

Robert F. Wallcut, General Agent.

Price—\$2 50 per annum, in advance. All remittances are to be made, and all letters relating to the pecuniary concerns of the paper are to be directed, (post paid), to the General Agent.

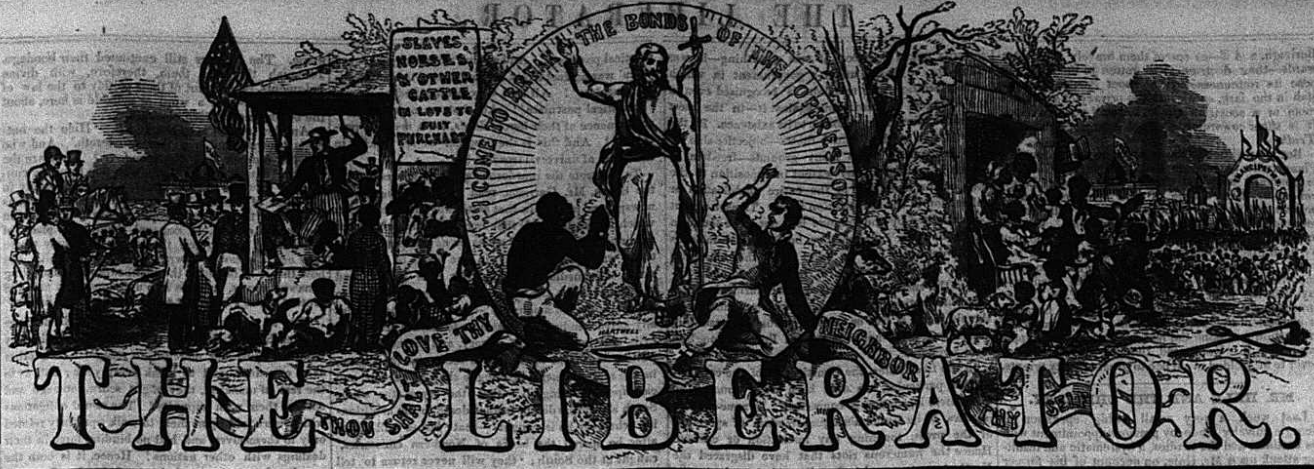
Advertisements making less than a square inserted three times for 75 cts.—one square for \$1 00.

The Agents of the American, Massachusetts, Pennsylvania and Ohio Anti-Slavery Societies are authorized to receive subscriptions for the Liberator.

Financial Committee.—FRANCIS JACKSON, ELIZABETH WARREN, EDWARD QUINCY, SAMUEL PHILLIPS, WESLEY PHILLIPS. [This Committee is responsible for the financial economy of the paper—not for any of its debts.]

W. M. LLOYD GARRISON, EDITOR.

VOL XX. NO. 28.



OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE ALL MANKIND.

BOSTON, MASS., FRIDAY, JULY 12, 1850.

THE LIBERATOR.

PROCEEDINGS OF THE NEW ENGLAND ANTI-SLAVERY CONVENTION.

PHOTOGRAPHIC REPORT BY DR. STONE.

COURT-HALL, WEDNESDAY EVENING, MAY 29. SPEECH OF PARKER PILLSBURY.

MR. PRESIDENT: Boston has seen many very great days since her history first began, but never probably a greater day than this.

That blood was shed in State street, at the 'Boston Massacre.' That blood was the sowing of the dragon's teeth; the harvest was the American Revolution. It was a great day for Boston, when a cargo of tea went overboard into the harbor, in indignant defiance of the unjust demand of British power.

Boston bore a conspicuous part in the Revolution of 1776. I predict a no less honorable part will be enacted by her in the revolution of the present day, a revolution that is designed to eclipse that of 1776, with all its brave and bloody scenes.

And had we all our ancestors' love of liberty, instead of covering ourselves with reproach and shame by clamoring and hissing down a meeting like this, we should be known to ourselves as a most honorable place in the history of our age and nation; for we might act a part that should bathe the sunset of our existence in halos of resplendent glory.

And I apprehend, that we were all able to appreciate the enterprise in which we are engaged, had we all capacity sufficient to grasp the sublime scenes through which we are now passing.

In which some of us are trying to act an honorable part, there would be no occasion to call in the police to keep order in a meeting of this description.

But it is because we have been so educated, we have so long been trained under the religious and political influences that we have scoured and cursed our country and our age, that we find ourselves—some of us—at this time, so sunk, so degraded in the scale of being, that it becomes necessary to call in a police force, with authority to keep men in order who are capable of good behavior, only as the staff of the police officer is held in terror over their heads.

Now, I think it very complimentary to the hundred churches of Boston and to the many schools, that it requires a police force to keep order in an anti-slavery meeting. It is because we have not been trained to act well our part in the scenes through which we are now passing—scenes which are giving grandeur and glory to the age in which we live—scenes which ere long will eclipse the brightest or bloodiest days of the American Revolution.

I think if I were one of the one hundred clergymen of Boston, and it required a police force to keep order in such a meeting as this, I would resign my position, and ask the citizens to call in some more efficient instrumentality for the mental and moral culture of the people.

We are here to add our mite to the greatest revolution which the age has witnessed. The days of 1776 were indeed great days, but the glory of this latter revolution shall exceed the glory of the former.

I suppose that in that day, among those who were born of women, a greater did not arise than George Washington. Notwithstanding, I think he who is least in this dispensation, if fully baptized with its spirit, is greater than Washington, and will be remembered when the deeds of Washington, and all the brightest and most transcendent scenes of that dispensation, shall have been forgotten.

Nor is this any reproach to them. God forbid that I should stand here to pluck one single laurel from the wreaths that entwined the brows of the great men who acted in that dread drama. But the time had not come then for men to appreciate liberty. The subject of human rights had not then been reduced to a science. Men only saw Liberty 'as trees walking.'

They planted their 'Liberty Trees,' and there was almost as much liberty in those trees, rooted in the rocky earth, as men were capable of appreciating it for one another, at that earlier period.

But the time has come when the eyes of the generations are beginning to be unshingled from the scales that darkened the vision of that day. Now we understand the science of human rights better. Now we are carrying on a revolution that shall realize all that was written in the Declaration of Independence. We are not making a revolutionary war only for the liberty of holding slaves. We shall not waste through seas of blood, and expend hundreds of millions of treasure, only to purchase for ourselves the liberty to enslave the children of our poor neighbors.

That dispensation is passing away, and a new and brighter is dawning upon the world. I only wish the present race were to a man capable of appreciating the sublimity and the grandeur of the scenes through which we are now passing. I suppose you think, who just now were hissing and howling, that had you lived in the days of '76, you would have been patriots, you would have been the friends of American liberty. I beg to inform you that you possess and exhibit the spirit of the times of that time. [Cheers and groans.] I beg you to understand that they disposed of such as you in that day, by trying them up to the nearest tree. [Renewed approbation and disapprobation.] I beg you, who gave three cheers for Zachary Taylor, to understand that General Washington ordered many such as you to be elevated to a position not very comfortable nor complimentary. [Applause and hisses.]

Now, then, (though I would not by any means reproach even you, for I think more blame lies at the door of your religions and your moral teachers than at your own) it may be well to remind you that you have not read carefully the history of that period and have unfortunately reckoned yourselves in the wrong category. You have supposed yourselves the friends of liberty, whereas you come into such a meeting as they used to have in Faneuil Hall, in the outset of the revolution, and clamor, or try to clamor such a meeting down. There were those who clamored and hissed in those days, and who thought that Washington, Adams and Hancock were very great fools and fanatics, as well as traitors. And if there were in that day any New York Herald, (which God forbid,) or Boston Bee, or Times—and there is a paper which

some say (slenderly, I trust) is even worse than these—I mean the Boston Herald. [Three cheers for the Herald.] Very well, every one to his taste, and in his own vernacular. [Laughter.] If there were such papers as these in revolutionary times, (just the things now to hang in Kimball's Museum,) they were doubtless branding the American patriots as traitors, who ought to be hissed, hooted and lunged; and if there were women who could make cartridges for their husbands to fire at the enemy, women—whose luxury it was to go without the enjoyment of tea—I suppose there were Postes and Maits that could talk about the 'Aunt Nabbies,' and 'Abby Kelley Follsons,' who would be better 'at home, mending their stockings.' I do not know as there were such; there might have been—we have them now.

I was remarking that those who clamor down the cause of freedom now, would have done the same then; and if you choose to occupy a position like that, I do not envy you your choice.

The reason why this is such a great day for Boston is, that there is such a spirit waking up among the people, that it is necessary for the enemies to thus manifest their displeasure. The time has come when the ear of the people of Boston is open again. What have we seen to-day? The most eminent clergymen, the most popular editors, the most distinguished professional gentlemen of every description, thronging the Melodeon, listening hour after hour to the advocates of freedom, and listening with an attention so profound as that it required no very animated eye to see that the Genius of Liberty was hovering over that mighty assembly, and that the rustle of her wings was fanning into a glowing flame the few sparks of love of liberty and justice that still glimmered upon the altars of so many souls, where the fire of freedom had almost been extinguished. [Prolonged applause.]

I say it was glorious to witness such a glowing demonstration. And it was so glorious, that I even looked upon the disapprobation with a high satisfaction; for I knew it would not have been manifested, but for the majestic display on the other side of the long-suffering spirit of justice and freedom.

It is a great day for Boston, when the Beechers and the Buckingham, the Streeters, the Vintons, and the Ballous, and the clergy in multitude, of high as well as of low degree, through the anti-slavery meeting, and hour after hour, instead of reclining upon their damask couches, as at home or in our own pulpits, could stand on their feet in our rude aisles, the whole half day together, apparently with the most profound sensations of satisfaction and delight. And are these the young men to clamor down discussion which the very elite of your city listen to with such deep emotion? Why, young men, you have forgotten yourselves! You will not do that again. I could not help exclaiming—'Father, forgive them; they know not what they do!'

