THE LIBERATOR

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☞ Any person making one square, or a space of equal length and breadth, will be inserted three times for one dollar.

AGENTS.

MAINE.
Seth Rogers, Brewer, Nathan Winslow, Portland.

NEW-HAMPSHIRE.
N. P. Rogers, Plymouth, Willard Russel, Amherst.

VERMONT.
John Scott, Woodstock.

MASSACHUSETTS.
C. Thayer, Northampton, J. M. Hendrison, Hanover
Ira Leonard, Springfield, I. M. Wilder, "
John Ballou, Grafton, Wm. Carruthers, Amesbury
Jos. Ricker, Newburyport, Mills.
B. F. Nourse, Salem, Isaac Austin, Nantucket,
B. C. Foote, Lynn, Enoch Perkins, Newton,
B. S. Gill, Amesbury, Elias Richardson, Cottageville,
J. R. Lytle, Springfield, Thos. J. Baker, Worcester,
Jos. Ingersoll, Salem, Wm. C. Stone, Watertown,
Wm. C. Nell, Boston, Wm. A. Smith, Osterville,
Benj. Lundy, Lynn, Israel Perkins, Lynn,
Wm. Marshall, Dorchester and vicinity,
Edmund Peirce, Taunton.

RHODE ISLAND.
Wm. Adam, Pawtucket, Elias Smith, Providence.

CONNECTICUT.
Rev. W. Benson, Brooklyn, Thos. Kinne, Jr. Norwich.
Dr. J. P. Hanson, Waterbury.

NEW-YORK.
J. P. Robson, Utica, R. G. Williams, N. Y. City.
Henry Rich, " Thos. Van Rensselaer, "
Chas. C. Marsh, Albany, Jas. C. Fuller, Skaneateles,
Daniel Jackson, Utica, Rev. H. Barker, Peru.

PENNSYLVANIA.
Rev. E. Howell, Pittsburg, T. Hamilton, Russellville,
J. H. Oliver, Allegheny, B. Kent, Andrew's Bridge,
Rev. Jos. Barrett, Johnson Cor. Homestead,
Rev. Jas. Patton, Jr. Swan, Rev. Chas. A. Boyd, Erie—
Jas. Peart, Enterprise, " Erie Co.

OHIO.
J. F. Dunbar, Cincinnati, Jas. Austin, Marlborough,
Rev. W. Johnson, " Lot Holmes, Columbiana,
Wm. Hale, Hartsin, " J. Miller, Jr. Sandyville,
Rev. J. Scott, Steubenville, South Charlestown.
Thos. Chandler, Ravenna, Michigan Territory.
Jackson Porter, Cape Hayti.

REFUGE OF OPPRESSION.

☞ On the horrible bloody-mindedness of some of the overseers of the colored race. Here is the latest revenue from the New-York Age. Messrs. Wayland, Fox and Grant, what think you of such murderous practices?

M. S. G.

THE NEGRO QUESTION.—This is indubitably the death blow of our republic—the lowering cloud of evil, charged with the lightning of destruction and disunion. The freedom given to the slaves on the 1st of the present month by our owners in the British West India possessions is adduced as an example that we ought immediately to follow. But can it be done with the same ease? Are the South willing to pay the same price—ONE HUNDRED millions of dollars as a remuneration to the South for the manumission of its slaves?

The cloak of man to liberty no one will deny—Neither will any one pretend that holding man in slavery is not horrible and pernicious. But if the negro has rights, so has the white man, and they are not to be destroyed by the sacrifice of the property of the South, consisting chiefly of the labor of their slaves, is viewed—of which it would be the greatest injustice violently to dispossess them. And even allowing that the North had the power, the right was to do, would the condition of the negroes be benefitted thereby? View this matter dispassionately—look upon the *free* negro population of New York, and what is it? A mass of the most horrible and degrading vice—of the most wretched and heart-rending poverty—of the most loathsome sloth and idleness, the world has ever beheld.

That the condition of the plantation slave is infinitely preferable to that of the poor portion of the free negroes here, none can doubt who can deny. Covering in dens, too horrible for description—overwhelmed with filthy vermin—ill-clothed and worse fed—the victims of every pollution, incidental to a great city, do these wretched creatures wear out their existence. We speak of the mass! there are exceptions of course, as there is also in the condition of the southern slaves; the household portion of whom, we suppose not to affirm, lead far different and luxurious lives than do even a considerable portion of our white working population.

We will consider another time at length the results of emancipation in the South. At present we will confine ourselves to its probable end in the North, at our own homes and firesides. That the negro propagates with astonishing rapidity, is a fact well established. Already do they feel their strength, and burn with the desire of standing equal with the white man. The cry of *equal rights*' is now their watchword—death or their attainment,' their watchwords.

They are inflamed with the wish of contesting with the white man his long vaunted superiority, to show by their behavior that rivers they breathe against those who hold them in comparative subjection—who deny them equal privileges with the white man's own. Are we never pondered on these things? Have we never considered the ultimate end of this white and black struggle? Shall we dare to see what it must be? We will. It is written in the book of fate—SLAVERY TO THE WHITE—or to the black EXTERMINATION.

MORE DIABOLISM.

In our last number, we gave a few specimens of the desperation and madness of the Whig organs in the city of New-York, on the abolition question. Here are two more—the first from the Star of Nov. 8:

"We are strongly of opinion that the Whigs have succeeded throughout the State, but another successful or defeated, this abolition association *must be put down*—ALL PARTIES MUST UNITE IN IT—it is more dangerous than any question now agitating the people of this country. The blacks can only be revolutionized in two ways—by purchase or by revolution. If our owners will not consent to sell them, and with them the soil which they now reside, AND WHICH WITHOUT THEM WOULD BE OF NO VALUE, there is no power on earth to compel them but by force.'

☞ The next is from the Courier and Enquirer:

"If *Abolitionism*—or in other words *Treason* *Treason* to the Union of the States in its most odious form—had not mixed itself in its hideous abomination, we might proclaim with *certainty*, that WILLIAM H. SEWARD is elected Governor. IN THE KNAVES who seek *abolition* of slavery without regard to the Constitution and the institutions of the country, have for a month past endured honest and highminded men into their coils, and have thus given themselves a political importance which is as transient as it is contemptible. When time is allowed for reflection, all those thus deluded, will find expressed in the letter of Mr. Seward, the only opinion to be respected in this exciting topic which any honest man—any *patriot* may hold, without being guilty of *treason* to our Union. Then will political Abolition be held up as a by-word and a reproach: and those who have temporarily yielded to it, look with scorn and indignation upon the unprincipled men with whom it originated. Thank God, the Whigs of the State and City of New York, while they feel as men should feel on this subject, have clearly demonstrated that they at least, are prepared to hold *Abolitionism* as only worthy of being associated with *Loco Focoism and Fanny Wright Agrarianism*. With them they have 'consigned it to the tomb of the Capulets,' and the great victory they have achieved is untainted with this newfangled species of *treason* to the Union.'

MORE LIGHT DIFFUSED AT THE SOUTH!

By the following article from the Richmond Whig of Oct. 26, three things will be noticed:—1st, that the slaveholding Vandals of Virginia are convicted of manifesting in their countenances, and resent the burning of publications, because they cannot answer them.—2d. That slaveholders are allowed to despoil post-offices and plunder the public mails with impunity. 3d. That those newspapers which are the most feeble in their reprobation of slavery are condemned with those which make no compromise with the bloody system. [N. B. This conflagration has set on fire the indignation of the editor of the Vermont Chronicle! After all his efforts to conciliate the South, he may well exclaim—'Call you this backing and filling, gentlemen?']

CONFLAGRATION.

A barrel full of abolition papers and pamphlets were burned in the Main street of our city on Saturday last, by the police of the city. They were handed over by the Postmaster, among them were—the New York Evangelist; Gospel Publisher, Harrisburg Pa.; Friend of Man, Utica, N. Y.; Boston Recorder; Human Rights, N. Y.; Baltimore Literary and Religious Magazine; Liberator, Boston; Abolitionist, Philadelphia; Michigan Observer; National Laborer, Philadelphia; New York Baptist Register, Utica; Eastern Baptist, Maine; Vermont Chronicle; Philanthropist, Cincinnati; Youth's Cabinet, Boston; Pennsylvania Freeman; New England Spectator; Zion's Watchman, New York; Narrative of James Williams. A more base compilation of falsehood was never published than this last named pamphlet. It is a mere display of folly for the abolitionists to send their incendiary matter South, with a view of having it distributed among the people. The vigilance of our Postmasters will not allow it to leave their respective offices, but will commit it to the proper element. Money expended for the above vile purpose, could be better appropriated by distributing it among the suffering poor of their cities.

Yet another flood of light! All the abominations and horrors of slavery are to be seen by the Southern Whigs in the Petersburgh (Va.) Constellation.

ANOTHER 'CONFLAGRATION.'

Our Mayor, a few days ago, committed to the flames two publications issued by an Abolition Society in New York; the one the 'Anti-Slavery Almanac;' the other a large pamphlet filled with emancipation in the West Indies. They were handed to him by our vigilant Post Master. When this conflagration took place, 'all was as calm as a summer evening.' Not a 'Boy' was present. A SLAVEHOLDER.

MISCELLANEOUS.

THE BARBARITY OF PREJUDICE.

In reading the following letter from the Emancipator, who that has the feelings of a man, that despises meanness, that abhors brutality, that is not a heathen, that presumes to call himself a republican and christian, will not sympathize with the noble writer, and kindle with indignation in view of the treatment he received, as described in his manly and temperate account of the affair? We have been well acquainted with Mr. Van Rensselaer for several years, and we esteem it a privilege to rank him among our friends. He is one, and emphatically 'gives the world assurance of a man.' In New York, where he is personally known, he is highly respected as a gentleman of talent and enterprise. His object in coming to this city was to attend the New England Colored Temperance Convention,—which is another proof, we suppose, that he belongs to an inferior order of beings from the whites. His case is not a rare, but a very common one. It is only an illustration of that heartless and unchristian spirit, which rages against our colored population, and which sustains all the operations of the Colonization Society. Had he been a servant or a slave, in company with his master, he might have remained in the cabin with impunity—no one would have thought of quarrelling with his presence; but being an independent traveller, it was an outrage for him to think that he was entitled to the treatment of a man!

Boston, Oct. 26, 1838.

REV. JOSHUA LEAVITT—DEAR BROTHER,—I sought on board the Steamboat J. W. Richmond, in your city, yesterday afternoon, for Providence. I had previously understood that the Steamboat opinion was, people were treated irrespective of complexion; so, full of hope of a pleasant entertainment, I went to the office and paid $3.50 (fifty cents more than the regular fare) for my passage and a berth, No. 15, which was assigned me in the after cabin, and obtained my ticket. I walked about until dark, when, feeling chilly, I repaired to the cabin in which my berth was. I had not been there long, before a man came up to me in a very rough manner, and said, 'Whose servant are you? I at first gave no answer; he repeated, and I replied, 'I am my own, Sir.' 'Well,' said he, 'you must go on deck.' I asked, why so? 'Because you ought to know your place.' I said, this is my place, Said he, 'Go on deck, I tell you.' Said I, I cannot go on deck. Said he with an oath, and running upon deck, 'I'll make you.' He returned in a moment with the captain, whose countenance, I thought, was the image of one with violence, and ordered two men to remove me. But when I saw him in such a rage, and fearing lest he might do himself harm, I retired, and walked the deck till late in the night, when I had another talk with the captain. I then told himthe had not treated me well, and that as my complexion was free from him I but he refused to allow me to go below, or to give me a berth. I then told the captain I would publish the transaction in the papers. He again flew in a passion, and I said no more to him. Between 11 and 12 o'clock, one of the waiters invited me to accept a bed which he had prepared. I accepted it, and was rendered comfortable; and feel very grateful to three of the waiters for their sympathy in these trying moments, as well to some of the passengers. One gentleman in particular, the Rev. Mr. Scudder, (Methodist) gave me great consolation by identifying himself with me at the time.

Now, dear brother, I have made this communication of facts for the information of the friends of human rights, who, I believe, have patronized this *base* from principle, that they may act understandingly hereafter.

Yours in affliction,
THOS. VAN RENSSELAER.

☞ A justifiable act of Lynching was lately committed at Water Forge, after a temperance address by the Rev. Mr. Hunt. The multitude, led on by a dealer in ardent spirits, burnt a barrel of whiskey, after having given it a coat of tar and feathers.

VOL. VIII. OUR COUNTRY IS THE WORLD, OUR COUNTRYMEN ARE ALL MANKIND. NO. 46.

BOSTON, MASSACHUSETTS. FRIDAY, NOVEMBER 30, 1838.

From the Register and Observer.

THE SPHERE OF WOMAN.

The correspondent L. E. P. on the sphere of woman, thinks it 'a great and fatal mistake when woman quits her sphere.' Woman has always clearly assigned her by the God of nature, when forgetting the delicacy of feminine feeling, she harangues in public, and assumes the tone of authority and command.' We would ask if the mistake has not usually great and fatal when *man* forgetting the delicacy and dignity of *human* feeling, assumes the tone of authority and command? The only difference seems to us to be this; we have been accustomed to this tone so long from the lips of *man* that we are less disgusted by it. The writer speaks feelingly and eloquently about the 'appropriate sphere' in which woman may move. She may 'turn all the enthusiasm of her feelings, all the powers of her mind, all the affection of her heart' toward religion; and what, in the name of God, and humanity, is religion? and how may a woman thus devote herself without breaking one of those silken cords which bind her in her 'appropriate sphere'? If, as the apostle says, pure religion be to visit the fatherless and widows in their affliction, and to keep one's self unspotted from the world, we ask how are ignorance and misery and suffering, away from a woman's own home, to be instructed and relieved, unless she quits her home? and how can she do this without departing from her sphere of duty? and how in the name of *common sense*, which the writer so strongly recommends, is she to keep herself unspotted from the world, if the world is to her a sealed book? A *dweller in Eden* is one thing, and a *child of the kingdom of Heaven* another, and a very different thing. It may serve the purposes of man's selfishness better for woman to be the first, but if the commands of the Saviour are to be obeyed, it becomes unedifying for her to 'call no man master,' but work out her own salvation. *in her own way.*

The writer refers to woman as a 'sovereign leading armies to victory.' We have yet to learn that this is the appropriate sphere of *man*. We have not yet acquired the power to understand the sublime right of man to tread his brother in the dust. We cannot yet comprehend the liberty which man possesses of becoming a wealth-seeker, a bigot, an ambitious statesman, or an intriguing politician. Is society forever to remain as it is now? Has it reached the acme of moral perfection? Has the law of christianity, that every soul is in itself a perfect whole, bound to the great system of souls by the eternal attractive principle of love, accomplished its mission for mankind? If so, then we grant that silence, deep and unbroken, is the proper response. She must shut her ears and her heart, for the wail of woe she might not relieve would deafen the one, and the agony of affliction would be so soothed would break the other. But, no. The great Idol-Temple of society must fall. And strange indeed it were, if the frail goddess there enshrined as woman, should be found sitting amid the ruins untouched, not one fold of her tinseled drapery disturbed.

Christianity has more to do for the world and for woman than it has yet accomplished; and if Christ be the great model of a human being, we have a right to boldly and confidently ask, if there be one word, one act of his whole mission, unsuited to the true delicacy and dignity of

A WOMAN!

VERDICT OF OUR COLORED BRETHREN.

The different feelings which are excited in the breasts of the free colored population of this country, by the American Colonization and the American Anti-Slavery Societies, are clearly expressed in the following extract from a Declaration of Sentiments put forth in Philadelphia by the American Moral Reform Society, composed of colored citizens exclusively.

'It is our fortune to live in an era when the moral power of this nation is waking up to the evils of slavery, and the cause of our oppressed brethren throughout this country. We see two *rival* institutions of invoking the benevolence of nations to aid in changing our condition. The former proposes an indirect action on the sin of slavery, by removing the free to the land of their fathers. The latter, a direct action on the subject of slavery, by denouncing its guilt, while it pleads for the elevation of the free colored man in the land of his nativity.

The former we reject. *First*, because it is unnecessary; there being sufficient amount of territory on this continent to contain ten times the number of its present inhabitants. *Secondly*, because it is anti-republican in its nature and tendency; for if our country were now overflowing with redundant population, we should deny the right of any one class of men to designate those that should be first removed. *Thirdly*, because if the few be removed, we have no security that the remaining portion will be benefited; if that were achieved, the victims of prejudice would scarcely be removed in a *century*, while the prejudice itself would still exist. Therefore, we, as ardent lovers of our country, would be willing to aid in removing it to enable under the dominion of a prejudice inimical to the principles of morality, religion, and virtue, while on the contrary we might have aided in its removal. Therefore, we believe that the duty we owe to the land of our birth, the interest of our suffering brethren, the cause of justice, virtue, and religion, appeal to us in the most emphatic terms to remain on our soil, and seek the salvation of God, and the true principles of *freedom*.

