THE LIBERATOR.

VOL. VI. OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE ALL MANKIND. NO. 27.

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THE LIBERATOR

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ISAAC KNAPP,

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TERMS.

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REFUGE OF OPPRESSION.

Correspondence of the Newark Daily Advertiser.

LYNCHING A JERSYMAN IN GEORGIA.

MONTICELLO, (Jasper co.) Geo. June 13.

An intinerant citizen of your State and neighborhood was within a few days been severely handled by the people of Hillsborough, in this county, on suspicion that he is an Abolitionist. I returned from that place yesterday and received from Dr. R. a copy of the proceedings of the public meeting which tried and condemned him, with a request that they should be sent to you for publication. The minds of the people are highly exasperated, and the wonder is that they let him escape with his life. I endeavoured to find out where he might be seen, as it is not impossible that I may know some of his connections at home, the name being very familiar. He is said to be a preacher, and his name is *Aaron W. Kitchell.*

Mr. K. had recently arrived at Hillsborough from Twiggs county where he had excited much feeling by the promulgation of his sentiments, and a number of letters followed him to Dr. Thomas, recommending that he be examined and sent out of the State. He was accordingly arrested, and amongst his papers were found five certificates and letters, some of which were intended as passports, and nil commending him as a preacher of the gospel. One of these Dr. R. told me he acknowledged to be a forgery, and the examiners therefore concluded they were all spurious. Under these circumstances, word was sent out for a meeting, and on Wednesday the whole male population got together, and executed summary vengeance. The following is an official account of the proceedings, furnished for publication by the Secretary.

At a meeting of the citizens of Hillsborough, Geo. on the 8th June, 1836, Cuthbert Reese, Esq. was appointed Chairman, and Dr. A. T. Ridley, Secretary. Wm. Phillips, Esq. having stated the object of the meeting, a committee was sent for Dr. R. Thomas, who was said to be in possession of facts to confirm the intelligence that Kitchell had been holding communication with the black population. Dr. Thomas accordingly came forward and confirmed the statements set forth in the letters. Kitchell was then taken and examined, and failing to give any satisfactory account of himself, on motion of Col. F. N. White, the following Committee of twelve was appointed to report a course of proceeding, viz: Isaac T. Moreland, Wm. Phillips, Wilkins Jackson, Dr. R. C. Clayton, Thomas J. Smith, Col. White, Joseph C. White, Major Weekes, A. Alexander, John G. Morris, E. C. Butt, James Johnson, Esq.

The Committee retired, and after deliberation, made the following report, which was *unanimously* adopted, viz:

The Committee to whom was referred the case of the Rev. A. W. Kitchell, report—That upon examination they find sundry certificates and other papers of a suspicious and spurious character, and have thought proper to retain the same in the hands of the Secretary until further information is obtained concerning them.

The Committee would advise that said Kitchell should be rode around the village on a Rail, with a band of all kinds of music, playing the Rogue's March—that his head should then be tarred and feathered, and again rode round the village as before—that he should also leave the State within ten days from this time, under the penalty of Lynch's Law.

Upon motion, it was *Resolved*, That the proceedings of this meeting be published in the public gazettes of Milledgeville, with a request that they be re-published in all papers opposed to the fiend-like purposes of Northern Abolitionists.

CUTHBERT REESE, Chairman.

Robt. A. T. Ridley, Secretary.

A further Committee was appointed, informally, I understand, to carry out the recommendation adopted by the meeting. Poor Kitchell was accordingly stripped, his head shaved and a covering of tar and feathers substituted, and he carried about the town to the music of the Calithumpian band.

You can publish the proceedings or not as you shall judge proper. I have nothing to say myself, situated as I am here.

Remarks by the Newark Advertiser.—The individual who has been thus barbarously treated by the citizens of a sister State, is a member of one of the most respectable families in the State of New Jersey: a graduate of Princeton College; a licentiate of the Theological Seminary, and a young man of distinguished worth; amiable, unassuming, and we hesitate not to believe, *unoffending.* We are assured by a friend who has an intimate knowledge of his whole history, that there is nothing obtrusive or offensive in his manners or sentiments on any subject; and moreover that when he left home a year ago, he was decidedly opposed to the views of the Abolitionists as a party. It is not at all probable, therefore, that he has given any just offence to the people of Georgia, and most certainly there could have been no just cause for such unceremonious, inhuman, and savage treatment. What would be the feelings of these high-minded Georgians, if the people of New Jersey were thus lawlessly to abuse a citizen of that State, on any pretext whatever? If an American had been so treated in Mexico, it would have been deemed abundant cause for a call upon the government for the punishment of the offenders; and in truth such a breach of every principle of courtesy and justice on our part, might have made the country ring with cries for the separation of the Union. But we forbear for the present, and shall wait for further and more particular information.

Mr. Kitchell, we may remark, is a native of Hanover, in Morris county, and is a grand son of the late Hon. Aaron Kitchell, for many years a distinguished Representative in Congress from this State, and subsequently a member of the U. S. Senate.

COMMUNICATIONS.

ANNUAL MEETING OF THE ABINGTON ANTI-SLAVERY SOCIETY.

The Annual Meeting of this Society was held at the Rev. Mr. Alden's meeting-house on Tuesday, the 7th inst. A most thrilling and eloquent address was delivered by Mr. Charles C. Burleigh, after which the Board of Directors presented the following

REPORT.

The subject which claims to be the purpose of the organization of this Society, is one which should engage the attention and co-operation of all. It is deeply interesting, both in a social and individual capacity, to the whole human family. All are effected by the operation of slavery, and all should be found engaged in struggling for its extirpation. Its influence is felt through all the ramifications of society, from the most enlightened, to the most degraded condition of human existence. Slavery affects the happiness, both mental and physical, of all who come within the sphere of its action. It is a situation we seem almost intuitively to dread; and we strive to escape from its thraldom in proportion as we are acquainted with its nature. The past history of mankind has presented one continued struggle against slavery in some form or other. It has incorporated itself in some shape, into all the governments that have previously existed on earth; and it has undermined their foundations in exact ratio with the extent to which it has prevailed. Rome may be adduced as an example of the deleterious influence of slavery upon governments, as well as individuals.

The corruption of the people of Rome, their enervating habits, and the consequent downfall of that mighty republic, may be traced entirely to the operations of slavery. How should it be otherwise? Slavery tends to degrade the portion of mankind held by the other portion as slaves, by denying them the right to their own bodies, the proceeds of their own industry—by blotting them out as it were from the scale of human beings, and turning them into goods and chattels; thus destroying all the motives which ordinarily induce mankind to raise themselves above the brute creation by which they are surrounded; and it degrades the other portion by giving them a false perception of their own importance, and of their relation to the rest of their fellow creatures. Mankind naturally exalt themselves in proportion to the power which they possess over their fellows. The degree in which they exalt themselves will be the same as the degraded light in which they will view those within their power. When a class of men is branded with inferiority, we are apt to regard with the same degree of contempt, the business which is the employment of their lives. And when did it ever happen that men, who spurned the practice of honest industry, as degrading to their dignity,—as sinking them in the scale of being?—when did it ever happen that such men continued in the practice of virtue, morality and religion, without which no community is secure, for any length of time after adopting the sentiment, that labor necessarily reduces the performer below the standard of humanity?

We have said that the history of mankind presents one continual warfare against slavery in some form or other. Our fathers contended successfully against *one* form; but they permitted the continuance of another system, compared to which, that against which they fought was mere dust in the balance; it will admit of no comparison. The one was but a tax on physical industry, leaving us comparatively free in other respects; but the other, by one fell stroke, takes body and soul; by an impious attempt at blotting out the records of Deity, it denies the moral capacity, which we claim as an attribute of humanity. It strives to scale the battlements of heaven, and efface the decree of Jehovah, that man should be immortal, and write *brute* upon the godlike image. And here permit us to remark upon the objection made by many to abolition movements, 'that we aim to take away the property of individuals,' that we conceive it utterly and absolutely impossible for a man to be claimed and held as *mere* property, and yet give him the attributes of a human being. So far as any thing is a *chattel*, it possesses no control over itself; it exists only for the benefit of another—its powers and faculties, whatever they are, are used to put into operation a piece of machinery, which is allowed the power of volition only to suit the caprice or the interest of its owner. If, therefore, a man can be rightfully *held* as property, we can rightfully destroy his *identity* with his *species*, and reduce him, to all intents and purposes, from a human being to a *brute*. And we are all liable to be reduced to this condition. If one may be brought to it, why may we not all? What exception is there? None. The perpetuity of the system depends *wholly* on the operation of physical force. The slave of to-day may become the master to-morrow, justly claiming the same *right* which his master possessed before him, namely an excess of *power*. Slavery, therefore, strikes a deadly blow at *all* human rights, avers that the doctrines contained in the Declaration of Independence are a mere *rhetorical flourish*, and, *practically* at least, that every thing should be conducted by physical superiority.

We say, that the slavery against which our fathers fought was nothing, compared to that against which we are contending. What were the wrongs which they experienced, when placed by the side of those which the injured black man is called to suffer every day he lives? You cannot institute a comparison between them, but what the wrongs of blacks will appear almost infinitely greater than those of the white man. Many of our best citizens have felt the inconsistency of our claiming to be a nation *of freemen*, while we were making an exhibition of one of the worst systems of oppression, ever instituted by man. They have felt the degraded condition we must occupy in the eyes of the world while slavery remained among us. From the very first organization of our government, there have been many individuals attempting, in various ways, to destroy this system; but the evil continued to increase until it has reached its present enormous magnitude. At length the principle of immediate emancipation, as it is called, started into existence; and the murderous opposition manifested by the slaveholders has shown that it has touched the *right chord*, and if followed up will produce the desired result.

The spirit of anarchy and discord, which has been so rife in our country during the past year, has demonstrated that we have *other* liberty than that of the blacks to contend for, and, that notwithstanding our boasted pretensions to personal freedom, we are practically slaves to an irresponsible and fiendish mob, which, under the appellation of *Judge Lynch*, stalks abroad over our land unchecked, and almost unrebuked. We have had an exhibition of lynch-law in our own town, which should indelibly impress upon our minds the fearful dangers by which we are surrounded. In spite of the apparently almost insurmountable obstacles the friends of abolition have had to encounter, the principles have increased beyond the expectations of their most sanguine friends.

On the 25th of January, 1832, twelve men met in the city of Boston to form what they called the New England Anti-Slavery Society; and, said one of their number, 'we almost laughed, when we thought of the name which we had attached to our little institution.' Now mark the contrast! On the 24th of May last, a Convention assembled in the same Boston, consisting of nearly five hundred members from every part of New England, where the best feeling prevailed; and the same indomitable spirit in opposition to slavery, which characterized the first little band of abolitionists, seemed to be concentrated with equal energy in hundreds of bosoms, who were met there solemnly to pledge themselves to the great work of freeing our country from this dreadful curse. Ten thousand dollars were voted by the meeting, more than eight thousand of which were subscribed on the spot. The Convention sat three days without the least disturbance from any one. The very large audiences which assembled together, seemed all imbued with one spirit—an unwavering opposition to oppression in every form.

According to the last report of the American Anti-Slavery Society, it appears that there are known to be more than five hundred Anti-Slavery Societies scattered over various parts of the country. The American Society voted a hundred thousand dollars to advance the cause, at its meeting last month. In fine, the rapid progress of our principles, maugre the deadly opposition they have had to encounter, has shown that if any thing can save this country from the vortex of ruin, into which it seems madly plunging—if any thing can arouse this guilty people from their death-like slumber, the abolitionists under the providence of God will surely accomplish it. Already the nation is rocking with a convulsive effort, which, though it threatens destruction to the union of these states, shows there is yet a love of liberty extant, which, if properly cultivated, may yet save us from impending ruin.

The short time which has elapsed since the formation of this Society, has prevented the accomplishment of much besides its organization. It is hoped that now we have become completely organized, we shall proceed to the work with determined energy, and unshrinking fortitude. The great source of most of the opposition we have to encounter from open and avowed enemies, as well as the apathy which prevails among others, is ignorance of our principles. This is the great barrier in the way of the triumph of emancipation. It must be removed—the people must be enlightened or we are lost. Unless the people are aroused we must perish. Soon the requiem of departed liberty will be sung over the grave of this republic, unless by one mighty and giant effort, we can shake off this monster slavery, now coiling around the very heart of the nation.

The most effectual, and indeed the only way by which we can expect to rouse the people, is by public lectures, and the productions of the press. Money is needed to bring these into operation. Lecturers enough could be found, and presses enough employed, if there were sufficient money to be obtained. Are we not prepared to contribute our mite? We think we hear an affirmative response from every true hearted abolitionist in the town. The Board recommend that an effort be made by the Society, *to* raise the sum of two hundred dollars the present year, to advance the cause. We hope no one will say that this is too large a sum—that we cannot afford to pay so much. No abolitionist *can* make this objection. Is it possible that a community like ours, almost rioting in excess of pecuniary prosperity, should not be willing to give so small a sum as this, to assist in raising from moral and physical degradation, more than two millions of our brethren, writhing under the most galling chains? Can we not give this sum to free our country from the blighting influence of slavery upon her religious, moral, and political character? Shall the country fall through the ignorance and apathy of the people? And shall it be said that the citizens of the town of Abington refused to contribute of their substance, to stay the sweeping tide of corruption as it rolled over the land? We trust not; we believe that this appeal will be successful; and that our citizens will unhesitatingly pledge themselves to this, or even a *greater* amount.

The number of members belonging to this Society at its first formation in March last, was about forty. Since that time it has increased to 340; of which number 198 are males and 142 females; showing an increase of about 300 since March. Doubtless many more might be obtained, as there are some parts of the town, in which the Constitution has not been circulated at all.

