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REFUGE OF OPPRESSION.

☞ If ever an outrage was committed, in type, upon the good sense, common humanity and christian liberality of community, it has been done in the following article, replete as it is with pharisaical insolence and egotistical self-righteousness.

From the New-England Spectator.

COMMON GROUND.

As we live in a day when voluntary associations are being formed for various purposes, and men of different sentiments on religion, politics, &c., are called upon to unite, it is fit that the basis of union in all cases be well defined and understood. In admitting a member to a bank or rail-road corporation, for instance, it is not proper to inquire of the candidate to what religious denomination, or political party, he belongs, (1) for this is entirely foreign from the principles and operations of such an association. In admitting churches to a conference for promoting Christian acquaintance and fellowship, and revivals of religion, it is out of place to inquire whether the proposed church regards slavery (2) or the use of intoxicating drinks a sin, for that belongs to the church alone, and is entirely foreign to the object of the association. But if the proposed church holds that the ministry, &c., are not of divine appointment, and that public and social prayer are not required by the scriptures, it would properly be rejected, because these are essential to promote revivals of religion.

We come then to this general proposition, that those who would form an association for any object, *must agree in the principles on which that association is based, and by which its operations are to be carried forward.* The proper measures of any association are only the carrying out of the principles on which it is based.

Take, for example, the Bible society. This association is formed on the basis that the Bible is the word of God, and should be possessed and its influence felt by every human being. It does not inquire whether a man believes the doctrine of the trinity, or of infant baptism, or perhaps* of public prayer, for those who profess to believe the Bible, disagree on these points, while they agree that the Bible is the word of God, and should be read and obeyed by all. But it does inquire whether a man believes the Bible to be a revelation from Heaven; and if he denies this, he must be allowed to take no part in the society, or at least, he must not require the society to come on to common ground with him. We admit that he may regard the Bible as a very good book, and may hence properly contribute for its circulation; but if he comes into the society, he must do it with the understanding that the society may occupy ground which he believes not true, (3) but which they believe is essential to their operations, viz. that as the Bible is the word of God, therefore those who have the means are under infinite obligations to circulate it. Without this motive, men are so selfish that they will not engage in this work. We confess, it is in some cases, very difficult to draw the line of common ground, for it would be very difficult to produce a deep and permanent interest in the Bible cause, while the subject of the atonement (4) is left out of the question. If this is true, then if those who deny this doctrine come into the society, it must be with the understanding that they thus far give up the common ground, and in laboring for the cause are bound to yield up their peculiar sentiments. (5)

The same principles apply to the temperance cause. The basis of union here, is that the traffic and use of intoxicating drink is sin, and that one necessary means for carrying on the operations of the society is a scriptural view of the nature and consequences of this sin. This is the only common ground. The Bible view of sin is, that it tends to destroy happiness both for time and eternity; and this view of sin is essential to complete success in the temperance cause. A Christian can consistently come into this society only on this ground. He cannot without denying Christ, come into the society with the understanding that he shall not tell the drunkard that he is in danger of an eternal hell unless he repents and reforms. He must take high Bible ground both of the nature and consequences of sin; and if infidels, Unitarians and Universalists come into the society, they must so far yield their ground, as to allow him thus to speak and act. (6) And if they will not do it, he is in duty bound to withdraw from them, and unite with others who can labor with him. It is not optional with him whether to unite with a society, which he cannot approve, or do nothing; he is bound to act, and to act right, in removing the evil.

The temperance society is, in fact, based on this principle. The common ground is Christian and exclusive; and those who come in on other ground do it with the understanding that they so far yield their principles as to allow the orthodox (we use the term in a general sense) to advance sentiments which they do not believe. *The temperance society is now an orthodox society,* (7) and those who labor with them, do it with the understanding that they are not on common ground. Does any doubt this? One fact will prove it. A prominent Universalist recently complained because a lecturer on temperance based an argument on eternal punishment: he complained of it as a breach of the pledge to labor on common ground. Did any notice his complaint? Was it practically regarded as true? No; it was not noticed by the society. Silence proved that he was wrong; and hence he was obliged to infer that his view of common ground was not agreed to. But suppose the society should come under the control of those who disbelieve in future punishment, —who would hesitate a moment in saying that the orthodox should secede and labor by themselves, rather than give up the ground of future punishment? (8)

This brings us to the attitude in which we stand to the anti-slavery cause. The basis of union here is, that slavery is sin, and that the means for its removal embrace the presentation of the Bible views of the nature and consequences of this sin, accompanied with prayer for a divine blessing. If we can come into the society with the understanding that this alone must be the common ground,—well. If not, we must secede. A right determination of this point determines the propriety of a new organization.

Before we examine this point, we wish to meet one objection. It is said that we desire *all* to come into the temperance society, and unite in carrying forward the cause; why not, therefore, invite all to join the anti-slavery ranks? We say, let them come, provided they yield their common ground, to what WE believe the true Bible ground, (9) as they have done in the temperance cause; otherwise the orthodox must labor by themselves, for they cannot give up united prayer and Christian doctrines and ordinances for the sake of union. (10) Further, we have urged all to come into the temperance ranks for their own benefit, as well as that of others; and those who were not Christians, almost exclusively for their own benefit, as we regarded them as peculiarly exposed to temptation. But in abolishing slavery, we expect to operate almost exclusively by the presentation of divine truth to the mind and conscience of the slaveholder, and by prayers.—Now none understand the truth except those who obey it, as Christ says, 'He that *doeth* the truth cometh to the light,' and none pray acceptably but true Christians; hence, though we would not exclude others, provided they come in a *subordinate* sphere, our chief desire is to enlist true Christians. The political bearings of slavery, we here of course leave out of the question.

To return to the subject of common ground.—The American A. S. Society is on the exclusive common ground which we have named, so that practically that society is orthodox; (11) and though some complaints have come from Quakers against public prayer, (12) yet they have been unheeded, and the public organs and agents of the society have made free use of the orthodox views of the Bible in promoting the cause. But is it so in New England, particularly in Massachusetts? No, for both the organ and management of the society are under anti-orthodox influence. (13) Will the agent of that society deny it? What then is the inference?—Why, if we come into that society, it is with the understanding that we meet on such common ground that we must leave our peculiar orthodox views behind us. If we do this, we feel that we relinquish the great moral lever by which we hope to bear upon the conscience of the slaveholder.

Let us look at facts, What is demanded of us? At a late anti-slavery meeting in Rhode Island, a gentleman alluded to a resolution passed by the 'National Society,' recommending the different auxiliary societies to observe the last Monday evening of each month, as a concert of prayer for the slaves, and the abolition of slavery in the United States.

'This,' says the gentleman, 'is an *oppressive* and unjust measure; (14) for we have enlisted in our ranks, the Quaker who does not believe in the external forms of prayer, and it is an invasion of his rights. We all stand,—Quaker, Unitarian, Universalist, and Orthodox,—upon an equal footing. Equality is the grand principle upon which we act. Yet the opening of the meeting this evening is a doing away of that principle!'

Is not here a demand to yield up an essential requisite of success in the anti-slavery cause? Again, Mr. Garrison says, in his expose,—

'I complain of the obvious design of your present attack, not of your affected regard for the Sabbath. I complain of your holy impertinence and pharisaical proscription being manifested upon abolition ground. I complain of you for attempting to introduce sectarian tenets and denominational strifes into the cause of bleeding humanity. I do not say, that because you are professedly engaged in the anti-slavery enterprise, you are obligated to suppress your sentiments on other subjects. No. Vindicate the Sabbath, if you will; extol the 'Christian ordinances,' and eulogize the clergy, as often as you desire. But do so in your character as an orthodox congregationalist, not as an abolitionist. You are *false to the agreement which binds us together as the friends of immediate emancipation,* and which makes us all ONE in the cause of liberty, notwithstanding our religious and political differences, in pointing the finger of sectarian reproach at a brother.'

Are we not here commanded to yield up our orthodoxy to come on the common ground of the Liberator? (15) We might make many other similar quotations from the same journal, did any doubt the ground there taken. Our views of the Sabbath and of the Christian ordinances, constitute an *essential* part of our abolitionism. (16) Of these, the master almost entirely deprives the slave. Our views of the sin of slavery, as exposing both the master and the slave to eternal perdition, are another essential part of our abolitionism. We hence cannot labor *on common ground* with such as deny these, without denying Christ. (!!) If we understand language, this we are called upon to do. If we understand also the Appeal of the Massachusetts Society to the Public, the same demand is made They say:—

'Every one is aware that the anti-slavery cause is one that enlists men of every political and religious faith in its support. It is, therefore, in no sense, the cause of any sect or any party. It is peculiar to none—it is confined to none: but is, in the fullest sense, a *common* cause.'

Is it not the meaning, that we must advance nothing as abolitionism but what we hold in *common*? If such is not the fact, is not this the sentiment of this society? If so, why do they allow their general and particular agents to advance sentiments peculiar to the orthodox, in promoting the abolition cause? And if not, why do they allow their organ to be thus exclusive towards the orthodox? A satisfactory explanation of this point, will have an important bearing on our future movements. We will be abolitionists, but we will not relinquish orthodoxy. (17)

* 'We say 'perhaps,' for we are doubtful whether it is right for the British and Foreign Bible Society entirely to omit public prayer at their anniversaries, out of regard to the conscientious scruples of Quakers.

(1) O no! Such an inquiry, in a case of *money-making*, would be vastly impertinent and exceedingly bigotted, most certainly! But, before uniting to break the iron chains of slavery, and deliver the oppressed out of the hand of the spoiler, nothing can be more proper than to examine each other's religious creed, and proscribe each other accordingly!

(2) This is 'evangelical' abolitionism, with a vengeance! Out of place, forsooth, in a time like this, to ask a church whether it regards a system of lewdness, robbery, heathenism and soul-murder as a sin! Why? Because it might destroy 'Christian fellowship,' and prevent 'revivals of religion!'

(3) This illustration is a very absurd one; for a fundamental doctrine of the Bible Society is, that the holy scriptures are given by inspiration of God—and, of course, infidels have no disposition to aid that Society.

(4) That is, 'the atonement' as understood by a particular sect! Facts abound to prove that this is a libel upon the sects.

(5) The various conflicting sects, which sustain the Bible Society on the 'common ground' of 'religious toleration,' will be equally amused and astonished to learn that 'in laboring for the cause,' some of them, at least, 'are *bound* to *yield up* their peculiar sentiments.' This is an important moral discovery. Strange it was never found out before.

(6) Certainly—and the rule must be equitable—'just as broad as it is long.' He 'must so far yield *his* ground as to allow *them* to speak and act' in favor of temperance, in their own peculiar phraseology. But none of them should needlessly or wilfully attempt to wound each other's feelings on points of religious difference.

(7) Another discovery. The 'fact' related to confirm it only shows its fallacy. The complaint was unreasonable, because there was, unquestionably, no design on the part of the lecturer to excite sectarian feelings by his 'argument.' *Incidentals*, of this complexion, are always to be expected in the common advocacy of a great enterprise, and each sect must be tolerant toward another, accordingly.

(8) It would not be necessary for them to 'give up the ground of future punishment.' But how modest is the claim of this infallible writer, for a particular sect, to the control of all the benevolent enterprises of the age! Common ground, indeed!

(9) Can any thing be more reasonable ??! Who can doubt the infallibility of this standard? The demand is the more pleasant, as it is made in true Hibernian style —'Provided they yield their *common* ground to what *we* believe,' &c.

(10) Who desires them to do so? Let not the editor of the Spectator forget what his oracles Messrs. Fitch and Towne have asserted, that 'Insinuation is the meanest and vilest form of lying.'

(11) A flat contradiction of this acrid sectarian declaration is given in the article we have copied from the Emancipator, respecting 'The Anti-Slavery Society and the Churches.' Most truly does brother Leavitt say, in reply—'How a friend of the Society could thus seek to identify abolition with a party, we know not.—The Anti-Slavery Society is not, and by its constitution cannot be, what is technically termed *orthodox*. It is *Abolition*, AND ONLY THAT. No party, in politics, morals, or religion, can buy the Society to itself, by any offers of favor or flattery.' What will the proposed 'evangelical' organization now say about becoming auxiliary to the American A. S. Society?

(12) When, and where? We deny the assertion.

(13) This assertion is false *technically*, as well as in a larger sense. The Liberator is a partisan of no religious sect or party; and with regard to the managers of the Massachusetts A. S. Society, more than two-thirds of them are avowedly 'orthodox' or 'evangelical' in their religious faith—and more than two-thirds of the members and patrons of the Society are of the same persuasion, of whom a very large proportion are church-members. What shift or trick will the Spectator next resort to? No man, by joining the State Society, is obligated 'to leave his orthodox views behind him,' any more than he is bound to do so in joining the Parent Society.

(14) We know for a certainty, that this is a gross perversion of the remarks of the gentleman alluded to. He made no complaint on the score of the external form of prayer used at 'the opening of the meeting.' His argument went to show, simply, that we must do one of two things, as abolitionists, in conducting this cause on 'common ground'—either to say and do nothing, even incidentally, that may conflict in the slightest degree with the peculiar views of any of our members on the subject of religion, (and in that case, we must not even allude to the Scriptures as of divine authority, because some infidels have humanity enough to be opposed to slavery,) or else we must tolerate those incidental sayings and doings, for which abolition, as such, can not be responsible, and which cannot easily be avoided by speakers and writers differing so widely on other points. His allusion to the Friends was not by way of remonstrance, but of illustration.

(15) Not an iota of it. Most certainly, it would be wholly out of place, *in an anti-slavery meeting*, to attempt to convert 'Friends' on the subject of the ordinances, the Sabbath, and the Christian ministry; or for them to try to proselyte Presbyterians to the views of George Fox and William Penn; or for Baptists to argue in favor of immersion, or Pedo-Baptists in favor of sprinkling, &c. &c. But when has 'the finger of sectarian reproach' been pointed at an 'evangelical' brother in our ranks? or any complaint been made against such a brother, on account of his religious sentiments? We venture to say, never.

(16) Ridiculous! Then 'Friends,' having different views of 'the Sabbath and of the Christian ordinances,' are *not* abolitionists, the 'essential part' not being in accordance with their faith!!

(17) Who objects? But one thing you cannot be—abolitionists, and yet refuse to join with others, without distinction of sect or party, for the purpose of 'undoing the heavy burdens, breaking every yoke, and let the oppressed go free;'—and in your pharisaical endeavors to erect sectarian partitions on the broad ground of our common humanity, in order to prevent a perfect union of all classes of men against slavery, you give indubitable proof that you are actuated neither by love toward God, nor good will toward man.

MORE LIBERALITY.

The Spectator of the 15th inst. contains another characteristic article, not less remarkable than the foregoing for its liberal spirit and singular impartiality! Alluding to the fact that the present connexion of the Liberator with the Massachusetts A. S. Society will cease with the present year, it generously says:

Another step will be, to place that society under a direct Christian influence, which can be done by placing it on such common ground as was advocated in the last Spectator: That is, allowing orthodox Christians to make use of public and social prayer, and other Christian ordinances, and to present arguments drawn from the depravity of man, from the atonement made by our Lord and Savior, and from the future punishment of the wicked, and likewise from the privation to the slave of the Christian ordinances. Grant us all this to bring to pass the abolition of slavery, and tolerate nothing which shall go counter to these principles, and we ask no more. This is all our sectarianism. This we must have;—and by a new organization if in no other way.