Therefore, we do not desire to see our numbers decreased, but we pray God that we may lawfully multiply in numbers, in moral and intellectual attainments, and that our sons, visages may be as so many Bibles, that shall warn this guilty nation of her injustice and cruelty to the descendants of Africa, until righteousness, justice, and truth, shall rise in their might and majesty, and proclaim from the halls of legislation that the chains of the bondman have fallen; that the soil is sacred to liberty; and that, without distinction of nation or complexion, she determinates alike her blessings of *freedom to all mankind*.

Then let us rally around her *standard*, and aid in cementing and perpetuating that bond of union.

As it regards the latter institution, we believe that it is preparing the way for that desirable event. With them we make one common cause, satisfied to await the same issue. With them we are willing to labor for its achievement, and terminate our lives as martyrs, in support of its principles. We will raise our moral flag, betting for its inscription, 'do unto others as you would have them do unto you;' under this banner we will rally our countrymen without distinction of caste or complexion.'

'JESUS OF NAZARETH, WHO WENT ABOUT DOING GOOD.'—Simple and unadorned, but beautiful eulogium! It is different from the immoral eloquence of the day, when those who would extol some renowned soldier, says he marched through the country of the enemy, with victory at his side! Now what means, in the language of the panegyrist, to overrun the country of the enemy with victory at his side? Is it to open the flood-gates of blood, and to commit universal slaughter? How different was the passage of the victorious Jesus through Judea! Benevolence was the victory that accompanied his steps; affliction sickness, mental disorder, flew at his approach. Not only the house where he sojourned was distinguished by his active compassion; every impression of his steps may be said to have been accompanied by the vestiges of his redundant goodness. As the sower scatteth the seed as he moves along, the Son of God, wherever he went, diffused his divine favors. Did any one inquire, why, in that town, or that hamlet, no lame or blind person, or any miserable object, ever appeared? The answer was ready—the compassionate Jesus had just passed through.—[Bossuet.]

THE ATHENIANS—Whose government was popular and at the same time tyrannical, and manured with the best blood of her own citizens—had a custom of adjusting the names of things which naturally conveyed an idea of terror. So our modern colonization and pro-slavery mobocrats apply the terms Liberty, Equality, Rights of the poor, &c. for Tyranny, Degradation, Oppression, and Plunder. So Cromwell drove out the Long Parliament at the point of the bayonet 'for the glory of God and the good of the Nation.' And so Robespierre, Danton, and Marat, cried Liberty and Equality, while the best blood of France flowed in rivers from the guilloting, by their order. Men must be tried by their *practices* and not trusted for their *professions*.—The wolf is most formidable when he comes in sheep's clothing.

POLITICAL.

LETTER OF MR. SALTONSTALL.

As Mr. Saltonstall was preferred by the Essex County Anti-Slavery Convention to either of his opponents, and as he has succeeded in his election to Congress by a large majority, we have thought it proper to insert the following letter, containing his views on the subject of slavery and the slave trade in the District of Columbia, &c. &c.

SALEM, Nov. 1st, 1838.

GENTLEMEN:

Your communication of the 24th of October, requesting my views on several questions in relation to slavery, was received on the evening of the 26th. It has not been in my power to make an earlier reply. My letter will contain my views upon the questions you ask, although they are not considered separately, and in the order in which they are proposed.

My opinions on the character and influence of Slavery, and upon most of your questions, have been long known to my friends—I have expressed them freely, and without hesitation. I have always considered slavery as the greatest 'moral, social and political evil' in our Country, and that it is worthy the exertion of all wise and good men, by all proper and constitutional means, to prevent its extension, and to bring it to an end, as soon as possible.

As to the constitutional power of Congress to abolish slavery and the slave trade in the District of Columbia, I have never had any doubt, and did not suppose it would be doubted, that it could be made a question, or that the exercise of the power would be opposed on that ground.

I think it clear also, as a general principle, that Congress has power to abolish slavery in the Territories. As stated in a Memorial from Boston in 1819: 'The power of Congress over its own territories is by the very terms of the Constitution, unlimited. If in its judgment it be needful, for the benefit of a territory, to enact a prohibition of slavery, it would seem to be as much within its power of legislation, as any other ordinary act of legislation.'

The question as to the constitutional power of Congress to abolish the slave trade between the states, is one of more difficulty. As was observed in the report upon that subject made at the last session of the General Court. 'This is perhaps the most important power which is attributed to Congress on the subject of slavery, and yet it has not been often discussed.' I am not aware that the question has ever been brought before Congress, except in petitions which have been laid upon the table, 'without being debated, printed, read or referred.'

Whether Congress has this power, depends mainly on the construction of the clause of the 8th Sect. of the 1st Art. of the Constitution, which gives that body the power 'to regulate commerce with foreign nations, and among the several States and with the Indian tribes.' Under this authority, the foreign slave trade has been prohibited. That this power is unlimited, exercise of which, has never been questioned; and why has not Congress the power also, by virtue of the same clause, to regulate or prohibit trade, (*Commerce*,) in slaves, among the true principles of *freedom*.

The clause in the Constitution which provides that 'The migration or importation of such persons as any of the States now existing shall think proper to admit, shall not prohibited by Congress before 1808,' may also be referred to, upon this question. JOHN JAY the first Chief Justice of the U. S., one of the most able expositors of the Constitution, considered it to be clearly and directly applicable to this subject. 'To me,' said he, 'the constitutional authority of Congress to prohibit the migration or importation of slaves into any of the States, does not appear questionable.—I understand the meaning of this clause to be, that the power of Congress, although competent to prohibit such migration and importation, was not to be exercised with respect to the then existing states and them only, until the year 1808, but that Congress were at liberty to make such prohibition as to any new State, which might in the mean time be established; and further, that from and after that period, they were authorized to make such prohibition as to all the States, whether new or old. It will I presume be admitted, that slaves were the *persons* intended.'

But not to enlarge—from what examination I have given the subject, my present opinion is, that Congress has the power to prohibit the slave trade between the states.

These powers with which the Constitution has invested Congress, relate to vastly important subjects. None more so can come under their consideration. Surely no reason can be found in their great importance, why they should not be exercised. However delicate, exciting or complicated, questions in relation to slavery may be, or may be made, they ought in my opinion to be brought before Congress, and to be made the subjects of full, free, and deliberate discussion in that legislative body, which alone has the power to remedy these evils. No one who has noticed the 'signs of the times,' and the progress of opinion concerning slavery, not only in the U. S., but throughout the civilized world, can doubt but these subjects must be brought forward, and that Congress must and will, eventually, exercise their constitutional powers in relation to them. I do not say that what is to be gained by delay, or how these questions are to become less difficult or complicated, by postponement. On the contrary, with my present views, I am of opinion that Congress ought immediately to exercise its full constitutional powers, by efficient legislation on the subject of slavery.

But, Gentlemen, you ask, 'Do you think it would be the duty of a member of the next Congress, to take the earliest possible opportunity to make and sustain a motion to instruct the committee on the District of Columbia to bring in a bill for the immediate abolition of slavery and the slave trade in that District; and if this fails, to himself bring in and support a bill to that effect; and if this should be ineffectual, to seize every proper opportunity, under the rules of the House, to urge this question upon the consideration of that body?'

It is impossible for me now to say what specific course I should think it my duty to take for the purpose of effecting the abolition of Slavery in the District of Columbia, if I were a member of Congress.

That must depend upon circumstances, and what I should believe to be my duty at the time. I cannot now determine what particular mode of proceeding will be wisest and best. The experience I have had in legislation has taught me, that a course which may now seem best adapted to accomplish an object, may hereafter be thought wholly unwise. The course of proceeding upon a subject of legislation, is ordinarily the result of consultation among its friends, and especially those of the most experience in the legislative body. I have seen the wisest legislation, without regard to time and circumstances. A disregard to these will destroy what influence a legislator might otherwise have.

A Representative in Congress ought never to propose and support, or to oppose any measures, as at the time, in the exercise of his best discretion, under a sense of his responsibility, he shall believe to be his duty. He should be ready and ready to do his duty, fearlessly, and conscientiously. As a member of a deliberative assembly, he ought to be able to listen to discussion, to obtain all the light and knowledge he can on subjects as they arise, and then to act under a religious sense of duty and responsibility.

I have always considered it a sufficient ground for want of confidence in the President of the United States, that in entering on the duties of his office, he made the gratuitous declaration, in effect, that he should *veto* any bill which had for its object, abolition of slavery in the District of Columbia—the most objectionable sentiment ever avowed by a Chief Magistrate of this nation! It is his duty to examine every subject upon which he is called to act, at the time it comes under his consideration, and *then* to decide and act, according to his conviction of duty, and not according to any predetermined resolution. The duty of a member of Congress is the same—and when it shall cease to be so considered, Congress will no longer be a free, deliberative assembly.

If the slave trade is carried on between the U. S. and Texas, such additional legislation ought immediately to be had, as may be necessary and effectual to put a stop to it.

I am, very respectfully,
Your obt. Servt.
LEVERETT SALTONSTALL.

To Messrs. E. Hunt, Wm. B. Dodge]
and Benj. F. Newhall, Com. &c.

☞ If every abolitionist, who goes to the ballot-box, would carry out his principles as uncompromisingly as does our bro. Gerrit Smith, a mighty political revolution would soon be witnessed in all the free States, in asserting the abolition of slavery in the District of Columbia and the Territories.

PETERBORO', Nov. 8, 1838.

DEAR BROTHER GOODELL: I trust that our friends will be ready to send Bradish votes by one thousand ahead of Seward in Oneida county. For Madison county abolitionists I claim, that they are entitled to great praise for adhering strictly to the system and principles adopted in abolition meetings. We subscribe fully to the plan of interrogation, and can vote for no man who does not give satisfactory answers to our interrogatories. It is not enough for us that a man will be called an abolitionist, it is enough that he belong to an anti-slavery society. He must be able to abide the test of the public questions.

Seward was called an abolitionist. Abolitionists voted for his nomination—but the test of the public questions proved him to be a pro-slavery man. Even I, his brother-in-law, was much inclined to regard Henry Fitzhugh as an abolitionist—but, by the like touchstone, he is found wanting. Of all the offensive sayings I have read, his and Kirkland's joint answer is positively the most offensive. Again, Victory Birdseye of Onondaga county, the Whig candidate for Congress for Onondaga and Madison, is a member of the Anti-Slavery Society, and yet the touchstone of the public questions was too much for him. The abolitionists of Madison County, being thorough abolitionists, will not only not vote for Birdseye; but will work harder against him than against any other candidate.

I trust that the vote for Bradish in this county will be 500 greater than that for Seward.—We have labored very hard to enlighten and indoctrinate the abolitionists of this county on the point of political action. We have he'd within six weeks, three meetings of our Co. ty Society.

Dear James C. Fuller and another whole souled abolitionist came near: 40 miles to attend our Cazenovia meeting day before yesterday.

You will see from what I have said that I am opposed to giving scattering votes. It may be excusable in states where a majority instead of a plurality of the votes are required to elect.

In great haste,
Your friend and brother,
GERRIT SMITH.

ANTI-SLAVERY.

CONTENTMENT, PLOTTING INSURRECTION!

Here is a phenomenon! A portion of the happiest and most contented laborers in the land, plotting the destruction of their friends and benefactors! Why? O, because they think they want to be free! And because the free people of color are worse off than the slaves!

Projected insurrection of Slaves.—We copy the following narrative from the Evansvill (In.) Journal of Wednesday, the 24th of October. We have no reason to doubt a statement given with so much minuteness, and through so respectable a medium; but is it not rather singular that the scenes of all the projected servile insurrections in Kentucky for so many years past have been laid in Henderson county? Why do not our Henderson friends send their negroes down the river, and stock their farms with a new set?—*Louisville Journal.*

Great excitement has prevailed for a week or two past, in Henderson county, Ky., in consequence of the discovery of a plan of insurrection of the slaves. Mr. Aikin, who lives on the opposite side of the river, a few miles from this place, discovered, a week ago last Sunday, that his horses had been ridden during the night which added to the fact that his slaves had been absent more frequent than usual, elicited his suspicions. He separated three of his negro men who had been absent, and flogged each one in turn in presence of the other, where they had been and what was their object. The similarity of their confessions, separated as they were, placed the truth of them almost beyond a doubt.

They stated that they had been a number of times to a meeting held at Rose Creek, a few miles above this place, on the Kentucky side, attending to the preaching of a white man by the name of Cummings, who told them that they might gain their freedom, and that he would provide them with arms and ammunition. The time for rising was to have been fixed upon last Saturday night; but the plot being discovered, and Cummings getting wind of it, cleared himself off. It is said that Jim McLain was to be the first victim. There is but little doubt that this Cummings is one of a band of villains whose object is plunder. It is known that Col. McLain and his neighbors generally keep considerable money on hand.

A week ago last Saturday night the citizens, being alarmed, patrolled the streets and made a general examination of the town, when only one negro man out of 200 was to be found. Report says that a gang of villains had divided a great portion of the State *into* districts and were planning a general and simultaneous insurrection of the slaves. Cummings is represented as a very thick set, stout, athletic man.

PROSTITUTION OF THE CHRISTIAN CHARACTER.

The National Intelligencer of Nov. 3, contains the following advertisement, by which a slaveholding member of the Methodist Episcopal Church endeavors to avail himself of the sanctity of his Christian profession to facilitate his operations in the traffic of human flesh at our grand central republican slave-shambles.

GOOD NEGROES WANTED.

A citizen residing in the Country, and a member of the Methodist Episcopal Church, who has certificates of his standing as such, and *more especially* as a humane master, is desirous of procuring a few house-servants—cook, washer, &c., a blacksmith and boy, *for his own use*, of good character and qualifications, and no others. For such a fair price will be given.

☞ Letters on the subject of this advertisement, addressed to S. P. A. through the Post Office at Washington City, will meet with due attention. nov—eplm.

Of course, according to the Methodist Discipline, this man must have a sincere desire to free the oppressed. Do some? The probability is, that these *Christian* (!) dealers will be able, by their 'certificates' of character, to cut out the old established dealers, Birch, Bruce, Woolfolk and Tate, and get the whole trade into pious hands. Whether the Methodists intend to monopolize the business, we are not informed. Perhaps Dr. Luckey can tell us. In the mean time, we recommend to the spirited resident of Tennessee, and a member of the Methodist Episcopal Church, who has such good and ample 'certificates of his standing as such, and more especially as a humane master,' to read the following remarks of a correspondent, formerly a person of some influence among Methodists.

TO SLAVEHOLDERS. This equally concerns all slaveholders, of whatever rank and degree: seeing *masters* have as much to do in this *trade with men-stealers!* Indeed you say, 'I pay honesty for my goods; and I am not concerned to know how they are come by.' Nay, but you are: you are deeply concerned to know if your goods come by honesty: otherwise you are partaker with a thief, and are not a just honester than he. But you know they are not honestly come by: you know they are procured by means *nothing nearer to innocent as picking pockets, housebreaking or gobbling upon the highway.* You know they are procured by a deliberate species of more complicated villany, of fraud, robbery, and murder, than was ever practised by Mohamedans or Pagans: procured by murders of all kinds; by the blood of the innocent poured upon the ground like water. Now it is your money that pays the African butcher. You therefore are principally guilty of all these frauds, robberies, and murders. You are the spring that puts all the rest in motion. They would not stir a step without you: therefore the blood of all these wretches will die before their time lies upon your head. The blood of thy brother crieth against thee from the earth.' O, whatever it costs, put a stop to its cry before it be too late; instantly, at any price, were it the half of thy goods, deliver yourself from this guiltiness! *Thy hands, thy bed, thy furniture, thy house and thy lands at present are stained with blood.* Surely it is enough; accumulate no more guilt: spill no more the blood of the innocent. Do not hire murderers any more: do not pay him for doing it. Whether you are a Christian or not, show yourself a man! Be not more savage than a lion or a bear!

Read that, Mr. Methodist, in your closet, the next time you go to the love-feast.

Let the press speak aright, and sound, and universally. Let the national Anti-Slavery Society speak out. Let the national Church hide her head in shame, and honor our country's rulers, because they administer the law.—*N. Y. Emancipator.*

Yet this paper, the Evangelist is among the prominent advocates of a Society that is laboring systematically and avowedly in preventing the law, in certain cases, from taking its course; —not in bringing about a change of law, means by which that would be proper, according to a man's views of duty;—but in evading and thwarting, if not resisting, the law, *while it is law.* We refer to the now avowed agency of the 'Committees of Vigilance.' Committees who thus take the law into their own hands, or rather, act according to their own judgment of what ought to be, without regard to law, in one case, (the case of the Lynchers,) consistently with every principle of *Lynchers*, inconsistently with every principle of those who do the same in another case? 'Superior THE LAW,' we say, while it is law.—*Ch. Chronicle.*

☞ The allegations of the Chronicle are false.

*The American Colonization Society and American Anti-Slavery Society.

From the Pennsylvania Freeman.

FRIENDS IN INDIANA.