In concluding this Report, the Board would say to every abolitionist, Increase your exertions in this cause. Let no opportunity pass without attempting to make proselytes to the principle of immediate emancipation. Have you a family? Imbue them with its spirit. Have you relations, friends? strive with them; reason with them; intreat them. Wherever you are, and whatever your condition in society, you are able to do something. And though it may be but a little, yet if it be done with a right motive, with a sincere desire to do good, it will *accomplish* much; and will bring with it a consciousness, that whatever may be the result of our efforts, you have done your duty, and are free from any of the guilt which the existence of slavery necessarily creates. You certainly cannot want for motives to exertion. There never was a cause which presented a *greater* variety of inducements to act. Do you love your personal freedom? its exercise is denied you. Do you love justice, even-handed justice? it is scouted from among us, its scales are no longer used. Do you love Peace? she has almost been driven out of the country; and murder, robbery, arson, every species of violence, walk almost unmolested through the land. Do you love Religion? its sacred principles are set at naught, its precepts are slighted, and its blessed influence is utterly denied to nearly one sixth of our whole population. Do you love your country? alas! what is its condition? It has become a 'mock-word' among the nations of the earth. It is hissed at in scorn by the whole civilized world, for the palpable inconsistency, and damning guilt which attaches to it, for keeping in worse than heathen bondage more than two and a half millions of her citizens. Besides as we have said before, the very existence of the nation is jeopardised; and, unless it is shortly freed from the curse of slavery, will add *another* to the list of fallen republics; and will be a weight about the neck of freedom, which will prevent her from again rising until another age of mental darkness shall have passed over the world. Our time for action is short. What we mean to do must be done quickly. Every thing *pure* and *holy* urges us to act, and act *now*.

'For while we slumber deeper yet
The shadow of our fault is growing;
And while we pause our sun may set
The *blood*, around our altars flowing.'

The Report was unanimously accepted, after which a subscription was taken, amounting to $125 55.

The Society then made choice of the following officers for the ensuing year, viz:

President, Rev. Daniel Thomas.

Vice Presidents.—Rev. William H. Dalrymple, James Ford, Jr. Esq., Abner Curtis.

Secretary.—Nath. H. Whiting.

Treasurer.—Samuel Reed.

Directors.—Micah Pool, Esq., Samuel Dyer, Ebenezer Shaw, Reuben Loud, Henry H. Brigham, Tho. Beal, Solomon Ford.

The following persons were chosen Delegates to attend the Annual Meeting of the County Society, viz: Tim Hobart and Micah Pool, Esqs., Samuel Reed, and Nathaniel H Whiting.

Voted, That the thanks of the Society be presented to Mr. Burleigh for the very able lecture with which he has favored us; and that twenty-five dollars be appropriated to the American, Anti-Slavery Society, in consideration of his services.

The following persons were chosen a committee to solicit subscriptions in aid of the cause, viz: Abner Curtis, Samuel Reed, Franklin Smith, Samuel Dyer, Henry H. Brigham, Thomas Beal, James Ford, Jr. Esq., Luke B. Noyes, Reuben Burrell, Francis Millett, Solomon Ford, James Soule.

Voted, That the Secretary be directed to prepare a copy of the Report and of the other proceedings for publication in the Liberator.

Voted, to adjourn *sine die*.

NATH. H. WHITING, *Secretary.*

Abington, June 10th, 1836.

A TIT BIT FOR COLONIZATIONISTS.

FRIEND GARRISON:—It is quite too much that the few ignorant, deluded, fanatical abolitionists should, receive all the attention of the great men of the nation.

Our neighbors, the Colonizationists, are certainly entitled to a passing notice, and for one I was heartily willing that *Monsieur* Pinckney should send a thought from his brilliant mind, to illuminate their long and dreary path, as they jogged on to the point of their destination; which I have often heard and never seen refuted, is situated about half way between now and never. I refer to the following extracts from his celebrated Report:—

'If an *annual* appropriation of *ten millions* were actually applied to the purchase and transportation of slaves, the whole number would not be sensibly diminished at the expiration of HALF A CENTURY, from the *natural growth* and multiplication of the race. It would be an *endless expense* and an *interminable work*. And this view of the subject surely is sufficient of itself to prove *that all the schemes ever projected by fanaticism*, the idea of universal emancipation (Colonization) is the most *visionary and impracticable*.'

Mr. Pinckney cannot, of course, have reference to the poor, pennyless abolitionists, in the above extracts, for they have neither money or credit for such a vast undertaking; and, besides, among all things with which they have been charged, surely that of *purchasing* and *transporting* slaves, was never thought of. It must then be intended for the 'American Everlasting Transportation Society,' (alias Colonization) or for its handmaid, the 'American Union,' which has already made a proposition through the Boston Recorder, *alias Joseph Tracy*, for the *purchase* of the entire lot.

The transporting company found it quite too much for them to purchase and transport too, having accumulated a debt of nearly $30,000 in getting off about *one thousandth* part then on hand, and this, after a long pull of 16 years, with all the talent, eloquence, influence and wealth of the nation at command. And the 'goods and chattels' to be transported, increasing at the rate of nearly 200 per *day*; leaving, after 16 years labor, from seventy-five to *one hundred thousand* more than at the commencement! Surely, friend Pinckney is about right. At this crisis, the American Union, composed of the Esq'rs, Dr's, D. D's, and L. L. D's of the first division—emphatically a *select* band, no one being admitted but by invitation or vote, stepped in to its assistance and proposes to do *the preparatory work*; such as beating up volunteers, coaxing and driving those that won't go, and purchasing those that can't go.

But now the prospect brightens, both for them and the *poor perishing slave!. Ten millions a year*, well laid out, would not make any perceptible diminution in *half a century.* So says Senator Pinckney, and who knows better? Ay, who knows *any thing* about this matter but southern men, our opponents being judges; and here the matter rests. Yes, let it be told to bond and free, that so far as Colonization or the American Union is concerned, here the matter rests.

A BOSTON BOY.

MR. TRACY'S SPEECH.

MR. EDITOR:—You are aware, I suppose, that the running editor of the Boston Recorder made a speech at the late anniversary of the 'American Union for the Relief and Improvement of the Colored Race.' He has taken special pains to report it himself in the Recorder of June 3, probably for two reasons, first, he thought it 'tremendous brave,' and second, he was afraid that others in reporting it might make some grammatical mistakes.

In his speech he says, 'The international slave-trade is, *in all cases*, a violation of moral principle for which all who take part in it ought to be accounted *infamous*.'—Bravo! It requires considerable moral courage, after the foreign slave trade has for years been branded as 'PIRACY' by the civilized nations of the earth, for the editor of the oldest religious paper in the United States, to get up and say before a christian audience, that this trade is 'a violation of moral principle'! This is brave—it is almost reckless! But Mr. Tracy is advancing—although about fifty years behind-hand, he is evidently——coming on!

I wonder, however, if Mr. Tracy thought any thing about *harsh language*, when he used the word 'infamous'? If abolitionists call the receiver and retainer of stolen men, *a thief*, it is harsh and abusive! But to say, a man who engages in any way in the international slave-trade is 'infamous,' is mild and courteous!

But Mr. Tracy intended his remarks mainly for the Texians. It would be 'infamous' for Gov. Burnet of Texas, to buy a slave of 'Peter King' of Alabama; but we are left in doubt whether it would be 'infamous' for Gov. McDuffie to buy a slave of the said 'Peter King'! for Mr. Tracy speaks of those cases in which slaves are transferred from 'the country' in which their birth is a *foreign fact*, and not of those in which slaves are sold from one State to another *in the same nation*'!

But why don't Mr. Tracy 'go to the South,' or to Texas, and preach his doctrines there? *We* don't buy slaves here—what have we to do with the international slave-trade? Why don't he go, with the Recorder under his arm, to Gov. Burnet of Texas, and read his speech in the face of royalty itself? Why don't he beard the lion in his den? Why don't he take the bull by the horns?

But Mr. Tracy says, 'the international slave-trade is in *all cases*, a violation of moral principle.' This is curious. He maintains that the southern planter may rightfully keep the yoke on the neck of his victims till he has prepared them for freedom—this is holding slaves from motives of benevolence towards the slaves themselves, and is therefore justifiable. Now might not an individual from motives equally good, buy a slave of 'King Peter'? Would there be any thing more 'infamous' in buying a slave of a heathen oppressor, in order to civilize and christianize him, and thus prepare him for the enjoyment of true freedom? Might not the Governor of Texas buy a slave of 'Peter King,' or of the Governor of South Carolina, and remove him from a land where he may not learn to read the bible, (provided his intention be to instruct him in the way of life when he gets him home,) and yet be no more 'infamous' than the Southern planter who holds slaves *for their good*?

If Mr. Tracy's argument proves the slave-trade 'infamous' *in all cases*, it equally proves that slaveholding is in all cases sinful, nules Mr. T. should contend that infamy does not imply sin. The sword he uses might be turned with fatal effect against himself, did any one covet the task of pigeoning such a bag of such wind!

Mr. Tracy's remarks in reference to the Anti-Slavery Convention at Boston, are in character. They smell of their author. They stink of Mr. Tracy.

How long will the Christian community patronize a paper which pits itself against the grand moral movements of the age?

'How long, O Lord, how long'?

Z.

THE ANNIVERSARY OF THE AMERICAN UNION.

No. III.

I beg leave to introduce my remarks by the following.

'And behold, a certain teacher of the law, (the word translated lawyer answers to our Theological Professor, or D. D.,) stood up and tempted him saying, Master, what shall I do to inherit eternal life? He said unto him, what is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself. And he said unto him, thou hast answered right; this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, and who is my neighbor?

And Jesus answering, said, a certain man went down from Jerusalem to Jericho, and fell among thieves, who stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain Priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow, when he departed, he took out two pence, and gave them to the host, and said unto

this, take care of him: and whatsoever thou spendest more, when I come again, I will repay thee.

Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves? And he said, he that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise.' Luke x. 25.

Let us hear what the Priests and Levites (Bishops and *ordained* ministers,) say while they are passing by.

The first says—This fellow looks like one of the descendants of Ham; if so, let us not dare to interfere to make void the curse of God. Or perhaps he is one of those strangers who have no right to be in the promised land, which our fathers, the sons of Abraham, conquered by their own valor. In the city and in the country, they are equally a nuisance, and if they will not freely consent, to go back to their native land, let them suffer the consequences. If they *will stay here* to be robbed and murdered, I cannot help it—if they should not care for themselves, why should I care for them? Let them be robbed and murdered until they are willing to go—it will be for their ultimate good to keep them as they are, until they are willing to leave the country, and then I will most cheerfully and liberally assist in their transportation. If they could be instructed a little in our holy law before they go, they might make good missionaries to gain proselytes among the Gentiles in their native land.

The next says—I am not sure after all that it is a *man*, (for the road is wide in this place,) it looks to me more like some large ape which has been wounded by some chivalrous lion.

The next said—The fellow is so ugly, that I fear I should have so great a '*distaste*' to him, that I could not bear him in Jerusalem, even as a fellow subject of our expected Messiah.

The next said—I am engaged in the 'more important department' of compassing sea and land to make one proselyte—the heathen will suffer, if I stop to attend to this fellow.

The next said—I wish he was in heaven, why cumbereth he the earth?

The next said—He makes so much noise, and creates so great an excitement, and hurts our feelings so much, that I wish some one would come along, and finish the poor devil, and put him out of his misery.

The next said—he looks like a Samaritan, and we know it is not lawful for the Jews to have any dealings with the Samaritans. If we have any thing to do with them at all, *I fear* it will lead to a dreadful intermingling and amalgamation.

One of the thieves, who was also a priest, now made his appearance and said—If any dare to interfere with this fellow, who is our lawful prey, we will dissolve our union with you, and leave the synagogue.

The next said—the thieves will dissolve our union, and tear us all to pieces if we interfere, and the Romans will come and take our place and nation.

The next Priest said—these thieves are good and pious men in other respects, and they contribute from their profits largely to the 'Lord's treasury'—if we interfere, the Lord's treasury will suffer, our holy temple will fall to the ground, and money will be wanting to support agents to make proselytes among the Gentiles.

The next Priest said—(It is remarkable that this Priest refused to be called Rabbi,)—by my *exegesis* of the Scriptures, I do not find that it is *expressly* forbidden to rob and murder *on the road to Jericho.* The Scriptures also expressly '*recognize*' the slaughter of the Amalekites, both man and woman, infant and suckling.

The next Priest said—to preserve our Union, let us form a *little* Union, in the midst of the greater.

A FRIEND OF THE AMERICAN UNION.

June 21, 1836.

REPLY TO MR. WRIGHT.

'Mr. Wright made some remarks on the importance of destroying prejudice, as that was the foundation on which slavery rested,'—*Liberator.*

Yes; Mr. Wright, you have said truth. There is a dishonorable, a most vile prejudice at the very bottom of the base system of slavery. Suppose I should read a passage from Phillis Wheatley's Poems to one of a cultivated mind and a good heart:

'Celestial maid of rosy hue,
Oh, let me feel thy reign!
I languish till thy late I view,
Thy vanished joys regain.'

Who, on reading or hearing these lines, is so much of an Ordipus or Daniel as to decide whether they were written by a person of a light or dark skin? In Wheatley's poems I can discover nothing of her thick lips, her woolly hair, and her black skin; and I maintain there is as much mental and moral beauty in her verses as can be found in the verses of a whole score of poets that might be mentioned, who were not colored persons, but whose poems have every hue but that of virtue.

Professing ourselves wise, we have become fools. We determine character by form and complexion. Boasting of liberty, we are slaves.

I saw you, Mr. Wright, at the New England Anti-Slavery Convention, ascend the platform. I heard you speak; and you were among the very few orators, who ever drew a tear from my eyes. I knew you had a dark skin. I saw you. And yet I doubted not but that you had a mind and a soul. When I beheld you standing there—when I heard you pleading a cause which should be near and dear to the heart of every one that dares call himself a *man*, a thousand tender and affecting thoughts crowded into my mind, and I wept. Take courage, Sir. Some Spurgheim will yet appear on the earth and convince us that a negro possesses all the natural attributes of man, and make us ashamed of our ignorance, our superstition, and cruelty; and when he dies, a monument will be reared to his memory which will remain entire and unsoiled, when those of Mount Auburn shall be crumbled to dust. We shall not always grope in this heathenish darkness. Governors will arise who will rejoice in the liberty, the intelligence and happiness of all their subjects—who will sacredly abhor the thoughts of trampling on the rights of their fellow-beings. Senators will appear in our halls of legislation who will have the manhood to feel for those in tribulation and the moral courage to say and do what is right.