To occupy our columns with comments upon such an article would be a waste of time and room. The Massachusetts Society is just as orthodox as any anti-slavery society in the land; and its orthodox members are no more required to abandon the 'use of public and social prayer, and other Christian ordinances,' &c. than those belonging to the Parent Society. The demand of the Spectator upon the Society, to 'tolerate *nothing* which shall go counter' to its own peculiar views, and its insulting remark, 'This is *all* our sectarianism,' show plainly what spirit it is of—a spirit which is at war with all that is common to humanity, and all that is excellent in christian charity. It belongs to the dark ages.

CONTROVERSIAL.

From the Friend of Man.

RECKLESS DEFINITION OF THE PASTORAL OFFICE—POSITION OF THE ANTI-SLAVERY MOVEMENT.

Having alluded to the Clerical Protest, No. 3, of Messrs Fitch and Towne, as containing an assertion of the doctrines of the General Associations of Connecticut and Massachusetts of June 1836, and defended by Rev. Leonard Bacon in his letter to Gerrit Smith, we think it proper to furnish the evidence of the fact we stated, by recording the following extract which we copy from the N. E. Spectator.

'When a people have chosen a pastor, and he has been regularly inducted into office, *they have so far surrendered up to him the right* to discharge the appropriate duties of the office in the parish over which he is settled, that they themselves cannot send another to discharge these duties, all or any part of them, against his wishes, without an evident INVASION OF HIS TERRITORY. *Whoever comes before a parish under these circumstances,* IS AN INTRUDER. And equally so is he, who, after being admitted by the pastor, sets up his judgment *in matter that falls properly under the pastor's control.* These are both acts of trespass, and the perpetrators of them are, or ought to be, *liable to ecclesiastical censure.* The unfaithfulness or incapacity of the pastor is no apology for the offence. If the people are dissatisfied with his conduct relative to the trust reposed in him, let them take the proper measures for his removal.'

After all the discussion that has been held on this subject, the meaning of all this is sufficiently obvious. No person, without intrusion, it is affirmed, can enter the bounds of a parish as a religious teacher or as an anti-slavery lecturer, to open the mouth for the dumb, against the wishes of the pastor. And if all the soil of Connecticut and Massachusetts is occupied by these different parishes, it follows that the pastors hold the right of excluding abolition lecturers from those entire states. This view of the Connecticut and Massachusetts Resolutions was taken in our letters to Rev. Leonard Bacon, and in his second letter to Gerrit Smith he made no complaint of having been misapprehended in this matter. On the contrary, he says, 'I know of only one pastor in Connecticut who professed to oppose the Resolutions, and he opposes them, not because he professes to claim less power over his pulpit than his brethren, but because, if I understand him, he thinks the Resolutions stand in the way of the Anti-Slavery Society.'

It seemed incredible to us, when we read the above statement, that any one in favor of the Anti-Slavery Society could be in favor of such a principle. And yet it is adopted by Messrs. Fitch and Towne, if we can understand their seemingly plain language. Would they complain of us, if we should say that they desire the introduction of anti-slavery lectures and doctrines into the parishes of Massachusetts *only on condition* that the consent of the pastors shall be previously obtained? That they desire the progress of abolition *no faster* than it can be introduced in this manner? That, on the whole, they do not wish such lectures and doctrines introduced, until the pastors can be prevailed upon to give their consent, let the delay be never so long? If they do not mean all this, we wish they would explain to us the meaning of their protest, so that we can understand what it does mean. We should be glad, likewise, to be informed in respect to the prospects of abolitionism in New-England, and the middle and southern states, if its introduction is to be suspended upon the previous consent of the pastors. Furthermore: the pastors of the New England churches, a few years hence, if we mistake not, will be very sorry to have any one refer to the Clerical Protest of Messrs. Fitch and Towne in the New England Spectator, to prove that in the year 1837, their friends virtually claimed for them *the right* of keeping abolitionism out of their parishes as long as they pleased, regretting by implication, the abuse which so many of them made of their power!

Some writer in the New England Spectator, whose style, we think, resembles that of Mr. Fitch, undertakes to maintain the right we have described, *as essential to the very nature of the pastoral office.* He reasons as in the following extract.

'It is not a little amusing to hear, just at the present time, a cry raised, that the clergy of New England are wishing to become popes, and that there is a plot among them to take away the rights of the people. Were it not that some whom we have been accustomed to regard as sensible men, have joined in this cry, and strangely asserted again and again that such must be the truth in the case, it would be infinitely more foolish than fighting shadows, to notice it for a moment. Such being the case, however, it may not be amiss to say a word on the subject.

What are the rights then for which pastors contend, and which it is said they cannot assume, without taking away the rights of the people? Why, simply, the rights which belong to them in common with all other servants. They are the servants of the people, and they claim the rights which are conceded to others. You employ a servant, for instance, for a specific purpose. Suppose now you send another servant at his heels, to do precisely the same thing at which you set the first. Will not the first feel that he is injured? You employ a clerk to keep your accounts, and then hire another and set him about the work of the first. The first will certainly feel that he ought to have been discharged before another was put in his place. The publishers of a paper engage an editor, and fix his salary, and then look to another man for matter to fill their columns, and refuse to consult with the first, with regard to what shall go before the public under his name. Will he not regard this as an encroachment upon his rights?

Now all that the clergy ask is, that they may have the privilege of discharging the appropriate duties of the station which they have been called to fill; they have been chosen by the people, and regularly set apart to the work of preaching the gospel, and of conducting the affairs connected with the public worship of God, by the churches of which they are pastors. Every pastor feels, that while connected with a church it is an encroachment on his rights to send another into his place to discharge his appropriate duties; and all he asks is, that it may not be done. If he prove unworthy of his trust, there is a regular way to remove him, but until removed, he is certainly injured if another is put in his place. This is all the popery that can be charged upon the clergy of New England, and this is the plot to take away the rights of the people.

There is, in our view, no small value to be attached to the exhibition of this course of argument, because it shows that we have not misrepresented the doctrine nor misinterpreted the claim contained in the 'Clerical Appeal.'—All the apparent force and plausibility of this argument consists in the supposed parallel between the relation subsisting between a church and their pastor, and between an employer and his servant to whom, *exclusively*, he has committed a particular trust. In order to make the parallel sustain the argument founded upon it, we are compelled to take it for granted that the churches must commit their consciences to the keeping of their ministers, just as a merchant commits his accounts to a book-keeper, or his money to a banker! He may, indeed, inspect their labor, and discharge them if he thinks proper. But if he does so, it must only be for the purpose of committing the same trust into other hands! An elective papacy, transferable, at pleasure, from one individual to another, would remain a papacy still. The truth is, Jesus Christ never commissioned his pastors to have dominion over men's faith, and lord it over his own heritage. They should feed the people with knowledge, and not forbid them to gain all the knowledge they can, through such other channels as the Great Head of the Church may open to them. They are to act under his laws. They are not mere creatures and hired menials of the churches, to do just what they bid him, to carry on their religion for them, to take all their moral responsibilities away from them, and save them the time and trouble of thinking and acting for themselves. The churches have no right to make provision for their own spiritual sloth and worldliness, by committing such a trust into the hands of their pastors. And the pastors have no right to accept it, when it is offered to them. Nor can they innocently fortify themselves in the possession of such a power, by degrading their sacred office to a level with mere worldly and man-appointed avocations. Alas! how low will men stoop to secure illicit power! And to what depths of degradation will ministers consent to sink their holy *office*, when they are bent upon the unscriptural exaltation of *themselves!* Is it not enough that scoffers should denounce the sacred ministry as a sinecure, and place it upon a par with other stations which men seek for the sake of despotic power or gain? Must ministers themselves draw parallels conveying the very essence of the same sentiment? The pastors should indeed be the servants of the churches. They should be elected by them, and retained during mutual agreement. According to Congregational usages (and our own views,) they should receive a due supply of carnal things in return for spiritual labors. But it does not follow from this that they are to 'exercise authority' like the 'princes of the Gentiles,' or maintain their claim by analogies which make them the 'mere servants of men.'

We confess ourselves astonished and grieved with such exhibitions. We view with alarm the prospects of the evangelical churches in Massachusetts, if their ministers (abolitionists among the rest!) are madly bent on the propagation of sentiments like these! What! The orthodox Congregational ministers of Massachusetts contending for the principle, that no minister or lecturer may enter the 'territory' of a parish pastor without his leave! What will the missionary societies say to this? Or how would they like the application of this strange principle, if all the parishes in the Commonwealth should get into the hands of Unitarian pastors?

Above all, we are overwhelmed with amazement at the imprudence and insanity, in an hour like the present, of a minister's undertaking to produce a logical proof ——— *of what?* That the *very essence of the pastoral office* consists in the possession of the power that has been described—the *exclusive* right of moral and religious teaching—the right of taking away the key of knowledge—the right of deciding who the people shall hear, and who they shall not hear!* Do not the promulgators of this *definition* of the *pastoral office*, understand, well enough, that there are multitudes who would be glad to see the pastoral office trodden under foot? Yes! Verily—They are forward to sound the alarm on this subject, and to let us understand that they suspect an attack is about to be made, from a new quarter, upon the Christian ministry itself. Is *this* a time, then, if such are the facts, to frame definitions of the Christian ministry which every friend of human liberty must reject? Definitions which assimilate the Christian pastor to the slaveholder and to the Pope? Will abolitionists, who are pastors of Protestant churches, assume the responsibility of pursuing such a reckless course as this? As an orthodox Congregationalist, and as a friend of the Christian ministry, the editor of this paper solemnly bears testimony against such a *definition* of the Christian ministry. It is a definition at war, not less with human liberty and the Christian scriptures, than with the original principles of New England orthodoxy and congregationalism itself. Why should those principles be disgraced by being connected unjustly with a sentiment to which they are unchangeably opposed? and which has unceasingly stood in their way?

The complaint has been sent forth in Clerical Appeals that the abolitionism of Massachusetts is about to array itself against the Christian ministry and the pastoral office. The inquiry arises—against *what notion* of a Christian ministry? Against *what definition* of the pastoral office? Are Messrs. Fitch and Towne prepared to answer this, by the definition which they have *themselves* given? And have they any hope that there is *any sort* of abolitionism in the country, or any sort of regard for Protestant Christianity or Human Rights, that will not come in harsh collision with *such* a definition of the 'Christian ministry' as *this?* Or have they any confidence in the strength and sacredness of a Christian ministry *thus defined*, to cope with the rising tendencies of the age? [How *can* they have, when they ground their claim, *not* upon Christ's commission, but upon a power granted by the *men* who employ them —a power which *man* was never commissioned to grant?] We confess we have no such confidence.

But 'the infidels! the infidels! The infidels are opposing our claims!'

Well! what if they are? Is that a reason why you should set up claims which infidels, or any body else, can easily overturn? And hazard the Christian ministry itself, in New England by connecting it with so preposterous a claim? What infatuation! We file our solemn protest against the stupid cause of the wide spread havoc that threatens the Christian ministry in New England.—It will not answer any good purpose for the Christian ministers of Massachusetts *to set up a definition* of the Christian ministry sufficiently arrogant and revolting to make even the 'Man of Sin' himself blush—to insist upon it that *this*, and *this only* comprises the true definition of the Christian ministry, and *then* complain bitterly because the Christian ministry is assailed! Be it so that infidels join the assault, as doubtless they have wit and common sense enough to do! The cry about '*infidelity*,' will not persuade nor frighten *Christian freemen* into a willingness to become Papists, and bow down before the *false* image of the Christian ministry comprised in such definition. Nor will a division of the Anti-Slavery Society—under whatever circumstances, or from whatever cause it may take place—or whatever good men may join in it—(or for whatever sound or lame reasons,) do any thing to save from final condemnation and odium the definition of the Christian ministry contained in the articles we have quoted. No. The Christian ministry—Heaven be praised—is *not* the misshapen and frightful image which these representations would make it! Infidelity may raise her shouts of mistaken triumph—as she is accustomed to do—but the *institution of the Christian ministry*, as understood by the Pilgrim fathers, WILL NOT have fallen when its miserable caricature is despoiled. If religion, for a time, bears the disgrace, and if the present incumbents of that high station are driven from their places in disgrace, *be theirs* the responsibility and the guilt of having provoked the unequal contest. Not a word was heard in all the abolition ranks against the great mass of ministers—much less against the Christian ministry—till this abominable claim was set up. But while we protest against this rash and ruinous and unrighteous identification of the claims of the Christian ministry of the Congregational churches with such truly Popish claims, we protest equally against the position (by whomsoever it may be assumed) that there is and ought to be no Christian ministry, because the present incumbents—some of them—have misstated its nature and its claims.

But there is another view of the subject. Abolitionists have too deep an interest in this subject not to watch with vigilance against the progress of public opinion in relation to it. Where are our 70 agents? What are the influences with which they had to contend? And why have they abandoned the field? Why has every effort in Connecticut proved a failure? Why was there not a State Anti-Slavery Society organized there two years ago?—Let the quotation we have already made from Rev. Leonard Bacon, answer! We *might* ask questions which would come nearer home. We might likewise go back five or six years, and give the story of 50 or 60 temperance agents, laboring successfully, for a time, in eight or ten states, in the capacity of lecturers and circulators of temperance intelligence, with no charge to the public except their commissions on receipts for subscriptions to a temperance newspaper, without the patronage or funds of any temperance society, and with good acceptance to 'the common people' who 'heard them gladly.' The subject is not so novel a one as some people imagine. The measure was in operation a good while before the principle was openly avowed.

Nor are abolitionists *alone* interested in this question. By referring to the Letter of the Rev. Leonard Bacon, it will be seen that Evangelists, Temperance, Moral Reform, Peace, and Protestant lecturers are all placed under the same ban. Let the principle be relinquished now, and the whole country comes under the entire control of the system, as a matter of course. All the gag-laws that could be enacted by our national and state governments, put together, would be powerless compared with that which should carry with it the sanction of the religious community, and become incorporated into those habits and usages of society which are more potent, for good or for evil, than all written laws. Our civil institutions could not long survive unharmed, for political liberty was never yet maintained by a people mentally enslaved: nor could religion or piety be expected to thrive, except upon the principle that ignorance is the mother of devotion.

Abolitionism has survived mob-law. It has transformed the threat of legislative gag-law into a low bow for abolition votes. But in contact with the claim of pastoral supremacy, its wheels grind heavily: the car almost ceases, for the time being, to move forward. It is because the nature of the obstacle is not generally understood. It will be detected and removed before long.

* To such lengths has this process been carried, that the right of giving a notice of a meeting to be held, has been denied, not only to a deacon in the church, but even to a brother minister not ecclesiastically subject to the control of the pastor forbidding him. Anti-slavery society meetings, in session, have been denied that right of giving notice of an adjourned meeting; and an anti-slavery agent has been told that before he could present the object of his mission to the Anti-Slavery Society, he must first open it to the pastor of the church and get his consent! How much greater a stride would it be for the pastor to assume that no one must offer a subscription to a newspaper in his parish, until his consent is first obtained? But what are we saying? The case has just now occurred. The publishing agent of the Friend of Man has already been told, when on a tour abroad, that he must not present the subscription for the paper at an anti-slavery meeting, until the matter was first examined by the pastor! Look at another fact. A Doctor of Divinity, in New England, lately declared in public, that so much periodical reading was an evil, and said he, 'If I had the power of a Napoleon, I would put a stop to it!' The story was told to another DD. in this State, who was asked—'Could he have meant as he said?' 'Yes,' said the Doctor, who was well acquainted with the New England clergyman—'He did mean it!'