Our esteemed and devoted coadjutor, WILLIAM BASSETT, of Indiana, is very free and full in his letter, by himself from a member of the Indiana Yearly Meeting, a part of which, we publish. Some of its disclosures are of a most painful character. We regret exceedingly that any portion of the highly favored Society of Friends—the foremost in former times in the cause of Emancipation, should yield themselves to an unreasonable prejudice; and, instead of encouraging, and co-operating with persons of other denominations in their efforts to remove that, from our land, their own influence on the side of their fellow-men. For our own part, while our attachment to the principles and testimonies of the Society of Friends has increased with our zeal in the cause of the Slave, still, as an abolitionist, we know no sect or party. Wherever, and by whomsoever we hear the testimony of truth uttered on this subject, our heart united with it. Wherever the holy standard of Emancipation is held up, we recognise it with joy, regardless whether it is upborne by Presbyterian, or Methodist, or Friend. Truth is, in truth, still, whether uttered by a disciple of Fox or Wesley. We are pleased to find that our Indiana friends, notwithstanding the efforts of Jeremiah Hubbard, are, as a body, opposed to the mischievous scheme of Colonization, and willing to give their testimony in behalf of immediate Emancipation.

——, 10th. mo. 12, 1838.

'There is but one copy of thy letter in circulation in our neighborhood. That copy has been extensively circulated, but not without censure. It has been pronounced a 'pernicious book,' by some who fill high stations. Nay, Friends were cautioned in our last monthly meeting against reading it, or allowing their children to read it, as having a pernicious tendency. It was said, that your yearly meeting had advised its members to keep clear from associating with the Abolitionists, and that in disregard of this advice, and in the face of your yearly meeting, an individual had published a pamphlet encouraging such association. If thou hast met with opposition of this kind, I do most sincerely sympathize with thee. I have had hopes that Friends would stand firm in this matter. A few of us anxious for the spreading of anti-slavery principles, united with some others in forming an Anti-Slavery Society. At first, it seemed to be approved by 'the elders,' at least they neither opposed nor countenanced it. It was not long, however, before the spirit of opposition was roused up, probably communicated from Philadelphia. At first it was only objected to our joining with others, especially with females. Then it was objected to our writing for publication in the anti-slavery papers, or speaking in public on Abolition. Now we are not even to read anti-slavery publications—what the next prescription will be, I know not—probably not to *think* of the poor slave. Thus we are required to succumb to this unreasonable spirit until we have no privileges left us, except such as it shall please to dictate, until the spirit lock is securely placed upon our lips. I early discovered that this spirit of opposition was an unreasonable spirit—that nothing short of a total surrender of the right to think and act for ourselves would satisfy it. I then said I was determined not to bow to it, but bear a consistent testimony against slavery in all its forms, and endeavor to live up to the principles which we profess in regard to this mother of sins. I do not wish to be understood as being censorious on my friends, or to 'speak evil of dignities,' but so it is—the spirit of slavery, 'the prejudice of color,' has become so entwined around our hearts, that we are insensibly governed by it, more or less, and we are deceiving ourselves by thinking that we are advancing in our testimonies, while we are standing still, or perhaps retrograding. J. G. Whittier touches the point when he says, 'Some of our friends are slumbering over their testimony, and in their dreams, they mistake the worthy deeds of their ancestors for their own.' It is indeed sorrowful to see the apathy that prevails over this society in regard to the momentous subject, and while it is maintained that the Society of Friends is an Abolition Society, we find that the Colonization Society claim it as being in favor of their scheme; and I fear there is too much cause for them to lay claim to us as a society. I noticed a paragraph in one of the 'Globe,' a letter republished, I think, from the U. S. Gazette, written by a Friend of Philadelphia, he may be called, by the name of Zollickoffer, a man of considerable notoriety. He claims for the Society of Friends, exculpation from the incendiary and fanatical dogmas of Abolitionism. The letter was prefaced, by editorial remarks, stating that the Society of Friends had always acted prudently, and had too much good sense and self-respect to go with those incendiary fanatics. There are many Friends of this stamp. Jeremiah Hubbard, who had the audacity at one of our yearly meeting, is a member of the American Colonization Society, and has written a lengthy essay for the Colonization Herald, extolling that Society highly, and lauding the principles of expatriation to the skies. All this he can do and retain his standing in society—the advice of our yearly meeting in 1836, cautioning Friends against aiding or abetting 'the unrighteous scheme of expatriation,' notwithstanding. Hence, it is evident that the opposition to our associating with others in the anti-slavery cause, does not arise so much from fear of contamination or assimilation of principle and manners, as from actual prejudice to the scheme. It is known to every one that the Virginia and North Carolina yearly meetings have, in a yearly meeting capacity, sanctioned the scheme of Colonization. The latter in its epistle to our present yearly meeting, states that it has petitioned congress to appropriate a sum of money 'to aid in sending the people of color, who are now free, *and those who may hereafter become free*, who will consent to go to Liberia, in Africa.' So much for the Society of Friends having 'always been an Abolition Society.' Hast thou seen the review of Hubbard's essay, alluded to above, published in the Philanthropist over the signature of 'Philo Patria?' The publication of these strictures subjected the Friend who wrote them to severe censure.

Our yearly meeting is now in session. It is very large. The report from our Indian Committee is not very flattering. A large amount of money has been expended, with but little success towards civilizing these sons of the forest. The report from the Committee on the Concerns of the Society of Friends is more encouraging. The committee has been engaged in litigation for two years past, to restore freedom to three boys, who had been unlawfully seized and taken into bondage. After twelve years of illegal bondage, they have been released by the Court of Appeals of Louisburg, Virginia, with about $120 expense to the committee. There is now in this town a slaveholder from Mississippi, who came here for the purpose of setting his slaves at liberty, whom he has brought with him, being seven in number. He has applied to Friends for assistance in providing suitable places for them. He says that his conscience would not permit him to hold them any longer as slaves. He has, in obedience to these dictates of conscience, travelled a great way, and incurred a heavy expense, to give to his slaves that which is just and equal. I conversed freely with him, in regard to the effect of anti-slavery movements on the minds of slaveholders. He is of the opinion that they are latterly predisposing a salutary effect; though he thinks they had the effect for awhile to tighten the bands of slavery. He instanced the fact, that before the abolition excitement prevailed at the South, the slaves were allowed to go to Sunday schools, but since have been prevented by prohibiting them from going to such schools. He says, that the hostility towards the abolitionists is not so great as it has been, and that the excitement has greatly subsided. He appears to be a man of talent, courteous and affable in his manners. I offered him a copy of Thome and Kimball's Journal, which he very politely accepted, and promised to take it home and read it, and circulate it among his neighbors.

Since writing the above, the 'African Committee' has held another sitting. Richmond Love, the stranger alluded to above, was introduced to the meeting, and his business made known. It appears from his statement, that his father, the original owner of the slaves, but holds them by deed of trust as guardian for them. They formerly belonged to Stephen Wall, of North Carolina. He wished to place them under the care of Friends, to be educated, (five of the six of them are minors,) and learn religious or some mechanical art, and is ready to meet whatever expense is incurred in thus instructing them. The committee appointed two Friends to act as guardians for the boys. The report of the committee will be published in the printed minutes of the yearly meeting, which thou will probably have the opportunity to see.

The report taken decided ground in favor of IMMEDIATE EMANCIPATION, AND AGAINST THE POLICY OF COLONIZATION, taking care, however, to caution Friends against identifying themselves with the Anti-Slavery Society. We endeavor to maintain a consistent testimony against slavery in all its forms, and unite with others for its immediately abolition, not compromise our own principles, or depart from our peculiarities, but strive to cherish the unity of the brotherhood, and to have charity one for another, that those who oppose us may not have whereof to accuse us on these accounts. This much premised, let us boldly and unflinchingly advocate the cause of the injured and oppressed. Dog-days rise up against us. And let us not weaken our hands partaking of the unrequited labor of the slave. I conceive there is but little difference between actually holding slaves, or partaking of the unrequited labor of the agency of others. To make my meaning more plain. I will suppose that it will take the labor of one slave to supply ten persons in the free states with cotton, sugar, rice, &c. &c. If so, then those persons do virtually hold that slave in bondage. There are many of us hereaway, who do altogether abstain from slave wrought produce; and I desire that this concern may more increase among our Friends hereabouts. We have no moral right to such proceeds; and though it may cost us some sacrifice, it is a sacrifice we ought to make, looking only to the recompense of reward in Heaven.'

From the London Sun.

SLAVE EMANCIPATION.

To the Editor of the Sun.

It has been stated on the authority of some of the most infamous portion of the Colonial Press, or sources equally unworthy of credit, that the negroes in the West Indies, have refused to work on the Sugar and Coffee Plantations for wages, and that a law will be shortly made free; this is entirely unfounded, though it would be nothing more than, as free men, they would have a perfect right to do. The information I have received from several individuals on whose veracity I can fully rely, justifies me in challenging the enemies of the negro who circulate these reports, to produce a single instance of an estate's gang refusing to work when the wages contracted, have been offered them, or in which, on the late joyous occasion, their behaviour has given just ground of complaint: indeed their admirable conduct is perhaps without a parallel in history. Twenty-five days have elapsed since the last period, called, after several hundred thousand human beings who had been in perpetual bondage received their immediate freedom, and not a single breach of the peace appears to have occurred in any of the Islands except one in St. Lucie, and a woman collaring a policeman in Jamaica, and I cannot even hear that one negro has been sent intoxicated. Where the civil authority interfered in St. Lucie, the Chief Justice has fined 20l. each, and imprisoned two months for their conduct; and in Antigua, I fear, in this Island, half the police have been dismissed as no longer needful. I subjoin a few extracts from letters I received from Jamaica yesterday.

'The accounts from British Guiana state that the wages vary from about 60 dollars per month; in Trinidad, 6 to 12 dollars; Tobago, 5d. sterling per day; Dominica, 5 1-4d.; St. Kitts, 5 1-4; St. Lucie, 3 to 5 dollars per month; Jamaica, 5d. to 1s. sterling per day; most of these include the use of the house and provision grounds. When it is recollected what a disproportion these terms bear to what the negro was compelled to pay if he bought out his freedom, it will excite no surprise that the negroes, with the advice of their friends, have refused to accept some of these offers. The blacks in the West Indies have already proved themselves far more fit for freedom than the whites, and many of the ancient slave owners have shown. They are so utterly unfit to govern free men, that unless the proprietors at home speedily change their agents, they may expect to have their estates deserted by their owners. In Jamaica, the planters are so entirely reckless of the interests of those employers for whom they act, as to give the laborers notice to quit the houses they have built, and the gardens they have brought into cultivation in their own time. The religious and moral advancement of the Colonies will also be greatly retarded, unless the Governors of several of the Islands are exchanged for better men, and a large proportion of the Judges and Magistrates, who now disgrace the bench, are dismissed.

I am, very respectfully,

JOSEPH STURGE.

Birmingham, 10th Month, 4th, 1838.

Planters admit, that where the negroes have accepted the offered terms, they are doing more work than during the most palmy days of slavery.

MR. BIRNEY AND SLAVERY.

We copy the following paragraphs from an able article in the last number of the Christian Examiner, in defence of the American Anti-Slavery Society, from the pen of Prof. Ferris. We have marked other passages for insertion in a subsequent paper.

The history and character of Mr. Birney, who now holds the most responsible office in the American Anti-Slavery Society, has become more known to the public, of late, than country, by the eloquent letter that the persecution, of which Mr. Birney was the innocent object, drew forth from one to whom until then he was a stranger. The letter of the Rev. Dr. William E. Channing, on the occasion, addressed by the Cincinnati mob which destroyed his printing press and threatened his life, has been so extensively read and admired, that a simple reference to it is sufficient to induce every one of our readers to receive his statements, with the same confidence with which they were received upon by his generous antagonist from South Carolina. The ability of Mr. Birney to judge of this subject in all its bearings will be doubted by no one, who knows that he was born and educated at the South, and held a high standing as a lawyer in Alabama, and in Kentucky; and that he was himself a slaveholder, and an efficient member and agent of the Colonization Society, until the perusal of Anti-Slavery publications impressed him with the duty of immediate emancipation. He liberated his slaves, who continued to work for him faithfully, as hired laborers; and relinquished his connexion with the Colonization Society, from a conviction of its obvious inability as well as professed unwillingness to extinguish, and its natural tendency to secure the existence of slavery. Let it be borne in mind, that the present views of Mr. Birney, which will probably be those of the Society, of which the Union was formed, depart from those of his former friends, in the cause of Colonization, and acted on at the commencement of his own labors in behalf of the slave, in the spirit of Christian benevolence and devotion to the cause of humanity, in pursuing this publication. But while it engaged more and more the attention of the community, its growing popularity roused the selfish fears of those, who evidently thought more of the danger of offending their slaveholding customers and neighbors, than of the rights of humanity and the religious liberty of the press, and the sacredness of the laws of a free state. The firmness, mildness, and Christian heroism which characterized Mr. Birney's conduct during the disgraceful riots, which for months rendered his life uncertain with which he continued to edit his paper under incessant threats, roused at last the community from their guilty indifference and delusion. The Philanthropist was gaining subscribers, not only in Ohio, but in every part of the country, when the American Anti-Slavery Society called for the services of its Editor in the important office which he now holds.

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The opposition of the abolitionists to slavery does not rest on the supposition that the slaves are not kindly treated, or that they are not happy. In many instances, they undoubtedly experience all the happiness which is compatible with the unnatural condition in which they are placed by that act of fundamental unkindness, which dooms them from their birth to a state of bondage, 'the continuance of which' as Wilberforce has said, 'we have established as its origin.' As for the alleged happiness of the slaves, the advertisements of runaway servants, blacksmiths, carpenters, cooks, &c. which crowd every Southern newspaper, should excite some misgivings with regard to the fact. But if it be true indeed, it is so much the worse. For we hold with Edmund Burke, that 'nothing makes a happy slave but a degraded man. In proportion as we take away from him his degradation, and all sense of manly pride is lost, the slave feels comfort.' Abolitionists contend for the abolition of slavery, simply because it is absolutely wrong and morally impossible for a man to hold property in his fellow-man. But, they do not speak of slavery 'in the abstract,' as it is called, any more than of abolition in the abstract. 'A very singular kind of logic,' said Mr. Garrison, in his First Annual Report of the New-England Anti-Slavery Society, 'prevails at the present day. 'I concede,' says one, 'that slavery in the abstract is very wicked, but I am opposed to immediate abolition.' Slavery in the abstract! Where is the slaveholder mean? His language implies nothing else than that it is most atrocious to *think* of enslaving human beings; but in fact to buy, or sell, or hold them in fetters, is by no means sinful.

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It is said that the individual slaveholder is not accountable for the existence of slavery, as it is authorized by the state; and that the present generation is not accountable, because it is entailed upon them by their ancestors, upon whom the curse was fastened by their British rulers. This is the doctrine of the Original Sin, and consequent native depravity, brought into popular, and yet not of actual, individual responsibility. Since it is at all times in the power of the majority of the citizens to alter the law of the state, or its constitution, the existence of slavery in the South is the majority of the people, by individual citizen is free from guilt unless he has done all that lies in him to act out these words of George Washington: 'There is not a man living, who wishes more sincerely than I do, to see a plan adopted for the abolition of it [slavery]; but there is only one proper and safe method in which it can be accomplished, and that is by the legislative authority; and this, as far as my suffrage will go, shall not be wanting.'

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'BIG-ENDIANS AND LITTLE-ENDIANS'!

When party politicians indulge their petty schemes of aggrandizement, or their national bank and sub-treasury predilections of anti-slavery editors and lecturers, they make themselves as ridiculous as the fabled Lilliputian partizans of Dean Swift, who fell in a huggermugger upon the weighty question whether an egg should be broken at the *big* end or *little* end:—alternately aspersing the character of Captain Gulliver, the man monster, as they thought him, on the ground of his being a *big-endian* at heart—or—a *little-endian* in disguise! Alas! for Gulliver! He couldn't understand the vast depth of their Lilliputian politics, and so he fell under the proscriptive ban of both the parties in question. Which, in his simplicity, of no neutrality or indecision, on a question of such vast moment!

Banks and sub-treasuries! What are they, when the great question of a nation's liberty or slavery is to be decided? When all heaven hangs in breathless suspense over a people about to be destroyed for their sins, or saved by timely repentance and amendment! LET THE OVERASSED go on quietly to sit in the holy habitation. Twibbled politicians, with their mole's eyes, and bat's wings, come hovering around, to discover whether the messenger of truth is a sub-treasury man, or a bank man! A little-endian, or a big-endian? Oh! the exquisite illiteracies of selfish worldliness! Well has it been said that the mere worldling—the man of all absorbing dollar-and-cent wisdom, can never be a truly *great man!*. He is of the earth, earthy—measures every thing by the dollar—weighs every measure—and can no more extend his vision to a nation's *moral* exigencies, than a fly can measure the Andes, or a vinegar eel in a half ounce phial, [invisible to the naked eye] devise a set of nautical tables for the navigation of the Pacific! Yet these are the insects who expect abolitionism to come to a stand, and the mandates of Jehovah to be hushed, and his thunders silenced—and his Millennial bow held in check—unless expressed poor unenfranchised, until big-endian and little endian politicians can adjust their petty squabbles—and marshal the sacramental hosts of God's elect in their contending battalions!—*Friend of Man.*

* See 'Gulliver's Travels to Lilliput,' by Dean Swift.