You pathetically exhorted the friends of humanity *to go on!* They will go on. They will go on! And their number, and their power, and their zeal, will increase. The leaven has already been hid, and will leaven the whole lump. The little stone has been cut out of the mountain, and it will yet fill the whole earth. They will go on. They will not sit still and silent 'two hundred years.' Though a Pharaoh and his host be pressing upon their rear, and a Red Sea roll its threatening waves in their front, they will hear and obey an audible voice, bidding them 'go forward.'

Thousands of those who fear God are daily lifting up their voices in fervent intercessions. They will not plead in vain. Their petitions will be heard by that righteous Lord who loveth righteousness and hateth oppression. The rich and the powerful of the world may oppose, but the cause will advance. America will yet be free—a land of light, of liberty, of holiness; and some future bard will take for the burden of his christian and patriotic song the words which have long been sung but never understood—

'And we'or shall the sons of Columbia be slaves,
While the earth bears a plant or the sea rolls a wave.'

Another bard whose voice will be heard in the North and in the South will sing—

'Rise, Columbia! Columbia, brave and *free!*'

J. F.

LIMINGTON, Me., 6th mo. 1st, 1836.

FRIEND GARRISON:—I was much surprised a few days since, on reading an article in the Liberator of the 21st ult., dated at Limington, over the signature of J. M. B., purporting to be an account of the rise and progress of the Anti-Slavery Society in this town, which account I hasten to contradict. It is an entire falsehood—one of the weak devices of the enemy to injure our cause.

Thou hadst an account of the formation of our Society, in the 3d mo. 1835, written by me, and I now send thee a short sketch of our doings since that time.

Meetings of the Society were held monthly through the summer, and several lectures delivered—petitions for the abolition of slavery in the District of Columbia, were circulated for signature—and the Society increased to upwards of 100 members. We were not publicly opposed during this time, and many of our members were evidently losing their former energy and interest in the cause, until a meeting in 11th mo. which gave rise to some disturbance; but what was more to our advantage, there was a debate between the Abolitionists and those opposed, which produced considerable excitement. Many became awakened and joined us, who were before silent; new opposers also came out against us. Even some of our members, who joined the Society without being aware that the cause was so extremely unpopular, spostatized.—But, notwithstanding this, the Society gained strength more rapidly than at any former period. Three meetings were held during the next two months. At the first two, we were opposed by force of argument; but our opposers finding themselves losing ground, seemed determined to try what virtue there was in physical force; accordingly at the third meeting, a company of about 40, consisting chiefly of grown up boys, supposed by some to be instigated by two *Justices of the Peace*, assembled, and by their continual stamping and almost indescribable noises, nearly prevented the abolitionists doing any thing. At this meeting, the Society adjourned to the time of the annual meeting in the 2d month.

The time arrived, and with it a snow-storm, that rendered the roads impassible, consequently no meeting was held. The Society was then doing more harm than good, by their inactivity, and the members were willing to consider it so, there being some imperfection in the constitution, and for other reasons.

Notice was immediately given, that a meeting would be held on the 5th of 3d month, (instead of January as J. M. B. has it) for the re-organization of the Society.

The meeting was held, a new constitution adopted, and a Society formed, consisting of 25 members, (not 'upwards of fifty.') Dr. Lewis Whitney was chosen President, and Nathaniel C. Small, Vice President, 'with other suitable officers.' About five dollars was raised to pay a debt of the old society. No address was delivered at the formation, neither have we ever had an address from any 'Mr. Brackett.' The meeting adjourned without day. We have had one address since by John M. Durgin, a member of the Society.

The females have established an anti-slavery Library, containing nearly all the anti-slavery publications.

The spirit of mobocracy has in a great measure subsided; we can now hold meetings without molestation, though the opposition continues strong against us.

I must not omit to mention another assertion of J. M. B.; that is, the Rev. Mr. Root, of Dover, was expected to deliver an address. The Society has never expected him. I am informed that he is an abolitionist; if so, an address from him would be very agreeable to the Society.

Sixth Mo. 2d. I have just heard an excellent address on the subject of slavery, from the Rev. Noah Emerson, of Baldwin. The Society now consists of nearly 100 members. A committee was appointed to prepare petitions for circulation for the abolition of slavery in the District of Columbia.

In great haste, thine, &c.,

JOSEPH BRACKETT,
Sec. Limington A. S. Society.

WILLIAMS COLLEGE, June 12, 1836.

MR. GARRISON:

Sir—In these days of violence and utter abandonment of principle, the friends of human rights will rejoice to learn, that the progress of their cause is onward; and more especially will you, who have stood foremost and longest in hostile array against American slavery, be gratified with such information. As an encouragement, then, to you, and your noble coadjutors, as well as an evidence that your labors are not in vain, I send you the cheering intelligence of the formation of another College Anti-Slavery Society. This subject is not altogether new with us; there have been those in this College, who for some time past have sympathized with you, and have felt for the poor American slave; we never put forth any combined action until within a few days, owing to the fewness of our numbers, and other circumstances. We have now associated ourselves together in a society under the denomination of the *Williams College Anti-Slavery Society.* Our principles and constitution are so similar to other societies, that I shall not repeat them. Our motto is the immediate and total abolition of American slavery, by the use of such means as are consistent with the laws of God and our country's constitution. In the formation of this society, we met with no opposition from the faculty or students, a majority of whom are opposed to our sentiments. The prospects of the society are favorable. A number have joined us, who, until recently, were opposed to us.' Our society is respectable in numbers.

Thus you see that you have another society to second you in your efforts, and have another evidence that the cause is advancing, though our opponents would fain make us out few and inconsiderable in numbers. From 20 women and children, we have now increased within 3 years, to about twenty or thirty thousand, according to Mr. Pinckney and others. I hope we shall continue to increase in this way. Respectfully yours,

PETERBORO', June 24, 1836.

MR. GARRISON:

I this day saw in the Liberator of 18th inst. a communication from Judge Jay.

I wish to say a few words for the purpose of showing, that it was not a moment of my own to get an expression of the American Anti-Slavery Society on the subject of using the products of slave labor.

Whilst in New York last month, I attended several of the meetings of the Anti-Slavery delegates. I witnessed a part of the debate on a Resolution offered by, I know not whom, declaring the ordinary use of such products to be wrong. I took no part in the debate: but seeing, that not a few of the delegates would be dissatisfied with its passage, and being desirous of preserving harmony amongst them, I wrote and proposed, as a substitute, the far milder Resolution, on which Judge Jay commenting. The substitute was adopted and carried, with but one dissenting voice—that of Charles Stuart, a man, who never consents to sacrifice a hair's breadth of moral principle. 'O si sic omnes.'

As I was a new member of the Society, and had found not a little fault with it, I felt that my fellow members might feel, and justly too, perfect confidence in the soundness and integrity of my conduct and motives. Having (as they say,) I was appointed to prepare a Resolution, which should give my own views and feelings. The Resolution, which passed in one of these Meetings respecting 'the present struggle in Texas,' was written by another person, and handed to me to move. Nor should I have taken a part in the proceedings of the late Anniversary of the Society, had not the Committee of arrangements insisted on my doing so.

These remarks, while they will acquit me, in the mind of my excellent friend, of the origination of the movement, so exceptionable in his view, will also account to him for the peculiar style and phraseology of the Resolution in question.

It never occurred to me, before reading Judge Jay's communication, that it was less proper for the Delegates in their meetings held *after*, than in those held *before* the Anniversary 'to assume to pronounce in the name of the American Anti-Slavery Society:'—and I do not now see that it was.

I am much pleased with the general rules and principles laid down in Judge Jay's communication. They are just and important; and I hope, that the members of the Anti-Slavery Society will not resque upon them. As I am far from admitting their applicability to the case under consideration. If a portion of our abolitionists think, that the consumption of slave-labor products—especially by abolitionists—stands in the way of the abolition of slavery, is it 'a violation of good faith,' and a violation of the Constitution of the Society for them to say so in the meetings of the Society? For one I have long thought, that there is no single thing, which abolitionists could do, that would contribute so far to the abolition of slavery, as their abstinence from the products of slave labor. Let one hundred thousand men and women in this country avow, and adhere to their noble determination never to pollute their lips or their persons with that, which is wet with the tears and stained with the blood of 'the innocents'; and I believe, that the testimony of such self-denial would carry more conviction to the minds of slaveholders of the truth and power of anti-slavery doctrines and of the sincerity with which they are held, than all the testimony of types and pens. Judge Jay and I both have written and spoken somewhat for Temperance. But our advocacy of the cause would have been ineffectual, if we had coupled with it the drinking of ardent spirit. Now, I do not say, that the argument against using slave sugar, is as extensive and as conclusive, as that against drinking ardent spirit:—but I do say, that a part of the argument which we are accustomed to employ against the one, may as properly be employed against the other. One object we have in view, in inducing good men to abstain from whiskey, is that, in consequence of their abstinence, the owner of the whiskey-distillery will have such a troubled conscience and will withal become so odious, that he will consent to abandon a business, which destroys his peace and respectability. We hope for a similar effect from abstinence from the products of slave labor. Indeed, were no more than the Ministers of the Gospel in the Southern States to determine to 'touch not, taste not, handle not' these blood-bought things, the inconceivably wicked system, which produces them, would quickly fall before the irresistible power of their example.

And here, Mr. Editor, allow me to make a suggestion for your own benefit. I acknowledge, with pleasure, that I am more indebted to your writings than to those of any other man for my abhorrence of slavery. Nor is the pupil in this case any the less grateful, because the master has occasionally boxed his ears. But, I want you to increase the power and efficacy of your writings and of your uncompromising integrity and fearless vindication of the truth, by your thorough approval of the doctrine of abstinence from the products of slave labor. It is strange, that you should lack the spirit, which moved your Revolutionary ancestors to seal up their lips against tea. Rely on it, that the Garrisons of that day were not tea drinking men. It is strange, that any of the Garrisons of this day should be eaters of slave sugar.

I did not take up my pen to say a word in favor of abstinence from the products of slave labor. Of this, however, I am fully convinced, that, whenever Judge Jay shall see this abstinence to be one of the means for effectuating the abolition of slavery, he will then see nothing in the Constitution of the Anti-Slavery Society, to forbid his urging it, in the capacity of a Member of that Society. Until he take this view, he will consistently regard the action of the Society on this subject, as impertinent. Judge Jay will, of course, perceive, that the Constitution of the American Anti-Slavery Society, under his strict interpretation of it, gave no liberty to pass a large share of the Resolutions, which were passed along with the Resolution in question. I cannot believe, however, that he construes this instrument so rigidly, as it might be inferred he does, from the extract in his communication beginning with the words: 'Now on examining.' Judge Jay's communication has manifestly proceeded from his misapprehension, that the Delegates undertook to direct the attention of the Society to an object other than its single Constitutional object:—whereas, in point of fact, they were but considering another means of promoting this one single Constitutional object. I readily admit, however, that the peculiar language of the Resolution in question, and his ignorance of the circumstances under which it was offered, go far to account for and to excuse his misapprehension.

GERRIT SMITH.

TO THE PEOPLE OF RHODE ISLAND.

As fellow citizens, deeply interested in common with you all in guarding our common liberties from every encroachment, a number of Abolitionists assembled at Newport, and there organized in meeting, ask leave to lay before you the following facts.

In the month of September last, citizens of the above mentioned place assembled in *town-meeting*, and adopted sundry false and calumnious charges against the advocates of Human Rights and foes of American Slavery.

Among the great and wanton misrepresentations contained in the proceedings on that occasion, it is sufficient for the present to specify the following, viz.

That the Abolitionists' not only employ themselves in propagating the most pernicious doctrines, but in practices incompatible with the peace and safety of the community; that their 'humanity' is 'feigned' and 'professions insincere;' that they are guilty of 'attempts to render the slaves of the South discontented with their lot, and to influence them with hatred and revenge against their masters, and thus excite insurrection, with all its train of horrors;' that they have published and distributed in a clandestine manner, and under false pretences, 'numberless inflammatory and seditious articles in their own periodicals, purporting on the front of them to be published by the American Anti-Slavery Society;' that they 'instruct colored servants in language of insolence towards their masters;' and that these publications, fraught with such matters, are sent by us to free colored men in the slave States, 'to distributors who travel in the characters of itinerant doctors, pedlars and preachers,' and to slaves, but not to their masters.

These passionate and unjust accusations, agreeably to a vote of said meeting, were carried by a Representative of said town to the General Assembly of the State, and formally preferred against us before the highest tribunal known to the laws; and there, by the same mind which gave them birth, they were embellished with new epithets and phrases of reproach and vilification. We were now, in the more mature and deliberate form of the indictment, arraigned before our country as the authors of 'treasonable' libels, conspirators against the peace, safety, rights and lives of the whole white population of the slaveholding States,' and 'enemies for which no punishment could be too severe,' &c.

The consideration of these extraordinary and alarming denunciations of dangerous offenders was postponed from February until the session of the Assembly in May last, when large number of memorials, numerously subscribed, were presented by Abolitionists throughout the State, remonstrating against the sanctioning of the said false and defamatory charges by the General Assembly, and likewise against the passage of a penal law, which had been proposed to punish us for free discussion, and for the use of the liberty of the press.

Upon these memorials, the General Assembly and their committee to whom the same was referred, came to the resolution and vote, which were published generally in the newspapers of the State, in the words following, viz.

PUBLIC NOTICE.