It is a great day for Boston—and yet it is a day when it becomes us to review the past. I could not but think, this afternoon, what our nation had been doing for the last twenty years. I ran my eye back to 1830. It was that millennial season, when the Spirit of God, so the Church called it, came down in Pentecostal times, 'like a rushing mighty wind; and when from Berkshire to Barnstable, and from the Atlantic to the waters of the Mississippi, the whole land was redolent with 'revivals,' and the clergy and the church exclaimed, 'The wilderness and the solitary place are blossoming like the rose, and the desert is shouting for joy.' And the ministry thought they saw the rising sun of millennial glory. I was an humble actor in those scenes. I lent the little influence I had, though scarcely more than arrived at manhood, to carry on what seemed to me the final victories of the triumphant Church; and the sinners, as they were termed, were found flocking in crowds to the 'inquiry meeting,' and from thence to more sacramental scenes. Then was the day when the ways of Zion no longer mourned; for the multitude flow as doves to their windows, into the ark of salvation. And the Church lived a whole eternity of joy in the bright and prophetic contemplation.

That was the history of ten years, from 1830 to 1840. Such a season the world has never witnessed. Never did the Church so strengthen itself. But what was the history of the succeeding ten years? The Church had grown stronger. She had planted the banner of the cross in almost every village and hamlet this side the Rocky Mountains. There was a glorious triumphing of American religion. There was a mighty ingathering to the American Church. The Gospel, as it came from the American pulpit, seemed clothed with power divine. The lips of the ministry seemed touched with a live coal from off the altar of God. And yet, what was the history of the ensuing ten years? Did the Church, rejoicing in her triumphs, go forth to plant Eden and bright oases over the black Sahara deserts of our land, where intemperance and slavery had clothed it with sorrow, and the hearts of thousands were wrung at all the forms of virtue? Did the fountains of iniquity which flowed forth from the revolutionary war and the war of 1812, under the influence of the Church, become assuaged or dried up? How was it? Were there among the slaves of the South a jubilee proclaimed, a fiftieth year jubilee, or a seventh year jubilee? Did you read or learn of any such? Did the Indians—the Cherokees, the Creeks, or the Seminoles—receive the gospel of peace, and become civilized under the revivals of that day?

We are looking at the history of the last ten years, from 1850 back to 1840. Have you been attentive observers of these events? Because, if so, you are prepared to look at this investigation for a moment. Now, then, I ask this audience, I ask especially the religious portion of the audience, in the popular sense of the word, I ask the ministry, and whoever may represent American religion, what are, what have been the facts of that 'Pentecostal season,' which went over our land from 1830 to 1840? What blessings flowed to man? I stand here to affirm, that the ten succeeding years were marked with instances of depravity, were stained with scenes of blood, were filled with outrage and injustice, for which the whole history of the past furnishes no parallel whatsoever. With all your revivals, with all your ingatherings into the Church, you did but prepare this nation to commence a system of plunder, by the seizure and annexation of Texas—which has resulted in a war of com-

Yes! it cannot be denied—the slaveholding lords of the South prescribed, as a condition of their assent to the Constitution, three special provisions to secure the perpetuity of their dominion over their slaves. The first was the immutability, for twenty years, of preserving the African slave trade; the second was the stipulation to surrender fugitive slaves—an engagement positively prohibited by the laws of God, delivered from Sinai; and, thirdly, the exaction, fatal to the principles of popular representation, of a representation for slaves—for articles of merchandise, under the name of persons. To call government thus constituted a democracy, is to insult the understanding of mankind. It is doubly tainted with the infection of riches and slavery. Its reciprocal operation upon the government of the nation is to establish an artificial majority in the slave representation over that of the free people, in the American Congress, and thereby to make the PRESERVATION, PROPAGATION AND PERPETUATION OF SLAVERY THE VITAL AND ANIMATING SPIRIT OF THE NATIONAL GOVERNMENT.—JOHN QUINCY ADAMS.

J. B. YERRINTON & SON, PRINTERS.

WHOLE NO. 1018.

Refuge of Oppression.

A SPECIMEN OF SOUTHERN RASCALITY AND PIETY.

An esteemed anti-slavery friend—Martin Stowell, of Warren, in this State—having attempted by correspondence to obtain for a fugitive slave husband his wife and child for a moderate compensation, received in reply the following choice specimen of religious asceticism and slaveholding villainy, the author of which is a physician residing in Georgia:—

MR. MARTIN STOWELL: Dear Sir—Mr. J. Wells received a letter a few days since, written by yourself, purporting certain inspection of a negro fellow calling himself Andrew Jackson, the property of a Mr. English, of this county. Excuse the liberty I take in thus volunteering in reply to say a few things, which perhaps may be of service both to yourself and your confederate, the said Andrew.

We will first dispose of the boy's inquiries concerning his wife and child. Mr. Wells informs me they are both well, and still the property of J. W. Law. You can say to him, that he need not stop short of \$800, as less than that amount will not purchase his wife and child. And so Andrew and his friends must stir themselves, and contribute liberally, or else he will never again be able to see his family. Poor Andrew Jackson I fear, upon trial, that the boasting philanthropy of his friends the abolitionists, their sympathy and concern for the wretchedness of the slave, will prove to him that the Yankee and in the cause amounts to a mere hypocritical declamation, and that he will find, after a few months, that if he wants to purchase his family, he must go to work and depend upon his own individual labor to raise the needed.

And so you think it a horrible affair that, in this land of boasted liberty, a man has to make a purchase of his wife and child, and never see them. Well, to take the thing in an unequal sense, it certainly would be as revolting as your fine sensibility might conceive; but under the present or like circumstances, I think you are laboring under a mistake, and that the one-sided view which you take of the matter is certainly calculated to confirm such impressions. I suppose, sir, you are a follower of our common Lord and Redeemer, and that you are perfectly familiar with his descent from that Book which he inspired to your idol, and I than this let you alone. But, sir, I hope better things of you, that you are not one of that rascally class of abolitionists who will lie any time to make their case as tolerable as possible.

Well, after presenting most liberally respecting your honesty and your candor, let me ask you a simple question—Do you believe that the great Ruler of heaven and earth, is any wiser or more merciful than he was in the days of the Patriarchs? Common sense, no doubt, prompts the affirmative answer, and it is not most disgusting to think that poor feeble man is troubling himself to reform that which had its origin with God, the great mandate of heaven and earth!

So far so good. Now, answer yourself another query, as simple as easy. Do you not think that if the institution was of that horrible caste which judges of the present day seem to attach to it, that our glorious High Priest, Jesus Christ, would in some way have given it such proofs as would tend, in the course of time, to rid the world of an evil so revolting to the nice sense and cultivated feeling of men now inhabiting the glorious land of wooden hams and wooden nutmegs?

Well, now, my dear sir, let me tell you what I believe. Our Savior thought it fit for more consequence to teach falling, erring men, than to do so, that more indispensable in his sight than his horrible thing, slavery, at which you revolt. Don't you think so? and if so, recollect you are aiding and abetting a great rascal, who was so dishonest as to run away from a kind master, and to violate one of the precepts of our great Teacher, which was—'Obey masters in all things, for that is acceptable with God.'

Did you ever trace your family's history back some fifty or eighty years, to see if your father or grandfather did not, in some way, speculate in the kidnapping and transporting negroes from Africa to this country? Certain I am of one thing, that the Yankees and the English had all this glorious work for themselves, and now, after making themselves rich with the spoils, and put in our midst a race of beings whose sin so perfectly represents the cupidity and blackness of their hearts, they are ready to see and threaten cut, and, if necessary, to help them do it. I sincerely believe the negroes, as a class of laborers, are the most happy class of beings in the world. And have often thought, when I have seen them together in the field, talking and cracking their jokes; or at the corn-shucking, singing their merry songs; or at the camp-meeting, joining in glorious hallicants and praises to a true God, and clapping their hands with every joy, the things were as well with them as they are. Just imagine a set of poor old women and little children weeping, listening to the graphic description of their wretchedness by some pseudo abolitionist, and think how perfectly ridiculous such a sight.

In haste, yours, &c., H. HAYNSWORTH.

P.S. I did intend copying this, and giving you my sentiments a little improved, but I have not time.

H. H.

THE TRAFFIC IN 'SLAVES AND SOULS OF MEN' IN CHRISTIAN AMERICA!

The following advertisement, from a paper published in Memphis, Tennessee, gives a faint glimpse of some of the features of that interstate trade which has been protected for seventy years by our Government:—

NEGROES! NEGROES!—One Hundred Virginia Negroes will be in our mart about the 25th of February next. Our partner, Thomas Dickens, started from Richmond on the last. We say to our friends and customers, if they will have patience and not buy until the dawn arrives, they shall have the best negroes to work their next crop of cotton, that have ever been purchased in this market. Among the lot there is a few choice house servants and cooks for the city trade. Our motto is, quick sales and small profits. We also will pay the highest market price for Negroes brought to our mart for sale. Persons visiting our city with Negroes will do well to see us before selling. DOLTON, DICKENS & CO. Memphis, Jan 10, 1850-30.

The Liberator.

PROCEEDINGS OF THE NEW ENGLAND ANTI-SLAVERY CONVENTION.

PHOTOGRAPHIC REPORT BY DR. STONE.

COURT-HALL, WEDNESDAY EVENING, MAY 29. SPEECH OF PARKER PILLSBURY.

MR. PRESIDENT: Boston has seen many very great days since her history first began, but never probably a greater day than this.