COMPLIMENT TO BOSTON.

'If this had happened in Boston, there would have been a mob,' said one disappointed citizen to another, the other day, at Laurian's second failure at Portsmouth to go up in his balloon. Yes, said the other, if this had happened in Boston, that he ain't in Boston, he'd get mobbed there. I've a mind to go through the thing as it is, said the first citizen, I have been here twice—two days now—and paid for two tickets. Two days so time is now, is as good as $2, and the tickets 15 shillings. Oh well, says a third, he feels worse than any of us. He'd a gone up if he could. I don't know, says first citizen, he's afraid of his poke neck. I've a mind to go through the thing. No mobs here, says second citizen—no mobs here, advised third. A mob would be a disgrace to the town, said all. But if he'd been in Boston, 'there'd been a mob.'

What a glorious reputation! property and standing! earned for our pilgrim metropolis, when they stormed the female prayer meeting in 1835. No mobs here, cried the Portsmouth rabble—twould disgrace the town. It's lucky for him he ain't in Boston.—*Herald of Freedom.*

DISTRICT NO. 4—STICK TO THE PARTY!

A strong effort is making to induce the whig and democratic abolitionists of this District, to throw away their consciences, and vote for the candidates of their respective parties, because it regulars! Hear! Hear! So says the Boston Bud, 'Let all those who claim allegiance to the whig party, will consent for once to perform their duty, Mr. Brooks will be elected at the next trial by a thousand majority!' The Boston Advertiser says, 'Democratic votes are almost entirely from democrats, showing a clear majority of the friends of the Administration, and of the Independent Treasury in the District, and a certainty that *they will vote as they please, they are elect Parmenter.* * * * One strong effort would carry the democracy over all.' We want a vote in Congress, and *it is idle to lose it on minor points.*'

The Advocate is mistaken about the scattering votes being almost entirely from democrats. They were about equally divided between the two parties.

The doctrine of the two extracts is *stick to the party! Perform your duty! Don't divide on minor points, such as slavery and the slave trade! Go for the regular ticket, right or wrong!*

All this is very sound 'regular' doctrine, when applied to the 'deluded,' pertinacious' abolitionists. But, what are the prevailing doctrines, in regard to the *license law?* In an 'appeal' of the opponents of that law, published and sent abroad in the form of a petition to the legislature, signed by Daniel L. Gibbens, and others, is the following passage:

'One principle we think should be *fundamental in our action; that whether we do or do not have reference to existing parties, we have no affinity for such ends, especially in the choice of Legislators*, make it an INDISPENSABLE QUALIFICATION OR CONDITION, that candidates for the Legislature be in favor of *the license law.* This may be the policy, until it may be thought necessary to form a party, disclaiming all connexion with the parties now existing.'

Three of the gentlemen who signed this appeal as a committee, were nominated on the 'regular whig ticket' in Boston, for Representatives to the General Court. Thus the whig party is requested, in the sentiment, that, *without reference to existing parties*, electors were at liberty to make it an INDISPENSABLE QUALIFICATION OR CONDITION, that candidates for the Legislature be in favor of the repeal of a certain law. Well, if this be sound, 'regular' doctrine in regard to the repeal of a law which relates to the sale of *alcohol*, is it not equally sound in regard to the repeal of laws which authorize the sale of *men?* And may not the friends of crushed humanity make it an 'indispensable qualification' in candidates for the *national* Legislature, that they be in favor of the repeal of the slave laws, 'without reference to existing parties?' Is it too much for one party.

But, the *Friends* of the license law have given the community *their* views of what constitutes sound doctrine in regard to 'regular nominations.' The 'Amory Hall Committee,' (the organ of the temperance party in Boston,) whose ticket for Representatives to the General Court received 1700 votes at the first trial, and more than 2100 at the second, uttered the following sentiments in a recent address to the public:

'Once let it be conceded that, *happen what may*, the members of the Whig party are bound, *under all circumstances*, to sustain the nominees of the Convention, and of what value is the elective franchise, of what conceivable use are the ballot boxes? Once introduce as an article of faith, that party members are in any manner or under an inexpressible obligation to sustain nominations, consciously made *for the purpose of opposing their principles, and the moral* majority of the party, which ought to be the bulwark of its power, is prostrated at once. Once acknowledge that a friend *for all purposes* regular nomination, may induce you to vote against your real sentiments and firm convictions, and the collar is fixed with rivets that will burn!'

So say I! And, if abolitionists will vote for either Messrs. BROOKS or PARMENTER, under *a statute fear of opposing 'regular nominations,'* and thus '*vote against their real sentiments and firm convictions*' THE COLLAR is FIXED WITH RIVETS THAT WILL BURN! And yet, (strange inconsistency!) the whig Mercantile Journal, the organ of the Amory Hall party, the sturdy opponent of the 'regular nominations,' and the advocate of the above address, copies approvingly the paragraph from the Courier,—viz. 'if all who claim allegiance to the whig party, *will consent for once to perform their duty*, Mr. Brooks will be elected, &c.' Will all this have any effect upon the abolitionists in District No. 4—especially coming from a paper which has said, 'LET THERE BE NO CONCESSIONS TO TRAITORS, REFUGEES, AND RENEGADES!' Will it have any effect on us? Yes, it will, if it rouse us from our sleep, and make us, in our consciences, feel that we are responsible for our votes, when not to do so, they must '*vote against their real sentiments and firm convictions?* Have *they* not the right to do it, as well as the rest of the community? Must *they* beg pardon for being in the world, and ask special indulgence for not trampling on *their* 'conscientious convictions?' And may *they* not, like Messrs. D. L. Gibbens and his associates, 'strive to cause the Legislature to make it an *indispensable qualification or condition, that the candidates be in favor of a* REPEAL OF THE LAW?' Not the repeal of a 'law' which restrains the sale of 'ardent poison,' but authorizes the sale of women and children, in 'lots to suit purchasers!' And must *such* men be branded as 'TRAITORS,' 'REFUGEES,' and 'RENEGADES!'

And do we hear the 'sage' and 'precedent' authorize abolitionists to 'bolt from the regular nominations,' and scatter their votes? Why are there no Senators chosen in Norfolk, Worcester, Franklin and Hampden Counties, and but a part of the representatives in Suffolk, Middlesex and other counties? Why only 20 members elected to the General Court from Boston, after two trials? Why these repeated trials for Representatives, in numerous towns in the Commonwealth? Simply because the voters have not been disposed to outrage their 'conscientious convictions' in obedience to caucus dictation! And is it upon the necks of *abolitionists* that the collar is fixed with rivets that will burn? And must *they* ask the Boston Courier and Advocate, and the Concord Freeman, and Newburyport Herald, how they may vote, and beg pardon of their editors for daring to exercise freedom? For one, I spurn this 'collar,' and upon my neck its 'rivets' shall never burn.

A FREEMAN OF CAMBRIDGE.

GRAHAM HOUSE.

The lovers of plain food, and the advocates of temperance in all its (literal and metaphorical) senses, find good accommodations at the Graham House, No. 23, Brattle Street. This house has already a good share of patronage, and it is to be hoped will, ere long, have more. An abundance of plain food of the very best quality, cooked in the most quiet and inoffensive manner, is a desirable boon for the temperate in all things. X.

FREE PERSONS OF COLOR. It is proposed by the Council of New Orleans to create an ordinance for preventing the introduction of free persons of color in that city. The Bee states that a Bill to the same effect has been repeatedly and openly violated. It is supposed, says the same paper, that no ordinance calculated to have the desired effect, will pass.

'Let another imp of the screw!' Mr. Gurley has within a few months visited New Orleans, where he lectured on the utility and duty of separating the free blacks from the slaves, greatly to the satisfaction of the inhabitants of that modern Sodom. 'Put this and that together!' Persecution and Colonization are so inseparably connected as the Siamese twins—'only more so.'

(1) The reader will observe, that the complaint against giving religious instruction to the slaves. This a Christian land! Tell it not in Barbary! But it will be told in all quarters of the globe.

(2) Not only democratic 'with bitter intensity,' but assailed with brickbats and bowie knives. But what purpose? Mark! These soul-murderers for selling but 'Abolition.' Conclusive evidence that it is the only thing in the land that is adapted to the overthrow of slavery. And they identify it with 'a slave Mission to slaves'—with human elevation and religious improvement!

SLAVERY IS A STATE OF HEATHENISM.

The following Remonstrance should have been placed in its appropriate department, the 'Reading department.' It gives such an insight into the heathen condition of the southern slaves—reveals so fully the ignorance of slaveholders—displays such hostility to the intellectual and religious improvement of the created in the image of God, and destined to live forever—makes such confessions as to the yearnings of the human soul after freedom, and the impossibility of keeping them in bondage, by brutalizing their minds—and so exactly confirms all the arguments brought by abolitionists against the slave system—to constitute it one of the most terrible and impious tyrannies of human depravity ever witnessed by any portion of mankind, in any age of the world, since the fall of our first parents. The Greenville (S. C.) Mountaineer of the 2d instant, from which it is copied, prefaces it with these emphatic words.—'The Speech to the late Home Mission meeting, is emphatically GREAT BODY OF THE PEOPLE.' We have, previous from the numerous signatures appended to the instrument. We call upon the political and religious journals in the free states—and all—to give a public faithfully in their columns, and to lift up the strong and voice against its barbarous doctrines. We call upon the lauded advocates of gradualism—those who are relearning the work of preparing the slaves for freedom, to their taskmasters—those who are so fearful lest we have greatly mistaken the proper mode of the Christian towards their victims—and those who insist on the regenerating African through the instrumentality of heathenish 'missionaries' expelled from our shores—contemptuously by the slaveholding power—to come and henceforth to 'cry aloud and spare not,' until the last fetter be broken—the last capture set free. To there is not a more self-evident truth than this—that it is impossible for any man to remain heathen as property, and yet treat them as children of a common Father. In the language of the sagacious monsters who have signed the following Remonstrance against the diffusion of knowledge and the teachings of Christianity—'Indeed, *we and our property are no affinity for each other.*' Hence, before you can make the slaves intelligent, you must make them free. The abolition of slavery is the first step to be taken, in preparing its victims to enjoy less intolerable rights. To strike off their chains at a time will not, under present circumstances, place them into enjoyed freemen, qualified to fill high and honorable offices in Church and State. But this it will do—that it is impossible in the first instance—it will change their relations in society from that of chattels personal and beasts of burden, to that of rational and immortal beings; it will remove the only barrier to their moral, intellectual, and moral improvement; it will destroy all pretexts for subjecting them to a state of ignorance and degradation.

What heed was given to this Remonstrance by the Rev. Mr. Turpin, we are not informed. Undoubtedly he complied with its worse than pagan mandate; for had he not done so, his life would have been put in imminent peril. Indeed, he did not long survive after receiving it; but whether he died by the scourge of God, or by foul means, is unknown to us. All we know is, that the letter addressed to him is dated 4 June last, and that he is now entombed where the wicked cease from troubling, and the weary are at rest. As the Mountaineer regards it as the 'Great Boon among us,' it is fair to presume that that Mason's no longer in existence.

Let it not be said, that this is a rare instance of slaveholding cruelty. It is the very image and superscription of the demon Slavery. There is no more or editor in South Carolina, who will dare to denounce it. It is THE VOICE OF THE SOUTH, honestly, deliberately, boldly expressed. Any thing contrary to it would be a mere exception, and would prove it. It shows, therefore, (what abolitionists have been blamed for asserting,) that *the gospel is not, and, while slavery exists, cannot be preached at the South*, where multitudes, fear or partiality; and hence is not preached at all. Slaveholders are the chief hearers of Christ, and the works of their father they will do. Their Christianity is an equal compound of hypocrisy, robbery, and all unmerciful cruelty.

The Mountaineer commends itself anew to the Christians consideration of northern Christians. Brethren, what shall the end of these things be? Have we forgotten who is the Lord? and do we, in reply to his reproving inquiries, 'Believest thou this, saying unto me of the hand of the oppressor,' adopt the language of the murderer Cain, 'Am I my brother's keeper?' When the Lord comes down to set his people free, with a strong hand and an outstretched arm, will he be satisfied from his purpose of emancipation, by being told that of our 'glorious Union?' or by our expressing our 'foreign interference?' or by being reminded of the sacredness of our national compact, and the sanctions of human responsibility? or by our expressing our 'ignorance on the subject of slavery?' O no! Assuredly it will be a fearful thing, for a nation like this, all rotten with pollution, all red with blood, and all unrepentant, to fall into the hands of the living God! Then there will be none strong enough to deliver; for he will dash in pieces a potter's vessel when it is broken. Yea, the pillars of our Union shall be found more brittle than glass, and the strength of the people as infantile weakness.

In addition to these preliminary remarks, we shall append a few brief notes to the Remonstrance—leaving to anti-slavery agents a more critical review of it in their public lectures before the moral and religious portion of the free States. It will furnish them with many useful texts.

CAMBRIDGE, June 14, 1838.

The Rev. Mr. Turpin:

SIR:—The undersigned have been requested by a portion of the community to inform you that the course which you are pursuing as Missionary to the black population is quite unpopular in this section of country. We anticipate evil consequences from the continuance of such a course. We are fully convinced that you will not be sustained in persisting in your Missionary labors. We therefore hope, for the sake of peace among us, that you will immediately desist in your present occupation.

Yours respectfully,

J. C. PATTERSON,
SYLVANUS BROOKS,
WILLIAM EDGES,
JAMES S. POPE.

REMONSTRANCE.

The Rev. Mr. Turpin:

SIR:—A portion of the citizens of the districts of Abbeville and Edgefield are informed that you have been nominated a Missionary by the S. C. A. Conference, to preach to the black population especially. We learn that you assemble the people at places where you regularly appoint, where you give them a course of exclusive and especial instruction on religious subjects; and if invited, you attend to give instructions, where your general instruction, and the Catechism; (1) but if not invited, you do not ask this permission. We conceive it our duty to address this Remonstrance to you, explaining the impropriety of such a course. In a nation like ours, where Abolition has been denounced with such bitter invective and scorching language (2) by the public press, by our statesmen in the Legislature and in Congress,

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by the government in their annual messages, and by an overwhelming majority of the people of the State, that a *Home Mission to slaves* should be advocated and patronized among us, by certain individuals.

We are told that the instruction you give is bad, but if our apprehensions do not deceive us, we regard the toleration of this instruction as the foundation of the corner stone of a pyramid of Abolition (3) We look in anticipation to the time, when Home Missions to slaves should be generally approved, that a stepping stone will be reached on oral instruction, for a higher grade of religious instruction, in order to facilitate religious instruction.(4) We have no security, that permission to give oral instruction will be permanent. The privilege being granted to negroes to assemble together distantly, and the instruction will increase a desire with the black population to learn.(5) We know upwards of a dozen negroes in the neighborhood of Camden, who now can read, some of whom are members of your societies at Mount Lebanon and New Salem.(6) Of course, when they see improvement encouraged, they will supply themselves with Bibles, Hymn Books and Catechisms, particularly when they can be purchased at a trivial sum.(7) The ambition of those who cannot read, will be aroused to emulate those who can, and with opportunities thus afforded to learn, we must infer that the progress and diffusion of knowledge will be a compulsive.(8) Open the Missionary sluice, and the volume of its troubled current swell will in its progress, trial onward advance. We thus expect the progressive system of improvement will be introduced, or will follow from the nature of things, and improvements, if not checked, (though they may be shrouded in sophistry and hypocrisy) that will ultimately revolutionize our civil institutions.(9)

The Legislature, from time to time, has passed several restrictive and penal Acts, with a view to bring under direct control and subjection the destiny of the black population. Parts of these Acts even now will become unavailing and obsolete, if these Home Missionary schemes shall meet with general encouragement and patronage from the people of this State. The Legislature should repeal such offensive and repugnant parts, if public opinion shall this indicate in consent, or enactments cease to be in force, or be inflexible... But we hope that South Carolina is true to her vital interests, and that she will not only resume, but enforce the power necessary to secure the prosperity of her institutions and the welfare of her borders.(10) The Legislature is a representative body of the people of the whole State, and to this source of power we must look, for the maintenance and protection of our common interests.