At the May Session of the General Assembly, 1836, held at Newport, the following resolutions were passed:

'Resolved, That Messrs. B. Hazard, Dorr, Gavitt, Hazard of Kent, and Blake, be a committee to consider and report upon the memorials of divers citizens of the State, relating to the subject of Free Discussion and the Liberty of the Press: and that said committee be directed to hear such testimony as may be submitted to them by, or in behalf of the petitioners.

'Resolved, That all documents concerning the subject of the Abolition of Slavery, transmitted to the Governor of this State, and all other papers on the same subject now on the files of the House, be referred to said committee.'

It was subsequently voted by the Committee, that a meeting of the same be held at Newport on Wednesday Evening, June 22d, at 7 o'clock, in the Chamber of the House of Representatives; and that PUBLIC NOTICE be given to the memorialists, and all other persons interested in the subject of the aforesaid Resolutions, to appear, if they shall see fit, at the time and place appointed, and be heard in the premises.

For the Committee,

THOMAS W. DORR, *Chairman.*

Agreeably to this notice, we repaired with quick expense to the place aforesaid, at the time aforesaid, to confront our accusers; but, to our astonishment, we found neither committee nor accusers, and were casually informed that none would be there, and that the whole subject, on the motion of the original mover, had been given the go-by, *for the very purpose of suppressing the defence, which we had been thus solemnly invited to present*, in answer to the gross and groundless libels so long pending and so often repeated.

We were forther informed that the author of all these proceedings, and their leading and most active promoter in all stages of them, in the very act of manœuvring to preclude us from a hearing, took a final occasion to reiterate and aggravate the atrocious charges against us, thus darting at us his poisoned arrows as he fled from a fair field of encounter.

Aware that the State House, the common property of the people, erected with their money for their common use and convenience, had been the scene of the proceedings of said citizens of Newport, and the Southern slaveholders residing and spending their money among them, we forthwith prepared and presented to the General Assembly a Memorial, fully admitted by members in the subsequent debate, to be respectfully signed, praying that we might be permitted to use a suitable Hall of that House, during a recess of the Assembly, in offering to our fellow-citizens a vindication of our views, motives and measures, so long and so falsely aspersed. A motion was immediately made by *Benjamin Hazard*, Esq. a member from said Newport, to lay our Memorial on the table, equivalent to a rejection of the prayer thereof, and on this motion, after an animated discussion, the Yeas and Nays were taken as follows:

YEAS.	NAYS.
S. Y. Atwell,	Gorton W. Arnold,
Joseph M. Blake,	James G. Bowen,
James Bowen,	Elisha Brown,
John Brayton,	Nathan A. Brown,
Stephen Browning, Jr.,	William T. Browning,
William Browning,	George Curtis,
Henry Y. Cranston,	Nathaniel Greene,
Hazard K. Carpenter,	Thomas W. Dorr,
Daniel Clarke,	Nelson S. Eddy,
James A. Durfee,	James A. Fenner,
George Field,	Stephen Fenner,
Pardon T. Greene,	George W. Gavett, 24,
Robert Gray,	Sloman Godfrey,
John L. Hazard,	John L. Hughes,
Thomas T. Hazard,	Zoriel Potter,
Thomas J. Hazard,	Thomas G. Rogers,
Lawrence Hathaway,	Gideon Spencer,
John Horswell,	Jedediah Shaw,
John James,	James F. Simmons,
George G. King,	Joseph L. Tillinghast,
Caleb Kinyon,	Joseph Thomas,
Josiah Kinnicut,	Josiah Titus,
Benjamin W. Luther,	Benjamin R. Thurston,
William Manchester,	William Warner,
Jeremiah Mowry,	Silas Weaver,
Andrew K. Potter,	Isaac Wilkinson,
Richard K. Randolph,	Asa Wisner,
Thomas Remington, (S. B.)	Jeremiah Whipple,
Horden Sherman,	(26)
Hale M. Sisson,	
James G. Sisson,	
Clark Sanders,	
Isaac N. Sprague,	
John Wallen, Jr.,	
Stephen Wilmarth,	
B. Wood. (36)	

Thus by the vote of these thirty-six *misrepresentatives* of the State of Roger Williams, we were denied the common privilege of repelling the imputations cast upon us by said citizens of Newport, and their organ in the General Assembly, although it was well known that there was no other place in said town which the liberality of their citizens would accord to us for such a purpose. The result therefore is, that the *concealers* and abettors of a cruel tyranny, which is disgracing and corrupting our whole country, and even slaveholders from the South, can be accommodated with the use of our State House to prepare and promulgate slanders upon citizens of Rhode Island, while these citizens are unjustly and treacherously cut off from the usual means and opportunities of making their defence.

Upon these facts, we appeal to the intelligent and independent men of Rhode Island, whether this state, renowned in the annals of other States for its justice to all, its impartial toleration of opinions, and its magnanimous and uniform protection of the freedom of speech and the rights of conscience, shall now be deprived of this precious inheritance, and its civil forms prostituted by a servile and mercenary few, to the mean and oppressive purpose of condemning unheard, and injuring in their good name, a large, unoffending, and faithful portion of its citizens, marking them out as standing objects of the hatred and vengeance of interested, ignorant, prejudiced and infuriate supporters and apologists of American Republican Slavery?

We leave this simple statement to make such impression on the minds of the Freemen of Rhode Island, as its intrinsic importance may deserve. To us it seems self-evident, that if such treatment of their fellow-citizens be sanctioned by the body of the people, the rights and reputation of no man nor set of men can hereafter be deemed safe.

PELEG CLARKE, *Chairman.*
WM. P. NEWEL, *Secretary.*

Read before the Executive Committee of the Rhode Island State Anti-Slavery Society, and approved.

JOSIAH CADY, *President.*
WILLIAM DROWN, *Rec. Secretary.*
Providence, June 24, 1836.

[From the Illinois Courier.]

LETTER OF DR. NELSON.

To those of Marion county who threaten me:

CITIZENS—I am not about to threaten in return, nor am I about to flatter you. I am about to state a few truths, (a voice to which I think of late you have rarely listened.) My reason for making this statement is as follows: Should I return to my home, and should my blood water the grass of my yard, it is proper that your eyes should be opened on some points, and that the act should not have the excuse of unthinking precipitancy. You shall have the opportunity to hear some truth, wether you listen or not. I was resolved on never leaving there; but my friends would all say to me, 'they will not hear any thing you state,' they will not listen to any thing said; and I close against whom their antipathies are roused.' I had good reason to known that you had listened to the darkest falsehood, and from the lips of those not the most creditable, why should you not hear another side. He is a tyrant who tries on one-sided evidence, condemns without proof, and punishes without inquiry. 'The days of Robespierre and the guillotine did no more. I shall not through fear renounce sentiment, or thus implore favor, but I will contradict false accusation.

Although it is true I am about to state a sin, and hope to hate it as long as I live, yet they speak lies who say I ever addressed a slave on that subject in public or in private, unless it were to exhort to obedience and humility. I never preached, nor spoke on that subject, for I must address a mixed assembly, and it is against my sentiments, and my principles to make a black discontented or unhappy. By speaking before him I might do him much harm, but certainly no good. I do not wish to act to his injury. If in any discourse I ever made a remark on that subject, which he could understand, it was at a moment of excitement, and contrary to my settled wish. When I returned from my journey it was my private resolve to be watchful, and never to handle this subject in an improper or unnecessary way.

It is said I talked warmly to a committee from an unlawful assembly, who waited on me at my house. I did say to them what I did not been saying before. They deserved it. I had been raised to hear that a man's house was his castle, of the privileges of his domicil, &c. &c. When a man sees the tears streaming over the cheeks of his children, who may have listened to a groundless clamor of danger, his feelings are aroused if he sees the cause of this fear approach and increase the panic in the bosoms of the timid. It is true that the majority of that committee (as it was called) acted in such a manner as to calm their fears and my resentment.

The greatest anger it seems has been excited because of a paper which I read on the camp ground, proposing a colonization effort on the largest scale. As it regards that paper, why should you not be told of simple facts, when you have heard so many falsehoods? I am not afraid to say the truth to you, even if it make you angry; and I should not be ashamed to confess error if I have committed it. I regret reading that paper because of the results. I read that paper reluctantly at the urgent request of a benevolent friend. I had that morning resisted his importunity, and expressed a full assembly in Palmyra on colonization, and saw no symptom of displeasure.

I have now told you of my sentiments and of my conduct: permit me to say something of yourselves. Those of you who have been cursing me bitterly, (for what cause I never knew) during years that are passed, I fear are not sorry for the present occasion to act more harshly still. I would not willingly be accessary to the barning of an out-house of the most unnoted man among you. Some of you say at times 'burn up his house,' I do believe that when we stand before a throne where fair trials are common, it will be proved on whom the character of *incendiary* belongs. I would not cut the throat of say. You say of some, 'hang him without trial.'

Let me inform you, in conclusion, that although I have twice left my home, and avoided your presence, I hope and believe that it was not through fear of what man could do to me at either time. I do not know that fear of you moved me; but I was moved and agitated, as I never was before. My little daughters had their diminutive hands clasped, their cheeks were pale, and the tears blinded them. My enfeebled wife heard her neighbors say that I would be killed, and she believed it. I had to look into her distracted countenance, and I could not stay a spectator of such misery. After a time, if a neighbor had befriended me in any way, or expressed regret for any one of my helpless and homeless family, they began to fear orders to leave the State in a few days. Whether they had means to move or not—business to settle or not—health delicate or not. No inquiry made—no time to sell land, or hunt a home given. The home they have worked for—sweat for—now almost fixed. Too old to go again through the long detail of another settlement. You have *heard* of something he has done which does not please you; or some remark said to be made which you deem improper, and he is told to leave, in a given time. Has he a wagon to carry him—horses gentle to pull him; how is he to sell or convey furniture, &c. &c. No matter: you tell him to start. Shall I call you the supporters of patriotism, peace and justice? I cannot. It seems that a man, who pursued me to Quincy, told you on his return (as others do on other points, and other occasions) the most naked and enormous lies, and you seem to believe such statements with but little inquiry. Shall I call you the advocates of truth, if you will not hereafter even listen to any defence made by those you hate? If you are made angry by what you hear of your fellow man; angry enough to take from him all of earth which he holds dear; will you not pause first, long enough to ask calmly and fairly 'Is the report really true?'

DAVID NELSON.

BARBAROUS. A Florida newspaper recommends the introduction of that ferocious and blood-thirsty animal, the Cuba *bloodhound*, to aid in prosecution the war against the Seminoles. Such a savage proposition is unworthy of an enlightened age.

BOSTON:

SATURDAY, JULY 2, 1836.

EXTRAORDINARY PROCEEDINGS IN RHODE ISLAND—INSULT ADDED TO INJURY—THE RIGHTS OF CITIZENS INVADED—THE PEOPLE SLANDERED, CONTEMNED AND DECEIVED BY THEIR SERVANTS—NEWPORT DICTATING TO A WHOLE STATE.

The trial-hour of Rhode Island has come, which is to determine whether the free spirit of ROGER WILLIAMS still walks abroad unshackled in that Refuge of persecuted and banished Liberty—whether the servants of the people are above responsibility to their masters, and may insult, calole or injure them with impunity—whether a single town, like Newport,—famous for its once active participation in that most horrible traffic, the foreign slave trade, and now the head-quarters of pro-slavery principles, and the annual rendezvous of southern soul-drivers and robbers,—shall hold despotic control over a whole State, or whether

'From the free fire-side of her unbought farmer—
From her free laborer at his loom and wheel—
From the brown smith shop where beneath the hammer
Rings the rod steel!'—

a voice of stern rebuke to the crouching allies of southern despotism in her midst shall go forth, and such an expression of uncorrupted public sentiment as shall hurl them from their high station of trust, as recreants to God, the State, and Liberty.

The propriety of this kindling exordium will be perceived by all our readers, on the presentation of the following facts:—

During the reign of terror last year, in the midst of an insane and murderous excitement, when mob-law was the supreme law of the land, and Judge Lynch *de facto* Chief Justice of the United States, a pro-slavery town-meeting was held *in the State House* at Newport, at which BENJAMIN HAZARD of that town, evidently 'instigated by the devil' and his angels the southern slaveholders, introduced and read a series of resolutions against those who pleading for the rights and liberties of *all* the people, the emancipation of *all* the slaves, and the removal of the heavy burdens imposed by despotism upon the shoulders of the weak and defenceless. These resolutions were of formidable length, inflammatory in the highest degree, and filled with as many false, malicious and sanguinary accusations against the abolitionists, as the hand of industry could collect, or the spirit of wickedness devise. Of course, they were unanimously adopted—for no man could have opposed them, except at the risk of his safety. Pains were taken to scatter the proceedings of this meeting throughout the land, especially in all the south, which, in the latter case, was an easy task, as Newport at that time was swarming with slaveholding sojourners, who readily acted in the capacity of distributers. We repeat the assertion—opposition to those resolutions would most unquestionably have subjected a person to lynch law *instanter*. Freedom of speech was not tolerated then—it is not tolerated now. It would be almost as hazardous to deliver an anti-slavery lecture in Newport, as in Charleston or Richmond—and Newport is in New England! and New-England is unanimously opposed to slavery! Not a meeting-house, not a hall, can be obtained in that town, on any terms, by an abolitionist; and it is almost equally certain, that all the meeting-houses and halls are at the service of any slaveholder who may choose to maintain the divine right of kidnapping! The fact is as humiliating as the grievance is intolerable. A single town dares to libel a large portion of the citizens of a State, and then by menaces prevent their being heard in self-defence. Would any other town of persons, under like circumstances, except abolitionists, patiently submit to such treatment? Suppose a large majority of the inhabitants of a town should happen to be Presbyterians or Unitarians, or Whigs or Tories, and should call a public meeting for the purpose of aspersing the character of those who did not subscribe to their religious or political views, and should send their slanders upon the wings of the press all over the land; and then, when the injured party should claim to be heard in that town, they should not be permitted to hold a meeting or address the people in vindication of their sentiments. Would not such tyrannical conduct fill New England and the whole country with indignation? Would Presbyterians submit? would Unitarians be gagged? would the Whigs or Tories consent to an ostracism like this? No. Yet such has been the conduct of Newport, and such the treatment it has extended to the abolitionists.