That blood was shed in State street, at the 'Boston Massacre.' That blood was the sowing of the dragon's teeth; the harvest was the American Revolution. It was a great day for Boston, when a cargo of tea went overboard into the harbor, in indignant defiance of the unjust demand of British power.

Boston bore a conspicuous part in the Revolution of 1776. I predict a no less honorable part will be enacted by her in the revolution of the present day, a revolution that is designed to eclipse that of 1776, with all its brave and bloody scenes.

And had we all our ancestors' love of liberty, instead of covering ourselves with reproach and shame by clamoring and hissing down a meeting like this, we should be known to ourselves as a most honorable place in the history of our age and nation; for we might act a part that should bathe the sunset of our existence in halos of resplendent glory.

And I apprehend, that we were all able to appreciate the enterprise in which we are engaged, had we all capacity sufficient to grasp the sublime scenes through which we are now passing.

In which some of us are trying to act an honorable part, there would be no occasion to call in the police to keep order in a meeting of this description.

But it is because we have been so educated, we have so long been trained under the religious and political influences that we have scoured and cursed our country and our age, that we find ourselves—some of us—at this time, so sunk, so degraded in the scale of being, that it becomes necessary to call in a police force, with authority to keep men in order who are capable of good behavior, only as the staff of the police officer is held in terror over their heads.

Now, I think it very complimentary to the hundred churches of Boston and to the many schools, that it requires a police force to keep order in an anti-slavery meeting. It is because we have not been trained to act well our part in the scenes through which we are now passing—scenes which are giving grandeur and glory to the age in which we live—scenes which ere long will eclipse the brightest or bloodiest days of the American Revolution.

I think if I were one of the one hundred clergymen of Boston, and it required a police force to keep order in such a meeting as this, I would resign my position, and ask the citizens to call in some more efficient instrumentality for the mental and moral culture of the people.

We are here to add our mite to the greatest revolution which the age has witnessed. The days of 1776 were indeed great days, but the glory of this latter revolution shall exceed the glory of the former.

I suppose that in that day, among those who were born of women, a greater did not arise than George Washington. Notwithstanding, I think he who is least in this dispensation, if fully baptized with its spirit, is greater than Washington, and will be remembered when the deeds of Washington, and all the brightest and most transcendent scenes of that dispensation, shall have been forgotten.

Nor is this any reproach to them. God forbid that I should stand here to pluck one single laurel from the wreaths that entwined the brows of the great men who acted in that dread drama. But the time had not come then for men to appreciate liberty. The subject of human rights had not then been reduced to a science. Men only saw Liberty 'as trees walking.'

They planted their 'Liberty Trees,' and there was almost as much liberty in those trees, rooted in the rocky earth, as men were capable of appreciating it for one another, at that earlier period.

But the time has come when the eyes of the generations are beginning to be unshingled from the scales that darkened the vision of that day. Now we understand the science of human rights better. Now we are carrying on a revolution that shall realize all that was written in the Declaration of Independence. We are not making a revolutionary war only for the liberty of holding slaves. We shall not waste through seas of blood, and expend hundreds of millions of treasure, only to purchase for ourselves the liberty to enslave the children of our poor neighbors.

That dispensation is passing away, and a new and brighter is dawning upon the world. I only wish the present race were to a man capable of appreciating the sublimity and the grandeur of the scenes through which we are now passing. I suppose you think, who just now were hissing and howling, that had you lived in the days of '76, you would have been patriots, you would have been the friends of American liberty. I beg to inform you that you possess and exhibit the spirit of the times of that time. [Cheers and groans.] I beg you to understand that they disposed of such as you in that day, by trying them up to the nearest tree. [Renewed approbation and disapprobation.] I beg you, who gave three cheers for Zachary Taylor, to understand that General Washington ordered many such as you to be elevated to a position not very comfortable nor complimentary. [Applause and hisses.]

Now, then, (though I would not by any means reproach even you, for I think more blame lies at the door of your religions and your moral teachers than at your own) it may be well to remind you that you have not read carefully the history of that period and have unfortunately reckoned yourselves in the wrong category. You have supposed yourselves the friends of liberty, whereas you come into such a meeting as they used to have in Faneuil Hall, in the outset of the revolution, and clamor, or try to clamor such a meeting down. There were those who clamored and hissed in those days, and who thought that Washington, Adams and Hancock were very great fools and fanatics, as well as traitors. And if there were in that day any New York Herald, (which God forbid,) or Boston Bee, or Times—and there is a paper which

some say (slenderly, I trust) is even worse than these—I mean the Boston Herald. [Three cheers for the Herald.] Very well, every one to his taste, and in his own vernacular. [Laughter.] If there were such papers as these in revolutionary times, (just the things now to hang in Kimball's Museum,) they were doubtless branding the American patriots as traitors, who ought to be hissed, hooted and lunged; and if there were women who could make cartridges for their husbands to fire at the enemy, women—whose luxury it was to go without the enjoyment of tea—I suppose there were Postes and Maits that could talk about the 'Aunt Nabbies,' and 'Abby Kelley Follsons,' who would be better 'at home, mending their stockings.' I do not know as there were such; there might have been—we have them now.

I was remarking that those who clamor down the cause of freedom now, would have done the same then; and if you choose to occupy a position like that, I do not envy you your choice.

The reason why this is such a great day for Boston is, that there is such a spirit waking up among the people, that it is necessary for the enemies to thus manifest their displeasure. The time has come when the ear of the people of Boston is open again. What have we seen to-day? The most eminent clergymen, the most popular editors, the most distinguished professional gentlemen of every description, thronging the Melodeon, listening hour after hour to the advocates of freedom, and listening with an attention so profound as that it required no very animated eye to see that the Genius of Liberty was hovering over that mighty assembly, and that the rustle of her wings was fanning into a glowing flame the few sparks of love of liberty and justice that still glimmered upon the altars of so many souls, where the fire of freedom had almost been extinguished. [Prolonged applause.]

I say it was glorious to witness such a glowing demonstration. And it was so glorious, that I even looked upon the disapprobation with a high satisfaction; for I knew it would not have been manifested, but for the majestic display on the other side of the long-suffering spirit of justice and freedom.

It is a great day for Boston, when the Beechers and the Buckingham, the Streeters, the Vintons, and the Ballous, and the clergy in multitude, of high as well as of low degree, through the anti-slavery meeting, and hour after hour, instead of reclining upon their damask couches, as at home or in our own pulpits, could stand on their feet in our rude aisles, the whole half day together, apparently with the most profound sensations of satisfaction and delight. And are these the young men to clamor down discussion which the very elite of your city listen to with such deep emotion? Why, young men, you have forgotten yourselves! You will not do that again. I could not help exclaiming—'Father, forgive them; they know not what they do!'

It is a great day for Boston—and yet it is a day when it becomes us to review the past. I could not but think, this afternoon, what our nation had been doing for the last twenty years. I ran my eye back to 1830. It was that millennial season, when the Spirit of God, so the Church called it, came down in Pentecostal times, 'like a rushing mighty wind; and when from Berkshire to Barnstable, and from the Atlantic to the waters of the Mississippi, the whole land was redolent with 'revivals,' and the clergy and the church exclaimed, 'The wilderness and the solitary place are blossoming like the rose, and the desert is shouting for joy.' And the ministry thought they saw the rising sun of millennial glory. I was an humble actor in those scenes. I lent the little influence I had, though scarcely more than arrived at manhood, to carry on what seemed to me the final victories of the triumphant Church; and the sinners, as they were termed, were found flocking in crowds to the 'inquiry meeting,' and from thence to more sacramental scenes. Then was the day when the ways of Zion no longer mourned; for the multitude flow as doves to their windows, into the ark of salvation. And the Church lived a whole eternity of joy in the bright and prophetic contemplation.

That was the history of ten years, from 1830 to 1840. Such a season the world has never witnessed. Never did the Church so strengthen itself. But what was the history of the succeeding ten years? The Church had grown stronger. She had planted the banner of the cross in almost every village and hamlet this side the Rocky Mountains. There was a glorious triumphing of American religion. There was a mighty ingathering to the American Church. The Gospel, as it came from the American pulpit, seemed clothed with power divine. The lips of the ministry seemed touched with a live coal from off the altar of God. And yet, what was the history of the ensuing ten years? Did the Church, rejoicing in her triumphs, go forth to plant Eden and bright oases over the black Sahara deserts of our land, where intemperance and slavery had clothed it with sorrow, and the hearts of thousands were wrung at all the forms of virtue? Did the fountains of iniquity which flowed forth from the revolutionary war and the war of 1812, under the influence of the Church, become assuaged or dried up? How was it? Were there among the slaves of the South a jubilee proclaimed, a fiftieth year jubilee, or a seventh year jubilee? Did you read or learn of any such? Did the Indians—the Cherokees, the Creeks, or the Seminoles—receive the gospel of peace, and become civilized under the revivals of that day?



the New York Globe but to let slip the dogs of war, and the anti-slavery meetings were broken up. But then, you know, Daniel Webster had given us...

PETTY TYRANNY AND INTOLERANCE.

We learn from various reliable sources, public and private, that a resolution has been adopted by the Phoenixville Division of the Sons of Temperance...

The great truths of human brotherhood, the duty of that practical love to man which worketh no ill to our neighbor, the moral purity and humanity of the Christian gospel...

Burleigh, and if—as one of them bravely said afterwards—their doctrine was rotten to the core, expose its rottenness? Why shoot Parthian arrows, stab in the dark, sneak into the privacy of a Division room...

MR. HALE AND THE CHIVALRY.

Last week, a very small 'whig' specimen of Georgia chivalry made, by previous appointment with his brethren and the toadies, a systematic and insulting attack upon Mr. Hale, on account of his former opposition to the anti-slavery movement...

The Liberator. No Union with Slaveholders!

BOSTON, JULY 12, 1850.