We will take another view of the subject, showing the dangerous tendency to the peace of the white community, of permitting black congregations to assemble alone for religious purposes.(11) We will select two insurrectionary movements for illustration: The first we shall mention occurred in the city of Charleston, we think in the year 1822. The citizens manifested a disposition of the liveliest sympathy towards the black population, in allowing them the privilege to hold prayer meetings, and to establish a church of their own, where they had separate worship. They assembled on such occasions under the pretence of holding exercises, and concocted a plot for the massacre of the white population of the city of Charleston. Mock interments at their burying ground, with funeral ceremony, were performed; but the coffins in which were interred, instead of enclosing the dead, were filled with military materials for insurrection. The plan of attack was concocted, and every preparation made for the carnival of the approaching Christmas holidays, when the conspiracy was disclosed. The second we shall bring to view occurred in the State of Virginia in the year 1831. This insurrection likewise originated from indulgences extended to the black population to assemble together for their separate religious devotion. The master spirit of this insurrection was Nat Turner, a Baptist preacher by profession, and a black preacher of a fanatical character, and who, with his black accomplices, seized upon a favorable opportunity, and began the work of destruction by burning the dwellings and murdering the white population; but the insurrection was early arrested. These warnings should admonish us not to slumber in listless security, while we have such domestic institutions that require our constant and vigilant attention.(12) It is our duty to sentinel of the public welfare, to stand upon the watch-tower and sound the alarm when we see the dark speck of the distant cloud rising in the horizon, portending a destructive tempest. It is the law to seek a shelter when the hurricane is rushing over us. We are opposed to an intermeddling on the subject of slavery.(13) We think that your will reform us, that you are opposed to Abolition, and that you are not disposed, directly or indirectly, to encourage the movements of the Abolitionists, and that you have promised to confine your instruction to the black population on religious subjects. We think that your motives in giving religious instruction to the black population may be pure, but the evils likely to arise from such Home Mission or Missions, as we have already noticed,

(14) O, then the old story, that the slaves would not be free if they could, turns out, after all, to be some prospect of liberty, and we learn something of the progress of Abolition! It is not the slaveholder who believes that we have thrown back the cause of emancipation half a century, or half a moment.

(15) Don't want to be free! Would lay down their lives to protect their masters? 'Are better off than the free people of color'——And yet then why way to prevent them from plotting insurrect on and bloodshed, successfully, is to forbid their meeting together even for religious worship!

(16) True—and here we are let into the secret of the alleged happiness of the slaves. It is because they are kept in a state of brutal ignorance. 'Intelligence and slavery have no affinity for each other.' A most important admission on the part of the slaveholders. They also admit that the condition of their vassals is both 'unhappy' and 'intolerable', hence their *benevolent* concern not to render it *more* so, by allowing them an opportunity to acquire that knowledge which is power! 'Slave degrading intelligence to them'—i.e. whipping, branding, cat-hauling, shooting them, if they attempt to learn the alphabet, is, 'mercy' to them! In the name of humanity, what idea do southern planters entertain of cruelty?

(17) A most affecting illustration of that admirable love of freedom which God has implanted in every human soul, and which neither whips nor chains, nor years of brutal servitude, can extinguish! Yes—hear it, ye who talk of the happiness of slaves, who prefer 'the old negro man, whose head is white with age,' is still looking for the hour that will terminate his bondage, as though he were in the freshness of youth! Whose heart is not affected by such a sight?

(18) It also shows the depravity of men, who trade in 'slaves and the souls of men,' who have and defiled with blood, and whom God will judge—though they say, 'The Lord shall not see, neither shall the God of Jacob regard'! It tells us of an ancient slaveholder, (the patriarch, than any now residing at the South,) called Pharaoh, whose land was filled with plagues, and who with his hosts was drowned in the Red Sea, on account of his oppression. That good book is full of powerful denunciations against all those who have kept back by fraud the hire of the laborer, and who make a prey of the poor and needy.

(19) This shows how anxious the South is to get rid of slavery! We call special attention to the sentiment put in italics.

(20) Who but American slaveholders could exhibit so much fiendish hostility toward those who would enlighten the mind and improve the temporal condition of a people mixed out and trodden under foot! Yet these are the men, who share in praise of their regard for the Union, their love of country, and their reverence for religion! In hypocrisy, in guile, in forgetfulness of

ced in part, may be of such magnitude as to diminish the prospect of their beneficial results.

The circumstances of your present situation, if needed for the exclusive and special instruction of the black population, will make your appointments their principal places of resort. Some of the negroes will attend your meetings for religious improvement; others, from idle curiosity, and a few of the more daring and intelligent, with restless spirits, to impart to each other every whisper that reaches them of the progress of Abolition, and the glowing prospect of their liberation. (14) Intelligent negroes will inform their facilities to collect all such information afloat in the country. Negroes living upwards of thirty miles apart, have intentionally assembled at New Salem, one of your places of appointment. The privilege being granted to negroes to assemble together distantly, and the congregations principally black, will give them opportunities to communicate freely with each other, and embody their views on the consummation of any plot. (15) They might then arrangements again, dangerous to the peace of society. Though they have been frustrated in every insurrectionary attempt, yet they may be again deluded. They have ventured on chances gloomy and improbable, and we must judge of the future by the past. When the last cession was taken, the black population exceeded the white upwards of sixty-one thousand five hundred. This is a startling fact, which should induce us to caution in the intellectual advantages which we extend to the black population. We consider the common adage true, that 'knowledge is power,' and as the colored population is enlightened, their condition will be rendered more unhappy and intolerable. (16) *Intelligence and slavery have no affinity for each other.* We know that we have the power at present (if let alone) to keep the negroes in subjection, and we will do it. We will use our wisdom to make a judicious use of it; for *strict discipline is mercy to them.* The point questioned and tacitly yielded to-day, is taken as a precedent to-morrow, and invasion succeeds. The white people, from idle curiosity, from curiosity, are permitted to attend your meetings; but at one of your first meetings at New Salem, you requested only a few of the gentlemen to attend, as you designed your instruction for the black population. A preference of seats next to the pulpit is given to the blacks. You have requested white gentlemen and ladies to retire from the front seats next to the pulpit. The old negro man, whose head is white with age, has never evinced his preference before; this is a novel sight, which must be exhilarating to his feelings, and prompts him to raise his thoughts to look through the vista which will terminate his bondage. (17) The intention of your meetings being known, and a preference given in the accommodation of seats, will induce the white people to relax in their attendance. Indeed, we have been told that at some of the meetings, in the section of the State, the Missionary is the only white man present on such occasions. You may be faithful in the discharge of your duties, in the responsible station you occupy towards the slaveholders; yet you may be succeeded in your Mission by a Missionary who might entertain a different opinion with you in regard to emancipation; and possessing your opportunities, might inculcate principles dangerous to our peace, safety and interest. If he was a hypocrite (and that good book, the Bible, informs us of the hypocrisy of men, (18) without adduing our experience and observation in evidence) he might succeed in the work of abolition from within, but propagate them clandestinely on suitable and appropriate occasions.

We consider these negro Missions in embryo, though we are informed that fourteen Missionaries are now in the field. We look on a period, when there will be a sufficient increase in number to penetrate every neighborhood, and visit every negro quarter in the State. *If this Home Mission to slaves should become universally popular in South Carolina, some of us may live to see the period that such an impulse will be given from such Missions towards emancipation, that emancipation will follow as a matter of expediency and necessity (19) The negro property which the parent is now toiling to accumulate, may prove valueless to his children.*

We do not now change the great body of the advocates of these Home Missions to slaves with the intention of promoting Abolition; but we think that these missions, if permitted to increase, will ultimately have such a tendency. Indeed, we do not think that a sufficient Abolitionist could desire a more auspicious commencement, from present appearances, for the promotion and attainment of his object, as he must now see the zealous anxiety so strikingly displayed for the introduction of a system of a black man which must have an effect, from the system of oral instruction pursued, to enlighten his mind and improve his temporal condition. (20) There may be Abolitionists now among us, who dare not avow their principles, and who express their opinions with caution in regard to encouraging a religious instruction to the black population, shall increase in popular repute, will become emboldened to give a more full expression of their views, and speak with more confidence of the rights, treatment and privileges that the extended to the black population. (21) A man can pursue any particular train of thinking or occupation until it may amount to a passion. We should think that even a Missionary to the black population, who opposed Abolition at the beginning to discharge the duties of his mission, might be liable from the nature of his employment, to change his opinion, when all his thoughts, words and actions, feelings and sympathies, are directed to the cause, and running in one channel. (22) No doubt the design of these Home Missions to slaves was intended originally for the best of purposes; but it may be an easy transition, at some future day, for a perversion of the design.

We regret that it was thought necessary to plant the missionary standard in this section of country, where it was prevaded, nearly seven years ago, with considerable alarm from the attempt of a few individuals to instruct. From evidence, satisfactorily obtained, one negro was hung, another severely flogged, and others were accused. At that time in the neighborhood of Cambridge, there were three black preachers, one of whom had supported a good character for at least forty years, who were in the habit of preaching occasionally to black congregations, but from suspicious indications were ordered to desist from the performance of their duties, and all such congregations have been suppressed, until the recent commencement among us of the Missionary cause. We cannot see any real necessity to appoint meetings in this part of the country for the instruction and special benefit of the black population, when churches are established in every neighborhood, and ample provision generally made in their construction to accommodate them with seats. We have been informed that many negroes have thus gained opportunities of attending church, and of listening to the precepts of the Gospel delivered from the pulpit from their childhood; and we do not know a single slaveholder who is in the habit of preaching his slaves from going to church on Sunday, but on the contrary the propriety is frequently inculcated on them. It is not uncommon for the preacher on such occasions to address a *suitable* portion of his discourse to the negroes particularly. (24) This instruction is then given before the usual white audience of the church. If any injudicious or untimely remark should escape, every white person can become a censurer. (25) This has been a custom since our recollection. We have heard no murmuring against this course. The negroes are permitted to join the churches when their deportment is considered worthy. We prefer that old fashioned system, which experience, shall continue, and trust that the laws which have been passed for our benefit and safety, will be faithfully executed. In order that you shall know the public opinion in this section of country, in this section of country, we hereunto sign our names.

[Signed by JAMES S. POPE and 352 others.]

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they have no compeers on the face of the earth. Daniel O'Connell was right in calling them two-legged wolves, and ranking them among the basest of the base, and the most execrable of the execrable.

(21) It is the hope here are some abolitionists scattered throughout the slaveholding States, and residents upon the soil. But, they dare not avow their principles.! Why? Because there is no freedom of speech in the land of 'chivalry;' except at the hazard of life! A man cannot be a Christian, a patriot and cruel death, who shall dare to denounce slaveholding in the midst of the habitations of cruelty.

(22) No doubt of it.

(23) There is no truth in this statement.

(24) For instance—'*Slaves*, be obedient to your masters.' Very suitable!

(25) Behold the *cognomen* which is exercised over the processed ministers of the gospel at the South! It is just as impossible for a man to preach against slavery, in the slaveholding section of country, without being lynched, or ducked in a boiling furnace, and not be consumed. No marvel that they soon become corrupted, so as to vindicate the dreadful system as a divine institution. 'They are all dumb dogs, greedy of gain, and loving to slumber.'

MR. GURLEY IN BOSTON.

We mentioned in our last number, that their desperate attempt to make a negro scheme was in this vicinity, attempting to 'make a raise' in behalf of the Colonization Society. After the noon-tide flood of light that has been thrown upon that slaveholding combination, revealing its fiendish spirit and cruel delusions, we should suppose it would have the effrontery ever again to harangue a public audience in Boston, in support of it. But where there is no humanity to be found, we may look for a large share of impudence. Notice was given in our city papers, that Mr. Gurley would lecture on Colonization, on Monday evening last, in the spacious Odeon. The Mercantile Journal of that day contained an editorial puff on the subject, concluding thus—'The meeting will undoubtedly be large, from the curiosity and expectations of 'the able and indefatigable agent'! Had it not been for the abolitionists, he would have been 'left alone in his-*folly*'; for of his audience of only 200, all told, we should judge that at least three-fourths were friends or sympathizing opponents of the expatriation scheme. Indeed, almost every countenance we knew was that of an abolitionist. What a predicament! It is impossible to imagine any thing more ludicrous or pitiable. An immense building, almost empty—the few who were present chiefly those who knew that all Mr. Gurley uttered was either puerile declamation or notorious fiction, and who could have put him to open shame on the spot! The discourse was so incoherent and illogical, as the report in the Mercantile Journal is notorious. Not a single proposition was sustained—nothing in the shape of an argument adduced.

At the close of the lecture, Mr. Gurley sat down awhile, hoping to be recalled in his affected modesty, as was done in other places, but in vain. There was none to pour as to do the ghost of Colonization reverence—Not a cent was contributed, not a proposal made to solicit donations. It was a 'magnificent' failure—of which more anon.

The resolutions uttered by the speaker was the old story, that the Colony in Africa had benefitted the slave trade three hundred miles along the coast!!—Now here what a little number of the Liberia Herald says respecting slave trade:

'The sum total requisite to the prosperity and advancement of the Colony, is the suppression of the slave trade in our vicinity. *This trade has been gradually approaching nearer for the last few years. Its agents have been more fearful*, and the vessels engaged in it *more numerous*, THAT AN ANY FOREIGN REASON OR PRETENCE WHATEVER, we should be more than ever regret over an extent of fifty miles around us; *nearly all communication with the interior has been cut off; lands have been ravished; every article of food has advanced 200 per cent. in price, and horror and confusion have raged on every side.*'

MAHAN ACQUITTED.

The N. Y. Journal of Commerce of yesterday brings us the gratifying intelligence, that the Rev. Mr. Mahan, of Ohio, who was indicted by the Grand Jury of Mason county, Ky., on a charge of having assisted in the escape of slaves from their masters, and who, being demanded by the Governor of Kentucky, was delivered up by the Governor of Ohio, has been tried by the Circuit Court of said County, and acquitted.

The next lecture at the Charlton street Chapel will be delivered on Wednesday evening next by William Brigham, Esq. Subject—Ordeals and trials by jury.

☞ The official result of the election in the Fourth District is as follows—For Parmenter, 4,397; Brooks, 4,397; Scattering 351.

A TOKEN OF ESTEEM.

The following letter from a committee of colored friends, is published at their request. We take this opportunity to say, that, while our own labors in editor of the Liberator, in the anti-slavery cause, have been, and continue to be, comparatively invaluable, we feel a high estimate of our services, and have no lack of devotion, as manifested in every trying emergency, have not been duly appreciated. We are glad, therefore, to extend this merited tribute of esteem and gratitude, to our coadjutor.

Boston, Aug. 6, 1838.

Assembly to sit arrangements for a grand supper to be held together at Chelsea, on the 1st of August, in honor of British West India Emancipation, a committee, consisting of Messrs. Daniel Heason, Thos. Brown, Wm. Junier, Ira Gray, and Thos. Dalton was appointed to proceed to Mr. Isaac Knapp, publisher of the Liberator, the 'Token' of twenty dollars, as a manifest token of their esteem for his untiring exertions in the great cause of emancipation.

MR. KNAPP:

SIR—We, in common with others of our fellow-citizens, feel a high esteem for the valuable labors in the arduous work in which you are engaged, as publisher of that periodical, through the agency of which the great wheel of Abolition is moving with extraordinary velocity. It is no flattery to say, that these labors have given universal satisfaction to the colored inhabitants of this city. We, as colored citizens, however, have additional cause above other citizens to rejoice, that you have taken that bold and fearless stand, in sending forth to the world, through your paper, that it is no crime to be colored. It has been during the publication of the Liberator, and we believe through the influence of it, that stepchildren omens have burst upon us as a people, that more especially upon the projects of the Colonization Society. We are fully conscious, in common with our fellow-citizens, that the combination of rum-sellers, run-shakers, and distillers,

'Sustain the law, we say, while it is law.'—*Vermont Chronicle.*

☞ But suppose the law be clearly an unrighteous one—what do you say then? We call upon the editor of the Chronicle to answer this question:—It is 'the law' of the land, that a slave escaping from the chains of bondage, is to be hunted down like a beast of the land, and returned to his master. If it right to 'sustain the law'? Yea, or nay!

PHRENOLOGY A course of nine lessons upon Phrenological Science and Practice was commenced by Mr. FOWLER on Wednesday evening, at the Marlboro' Chapel, hall No. 2—to be delivered on Monday, Wednesday and Friday evenings. Tickets for the course, $2—for a single lecture, 50 cents. We commend it to the patronage, and the lecturer to the confidence of the public.

ADELPHIC UNION.

The lecture on Tuesday Evening, Dec. 4th, at the Smith School Room, will be delivered by Mr. Augustus W. Hanson. Subject—Manners and customs of the Aborigines of the Country. A description of the country. To commence at 7 o'clock.

JOHN T. HILTON, *President.*

*WM. C. NELL, *Secretary.*

STATE CONVENTION.

At Middletown, Ct, on the 5th and 6th days of December

The friends of immediate emancipation, in the several towns of the State, whether organized in Societies or not, are requested to send delegates. The friends of the cause in other States, and abolitionists of sister States, to meet with us. The occasion will be one of great importance to the progress of the cause of the Slave! Let every true-hearted abolitionist among us, remember the day.

Mr. Birney and Mr. Stanton, as well as other gentlemen from abroad, are expected to be present.

A meeting of the Committee of Arrangements will be held on Thursday evening, the 6th, at the house of J. C. Baldwin, Exchange Buildings, at three o'clock, P. M.

J. G. BALDWIN,
W. JENNINGS,
W. CRISWOLD,
E. HURT,
S. S. COWLES,
HOSEA BALLOU,
HORACE COWLES,
Committee of Arrangements.

Middletown, Nov. 1838.

NOTICE.

A school will be opened about the first of December, in which will be taught the elementary branches of English. Private recitations and instruction in the higher branches will be attended to if required. Terms moderate. Particulars may be learnt at the A. S. office.