But this is not all. Newport, not content with reviving and misrepresenting many of the most worthy citizens of Rhode Island, and then forbidding them to plead not guilty, resolved that its libellous proceedings should be laid before the General Assembly, in order to obtain the sanction of that body, and, if possible, the passage of a gag-law. At the February session, Mr. B. Hazard introduced a set of resolutions with a bill, striking at the liberty of the press and the rights of citizens. After some discussion, these were postponed to the May session. In the interim, the abused abolitionists prepared their remonstrances, and presented them at the opening of the session, praying to be heard themselves, or by counsel, before the Assembly. These remonstrances, together with Mr. Hazard's gag-law, and certain southern pro-slavery documents, were referred to a select committee, with special instructions to invite abolitionists before them, and hear what they might be disposed to offer. It was subsequently voted by the committee, that they would hold a meeting at Newport on Wednesday evening, June 22d, at 7 o'clock; and they accordingly gave public notice to the abolitionists in all the newspapers in the State, to appear at the time and place appointed, and be heard in the premises. This opportunity to be heard in such a place, and under such circumstances, was hailed by the friends of emancipation as most auspicious. Like men strong in righteous integrity, and conscious that they had reason, common sense, justice, humanity, the Constitution, and God on their side, they gladly went to meet their accusers face to face, leaving their business, their houses and fire-sides, with much inconvenience and considerable expense, not doubting that they should cause off conquerors, and more than conquerors, through Him who had descended to preach deliverance to the captive, and given his life a ransom for the world. They went to be heard as a matter of right, not as a favor, and their right had been acknowledged by the legislature and the committee. Up to the day of the meeting, Mr. B. Hazard had been exceedingly busy in procuring anti-slavery documents, in order to sustain his fearful charges by plenary evidence, and most abundantly was he supplied with them by the abolitionists, so willing were they to afford their unhappy calumniator every facility to make out his case. Again and again he had ostentatiously proclaimed, that he was fully prepared to sustain every accusation: he could prove by the annual reports of the American Anti-Slavery Society, and by their other publications, that it was the design of the abolitionists to stir up insurrection among the slaves, to create a dissolution of the Union, and to accomplish many other nameless and horrible purposes: he was sure that he could silence those who might choose to appear as counsel in the case, if not by his proposed gag-law, at least by the mass of evidence against them in his possession. Strange as it may seem, notwithstanding they had been forewarned of the discomfiture which awaited them, a large body of them landed at Newport on the eventful Wednesday, as serene and happy as if victory instead of defeat awaited them! But, alas! for the confidence and courage of Mr. Benjamin Hazard! As the evening drew nigh, this guilty, terror-stricken, cowardly accuser began to think that discretion was the better part of valor, and that

'He who fights and runs away,
May live to fight another day.'

Like the redoubtable Falstaff, he felt that 'instinct was a great matter;' and though he had confidently predicted that he would beat LIBERTY out of Rhode Island with a dagger of lath, and drive all its friends before him like a flock of wild geese, yet he was compelled to be 'a coward on instinct.' It will be curious to see what trick, what device, what starting-hole, he will find out, to hide him from this open and apparent shame. The proximity of the abolitionists affrighted his soul: in view of their number, he was ready to exclaim—

'What! will the line stretch out to the crack of doom?
Another yet!—A seventh!—I'll see no more:—
And yet the eighth! more! more! the glass[s] appears,
Which shows me many more.'

And well he might tremble—for a more substantial and powerful body of citizens, in all that appertains to moral courage, sterling integrity, and exalted patriptism, could not easily be brought into the field of controversy with him. But he was disposed to 'back out' from the interview, not only because he was certain of being proved a calumniator to his face, but because he saw if the abolitionists should be permitted to plead their cause, Newport itself might be carried over to abolitionism, and its good name would be held in reproach at the South. It would not do to let the people of that town hear for themselves; for, though many of them might assemble with rotten-eggs in their pockets, brickbats in their hands, tar in their kettles, feathers in their bags, and rails upon their shoulders, yet it was possible these abolitionists might by their magic paralyze the arms, convince the understandings, and win the hearts of even the administrators of lynch law. But how was the difficulty to be overcome? In the course of two or three hours, the time would arrive that was appointed by the committee for an interview with the criminated party.—The following ingenious plan was hit upon by a majority (3 to 2) of the committee. They offered to the House a resolution, instructing the committee to report at the *next* session of the General Assembly, and that in the mean time, the abolition memorialists be permitted to present to the committee *in writing*, all such remarks, arguments, documents and evidences upon the subject of said memorials as they may have to offer! In writing! this would prevent the dreaded voice of an abolitionist being heard in Newport, so that the nerves of its southern visiters and pro-slavery inhabitants would be delicately spared. Mr. Dorr, chairman of the committee, pertinently said—'To me, Sir, it appears *trifling* with the memorialists, as well as with the whole matter, when so large a body of men, comprising as it does many of the most respectable persons and freeholders in the State, have a day appointed on which they shall be heard, and then to get them here, and instead of hearing them, ask them to argue the subject in writing during the vacation. No one can say they have no right to come, *for they have been asked*, and have therefore on that ground a right to be here, and to be heard here.' Mr. Tillinghast said—' Mr. Speaker, let me ask, what complexion will this matter have, if one or two hours before the time fixed for holding the meeting, the Legislature should say, you shall not be heard this evening, or not at all orally?' Mr. Simmons remarked—' I cannot help thinking that Mr. Hazard has not seen the abolitionists, but is alarmed to meet them face to face.—He says they are not to speak—they must write. Why, this is treating them as though they were unworthy of being heard, and in that case they will rightly complain they are not fairly dealt with.—There seems to be a determination not to hear them. I hate such a mode,' Mr. Curtis said—' It is evident the object of this resolution is to *dodge* the vote of the House, and to stop any discussion on the subject. I, however, think it is too late now to do this—for the House has committed itself by its instructions to the committee, and the committee have committed themselves by their notice.' Mr. Spencer remarked, that clearly Mr. Hazard did not seem desirous to push his bill any further, 'and was afraid to meet the abolitionists.' Mr. B. Hazard made the Hibernian reply—' It has been said, I am afraid to meet the petitioners *face to face*. Is it the fact, when I propose to give them all the vacation for *writing?*'!! On motion of Mr. Atwell, sustained by Mr. Hazard, the whole subject was indefinitely postponed, and the committee discharged from its further consideration! The principal reason given by Mr. H. why this course should be pursued was, because since he introduced his mischievous bill, 'things were changed now through the energetic measures of the southern states, and by Congress giving directions to the Postmasters as to the burning of those inflammatory productions, which will be now prevented'!! It seems that this lover of unlimited despotism really supposed that Mr. Calhoun's infamous gag-law had been adopted by Congress, and he was not ashamed or afraid to exult over it! It follows, therefore, that had he been in the Senate, he would have voted for the bill. Let the freemen of Rhode Island remember this.

As a specimen of the courtesy of a majority of the committee, it is worthy of record, that they gave no notice to the abolition delegates of the extraordinary decision of the House. In the evening, these estimable, but deceived and insulted friends of human rights held a meeting at a private boarding house, and drew up and signed a petition which was presented to the House by Mr. Dorr on Thursday morning, respectfully requesting that, as they had been invited by the Assembly to appear in Newport and be heard before a committee, as that committee had been abruptly discharged, and as false impressions prevailed in the community respecting the principles and measures of the abolitionists, they might be permitted to occupy a vacant room in the State House, during the forenoon recess of the Assembly, for the purpose of answering the charges which had been brought against them.—This reasonable request excited considerable discussion, which we shall notice hereafter. Incredible as it may appear, the petition was scouted by a vote of 36 to 28, although the instance is not known when the use of the House was denied to respectable applicants. Even Abner Kneeland, not a native citizen, was permitted to occupy it yesterday, and no harm ensued. The petition, however, was not scouted, because it was in any sense improper, or because it was presented by a large body of christian citizens, but because it was signed by a portion of the inhabitants of Newport, and unable to be heard in any other place, in consequence of that town—traduced in the Legislature, in the Senate, in caucuses and meetings, invited moreover by the body to speak for themselves, and then denied a hearing—were not permitted to occupy the State House for two or three hours, though built by their taxes, and belonging to the State!! Will the freemen and christians of Rhode Island sanction such treatment?—Never! Nor will they be gagged by a selfish, pro-slavery party in Newport. They will respond to the spirited appeal which has been made to them by the State Anti-Slavery Society.

It was not until Friday noon, that the abolition delegates returned to Providence. Limited as was the time, they deemed it their duty to call a public meeting that evening, at Rev. Mr. Waterman's spacious chapel, (which was readily granted for the purpose,) in reference to the tyrannical proceedings of the Assembly. The weather was very unpropitious, yet the house was crowded with anxious listeners, (many of men, too,) who were ably addressed by Mr. C. C. Burleigh, Rev. Amos A. Phelps, and D. L. Child, Esq. The proceedings occupied till 10 o'clock. The spirit of Roger Williams is awake, and it will not slumber again until the enemies of liberty are deprived of all power and authority in good old Rhode Island!

LETTER FROM MR. GARRISON.

☞ The following Letter was received too late for publication last week.

NEWPORT, R. I. June 22, 1836.

MY DEAR KNAPP:

You will remember that, in February last, certain resolutions, with a bill, (intended as a gag-law,) in furious opposition to the abolitionists, alias 'the incendiaries,' were submitted to the Legislature of Rhode Island by BENJAMIN HAZARD of this place, a man destined to an immortality of infamy, and probably in this business *hired* by southern slaveholders. These resolutions were postponed to a session in May: they were then committed to Messrs. B. Hazard, Dorr, Gavitt, Hazard of Kent, and Blake, who were also instructed 'to consider and report upon the memorials of divers citizens of the State, relating to the subject of Free Discussion and the Liberty of the Press, and to hear such testimony as may be submitted to them by or in behalf of the petitioners.' It was subsequently voted by the Committee, that a meeting of the same be held at Newport, on Wednesday evening, June 22d, at 7 o'clock, in the Chamber of the House of Representatives; and they accordingly gave public notice to the memorialists, and all other persons interested in the subject of the aforesaid resolutions, to appear, if they should see fit, at the time and place appointed, and be heard in the premises. The R. I. State Anti-Slavery Society immediately appreciated the importance of having our principles and measures ably vindicated in this pro-slavery town, under these circumstances, and it accordingly appointed no pains to bring forward on this occasion some of our ablest advocates. It was confidently expected that Theodore D. Weld would be on the spot, but the recent mobs in Troy, where he had been lecturing, induced him to remain in that city at great personal hazard, still fighting valiantly for truth and liberty. Our eloquent brother Birney was also expected here, armed at all points, but he was suddenly taken ill, and is now under medical treatment in Providence. Bro. May would have been here promptly, but he supposed there would be no need of his assistance. Gerrit Smith was invited to attend, but was unable to do so. Yesterday, bro. Phelps and C. C. Burleigh, with an excellent reporter from New-York, came to Newport, ready for the conflict; and this afternoon, our esteemed friend D. L. Child came with me to complete the list of speakers, accompanied by many abolition friends and curious observers. On our arrival, we were told, that Hazard had just 'backed out' from the prospective encounter, notwithstanding he had boasted that he could prove from our documents, that we were endeavoring to excite the slaves to insurrection, bloodshed, &c. &c.; or, in other words, dreading the impression we should make upon the minds of those who should listen to us, as well as upon the public mind, he intimated to the legislature that he was very sorry the abolitionists had been invited to defend themselves from his charges—he did not wish to be tortured in listening to them—and, as Congress had effectually put a stop to their proceedings, (!!) he thought the resolutions might properly be indefinitely postponed, and the Committee discharged from any further consideration of the subject! On motion of Mr. Atwell, this course was adopted by the legislature, though ably and strenuously opposed by several gentlemen, especially by Messrs. Dorr and Simmons, who severely chastised B. Hazard for his cowardice and duplicity, and contended that it was neither magnanimous nor just, first to accuse men of heinous crimes, then to proffer them an opportunity to be heard in self-defence, and finally to evade the terms of the invitation.

Thus, we find ourselves masters of the field without a struggle. The enemy has precipitately fled, shooting a few Parthian arrows behind him. Victorious as we are, we regret that we are not able to open our battery of free discussion—but perhaps we shall yet succeed in discharging at least one forty-two pounder before we leave. This evening, we held a special meeting of friends to our cause, to consider what further proceedings we might take 'in the premises.' It was well attended by some of the most estimable men in the state, and, after an interesting discussion, it unanimously resolved to present a petition to the legislature to-morrow, asking for the use of the Representatives' Chamber during the recess between 12 and 3 o'clock, and at such other time as may be convenient, in order to disabuse the minds of the people in relation to the principles and purposes of the abolitionists—briefly stating the reasons for making this request. The petition will be presented to-morrow morning, and will no doubt excite considerable debate. Several of our friends are somewhat confident that its prayer will be granted. If so, we hope to make a breach in this strong-hold of slavery—for Newport is the Charleston or New-Orleans of New-England.

A gentleman from Dover informs me, that the committee appointed by the New-Hampshire Legislature to consider and report upon the pro-slavery documents from the south, have not been able to agree, and the whole subject has been postponed to the next session, which is tantamount to an indefinite postponement. The legislatures of Maine and New-York have adopted some weak resolutions, censuring the abolitionists; Massachusetts and Connecticut have refused to act upon the southern documents; Vermont is yet to act, and no doubt her legislature will imitate those of Pennsylvania, viz. by vindicating the right of free discussion, and maintaining the duty of Congress to abolish slavery in the District of Columbia. The legislature of this State resolves to do nothing upon the subject. What will the south say now?

In great haste, yours, &c.

