heart, and for the purity of that Zion, which in my inmost soul I love. At heart am I pained, while finding any really so to reproach the letter and spirit of the gospel of the Lord Jesus, as to think thence to draw arguments in support of slavery. And, alas! they are yet many, who, having men's persons in admiration, for the sake of sordid gain, are ready thus to turn the truth of God into a lie. And even some, who on other subjects would seem to be no mean men, I have found to be in utter darkness regarding the great principles of right and wrong involved in the question of slavery. And what is still worse, if possible, I have found again and again, that these specious shows of argument, or rather of inflated and enraged sophistry, when advanced by those professing christianity, have resulted, either from direct participation, or from some more distant personal interest, in the system. And now that Zion may be purged from such foul contamination, and become prepared to publish the gospel of her hope in its purity, and to evince the divine origin of her faith by its holy fruits, my life, my soul, with all its energies, by grace sustained, for Zion's sake, and in behalf of the poor, benighted and enslaved, my all is consecrated to her, and to her King, on him henceforth leaning in prayer and labor, till righteousness and truth spring up—till every yoke be broken, and the oppressed are are made free.

My heart has been pained, while feeling the influence of—whom? false brethren shall I say? It matters not now, for the Lord my helper teaches me to say, 'Whether it be right to hearken unto you more than unto God, judge ye.' Ye may no longer hinder my thoughts from coming into voice or form, till the Lord himself shall discharge me from the work to which he calls me while sojourning among men.—May the spirit of heavenly wisdom be abundant to yourself, and to all who in sincerity feel for the poor, benighted slave.

Through grace in Christ Jesus,
and in the bonds of righteousness,
Yours, &c.
D. C. JEWETT.

SLAVERY.

WILBUR FISK'S LETTER.

In Zion's Herald of Jan. 18, a Letter, occupying more than four columns, is addressed 'To the Rev. Timothy Merritt,' (formerly junior editor of the N. Y. Christian Advocate & Journal, but now located in Lynn,) by that sturdy pro-slavery champion and hardened supporter of the Colonization Society, WILBUR FISK, of Middletown University. It is drawn forth in reply to one recently published by Mr. Merritt, somewhat favorable to the abolitionists. We make a few extracts, and subjoin a few notes.

With a great portion of the abolitionist writers of the present day, I am disposed to hold no controversy, for two reasons—one is, that like many other *isms* of our times, opposition and controversy are the elements in which *this* thrives and moves and has its being." (1) and whatever it may be, most of the leaders of this excitement seem to me, and to many others, frequently to substitute sophistry for reasoning, declamation for argument, and personal crimination for sound logic. (2)

Your letter keeps the real difference between them and us out of sight, by calling the public attention to other, and secondary grounds of difference. The difference in principle, which you have left out of sight, is this. The modern abolitionists say that *it is a sin, it is a high immorality, for any man, under any circumstances, to sustain the relation of master to a slave.* (3)

This is in reality the very starting point, the watch-word, the *banner-motto* of the modern abolition war. It is the foundation of all their measures and of all their denunciations of others. It was this that led them, at their "protracted meeting," in Boston in 1835, to pass the resolution, by acclamation, that any and every slaveholder was unworthy of Christian communion. Should they concede the principle above stated, what have they left? What ground for calling me, for calling the great body of the Methodists, *pro-slavery* men? It is because others, with myself, assumed the *negative* of this proposition, and made this the ground of defence of the Methodist Episcopal Church, and of our brethren in the South, that we have been proclaimed in America and Europe, as the defenders and abettors of slavery. Let it then be clearly understood, and let no sophistry and declamation, let no shifting of the argument or momentary concessions, let no exclusive statement of only two possible alternatives, that of pro-slavery and that of anti-slavery, divert the attention of the public from this point, that the difference in principle between the modern ultra-abolitionists and old-fashioned abolitionism, is this, and *only this*, that the adherents to the latter believe that the relation of master and slave may, and *does* in many cases, exist under such circumstances, as free the master from the just charge and guilt of immorality, while the ultras deny this. (3)

In what sense, after all, are you with them any more than I am? You do not like their measures—neither do I. You have not adopted their principles, neither have I. (4)

"I am," say you, "with respect to the object." *So am I;* and yet in their estimate, I am *pro*-slavery and you are *anti*-slavery! Can you tell me what makes this difference? (5)

We have the same *object* at heart. But you say you "must act with them," while we do not. But the reason of this is, that we do not know how to "act *with* them," without adopting their measures. (6) To disapprove of the measures of a party is not only not to "act with them," But it is to oppose them. You may approve of their "object," and may *act* in reference to that object, but *with them* you cannot act.—So it seems to me. When therefore you say, there are but two courses "with respect to the object," but acknowledge there may be *three* with respect to *measures*, you *seem* to imply, that it is necessary to "act with the abolitionists" in order to favor the cause of the oppressed, and yet in the same connection you grant a possibility of such a difference in measures, as would destroy all co-operation. *That difference actually exists*, and will unless you change, prevent you as well as me, from co-operating with them. How can you co-operate with them? You cannot join them in their opposition to the Colonization Society. (7) But they say the destruction of that Society is the first object, "the *first step*" towards emancipation. You cannot then take the *first step* with them! You cannot join them in sending abolition papers to the South, for this, you say, you do not approve of; nor in sending agents to the South to convince the Southerners, for they do not send any; nor in their "personalities and criminations," for you expressly object to such a course; nor can you join them in their agencies and agitations at the North, for all their efforts here are only made to convert over to their "measures" men who, like *yourself*, agree with them in their object, but *disapprove* of their measures—nor yet can you join them in maintaining *that principle* already alluded to, in which we and *they* are supposed to disagree, for in this to say the least of it, "you are not clear."