SLAVERY.

From the Rights of Man.

ANTI-SLAVERY IN PORTLAND.

It is often asserted that there are hundreds in Portland, who approve the principles of abolitionists, and are ready to advocate them, if they will but renounce certain men and measures. *If we could find them*, we should like to ask each one of these persons two questions. Do you believe it is a sin to hold men as property? Are you in favor of *immediate* emancipation? If we mistake not, the answer would reveal a looseness of principle totally at variance with the creed of abolitionists, and inadequate to sustain the brunt of the conflict now waging between freedom and slavery. The truth is, the great mass of our community are either opposed both to the Anti-Slavery principles and measures, or fast asleep, comfortably wrapped up in a cold assent to abstract truth.

Who are the men who are calling upon us to renounce 'harsh measures,' with the promise of their favor if we comply? Those, who, by their own showing, have so little regard for convictions of right, that they consider it a small matter to act counter to them. They say, 'we are Abolitionists at heart; we hold to your principles, but we will never 'open our mouths for the dumb,' or 'lift up our voice like a trumpet to show the people their transgressions,' until those who do so conform to our standard in regard to the proper *mode* of action.' And what is their standard? We wish we could see one of their number setting a pattern of perfect Abolitionism. Must we take their *sanction*, for our model? We can neither follow them, nor endure them in our ranks, until they invigorate, or rather renovate their ideas of duty. Their call upon us to descend to their level, shall meet no other response, than a demand that they first show their attachment to the Anti-slavery cause by acting out their professions.

All that has ever been done for the slave in Portland has been brought about by abolitionists. Even those who stand aloof from us, would hardly dispute the truth of this remark. Let us go back to the period of the first excitement on this subject, when the Portland Colonization Society was organized. It will be recollected that night after night, abolitionists resisted its formation, and begged, for the sake of justice and humanity, that its unchristian principles, grounded in expediency, prejudice and self-regard, might be rejected, and supplanted by the immutable principles of equity. Our citizens refused; and while a feeble few met to pledge heart and hand on the altar of freedom to the cause of the oppressed, they, by hundreds, consummated an act that fastened stronger their fetters. When they should have called slaveholding *Robbery*, a heinous sin in the sight of God,—they only whispered softly, it is an *evil*, the sole remedy for which is the removal of the colored man to Africa. But we let this pass. Our present object is to show that the imbecile manner in which they have carried out this, their chosen remedy for slavery, strikingly manifests their want of interest for the slave. We judge them by their fruits.

Were their principles right? were their professions sincere? were the measures they devised suitable? Why then have they taken no pains to enlighten the public mind on the great *evil* of slaveholding? Why have they not provided us, as they resolved to do, an address on every recurrence of our national anniversary? Why have they only in instances 'few and far between,' caused the transcendant merits of colonization to be spread before this community? and why has there not been interest enough in the society since its formation, to bring the members together for the choice of officers? Have they discovered any thing 'insurrectionary,' 'fanatical,' or 'incendiary' in their boasted remedy? Have they lost confidence in it? If not, must they not confess their lack of sympathy for the bondman? Such laxity of purpose and effort would ill-befit abolitionists. No wonder they cannot '*go with us*,' in our measures. They accuse us of using *wrong* measures. We reply, that right or wrong, our principles have prevailed with a rapidity unparalleled in the history of reformations. We turn and accuse them of not exerting themselves at all. With wealth and influence at their command, they have done absolutely nothing for their darling scheme.

The 'American Union' has gone by the board in the same way. There was not indeed interest enough in the city, even to set it in motion, and the bantling would have died at its birth, but for foreign influence. Now, we understand they have accomplished all that can be done, and have concluded to 'sit still, and see the salvation of the Lord.'

We again assert, that the mass of our community, whatever professions they may make, feel no sympathy for the slave. They are fast asleep. Shame then, that when they see the triumph of a course they once condemned, they should have no more magnanimity than to find fault with our foot-prints, because, in our perilous and difficult way, we did not happen always to step straight.

The editor of the Christian Mirror is carper in chief among the orthodox. He will go down to his grave, finding fault with abolitionists, and warning his congregational brethren against their influence, unless he outlives the day when orthodox pastors and churches in this state shall be converted by the efforts of those whom he denounces. Till then, ministers and churches may slumber. Our meeting-houses may be closed against anti-slavery agents, as meek in spirit as Geo. Storrs and David Thurston; petitions for the abolition of slavery in the District of Columbia may be scoffed at by professing Christians, and the two and a half millions of heathen in our land, may go into eternity ignorant of the way of salvation, while the Christian planters at the South will incur the additional guilt of transforming a like number of immortal beings who shall come upon the stage, to goods and chattels; and not a note of remonstrance or rebuke will he ever raise. He stands at the head of those, who are 'as much opposed to slavery as you are,' and are waiting for abolitionists to reform, or for the chief priests and pharisees to believe, before they will 'open their mouth for the dumb,' or lift a finger to 'deliver him that is spoiled out of the hand of the oppressor.' He is more incensed, that one man should presume to keep all other days as sacred as he does the Sabbath, than that the demon of oppression should demand the desecration of all time to lust and robbery, by millions of his countrymen. He strains at a gnat and swallows a camel. These dry bones! when will they live?

THE ANTI-SLAVERY SOCIETY AND THE CHURCHES.

The Anti-Slavery Society is a voluntary association of individuals, for a specific purpose—the extinction of slavery, and the emancipation of some millions of human slaves. Religious liberty, civil and political rights, which, by the constitution of nature, and of God, belong to all men equally and inalienably, it has undertaken to accomplish, solely by peaceful means, such as cannot be objected to by any friend of religion, and the constitution that is, by the influence of Truth, properly exhibited and effectively applied. The society has no authority, in the proper sense of the term, over any, not even over its members, or officers. Having only one design—that of accomplishing a particular end by specified means, it is conscious of no power, but that which it can bring to bear, prepared to unite in advancing the same, and by the same means. Hence, it intentionally knows no difference, among its friends, from birth, complexion, creed or party. In this respect, it corresponds precisely with the constitutional structure of the Bible Society, the Temperance Society, and the Sunday School Union.

For any sect or party, therefore, to claim the Anti-Slavery Society as belonging to them, or to Abolitionists as being identified with their peculiarities, would be equally an act of injustice, if not a clear fraud upon the public. This is easily seen, in the case of the two political parties. Suppose the whigs should claim the society as a whig institution, because it disapproves of President Van Buren's conduct in regard to slavery, and because all who have vindicated the right of petition in Congress are whigs; it would be unfair, because many members of the society are warmly in favor of the discriminating conduct of the administration. Or if the democratic party should claim the anti-slavery society on their side, because it is in favor of equal rights, this would be equally a fraud upon the thousands of serious whigs who are devoted abolitionists. We are therefore greatly surprised, and grieved, at the New-York Spectator should it insist upon associating the principles and conduct of the anti-slavery society, as to claim us as on its side in the heat or uncertain controversies which it is carrying on. "Evangelical" is a term, in itself, orthodox. It is known that at Boston the term orthodox has a definite and technical meaning, and designates a portion of party of the country. It is, of course, an enemy said this, for the object of prejudicing against the society all that numerous and respectable and influential portion of the people of Massachusetts who are not by common parlance, included in the designation of orthodox, as should have understood the object. But how unfair, that a party should thus seek to identify abolition with a party, we know not. The anti-slavery society is not, and by its constitution cannot be, a party in politics, by termed 'orthodox.' It is *abolition*, and only that.

No party, in politics, morals, or religion, can buy the anti-slavery society for a price, or offer it favor or flattery. If there were no principle in the case, the interests of the society would forbid it, because no party has the power to do that for us, which we expect to gain only from the whole people.

On the other hand, if by the rapid progress of anti-slavery principle, the tide should turn, or shall come, that any sect or party can gain influence to themselves by favoring our cause, that is a matter which, of course, the anti-slavery society cannot control, with which it has therefore no concerns. We desire that all do as much as they can for our cause; and whatever good they can gain by it, rightfully belongs to them. And if, on this account, any other sect or party find themselves losing ground, all we can say is, that they reap what they have sown, and if they wish to recover their position, the way is open. If they will have it, they must win it.

Those of us who are Calvinists, have no ground of complaint, because many Baptists, Methodists and Friends, and Free Will Baptists, and Unitarians are so scarce in behalf of the slave; nor because their zeal in the cause of humanity has made them so in respect of the impartial public. Neither would our Methodist or other Anti-Calvinistic members have any good reason to complain, should the so-called 'orthodox' of Massachusetts all at once turn about-ward with such zeal and self-denial, as to place them, where some among them seem to think they have a prescriptive right to place themselves of their own labors in the cause. If they will earn influence in this way, they can have it.

Prompt as we are, to, or rather, over every body to abolition, the anti-slavery society addresses itself particularly to the sources of influence, and seeks to make, as it may, influence for its cause. It therefore to secure the co-operation of every class, profession or combination of men, who have influence over other men. It calls on the ministers of religion, preachers, teachers, parents; of politicians, divines, and moralists; each in their respective sphere. A great number of influences, in some parts of the country, is found in colleges and seminaries. We therefore try to gain them. Another important depository of influence, is in the churches and religious societies and ecclesiastical bodies of every conceivable sect and name. We wish to have all this in favor of abolition. Political parties, legislative assemblies, professional associations, have their influence. We mean to get all that also.—We do not decide on the truth or rectitude of their respective creeds or distinctive principles; but finding them in the community, tolerated and countenanced by a free people, and possessed of influence which can help the slave, we ask them to give us their aid.

And because we are confident of the justness of our principles and the great importance of our cause, we invite the upright men of all these classes, appealing to them by every manly consideration, if possible to have them do, in their spheres, what they can and ought, for such an object. And when any class, be they clergymen, teachers, editors, or what they may, withhold their aid, we think they are wrong, and we are bold to say it. This is not dictation, nor an assumption of authority, either over the churches or the legislatures, or anything. But it is an open exercise of our rights as freemen, toward other freemen who have equal rights. But our cause is very just, and is not to be trifled with by a rapidly increasing and influential portion of the community. It is from no fear that the situation of some, who have heretofore persistently stood aloof from our work, is growing better uncomfortable; and that they are really raised by some, that we are prosecuting them, in insisting that they should do their duty.

In doing this, we cannot consistently pretend to determine the various questions which may arise either within or among those various divisions of society, and undertake to settle the powers and prerogatives of any class or order of men among them. In regard to church government, we do not decide as to the right or the expediency of bishops, or the powers that belong to the office, in any denomination; but we insist that bishops as well as other Christians, are bound to 'remember them that are in bonds, as bound with them,' and to use the prerogatives which are conceded to them, in such a way as to share in the breaking of every yoke.

It belongs not to the Anti-Slavery Society to decide for the Congregationalists or any others, the exact boundary about pastoral rights, the key of the pulpit and the press, but we have a right to insist that every pastor shall use his right in behalf of the slave, and that every pulpit shall send out a plea for the slaves, and 'cry aloud and spare not.' And in regard to church notices, and the use of public bells, we claim

VOICE OF THE PRESS!

THE FIRST MARTYR—ANOTHER MOB AT ALTON.

The Rev. E. P. Lovejoy, of Alton, Illinois, who has become somewhat famous for his perseverance in endeavoring to establish his press, after having it three or four times destroyed, has at last fallen a victim to abolition!

Whatever may be people's views on the abolition question—and they are as various as the hues of the rainbow—there can, we think, be but one opinion, among reflecting men as to the nature and tendency of such proceedings as this. It is not contended by any one that Mr. Lovejoy had not a perfect constitutional right to establish his press, and advocate such religious or political doctrines as seemed to him good—and that he was amenable for anything he might publish, only to the laws of the land. It is not contended, we believe, that he ever published any thing unlawful—much less, any thing for which he should be seized and murdered in cold blood. We trust this horrible affair will have the effect to awaken the people of this country to the danger of mob laws, and to the necessity of maintaining inviolate those laws which are the same to all, and without which no man or woman is safe from personal violence.—*Boston Times.*

It is stated the Hon. Richard Fletcher, Representative in Congress from this district, has offered to bear one third of the expense of re-establishing the Alton Observer, the press for which was recently destroyed by a mob, and the editor murdered. The truth is, the old lion of New England is roused. Mr. Fletcher was one of the leaders and speakers in the Faneuil Hall Meeting got up in this city two years ago, in opposition to abolition; but it would now seem that he is not prepared to surrender the freedom of the press as a means of perpetuating slavery, or of submitting to the reign of mob law, for the mere purpose of showing a servile submission to the will of the south.—*Boston Times.*

The Providence Republican Herald says: 'Had Mr. Lovejoy confined himself to his proper calling, preaching the Gospel, there would have been no riot, and no loss of life.' P-r-o-d-i-g-i-o-u-s! Had the editor of the Republican Herald confined himself to his proper calling, he might, for aught we know, have been a clam-digger. We had thought that people in this country had a right to choose their own calling, and to equal protection under whatever it might be; but this very *republican* editor wishes to choose not only for himself but for all others! Such republicanism as this, is hardly worth the ink it takes to blacken it.—*Boston Times.*

Liberty Murdered. The horrid intelligence comes to us from Illinois, that the Rev. Mr. Lovejoy has fallen a victim to the liberty of the press. Incarnate fiends and assassins have robbed a wife of a husband, children of a father, and society of a pure minded man; for what? Because he stood under the shield of the Constitution, and defended the liberty of the press. A glorious cause to die in. Let his memory be embalmed. The blood of that innocent man will not sink into the ground. It will be required at the hands of all those who have raised this infernal spirit of mobism against free discussion and a free press. The blood of a murdered Lovejoy is on the heads of those men who, the 17th of August, 1836, assembled in Faneuil Hall, to vote down free discussion, and whose hands afterwards were barely stayed from being washed in the blood of Garrison. Free discussion now has her martyr, and it will rouse men who have souls, to the defence of that dearest right, as did the murder of Morgan to the defence of the rights of free citizens against a secret despotism.—*Boston Daily Advocate.*

The Illinois papers are silenced by ruffians and murderers. The Alton Telegraph announces the murder of Mr. Lovejoy, by a mob, for daring to publish a newspaper, as if it were a mere accident—'Shocking to relate' says this press, and not a word of censure dare it breathe, lest its own turn should come next. Illinois is a free State. Has it come to this even there?—*Ibid.*

The cold blooded manner in which the murder of Rev. Mr. Lovejoy is noticed by the press, is chilling to the heart of every lover of freedom. Had a Bank charter been taken away, the whole country would have rung with clamor, for a violation of vested rights; but a free citizen, in the lawful exercise of the freedom of the press, may be murdered by ruffians, and the most you hear of it is that it is 'a shocking accident,' or that the obstinacy of the murdered victim is the only thing to censure. It is humiliating to reflect that this spirit of mobism has been sanctioned by a meeting in Faneuil Hall, and that our city, in all except the shedding of blood, has been as much dishonored as Alton. Are there not men among us, who even now speak of the Alton tragedy as if they believed its victim had met his just deserts? Is there a press in this city that speaks of it in the terms in which alone freemen should regard such an outrage? We have abundance of sympathy now for the persecuted Quakers, and the executed witches of olden times. But that was at least legalised murder, under the forms of law. Mr. Lovejoy was an amiable and exemplary man in private life, and however mistaken and fanatical he may have been, he surely was no more so than Quakers or witches; but mark the tone of the press. Eloquent indignation can be poured out at any moment upon the bloody sacrifices made by bigoted forefathers, while the murder of an innocent man, who is violating no law, but defending the freedom of discussion, is regarded with an indifference almost amounting to approval. Where will these things lead to?—*Ibid.*

The Liberty of the Press, and the right of possessing and protecting property, are no longer secured to the citizen from the violence of mobs.—The murder at Alton is the most daring outrage that has disgraced the land. A mob attack a building in which a particular article of property, a press, is stored. They fire upon the occupants, and when repulsed, deliberately set fire to the building, to destroy property to the amount of $100,000, and destroy the lives of 18 citizens. The Mayor of the city, instead of calling out an armed force, tamely submits to act the part of a flag of truce for the mob, and tells the heroic defenders of their rights to surrender, and their lives shall be spared! For what? For protecting their own property.