WM. LLOYD GARRISON.

The Louisiana Advertiser of the 8th, mentions that a band of runaway negroes in the Cypress Swamp in the rear of the city, had been committing depredations. On the morning of the 7th, they attacked and plundered the house of a widow named Shea, on the new Canal, and wounded a negro girl left in charge of the house who attempted to run for assistance. The laborers on the new canal volunteered to ferret them out, but being without arms, they had to desist.

ELOQUENT EXTRACT.

From Congressional Work on Slavery.

'Still, it was an act of kindness to remove them from their own barbarous country, and place them in the hands of *Christian* slave-owners. Takes from A'Kesh his wife, to save him from grovelling in the dust of a barbarous man, we were not aware of all your philanthropy! O happy slaves! the two thoughtless subjects of so much kindness! Torn from their native soil, packed like sheep, and comfortably secured by fetters to the deck, and crammed below lest the air of heaven should breathe upon the sacred cargo, the gallant ship dashes over the ocean, as though it participated in the joy of your deliverance!—Why do you so inconsiderately groan, and faint, and boo-hoo? Forsaken, and despondingly sighing, will you not be comforted in all the felicities of a slave plantation? And you, who labor without reward, and toil without hope, in a cultivated paradise, and see your children, like young olives, fresh and are surrounded with all the emblems of happiness, the whips, and rollers, and chains, and stocks, and pots, ungratefuly weep, who give your faithful and protectors the trouble of stilling your groans, and soothing you contentment, by administering bleeding stripes for your continuance,—you know not the charity in these whips, nor appreciate the tenderness of their compassion!

'In this holy warfare, let each be determined to do his part; let no one be content to leave it to others; every one may contribute something to the general stock of influence and effect. You who have property, spare it not in such a cause when funds are necessary. You who have time, give a portion of it freely to advance such an object. You who have influence, exert it in the cause of misery. Masters of families, *heads of seminaries*, let all within your respective spheres imbibe a spirit of hatred to oppression and compassion for the injured Negro. Let the kind efforts of that sex be brought into requisition, in whose hearts charity has ever found an asylum, and whose influence was first felt in the cause of the lowly. Let the ministers of religion engage the sympathies of their listening audiences on behalf of this truly Christian subject; and let all who pray, present the sorrows and the sufferings of the injured Africans before our common "Father who is in heaven."'

* * *

'And let us remember how important it is, to the accomplishment of our object, that Parliament be composed of men, who, with fearless integrity, will advocate the cause of our fellow-subjects. This depends in a great measure on the people themselves. Whenever you are called to exercise the elective franchise, let this be *essential qualification in every candidate*, that he will vote for the abolition of slavery in the speediest practicable manner. Listen not to pretexts of a willingness to ameliorate their condition, and to favor a gradual abolition—these are, in general, meant only to deceive—let the early extinction of slavery be the pledge required. Seriously is this of consequence to the liberation of the Negroes from their thraldom, but be assured that *the ultimate abolition of slavery ere set free persons to be entrusted with the liberties of Englishmen.*'

* * *

'Be assured our cause must finally triumph. Whether this enemy of the African fall by our hands or not, fall he must; whether this evil be removed by gentle means or by some violent catastrophe, remains to certainty; but it is an unsightly excrescence on the institutions of civilized society, which will not be allowed to continue; it is a sight too revolting, now that the light of day observed it, for the nineteenth century to endure. . . Look at the general aspect of the times, the vast increase of knowledge, the march of popular liberty, the trembling of despotism;—is it possible that slavery can be perpetuated? The angel of freedom is on his march; the doom of slavery is already pronounced; the millennium is in view on the sea, which is the type and presage of its fall, its utter disappearance, to be seen no more. . . This cause will ultimately triumph, whether we do our part or not; but how far we, if we shall be found to have aided its triumphs!!! The hour is coming, when we shall retire from the field; and, oh! will it not refresh our spirits in that solemn season, to remember that we have not lived entirely for ourselves; that we have, through the Divine blessing, done something to make the miserable happy, and to raise 200,000 wretched slaves to the privileges of men, and to the happiness of Christianity! And should we meet in a brighter world, mingling with those redeemed, shall we be composed of men of all nations and people and tongues and kindred, those whom our efforts have contributed to emancipate and christianize, will it not repay all our labor of love, even if it could be multiplied a thousand-fold?'

THE MISSOURI EXCITEMENT. The Jacksonville (Illinois) Patriot of the 8th inst. has the following from an affray between Col. Muldrow and Dr. Bodley, says,—

Another individual, well known in this community came very near being sacrificed by the fury of the mob. We allude to Dr. Nelson. Finding it impossible to save him from grievous injury, he fled on the scriptural advice—if persecuted in one place to flee to another—and made for Quincy, where he arrived safe, and threw himself on the protection of the citizens of that town. Some of his pursuers arrived at Quincy in forty-five minutes afterwards, and with rifles in their hands demanded that he should be given up to them—stating that he was a murderer, and deserved death, &c. &c. As they had no authority for arresting him, his friends wisely declined giving him up until they received further information. It was ascertained that he had no participation in the affray, which was so near ending fatally to one of the parties. On being assured that he had nothing to fear, he returned to his home at Marion, but as the excitement had not wholly abated, he felt himself obliged to return to Quincy, where our informant left him confined to his bed by sickness. The above is the latest information we have on the subject.

FOURTH OF JULY.

Let us have no vain, hypocritical show on this coming anniversary. Instead of decking our halls with beautiful flowers, figures of speech, and pleasant apostrophies to liberty, let us clothe them in sable habiliments. Instead of listening to the eloquence of the orator, as he praises our free institutions, and rejoices over our freedom, let our churches be opened to pray for 2,000,000 of human beings, who on that day will be groaning beneath the hand of oppression. Is it not mockery in the ear of high Heaven, to rejoice on this day—when at the same moment the cries of lacerated mothers and orphan children, and the groans of dying captives are borne on a thousand breezes? —*Journal of Reform.*

ANTI-SLAVERY LECTURES were delivered by James G. Birney on Sunday evening last, in the 4th Presbyterian Church in Fulton—and at the village of Cummingsville, five miles from this city.

By Augustus Wattles on last Saturday evening and on Sabbath morning at New Richmond—in the afternoon at Point Pleasant, a village five miles above New Richmond on the River. On Wednesday evening at Carthage, 7 miles from this city.

James G. Birney will lecture again on Sabbath evening next, in the 4th Presbyterian Church, in Fulton.—*Philanthropist of 17th inst.*

REPUBLICANISM AND SLAVERY. A gentleman just from Arkansas says, that when he left that country there were supposed to be in it, at least 20 THOUSAND *native Africans* in slavery. A very proportion of these were sent into Arkansas by the Texas '*patriots*' who went from the United States, to secure them against the liberating spirit of Santa Anna when he threatened to overrun the country. The others were doubtless imported by citizens of Arkansas, or smuggled into Louisiana and thence into Arkansas, by those who have incorporated slavery into the Constitution of this (we suppose) new state.—*Ibid.*

NOTICE.

The Annual Meeting of the Fall River Anti-Slavery Society will be held at the first Congregational Meeting-house, on Monday, the 4th of July, at 2 o'clock, P. M., on which occasion an address will be delivered by WM. LLOYD GARRISON, of Boston.

In behalf of the Committee of Arrangements,
GILBERT H. DURFEE, Chairman.

July 2.

NOTICE.

The Annual Meeting of the Andover Anti-Slavery Society will be held on Monday, July 4, at 4 o'clock, P. M., in the Methodist Church in this place. An address will be delivered on the occasion by the Rev. Mr. BOUTON, of Concord, N. H. and a collection taken up to promote the objects of the society. GEO. FOSTER, Secretary.

Andover, June 24, 1836.

AMERICAN MORAL REFORM SOCIETY.

At a meeting of the Board of Directors of the 'American Moral Reform Society,' it was

Resolved, 'That a special meeting of the Society should be held in the city of Philadelphia on the 2d Monday in August next,' where the members of said society, and the delegates from the auxiliaries are respectfully solicited to be punctual in their attendance.

All persons friendly to the extension of the principles of said society, among the colored race in this country, viz: EDUCATION, TEMPERANCE, ECONOMY, and UNIVERSAL LIBERTY, are invited to participate in their proceedings.

It is hoped that wherever it is convenient, auxiliaries will be formed either from churches, or those places that have formerly been represented in the 'Colored Convention.' In time to send delegates to said meeting in order that suitable plans may be adopted for carrying into practical operation the objects of said society.

Some distinguished speakers may be expected to address the meeting on that occasion; when the prospective action of the society will be fully made known, and the reasons assigned why the colored population by enforcing its principles, may, by the blessings of Providence, be rendered efficient auxiliaries in promoting the cause of truth and righteousness—civil and religious liberty—public as well as private virtue. The society *does not* recognize either national or complexional distinctions in the prosecution of moral action. But do most fervently beseech every *American*, that loves the cause and the country, and especially every colored man that feels his degraded condition, to bestow a portion of his *time, talents and means*, towards the furtherance of a cause, that promises to restore to the people of this country 'the enjoyments of life, liberty, and the pursuit of happiness.'

WM. WHIPPER, Cor. Secretary.
Columbia, Lancaster Co. Pa., June 16.

P. S. Editors of newspapers friendly to the above, will please give this notice an insertion. All communications must be addressed to the Chairman of the Board, (post paid) John P. Burr, No. 112, South-Fifth Street, Philadelphia, where they will meet with prompt attention.

MARSHPEE INDIANS.

MR. GARRISON:

Dear Sir—Permit me to say to you that our situation is improving, though we have had some difficulties to encounter, which grew out of the persecution of our national foes, who have always waged war against our liberties. But our new government works well, and our people are becoming more industrious, and all begin to feel that they are men, instead of being deers and wild paridges, as many have said about us.—Please insert in the Liberator the following

NOTICE.

There will be a Camp Meeting in the District of Marshpee, to commence on the 3d of August next, on Joseph Tobias' farm, about half a mile north-east of Conit. Those of our brethren of color coming from Nantucket, New-Bedford, and elsewhere, by water, will do well to land at Oyster Island, where they will find ready conveyance to the ground.

We invite all people of every sect who are on the Lord's side, without distinction of color, to come up and help us, and all God's ministers to aid us in every good word and work. For if we are good, it will do no harm to do us more good, (and we shall not harm you,) and if we are not good, it will be well for us to have every one called to do; that is, strive to make us as good as yourselves, that our joys may be one in heaven. I hope our colored brethren will not feel that bitter sectarian spirit which raises in the hearts of some. Let us therefore endeavor to show this by building each other up in the most holy faith, without reference to names or party.

Signed, in behalf of the free and united church in Marshpee. WM. APESS,
Preacher in charge.

NOTICE.

By request of the friends to the immediate abolition of Slavery, in this city, an Address on that subject will be delivered in the Pine St. Church, on MONDAY the 4th inst. at 9 o'clock, A. M. by Rev. CHARLES FITCH, Pastor of the Free Cong. Church. A collection will be taken in aid of the cause.

Boston, July 1, 1836.

FOURTH OF JULY, 1836.

At a special meeting of the Board of Managers of the Mass. Anti-Slavery Society, June 6, 1836, it was unanimously

Voted, That it be recommended to abolitionists throughout the State, to celebrate the Fourth of July by public meetings and addresses upon Liberty and Slavery, and to take collections in aid of the Anti-Slavery cause.

June 18. S. J. MAY, Rec. Sec. pro. tem.

ANTI-SLAVERY NOTICE.

The Old Colony (Plymouth Co.) Anti-Slavery Society, will hold their Annual Meeting on Monday, July 4th, *(Independent!) day for the United States of America, one-sixth of whose population are slaves)* in the Evang. Cong. Meeting-house, Kingston, at 9 o'clock, A. M. All the friends of the colored man, and of the right of free discussion, are requested to attend. Subjects of such importance as are to be presented, will, of course, elicit interesting remarks.

☞ It is earnestly desired that each town Society may be fully represented.

Per order of the Board,
GEO. RUSSELL, Sec'y.

Kingston, June 14, 1836.

NOTICE.

The Scituate Anti-Slavery Society will hold its third semi-annual meeting at the orthodox congregational meeting-house, on Monday, July 4, at 4 o'clock, P. M., at which Addresses appropriate to the day, will be delivered by Messrs. Southard of Boston, and Taylor from Richmond, Vt. Ladies and gentlemen are invited to attend. A collection will be taken up in aid of the cause of emancipation. J. VINAL, Sec'y.

Scituate, June 15, 1836.

PORTRAIT OF MR. GARRISON.

THE subscriber has published a Portrait of Mr. GARRISON, engraved on steel by Bartain, from a picture by himself, copies of which may be obtained at 46, Washington-street, Boston—at the Anti-Slavery Office, New York—and of Mr. Benjamin C. Bacon, Philadelphia. Price one dollar each, which is but one third the usual price for such engravings. The engraving is large, and done in the best English style of mezzo tint, and is a faithful copy from the picture, which has been pronounced by the most intimate friends of Mr. GARRISON a very perfect likeness, in which opinion, the subscriber is happy to say, Mr. G. himself concurs. So pleased was Mr. THOMPSON with this picture, that a copy was made at his request, and taken with him to England. M. C. TORREY,
3, Graphic Court.

Boston, June 3, 1836. tf

BOARD.

FIVE or Six Gentlemen can be accommodated with board, after the first of May next. Apply to HENRY MICHEALS, 36, Lispenard Street. New-York, March 26, 1836.

LITERARY.

[For the Liberator.]

MY COUNTRY.

My country, how many and great are the wrongs,
Thou stain thy fair bosom, and tarnish thy fame!
Then know'st there's a Sovereign, to whom it belongs
To punish the guilty, and clothe them with shame.

I mourn when I think of the mercies abused,
Which a bounteous Providence designs to bestow,
At the bar of his justice then standest accused,
And own thyself guilty in all thou can'st do.