But you say we are bound to do something,—"not to take sides with the oppressed, and to have a hard heart, is the same thing." I ask which is best,—to do nothing, or to take *wrong measures* for the sake of doing something? Besides, is there no way of doing something without joining the modern abolitionists? If you say, yes—then why join them, when there is so much among them that is objectionable, yourself being judge? If you say nay, then we should all be justified in doing nothing; for bad measures to promote a good cause, injure more than they help it. *And this is the ground why many of us cannot join the abolitionists,*—we think that by doing so, *we should injure the very cause we wish to promote.* (8) And if it be true that we are doing less than formerly, or than might now seem desirable, *abolitionists alone are responsible for this.* (9) They have placed the entire north in such a predicament in relation to this question, that they are very much embarrassed in the exercise of that influence, that in better times, was so certainly, though noiselessly, working out the redemption of the slave. Nay, it will be well, if this *ill-timed zeal* does not produce a reaction on public sentiment in the north, and render many less interested, in the object itself; this would be in perfect acordance with a known law of the human mind.—And shall we, my dear sir, in our eagerness to do something in a good cause, join in such a *leaping coparthnership* as this?

But you say "we," meaning I suppose the people of the northern states, can do much;—"we can legally free the District of Columbia from slaves." *Perhaps* so, if our members of Congress would agree to assist in the measures. But how does Mr. Merritt propose to bring that about? Are the ultra-abolitionists to be relied on for carrying that measure through Congress? (10) Until they commenced operations on this subject, petitions to Congress in reference to it were treated with respect; but now they [illegible] (11)

But you seem to be aware that this District of Colombia question, is but a drop in the bucket, after all; and hence you assume that much more can be done;—that if the free states should unanimously decide in favor of abolition, such an event would seal the death warrant of slavery in this republic." You will excuse me if I say here, that this sentence, coming from yourself, greatly surprises me. *Suppose that the free states unanimously decided in favor of abolition?* (12) If not, how came they free? Were not eight of those states once slave states? and have they not freed their slaves? And have not the other free states steadfastly *refused to admit slavery?* (13) If this is not deciding against slavery, I know not what is. Hence, if your sentiment be correct, the death warrant is already sealed, for they have *legally, officially*, and *unanimously* decided in favor of abolition. Can you tell me how they can do better than this? Will you say, they must decide that slavery ought to be abolished in the south? *This they have done*, in the only way they can do it. They have adopted the *principle*, and set the *example.* (14) What more can they do? You certainly cannot mean that they should pass laws against southern slavery, either in the states or in Congress. Is it meant then, that the people of the free states should all join the modern abolitionists, and become members of the anti-slavery society?—But that would be to countenance *bad measures*, and to sanction an *erroneous principle*; this would be productive of no good. But what if we *should* all join that society, and enter into their zeal and their measures—how would this seal the death-warrant of slavery? If we acted upon it politically, that would break up the constitution, and of course destroy the object; if we assail the south by other influences, in the manner the abolitionists do, we may judge by what has been, what would be. *We might seal the death-warrant of our national peace* (15) without at all helping the slave.

We have no *faith* in modern abolitionism, because we have no faith in *bad measures!*

You seem to take sides with the abolitionists because they have been mobbed. You do not believe, you say, that they have invited opposition. *Perhaps* not; and yet they are in great danger of being *led into temptation*, if they find that they can secure the co-operation of such men as yourself, by enduring a little persecution. (16) It is not uncommon, I know, for sympathy towards a wrong injured, to produce in us favorable feelings towards the principles and measures which were the occasion of the injury; but to yield to such feelings is very unsafe.—From my heart, I abhor the mob principle and practice; but I cannot on this account, cease to *disapprove of abolitionism.* (17) Otherwise I might be led to approve of catholicity, because a mob burnt the Charlestown Convent, and of gambling, because a set of gamblers were lynched at Vicksburgh. (18) If they have suffered, I ought to have towards them the feelings of pity, but not for the *same* reason, the feelings of complacency.

Your letter as a whole, leaves this impression upon the reader,—that the modern abolitionists, as a party or body of men, are doing much good; that their errors are few, and such as might be expected from any other men in similar circumstances; and that we must "act with them" or be criminal. You perceive that *I object to every one of these;* as to the first, if they have done, or are doing good, *I am unable to see it.* That they have done much harm, according to present appearances, is very clear; *much harm*, both in the north and the south. You acknowledge that many of their measures are bad, and their very