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

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

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

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LMANACS, 1837.

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

THE LIBERATOR.

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

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

THE LIBERATOR

IS PUBLISHED WEEKLY

AT NO. 25, CORNHILL, BY

ISAAC KNAPP,

WM. LLOYD GARRISON, EDITOR.

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REFUGE OF OPPRESSION.

THE ABOLITIONISTS.

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

THE FANATICS.

[From the Richmond Enquirer.]

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

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

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

The Editor proceeds.

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

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

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

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

FANATICISM, EXTRA!

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

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

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

JUVENILE DEPARTMENT.

A TALK BY THE FIRESIDE—NO. I.

TO CHILDREN.

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

A TALK BY THE FIRESIDE—NO. II.

ARE LITTLE CHILDREN SOLD?

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

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

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

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

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

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

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

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

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

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

COMMUNICATIONS.

GUILT OF THE NATION.

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

TO WM. L. GARRISON:

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

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

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

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

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

SLAVERY.

WILBUR FISK'S LETTER.

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

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

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

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

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

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

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

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

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

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

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

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

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

starting point at least doubtful. But of their good, except as to their object, you have not spoken, for the reason, I suppose, that *it does not exist.* (19)

As to the second and third, *I consider their errors great*—VERY GREAT. *Rarely, if ever, have I known a cause so badly managed.* (20) That they are, for the most part, the errors of good men, I *charitably* believe; but good men as well as great men, may err. If any other men, in their circumstances would have erred as much, then I think no man ought to place himself in those circumstances. You, sir, may feel safe to venture on to their ground, *so prolific in error*—but I cannot. If any one asks me, why I do not join the present abolition movements, I have one simple, honest answer,—it is not because I am not opposed to slavery, but it is because *I fully believe, that by joining in these movements, I should do abundantly more harm than good.* (21) Abolitionists may say, as they have said, that there is *another reason*—that all who do not pronounce their *shibboleth*, are pro-slavery men. It matters not with me; my course is founded upon principle, and hard names *will never drive me from it.* It may serve their purpose to make these representations, but it will never *serve mine* to be moved by them. It will however give me pain to know that your name and influence are on the side of a party, who know and feel that their distinctive cognizance and influence depend upon their giving currency and character to such representations. And do not imagine, my dear sir, that your age and counsel will moderate this spirit,—It is a spirit, that, from the beginning, has been too wise to be taught, too independent to be ruled. *They allow of no half-way men among them.* (22) Remember the case of poor Kirk of Albany. They now hail you as theirs, and why? Because you are "as much of an abolitionist as brother Scott was two years ago, and as Gerrit Smith, Esq. was one year ago!" Therefore, the inference is, you will be wholly with them in one or two years, at least. And if not, *then* you must submit, after all, to be called an abettor of slavery.

NOTES.

(1) 'Opposition and controversy are the elements in which' TRUE RELIGION 'lives, and moves, and has its being;' and they must continue to be so, until the kingdoms of this world shall have become 'the kingdoms of our Lord, and of his Christ;' therefore, (according to Dr. Fisk's objection,) true religion is unworthy of his support. 'Think not that I am come to send peace on earth, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law; and a man's foes shall be they of his own household.' This is GOSPEL AGITATION—*abolition incendiarism.*

(2) Infallible man, and most impartial critic! Have abolitionists *alone* 'frequently substituted sophistry for reasoning, declamation for argument, and personal crimination for sound logic?' Was the reward offered by the State of Georgia, for the seizure of the editor or publisher of the Liberator, that he might be put to death, *'argument'?* Was the laceration of Amos Dresser at Nashville, a specimen of *'sound logic'?* Did the 'gentlemen of property and standing' in this city, in their mobocratic gathering in October, 1835, merely design to show the little female band, whom they so logically assailed, the true mode of *'reasoning'?* Was the sacking of the house of Lewis Tappan, and burning his furniture in the street, any thing less heinous than *'sophistry'?* Was the wish of Wm. A. Smith, in the Methodist Conference at Cincinnati, that brother O. Scott was dead and in heaven, something better than *'declamation'?* Did the charge of Mr. Thompson, of S. C. upon the floor of Congress, against the abolitionists,—'They are murderers, root, and branch—robbers of the dead—robbers of the living—robbers of liberty, rape, infanticide,'—not partake of *'personal crimination'?* When or where has Dr. Fisk said aught against these and a thousand similar outrages committed upon the character, property and persons of abolitionists? As to his charges against the friends of emancipation, it will be observed that he does not attempt to sustain them by proof.