Then art fond of thy many achievements to boast,
Of liberty wrested from tyranny's chain;
Thy ships plough the ocean, and survey every coast,
And laden return to enrich thee again.

And yet with thy glory! thy pride, and thy power,
Hypocrisy marks thee, dapit on thy brow;
For millions of beings in slavery must cower,
And at the command of the tyrant must bow.

The benign sun of freedom on them never shined,
To illumine their pathway and scatter its gloom;
Deep darkness and ignorance brood o'er their mind,
While no hand points the way to a happier home.

For their toiling and labor they reap no reward,
Save a pittance that nature's infirmities craves;
From the light of religion their souls are debarred—
They know not what awaits them beyond the dark grave.

At the will of the tyrant, the strongest ties
Are sundered and riven, and hope dies away!
Though groaning neathest, and wailing responds,
The keen weapon of torture compel to obey.

Arise, guilty nation, and put far away
Thy garments defiled with the blood of thy poor;
Let the Afric soon witness the dawn of the day,
When oppression shall wither and wrong him no more.

When released from the shackles that now bind him down,
Nor for perishing dust to be bartered again;
He shall rise, and the world his true dignity own,
And all shall exclaim, 'He's a man! he's a man!'

J. W. P.

Derry, N. H., June 2, 1836.

[From the Journal of Reform.]

THE FUGITIVE.

Mr. Editor:—In your last paper is a thrilling account of the escape of a slave from this land of 'equal rights' to Canada, where it is well known that the man who is cursed with the damning skin deep crime of being black, is favored with the same privileges as the white man.—Several similar cases have come to my own knowledge—and each one, while it has filled my heart with joy, has made me blush for my country. How long must our home born citizens be obliged to forsake this boasted land of freedom, to seek under British laws, protection as inherent and 'inalienable' rights?

He fled by night;—thickes perate rush,
The crackling woods told well;
And tangled brake, and brinken bush,
Showed where his footsteps fell.
By day, within the forest shade
He hid, and trembling, slept,
But started, soon as o'er the glade
The gathering darkness crept.
He clambered high and rocky steeps,
Crossed many a rapid stream,
Wide chasms cleared, with vigorous leaps,
Fearless, like one in dream.
Toil that would rack a giant's frame,
He bore, as if endued
With vigor, such as he could claim,
Who the long night withstood,
On Peniel's plain, an angel's power:
Thus, by incitement high,
Urged onward, he by hour and hour,
Seemed, spirit-winged to fly.

Knew he his goal? Not surer tends
The sap at back of spring,
To feed the bud, than tow'rds its ends,
The soul its force will fling.
Bind, cramp it, bruise it—with a wall
Of iron, circumscribe,
But so much more you disenthrall;
So much to effort bribe.
Knew he his goal? Ay, oft that track
His mind had traversed o'er
Swift as the light, but more slack
For its clay house it bore.

Why flees he thus? With burning shame
My brow is flushed—for whence
Can I draw forth a milder name,
Than *outlawed innocence?*
Crime has not cankered deep his soul,
Nor ill intent, his thought;
Yet, Christian's curses round him roll,
His Brother loves him not.
Where goes he? Lo, the polar star
A beacon shines before;
He leaves his native land afar,
To tread a Monarch's shore.
He goes to take at Britain's hand
The boon his home denies—
To drop his stigmatising brand,
And into manhood rise.
God's image! freedom, favor, gain!
These are inspiring food;
Behind, he leaves the whip and chain,
Hate and brute servitude.

Then onward man; hold fast thy hope,
And garner well thy fear;
There yet are fierce ills to cope—
Beware! dread not! good cheer!
Still rest by day—still on by night—
Would it were mine to give,
A quicker wing should aid thy flight:
God speed thee, fugitive.

MORNING.

BY JAMES G. PERCIVAL.

'Tis dawn—
The rosy light is breaking;
To song the birds are waking;
And starry beads are shaking
Along the grassy lawn.

'Tis noon—
Blue rise the hills before me;
Pure swells the azure o'er me;
And radiant blossoms pour me
The balmy breath of June.

'Tis even—
Gay clouds, like curtains, lie
Athwart the golden sky;
The wind goes whispering by,
Like soothing notes from heaven.

'Tis night—
The world low hushed and still!
Pan towers the shadowy hill;
Earth's guardian spirits fill
Their dim with holy light.

MISCELLANEOUS.

N. E. ANTI-SLAVERY CONVENTION.

Mr. Wright, of Boston, offered the following:

Resolved, That regarding a surrender of our rights of free discussion upon the altar of national union, as involving, on our part, the commission of moral misdemeanor to the cause of civil liberty and of humanity—and yet believing that Heaven will be hereby pledged, sooner or later, to visit the sin of such surrender upon our country and our God—that, undeterred by threats of secession at common law, whether in the messages of our governors, the pulpits of our theological seminaries, the pens of legislative committees, come what may, gag law or lynch law—we will never cease from its exercise, full, free, and undivided, one hair lest our liberties of speech and slavery and prejudice shall be buried in one common grave.

Rev. Mr. Thurston, of Maine, moved, that when the vote is taken, it be taken by rising. Agreed to unanimously.

Gen. James Appleton, of Maine, called the attention of the Convention to the comparison which was now so frequently made between the relative condition of the laboring slaves of the South, and the working freemen of the North. This was a strong and striking proof of the injustice and dangerous tendency of slavery. This comparison cannot be made without diminishing the love of liberty. Mr. Calhoun, one of the most eloquent and accomplished men in our country, has recently said, in the Senate of the United States, that labor produces property, but that the producer has little to do with the disposition of property, and it therefore matters little whether property is given to the producer or not. It matters little, he contends, whether the laborer is under the protection of law, or under the kind influences of a master. This is the doctrine to which we are called on to surrender the right of free discussion, on the ground that it matters little, in the maintenance of our free institutions, whether the Northern workman is a freeman or a slave. What is civil liberty? I should say it is free discussion. Without this, every man is a slave. The mind is enchained, which is the worst kind of slavery.

Sir, what has called for this resolution at this time? Do we not live in a land where freedom of discussion is secured by the Constitution and laws? Has anything transpired that renders it pertinent for us to re-assert so well established a right? There has been outrage, violence, and a conspiracy, of the community at large, against the right of free discussion. Notwithstanding the Constitution of the United States, and of every State in the Union, provides for freedom of discussion, yet the foremost men, the great men, the learned men, the rich men, and professing Christian men, are united to put down free discussion. They tell us that the only way to save the Union is to destroy the Constitution. They charge us with violating a compact of the Constitution, by talking about slavery, and they themselves trample on the Constitution, and lay violent hands on every other part of it, in order, as they say, to preserve that part which secures slavery. Yes, sir. The compact that secures slavery must not even be discussed, while all the compacts that protect liberty are to be set at naught. What was the design of those, who, to preserve the slavery compact, at the expense of the liberty compacts, held the pro-slavery meeting in Faneuil Hall? It was to limit free discussion. What is the recommendation, in an address of the Governor of Massachusetts, and the governors of other of the free States? Is it an appeal to the people to promote the love of liberty, and the purity and simplicity of republican institutions?—Not at all. Their whole efforts have been to preserve slavery, to stop free discussion, to bring down the freemen of the North to the degraded level of the bondmen of the South! Sir, it has been the boast of the age, that in this country, man has made great progress in civil liberty. Could this have been done without free discussion? Are we not going backward? We are under that our fathers, who were driven here by persecution, should themselves have persecuted for opinions' sake. They persecuted the Quakers and Baptists, as their descendants now do the abolitionists. Is it because they were bad men? No; but because they did not understand, in this respect, the principles of religious liberty. Do not those who persecute us show their ignorance of the principles of civil liberty? Not one of them dares deny the right of free discussion in *principle*—it is only in *practice* he opposes it, and that too, under pretence of great devotion for liberty. 'Do you mean to deny me the freedom of speech?' asks the abolitionist, of the pro-slavery men. 'Oh, no! But'—But what? Have I not a right to speak and publish what I please, if I violate no law of the land? 'Yes, but'—But what? 'Why the Union is in the way.' 'The Union in the way? Does not the Constitution that creates this Union, secure to me, unimpaired, the free exercise of the freedom of speech?' 'True, but'—But, again? if there is a *but* in the way, there is no liberty. There has been a *but* in the way of freedom all the world over. It is this *but* which prevents every despot in Europe from being thrown down from his seat of power. It is this *but* which denies their rights to the oppressed and the enslaved of every where. This *but* would put down every new doctrine ever advanced. Admit the *but*, and there is an end to civil freedom.' It is the purpose of this resolution, calmly, but firmly, to protest against this *but*.

Rev. Theodore S. Wright, of New York. Sir, if the two millions and a half of my brethren could hear this resolution, they would be rejoiced—they would feel convinced that their cause was not to be given up. Doubtless, sir, it would be so. There would be a shout—as in the West Indies, that memorable day of emancipation in 1834—'Free discussion shall never be given up.' This would be the shout of the slave here; and he would cry, 'Glory to God in the highest—the months of those who speak for me, who cannot speak for ourselves, shall never be shut!' But, sir, my apprehension was, that the last part of the resolution was to be overlooked, and that some thought that prejudice was to be left off. That we must first kill slavery, and leave prejudice to take care of itself. Why, sir, prejudice is a slavery. No man can really understand this prejudice, unless he feels it crushing him to the dust, because it is a matter of feeling. It has bolts, scourges, and bars, wherever the colored man goes it has them. Tell the schools and colleges. The colored parent, with the same soul as a white parent, sends his child to the seats of learning, and he finds the door bolted, and he sits down to weep beside his boy. Prejudice stands at the door and bars him out. Does the child of the colored man show a talent for mechanics? The heart of the parent beats with hope. He sees the children of the white man engaged in employment, and he trusts that here is a door open to his boy, to get an honest living and become a useful member of society. But, when he comes to the work-shop with his child, he finds a bolt there. But, even suppose he can get this first bolt removed, he finds other bars. He can't work. Let him be ever so skilled as a mechanic, up starts prejudice, and says 'I won't work in the shop if you do.' Here he is scourged by prejudice, and has to go back, and sink down to some of the employments which white men leave for the most degraded. He hears of the death of a child, from home, and he goes in a stage or a steamboat. His money is received, but he is scourged there by prejudice. If he is sick, he can have no bed, he is driven on deck; money will not buy for him the comforts it gets for all who have not his complexion. He has a friend among the white men; perhaps a man had sat at his table, at home, and treated him with prejudice here. He says, 'This is an ordinance of God—you must obey it.' Sir, I have felt this. As a minister, I have been called to pass often up and down the North River in steamboats. Many a night I have slept on deck, and not been allowed to lie down in a bed. Prejudice would even turn money to gross, when it was offered for these comforts by a colored man. Thus, prejudice scourges us from the table, it scourges us from the cabin, from the stage-coach, from the bed, wherever we go, it has its bolts, bars, and rods.

But it is asked, 'What do you colored people want us to do?' We do not ask you to break down any of the rules of society. Treat us just according to our moral worth, and nothing more. We want you to treat us as honest people. Give us a motive for emulation, industry, and improvement. Leave us the same chance to find our level in society that other men have. You have no trouble among yourselves. You treat men according to their worth. If you find a drunken man or woman, you treat them as such—just according to their moral and intellectual worth. All we ask is, let us educate our sons, if we can. If we have bright children, let us put them to trades. Try us, fairly, and see if the colored race cannot improve and raise themselves in the scale of *moral being*. How can we contend against these prejudices? The colored man is even excluded from the house of God. Even at the Communion Table, he can only partake the crumbs offered to him after others have been served. This prejudice drives the colored man away from religion. I have often heard my brethren say, they would have nothing to do with such a religion. They are driven away, and go to infidelity. But, blessed be God, it is doing better. A better spirit is prevailing. Abolish prejudice, and you will abolish slavery with it. The colored man begins to be regarded as if he was a man. It is in this way religion is gaining with the colored people. They will respect religion if they find it alone can break down and remove this unholy prejudice; and thus it will be, my friends, that religion and abolition will walk together hand in hand.

POPULARITY.—A DIALOGUE.

SCENE—*A Lawyer's Office.*

Enter a Presbyterian.

Lawyer.—Good morning, Mr. P. Take a seat, Sir. I attended your meeting, yesterday, and was highly gratified with your new preacher, I admire the warm and powerful style your clergymen are of late adopting. It is certainly well calculated to awaken the thoughtless. If you settle Mr. M—in your society, you may consider me as a subscriber. It is true I am not attached to any order of christians, but I believe the great bulwark of our national liberties must be the diffusion of knowledge; and I have always observed your people to be foremost in patronising and sustaining our seminaries and institutions of learning. By the bye, this reminds me that our election is at hand—I hope Mr. P., we have the pleasure of numbering you among our friends, in the approaching contest.

Presbyterian—I will think of it, Sir.

[*Exit.*]

Enter Baptist.

Lawyer.—Good morning, Mr. B. I am glad you have called. Well, I went down to the river, yesterday noon, to witness the immersion; and I must say that it is a beautiful ordinance; and it seems to me, that your mode of administering it is the most simple and primitive. To see a little group stand upon the banks of the flowing stream—unite their voices in that beautiful hymn, 'O, how blest are they,'—while the candidate goes down into the water, and come out of the water, brings forcibly to one's mind the scenes of Jordan and Judea. Besides your clergyman, Elder K. is a very interesting man. Your church government I have always admired—it is so republican. It was Elder L., of your order, I believe, who carried the great Cheshire cheese to Jefferson. He has been a faithful old patriot. Ah, this puts me in mind that the Jeffersonian principles are again to be contested this fall, and I hope we shall find you, Mr. B., as firm a patriot as Elder L. has been.

Enter Episcopalian.