Is not the course of freemen plain now? We must lay aside all reference to the particular doctrines of any class of men; here is a case as broad as the charter of our liberties. Ought there not to be a universal expression of indignation at the murder at Alton? Had this been done in the case of the murder of William Morgan, that outrage would not have raised a political party of 275,000 men. If it is not done now, who can tell what will be the influence of the Alton murder? We should like to see a meeting in Faneuil Hall, without distinction of party, to speak as a free people should of that deed of blood. The moral influence of New England ought to go forth to check this rage for violence and death.—*Ibid.*

Vicksburg has for some time enjoyed a preeminence of murderous notoriety; but Alton, Illinois, has lately stepped forward to dispute the unenviable station, and has far outrun Vicksburg in the career of blood and infamy. The people of Vicksburg acted under a sudden impulse; the people of Alton are responsible for a deliberate and long-plotted murder. They have not only violated the laws, they have trampled also upon the rights of humanity—every honorable mind, more sacred, if possible, even than the laws themselves.—*Boston Atlas.*

We have here an exhibition of the true spirit of slavery, carried out to its legitimate result. But do these blood thirsty wretches, or their abettors suppose that by such summary and sanguinary deeds, they can arrest the march of free discussion, or stay the swelling tide of public opinion, or trample under foot and extinguish the eternal principles of truth, freedom, and justice? Vain and futile attempt! Like the fabled Phœnix, another [illegible] advocate of freedom, shall arise from their ashes, and the name of Lovejoy be a watchword for the sentinels of universal freedom, until the millions of shackled, trampled, and imbruted slaves of this boasted land of liberty, shall every one go free!—*Zion's Herald.*

'The Blood of the Martyrs is the Seed of the Church.' The murder of Lovejoy, by the [illegible] of Slavery, in Illinois, a free State, [illegible] to drive a nail into the coffin of [illegible] system, than [illegible] could effect in a century of effort.—*Salem Ga*[illegible]

From the New-York Journal of Commerce.

The murder of Rev. Mr. Lovejoy, and Mr. Bishop, by a mob at Alton, Illinois, is an awful event, and one which we trust, will bring down upon its authors the penalty due to so great a crime. We are not the advocates of Abolition in the modern acceptation of the term, as our readers very well know, neither have we any thing to say as to the expediency of insisting on the publication of an Abolition paper at Alton, when there had already been manifested such a determination on the part of a portion of the population, and others perhaps, not inhabitants of Alton, to prevent it. Already the press of the Alton Observer, (Mr. Lovejoy's paper,) had been twice destroyed by mobs, and the question was, whether the undertaking should now be abandoned, or whether it should be persevered in at all hazards. The latter alternative was adopted, probably from an apprehension that if mob law should triumph in this instance, it would be resorted to in other places for the destruction of Abolition presses. They accordingly had procured, or were in the act of procuring, (for the particulars have not yet reached us,) a *third* press, that the publication of the Observer might be continued. This was the posture of affairs, as nearly as we can gather, when the deplorable riot occurred, which issued in the Murder of two American citizens! No other name than murder, it seems to us, can be rightfully affixed to the crime; for it can hardly have happened that without a murderous intent, two men were killed, and six or seven others severely wounded. The probability is that the mobites had become exasperated at the fruitlessness of their previous endeavors, and were determined this time to make thorough work.

It now remains to be seen whether the perpetrators of this atrocious crime will be made to pay the penalty of life for life, or whether they will be suffered to go unpunished. If the latter, then we may truly say that the rights of American citizens are but a name; that our laws are inadequate to the protection of life and property, or even to the vindication of their own majesty against transgressors.

Mr. Lovejoy, we understand, was a man of excellent character and moral worth; and the only fault, it is presumed, which his murderers could allege against him, was, that he was an Abolitionist, and was determined to publish an Abolition paper at Alton. It ought to be recollected, however, that he had once changed his place of publication in consequence of popular excitement, having established his paper originally at St. Louis.

The enemies of Abolition must be very stupid indeed, if they expect to put it down, in this free country, by mob violence, and especially by assassination and murder. The old maxim, that 'the blood of the martyrs is the seed of the church,' is just as true in the case of Abolition, and for similar reasons.

Since writing the above, we have received additional particulars of this melancholy affair. It appears that Bishop was one of the assailants, and was killed by a shot from within the building. This alters the case somewhat; but after all, there is this great difference between the respective situations of the parties, viz. that one was acting on the offensive, and the other on the defensive. Both deaths are fairly chargeable to the assailing party.

The Murder of Mr. Lovejoy.—The detail of particulars in the subjoined account, taken from the Cincinnati Journal, renders the act ten times more atrocious than we had supposed. It seems that Mr. Lovejoy was shot in endeavoring to extinguish the fire kindled by the merciless crew outside the building. They were under the excitement of whiskey, and a tavern near by appears to have supplied the inebriating draughts. What a commentary this is on the character of the West and the police of a large town! But we forbear for the present from offering such reflections as crowd upon us at this moment. The subject is one which will ere long occupy the attention of every citizen of this great Republic. The great question of liberty of speech and of the press is involved in it.

For our own part we approve, we applaud, we would consecrate, if we could, to universal honor, the conduct of those who bled in this gallant defence of the Freedom of the Press. Whether they erred or not in their opinions, they did not err in the conviction of their right as citizens of a democratic government, to express them, nor did they err in defending this right with an obstinacy which yielded only to death and the uttermost violence.—*N. Y. Evening Post.*

The Alton Massacre.—The Mayor of Alton has given a narrative of the atrocities which lately occurred in that place. It is copied into another part of this paper. It appears from it that the Common Council of Alton were guilty of a most criminal apathy, if apathy it may be called, and not rather an accomplice-ship in the outrage, in neglecting to take the necessary measures for preserving the peace when they knew it would be broken. They either shrunk like cowards, from a plain and imperative duty, or else they desired that the outrage meditated by the rioters might be committed.—*N. Y. Eve. Post.*

American Blood has been shed at last by American hands employed to maintain slavery, and crush free discussion.

If this American blood—shed in the defence of the freedom of the press, and the right of every American citizen to think, speak and print his own honest opinions—be not signally vindicated by the apprehension and condign punishment of the murderers, our republican institutions, our boasted freedom, and our vaunted safety of property and life, will become, and deserve to become, the scoff and derision of the world.—*N. Y. American.*

We make this abstract as coldly as possible, in the hope that it may be republished, as an event of the times, in some few southern newspapers. Hereafter, when we hear both sides, we shall speak more at large. No coloring can so change the facts as to free them from the character of ARSON AND MURDER. The perpetration of these crimes cannot but serve greatly to aid the cause it was intended to put down.

Mr. Lovejoy was engaged in asserting his undoubted constitutional and legal personal rights—the rights of enjoying and protecting life, liberty and property. While thus engaged peaceably and quietly, and, out of sight, he was assailed, and because he made defence, he was murdered. And now, while sleeping in his grave, a martyr to the free and firm spirit with which he stood up in defence of the essential practical principles of free government and individual liberty, men have the heart to assail and degrade him. Alas! the prevailing poison that now produces this result, is a canker on the body politic, devouring life and corrupting principles! The high and bloody hand may, for a season, forbid a just exposition of its dangers—but its day cometh—none of us know when—nor do we know when it is appointed we shall. Yet the day of the one is not more certain than the day of the other.—*Cincinnati Gazette.*

Our paper of yesterday contained the news of the death of Mr. Lovejoy, at Alton. However imprudent his conduct may have been, every lover of peace and good order in society must regret the manner in which he terminated his life. We have long been accustomed to listen to the proud boast of American citizens, that we live under a government of laws, liberally framed, and wisely adapted to all the wants and interests of society, and fully adequate to protect our rights and redress our wrongs. If there is any truth in this, there is no necessity for a resort to lawless violence, in any case, however high may be the excitement that would prompt it, or great the aggravation of the offence to be punished, or the wrong to be redressed.

In regard to the present case, we do not intend to sit in judgment upon the unfortunate man, who has been thus untimely cut off. We never have indulged in any unseemly prejudice against him, during his life—and even if we had, they would not follow him to the grave. Even hatred and ill-will dwell not there, for its silence offers no provocations for their exercise. Neither are we apologists for his course of conduct, whether it originated from a sense of duty, which charity teaches us to presume, or from a less worthy motive. Of his motives we possess no knowledge, and have, therefore, no right to judge of them. They are matters between him and his Maker, and God forbid, now, that we should wish to withdraw the veil that conceals them, even if we possessed the power. We have thought his course imprudent—the result has proved it so. We have thought he was tempting his fate—that both policy and duty should teach him to beware that he step not too far—his end is the penalty he has paid for the disregard of these admonitions.

His errors, great as they might have been, or were considered by a portion of the community in which he lived, though they were as bright as scarlet, were not washed white by the violence committed on him.

It is an old adage, that two wrongs never make one right. One wrong is no justification of another. The offence of one man is no excuse to another for similar or equal outrages—and if the laws are worth enacting, for the protection of life, liberty, safety, and the property of the community, they merit respect, and deserve obedience to their commands. We deprecate the blind zeal—the heated fanaticism with which the subject of abolition is pursued, and discussed in that portion of the community who have no plausible excuse for interfering with it,—but we deprecate still more deeply, that unhallowed lawless violence and outrage, by which these evils are often sought to be mitigated or overcome. They are aggravated violations of law and order, that should not pass without punishment, and severe public rebuke. They are at war with every principle of sound policy, by stripping the original of its deformity, and invoking public sympathy to palliate its mischiefs.

Be the offences of Lovejoy what they may—if he has violated every law of the land, and outraged every feeling of society, and every principle of moral and social duty—the end of his unfortunate career—the mode and measure of his punishment, has changed the offender to a Martyr, and the presuming, daring sinner to an apostle of righteousness and a saint. His martyrdom will be celebrated by every wild Abolitionist in the land—and the only consolation we have is, that it was not inflicted upon him in a slaveholding State.—*St. Louis Bulletin.*

The above corroborates a rumor which was rife in our city yesterday. Spilling the blood of the unfortunate Lovejoy is worse than sowing Dragon's teeth, in the olden fable! Every drop will, as it were, spring up into a new Abolition Society, that will, Hydra-like, lift its head in the land, and we fear no Hercules will be found who can vanquish it. Will the press pass over this outrage lightly, as it has similar ones? Is a citizen of the United States to have his house—his castle—assailed by an armed mob—and is he to be murdered for defending the rights guaranteed to him by the Constitution of his country? Are such things to be tolerated, and will the presses of the country, which can find so much gall and wormwood, and so many maledictions for political opponents, pass by this outrage, with a bare expression of cold regret? Are the *murderers*, for such we pronounce them, to go unpunished? We trust not. If there is law in the land, we hope they will be made answerable to it—if not, why then commend us to the despotism of the Grand Turk or the Czar, for they protect their people. The Mississippi for a century to come, though it may pour a constant flood, will not pour enough to wash out the disgrace of the horrid murders of Alton, St. Louis, and Vicksburgh. We condemn and regret, as much as any one can, the evil tendency of the publications of the abolitionists, but we find no where in the laws of the land, nor in our code of morals, a principle that will justify such a deed as that just done in Alton. It is time that something were doing to quell the spirit of mobism. The doctrine, that when 'the *Law* is inefficient to take hold of a man, the people should,' and be at once legislators and executors, has become too rife in the land. No individual who differs in opinions from the mass is safe. Lynch-law is the order of the day, and a cowardly mob our only legislators. 'Might is right' in our modern code, and murder has become a pastime.—*Louisville Herald.*

The Anti-Abolitionist, no less than the lover of his country and the detester of insubordination and crime, has cause deeply to regret this most atrocious tragedy. It is well if this martyrdom do not kindle up a flame which years and all the efforts of the patriot will scarce extinguish. Let those who oppose the abolitionists take warning from this event, and let them ever remember, that the only weapons, with which these zealots can be successfully encountered, are truth, reason, moderation, and tolerance—that these are the only means to disarm them of their fanaticism; and that violence, outrage, and persecution, will infallibly inflame their zeal, enlarge their numbers, and increase the power of their dangerous doctrines (!!)—*Louisville Journal.*

There has been another very serious riot at Alton, Illinois, caused by the indomitable abolitionism of the Rev. E. P. Lovejoy; who seems to have utterly disregarded the sentiments and feelings of a large majority of the people of that place, and who, apparently, has taken no little pains to bring about the awful catastrophe, of which we are now to speak.

It will be recollected by our readers, that on two former occasions, the people of Alton, fixed in the determination to permit no abolition press to exist in that place, destroyed the press and printing materials of Mr. Lovejoy, taken to Alton by him, for the purpose of printing an abolition newspaper. The last time the press was destroyed, the people, (among whom were many of the most respectable citizens,) warned Mr. Lovejoy under peril of his personal safety, not again to outrage the feelings of the citizens, by persisting in his intention of establishing an abolition paper. He, however, with a fanaticism inexcusable as unaccountable, determined to persevere in his purpose, and for the *third* time purchased a printing press, and on its arrival, had it deposited in the warehouse of Messrs. Godfrey Gilman & Co., with a view of re-establishing his abolition 'Observer.'

Thus have ended the folly and fanaticism of the Rev. Mr. E. P. Lovejoy.

Deprecating mobs of all kinds in the highest degree, as we certainly do, we are nevertheless clear in the opinion, that *Lovejoy was greatly more to blame than any one else.* He kept the people of Alton in a continual state of excitement, and from what had previously occurred, he must have known that a persistance in his mischievous course would end in bloodshed. He seems to have courted death, and he fell a martyr to abolitionism.