THE FIRST OF AUGUST. ANNIVERSARY OF EMANCIPATION IN THE WEST INDIA ISLANDS.

The Board of Managers of the MASSACHUSETTS ANTI-SLAVERY SOCIETY having voted that they would celebrate the approaching Anniversary of West India Emancipation by a public meeting in the city of WORCESTER...

It should be remembered that Worcester is peculiarly easy of access, by rail-road, not only from other parts of the State, but from Rhode Island, Connecticut, New Hampshire, and Vermont...

For the Committee, SAMUEL MAY, Jr.

CELEBRATION AT ABINGTON.

At the time appointed, a long train of cars left the Old Colony Depot for the beautiful pine grove, at Abington, receiving frequent accessions along the line of railroad.

The Chair was taken at 11 o'clock, by FRANCIS JACKSON, Esq. of Boston. A committee to nominate officers was then chosen, who nominated the following gentlemen:

- For President, WILLIAM LLOYD GARRISON. For Vice Presidents, Francis Jackson, of Boston, Bourne Spooner, of Plymouth, Edmund Quincy, of Dedham, Samuel Dyer, of Abington, Edward E. Bennett, of N. Bridgewater, Elias Richards, of Weymouth. For Secretaries, Samuel May, Jr., of Boston, John Dick, of Rochester, N. Y. For Finance Committee, Joshua T. Everett, of Princeton, Lewis Ford, of Abington, Nathaniel B. Spooner, of Plymouth, Elbridge Sprague, of Abington, John H. Crane, of Blackstone, Austin Beane, of Barnstable.

Mr. Garrison then read passages from one of the prophets, singularly applicable to the present condition and character of the American people. One of the songs selected for the day was then sung, giving to the breeze, on Independence Day, the fitting, but unusual sounds of deliverance to the captive, and hope to the oppressed.

Resolved, That the most revolting spectacle of wickedness, the most astounding exhibition of hypocrisy, ever witnessed, is seen this day on the part of our nation, which, while proclaiming it to be a self-evident truth that all men are created equal, and endowed with an inalienable right to liberty, is holding in the galling fetters of chattel slavery three millions of its inhabitants; and which, while celebrating its seventy-fifth jubilee in honor of those who achieved its independence, is covering with reproach and denying protection to those who are peacefully laboring for the overthrow of a bondage, 'one hour of which is fraught with more misery than ages of that which our fathers rose in rebellion to oppose.'

posterior might be free. It was something—it was much—to be living under a government in which neither sedition nor rebellion is recognized even in the strongest denunciations against it—in the freest utterance of sentiments hostile to its existence. By the Constitution of the United States—objectionable as that instrument is on many grounds—freedom of speech is secured to any extent in opposition to the laws of the land, and to the entire modification or subversion of the Constitution itself. Treason cannot be committed by the tongue: it is not to be found in words, however inflammatory, but in deeds—in deeds clearly defined. It is an overt act—either taking up arms to resist the government, or giving aid and comfort to the enemy in time of war, by furnishing him with information or supplies. Not a government in the old world is free or popular enough to grant any such indulgence—not even that of France, though in form a republic.

In the free States, the Constitution of the country, in this particular, has ever been duly honored, so far as local legislation is concerned. In none of them is a law to be found, abridging freedom of speech or of the press, touching any institution or custom. Hence the numerous riots that have disgraced the North, to put an end to free discussion; and to overawe the advocates of unpopular doctrines. Those who feel that they cannot meet the arguments of the abolitionists with arguments, that they are on the wrong side, have frequently become furiously excited, and endeavored to create a riot—conscious that they could not call upon the government to destroy what they so much dreaded, for the time being—freedom of debate.

In the slaveholding States, the case is very different. There, the Slave Power exercises complete sovereignty over the Constitution, and nullifies its provisions ad libitum. There, freedom of speech and of the press is not tolerated any more than it is in Austria or Russia—and essentially for the same reason. There, language is declared to be seditious; and for uttering certain sentiments, or printing or circulating certain publications, the offender is in peril of his life.

Seventy-four years have fled since the Declaration of Independence was made to the world. During that period, we have grown immensely in population; in wealth, in military and naval power. From thirteen, we have multiplied to thirty States; from three millions, to more than twenty millions. Our domains are extended from the Atlantic to the Pacific. In commerce, in the arts and sciences, in enterprise and power, we have advanced beyond historical precedent.

But what has been our growth, during the same period, in virtue, in true piety, in a generous love of impartial liberty? For if, in these particulars, we have grown more and more degenerate, then we are all the more swiftly ripening for destruction. Then commerce, wealth, population, extent of territory, will only serve as additional fuel to consume us.

A single statement will give a comprehensive reply to this inquiry.

We began with six slaveholding States, and have now fifteen—with five hundred thousand slaves, and have now more than three millions!

Mr. Garrison said he would proceed to contrast the spirit of liberty as it existed in the days of our revolutionary fathers, with the sentiments which are now unblushingly maintained in relation to human enslavement, in one half of the American Union. For this purpose, he read the following poem, which appeared in the 'New England Chronicle,' published in Cambridge on the 18th of April, 1775, the day before the battle of Lexington—

TO THE AMERICANS.

Ye Heirs of Freedom! glorious is your Cause; Your ally, your charter'd Liberty and Law, Are now at Stake;—then let the noble Fires Which warm'd the bosoms of your godlike Sires, Now fill your Souls with an heroic Flame, To shield your Rights and gain immortal fame!

This, then, was the spirit of '75. The struggle then commencing was regarded as 'the cause of all who ever shall have birth, not merely in this country, but of those who live from the world's centre to the pole.' Now it is unblushingly maintained, that the extension and perpetuity of chattel slavery was among the great purposes of the revolutionary conflict!

To show how incompatible slaveholding was deemed at that time with the principles of the Declaration of Independence, by individual slaveholders, Mr. Garrison related an anecdote of Dr. MOSES BLOOMFIELD, an eminent physician of New Jersey, who, at the termination of the war, made all haste to emancipate his slaves. The day selected for their liberation was July 4th, 1783.

The public meeting took place in the township of Woodbridge. Great preparations had been made; an ox was roasted, and large numbers assembled to partake of it, and to listen to the orator of the day, Dr. Bloomfield, father of the late Gov. Bloomfield of New Jersey. At the appointed time, the orator mounted the platform, followed by all his slaves, fourteen in number, seven of whom took places on his left and seven on his right, while he addressed the multitude on the evils of slavery. At the close of his speech, he turned to his slaves, stating, that inasmuch as we, as a nation, had declared all men equal, he could not, consistently, hold slaves. Why, he asked, should these my fellow-citizens be held in bondage? From this day they are free!

In the midst of the applause which followed, the Doctor called up to him one somewhat advanced in years. 'Hector,' said he, 'when you cannot support yourself, you are entitled to a maintenance from my property. When do you suppose you will need that maintenance?' 'The delighted negro held up his left hand, and with his right drew a line across the middle joint of his fingers; 'Nebber, massa, neber, so long as any of dese fingers are left above dese joints.'

Would it Heaven, (said Mr. Garrison,) that the bosom of every living slaveholder in this country might be inspired this day with the same redeeming spirit; so that, ere the setting of the sun, not a slave might be left to clank his fetters on the American soil, and all might join in one universal shout of thanksgiving and praise! But what are the sentiments now avowed, even in the high places of power—the Capitol of the republic? In the course of a speech delivered a few days since in Congress, Mr. Brown of Mississippi said: 'You may think slavery an evil. Very well, think so; but keep your thoughts to yourself.' A most gracious permission, and a most reasonable requirement! 'You may think my reign an evil,' says the Russian Autocrat to his Polish victims; 'very well, think so; but keep your thoughts to yourself.' The language and the dictation of tyrants are the same the world over. It is a great boon that our fathers secured to us by their blood, that we are to keep our thoughts to ourselves, especially on the last subject under heaven to be allowed to go undiscussed! Mr. Wellborn, of Georgia, in a recent speech in the U. S. House of Representatives, coolly declared: 'The domain, that all men are created equal, is a mystical postulate. And so our fathers waged a seven years' war against Great Britain to establish a mystical postulate! All that they bequeathed to us was a mystical postulate! All that we now enjoy, in consequence of their heroic deeds, is a mystical postulate! And this is the progress we are making in the cause of universal freedom!'

come. The masters still continued their bondage. Jeremiah threatens them, therefore, with divine judgments, on account of their perfidy to the law of Moses. But—not a word or syllable is here, about the bondage of heathen slaves.

To illustrate the murderous spirit which prevails in the South, Mr. Garrison read extracts from daily newspapers printed in that section of the country, in which it was declared, that any individual who dared to circulate anti-slavery tracts or newspapers among them was 'justly worthy, in the sight of God and man, of immediate death—that the gallows and the stake await the abolitionist who shall dare to appear in person among us—that the very moment any private individual attempts to lecture us on the evils and immorality of slavery, and the necessity of putting means in operation to secure us from them, in the same moment his tongue shall be cut out, and cast upon the dunghill—that the cry of the whole South should be death; instant death to the abolitionist, wherever he is caught—that ladies will hereafter be spared the backs of Northern emissaries, caught at the South; they will never return to tell their sufferings, but they shall expiate the crime of interfering with our domestic institutions, by being burned at the stake.'