(3) Yes, 'let it be clearly understood, and let no sophistry or declamation,' &c. &c. 'divert the attention of the public from this point,' that Wilbur Fisk, President of the Middletown University, maintains that SLAVEHOLDERS are worthy of *Christian communion*, and that the relation, not of employer and servant, not of guardian and ward, but of 'MASTER and SLAVE,' (and a slave is *by law* a chattel,) is not necessarily immoral!—whereas, 'modern ultra-abolitionists' deny this, in all its length and breadth, as a dangerous heresy.

(4) Very well, Dr. Fisk, we now know where you are—in hostility to the *principles*, as well as the measures, of abolitionists. So are all the slave-speculators, slave-drivers, lynch-committees, &c. &c. in the land. And in all and in all adage, that 'A man is known by the company he keeps.'

(5) We deny that Mr. Merritt is recognized by abolitionists as one of their number, by any thing he has yet written. He does not, according to Dr. Fisk, either like their measures or adopt their principles—and yet they consider him an abolitionist, notwithstanding he is an advocate of the Colonization Society!!! If this were true, well might the Dr. inquire, 'Can you tell me why in their estimate I am *pro-slavery*, and you are *anti-slavery*?'

(6) That is true: no man can be an abolitionist, without adopting the measures of abolitionists. But why does not Dr. Fisk define those measures, that we so abhorrent to his notions of duty? Certain it is, he avoids specification, and deals only in general charges. This conduct is quite contemptible. The *principles* of abolitionists are briefly these—that a man is not a thing; that slaveholding is in all cases sinful, and ought to be immediately abandoned. Their measures are—talking, writing, printing, speaking, preaching, and combining, for the dissemination of their principles! What other measures could be substituted?

(7) It is just as impossible for a man to be an abolitionist and an advocate of the Colonization Society, at the same time, as it is to serve Christ and Belial. As soon as Mr. Merritt shall heartily approve of the principles of abolitionists, he will realize this truth.

(8) So the moderate drinkers used to think that they should injure the Temperance cause, by joining the ranks of total abstinence men! At least, they said so.

(9) This sentiment is equally base and self-condemnatory. Abolitionists are responsible for the slothfulness and growing indifference of Wilbur Fisk and his associates, in relation to the woes and sufferings of enslaved millions in this *christian* land!!—What a confession! As if their misconduct could furnish the slightest justification for wrong-doing in others! So the apostles were 'responsible' for turning the world upside down! And so the abolitionists are made 'responsible,' not only for the hard-heartedness of Wilbur Fisk, but for all the riots in the land! In this manner, the Son of God was 'responsible' for his own crucifixion.

(10) If not, why not rally your own forces, multiply your own entreaties, remonstrances and petitions? The very last act of Dr. Fisk, before leaving this country for England, was to address a public letter to the religious denomination with which he is connected, earnestly advising them not to petition for the abolition of slavery in the District of Columbia, so long as abolitionists supplicated for the same object! And now he impudently inquires—'Are they to be relied on for carrying that measure through Congress?'

(11) Monstrous! Are abolitionists, as such, to lose their rights as citizens, and to have their petitions in favor of humanity and justice treated with contempt? And is such an outrage on the part of Congress to be quoted against them? 'O shame! where is thy blush?'

(12) *Question*—'Have not the free states unanimously decided in favor of abolition?' We reply by asking another—'Is there a foot of ground in all the free States, upon which a slave escaping from bondage, can dwell in safety?' NO! They return the victim back to servitude, stripes and chains, and therefore are responsible for all the atrocities of the slave system. Besides! by abolishing slavery within their own territories, they were actuated either in view of its inherent wickedness or of its unprofitableness. If the motive was merely a selfish one, arising from the uncongenial state of the climate and soil, then they deserve no praise, because they were compelled to emancipate by the laws of a relentless necessity; and that if, by a miracle, the southern climate and soil could be transferred to the north, it is evident slavery would be re-established here by general consent. But if the motive was a righteous one, originating in deep conviction of the utter sinfulness of the 'relation of *master* and *slave*,' (which relation, says W. Fisk, is in itself innocent,)—and if their example is worthy of all imitation,—then the slaveholding States are bound immediately to go and do likewise. And this is nothing more, nothing less, than 'modern ultra abolitionism,' which Dr. Fisk so cordially detests!