The occurrence is undoubtedly deeply to be lamented; but had he (Lovejoy,) yielded to the wishes of a vast majority of the citizens of the place, his own life and that of another would have been saved, and the town of Alton would have been free from the reproach of mobism.—*Cincinnati Whig (!!)*

The Alton Telegraph contains the proceedings of two meetings held in Alton on the 2d and 3d inst. to take into consideration—as it was announced by Mr. Hogan—'the present excited state of public sentiment in the city, growing out of the discussion of the Abolition question, and to endeavor to find some common ground, on which both parties might meet for the restoration of harmony and good fellowship by mutual concession.' The meeting on the 2d, after much discussion, resulted in the appointment of a committee of seven, to whom sundry resolutions, previously submitted, were referred, with instructions to report at an adjourned meeting, next day. This committee consisted of Cyrus Edwards, John Hogan, S. Greggs, U. F. Linder, H. G. Van Wagenen, T. G. Hawley and W. S. Gilman.

At the appointed time, the committee reported to the meeting a preamble and sundry resolutions, for which we have not room to-day.

Much discussion followed. A part of the resolutions reported were adopted and others rejected. During the meeting, several resolutions, calculated, as those reported by the committee had been, to allay the excitement, and *intended to prevent the re-establishment of the Alton Observer*, but deprecating all violent measures for this purpose, were also approved by those present.

Every one must regret this *unfortunate* occurrence—but the *guilt* of the transaction will ever rest with those who madly and obstinately persisted in the attempt to establish an abolition press there. They were warned time after time of the consequences, and urged by every consideration, not to press the attempt; but to all they turned a deaf ear, and *public opinion* will hold them *responsible for the fatal consequences.*—*St. Louis Republican.*

Brother Lovejoy was a New England man. He graduated at Dartmouth, in 1826. He was subsequently an agent for the American Sunday School Union in Missouri, which station he occupied with eminent success and the entire approbation of the society. He then undertook the charge of the St. Louis Observer, which he edited with much talent and faithfulness. When a slave was burned to death near that city, by Lynch law, he lifted up his voice in defence of the laws. For this he was banished from the state, and located his press in Alton. His press and office had been three times destroyed before this fatal catastrophe.—*N. E. Spectator.*

A correspondent of the Boston Daily Advocate, at Alton, says—'One man had five buck-shot taken out of his back. The cries of the mob became furious—"Give us Lovejoy and the press, or you will all be killed"—"Down with the Abolitionists"—"Death to the villains," &c. &c. . . It was immediately proclaimed that Mr. Lovejoy was dead, and I never wish to hear another sound equal to the fiendish yell that then arose! One would have thought a band of savage Indians were sounding their shrill war-whoop, instead of civilized beings!'

BOSTON.

FRIDAY, NOV. 24.

A MARTYR FOR LIBERTY,

SLAIN BY THE HANDS OF HIS OWN COUNTRYMEN!

An awful sensation pervades the land. It is one of shuddering horror, excited in view of a fearful and bloody spectacle, seldom equalled in atrocity, and never surpassed in infamy. The amiable, benevolent, intrepid LOVEJOY is no more! He fell overpowered by a band of assassins on the night of the 7th instant, and his mangled body lies covered by the sod! Thanks be to God, though being dead, he yet speaks!—for his spirit lives, and is walking abroad over the land, terrifying a guilty, conscience-stricken people by its presence; and from his grave is heard a cry of blood, in tones that pierce the heavens and shake the earth. The circumstances under which he was sacrificed make the deed one of loathsome turpitude, and must deservedly bring upon our country the worst reproaches of the civilized world,—ay, and the retributive judgments of Almighty God. In his martyrdom he died as the representative of Philanthropy, Justice, Liberty and Christianity; well, therefore, may his fall agitate all heaven and earth!

That his loss will be of incalculable gain to that noble cause which was so precious to his soul, is certain. In destroying his press, the enemies of freedom have compelled a thousand to speak out in its stead. In attempting to gag his lips, they have unloosed the tongues of tens of thousands of indignant souls. In murdering a loyal and patriotic citizen, in order to allay a petty local excitement, they have stirred up a national commotion which causes the foundations of the republic to tremble. O most insane and wicked of mankind!

We have very many things to say about this hideous conspiracy; but as our views and feelings are clearly expressed in the resolutions of the Board of Managers of the State Society, which are recorded below, as well as in some of the articles we have selected on this subject from other newspapers—and as our columns are pre-occupied with the particulars of the fatal attack, and the comments of the press in relation to it, it is neither convenient nor necessary for us to extend our remarks to-day.

We cannot, however, in conscience delay the expression of our regret, that our martyred coadjutor and his unfaltering friends in Alton should have allowed any provocation, or personal danger, or hope of victory, or distrust of the protection of Heaven, to drive them to take up arms in self-defence. They were not required to do so either as philanthropists or christians, and they have certainly set a dangerous precedent in the maintenance of our cause,—though the fact does not in the least palliate the blood-thirsty conduct of their assailants. Far be it from us to reproach our suffering brethren, or weaken the impression of sympathy which has been made on their behalf in the minds of the people—God forbid! Yet, in the name of Jesus of Nazareth, who suffered himself to be unresistingly nailed to the cross, we solemnly protest against any of his professed followers resorting to carnal weapons under any pretext or in any extremity whatever.

THE RIOT AND MURDER AT ALTON.

At a very full meeting of the Board of Managers of the Massachusetts Anti Slavery Society, held in Boston on the 22d inst. with special reference to the late riot and murder at Alton, Illinois, the following resolutions were adopted:

1. Resolved, That the awful intelligence of the murder of the Rev. Elijah P. Lovejoy, at Alton, by lawless and blood-thirsty men, while nobly endeavoring, in the fear of God, to maintain the liberty of the press and the rights of man, is received by this Board with those feelings of anguish, alarm and horror, which become freemen and Christians; and should cause our guilty country to shudder and quake in view of Divine retribution, which nothing can avert but immediate and heart-felt repentance.

2. That the guilt of this bloody tragedy is not local, nor confined exclusively to the immediate actors therein, but that it covers the land, inasmuch as the tragedy itself is one of the natural and inevitable consequences of tolerating the execrable system of slavery in our midst; and that in the 'deep damnation' of the murder of this christian martyr, the American church, the American press, American statesmen and divines, the great mass of the American people,—all who, for the last five years, have instigated riots or connived at the prostration of lawful government, or justified the enslavement of our colored countrymen,—do participate to a greater or less extent.

3. That our lamented coadjutor, in cheerfully laying down his life in the cause of his God, his country, and liberty, and in refusing to yield up the freedom of the press and of conscience, at the threatening dictation of a band of conspirators and ruffians, deserves to be ranked, and held in everlasting remembrance, among 'the noble army of martyrs,' who, in various ages of the world, have fallen victims to persecution and tyranny.

4. That to ascribe his rare integrity, persevering determination, and intrepid devotion, in aiming to re-establish the 'Alton Observer,' to a rash, stubborn and suicidal spirit, or to a desire needlessly to excite a popular commotion, is equally absurd, malicious and barbarous; seeing that he was contending, confessedly and truly, in a constitutional and lawful manner, for all that is precious in freedom and vital in christianity, and that he had no other interest in such a fearful conflict than that of a free moral agent; nor could he have consented to be fettered and gagged, under such circumstances, without sacrificing that which is of paramount importance to the mere preservation of life—namely, his allegiance to God and duty.

5. That in resorting to arms, in the last extremity, to put down the implacable, seditious and desperate enemies of public order, liberty and humanity, and to defend his property and life rather than succumb to their 'reign of terror,'—being cruelly deserted, as he was, by the civil and military authorities of the place,—he was amply justified by the principles set forth in the Declaration of Independence, by the example of our revolutionary fathers, and by the applause which mankind have always bestowed upon those who have perished under similar circumstances; consequently, that for those who subscribe to that Declaration, and eulogize those patriotic sacrifices, to affect to be shocked at the brave and spirited defence made by Mr. Lovejoy, and on that account to consider his death as not deserving of peculiar sympathy or respect, is nothing better than base hypocrisy, cold-blooded insensibility, and atrocious malignity.

6. That while it is not the province of this Board to determine for the friends of universal emancipation, how far or under what circumstances it is right to use arms in self-defence; and while it is certain that no body of men have ever had a better right to do so than did Mr. Lovejoy and his associates, in view of the dreadful provocations and perils with which they were assailed; yet, as abolitionists, we are constrained to believe, that if the doctrine of non-resistance had been practically carried out by our brethren in Alton, as it has been by the friends of the colored race in Boston, New-York, and many other places, a similar deliverance and victory would, in the providence of God, have been the result; or, if not, that the spilling of the blood of defenceless men would have produced a more thrilling and abiding effect.

7. That upon the citizens of Alton, in a special sense, is resting an awful amount of guilt, with regard to the untimely sacrifice of an amiable, philanthropic and pious man; that, by their wicked conduct prior to the horrid catastrophe, particularly at the public meeting held by them on the 2d instant, they are answerable for the blood of murdered innocence; that among the prominent instigators of mischief at that meeting, (while affecting to deprecate any disturbance,) the names of 'Judge Hawley,' the 'Hon. Cyrus Edwards,' U. F. Linder, John Hogan, Mr. Krum, and Samuel G. Bailey, appear to be most conspicuous; and that in its results, we have a fresh proof that wherever in the U. S. public meetings have been assembled, to crush under the weight of public odium, what the laws do not forbid, and indirectly to aim at the moral and constitutional rights of citizens, mobs have never been wanting to follow out and execute, in a still darker spirit, the real sentiments and wishes of their more politic instigators.

8. That a deed so unexampled in the history of our country—so pregnant with destruction to our free institutions—so subversive of all law and personal freedom—and yet so obviously the fruit of slavery—should rouse up and unite the freemen of the non-slaveholding States, as one man, and induce them to proclaim eternal hostility to every form of American despotism.

9. That the diabolical attempt to fire the warehouse of Messrs. Godfrey, Gilman and Co. with the design of consuming those heroic men who were assembled in it, or of shooting them down as they rushed from the flames, is the climax of savage atrocity—affording new evidence that the Moloch of Slavery demands the immolation of life, liberty and property upon its blood-stained shrine, and the entire subjugation of the free States to its impious control.

10. That the ministers of our holy religion, without distinction of sect, are called upon, in the most impressive manner, to lift up their voices like a trumpet on beholding one of their sacred profession, pre-eminent for his moral worth, deliberately murdered by public assassins; that into every meeting-house, the dead body of the Alton martyr should be carried, gory with blood, (in imagination, if not in form,) that all the people may look upon it, and be filled with indignation and horror; and that every pulpit should seize this opportunity to rouse the dormant conscience of our nation to a lively sense of its own guilt and imminent peril in upholding the system of slavery.

11. That as the lamented Lovejoy died in defending the freedom of the press, 'the palladium of all our liberties,' the conductors of this mighty engine owe it to themselves, to the memory of him who has fallen in their behalf, to the cause of liberty universally, and to the reputation of our country abroad as well as its tranquillity at home, to extol his devotion, mourn over his sacrifice, and speak out in thunder-tones against his unlawful destruction, whatever may be their sentiments respecting southern slavery and its immediate abolition.

12. That if it had been a partizan of the U. S. Bank, or of the administration, or of 'Whig reform,' who had thus fallen at his post a victim to his principles, his death would have created a strong excitement throughout the land, and been celebrated with unusual 'pomp and circumstance'—public meetings would have been called in every town and village, eulogies pronounced, pledges of eternal fidelity made, the pulpit and the press invoked, and every effort put forth to arrest the perpetrators of the murderous deed;—therefore, it is not too much to demand equal sympathy and regard for him who has lost his life, not to secure the triumph of this or that political party, or the establishment or overthrow of the Banking system, but in pleading the cause of one-sixth part of his own countrymen, now held in chains and slavery, and in supporting the 'self-evident truths' of the Declaration of Independence.

13. That, instead of being dismayed or disheartened by the loss of our beloved coadjutor, or by the manner in which he has been taken from us, we are only, if possible, filled with more animation, and are the more firmly bent upon prosecuting our holy enterprise until the last fetter is broken and the last captive set free, though briers and thorns be round about us, and be the danger or the sacrifice what it may to us personally or collectively; that our trust is in One who is mighty to save, who brought out Israel from the land of Egypt with a strong hand and an outstretched arm, who sunk Pharaoh and his hosts in the red sea, 'for his mercy endureth forever,' and who is pledged to deliver the oppressed out of the hand of the spoiler; and that we are certain from the experience of the past, as well as from the promises of Him who cannot lie, that innocent blood shall not cry from the ground unto heaven, nor disturb the slumber of this nation in vain, but shall multiply converts to our cause like the dew drops of morning, and in due season work out a mighty redemption for all who are now sighing in bondage.

14. That the gratitude and applause of all true Americans are due to Edward Beecher, President of Illinois College, and those other faithful friends who were neither ashamed nor afraid openly to stand up before the infuriated citizens of Alton, side by side with the object of special vengeance, and espouse an unpopular cause, at the peril of their lives.

15. That it is our earnest prayer, that the God of the oppressed may inspire some other christian champion to throw himself into 'the imminently deadly breach' at Alton, at this momentous crisis, and resolve to establish a free press, or perish in the attempt; and that if such a person shall appear, we pledge the free spirit of the Commonwealth of Massachusetts to stand by him, even to the destruction of a thousand printing-presses by the enemies of free discussion.

16. That this Board, as the representative of the abolitionists of Massachusetts, proffers its deep-felt sympathy to Mrs. Lovejoy, in view of her dreadful bereavement and very critical situation, with whatever aid her necessities may require; assuring her that ten thousand hearts are bleeding spontaneously with her own.

17. That the tragedy at Alton should not be allowed to pass, without producing a solemn and permanent impression upon the mind of the nation; and therefore this Board would respectfully suggest to the Executive Committee of the Parent Society, the expediency of appointing a particular day not too far distant, on which meetings shall be held simultaneously throughout the free States by Abolitionists and the people generally, in every town and village, as far as practicable, to commemorate the tragical death of Elijah P. Lovejoy, and thus give a mighty impulse to the cause of liberty throughout the land and the world.

Voted, That the editors of the daily and other papers in this city, be respectfully requested to give the above resolution an insertion in their columns.

FRANCIS JACKSON, President.
Wm. Lloyd Garrison, Sec'y.

HOW TO GET UP A RIOT—ACCESSARIES BEFORE THE FACT.

'At a large and respectable meeting of the citizens of Alton,' held Nov. 2, 'to take into consideration the present excited state of public sentiment in Alton, growing out of the discussion of the Abolition question,' the Hon. Cyrus Edwards, as chairman of a committee, presented the following among other similar resolutions:

Resolved, That whilst we decidedly disapprove of the doctrines, as put forth by the said Lovejoy, as *subversive of the great principles of our union, and of the prosperity of our young and growing city*, we at the same time as decidedly disapprove of all unlawful violence.

A Mr. Linder offered the following:

Resolved, That while there appears to be *no disposition to prevent the liberty of free discussion!!* through the medium of the press or otherwise, *as a general thing!!* it is deemed a matter *indispensable to the peace and harmony of this community* that the labors and influence of the late editor of the Observer be no longer identified with any newspaper establishment in this city.

'Judge Hawley then made a few very eloquent and appropriate remarks,' and concluded by offering the following resolution:

Resolved, That the discussion of the doctrines of immediate abolitionism, as they have been discussed in the columns of the Alton Observer, would be destructive of the peace and harmony of the citizens of Alton, and that, therefore, we cannot recommend the re-establishment of that paper, or any other of a similar character, and conducted with a like spirit.