Referring to the recent speech made at Charleston, by the Hon. Edward Everett on the anniversary of the battle of Bunker Hill, Mr. Garrison said that, in the printing of it, there was one sentiment omitted, whether by accident or design he could not say—but, certainly, not a very startling or heretical sentiment to be uttered before such an audience, on such an occasion. It was this:—The blood of kings, queens and nobility is not better than the blood of the people. Now, it was very easy, very safe, for Edward Everett to utter that opinion on this side of the Atlantic. He knew—the merest truisim that it is—before declaring it, that it would be (as it was) loudly applauded. But, respected, popular and eloquent as he is—surrounded as he is by troops of admiring and influential friends—if he would know precisely what are his rights under the Constitution, and test the value of the Union, let him go to the South; if he dare, (and he might take Daniel Webster with him, if he could get him,) and there proclaim:—The blood of the haughtyest planter is not better than that of the meanest slave!—and he would quickly discover that his safety depended upon the suddenness of his flight. Liberty and equality are not to be preached at the South, irrespective of the color of the skin, except on peril of martyrdom: To this complexion it has come at last.

Mr. Garrison here read several extracts from Southern papers, defending slavery as an institution divine in its origin, beneficial in its operations, and worthy of vast extension! A single specimen from the Augusta (Ga.) Republic must here suffice:—

We invite any, who are not blinded to madness, to look into this holy, wise and merciful work of the beneficent Creator. And in defending the character of the Christian's God, as the author of Southern Slavery, we only ask that his history may be traced, not the wisdom and mercy of God less marked with infinite benevolence, in allowing these captive sons of Canaan to be transported from bondage in their own land of degradation and darkness, to our country, where their enlightenment and religious opportunities would not only elevate their civil character, but secure to them gospel privileges, through which thousands of them have rejoiced in past ages, and thousands will rejoice in redeeming mercy, in every generation, down to the judgment trump. . . . God has greatly improved the condition of Joseph, by providentially causing him to be thrown into an Egyptian prison, and as the steward of such a trust, we feel bound to take good care of our charge; and God forbid that the vandalism of Yankee and British fanaticism should bring against us any iniquitous Pharaoh to wield the sceptre of oppression over them, and in after generations!'

Our slaves are greatly prospering, and the God of heaven has placed not only New, but Old Mexico, in such geographical and climatical juxtaposition to our sunny South, that I know not but when enlargement for our slaves may require, He who has ever favored those walking under the banner of truth and righteousness, may open the way in peace and good will too, for his peculiar institution of slavery, to carry its blessings still farther West.

Why, we would, should it not be destined to pass over the battle-field of Mexico to the Halls of the Montezumas, bearing thither this glorious gospel banner, whose motto is glory to God in the highest, on earth, peace, and good will toward men? There not only to give to all classes access to the true religion, to raise the poor from an equality with our slaves, in point of religious privileges, but to make his mind fettered in superstition, and elevate him as a descendant of Japheth, to a position in the scale of intellectuality far above the point beyond which the sons of Canaan can ever rise, with God's prophetic doom stamped upon their physical and intellectual organs.

Where can impudence and impiety be found equal to this? Men-stealers and traffickers in human flesh boasting of their walking under the banner of truth and righteousness, and justly shouting, while advocating eternal slavery, 'Glory to God in the highest, on earth, peace, and good will toward men!'

But why dwell upon Southern devotion to their infernal system, and rabid hostility to the anti-slavery agitation? His not Daniel Webster had the audacity to stand before the citizens of Boston, within a brief period, and declare:—The discussion of the subject of slavery, in Congress and out of it, MUST BE SUPPRESSED! Yes, our lips must be muffled, our hearts unmoved, though we see millions of our countrymen tasked, scourged, manacled, and sold in the market with cattle and swine! We must not, out representatives must not be allowed to discuss the question, whether it is right to rob the mother of her babe, the husband of his wife, a larger population than fills New England, of the marriage institution, and all hope of deliverance from their unmitigated bondage! Such a discussion is detrimental to the business, prosperity and tranquility of the nation!'

So much for the Northern Defender of the Constitution! How is it with the Northern Champions of the Church? Bishop Hedding says he finds the slaveholding relation in the Golden Rule—'Whatsoever ye would that men should do to you, do ye even so to them.' Professor Stuart (the theological bottle-holder of Mr. Webster) says he finds it in the fourth commandment of the Decalogue! And he roundly denies that the passages of Scripture, so often cited by the 'infidel' abolitionists in condemnation of American slavery, such as—'Undo the heavy burden, break every yoke, let the oppressed go free, hide the outcast, bewray not him that wandereth, deliver the spoiled out of the hand of the oppressor,' &c. &c.—have any thing to do with the question! Hear what he says:—

'Of all the prophetic texts, I believe Isa. 58: 6 has been the subject of appeal most frequent, and confident too. What says it? 'Loose the bands of wickedness; undo the heavy burdens; let the oppressed go free; break every yoke.' The prophet further enjoins, 'ye shall give bread to the hungry, house-shelter to poor wanderers, and clothing to the naked. He then adds: 'Hide not yourself from those of your own flesh.' And who then are they that are thus described? Plainly fellow-countrymen, citizens of the same commonwealth, and kindred by blood. Let the reader, if he doubts this interpretation of the expression one's own flesh, open his Bible at Gen. 2: 29 and 3: 8. Sam. 5: 1: 19; 13, 14. Judg. 9: 2. It is clearly the oppressed and degraded Hebrews, then, of whom the prophet is speaking in this whole passage. It has no special relation to slaves at all, whether heathen or Jewish. Surely heathen slaves would not be called, by Isaiah, the 'own flesh of the Hebrews. Yet this passage is printed in staring capitals every day, as the sentence of an ultimate and supreme tribunal, which decides the cause of the Abolitionists in their favor.'

The appeal is to Jer. 34: 17: 'Ye have not hearkened unto me, in proclaiming liberty; every one to his brother, and every man to his neighbor. The context (vs. 15-16) informs us, that the Jews of that day paid no regard to the liberation of Hebrew slaves, when the strength or liberty-year had

come. The masters still continued their bondage. Jeremiah threatens them, therefore, with divine judgments, on account of their perfidy to the law of Moses. But—not a word or syllable is here, about the bondage of heathen slaves. Another appeal is to Isa. 45: 3: 'Hide the outcast; bewray not him that wandereth.' And who are the outcasts and the wanderers? They are the fugitive daughters of Moab, who flee from the conquering invaders of their country, and seek safety in the land of Israel. The prophet presents them as addressing the Hebrew people, beseeching them, in the words quoted, to conceal them in a place of safety, and not to tell the pursuing enemy where they are, &c. not to bewray them. This is all. But how is this to be put to the justification of concealing runaway slaves, or made into a command to aid and protect them, I have not sagacity enough to divine.'

This is rare ethical reasoning. In their dealings with each other, it seems, the Jews were required by God to be just and merciful, to recognize each other as of one flesh, and to break every yoke; but as to the rest of mankind, they might scorn, outrage, and enslave them with impunity! The moral obligations which were laid upon them to walk uprightly related only to themselves, and had no binding force in their dealings with other nations! Hence, it is both the moral and constitutional duty of the free States to catch all fugitive slaves among them, and to restore them to their Christian countrymen at the South! Contrast all this with the language of the amiable and tender-hearted Cooper—language taught us from our childhood as worthy of everlasting remembrance:—

I would not have a slave to till my ground, To carry me, to fan me while I sleep, And tremble when I wake, for all the wealth That shines, bought and sold, have ever earned. 'No—clear as freedom is, and in my heart's Just estimation priced, above all price, I had much rather buy myself the slave, And wear the bonds, than fasten them on him.'

Mr. Garrison concluded his remarks by reading Whittier's last pastoral epistle, 'A Sabbath Scene,' describing in the most graphic manner the seizure of a female slave (in imagination) at the very horns of the altar!

At the close of his speech, Mr. Garrison introduced to the meeting a noble stalwart representative of our colored brethren who gave his name as JOHN ALLEN, (not his real name,) very recently from the South, by the underground railway. This fugitive from bondage gave an interesting account of the mode of his escape, and the particular act of oppression which led him to make the attempt. His chief objection, at present, he stated to be, to raise money enough to purchase his sister, who had been sold to the slave-dealer, and sent to New Orleans, for the very heinous crime of praying with her fellow-slaves, and reading the Bible for their religious edification!

EDMUND QUINCY, of Dedham, was then called to the stand, and made a short, but very effective speech, denouncing the hypocrisy of the American people. He ridiculed the military (?) of Boston; said that, to be consistent with their own ideas of war, and of military glory and State rights, instead of doing escort duty to a civic procession and school children, and firing away their powder into waste smoke, on this day, their booming cannon should be belching forth iron hail, and steel, and balls of fire, upon Charleston and New Orleans, in vindication of the insulted honor of Massachusetts. It is ridiculous that the insignificant little State of South Carolina, which any one of our counties could whip, should be permitted, with impunity, to tread upon the rights of her sisters and co-equal States.

Our citizens are this day celebrating the seventy-fifth anniversary of the day on which the Fathers of the revolution declared the Independence of these States. Of what use has that Declaration of Independence been to this country? Prior to that day, it was ruled by the lords of the soil, who at least had the prestige of historical fame, and the great and warlike deeds of their forefathers, to give them some shadow of right to rule. Ever since that day, as every one knows, these States have been ruled by the miserable lords of the lash—a poor exchange! Were the day of final doom to come now,—the belief of the Millenites to be verified, and the curtain of the world's history to drop here,—it were better that the Declaration of Independence had never been made.

At the close of Mr. Quincy's address, the meeting broke up for an hour, to give time to take some refreshment. The various tents were soon occupied, and knots of friends were seated under the cool shade of the trees, partaking of the good things that had been provided.

AFTERNOON, 2 o'clock. The meeting was again called to order by the Chairman, who introduced to the assembly a remarkable colored woman, formerly a slave, well known by the name of SOLOMONIA TAYLOR. In her own peculiar and impressive style, and dialect, she showed the wickedness of selling the child from its parents. 'Do not white women,' said she, 'love their infants? Are not we colored women human? Have we not human feelings? We are human, and we suffer as much when our little ones are torn from us, as you white mothers do. The Chairman recommended a general purchase of her Narrative, in pamphlet form, and many copies were readily bought.