THOMAS PAUL.

Boston, Nov. 30.

MARRIED, in this city, of the 21st inst. by Rev. Dr. Sharpe, Dea. Robert Roberts to Mrs. Lucy Stone, of Newburyport. Mr. Albert J. Lewis to Miss Morgianna Nichols. By Rev. J. C. Beman, Mr. Patent Stewart to Miss Mary Jane Smith, both of Boston.

DIED—In Sudbury, on the 5th inst., Mrs. LUCY A. HINCKLEY, aged 21, wife of Mr. Albert Hinckley.

In her death, the slave has lost a friend, active in informing herself of the sorrows of his situation, and in efforts for their relief. During her life, the religion of Christ was to her the cause of truth, and received her warm support. In the midst of a worldly morality, or cold indifference in the cause of God and of right, she set up in her family, and for her example. Having little intercourse with the world, surrounded by a few confiding friends, and possessed of an ardent temperament, her attachment to them was surpassingly strong, and the tie sundered by death has caused their hearts to mourn. Her sickness was attended with a fortitude of true holiness, she admired almost to adoration the characters of the few, who, crucifying themselves to the world, have stood firm in the cause of truth, patience and courage, constant in the cause of the suffering and the dumb. Disinterested, pure-hearted Christian! when the delightful topic of her remark, and she was ravished with the assurance, that in heaven *all would be holy as God is holy.* Known to but few, she was a lover of her Saviour's commandments, and in spirit was free in the society of angels, and familiar with the scenes of heaven. Her own prophetic spirit, and the voice of her friends, directed her to her hours of pastime; and the elements and the beauties of nature whispered to her burning soul abundant instruction of God. Through the valley of the shadow of death, she was rejoicing on the hills of the heavenly city. The praising hosts seemed waiting to welcome her home. Her Saviour waiting to receive her, and with the breath of prayer on her lips, joined the blessed company.

ANTI-SLAVERY FAIR.

THE BOSTON FEMALE ANTI-SLAVERY SOCIETY, at their last quarterly meeting, held at the Marlboro' Chapel, July 11th, voted, after mature deliberation, to hold a FAIR, near the close of the present year, that they might be enabled to contribute with liberality to the funds of the slave cause, which are now universally aid the cause they are united to promote. Many societies in the country have formerly made such donations, and have by their past labors, shown us again ask their assistance and that of all other societies or individuals, who may feel it a privilege to join in the work of love. We shall prepare for fancy articles for sale, can and this cause, so dear to all our hearts, far more effectually, than by other means. We feel that we are sending forth our most vigorous efforts, and continuing all in our power towards hastening the day of the captives release. Friends of the slave, we feel that we are bound with them, and to labor for them, as we would have them do for us, were our souls in their place. We have felt a reciprocal sympathy, and engaged in this work of love for the slave, we would raise our hearts to the God of the oppressed for his blessing on ourselves and those we would help.

We wish to leave those who assist us to furnish such articles as they choose, and to contribute to the fund, in such manner as what would be most saleable, we would suggest, that Ladies' and Children's Aprons, Capes, Collars, Ladies' Handkerchiefs, Handkerchiefs, Work-Bags, Needle-Books, Pin-Cushions, Work-Boxes, Card-Baskets, Ladies' Purses, Children's Toys, Gentlemen's Gentlemen's Linen of all kinds, in short, almost every article, is nearly and promptly made, will meet with a ready sale. We would also suggest, that ornamental and fancy articles should have upon them appropriate devices or mottos. The price of such articles should be marked, in order to facilitate the sales, and not judge of their value. All articles should be forwarded as early as the 10th of December, to the Boston Female A. S. Society, Cornhill, Boston.

Per order of the Boston Female A. S. Society,

MARY A. W. JOHNSON,
MARY S. PARKER,
DELLA G. GOULD, } *Committee.*

Boston, Nov. 1, 1838.

MEMORIES OF ELEANOR EKSANDER. This is a little book just published in Providence, the express purpose of which is 'to give a helping hand to suffering and persecuted merit.' Eleanor belongs to that race which a republican and christian people (also) what a mockery of terms!) call the 'lower' and 'degraded' race, enduring the brute creation, and treated with the utmost barbarity. Happily, she was never a slave, though she has been deeply injured. Her cask is a remarkable one—furnishing, as it does, an example of fidelity, industry, economy and enterprise, which few have been able to surpass in like circumstances. By dint of unremitted toil, she was at last enabled to purchase a small estate in Providence, and had nearly succeeded in liquidating the debt when sickness was the means of her temporary absence from the State, and the property was sold, without any public notice being given, at an enormous sacrifice, by one who held a mortgage upon it. Thus, most unrighteously, and in an hour, she was rendered homeless and houseless, and all the fruits of a life of industry and prudence wrested from her by fraud and violence. All the particulars of the case, and of her present situation, are detailed in this attractive Narrative, which was written by a lady of great literary merit, and of a warm-hearted friend of the colored race. Copies of the work may be obtained at 25, Cornhill, and we trust will find a ready sale. Accompanying it is a likeness of Eleanor, and also high recommendations of her character from some of the most respectable families in Providence.

NO CHOICE. An unsuccessful attempt was made in this city, on Monday last to elect 36 Representatives to the General Court, only 18 of which have been chosen in former election. The votes were—for the regular Whig (anti-license law) ticket, 3154; Amory Hall, ticket, (in favor of the law,) 2115; Van Buren, 1845. No additional trial can take place. This is a great triumph for the friends of Temperance, and a great overthrow combination of rum-sellers, run-shakers, and distillers.

ADVERTISEMENTS

FOURTH CONGRESSIONAL DISTRICT

☞ ANTI-SLAVERY CONVENTION ☜

Friends of the Slave!

☞ Notice has been given, that, that if not, by certainly do your duty, you can give the slave, of firm and zealous advocate in the halls of Congress. Is it yours, beyond all dispute, to say, whether the slave shall be free or remain a chattel? Yes, in this District. The question is fairly fairly, in your hands. Will you refuse or neglect to decide it for the slave?

Another election is at hand. It is fixed on the 17th of December. Meanwhile, as friends of the slave, we have to see to it, that the slave's cause, be heard and more effectually done, the undersigned take the liberty of calling a Convention of Abolitionists from the several towns in the District, to meet at the Middlesex Hotel, in Concord, on TUESDAY, the 18th inst. at 10 o'clock, A. M. for the purpose of considering and deciding on the tenors of action to be pursued at the pending election. The Convention will be one of great importance. Delegates should be present from every town in the District.

☞ Where there is a Society, let delegates be duly appointed; the more the better.

☞ Where there is no Society, let abolitionists resolve themselves into a delegation and come.

☞ Able advocates of the cause are expected to be present, to address the meeting.

AMOS FARNS 'ORTH,
Pres. of M. C. A. S. Soc.

JOSEPH W. CROSS, *Secretary.*
A. A. PHELPS,
DEXTER FAIRBANKS, } *Com. of forwarding Convention.*

MIDDLESEX DISTRICT.

What shall be done by the abolitionists, to illustrate the strength of their principles at the polls on the 17th of December?

1. Let us call a meeting in each town in the District, and discuss the question of 'political action'. The *preliminary meetings* should be numerous. Few or many, then, let the meetings be held.

2. Circulate the address issued previously to the last election, signed by Messrs. Phelps, Fairbanks, and Mansfield. It discusses the whole question at large. Let no copies of it be idle. It is adapted to the approaching election, as well as the past. Let the doubtful and the wavering read it. It will determine and confirm them. Hand it to them.

Another address is about being issued by two of the same committee. It ably argues the points in controversy. Let some one in each town see that it is widely, thoroughly and IMMEDIATELY circulated. Be sure that every professed abolitionist has a copy, and reads it. Don't let those who are doubtful, keep it lying on their tables, or in their desks. This would be treachery to the slave. Keep it moving. Will you see to it?

4. Don't forget the PLEDGE. *Then is to do the work.* It will inspire our friends with confidence in each other, and insure them success. Have you signed it? Hint, why any longer withhold your name? Is it circulating in your town? If not, start it immediately. Here is a copy of it.

'WE, THE UNDERSIGNED, legal voters of the town of ——, deeming it a solemn duty to exercise the elective franchise, so as most effectually to promote the cause of human freedom, do hereby agree, that we will not vote for any man to represent us in the National or State Legislature, who will not avow himself in favor of the immediate abolition of slavery in the District of Columbia and in Florida, and the slave trade between the states, and, if elected, will not vote and act to effect these objects.'

The above is circulating in all the towns in the District. Why should it not be started in *yours*, forthwith. We are now in the battle. Let us be up and doing! Don't delay. The time of trial draws near. Start it forthwith. Be an INFANTRY in this business. If no one else has started it, take it up yourself, and circulate it. *Put your name at the top.*

5. Remember the DISTRICT CONVENTION at CONCORD, on TUESDAY, THE 17TH OF DECEMBER, at 10 o'clock, A. M. Let there be a strong delegation from every town in the District send a large delegation. Hold a town meeting forthwith in your town, and appoint delegates; or rather, resolve to come, ONE AND ALL. If there is no society in your town to call a meeting, call it yourself. Or, if the society fails to do it, let somebody get up a meeting, and appoint a large delegation. Or, if no meeting is held, visit the abolitionists personally, and come yourself, and bring a goodly number with you. The proceedings of the Convention will be interesting and important. Much will depend upon what is there done. Come, then, en masse.

6. Let the 'scattering votes' all be ready in good season. We must give at least ONE THOUSAND votes the next trial. We can do it with ease, if we will. At the last trial, 357 scattering, were cast. In one town, which gave 18 at the last trial, 50 voters have already signed the pledge, and probably 25 more will. Cannot every town do as well in proportion? We say they will *yea!* CIRCULATE THE PLEDGE, and the thing is done! There are from 1200 to 1500 anti-slavery voters, in District No. 4. Let us throw one thousand votes 'for God and humanity,' and the present candidates will be sent home, and all true friends of the slave will be at triumph of free principles, which will be felt and appreciated, at the North and the South.

7. On the day of trial, (the 17th) let every true, unshackled, unbought, disdaining vote be at his post. Let not a vote be lost.

PLEDGE.

POLITICAL SPECIAL PLEADING.

Until the recent election, the Concord Freeman has given a very cordial support to the abolition cause; but its tone is now intolerable. It has now taken up an article like the following, in its editorial columns, because it shows a willingness to sacrifice inalienable human rights upon the altar of Party. The assertion, that the whig abolitionists acted as unprincipled part as the Locofocos, is to be regarded a political misstatement. It cannot be sustained by evidence. Whig papers bring the same charge against the democratic abolitionists: To say that the friends of emancipation are contending for 'nothing, absolutely nothing'—and to put the cause of the slave in competition with the reputation of our State, and the bodies and souls of human beings now doomed to perpetual thraldom—is but a sorry exhibition of democracy. We shall see whether the rival parties will continue to put up a new candidate, though a dozen trials were to present.

THE DISTRICT.

It will be seen by our table of votes, that there is no choice of a member of Congress in the Middlesex. Mr. Parmenter wanted the aid of Being elected. Of the scattering votes, which have prevented a choice, a greater part are democratic votes, and the majority, in the vote for Mr. Brooks showing a greater uniformity with the entire vote of his party, than that of Mr. Parmenter does. Abolitionists, whatever might have been their professions before, *at the polls supported Mr. Brooks*—the democratic candidate, in preference to the most distant prospect of bettering themselves, scattered their votes and have prevented a choice. The democratic party at the last trial, which will call the people from their various occupations half a day, will cost, if as many votes are taken, at least from $4,000—and for what? Nothing—absolutely nothing. Neither the federal nor democratic party will put up a new candidate, if a dozen trials were to present—and this effort to defeat the election time after time will result in making enemies to the abolitionists, which will be felt long after the Millennium has arrived. We particularly call upon the anti-slavery democrats, who have aided in defeating Mr. Parmenter—they are not, we hope, aware that the abolitionists of the federal party have almost to a man supported Mr. Brooks, and will do so again—if then, they will use their influence with abolitionists to pledge considerations—and democrats do—the result in the end must be the election of Mr. Brooks. If the abolitionists in our party prefer him to Mr. Parmenter—let them persist in casting scattering votes, and they will eventually secure his election. We trust at the ensuing THOUSAND trials, they will prevent a choice of one of the two men, who must in the end be elected, will be given up. No attempt of the kind can possibly lead to the election of any new candidate, and is therefore useless.

☞ Bro. R. B. Russell's letter next week. Various communications and file for insertion.

☞ The agent of the North Bridgewater Female Anti-Slavery Society, to become auxiliary to the State Society, will of course be readily granted.

LITERARY.

For the Liberator.

TO THE GOD OF THE OPPRESSED.

Insolent God in majesty arise,
And break th' oppressor's rod. The captive's cries
Have passed our! Scatter the southern brood with stabb'ing
wounds
Of agony, unheard from heather grounds!
Let Christian slaves be crimsoned with the blood
Of saints, and helped by an Infidel God!
Of pelf, While Freedom's tyrants, slaves to lust,
Thine image, Father, trample in the dust.
The ministers (*ordained*) of Him who came
'To set the captive free,' let his arm name
Deaters, 'The Bible's a lie!' Gray hairs, gray word
Approve it well; for know, the Hebrew sword
Spared captives from the field of toil! 'I. The church,
Too, madly clasps the hellish fiend with such
Unyielding grasp, that single bosks the sight!
Is this the holy church of Christ, which light
From God illumes, love, joy and peace pervade!
Are these the ranks that come to Zion's aid,
Protected by God's banner which is love,
And guided by the heavenly dove? Dove!
Oh Lord! Columbia stands before the world,
With Freedom's floating banner wide unfurled,
In one hypocrisy; while on her soil
The groaning, bleeding, hopeless captives toil;
And her pure democratic press, whose cry
Is loud and long for holy liberty,
Rifle the mail—destroy the press—apply
The lighted torch to 'Freedom's hall'—decry
The man who pleads for right in Congress halls—
Hunt and shoot down the man of God who calls
On them to 'let th' oppressed go free'—cowhide
The unoffending traveller—deride,
Insult, and lynch the victim of their rage—
Trample on law and equal rights—and wage
Eternal war with all that's good. Fair land!
Thrice happy they who 'seeth thy sheltering hand
Share Freedom's lot! Thy magistrates regard
A people's prayer, in Justice role, and God
The helpless Indian and redress his wrongs!
Oh! who that values Liberty, but longs
To inhibit them? Oh! for thine honor blush,
And hide thy face for shame! Thy boastings hush,
Till thou canst cease to crush immortal man;
Restore his plundered rights from Slavery's ban;
To Freedom's boon Jehovah's image raise,
And give the slave the ransomed rights of days.
Though young in years, thou hast in sin grown old,
Rebell'd against God, his law despised, and rolled
The storm of war against his awful throne!
Tremend'ous! Is His right hand alone,
Can dash the thrones of kings, and kingdoms rock,
Till earth's foundations feel the dreadful shock.
Great God! our country is the christian's grief,
The patriot's scorn, the tyrant's joy, the thief
Of souls, the pest of Africa's race; a land
Of law, yet anarchy prevails; a land
Of light, yet darkness all her borders veils;
A land of perfect happiness, yet wails
Of wo descend from every hill and vale,
And tell to nations round a mournful tale;
A land of letters, yet her sons can't read;
A land of missionaries, sent to plead
For heathen nations, while, 'within her bounds,
Thousands are found,' who till her sacred grounds—
And yet 'with any heathen will compare;
A land of gospel ministers, who dare
Not (as a body) preach the truth entire;
A land of Bibles, yet her vengeful ire
Proves death to those that teach its truths to all,—
Those sacred truths which save from Satan's thrall;
A land of Freedom, yet her 6-il-worn sons
Seek kind protection on monarchic grounds!
Freedom of speech prevails, yet 'gag-law' rules,
And brutal mobs, composed of party-tools,
Uphold by failed minions of the South,
Madly assail assemblies of the North;
The press held sacred, yet its stores dashed;
Her soil sustained, and yet by slave's blood washed!—
Her missionaries beg of Bandwich's king
To free his slaves. 'Indeed! why do ye bring
Me this request? How many slaves have you?
They servant ask to break oppression's rod.'
Will may the proud and scornful Turk insult
Freedom the slave, and Russia's Czar exult
O'er such hypocrisy! Let heathen scorn
Christianity like this; let christians mourn,
Let tyrants laugh, let Mesterich rejoice,
And every nation hail the christian voice.
The devotees at slavery's bloody shrine
Should quake in view of threat'ning wrath divine!
The savage does not thirst so much for blood—
And, 'blood to drink' we fear thou'lt give them, Lord,
'For they are worthy.'—The old crary tower
Of Slavery now begins to feel the power
Of God's right hand,—soon its wildly rocks,
Its hoils give way, unloose its strongest locks.
The awful crisis now has nearly come,
But Slavery fears to meet its righteous doom.
The 'chivalrous South' one desperate effort make—
The compromising North are all awake;
D. D's in earnest to the rescue, lest
Lest the good 'Patriarchal' system die.
Hair-splitting politicians try the power
Of modern logic, while 'dough-faced' Northrons
cower.
The post of duty quit, and basely yield
Their enemies the uncontested field.
The reverend robber, with a charming grace,
Corrupt at heart, most orthodox in face,
Lifts to a holy God his blood-stained hands,
The innocency of oppression's bands
To plead! The guilty South and North combined,
Reversed D. D's with politicians joined;
And all the hosts of guilty slaveholders join
Who see their brethren treated worse than beasts,
And yet are dumb, may strive in vain to prop
The tottering, falling edifice—
The awful crisis now has nearly come,
'Come out of her, my people,' is the call
Of Him who hurrid tempests rained on them
That traffic made in 'slaves and souls of men.'
The night of death is near, and storms of fire,
Enkindled by Jehovah's dreadful ire,
Lower o'er our land! The distant thunders roar,
And lightnings play round her devoted shore.
The signs portend a darker tempest, far,
Than when stained Sodom's pyres in drawing near;
Or that which swept devoted Egypt o'er,
When remained Israel left her ruined shore.
Mercy cries, 'Spare the cruel tyrant, Lord!
Perhaps the Spirit may sig home the Word,
And change his heart! behold it too late,
Lest dark damnation seal his awful fate.'
But Justice, long impatient, cries aloud,
'In judgment now arise, and let a proud,
Rebellious nation bow! Have mercy, christian
Thy righteous law, thy government maintain
In spotless purity, though guilty nations drink
The cup of trembling and astonishment.
Thy hand, 'which wings and thy arrows are vain,
Nor Sinai's thunders awe, nor Calvary's strain
Of dying love, nerves the oppressor's heart.
The beams of noon-day light upon him dart,
To flash conviction—but he hates the light,
Shuts out its searching rays, and chooses night
For foul and murderous deeds. Truth comes with
power,—
It is opposed—but still, Prohaion's hour
Is hasty approaching! Hear, mighty God!
To guilty rebels, Lord, thy power display
Mercy no longer stays the Almighty's hand.—
The beacon of destruction sweeps the land;
God pours unbind the angry bowls of heaven—
Now Slavery's bastile is by lightning riven—
The storm is over—the glorious work is done—
A God of justice blz upon the throne!