Upon whom rests most heavily the guilt of the murder of Mr. Lovejoy, and the destruction of his press?

MRS. LOVEJOY.

By the last accounts from Alton, it appears that Mrs. Lovejoy had not recovered from a state of total insensibility into which she had fallen in consequence of the murder of her husband; and as her situation is one of great delicacy at the present crisis, aside from this awful occurrence, there is reason to fear that she will not long survive so terrible a bereavement. We are requested to state, by the Managers of the State A. S. Society, that it is desirable some token of sympathy and regard for her should be forwarded to Alton as soon as practicable; and that if those persons, whether in the city or country, who are anxious to contribute something to the necessities of her family, will forward their donations to Henry G. Chapman, Treasurer of the Society, 29, Central-wharf, the money shall be duly acknowledged and forwarded. No time, however, should be lost in this matter. It is believed that many other persons, besides abolitionists, will be happy to do something for this courageous, devoted and bereaved woman.

We are also requested to state, that a collection will be taken up, on her behalf, at the Monthly Concert on Monday evening next, at Lyceum Hall.

N. B. Mr. Chapman informs us that he had the pleasure, yesterday, to remit to Mrs. Lovejoy the sum of one hundred dollars. A list of the donors next week.

Public Meeting. We learn by the Lynn Record of Wednesday evening, that a numerous meeting of the citizens of that place was held in the First Methodist meeting-house on the preceding evening, to take into consideration the murder of the Rev. Mr. Lovejoy.—Isaiah Breed was chosen President, and John W. Brown and George Hood, Secretaries. The meeting was opened with prayer by Rev. Mr. Merritt, and afterwards addressed by the President, by J. W. Browne, Edwin Thompson, Elijah Downing, Daniel Henshaw, and others; after which, several appropriate resolutions were unanimously adopted. We shall publish the proceedings next week.

The Record appears in a mourning dress throughout. It also contains some *spirit-stirring* remarks upon the Alton massacre, which we shall copy hereafter. This excellent paper is as true to the cause of liberty and humanity as the needle to the pole.

☞ We are informed that the Rev. Mr. Brownson, of this city, delivered a very impressive discourse on the afternoon of last Sabbath, upon the dreadful outrage at Alton, the news of which was received in the forenoon.

EXTRAORDINARY MISCONCEPTION.

The last number of the 'Friend of Man' contains an article from the pen of bro. Goodell, occupying more than one page of that paper, respecting 'Mr. Garrison—The Liberator—Affairs of the East, &c.' It is written with characteristic energy, acuteness and strength; and a considerable portion of it bears with marked severity upon the Spectator and the signers of the Clerical Protests. But a larger share is devoted to an elaborate refutation of what bro. Goodell *supposes* to be a cardinal heresy in our religious belief. Now, if his premises were sound, his conclusions would be irresistible; in other words, if we really hold to what he means to think we do, and upon which he has piled columns of refutation, we should deserve no mercy at his hands. But he has totally misconceived our views; we disclaim with holy abhorrence all that he imputes to us; and we are astonished beyond measure that he should deem us so profligate in theory as to believe that what was *morally* wrong or *morally* obligatory under the law, is no longer so under the gospel—and therefore a Christian may take the name of God in vain, or steal, and covet, and commit adultery with impunity, or worship many gods without guilt!! Monstrous absurdity! astonishing misconception! What we have written to warrant any such conclusion, even in the most remote sense, we really are quite ignorant; and, what is very remarkable in bro. Goodell, he does not quote our heretical language in full, so that his readers may know precisely what are our sentiments. He exclaims—'The Christian believer not bound to obey the moral law of *God!*'—'What! The believer in Christ not bound to obey the moral law of God!' Alas! The privilege of being a *believer* becomes synonymous, then, with the privilege of being (if one pleases) a *slaveholder!!*'—'Can the "orthodox" abolitionists of New England continue to go with Mr. Garrison? Not if he must needs point *his arrows against the great moral law*,(!!) which lies at the foundation of abolitionism.'

Bro. Goodell, you have done us—unintentionally, we are sure—immense injustice. We have no such arrows to point—we believe in no such abominable doctrine. We affirm with the apostle, 'Wherefore the law is holy just and good'—and know to a certainty with him, that its righteousness is fulfilled IN CHRIST, and consequently in all those who have put on Christ, and in whom he is the hope of glory. We do indeed contend that the law is not now 'the rule of obedience,' for 'we are not under the law, but under grace,' for we are saved not by the law, but 'by grace through faith.' *Christ and him crucified* is the ONLY standard of obedience, to which we are to look. 'What then? Do we make void the law? Nay, *we establish the law.*' For 'Christ is the end of the law *for righteousness* to every one that believeth.' He is our life and light, our redeemer and sanctifier, and therefore incomparably better than the law. The tables of stone have crumbled and vanished—the vail of the temple has been rent—the temple itself destroyed—and all that appertained to the first covenant, as 'the rule of obedience,' or that was eternally obligatory, is swallowed up, perfected, and far surpassed under the new covenant. The standard now is, 'If any man have not the spirit of Christ, he is none of his'—that is, perfect holiness. But we have not room to pursue this subject.

LOVEJOY, A MARTYR!

A meeting of the Boston Young Men's Anti-Slavery Society will be held at the Lyceum Hall, Hanover St., on Thursday (Thanksgiving) afternoon next, at 3 o'clock, in relation to the murder of the Rev. E. P. Lovejoy. Abolitionists are invited to attend.

PUBLIC MEETING.

Dear Sir,—The friends of liberty and the maintenance of the laws of the land, wish to hold a PUBLIC MEETING, and express their opinions in regard to the murder of the Rev. Mr. Lovejoy. I hope such a course will be taken; our friends in the far West will expect it from us, and let us lend them a helping hand in the good cause of religion and truth.

Yours truly, 'LIBERTY.'

MONTHLY CONCERT.

The regular monthly Concert of Prayer for the slaves and their cruel task-masters will be held at the Lyceum Hall, 39, Hanover-street, on Monday evening next, at 7 o'clock. The affecting case of the lamented Lovejoy will probably be fully detailed and dwelt upon. A full attendance is requested. Those who wish to assist his widow and family will then have an opportunity to contribute.

NOTICE.

The subscribers to the Illuminator are respectfully informed, that it will not be possible for me to issue another number of that paper, until after the 15th of December, when it will be issued and continued regularly. Those persons wishing to subscribe for Vol. 3, will please forward their names before or by that time.

JOSEPH A. WHITMARSH.
Boston, Nov. 24, 1837.

NOTICE.

Dr. Wiley will lecture before the Adelphic Union Society on Tuesday evening next, at the Smith school house, Belknap St. Subject—Cause of Consumption. Lecture to commence at 7 o'clock.

CONVENTION OF MINISTERS.

At a meeting of the subscribers, held at Leicester, Oct. 30, 1837, it was voted unanimously, as the sense of this meeting, that it is expedient to call a convention of *all the ministers of the gospel* in Worcester County, to meet at Worcester, in Brinley Hall, on the first Tuesday in December next, at 11 o'clock, A. M. to express their sentiments on the subject of Slavery—accordingly, all the ministers of the gospel in said County, are hereby requested to meet as aforesaid.

John Fiske, Thomas Snell, John Nelson, Josiah Clarke, Seth Alden, George Allen, Isaac R. Barbour, L. Packard, John Greene, James Porter, Samuel May, David Peabody, Winthrop Morse, J. S. Clarke.

To Correspondents. Many communications are on file for insertion—bro. H. C. Wright's, O. P. Bacon's, S. R. Alexander's, next week. 'Norfolk' ditto—and also an account of the formation of an Anti-Slavery Society in the West Parish of Andover.

☞ A complete refutation of the wanton aspersion of the N. E. Spectator, respecting the non-attendance of the colored inhabitants of Boston upon public worship, will be found in the preceding page.

☞ The Editor of the Spectator very *candidly* neglects correcting his false intimation, that after the 1st of January, 'the Liberator will make slavery a *subordinate* topic.' We have already stated that the overthrow of slavery will continue to be the grand object of this paper. Will the Spectator inform its readers to this effect?

☞ Our esteemed friend T. in New-Bedford, who kindly invites us to visit that town for the purpose of lecturing on slavery, is informed that our engagements in this city will not admit of our absence.

☞ The article from the Emancipator, in another column, will be read with great satisfaction by abolitionists generally. It is equally timely and gratifying.

The letter of our early and well-tried friend Benjamin C. Bacon, (formerly Secretary of the New-England Anti-Slavery Society,) comes to us with a strengthening effect. It reminds of memorable days.

LETTERS.

G. L. Faun, Elias Smith, J. Lewis, C. Wight, A. Morrill, Elizabeth C. Webster, (Your letter is a satisfactory explanation.)

REMITTANCES.

Wentworth & White 2, Gillman Parker 0,15, Edmund Quincy 2, Parker Richardson 2, Charles Sumner 2,50, Harris Foster 1,75, Mary Irving 1, Elizabeth C. Webster 2, W. Berry 0,50, Henry Emerson 0,88, Nath'l Boynton 1,34, Daniel Hodsdon.

THE GRAHAM JOURNAL OF HEALTH AND LONGEVITY. Published by DAVID CAMBELL, No. 9, Washington St. Boston. The 2d vol. of this work will commence the 1st of Jan. 1838, and be issued once in two weeks; each No. containing 16 pages, octavo.—The whole 26 Nos. making a volume of 400 pages.—Price $1,50 a year, or if paid in advance, $1 will be received.

The publisher offers the remaining numbers of the present Vol. gratis, to all who will forward their names as subscribers to Vol. 2d. Those remaining numbers are to contain an original review of the 'Experiments and Observations on the Gastric Juice, and the Physiology of Digestion,'—by William Beaumont, M. D.

Nov. 24. 3w.

LITERARY.

For the Liberator.

THE WANDERER FROM HOME.

When weary and toss'd by the wild waves' commotion,
The wanderer from home, and from friends he loves best,
Descries mid the blue mist, this Isle of the Ocean,
To his heart, O how welcome this haven of rest!

How lovely these mountains and valleys of green,
Where the palm and the cocoa-nut wave their dark plume!
O'er these fields of rich verdure no winter is seen—
The fruits are perennial, the flowers ever bloom.

Mild and genial the breezes of this favored isle,
And bright as Italia's, its evening sky;
But sad is the heart of the stranger the while—
O why for his dear native land does he sigh?

He sighs for the sound of the 'church-going bell,'
For those Sabbaths so holy, sweet foretastes of heaven;
For that heart-felt communion with friends he lov'd well,
When their mingled devotions ascended at even.

He sighs for the land where no slavery reigns,
Where to poor and unlearned instruction is given;
Where to all its glad tidings the gospel proclaims,
And guides the poor wanderer to duty and heaven.

O come the blest day, when o'er this fair isle,
The heralds of Peace shall their banners display;
When peaceful and holy the Sabbath shall smile,
And darkness and slavery flee forever away.

St. Croix.

For the Liberator.

WHEN I AM DEAD.

When in my last repose I lay,
Let not a tear for me be shed;
'Tis meet that I should pass away,
With none to weep when I am dead.

In some secluded spot, beneath
The towering elm's refreshing shade—
Where vernal winds will softly breathe,
I would in silence there be laid.

In pompous grandeur, let no stone
Rear its proud front above my grave,
To tell how bright my virtues shone:
No such respect from friends I crave.

I seek not fame—I ask to be
Remembered by *the poor* alone;—
They will enshrine my memory
In hearts more durable than stone.

Their hands may plant the fragrant flowers
Above my dark and lowly bed;—
These may beguile their weary hours,
But cannot please the unconscious dead.

So let no tears be shed for me,
When to my last repose I go—
But lay me 'neath the broad elm tree,
Where vernal breezes softly blow.

D. C. C.

For the Liberator.

LIBERTY.

Masters, awake! and set the captives free!
Yours is the right to grant them liberty:
Long have the fathers and the sons done wrong—
Now let them go, and sing the freed-man's song.

What *right* have men to seize and sore oppress
Their fellow men, and give them no redress?
To chain and beat a brother, near of kin,
Made of one blood, though of a darker skin?

What *right* have Algerines my son to take,
And force him from his home, a slave to make?
And doom his children every one a slave,
Till life and strength are wasted in the grave?

What *right* have savages, in desert wild,
To captivate my daughter,—lovely child!
To make her bear the burden and the chain,
Or else in gashes deep endure the pain?

What *right* have negro men to take my wife,
Pollute, abuse, and make a slave for life?
What white man would endure the negro's pain,
Had he the negro's power release to gain?

Duxbury. S. S.

BRADFORD, Nov. 8, 1837.

DEAR GARRISON:

Please insert the following 'Lines' from a late Mobile Mercantile Advertiser, in your valuable paper, and oblige your friend. What do you think the Editor of the Advertiser would say, if the slaves should
'On the altars of liberty swear
To be free'?

W.

LINES

SUGGESTED BY THE RECENT DIPLOMATIC DIFFICULTIES BETWEEN THE FRENCH AND SWISS.

Too long hath the trumpet been still,
And the voice of the clarion mute;
But the Switzer is out on the hill,
And the *harp* hath the place of the *lute*.
From the valleys the watchword goes forth,—
It's 'Freedom'—her spirit is there,
And high hearts from the east, and the north,
On the altars of liberty swear
To be free.

By the valor of Tell they have sworn it,
From the Rhine to the waters of Bern,
And the standard of Tell—they have borne it
Away to the banks of Lugerp;
Shall the loveliest lake, and the fairest
That sleeps in her bosom, of all
Helvetia's—thou, Gallia bearest—
Be dyed with the blood of the Gaul?

Too long have the groves and the rills
Won the lover,—their language is mute;
And the Switzers are out on the hills,
And the harp hath the place of the lute.
From the valleys the watchword goes forth,
It is 'Freedom'—her spirit is there,
And high hearts from the east, and the north,
On the altars of liberty swear
To be free.

Mobile, Oct. 19. T. H. H.

AUTUMN.

BY E. L. FOLLEN.

Sweet summer with her flowers has passed,—
I hear her parting knell;
I hear the morning's fitful blast
That brings her sad farewell.

But while she fades and dies away,
In rainbow hues she glows,
Like the last smile of parting day,
Still brightening as it goes.

The robin whistles clear and shrill;
Sad is the cricket's song;
The wind, wild rushing o'er the hill,
Bears the dead leaf along.

I love this sober, solemn time,
This twilight of the year;
To me sweet spring, in all her prime,
Was never half so dear.

While death has set his changing seal
On all that meets the eye,
'Tis rapture then within to feel
The soul that cannot die.

The following lines by Dr. Darwin, written in 1781, were like most of the author's poetry, popular for a time.

THE BALLOON.

Journeying on high, the silken castle glides
Bright as a meteor thro' the azure tides;
O'er towns, and towers, and temples, winds its way,
Or mounts sublime, and gilds the vault of day!
Silent with upturned eye, unbreathing crowds
Pursue the floating wonder to the clouds,
And flushed with transport or benumbed with fear,
Watch as it rises the diminished sphere—
Now less and less—and now a speck is seen!
And now the floating cloud intrudes between!
The calm philosopher in ether sails,
Views broader stars, and breathes in purer gales;
Sees like a map, in many a waving line,
Round earth's blue plains the lucid water shine;
Sees at his feet the forked lightenings glow,
And hears the harmless thunders roar below.