Samuel May, Jr. read a letter from Frederick Douglass, in reply to an invitation to be present on this occasion. Mr. Garrison then made a short speech, illustrative of the demoralizing spirit of slavery, and read, as proof of the following notice to shipmasters, posted within a few months in the port of Wilmington, (N. C.):—

NOTICE. The undersigned, Harbor Master for the Port of Wilmington, holds himself in readiness to attend to the smoking of all vessels bound for Northern ports. The frequency of the secretion or abjection of Slaves has become so common, that more than ordinary vigilance should be exercised. All Masters of vessels, who wish to leave this port free from imputation, would do well to call on the Harbor Master.

JNO. S. JAMES, H. M. N. B.—The penalty of the law is death. (!!!) Dec. 11th, 1849.

The object of this smoking was to discover whether any runaway slaves were on board the vessel, and either to drive them from their hiding-places or suffocate them. Wendell Phillips followed in a speech of great force and eloquence. [A sketch of this speech we hope to be able to publish in our next number.]

Rev. CLAUDE BRADFORD, of Bridgewater, next took the stand. He read an extract from a letter of J. T. Everett, in a recent Liberator, which relates an incident at the late N. E. Anti-Slavery Convention, between a reverend clergyman of the city and a reporter for one of the daily newspapers. Mr. Bradford spoke of it as a very apt illustration of the influence of the pulpit, and of its unfaithfulness and neglect in regard to the anti-slavery cause. He recognized the fact that there were exceptions to this unfaithfulness, but he declared it to be true of the most of them. And he went on to declare that, at this day, the truest church, according to the idea of Jesus and the New Testament, is to be found amongst those whom a vast majority of the pulpits and so-called religious presses are denouncing as infidels! These infidels,—so called because they expose and rebuke the neglect and sin of the churches,—have, observed, said Mr. B., the Christian commands to do unto others as we would wish to be done by, to love our brother as ourselves, and to feed and protect and rescue the suffering man, far more truly and devoutly,

than the great body of the Church. Our anti-slavery friends are sometimes charged with not making the proper exceptions when they accuse the churches and ministers of unfaithfulness to duty; but, Sir, said Mr. B., I hold it to be for us, who are ministers, to make the exceptions, in our own practice, and if we do not, then to receive the deserved rebuke.

The President called upon NATHANIEL H. WHITING, of Marshfield, to take the platform, as one far more worthy of respect than the Marshfield Senator at Washington. (Applause.) Mr. WHITING, on coming forward, said he felt embarrassed by such an introduction to the audience. The President said he would explain. Daniel Webster is not an honest man—our friend Whiting is—and the poet has assured us that—

An honest man's the noblest work of God! Therefore our friend Whiting is a better and a greater man than Daniel Webster. (Laughter and applause.) Mr. Whiting, after remarking that he was a laboring man, daily compelled to earn his bread by the sweat of his brow, and therefore having no time to call the flowers of rhetoric, or to prepare a classical and eloquent speech, even if he had the ability, proceeded to speak with hope and confidence of the coming triumph, if abolitionists would only be true to their principles, and bold to avow them. Moses Stuart says that slavery is recognized by the Bible! He is welcome to his opinion on that subject. But we need not go to Moses Stuart, or inquire whether or no it is our duty to return fugitive slaves, or whether Paul sent back Onesimus as a slave. We are greater than Paul; inasmuch as we are living, and Paul is dead. When we look at the fugitive slave platform, we need not inquire what Moses Stuart says on the subject. We see, without any aid from Moses Stuart's commentaries, that there are independent, thinking and acting human beings, as we ourselves are. It is for each one to speak out his own sentiments, in regard to this slave-catching business, without regard to mere authority.

Mr. Whiting dwelt on the importance of every one doing his own thinking, and acting according to his highest convictions, independently and boldly. Oppression in every form, and in all lands, is to be confronted and overthrown, and the worn-trodden masses of mankind elevated to equal rights and privileges.

The chairman said—Our friend who has just taken his seat thinks that every man ought to make his voice heard at the present time, especially in regard to the seizure of the panting fugitive. Let us see what we can do on this occasion. I do not know how we can make Moses Stuart at Andover, and Daniel Webster at Marshfield, hear us, but I think we can, if we do our best. As many of you, therefore, as are resolved—God helping you—that, henceforth, Massachusetts shall be free soil, and that, Constitution or no Constitution, law or no law, every fugitive slave on touching it shall find shelter and protection, will manifest it by saying, Aye!

A mighty shout went up to heaven from the crowded assembly, and made the welkin ring.

The chairman now called for the negative side, but the stillness of death was the only answer!

Wm. I. BOWDITCH, of Brookline, made some brief but exceedingly pertinent remarks. Abolitionists, he said, are accused of infidelity. I accept the charge. I am an infidel to American religion,—to the religion of those men who invest the funds of Theological Schools and Missionary Societies in slaves, and who sell those slaves again, when they want to raise money to promote their religious (?) ends. We are not indebted to the religion which succors and relieves the poor and needy; but we believe in no religion, let it be called by what name it may, that countenances or gives any shelter to slaveholding. It requires no theology to convince me that slaveholding is a sin; and every system of religion that defends that sin, I denounce as a false religion. We are accused, too, of being traitors. Traitors to what? According to the U. S. Constitution, there can be no treason without action. The treason of the abolitionists is this—that we renounce all allegiance to a government based on the right of property in man; and so, by the help of God, we will continue to do.

ICHAEL MORRIS, of Plymouth, made a humorous speech, exposing the fallacy of the arguments used by slaveholding politicians and churches in defence of slavery, and spoke pointedly in reprobation of the pro-slavery course of Daniel Webster, whose residence (he thought) ought no longer to be in Plymouth county, but South of Mason and Dixon's line.

The exercises of the day were concluded by the whole assembly singing, to the tune of 'Ave the bowl,' the following song:—

COME ALL WHO CLAIM THE FREEMAN'S NAME. I. Come all who claim the freeman's name, Come join in earnest song; In Freedom's praise your voices raise, And lead the strain along— Ring out the shout, the land throughout— No room is here for doubts! In trust arouse, with truthful words, Arouse! arouse! arouse!

II. From 'British yoke and galling chains,' Our fathers tore the land! But other yokes and bonds remain: Their sons with shame to brand: For chains and bars, and whips and scourge, Now mingle with Columbia's stars. To change for shame her banner's name— For shame! for shame! for shame!

III. Sons of the free! shall these things be? Where th' eagle's scorn is heard? Bowed down, where gleams the eye Of Freedom's mountain bird? Shall former emblems only be The epithets of Liberty? Then thunder, 'No!—Let th' outcry go: Oh no! oh no! oh no!'

IV. While justice, honor, mercy, love, Are aught but empty sounds, We'll strive foul slavery a curse to drive, Beyond our nation's bounds. For right we'll fight, with all our might, While Truth sheds down her full clear light: 'LET ALL AS FREE!' the cry shall be: 'Be free! be free! be free!'

V. On this fair land let Freedom stand, And wide her banner wave; Nor ever be our blood-bought soil Her hapless, hopeless grave! Her hapless, hopeless grave! While Freedom's star that sheds the North, While bondage's dream of Freedom's work, They'll flee away, a race to stay, Away! away! away!

VI. O God of love! look from above In mercy on the Slave! Let blessed peace bring his release— Let strife be strong to save! When comes the day, as come it must, That chains shall crumble into dust, We'll all hurrah! both near and far, Hurrah! hurrah! hurrah!

Special thanks are due to the Selectmen of Abington for giving their personal attendance without request, and preventing any annoyance being given to the meeting by the thoughtlessness of boys in exploding fire-crackers, &c. in juvenile honor of the day. During the day, the South Abington Brass Band performed a variety of stirring airs in a creditable manner, and in addition to the regular collection, a contribution was voluntarily made from their bellows amounting to something more than twenty dollars.

The chairman proposed three cheers for universal liberty, which were most heartily given, when the meeting adjourned sine die.

W. L. GARRISON, President. JOHN DICK, Secretary. SAMUEL MAY, Jr.



The Annual Report of the American and Foreign Anti-Slavery Society, presented at New York, May 7, 1850, with the Address and Resolutions. New York: Published by the Society. William Harwood, Office Agent, 61 John Street. 1850.

This Report, with the Proceedings, makes a stout volume of 176 pages, comprehensively occupied with a full account of intelligence (both religious and political) on the subject of slavery. It is valuable as a record of the progress of the cause, and its circulation will be a powerful aid to the cause of emancipation. We do not mean to say that it is perfect; but we believe that it is the most complete and accurate record of the progress of the cause of emancipation that has yet appeared in this country. It is a volume that should be in the hands of every man, woman, and child who is interested in the cause of the oppressed.

in which he says:—The bargain between Freedom and Slavery, contained in the Constitution of the United States, is morally and politically vicious. So much for attempting to prove that three times three make twenty!

In the energetic and powerful speech made by Henry Ward Beecher, on the occasion, is this sentence:—I say that the Constitution was not framed, accepted, and ordained, with the intent that slavery and its incidents were to continue through all time as an elementary part of our political system. That is not the question. Through all time is a long time indeed; but the bargain was made to be kept in good faith as long as the parties could agree—and it is that which makes it an immoral act to support the Constitution as it is.

There is no other, consistent, no other tenable, no other solid ground, to stand upon, respecting that blood-stained instrument, than that occupied by the American Anti-Slavery Society. How is it, that men like Judge Fay and Henry Ward Beecher can so easily identify themselves as to suppose that they can innocently swear allegiance to such a government?

As a paragraph which made its appearance a few weeks since, in the New York Tribune, and has been extensively copied into other papers, charges me with deserting my wife, I feel myself called upon to make the following statement of facts.