Acton, Sept. 17th, 1838. J. W. B.

REPUBLICAN HYPOCRISY.

Shall every flap of England's flag
Proclaim that all around are free,
From 'farthest Ind' to such blue crag
As Thule's rocks or the Western Sea?
And shall we scoff at Europe's kings,
When Freedom's fire is dim with us,
And round our country's altar clings
The damning shade of Slavery's curse?
Or, worse still, the fetter in the form
Of law? Our fathers bled for freedom—
Bled—and their children, for their pains,
Are hunted like the African!
Shame! shame! that we, who spurn the chains
Our fathers broke, should, in our turn,
Fix fetters on the limb of Man
Who, in God's image, was born!
Shame! shame! that we, who pledge
Our lives to break the bondman's yoke,
Should, in the very face of God,
Do what we mock the Britons for!
Shame! shame! that we, who have
Our fathers' curse on us for slaves,
Should, in the teeth of Heaven, dare
To rivet chains for our brethren!
Shame! shame! that we, who have
Our fathers' blessing on us for
Our love of liberty, should be
Tyrants to our brothers!
Shame! shame! that we, who have
Our fathers' blessing on us for
Our love of liberty, should be
Tyrants to our brothers!

NON-RESISTANCE.

THE WORK REDUX.

In a letter dated the 21st inst. Mr. Wright informs us that he has recently held twenty public meetings, in Essex County, for conversation and prayer, all to the great satisfaction of Non-Resistance. The people are eager to hear about the new work of God, and the truth has been cheering. Several converts have been made to our cause, both men and women, whose names shall be published in the Liberator, as members of the N. E. Non-Resistance Society. The whole country will be agitated in due season.

In the following communication, Mr. Wright exhibits in a striking light the injustice and insanity of those who charge the Non-Resistance Society with views of the Society, set forth in the Declaration of Sentiments, as jacobinical and infidel. The parallel which he runs between our doctrines, and the accusations which are brought against us, must satisfy every candid mind that the latter are wholly slanderous, and the former such as become the gospel of Christ—'Great is truth, and it shall prevail.'

For the Liberator.

LUCEO NON URO.

THE 'INFIDEL,' 'NO-GOVERNMENT,' 'JACOBINICAL' CHARACTER OF THE N. E. NON-RESISTANCE SOCIETY.

1. *Its 'infidel' character.*

The Society holds the following sentiments, and encourages the following practices; and nothing to the contrary.

'The Jewish penal code is not binding on Christians, but is obrogated by Christ.'

'Our Saviour has left us an example, that we should suffer, and not inflict; and those who have not the spirit of Christ, and do not follow his example, in his feelings and treatment toward his enemies, cannot be christians, or enter the kingdom of heaven.'

'We propose to belong to a kingdom not of this world.'

'Cheerfully to endure all things for Christ's sake.' (*Infidelity!*)

'To be bold and uncompromisingly for God, in bearing testimony against all sin, in high places and low.'

'To enlist under the stainless banner of Jesus Christ, and obey all his commands.'

'To be filled with the spirit of Christ.' (INFIDELITY!!)

'Never to array ourselves against the peaceful dominion of the Son of God.'

'To enter fully into the kingdom of Christ, and never go out.'

'To trust entirely and solely in the Lord Almighty.'

'To commit the keeping of our souls to God, as to a faithful Creator.'

'To forsake all things—*even life itself*—for Christ's sake.'

'To take the gospel as the only rule of faith and practice, as individuals, as churches, as states and nations.' (INFIDELITY!!!)

These opinions and these practices, Joseph Tracy, a professed minister of the gospel, and editor of the N. Y. Observer, says 'will lead to infidelity.' The only excuse he can offer, to save those who embrace these opinions and pursue these practices, from the charge 'of blasphemy and infidelity,' is—their IGNORANCE! Orange Scott, another minister, and an agent of the American A. S. Society, hopes for the honor of religion, that the adherents to these principles and practices will be small; but thinks that they will be embraced by some, as Mormonism is, and as the doctrines of Fanny Wright are. He then holding them up as deserving execration as the licentious and atheistical principles of the Mormons and of Fanny Wright. Many professedly religious newspapers and christian ministers, have denounced the documents from which I have quoted, and containing *nothing* of a contrary nature or tendency, as 'leading to infidelity and atheism.' Do these ministers and editors know what they are about? What do they mean by infidelity? Do they mean to say, save in the cross of Christ—Infidelity!! To preach the kingdom of heaven—Infidelity!! Can it be? Is the Church so far gone?

2. *Its no-government character.*

'To recognize God as the *only* KING and LAWGIVER, the only JUDGE and RULER of mankind.' 'To have the kingdom of God come on earth, *immediately*, and bloody, in pieces and consume all other kingdoms.' To deny that *all* the governments of the world are *approvingly* ordained of God, are according to his will, are christian; and to aim to establish a government strictly accordant with the spirit and precepts of christianity—a government whose officers are PEACE, its exactors RIGHTEOUSNESS, its walls SALVATION, and its gates PRAISE.' 'To deny that any existing government is actuated by the spirit, and guided by the example of Christ, in its treatment of enemies.' 'To leave the work of punishing transgressors, of righting wrongs, of adjusting and executing penalties, entirely to God.' 'To refuse to hold any office where we come under obligation to avenge ourselves, or others, and thus to take the work of punishing sinners out of his hand, and to invade his prerogative.' 'To refuse to delegate others to do that which it is in us to do.' 'To deny that sin is to be subdued, and souls regenerated, by swords and guns.' 'To cease to rely on an arm of flesh, and to trust in the Lord alone.' 'To submit to every ordinance of man for the Lord's sake.' 'To enter into the kingdom of heaven, and to submit, soul and body, to its laws.' 'To acknowledge allegiance to HIM who is King of kings and Lord of lords.' 'To have all the kingdoms of this world become the kingdom of our Lord and of his Christ.' 'To have Christ put down all the kings, rulers, and magistrates of the earth, and himself rule over all, King of kings, forever and ever.' (NO-GOVERNMENT!!!)

These are the sentiments put forth in the Constitution of the N. E. Non-Resistance Society; and there is not a word or expression contained in any thing to the contrary. Yet brother Scott calls this '*the no-human-government theory*,' the Society embracing these views, a 'MONSTER;' 'doctrines that will turn loose upon community, without any restraint, diabolical passions in human form;' principles which, if all other laws could be abolished, and these established in their stead, would give no security; and to establish them would be 'to abolish all laws.' If these sentiments should fill the hearts of all men, and be reduced into this government, or a *part* embrace them, 'the marriage contract would be of no avail;' and 'men would have full liberty to commit adultery and murder.' The Society commits the crimes—those who live by the spirit and laws of Christ, or those who live by the spirit and laws of the government for which brother Scott is pleading! Brother Scott says, 'I believe it would be a most blessed thing for humanity to adopt your principles, and practise upon them'—i. e. to believe and practise upon the above principles.

George C. Beckwith, Corresponding Secretary and General Agent of the American Peace Society, calls the Society embracing the above sentiments, and urging the above practices, a 'NO-GOVERNMENT SOCIETY,' opposed to all civil, ecclesiastical, and domestic government. The Journal of Commerce calls it 'a system of extravagance and folly.' Zion's Herald says of the above principles—'They are the offspring of a misguided or morbid intellect, and would bring society back to a state of Pandemonium. The Greenfield Gazette calls them 'leveling, destructive principles.' [To violence, blood and anarchy, they are indeed!]

Is it so? Is that heart in the government of God, which 'fainteth and is sick' at the sight, and he will not do it? Over which 'the Lord God omnipotent reigneth?' Are those fifteen millions of men, called a nation or kingdom, who are all guided by the spirit and example of Christ, in their treatment of enemies? Are those who are 'ruled by the spirit of Christ,' all christians? Suppose one half of the United States should declare that their allegiance is due only to God, and that they will never bear arms, or hold any office which requires them to do it, will God should, in word and deed, feel and act towards their enemies just as Christ did toward his—this, according to brothers Scott and Beckwith, would be a no-government society? Suppose, that, if this should be in a no-government state, it would be in the peace party that never fight, but leave vengeance to God—or the war party that fight, and kill, slay, and destroy each other, according to their views? Will saints in heaven, who belong to no government state? Were Adam and Eve in Paradise without government? Are the angels in heaven and the redeemed spirits in a no-government state? They pay allegiance to none but to God, and are subject to his law and kingdom *now*, as they will be in the millenium; and to feel and act towards evil-doers in the same way—i. e. try to win them into the kingdom by spiritual means, and as to their punishment, leave it with God?

3. *The Jacobinical character of the Society.*

'Never to resist evil.' 'Never to avenge our wrongs, redress our grievances, or protect our rights, by imprisoning, mutilating, or killing the bodies of our enemies.' 'Never to get even to do these things for us; but always to forgive those who injure us, and never shed a drop of their blood, nor hurt a hair of their heads, because they have wronged us or others.' 'Never to resist by carnal weapons any effort to revolutionize or change any government by violence.' (Jacobinism!) 'Always to obey the powers that be, except when they bid us violate our consciences; and then meekly submit to the penalty of disobedience.' 'Never to cherish a desire to injure our persecutors.' 'To have none to molest nor make afraid.' 'To be bound by the laws of that kingdom, whose subjects are forbidden to fight.' 'To regard the interests, rights and liberties of all mankind dear as our own.' 'That every government, not actuated and guided by the spirit and example of Christ, must inevitably be overthrown by spiritual weapons.' 'That it is sinful to employ implements of death, to disband every military company, by the force of truth—to demolish every fort, to dismantle every armed ship, and learn war no more.' 'Never to be disorderly, plot treason, or conspire against the laws.' (Jacobinism!!) Whatever was contrary to christianity eighteen hundred years ago, and whatever will be contrary to it in the Millenium, is contrary to it now; and to be a Christian, is to be opposed to every thing which is now, has been, or shall be, at any future time, opposed to Christ. 'To be kindly affectioned one to another, in brotherly love, forgiving one another as God for Christ's sake hath forgiven you.' 'Forgive, if a man have a complaint against any.' 'Our great object will be to effect a change in the views, feelings and practices of society, respecting the sinfulness of war and the treatment of enemies.' 'To get men to treat their enemies just as Christ treated his—i. e. to suffer and die themselves, rather than inflict suffering and death on them.' (Jacobinism!!!)

How much this sound like racks, gibbets, guillotines, swords, guns, blood and carnage! How forcibly it presents to the mind the infidelity, atheism and anarchy of the French revolution!! Yet, for embracing these principles, and urging others to embrace them, Mr. Tracy says, 'However earnestly the Society protests against the name of Jacobinism, it belongs to them.' He calls the above sentiments, '*Religious Jacobinism rare ripe*.' Brother Beckwith says, 'Very well he might say.' Brother Orange Scott says, exultingly, of the above principles, 'I know not of a single *Methodist*, either in the ministry or membership, who favors them.' Dr. Beecher says, they are 'wild and *extravagant notions*.' George C. Beckwith says of the American Peace Society, whose agent he is, 'Our whole course has been a virtual protest, in *advance*, against the principles of the N. E. Non-Resistance Society.' Benjamin F. Hallett calls them '*the quintescence of transcendentalism*.'

What can these men think of Christ? Thus he is a king? Thus he is to rule his own people? That the government is ever to be on his shoulders? That he is to give laws to the world? That he is our Judge, our Lawgiver and King? What think they of his kingdom? That it is to come on earth? That it is to be in pieces and consume all other kingdoms, and endure forever? That the kingdoms of this world are all ever to become the kingdoms of our Lord? How can they believe these things? 'For every dale is Cetan, a Julian, a Bolingbroke, a Hume, a Gibbon, a Voltaire, or a Kneeland, more contemptuously scout the idea of the peaceful, universal triumph of the gospel, than have Joseph Tracy, Orange Scott, and George C. Beckwith.' These profess to be chosen messengers of Christ, to publish his laws, not the laws of *men*; to spread *his* empire of love and peace, not the death-dealing, blood-cemented kingdoms of this world. They profess to be among the select few, whom Christ has chosen and sent forth as lambs in the midst of wolves, to wield the spiritual weapons with which he has furnished them to conquer the *souls* of men for Christ, and not to yield, nor encourage others to wield, carnal weapons, to butcher their *bodies*. But Peter did not more really and openly deny his Divine Lord and Master, than have these brethren in declaring that, when the principles of the N. E. Non-Resistance Society, as above stated, shall spread around the world, and all hearts be brought under their influence, then infidelity, jacobinism, anarchy, robbery and murder, will fill the earth. They do, in effect, say, that Christ came to preach infidelity, atheism, robbery, murder, and an unbounded indulgence to crime. They do, in effect, say of Christ—'We will not have this man to reign over us'—'We will not help to make his empire our officers. I believe they have done these things *ignorantly*; they have committed themselves against their only King, and against his kingdom, *ignorantly*, RABBI.' 'Father, forgive them, for they know not what they do.'

Should they deny that they have scouted at the sentiments and practices enjoined by our Society, as they are presented above, it will not avail them, unless they show that the Society has misrepresented and misconstrued other and analogous principles. We deny that there is one word or expression, that can be made to utter a sentiment contrary to the above extracts, and to the prayer, 'Thy kingdom come, thy will be done, on earth as it is in heaven.' Every sentiment of those documents, so far as they announce principles, directly tends to establish on earth, that kingdom whose subjects are behind, then to fight, and whose laws the Lord God in the heart. There is not a sentiment that conflicts with any government, so far as it embodies the spirit and principles of Christianity. So far as any government does not, it must be an unchristian, and its principles of the N. E. Non-Resistance Society never can '*burn*,' blight and scathe what is now green and fair—but they will '*shine*' out and illuminate the earth, imparting life and beauty to a moral desert, making waste places to rejoice and the wilderness to bud and blossom like the rose.

H. C. WRIGHT.

West Gloucester, Nov. 20, 1838.

A very large number of our subscribers have manifested some dissatisfaction, on account of the insertion of the 'Peace question' in our columns—imagining, as a reason, their fears that it will injure the progress of our anti-slavery cause, by diverting the attention of those who are busily engaged in the work of undoing the heavy burdens and letting the oppressed go free! They complain, also, that such a discussion is out of place in an anti-slavery paper. To such, we would say, we are interested in altering these objections, but we are constrained to think, from a knowledge of their opinions, that others are actuated not so much by a desire solicited for the unobstructed march of abolitionism, as by a desire to have the Peace question, which shall be buried to be sandy. Whatever may be their motives, we beg leave to remind them:

1. That the Liberator is not the organ of any anti-slavery society, but is an independent journal—devoted, it is true, mainly to the overthrow of slavery, but under the exclusive control of, its editor, who alone is responsible for its sentiments.

2. That none but those whose vocation it is to slip on robs, or to throw rotten eggs, will pretend that the anti-slavery cause is any more respected by the Christian, than it is by the infidel—that it is for his sentiments respecting war, or any other topic. If they will persist in making such charges, the guilt and the responsibility must be their own, exclusively.