Lawyer.—Your most obedient servant, Mr. E.—happy to see you, Sir.—Well, I was in New York, last week, and I walked four miles in the morning, to hear Bishop H. He is a truly polished and eloquent man; and there is something in your mode of worship so systematic—and so much in accordance with decency and order, and so much the opposite of that wild, ranting kind of worship, that I have fallen in love with it. You see here, I have purchased me a Common Prayer Book. The organ and choir in Bishop H's church are superior to any I have ever heard. I call on the Bishop the next morning, and obtained an introduction to him. He does not, of course, take any open part in politics, yet he gave me to understand, in the course of our conversation, that his *feelings* were on the right side.

[*Exit.*]

Enter Methodist.

Lawyer.—How do you do, brother M. I call you brother, because my parents were Methodists, and when I was a child, the preachers used to visit our house, and I used to call them all 'brother,' from hearing my father and mother call them so. It is singular how strong the impressions of childhood are. Though I do not profess religion, yet I always feel more at home in a Methodist meeting, than in any other. And yet I do not know whether this arises so much from the force of my early impressions, as from that simplicity peculiar to your worship, and which is so congenial with my taste. I was riding through G., the other day, and as I came opposite a piece of woods I heard the sound of singing. I immediately discovered there was a camp meeting in the vicinity, and notwithstanding my business was very urgent, I could not resist my inclination to attend. So I tied my beast to a tree, and after walking a mile I came to the camp-ground. The first object that met my eye was the presiding Elder, Brother Fe., appealing in a most evangelical manner to the people, who were seated beneath the shading branches of the surrounding forest.—How forcibly it brought to my mind the mount of Olives. I am considerably acquainted with Mr. G., and though he takes no part in the political contest of the day, yet in feelings he and I have always coincided.

[*Exit.*]

Enter Universalist.

Lawyer.—How d'do, Esq. Well, I attended your meeting in the school-house the other evening, and was well edified with the sermon. Your preachers, whether right or wrong, are certainly men of talent. Mr. S. used most splendid imagery in his sermon, and his arguments, admitting the premises, were certainly irresistable. I should have been pleased to have invited him home with me, but my wife was rather out of health that evening. I cannot see, for my part, why people should be so prejudiced against your sentiments. They are certainly very much misrepresented.—There is one thing people say about your doctrine, however, which is true; and that is that 'it is extremely captivating:' and as for its influence, I can say that many of our best citizens are Universalists.—Let me see, I believe, Esq., that you have always been a warm politician and on the right side. Well, the approaching contest requires our unanimous exertions.

[*Exit.*]

Enter Quaker.

Lawyer.—Well, Thomas, how is thy health. I am glad thee has taken the trouble to call.

Quaker.—I do not trouble gentlemen of thy profession very often; but I have called this afternoon to pay over some money to thee.—As friends do not believe in training men in the art of killing folks quite so literally, they oblige me to pay for the enjoyment of our principles; and I understand thee is the—I forget what military people call it—the man who receives the commutation money.

Lawyer.—Yes, and I wish I could get off as cheap as you do; whereas it costs me ten times the sum, besides eight or ten days drilling every year. But what renders the task more unpleasant, is the reflection that always arises when I see the honest flying, and hear the drums beating around me, that the object of all this preparation is to train us in the art of destroying each other. And then I always think of the peaceable settlement of Pennsylvania, by Penn. My grandfather was a Quaker and I have always admired their plainness of dress, simplicity of language, and pacific sentiments. In short, Thomas, I have often thought that if we were all Quakers, society would resemble the state of our first parents in Eden.

Quaker.—We shall never be all Quakers, so long as so many of us are hypocrites, and as long as hypocrites have so much influence.—If thy grandfather was a quaker, I am sorry thee has so degenerated from thy ancestors. The scruples thee professes about military duty, condemns thee; for thee must be strongly deluded by the desire to violate thy conscience at our expense.—Thee speaks our language very flippantly and admires our dress.—Thy ordinary dialect, and thy fashionable blue coat, figured vest, and gaudy watch establishment, are incontestible proofs of thy sincerity. Thee eulogizes Penn—I have heard thee eulogize Napoleon as highly. I have observed the duplicity thee uses for popularity. Thee reads a sermon for the Presbyterians in the morning, when they have no preaching. Thee goes in the afternoon and leads singing for the churchmen. In the evening thee attends the Universalist meeting. Thee admires the immersion of the baptist, the camp meetings of the Methodist, and the plain dress and language of the Friends. I will tell thee, friend, thee strongly reminds me of my brown horse. I once employed an honest Irishman to labor for me. I went out in the morning to catch my brown horse. Now the brown horse ran in a pasture, in the middle of which was a large square pond. Patrick was gone a long time, and at length returned with the beast, after having chased him several times round the pond. 'Well, Patrick,' said I, 'on which side of the pond did thee find the horse?' 'Troth,' said Patrick, 'and I found him *on all sides.*'

WILBERFORCE SETTLEMENT.

At a large and respectable meeting of the people of color, in the City and County of Philadelphia, held on Friday evening, May 20th, 1836, in the hall of Philadelphia Library Company, for the purpose of giving some expression as regards the report now being circulated concerning Israel Lewis, and his subordinate agents, of obtaining money from a benevolent public, to be appropriated (as they profess) in aid of the Wilberforce settlement, Upper Canada, but which has not been, but to a very limited extent tendered to that object, but used for their own convenience.

The meeting was organized by calling Mr. James Forten to the Chair, and appointing John C. Bowers and Robert Purvis, Secretaries. The object of the meeting being stated by the Chairman, after some remarks from several gentlemen present, it was unanimously resolved that there be a committee of five persons appointed to obtain a suitable place and make necessary arrangements for a public meeting.

Resolved, that Stephen H. Gloucester, James E. Matthews, Frederick A. Hinton, John C. Bowers, and James Newman, constitute that committee.

JAS. FORTEN, Sr. President.

John C. Bowers, Robt. Purvis, Secretaries.

Pursuant to public notice a meeting of the people of color was held in the Second Presbyterian Church on Wednesday evening, May 25th, at which time a very large assembly were in attendance, Mr. James Forten, Sr. in the chair.

Resolved, that the Rev. Morris Brown and John Bowers, be appointed Vice Presidents.

The minutes of the last meeting were read.

The following preamble and resolutions offered by Frederick A. Hinton, were unanimously adopted.

Whereas, the revival of an old law in Cincinnati, Ohio, in the winter of 1829, requiring of the people of color security for their residence in that state, in a sum, and under circumstances wholly incompatible with the means and condition of the people of color, and that in a season of the greatest embarrassment we have been so oppressive and unjust. With persecution behind and suffering around, and want and uncertainty before them, an individual, in the stolen garb of philanthrophy, addressed himself to their peculiar and painful condition; and in order that he might carry out more fully his knavish and corrupt designs, he insinuated himself into their confidence, and obtained their recommendation to solicit from the public such aid as their pressing demands called for, both in sojourning to, and their settlement in Upper Canada. An appeal was successful as he has been evinced by his extravagant mode of living ever since this fatal and misconfided mission.—Being sustained in our opinion in regard to Israel Lewis, by a publication lately put forth by the board of managers of the Wilberforce settlement in Canada, we say to the public, that we have not the remotest degree of confidence in said Israel Lewis, or any of his appointed agents. Be it therefore,

Resolved, that the following committee of ten be requested to sign and publish this, the adopted opinion of this meeting, and forward a copy of the same to Arthur Tappan, Esq., New York; James G. Birney of Cincinnati; S. S. Joycelyn of New Haven; Wm. Lloyd Garrison of Boston and Gerritt Smith, Esq. of Peterboro'—and our distinguished friends.

COMMITTEE.

James Forten, Sr.	John Bowers, Sr.
Rev. Bishop Brown,	James Needham,
Thomas Butler,	John P. Burr,
Stephen H. Gloucester,	Robert C. Gordon, Jr.
Frederic A. Hinton,	James Newman,
Robert Purvis.	

Resolved, that the above named persons be a standing committee, whose duty it shall be to recommend all such agents as may come to this city to receive aid for any public purpose whatever, who may be deemed by them worthy of confidence. Unless the above be complied with the public are requested to withhold their aid.

Resolved, that we will acknowledge no agent or persons as agents for any object connected with our interest as a people whatever, unless he or they have a written recommendation signed by at least five responsible persons, who, in all cases must be citizens of the place whence they came.

On motion, certain letters received by Mr. John C. Bowers, appertaining to this subject, were read.

Resolution of Mr. John C. Bowers, and seconded by Mr. James Forten, jr. it was unanimously Resolved. That we view with deep regret the course pursued (according to information received) by Israel Lewis and his subordinates, in obtaining money, from a benevolent public, for the purpose (as they assert) of aiding the colonists in the Wilberforce settlement of Upper Canada. According to reports received from said colonists themselves, they have failed to render returns but to a very limited amount, and should therefore be considered a disgrace to the place that gave them birth, a disgrace to their friends and associates, a disgrace to the people of color throughout the universe, and a disgrace to themselves.

On motion of Thomas Butler, seconded by Frederick A. Hinton, it was Resolved, That we are determined to publish to the world the names of all such persons as shall be found engaged in obtaining money from a benevolent public on false pretences, to arraign such persons before a proper tribunal, and do all in our power to have them prosecuted to the utmost extent of the law.

On motion of Robert Purvis, seconded by J. C. Bowers, it was unanimously Resolved, That the committee of ten be authorised to correspond with the Rev. Nathaniel Paul, and request him to state to them what amount of funds were collected by him for the education of colored youth in this country, during his late visit to Great Britain.

Robert Purvis was added to the committee.

Resolved, that as soon as the above committee are prepared to report, a public meeting be called to hear the same.

On motion of Frederick A. Hinton, seconded by James Forten, jr. it was Resolved, That this meeting fully concur with the plan and propositions for the improvement of this, the Second Presbyterian Church, and do cheerfully recommend our esteemed friend and fellow citizen, Stephen H. Gloucester their appointed agent, for collecting aid for the above named institution, and that the same be signed by the Chairman and Secretaries of this meeting.

Resolved, That a vote of thanks be tendered to the trustees of the church.

Resolved, That the house adjourn.

Attest—John C. Bowers, and Robert Purvis.

The Slave Trade.—On Wednesday, His Majesty's brig Gannet arrived off this port, bringing the 'Creole,' a Portuguese slaver, with 307 Africans on board, chiefly children; they were captured off St. Domingo, and had been out 25 days. They had not suffered so much as those in the Vigilante, although dysentery had broken out among them. The Creole is a fine vessel, and is said to sail fast. The Africans are from Congo and other districts in the vicinity of Sierra Leone; one girl who speaks English is from that place. A man and his son who speak English, say that they have resided in the colony of the Cape of Good Hope, and having gone beyond the frontiers, were taken and sold where the whole have been landed.

The Africans from the Vigilante are recovering; they are chiefly Eboes, and have suffered severely from ophtalmia and eruptions, the slave deck in the Creole (the Vigilante had none) did not exceed two feet in height; the men were all huddled and crowded in the usual manner, so if they experienced bad weather, or a long detention, on board, many more deaths must have occurred. These African races are chiefly cultivators of rice and other provisions; they are intelligent and industrious. The Gannet sailed for Bermuda without entering the port, having communicated with His Excellency the Lieutenent Governor.—*Bahama Argus.*

SONGS OF THE FREE!

JUST PUBLISHED, and for sale at the Anti-Slavery Office, 46, Washington Street,—'Songs of the Free, and Hymns of Christian Freedom.' '*Gushed from such as trod in the shrine of serious Liberty.*'—Pub. Ledger.—pp. 228. Price 50 cts.

The work was prepared with particular reference to the Monthly Concert of prayer for the slaves, and will be found well suited for use at all Anti-Slavery meetings of which singing constitutes part of the exercises. It contains 119 hymns, proper for devotional exercises, beside an excellent selection of poetry, from writers of our own and past times, calculated to awaken a love of liberty, and excite sympathy for the injured and oppressed. Notes to illustrate and enforce the sentiments of the poetry, are interspersed through the volume. But the editor's advertisement will better present the occasion and design of the publication.

EDITOR'S ADVERTISEMENT.

Those who are laboring for the freedom of the American slave, have felt their need of aid which has ever been sought by those in all ages who have striven for the good of their race; the encouragement, consolation and strength afforded by poetry and music. This generally received feeling was the origin of the present book of hymns with the accompanying strain of poetry; hardly less relevant, though more universal and diffuse, than is allowed by the severe beauty and sublimity which should model the Christian Lyric.

They feel that the spiritual warfare in which they are engaged, requires the exercise of all the faculties; and they cannot allow the opponents of their principles the exclusive benefit of the moral and intellectual power with which it shall be carried on.—no, though this free use of their souls should occasion men to call them fanatics and lunatics. In giving man imagination and affection, God has furnished him with the powers that enable him to follow the dictates of reason and revelation; and he should do no otherwise than enlighten and sanctify all the faculties, subdoing them to the obedience that is in Christ Jesus, by gladly acknowledging them as the inheritanty of the human race.—E.

ANTI-SLAVERY ALMANAC.

THE second number of this annual is in press and will be published on or before the first day of July, 1836. We have no hesitation in promising that it will be superior to the first number, in the character of its matter it contains, and fully equal to it in mechanical execution. It will contain a greater variety of anecdotes and more complete statistics, in relation to slavery; but will not contain a list of Anti-Slavery Societies. If the number of societies increased at the present ratio, it will take nine pages of very fine type to give a list of the number there will be on the first of July. And besides, the changes in the officers are so frequent that a list made up at this time will be of but little use when the Almanac goes into general circulation. In addition to this, the labor of preparing the list is so great that the advantages resulting from it will not be sufficient to compensate for the trouble. We hope this explanation will be sufficient to satisfy those who are expecting such a list. We have, as yet, received but very little assistance from correspondents, and we take this opportunity to give an earnest request to the thousands of anti-slavery writers, in different parts of the country, to send us some of the rich treasures from their stores—houses of facts, arguments, and illustrations.—Those who wish to extend its circulation abroad, are requested to forward us their orders soon, and they shall be promptly supplied. Price, $30 per thousand, $3.50 per hundred, 50 cts. per doz. 6 1-4 cts. single.

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