TO DUTY.

Stern daughter of the voice of God!
O Duty! if that name thou love,
Who art a light to guide, a rod
To check the erring and reprove;
Thou, who art victory and law
When empty terrors overawe;
From vain temptations dost set free;
And calm'st the weary strife of frail humanity!

MISCELLANEOUS.

From the Boston Atlas.

THE ANNEXATION OF TEXAS—A NEW VIEW OF THAT MATTER.

There is every reason to suppose that the project for the annexation of Texas to the United States, which is so favorite a measure with many of the Southern politicians, and apparently with a large proportion of the Southern people, will be revived at the next session of Congress with renewed vigor.

It seems not improbable that Mr. Van Buren may adopt this question as the last and desperate remedy for the present declining condition of his fortune. Having failed to secure the North by *political management*, he may attempt still to keep the good graces of the South, by yielding and submission.

The project of the annexation of Texas,—supported as it will be by a certain number of the Southern Whigs, furnishes an opportunity of dividing and distracting the opposition, which Mr. Van Buren will be very likely to improve. We ought then, to be prepared for the question; and should be furnished with the materials of discussing it in all its bearings.

It is perfectly clear, that Texas cannot be annexed to the United States, without exciting the utmost indignation of our Mexican neighbors. It is therefore necessary to be informed how far their indignation is to be dreaded, and what sympathies they have enlisted in their support.

Every once in a while, paragraphs appear in the New Orleans papers, which are presently copied into all the other journals of the country, giving a frightful account of the state of things in Mexico; filled with stories of robberies, and threats of civil war; and predicting that the government will presently break down, and the whole country be delivered up to ruin and disorder.

These accounts are to be received with many grains of allowance. In the first place, it is not improbable that a certain part of them are manufactured for the occasion, by the friends of Texas in New Orleans, with the very design to misrepresent the condition, and to damage the reputation of Mexico. Other of these accounts are no doubt what they pretend to be, letters from Americans resident in that country. But these residents are not generally men of much education, or very acute observers.—This is sufficiently evident from the style and manner of their correspondence. They may be sufficiently adroit at smuggling goods, and in arts to evade the Mexican tariff;—but the sphere of their observation is very limited; they repeat, without knowing any thing of the matter, such rumors as are whispered about, by those opposed to the men in power; and their information is not to be relied upon. Three quarters of the Mexican news, furnished to the world, by the correspondents of the New Orleans press, turn out in the end, to be mere smoke. It happens occasionally, we suspect, that when a smuggling adventure turns out a little unsuccessfully, and the goods fall into the hands of the custom house officers, the unlucky adventurer who has missed his expected profit, revenges himself by a libel upon the country, whose laws he has not succeeded in evading.

The following extracts from the latest London papers received in this country, will prove that there are foreign residents in Mexico, who view the state of affairs there in a different light.

Her Majesty's packet Seagull, with mails from Mexico, has arrived, having sailed from Vera Cruz on the 1st of July, Tampico on the 8th, and Havanna on the 28th following.

Affairs, generally, throughout the republic, wore a more cheerful aspect than had been witnessed for some years past; attributable, no doubt, to the late liberal alteration in the tariff—the suppression of the smuggling transactions in the north—the suspension of hostilities with the Texians—and, lastly and principally, the growing confidence of the people in the present Government, the pressing wants of which, it would appear, had been most liberally met by the clergy in the shape of loans.

The following is an extract from a private letter received by the packet:—'The present Administration under Bustamente is so far conducting itself to the entire satisfaction of moderate people, and there is no doubt that many of the Liberal party are now in favor of Government. The Minister of Finance, Lebrija, is making every effort to prevent smuggling, and in which he will succeed. The former ruinous loans to Government will be gradually paid off. As to revolutions, we consider them at an end.

There are reasons, and as we think conclusive reasons, for believing that these sentiments are more to be relied upon, than those which appear in the New Orleans papers.

The great production of Mexico, so far at least as her foreign trade is concerned, is silver. The mining business is always certain to be greatly interrupted by the existence, or the danger of internal disturbances. Yet it is an undeniable fact that the exportation of silver from Mexico, during the last two years, has increased very considerably,—a clear proof of the comparatively peaceful and prosperous state of the country.

In the second place, the Government of Mexico has been recently making arrangements for a settlement with the holders of the Mexican foreign debt,—a claim upon the country, which had been entirely disregarded by the revolutionary and unstable administrations which managed the affairs of the country from the year 1827, down to the recent adoption of a consolidated form of government. This certainly looks somewhat like stability and energy in the existing administration, and comparative prosperity in the country.

It will be well, however, to explain somewhat at length, this proposition for a settlement with the foreign creditors of Mexico; as it seems not unlikely that it will have a direct bearing upon this very question of the annexation of Texas to the United States. Such a bearing it was no doubt designed to have.

The Mexican government proposes to issue to the holders of the bonds of the two Mexican loans, in payment and discharge of those bonds, and of the interest thereon due and unpaid, new active bonds, for one half the amount due, to bear an interest of five per cent from the 1st of October, 1837; and for the other half, new deferred bonds, bearing five per cent interest from the first of October, 1847.

To secure the payment of the interest, upon the active bonds, certain commissioners of remittance are appointed; and one sixth part of the income of the Custom House of Vera Cruz and Tampico is to be transferred and secured to them for that purpose.

Now comes the part of the arrangement, which has a direct bearing upon the question of the annexation of Texas. One hundred millions of acres of land in the departments of TEXAS, *Chihuahua, New Mexico, Senora* and *California*, are hypothecated and specially set apart for the extinction of the debt. The proceeds of these lands are to be applied exclusively to that purpose, until the object is effected. The sales of this land, are not to be made at a lower price than four acres the pound sterling,—(about $1,25 the acre, the price of our government lands)—and at this rate, the Deferred Bonds are to be received in payment for them; the holders of these bonds, in case they choose to exchange them for lands, to be allowed interest, payable also in land, from the date of the bonds to the time of the purchase. And for the special extinction of these Deferred Bonds, there are to be set apart of the one hundred millions of acres of land above mentioned, twenty-five millions of acres, '*having the nearest communication with the Atlantic Ocean, and best suited for colonization from abroad*,' which it is specially intended to exchange for these Deferred Bonds, in order that the land may be *colonized by settlers from abroad*.

This is the very territory of Texas, which the Mexican government thus proposes to convey to its creditors, to the end that it may be colonized by settlers from Europe!

We learn from the London papers, that in Holland, a disposition has evinced itself to form a Company for the purchase of these bonds, *with a view of colonizing the offered lands upon a large scale*, and that a similar project is also entertained in England.

Should this project be carried into effect, we shall soon see a new set of 'emigrants' figuring upon the theatre of Texas; and the Mexican government will have succeeded in enlisting in defence of their territorial rights,—and that too by the strong ties of personal interest,—a rich and influential class of European citizens, who will be sure to raise a loud and dangerous clamor, against our appropriating to the use of the United States, the land assigned by Mexico, to pay the Mexican Bond holders.—Should we persist in the aggression, our only chance to make peace with these European claimants would be—to pay the bonds ourselves!

THE SEMINOLE WAR.

After having expended more than *one and a half million of dollars* and many lives in killing off the Seminoles without bringing them to submission, our government has now enlisted five hundred friendly Indians, from the Shawnese, Delawares, and Pottawatomies, and are about to send them from the healthy regions where they reside to the deadly fogs and malaria of the swamps and hammocks of Florida. We find ourselves unable to fight the battles which our own injustice and cupidity have excited, and are bringing mercenaries into the field to fight them for us,—thereby exposing the lives of those we have already irreparably injured, and causing bloody feuds between those who are now on terms of amity, and have not the least cause for strife. Shame on our cowardice and recreancy! Whether we believe in the war principles which guided our fathers in the battles of the revolution, or whether we profess His name whose religion is a religion of peace, this scheme is a disgrace to us—a disgrace to our manhood, a disgrace to our religion.

This war is a southern war. Its origin was in slavery: the money and the lives which have been spent, have been sacrificed in defence of our 'southern brethren,' and the management of it has been committed to southern hands. Why are the Indians called in to fight its battles? What has become of the 'chivalry' of the South? In what inglorious peace are her 'gallant' sons reposing? Where is Gen. McDuffie with his spirit armor of hartshorn and eau de cologne? Where is Gen. Hamilton? Where are Calhoun and Benton? Had they not better be rescuing their perilled honor amid the swamps of Florida, than tearing passions to tatters in the halls of Congress? Where is he who once put the Seminoles to flight, *with northern men*,—the honored hero of New Orleans? Will they leave their homes and firesides, their wives and daughters, to the protection of a few Shawnese, Delawares, and Pottawatomies? Where too, are the brave women, who, according to Prof. Andrews, are ready so heroically, 'to buckle on the armor of their husbands and brothers' in defence of slavery?

Here a question arises in our mind, and we beg leave to propound it to our 'southern brethren.' If all your 'chivalry,' is unable to subdue a few hundred Indians, what will you do should you 'dissolve the Union,' and then find your millions of slaves up in armed and desperate insurrection? Would you not need mercenary troops from the North more than you now need mercenary Indians? We trow so.—*Herald of Freedom.*

SPEAKING THE TRUTH IN LOVE.

There are professing christians whose charity is so unbounded, and whose love is so universal, as to embrace every body and every thing with a kind of complacent love. And the moment that a follower of Jesus Christ manifests with David, that he hates them that hate the Lord, with perfect hatred,—that sin is that abominable thing which his soul hates—and in doing so uses the most powerful language he can in showing the heinousness of the sinner's guilt, these professors are dreadfully grieved and wounded, and their compassion and sympathy for the 'poor injured' sinner seem to have no bounds. Charity and love then become all their theme, though in their general conduct you have no evidence that they know in what true love and charity consist. They forget that true charity rejoiceth not iniquity, but rejoiceth in the truth,—that true charity has no sympathy or fellowship with sin. True charity never white-washes a sinner over, or daubs with untempered mortar. True charity tells the truth in respect to sin and sinners without reserve. Charity does not cover up sin in him who continues in it, and obstinately refuses to repent. And that kind of love or charity that covers up sin in the church or any where else, for the sake of union and peace, is not the charity and love of the gospel. Jesus Christ did not come to unite men in sin, or ordain peace where sin was, but he came to send a sword; so that a man's foes are even they of his own household. There is a great deal of professedly christian love at the present time which is the fruit of the flesh, rather than the fruit of the Spirit. This love covers relations, or a particular party or sect; and if you touch sin in these relations, party or sect, you touch the forbidden ground of certain professors. This is the command of Jesus Christ to his children—that ye love one another even as I have loved you. Did Jesus Christ look with complacence upon the sins of his disciples, or upon the sins of the world? Did he leave them unrebuked? Did he have so broad a mantle of charity as to cover up and hide all sin in men, whether they were chief priests, professed followers or common sinners? Was he never personal? Let the whole history of his persecutions tell. Let the buffetings, the scoffs, the reproach, the shame and the cross which he bore because he did not prophesy good but evil concerning the enemies of the truth, answer.—*Boston Illuminator.*

'DON'T WANT TO BE FREE!'

We publish the following advertisement of lost *property*, sent us by 'a friend,' that, if any of our readers know where said *property* is, they may diligently assist in securing the property for the use of the RIGHT OWNERS!

$1500 REWARD—11 NEGROES.

Ranaway on Monday night, 23d inst., from near Wheeling, Virginia, four large negro men; named Brace, Andrew, Jack and Charles; two women, Ginny and Lucy; four boys, George, William, Ben and Frank, and one little girl, Eliza. Brace and Andrew are both stout hearty young negroes, 21 or 22 years old; Brace is square built, about 5 feet 8 inches high, with two front teeth broken off. Andy is rather spare and rough boned, about 5 feet 11 inches high, with large white eyes, one little finger off, (about half,) both of these boys have thick lips, and are remarkably dull and awkward in appearance and manners; and the property of Alexander Mitchell. Jack and Charles, aged about 35 years. Jack is near six feet high, stout and rough made, with a stern and determined countenance; Ginny and Lucy, aged from 30 to 33 years, both of short and square make, both quite black and thick lipped, Lucy with front teeth out; Charles is about 5 feet 9 or 10 inches high, of light, keen and sprightly form. The boy George is 14 years old, bow-legged, and stammers when talking; William and Ben about 12 years old; William is lame with a bad sore on his hip from a fall; Frank is about 8 years old; the little girl Eliza is younger. The last 9 negroes are the property of Andrew Mitchell and Susan Mitchell. These negroes have good clothes of various kinds; the small boys generally wore Linsey roundabouts and hair caps; Andy, Brace, Jack, Ginny and Lucy are brothers and sisters, with strong family likeness; the boys and girl are children of Ginny and Lucy; there is no doubt but this family will keep together. One thousand dollars of the above reward will be paid for the delivery of the negroes to the subscribers in Wheeling, or a proper proportion of it for any one or part of them, and five hundred dollars will be paid for the apprehension and conviction of the person, or persons, who gave aid and assisted in getting them away. Two hundred dollars will be paid for information that may insure the apprehension of the negroes. These negroes are most likely secreted in the neighborhood of West Middleton, Washington Co., Pa., and will soon make for the Canada line, by the way of Wellsville and Lisbon, or Beaver and Pittsburgh, and perhaps work their way to Mercer, where Charles was once before apprehended.

SUSAN MITCHELL.
ALEXANDER MITCHELL.
ANDREW MITCHELL.

Wheeling, Oct. 27, 1837.

OUTRAGE AT ALTON.

Alluding to the late destruction of Mr. Lovejoy's press at Alton, the Concord Gazette says—

One thing we do know, and that right well.—We know that those who glory in the perpetration of such outrages form a very imperfect estimate of the spirit and aim of the friends of freedom, if they suppose that they are to be mobbed into silence, or that they will suffer a paper, advocating the true principles of liberty, to go down because its 'types, press and materials' have been once, twice or thrice destroyed by the hand of lawless violence. We predict that from this day henceforth, Mr. Lovejoy's career will be one of usefulness; that he and his press will hereafter wield an influence which, in the ordinary course of events, could not have been earned by or prophesied for them. And mark the additional prediction, that, ere one year passes by, those who have been foremost in promoting these lawless outrages will repent—more sincerely than they now rejoice—that they were ever so foolish as to follow a line of conduct which, though it appeared for the moment likely to thwart the schemes and interrupt the labors of the abolitionists, was calculated, in the main, to build up their cause by awakening a spirit of enquiry among thousands, heretofore lukewarm towards it, if not decidedly its opposers, and enlisting their sympathies in its behalf.