In the summer of 1834, the same year in which I made my escape from slavery, I unfortunately became acquainted with Miss Betsey Schooner, and after a very short acquaintance, we were married. Up to the time of our marriage, I was entirely unacquainted with any of her family. I had not long been married, when I learned that Mrs. Brown's mother was living with a second husband, while her first was still alive, having never been divorced. Soon after, I was made acquainted with the fact that Mrs. Brown's only sister was a mother, without having been a wife. Still later, I learned that Mrs. Brown's eldest brother, John, was in the Auburn, N. Y., State prison, where he died.

Though thus mistaken in the character of the family from which I had selected a wife, still being devotedly attached to Mrs. Brown, and aware that one member of a family should not be blamed for the misconduct of the others, I loved my wife none the less for what I had learned in relation to her family. In the autumn of 1835, I removed to the city of Buffalo, where, with the exception of a short period, I resided until the summer of 1845. On my return from an anti-slavery tour in December, 1844, I was treated with any thing but kindness by Mrs. Brown, a change of which I tried in vain to find out the cause. During the month of March, 1845, I left home to attend some meetings in Genesee county, N. Y., intending, when I left, to be absent ten days; but, owing to ill-health, I returned four days earlier than I had anticipated. I arrived in Buffalo about 11 o'clock at night, and on entering our dwelling, discovered Mrs. Brown and an acquaintance of ours, Mr. James Garrett, in circumstances which filled me with the most painful suspicions. The next day, they attempted some explanations. These were not at all satisfactory; still, as I had always regarded Garrett as one of my best friends, as I was unwilling to believe that my wife had acted improperly farther than what I had seen. I let the matter drop, with the understanding that Garrett should no longer visit the house. I soon became satisfied, however, that he still visited my house in my absence. When I first charged Mrs. Brown with permitting him to visit the house, she denied it, but afterwards admitted it, giving as an excuse that he came to borrow my anti-slavery papers, which, previous to this time, he had taken from my box in the post-office, with my consent. I was satisfied, however, that Garrett knew when I was going into the country, and how long I would remain; and soon after, on my return home, after a short absence, I entered the house through the back way, and found Garrett there, and under circumstances of a still more revolting character than on a former occasion. This satisfied me, beyond the shadow of a doubt, that my worst apprehensions were too true, and I determined at the moment to make an exposition of the whole matter. But the entreaties of Mrs. Brown, the helpless condition of my children, and my infatuated attachment to my wife, induced me to forego the exposure.

I determined to leave Buffalo. I had thought of this previous to the discovery of the guilt of Mrs. Brown, and had gone so far as to get a house in Farmington, which was at that time unoccupied. But Mrs. Brown had so strenuously opposed our removal, that I had given up the idea. She now consented to leave Buffalo, if I would not make the matter public. About this time, I was called into the county of Ontario, to attend some meetings. Some two or three days after leaving home, and after a little more reflection upon what had occurred, I wrote to Mrs. Brown that I should not remove to Farmington, with the express purpose of giving up the house; but was surprised when I called upon the gentleman who had the charge of it, to hear that Mrs. Brown and the children were at the house of a friend of mine in Macedon, a short distance from where I then was. I said nothing about giving up the house, but sought out Mrs. Brown. The result was, that I adhered to my former resolution to remove from Buffalo. But Mrs. Brown must have one last look at Buffalo, and a last farewell with Garrett; and for this purpose she returned to that city, a distance of over one hundred miles, leaving her children behind. As she had left home without any excuse, not letting the lady, who resided in the other part of the house, know what she was leaving home for, she said on her return that I was ill, and had written for her. We soon returned to Farmington; but here Mrs. Brown was not satisfied, and during the winter of 1846, she determined to visit Buffalo again, even though she had to do it alone. The children were left at the house of a friend, and of Mrs. Brown started. I refused to accompany her.

Resolved, That the cause of liberty and justice has great occasion to rejoice that the personal, private vices and public acts of unblushing outrage against the rights of man of Daniel Webster, are rapidly bringing to a close the career of infamy he has run; a career almost unredeemed by a single act of utterance, for which the present or coming generations will have any cause or reason to embalm his memory.

Resolved, That Professor Stuart, Dr. Woods and Dr. Emerson, of Andover, and Dr. Dana, of Newburyport, all eminent in the Orthodox ministry of this country, in endorsing and defending the late course and positions of Daniel Webster, have shown themselves to be, in heart and spirit, too vile to be reached or judged by human indignation, and as governed by a kind of religion that is of itself the highest evidence of the possibility of total depravity.

Resolved, That this Society appreciates the importance of, and will co-operate in sustaining the 'One Hundred Conventions,' for which provision was made at the recent N. E. A. S. Convention, and of which this Essex county anniversary is to be considered the first; and we do most earnestly hope that the friends of liberty in the New England States will endeavor to make them of all that consequence which the importance of the enterprise justifies and demands.

Mr. Pillsbury addressed the meeting on the subject of worship. Men begin in theology just where they ought to end. He is the last subject for the mind to grasp. 'The proper study of mankind is man.' The salvation of the soul is not the first thing to be attended to; we must begin by serving the body.

The God of this people, of Andover, and of our churches, is only a slave-hunter. We are called blasphemers, and we are blasphemers of such a God. Can it be that believers in such a being know any thing of the true God? Had we not better study human nature a little more!

What are our churches? Only forts and garrisons for defending ourselves and attacking other sects. God does not need our temples or worship. We take the means of sustaining and helping God's children, and build with them splendid temples for him. Is that honoring him?

Mr. P. went into an analysis of the Wesleyan Methodist and Free Will Baptist Churches, both claiming to be anti-slavery, and showed the boat to be false. They permit their communicants to vote under a pro-slavery government, and for slaveholders and their abettors, while they discipline them for singing songs! That is American religion.

Resolved, That the cause of liberty and justice has great occasion to rejoice that the personal, private vices and public acts of unblushing outrage against the rights of man of Daniel Webster, are rapidly bringing to a close the career of infamy he has run; a career almost unredeemed by a single act of utterance, for which the present or coming generations will have any cause or reason to embalm his memory.

Resolved, That Professor Stuart, Dr. Woods and Dr. Emerson, of Andover, and Dr. Dana, of Newburyport, all eminent in the Orthodox ministry of this country, in endorsing and defending the late course and positions of Daniel Webster, have shown themselves to be, in heart and spirit, too vile to be reached or judged by human indignation, and as governed by a kind of religion that is of itself the highest evidence of the possibility of total depravity.

Resolved, That this Society appreciates the importance of, and will co-operate in sustaining the 'One Hundred Conventions,' for which provision was made at the recent N. E. A. S. Convention, and of which this Essex county anniversary is to be considered the first; and we do most earnestly hope that the friends of liberty in the New England States will endeavor to make them of all that consequence which the importance of the enterprise justifies and demands.

Mr. Pillsbury addressed the meeting on the subject of worship. Men begin in theology just where they ought to end. He is the last subject for the mind to grasp. 'The proper study of mankind is man.' The salvation of the soul is not the first thing to be attended to; we must begin by serving the body.

The God of this people, of Andover, and of our churches, is only a slave-hunter. We are called blasphemers, and we are blasphemers of such a God. Can it be that believers in such a being know any thing of the true God? Had we not better study human nature a little more!

What are our churches? Only forts and garrisons for defending ourselves and attacking other sects. God does not need our temples or worship. We take the means of sustaining and helping God's children, and build with them splendid temples for him. Is that honoring him?

Mr. P. went into an analysis of the Wesleyan Methodist and Free Will Baptist Churches, both claiming to be anti-slavery, and showed the boat to be false. They permit their communicants to vote under a pro-slavery government, and for slaveholders and their abettors, while they discipline them for singing songs! That is American religion.

Resolved, That the cause of liberty and justice has great occasion to rejoice that the personal, private vices and public acts of unblushing outrage against the rights of man of Daniel Webster, are rapidly bringing to a close the career of infamy he has run; a career almost unredeemed by a single act of utterance, for which the present or coming generations will have any cause or reason to embalm his memory.

Resolved, That Professor Stuart, Dr. Woods and Dr. Emerson, of Andover, and Dr. Dana, of Newburyport, all eminent in the Orthodox ministry of this country, in endorsing and defending the late course and positions of Daniel Webster, have shown themselves to be, in heart and spirit, too vile to be reached or judged by human indignation, and as governed by a kind of religion that is of itself the highest evidence of the possibility of total depravity.

Resolved, That this Society appreciates the importance of, and will co-operate in sustaining the 'One Hundred Conventions,' for which provision was made at the recent N. E. A. S. Convention, and of which this Essex county anniversary is to be considered the first; and we do most earnestly hope that the friends of liberty in the New England States will endeavor to make them of all that consequence which the importance of the enterprise justifies and demands.

Mr. Pillsbury addressed the meeting on the subject of worship. Men begin in theology just where they ought to end. He is the last subject for the mind to grasp. 'The proper study of mankind is man.' The salvation of the soul is not the first thing to be attended to; we must begin by serving the body.

The God of this people, of Andover, and of our churches, is only a slave-hunter. We are called blasphemers, and we are blasphemers of such a God. Can it be that believers in such a being know any thing of the true God? Had we not better study human nature a little more!

What are our churches? Only forts and garrisons for defending ourselves and attacking other sects. God does not need our temples or worship. We take the means of sustaining and helping God's children, and build with them splendid temples for him. Is that honoring him?

Mr. P. went into an analysis of the Wesleyan Methodist and Free Will Baptist Churches, both claiming to be anti-slavery, and showed the boat to be false. They permit their communicants to vote under a pro-slavery government, and for slaveholders and their abettors, while they discipline them for singing songs! That is American religion.