3. That it is by no means, that discussion of the principles of peace will injure the abolition enterprise, then the discussion of any other unpopular question will have the same tendency: therefore, as fast as men become abolitionized, they must be gagged upon all other subjects, respecting which they have adopted opinions in common with the slave-holders, at least, until slavery be abolished!! And, therefore, the anti-slavery cause, instead of being friendly, is really hostile to free discussion!!

4. That the reason which is urged, why abolitionists should not meddle with the Peace question, (namely, that they will thus make their cause unpopular, and hurt their influence,) is the very reason which has been given by the enemies of emancipation, why ministers of the gospel, agents of Bible societies, assessors, officers of the foreign and domestic missionary societies, &c. &c. should not preach, pray, write or lecture on the subject of slavery.

5. That the Peace discussion in the Liberator is only incidental—occasional—and, as it were, but a sixth part of the whole paper—and therefore a subordinate topic; and that no change has taken place in the distinctive character of the Liberator, nor is any contemplated.

6. That the space which this discussion occupies in our columns, is devoted to miscellaneous subjects in other anti-slavery journals.

7. That whoever can thoroughly digest eighteen or twenty columns of anti-slavery matter in our paper, each week, will be able to bear three or four columns on the subject of 'peace on earth, and good will to all mankind.'

8. That this discussion does not conflict with any sectarian or party views, any more than does the discussion of slavery or intemperance, or any other branch of science; and that it is marked by liberality and disinterestedness, and invites individuals of whatever party or sect to engage in it.

9. That it serves to add new interest and variety to our pages, and to attract more much upon the grandest and most important object of the Liberator.

10. That the principles of the Non-Resistance Society reflect the strongest light upon the enormity of slavery; so that it is not possible for any one to embrace them, and not be an active, uncompromising enemy of that horrid system.

11. That, in taking the Liberator, no one necessarily subscribes to the sentiments that may be advanced on the Peace question, *pro or con*. No party has an exclusive right to the Liberator, which is open to a free and equitable discussion. Those who cannot agree with us are entitled to the occupancy of as many columns as ourselves—ay, more, if they desire it. Hence, it is as much a government, as it is a no government paper. But it is neither; it is simply a free 'free discussion' of the subject. Can any course be more magnanimous?

12. That *they who desire us to suppress this discussion* in our pages, do call upon us to violate a solemn pledge which we made to the public and to our subscribers at the commencement of our present volume, and which we have not yet fairly redeemed. No subscriber can justly complain that we have swerved one hair's breadth from the line of honor or taken undue advantage of our position to the abolition cause, in allowing this incidental discussion. We have been guilty of no trick or fraud; we deserve no censure, and should hear no complaints on this ground—as we shall proceed to show.

In the Prospectus for our present volume, we stated unequivocally the views we entertained on the subject of Peace—precisely such as have been adopted by the Non-Resistance Society; and we made provision for its discussion in the Liberator. After making the following extracts from that Prospectus, any of our subscribers feel unwilling to bear both sides of a solemn and deeply interesting question—if they feel so insecure in their prejudices as to deprecate free discussion, if they feel so much ashamed of their side of the question will not bear investigation—the only remedy left them is to discontinue their subscriptions; but, in so doing, surely they will not be acting like fearless abolitionists, but like craven colonizationists.

Next to the overthrow of slavery, the cause of PEACE will command our attention. The doctrine of non-resistance, as commonly received and practised by Friends, and certain members of other religious denominations, we believe to be a gross perversion of the application to national wars;—not that it 'goes too far,' but that it does not go far enough. We believe that war not redress by force, nor by physical force—if it may not repel or punish a foreign enemy who comes to plunder, subjugate, or murder its inhabitants—it may not restore to a country called a insurrection, or send to prison, or suspend upon a gibbet any transgressors upon its soil. If the slaves of the South have not an undoubted right to resist their masters in the last resort, then no man, or body of men, may appeal to the law of violence in self-defence, or even when we are suffered, or can suffer, more than they. If, when men are robbed of their earnings, their liberties, their personal ownership, their wives and children, they may not resist, in no case can physical resistance be allowable, either in an individual or collective capacity. Now, the doctrine we shall endeavor to inculcate is, that the kingdoms of this world are to become the kingdoms of our Lord and of his Christ—that they are all to be subjugated, whether they are called despotic, monarchical or republican, and be only who is King of kings, and Lord of lords. The kingdom of righteousness, The kingdom of God is to be established IN ALL THE EARTH, and it shall never be destroyed, but it shall 'BREAK IN PIECES AND CONSUME ALL OTHER KINGDOMS' its elements are righteousness, and peace, and joy in the Holy Ghost: without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whatsoever loveth and maketh a lie. Its government is one of love, not of military coercion or physical restraint. Its laws are upon the minds and consciousness, and its subjects—they are not conceived in the wisdom of this world, but are born of God—its weapons are not carnal, but spiritual: its soldiers are clad in the whole armor of God, having their loins girded about with truth, and the breastplate of righteousness—their feet are shod with the preparation of the gospel of peace—with the shield of faith they are able to quench all the fiery darts of the wicked—and they wear the helmet of salvation, and wield the sword of the Spirit, which is the word of God. Hence, they are called to be a peculiar people, to be shunned also; being defamed, they entreat; being reviled, they bless; being persecuted, they suffer it; they take joyfully the spoiling of their goods, knowing in themselves that they are partakers of Christ's sufferings; they are sheep in the midst of wolves; they are meekness personified, even if their enemies are determined to cast them to the cross with Jesus, and if they like him could pray for their murderers, in their rescue, will they resort to the law of violence.

As to the government of this world, whatever their titles or forms, we shall endeavor to prove, that, in our essential elements, and as it present administered, they are all Anti-Christ; that they are never, by honest means, to be brought into conformity to the will of God; that they cannot be maintained, except by naval and military power, that all their penal enactments being a dead letter without an army to carry their into effect, are virtually written in human blood; and that the followers of Jesus should instinctively shun their seductive of honor, power and emolument—at the same time submitting to every ordinance of man, for the Lord's sake,' and offering no *physical* resistance to any of their mandates, however unjust or tyrannical. The language of Jesus is, 'My kingdom is not of this world, else would my servants fight.' Yet, if any be disposed to call, he said to them, 'Ye know that they which are accounted to rule over the Gentiles, exercise lordship upon them. But so it shall not be among you: but whosoever will be great among you, shall be your minister; and whosoever will be chief among you, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.'

Human governments are to be viewed as judicial punishments. If a people turn from God, and lean upon their liberty as an occasion for anarchy—or if they refuse to belong to the 'one loaf and one cup,' they will be left to be scourged by governments of their own choosing, and burdened with taxation, and subjected to physical control, and torn by factions and mob violence, and the sword of civil discord, until they are prepared to receive the liberty and the rest which remain, on earth as well as in heaven, for the redeemed of God. This is in strict accordance with the arrangements of Divine Providence.

So long as men continue the perfect government of the Most High, and will not fall up the measure of Christ's sufferings in their own persons, just so long will they desire to usurp authority over each other—just so long will they continue to be scourged by human governments, *fashioned in the likeness and administered in the spirit of their own disobedience*. Now, if the servants of our Lord be not a mockery; if the kingdom of God is to come universally, and his will to be done ON EARTH as it is IN HEAVEN; and if, in that kingdom, no carnal weapon can be wielded, and swords are beaten into ploughshares, and spears into pruning hooks, and there is none to molest or make afraid, and no statute-book but the Bible, and no judge but Christ; then why are not Christians obliged to come out NOW, and be separate from the kingdoms of this world, which are all based upon THE PRINCIPLE OF VIOLENCE, and which require their officers and servants to maintain and carry out that principle? How, then, is the wickedness of men to be overcome? Not by incarcerating their bodies, or incarcerating them in dungeons, or hanging them on gibbets, or exiling them from their native country, or suspending them upon gibbets—O no!—but simply by returning good for evil, and blessing for cursing, and using those spiritual weapons which are mighty, through God, to the pulling down of strong holds, and the casting down of fanciful reasonings in the world; by ceasing to look to man for a redress of injuries, however grievous, but committing the soul in well-doing to a faithful Creator, and leaving it with God to bestow recompense—for it is written, Vengeance is mine; I will repay, saith the Lord.

These are among the views we shall offer in connection with the heaven-originated cause of PEACE,—views which any person is at liberty to controvert by our columns, and for which no man or body of men is responsible but ourselves. If any man shall affirm that the anti-slavery cause, or the anti-slavery society, is answerable for our sentiments on this subject, to him may be justly applied the apostolic declaration, 'the truth is not in him.' We regret, indeed, that the principles of abolitionists seem to be quite unsettled upon a question of such vast importance, and that they are so nested with the bloodless overthrow of slavery. It is time for all our friends to know where they stand. If those, who profess to be anti-slavery in heart, be for the fire and hammer of God's word, would not, in their opinion, be justified in appealing to physical force, how can they justly complain of the current complaints in doing the same thing? And if they conscientiously believe that the slaves would be guiltless in shedding the blood of their oppressors, should they, let them say so unequivocally—for there is no neutral ground in this matter, and the time is near at hand when they will be compelled to take sides.

☞ Will some of the friends of Peace send us a copy of the 'Letters of Lillian Ching, a native of the island of Loo Choo?'—an edition of which, we believe, was published in Portland, two or three years since. We know not where we can purchase a copy.

DARING MURDER. The Newbern, North Carolina, Spectator of October 31, states that a young man, name unknown, Mr. Amos Small, of Carteret county, was killed by a negro man named Daniel, under the following circumstances, as stated in the power of Capt. Elijah Figuet, of Beaufort, from whom he had absconded some time ago. On the evening before that of the murder, the negro had been captured at Hatteras Creek, tied, and committed to the care of the deceased, who undertook to convey him to Beaufort, by water. On Saturday morning, he was again taken on Bogue Sound, and committed to Beaufort jail, as a runaway, by a party who knew nothing of his previous capture. On Sunday, the 28th, the body of Mr. Small was found, stripped of every article of clothing. On examination, it was discovered that he had been shot in the back, under the circumstances, and accompanied, as stated above, having heard of the melancholy death of their neighbor, the people of the neighborhood convened to summon witnesses and examine the body. The inquest, after a careful and deliberate investigation, recorded a verdict of murder against the runaway slave, Daniel, for the alleged crime will come on next week, before the Superior Court of Carteret.

'The blood-thirsty slave!' That is the eulogy bestowed upon one, who, in self-defence, and to free himself from the clutch of a kidnapper, laid the wretch dead at his feet! Why not 'the heroic slave,' or 'the patriotic slave?' What say the opponents of 'Non Resistance' respecting this affair? If ever a man was justified in taking the life of his merciless oppressor, is not this slave? He could hope for no redress, no protection, from the laws of his country. He probably exclaimed with Borns—'Who so base as be a slave?—and therefore determined to die, or live free. Should Had he been born in America, and he had committed such a deed in Algiers, his name would have been celebrated in immortal verse, and monuments erected to perpetuate his memory. But, being nothing but 'a negro,' he of course deserves to be hanged by a republican and christian people!

DEFERRED ARTICLES.

PORTRAIT OF JOHN QUINCY ADAMS.

A number of the political and personal friends of Mr. Adams, requested him to sit for a portrait, and employed Mr. Page, a young artist of great merit and growing reputation, to execute the work. The portrait is now completed. It represents the distinguished statesman in a sitting posture, and exhibits nearly the entire figure. The artist, at the request of Mr. Adams, sat at his room yesterday afternoon to decide upon the disposition that should be made of it. A committee, consisting of Jonathan Phillips, Esq. of Andover, Richard Fletcher, Esq. of Lowell, Nath. I. Bowditch, and Daniel P. Parley, was summoned to retire, and deliberate and report upon that point. After a few minutes' absence, the committee returned, and reported unanimously, that the portrait should be presented to the City, to be placed in Faneuil Hall, which report was accepted, and the same committee was instructed to perform the duty of presentation. It is a compliment to the artist for his skill and fidelity in the execution of the picture, was then proposed and adopted.

The time of the subscribers were also presented to Mr. Adams (who was present) for the gratification he had afforded them in consenting to their wishes. He replied, very briefly, but in a manner with evident emotion—indicating that such a testimonial of respect, confidence, and affection, was peculiarly gratifying to him. He was manifestly taken somewhat by surprise, and the fullness of the heart seemed to preclude entirely all deliberation and premeditation.

The subscribers for whom this picture was executed are the following:—

Ellis Gray Loring, Henry G. Chapman, Jonathan Phillips, Francis Jackson, Samuel Philbrick, Brook-line, Josiah Quincy, Jr. Richard Fletcher, Wm. Jackson, Newton, Ezra Lincoln, Charles T. Parker, Nathan Appleton, Thomas L. Winthrop, Luc us M. Sargent, Francis G. Shaw, Samuel Appleton, William Sturgis, Glass Mirrors; Scissors; Silver Thimbles; Spectacles; Needles; Chess Men; Silk Purses; Dyspepsia Remedies; Dye for coloring gray hair; Vegetable Dye; Hair Dye, &c.; Pencil Cases; Games, all kinds.

FREE LABOR SHOES.

THE SUBSCRIBER manufactures Ladies' Boots and Shoes, of superior quality, and will supply dealers on reasonable terms.

☞ He intends entirely to avoid the use of the articles produced by the unrequited labor of the slave.

WM. BASSETT.

(sept.)

Lynn, Mass., 11 mo. 9, 1838.

CHARLES WISE'S FREE LABOR DRY GOODS STORE.

No. 50 North Fifth st. one door above Arch st. Philadelphia.

Orders from a distance punctually attended to.

Sept. 28.

SPEECH OF JOHN QUINCY ADAMS, ON THE TEXAS QUESTION.

Just received and for sale at No. 25, Cornhill.

CORRESPONDENCE

Between the Hon. F. H. ELMORE, *one of the South Carolina Delegation in Congress, and* JAMES G. BIRNEY, *Cor. Secretary of the American A. S. Society.*

The whole Correspondence is for sale at 25 Cornhill. It is in 8 large quarto pages, and will be sold at the low price of $2.50 per hundred, or 3c. single.

This Correspondence, (an best 16 mo. form is now in press, and will soon be ready for sale.

PREMIUM TEETH.

DR. THOMAS BARNES,
SURGEON DENTIST, HOWARD STREET, BOSTON.

Having received the premium at the late Fair of the Institute for the best whole set of Mineral Teeth, and the premium for the best set of Teeth, with Gold Plates, and the premium for the best specimen of Dental Surgery by the Professor of Materia Medica and Operative Dentistry, Dr. Barnes, Professor of Dental Surgery, by Dr. B. are made by Dr. Nathaniel of Philadelphia, and Dr. Parmly of New York, and by the Dentists of the New York Institute; and the Teeth are so perfect that no one can tell which are Mineral Teeth, and which are the Natural Teeth. They are superior to any manufactured in the country, and are offered to the public at the low price of $10 or $12 per set.

Dr. Barnes has been in the practice in this city for twenty-five years, and he flatters himself that he has experienced, as well as any other Dentist, the wants of the public, and as taught by the celebrated Dr. Horsnapee, of Paris, will be able to perform all operations in Dental Surgery in a superior manner.

Dr. Barnes is of the opinion that it is of the greatest importance to have the teeth set in such a manner that they should apply to those who possess experience, and who are perfect masters of the art.

Specimens may be seen at his office 25 Howard Street.

N. B. Dr. Barnes has invented an Instrument Destitute his method of setting Teeth on Gold Plates which gives them a more natural appearance than by any other Dentists employ, and by him. Price $100.

A. S. JORDAN,
WHOLESALE AND RETAIL STORE,
Sign of the Original Golden Comb, No. 2 Milk St. opposite the Old South.

THE SUBSCRIBER having obtained the First Premium for his TORTOISE SHELL WORK, at the Fairs of the Massachusetts Mechanics' Association, Boston, and the American Institute, New York, and believing them to excel in utility, beauty and finish, would invite attention to more than two hundred different patterns of WROUGHT SHAPE COMBS, or the LATEST AND MOST FASHIONABLE STYLES.

THE VICTORIA COMB, Imported from the first manufacturer in this country, adapted to the most fashionable style of wearing the hair. This article is entirely novel in its form and pattern, and has been so highly received in the cities of Boston and New York, where in other cities, where it is much admired, and the demand increasing, it is becoming extensively worn.

CARCIGNY COMBS, Of the most beautiful patterns, manufactured only by himself and particularly adapted for a dress comb.

TORTOISE SHELL HAIR BASES. These articles, for originality, invented by the subscriber, being new and very fashionable, are recommended for durability, lightness and ornament to the head.

Every kind of wrought or plain combs repaired in a superior style, by Cementing or Riveting. Old Shell Combs wrought to look as well as new, at the lowest prices.

☞ Constantly on hand, Horn Combs, of every description; with a full and fine assortment of German, French and American Colognes. *All kinds of Combs made to order—The highest prices paid for Shell.*

Dr. Dunn's Tooth Powder, or the Great Tooth Preservative. Excellent in cleaning the Teeth, manufactured only by himself and particularly adapted for a dress com