TEXAN IMPUDENCE.—General Mirabeau Lamar, one of the Texan commanders, who, like *General* Memecun Hunt, is a great swaggerer, but has been extremely careful to keep out of the way of Mexican bullets, was recently feasted and toasted at Mobile. In his speech he stated that the great mass of the Texans were in favor of annexation to the United States; but that he himself was opposed to it. He had no objection to an amalgamation with the southern states; but he could never consent to a union with the abolitionists, headed by such men as Adams and Channing. If there was not wisdom and patriotism enough in those who heard this insensate speech to rebuke it on the spot, the people of Mobile are greater ninnies than we took them to be. What! openly invite a disruption of this Union, that a portion of it may unite its destiny with Texas? This is the sum and substance of what the gallant General Lamar proposes—and the Mobilians listen and shout forth their approbation of the treasonable design! What would be said here of a foreigner who should come among us at the north and propose that all the states north of the Mason and Dixon Line should unite themselves with some foreign state? Would his listeners shout forth their approbation of the mad project? And yet the southern people are continually boasting of their peculiar patriotism, and their attachment to the Union! We have no patience with such hypocritical cant. If the southern states really wish to separate from the good old substantial, free states of the north, for the sake of hugging in a pestiferous and leprous embrace the 'great valley of rascals' beyond the Sabine, in the adversary's name let them go. Bid them Satan speed. Let them try the experiment. They will repent it in sackcloth and ashes.—*Boston Times.*

DIED, in Boston, Venus Freeman, aged 88, a venerable woman of color. She was born in Chelsea, in the family of Mr. Watts, in 1749, and in closing her long life, which has been filled with useful action and right feeling, she leaves 36 descendants to mourn the loss of their beloved and respected parent. We would not use the term of eulogy, nor yet suffer worth, so real and unobtrusive, to pass from among us without some simple expression of the deep interest it has excited in many hearts. Born in the condition of slavery, when that form of servitude existed among us under its mildest aspect of affectionate dependence, protecting care, and mutual obligation, the graces which were perfected in her character proved that the noblest, the truest liberty belongs not to any one condition of our existence here; but may be possessed as fully by bond as free. The honesty, simplicity, unwavering fidelity, unfailing good humor and courtesy of manner exhibited in the earlier periods of her life have been matter of tradition to us, from our predecessors; while the affectionate and grateful regard which she ever testified towards their memories, has often made us regret the decay in society of the feelings which united all the members of one household, under a bond so familiar and cherished. Her old age was marked by the same qualities which rendered her early days so respectable; and those who have watched her sun at its setting, and beheld the serenity of her countenance under the severest protracted suffering, the constant, unforced expression of resignation to our Father's will, her unwavering trust in the fitness of all which was appointed for her to endure, her overflowing gratitude for every favor, and ready acquiescence in the wishes of those around her, have felt that she was indeed possessed of a treasure, near which the erudition of the learned and the stores of the wealthy seemed comparatively worthless.

MORE STEAMBOAT MURDERS—THREE HUNDRED INDIANS DROWNED. The New Orleans papers gives an account of a new steamboat murder, which exceeds in atrocity all the others that have occurred since the 'immortal Fulton' first invented these panders to the hecatomb of the dead. The steamers Warren and Monmouth came in collision on the Mississippi river on the 2d inst. when the latter immediately sunk. The Monmouth had on board 600 Creek Indians, 300 of whom were drowned. The Monmouth is represented as an old rotten boat, into which the Indians were crowded by the agents and contractors, to increase their profits. The only reason assigned for conduct such as this, is, that avarice had so blinded all parties concerned, that *mere Indians* were not considered passengers, but were stowed away as cargo, or thought of only as ballast for the boat. We should think that, by this time, the cup of Indian wrongs must be nearly full.

FEMALE PETITIONS.

Mr. Editor—You are requested by the Providence Ladies' Anti-Slavery Society, to publish the following statement of the number of signatures to the Texas petitions, and also to those for the abolition of slavery in the District of Columbia, obtained in Rhode Island, which have been reported to the Society and forwarded to Congress during the extra session:—

	Texas.	Dis. of Columbia.
Providence,	1578	1725
Smithfield,	515	405
Cumberland,	64	97
Gloucester and Foster,	33	
North Providence,	460	398
Cranston,	84	78
Warwick,	62	62
East Greenwich,	110	
Bristol,	31	32
Tiverton,	66	68
Little Compton,	117	154
	3120	3008

The British cruisers in the West Indies are stirring up the slave trade in that quarter, 'pretty considerably.' At the last accounts, they had taken possession of the Islands of Key Sal and Aguilla, and transported the natives to Havana. They had also captured a Spanish government packet with slaves on board, bound from Porto Rico to Havana, and taken her into Havana, hoisting the British flag on her. The Governor ordered it to be lowered and the Spanish hoisted in its place, which was alternately done four times, which caused much excitement. A large ship of the line had also been stationed as a receiving ship for slaves, with a black crew.

Mr. Asaph Rice, of Northborough, Worcester county, owns a horse, which he bought in 1822, which has since run in a baggage wagon to Boston, and elsewhere, 15 years 3 months and 24 days, and has travelled one hundred and seven thousand miles, and has eaten in the same time eighteen hundred bushels of corn.

Phenomenon.—Mr. Joseph B. Varney, of Newington, has a tree in his orchard which has bloomed four times this season (in the months of June, July, August and September, respectively;) the three first blooms producing fruit, but the last was blighted by the early frost. The novel spectacle was exhibited of a tree bearing three different grades of apples beautifully interspersed with blooms of the fourth family. We have specimens of the fruit from the second and third blooms.—*Portsmouth N. H. Gaz.*

A letter from the collector at Pittsburg, dated the 14th ult., states that TWENTY TONS OF SPECIE have been sent to Philadelphia by the Pennsylvania Canal. It came up the Ohio. It is supposed to be for the United States Bank and the other banks of Philadelphia. This news gives increased hope of the resumption of specie payments by the banks in a short time.

ANTI-SLAVERY WORKS,

FOR SALE BY

ISAAC KNAPP,

At the Depository, No. 25, Cornhill.

1. JAY'S INQUIRY: 206 pp. 12 mo. cloth. 37 1-2 cts.

An inquiry into the character and tendency of the American Colonization and American Anti-Slavery Societies. By William Jay, of Bedford, New York, son of the celebrated John Jay, first Chief Justice of the United States.—This book is in two parts. The first contains copious extracts from the slave laws, besides being the best Manual, which is now for sale, exhibiting the odious and repulsive character of Colonization. The second part unfolds the principles of anti-slavery societies, answers objections to them, and, by historical facts and unanswerable arguments, shows their adaptation to the end in view, and the glorious consequences which must follow from their adoption. It gives much useful information, respecting St. Domingo, and the working of the British Emancipation Act.

2. MRS. CHILD'S APPEAL. 216 pp. 12 mo. cloth. 37 1-2 cts.

An Appeal in favor of that class of Americans called Africans. By Mrs. Child, Author of the Mother's Book, Frugal Housewife, &c. With two engravings. Second edition, revised by the author.

This is an excellent work for those who have read little on the subject. It is very valuable for its historical information, interesting anecdotes, calm reasoning, and vivid exhibition of the pernicious effects of slavery, the safety of immediate emancipation, and our duties in relation to the subject.

3. RANKIN'S LETTERS. 113 pp. 18 mo. cloth. 25 cts.

Letters on American slavery, addressed to Mr. Thomas Rankin, merchant at Middle Brook, Augusta co. Va. By John Rankin, Pastor of the Presbyterian Churches, of Ripley and Strait Creek, Brown co. Ohio.

This book, being written by a native of Virginia who was thoroughly acquainted with slavery, to a beloved brother a slaveholder, cannot fail to be read with intense interest. It abounds with affectionate remonstrances, earnest appeals, clear reasoning, thrilling facts, and faithful warnings. It is one of the best books to put into the hands of inquirers after truth. It was written more than twelve years ago, and has passed through four editions.

4. ARCHY MOORE, price reduced $1.00

The Slave; or Memoirs of Archy Moore. In one volume. Second edition, revised by the author.

As a mere literary work, this has scarcely an equal in the English language. It is *remarkable* for its perfection of style, vividness of coloring, graphic delineations of character, and the resistless force with which it finds its way to the centre of the reader's heart.

It is *valuable* for the broad blaze of light, which it throws down into every corner of the horrid caverns of slavery. Without seeming to be aware of their existence, the author shows up, and exhibits the utter emptiness of nearly every objection against abolitionism.

A Baptist minister of Massachusetts, who is a native of Virginia, declared its descriptions to be accurate in every particular. A gentleman who was stopping at a town in New Hampshire, stated in presence of a large company, that he had resided in every slaveholding state, in the Union, and he pronounced this book a perfect picture of slavery.

5. CHARLES BALL. 517 pp. $1.25.

This is a story, told by himself, of a MAN who lived 40 years in Maryland, S. Carolina and Georgia, as a slave, under various masters, and was one year in the navy, with Commodore Barney, during the late war. Containing an account of the manners and usages of the planters and slaveholders of the South, a description of the condition and treatment of the slaves, with observations upon the state of morals amongst the cotton planters, and the perils and sufferings of a fugitive slave, who twice escaped from the cotton country. This is a work of thrilling interest, by some considered preferable to Archy Moore.

Every abolitionist should read both of the preceding works, if he would *understand* how slavery, like a heavy mill stone, not only crushes the man, but grinds and mangles every fibre of his heart, while its victim lingers out a living death.

6. TESTIMONY OF GOD AGAINST SLAVERY. 177 pp. 18 mo. cloth. 25

This is a collection of passages from the Bible, which show the sin of holding and treating the human species as property; with notes. To which is added, The Testimony of the Civilized world against slavery. By Rev. La Roy Sunderland.

This second edition improved, besides containing an interesting view of the scripture argument, has a valuable collection of facts, which every working abolitionist should always have within reach.

7. ANTI-SLAVERY MANUAL. 162 pp. 18 mo. cloth. 37 1-2

This book contains a collection of facts and arguments on American slavery, arranged under appropriate heads, and admirably adapted to be the abolitionist's pocket companion. By Rev. La Roy Sunderland.

8. THE OASIS. 276 pp. 16 mo. cloth.

By Mrs. Child, with 20 beautiful engravings. This is a work of great literary merit, and very interesting. It contains some of the best articles both in prose and poetry, which the anti-slavery cause has produced. Besides having much to interest the feelings, it abounds with very important facts. It was formerly sold at $1.25, it was cheap at that price. There are but few copies remaining.

9. BOURNE'S PICTURE. 228 pp. 18 mo. cloth. 50.

Picture of Slavery in the United States of America. By George Bourne, who was for seven years a Presbyterian minister in Virginia. With eleven engravings. This book is made up of facts, all but two of which fell under the writer's own observation. They illustrate the abominations which exist in the southern church.

It should be read and prayed over, by every disciple of Christ.

10. LIBERTY. 231 pp. large octavo. 37 1-2.

This is the compilation of the sayings of eminent Legislators, Jurists, Moralists, Philosophers, Poets, &c. &c. It contains a number of engravings, one of the most interesting of which is a moral map of the United States, illustrating this memorable saying of Lafayette, 'Slavery is a dark spot upon the face of the nation.' Any one who has ever learnt the value of this book, will never be willing to be destitute of it. It contains copious and pertinent extracts from 150 well known authors, among which are Geo. Washington, John Adams, Thomas Jefferson, Barlow, Brougham, Channing, Franklin, Hopkins, Andrew Jackson, Milton, Pitt, Roscoe, Daniel Webster, Whitefield, &c. It contains a full history of the Texan Revolution, and a large collection of facts relating to slavery.

11. ANTI-SLAVERY RECORD. VOL. I. 174 pp. 12 mo. Cloth. 31.

This is made up of the monthly Records, for 1835 It is full of well authenticated facts and cogent arguments. With eleven engravings. The story of the Generous Planter, the statistical and other facts from the West Indies, give it a great value. The articles are all short, pithy, and to the point.

12. ANTI-SLAVERY RECORD. VOL. II. for 1836, 176 pp. 12. mo. Cloth. 31.

This volume, besides its large number of anecdotes of American slavery,—illustrations of the humanity of Africo Americans,—and a very valuable articles on mobs, has one number devoted to extracts from official papers from the West Indies, and three numbers made up of very interesting answers to the following questions: 'Could they take care of themselves?' 'How can it be done?' 'Does the Bible sanction slavery?' The story of the Runaway, the History of the slave James, the Fact with a short Commentary, are worth more than the price of the Volume. The third volume which will soon be completed, is not less interesting than the second.

13. SLAVE'S FRIEND. VOL. I. 2?? pp. small 16 mo. Cloth.

The first twelve numbers of the Slave's Friend, bound together. These little books are of irresistible power. Mobs, political denunciations, ecclesiastical anathemas, vetoes messages, and commercial interests, are powerless to prevent them from fastening upon the minds and hearts of children, with an unyielding grasp. This volume among a great variety of anecdotes, dialogues, &c. contains the story of Mary French and Susan Easton, which children always read with intense interest, and which they will find it hard ever to drive from their minds. It has 29 pictures.

14. SLAVE'S FRIEND. VOL. II. 24? pp. small 16 mo. Cloth. 25.

This volume, besides its great variety of short and exceedingly interesting articles, contains an account of the formation of a Juvenile Anti-Slavery Society, with their Constitution, &c. The story of the Travelling Fireman, Little Mary, Jack the Preacher, Little Harriet, &c. render this volume very attractive.

It has 25 superior engravings. There will be a volume published every year.

15. RIGHT AND WRONG IN BOSTON. NO. I. 103 pp. 12 mo. Bound in cloth 25 cts. paper covered 17 cts.

This book is too well known to need a recommendation. One large edition was sold in a few months, and the second is nearly gone. It is not simply of local and temporary interest. It should be read and studied in every family, and bequeathed to children as a precious legacy.

16. RIGHT AND WRONG IN BOSTON. No. 2. 90 pp. 12 mo. neatly bound in cloth. 25.

This number is enriched with very affecting dialogues with females who had escaped from slavery. It commends itself to the heart of every mother, wife and daughter in the land. Its facts are valuable, its style pure, its principles important, its appeals touching—in short, it is in all respects worthy of its predecessor.

17. ENEMIES OF THE CONSTITUTION DISCOVERED. 183 pp. 12 mo. Cloth. 37 1-2.

This is an inquiry into the origin and *tendency* of popular violence. It contains many documents of very great value, which it is difficult to find elsewhere. It comprises a very able exposition of the tyrannical doctrines of the Post Master General, and points out, with great clearness and force, the destructive tendency of all attempts to set aside the law, on any pretence whatever. It was not written by a member of an Anti-Slavery Society, but by an ardent lover and vigilant defender of the Constitution. He evidently needs but little more age and experience, to become what we so much need, another Junius. The book should be kept as a fireside companion in every household, where liberty is regarded as anything more than a name, or there is any desire to preserve it for posterity.

18. PHILLIS WHEATLEY. 110 pp. 18 mo. 37 1-2.

Memoir and Poems of Phillis Wheatley, a native African and a slave.

The Poems were originally published in London in 1773. Many of them would do credit to a person of the highest advantages. It would be well to have them always at hand that we may have some conception of the amount of genius which slavery is murdering. The book has a beautiful lithographic likeness.

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Poems written during the progress of the Abolition question in the United States, between the years 1830 and 1838, by J. G. Whittier. It is embellished with a beautiful copperplate engraving, just received from London, illustrating a verse in Cowper's Morning Dream.

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This book is a faint reflection of the brilliant light which flashed forth, whenever Mr. Thompson was permitted to speak. The letter from Marblehead to W. L. Garrison on the occasion of the Washington st. mob, is one of the most thrilling, spirit-stirring productions which the cause of liberty ever elicited. In addition to much else which is very interesting and valuable, it contains complete and triumphant replies to Mr. Kauffman's absurd story.

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