Resolved, That the cause of liberty and justice has great occasion to rejoice that the personal, private vices and public acts of unblushing outrage against the rights of man of Daniel Webster, are rapidly bringing to a close the career of infamy he has run; a career almost unredeemed by a single act of utterance, for which the present or coming generations will have any cause or reason to embalm his memory.

Resolved, That Professor Stuart, Dr. Woods and Dr. Emerson, of Andover, and Dr. Dana, of Newburyport, all eminent in the Orthodox ministry of this country, in endorsing and defending the late course and positions of Daniel Webster, have shown themselves to be, in heart and spirit, too vile to be reached or judged by human indignation, and as governed by a kind of religion that is of itself the highest evidence of the possibility of total depravity.

Resolved, That this Society appreciates the importance of, and will co-operate in sustaining the 'One Hundred Conventions,' for which provision was made at the recent N. E. A. S. Convention, and of which this Essex county anniversary is to be considered the first; and we do most earnestly hope that the friends of liberty in the New England States will endeavor to make them of all that consequence which the importance of the enterprise justifies and demands.

Mr. Pillsbury addressed the meeting on the subject of worship. Men begin in theology just where they ought to end. He is the last subject for the mind to grasp. 'The proper study of mankind is man.' The salvation of the soul is not the first thing to be attended to; we must begin by serving the body.

The God of this people, of Andover, and of our churches, is only a slave-hunter. We are called blasphemers, and we are blasphemers of such a God. Can it be that believers in such a being know any thing of the true God? Had we not better study human nature a little more!

What are our churches? Only forts and garrisons for defending ourselves and attacking other sects. God does not need our temples or worship. We take the means of sustaining and helping God's children, and build with them splendid temples for him. Is that honoring him?

Mr. P. went into an analysis of the Wesleyan Methodist and Free Will Baptist Churches, both claiming to be anti-slavery, and showed the boat to be false. They permit their communicants to vote under a pro-slavery government, and for slaveholders and their abettors, while they discipline them for singing songs! That is American religion.

Resolved, That the cause of liberty and justice has great occasion to rejoice that the personal, private vices and public acts of unblushing outrage against the rights of man of Daniel Webster, are rapidly bringing to a close the career of infamy he has run; a career almost unredeemed by a single act of utterance, for which the present or coming generations will have any cause or reason to embalm his memory.

Resolved, That Professor Stuart, Dr. Woods and Dr. Emerson, of Andover, and Dr. Dana, of Newburyport, all eminent in the Orthodox ministry of this country, in endorsing and defending the late course and positions of Daniel Webster, have shown themselves to be, in heart and spirit, too vile to be reached or judged by human indignation, and as governed by a kind of religion that is of itself the highest evidence of the possibility of total depravity.

Resolved, That this Society appreciates the importance of, and will co-operate in sustaining the 'One Hundred Conventions,' for which provision was made at the recent N. E. A. S. Convention, and of which this Essex county anniversary is to be considered the first; and we do most earnestly hope that the friends of liberty in the New England States will endeavor to make them of all that consequence which the importance of the enterprise justifies and demands.

Mr. Pillsbury addressed the meeting on the subject of worship. Men begin in theology just where they ought to end. He is the last subject for the mind to grasp. 'The proper study of mankind is man.' The salvation of the soul is not the first thing to be attended to; we must begin by serving the body.

The God of this people, of Andover, and of our churches, is only a slave-hunter. We are called blasphemers, and we are blasphemers of such a God. Can it be that believers in such a being know any thing of the true God? Had we not better study human nature a little more!

What are our churches? Only forts and garrisons for defending ourselves and attacking other sects. God does not need our temples or worship. We take the means of sustaining and helping God's children, and build with them splendid temples for him. Is that honoring him?

Mr. P. went into an analysis of the Wesleyan Methodist and Free Will Baptist Churches, both claiming to be anti-slavery, and showed the boat to be false. They permit their communicants to vote under a pro-slavery government, and for slaveholders and their abettors, while they discipline them for singing songs! That is American religion.

Resolved, That the cause of liberty and justice has great occasion to rejoice that the personal, private vices and public acts of unblushing outrage against the rights of man of Daniel Webster, are rapidly bringing to a close the career of infamy he has run; a career almost unredeemed by a single act of utterance, for which the present or coming generations will have any cause or reason to embalm his memory.

Resolved, That Professor Stuart, Dr. Woods and Dr. Emerson, of Andover, and Dr. Dana, of Newburyport, all eminent in the Orthodox ministry of this country, in endorsing and defending the late course and positions of Daniel Webster, have shown themselves to be, in heart and spirit, too vile to be reached or judged by human indignation, and as governed by a kind of religion that is of itself the highest evidence of the possibility of total depravity.

Resolved, That this Society appreciates the importance of, and will co-operate in sustaining the 'One Hundred Conventions,' for which provision was made at the recent N. E. A. S. Convention, and of which this Essex county anniversary is to be considered the first; and we do most earnestly hope that the friends of liberty in the New England States will endeavor to make them of all that consequence which the importance of the enterprise justifies and demands.

Mr. Pillsbury addressed the meeting on the subject of worship. Men begin in theology just where they ought to end. He is the last subject for the mind to grasp. 'The proper study of mankind is man.' The salvation of the soul is not the first thing to be attended to; we must begin by serving the body.

The God of this people, of Andover, and of our churches, is only a slave-hunter. We are called blasphemers, and we are blasphemers of such a God. Can it be that believers in such a being know any thing of the true God? Had we not better study human nature a little more!

What are our churches? Only forts and garrisons for defending ourselves and attacking other sects. God does not need our temples or worship. We take the means of sustaining and helping God's children, and build with them splendid temples for him. Is that honoring him?

Mr. P. went into an analysis of the Wesleyan Methodist and Free Will Baptist Churches, both claiming to be anti-slavery, and showed the boat to be false. They permit their communicants to vote under a pro-slavery government, and for slaveholders and their abettors, while they discipline them for singing songs! That is American religion.

The Annual Report of the American and Foreign Anti-Slavery Society, presented at New York, May 7, 1850, with the Address and Resolutions. New York: Published by the Society. William Harwood, Office Agent, 61 John Street. 1850.

Resolved, That the cause of liberty and justice has great occasion to rejoice that the personal, private vices and public acts of unblushing outrage against the rights of man of Daniel Webster, are rapidly bringing to a close the career of infamy he has run; a career almost unredeemed by a single act of utterance, for which the present or coming generations will have any cause or reason to embalm his memory.

Resolved, That Professor Stuart, Dr. Woods and Dr. Emerson, of Andover, and Dr. Dana, of Newburyport, all eminent in the Orthodox ministry of this country, in endorsing and defending the late course and positions of Daniel Webster, have shown themselves to be, in heart and spirit, too vile to be reached or judged by human indignation, and as governed by a kind of religion that is of itself the highest evidence of the possibility of total depravity.

Resolved, That this Society appreciates the importance of, and will co-operate in sustaining the 'One Hundred Conventions,' for which provision was made at the recent N. E. A. S. Convention, and of which this Essex county anniversary is to be considered the first; and we do most earnestly hope that the friends of liberty in the New England States will endeavor to make them of all that consequence which the importance of the enterprise justifies and demands.

Mr. Pillsbury addressed the meeting on the subject of worship. Men begin in theology just where they ought to end. He is the last subject for the mind to grasp. 'The proper study of mankind is man.' The salvation of the soul is not the first thing to be attended to; we must begin by serving the body.

The God of this people, of Andover, and of our churches, is only a slave-hunter. We are called blasphemers, and we are blasphemers of such a God. Can it be that believers in such a being know any thing of the true God? Had we not better study human nature a little more!

What are our churches? Only forts and garrisons for defending ourselves and attacking other sects. God does not need our temples or worship. We take the means of sustaining and helping God's children, and build with them splendid temples for him. Is that honoring him?

Mr. P. went into an analysis of the Wesleyan Methodist and Free Will Baptist Churches, both claiming to be anti-slavery, and showed the boat to be false. They permit their communicants to vote under a pro-slavery government, and for slaveholders and their abettors, while they discipline them for singing songs! That is American religion.

Resolved, That the cause of liberty and justice has great occasion to rejoice that the personal, private vices and public acts of unblushing outrage against the rights of man of Daniel Webster, are rapidly bringing to a close the career of infamy he has run; a career almost unredeemed by a single act of utterance, for which the present or coming generations will have any cause or reason to embalm his memory.

Resolved, That Professor Stuart, Dr. Woods and Dr. Emerson, of Andover, and Dr. Dana, of Newburyport, all eminent in the Orthodox ministry of this country, in endorsing and defending the late course and positions of Daniel Webster, have shown themselves to be, in heart and spirit, too vile to be reached or judged by human indignation, and as governed by a kind of religion that is of itself the highest evidence of the possibility of total depravity.

Resolved, That this Society appreciates the importance of, and will co-operate in sustaining the 'One Hundred Conventions,' for which provision was made at the recent N. E. A. S. Convention, and of which this Essex county anniversary is to be considered the first; and we do most earnestly hope that the friends of liberty in the New England States will endeavor to make them of all that consequence which the importance of the enterprise justifies and demands.

Mr. Pillsbury addressed the meeting on the subject of worship. Men begin in theology just where they ought to end. He is the last subject for the mind to grasp. 'The proper study of mankind is man.' The salvation of the soul is not the first thing to be attended to; we must begin by serving the body.

The God of this people, of Andover, and of our churches, is only a slave-hunter. We are called blasphemers, and we are blasphemers of such a God. Can it be that believers in such a being know any thing of the true God? Had we not better study human nature a little more!

What are our churches? Only forts and garrisons for defending ourselves and attacking other sects. God does not need our temples or worship. We take the means of sustaining and helping God's children, and build with them splendid temples for him. Is that honoring him?