(13) 'Have not the free States steadily refused to admit slavery?' Let the District of Colombia, with its seven thousand slaves, its slave auctions, slave ships, slave prisons, confirm the innocence of these States! Let the purchase of Louisiana and Florida, for the extension, advantage and perpetuity of slavery, answer! Let the admission, by their votes, of Missouri and Arkansas into the Union, as slaveholding States, answer!

(14) 'They have adopted the *principle*,' &c. What principle? Why, that slaveholding, under any circumstances, and for any pretext whatever, is a crime! For, if the '*relation* of master and slave' is not necessarily at war with the genius of republicanism and the spirit of christianity, why have they prohibited its exercise through all future time, as if it were incurably detestable and inherently despotic? Why should they not allow 'humane' and 'pious' men at the north to purchase slaves of 'cruel' and 'wicked' men at the south, and bring them here in order to 'prepare' them for freedom? Will W. Fisk answer?

(15) So reasoned the pharisees, scribes, hypocrites, respecting the doings of Christ and his apostles. 'Our national peace,' it seems, is to be secured only by *not* remembering those in bonds as bound with them; by *not* opening our mouths for the dumb, in the cause of all such as are appointed to destruction; by *not* undoing the heavy burdens, and letting the oppressed go free. In one breath Dr. Fisk asserts, that the States forbaving abolished slavery under their own jurisdiction, on the ground of *principle*, because it was *malum in se*; in the next, he denounces it as 'an erroneous principle,' because it is adopted and enforced by abolitionists!

(16) This insinuation is ridiculous, grovelling, contemptible.

(17) 'I abhor the mob principle and practice,' but 'disapprove of abolitionism.' How does it happen, Dr. Fisk, that the 'mob principle and practice' espouse your side of the question, and oppose that of the abolitionists? There have been pro-slavery riots at Middletown, instigated by the students in the university; but when have you expressed any disapprobation of them?

(18) Observe, here, that W. Fisk associates abolitionists with Papists and gamblers—with the most bigoted and the most profligate classes of men! Of course, he does not indulge in 'personal crimination'—O no! though he says they 'substitute sophistry for reasoning, and declamation for argument,' their zeal is 'ill-timed,' their measures are 'erroneous' and their principles 'bad,' their 'errors are great, very great,' they are 'prolific in error,' they have 'done much harm,' 'more harm than good,' they have managed their cause 'badly,' and if they succeed, they will 'seal the death-warrant of our national peace'!!! All this is *soft* and *charitable* language—it is reasoning, argument, sound logic!

(19) 'Their good—does not exist.' More charity. Here, also, Dr. Fisk merely reiterates the charge so those who make merchandize of human souls, who deal in whips, chains, rotten eggs and brickbats—Most conclusive testimony!

(20) Very badly managed indeed, within three or four years to have roused a guilty and slumbering nation from its sleep of death—to have overcome the prejudices, changed the sentiments, and altered the purposes of a mighty host—to have procured the organization of 850 societies for the abolition of slavery and the slave-trade—to have flooded the land with light, so that all the abominations of slavery are seen and understood, and the oppressors stand aghast with shame and dismay! Very badly managed. So says George McDuffie, as well as Wilbur Fisk. Let these *Siamese brothers*, in this particular, mingle their tears together in wretched sympathy!

(21) So believe all the southern banditti.

(22) 'They allow of no half-way men among them.' No indeed—they ought to be despised if they did: therefore, Dr. Fisk, stay where you are, not 'half-way' from us,—for you have not got even so far as that,—but in the society of the 'patriarch' George McDuffie, the robbers of God's poor and needy, the perpetrators of lynch law, the murderous enemies of impartial freedom, the chief priests, elders and scribes who nailed the Son of God to the cross, and the vile rabble who shouted, 'Release not this man, but Barabbas! Away with him; crucify him!' Stay where you are, until God shall convert your stony heart into flesh, subdue your proud and scoffing spirit, crush and exterminate your heathenish prejudices against your colored brother, bring you to a hearty repentance and full confession of your sins, and make you practically to understand that He is no respecter of persons, and that in Christ Jesus there is neither Jew nor Greek, neither Barbarian nor Scythian, neither bond nor free, but all are ONE. At present you stand at the head of the most implacable foes of God and man in your hostility to the anti-slavery cause. In view of your conduct, infinite abhorrence should fill the breast of every disciple of Jesus Christ, who graciously came 'to bind up the broken-hearted, to proclaim LIBERTY to the captives, and the opening of the prison to them that are bound.'

U. S. CONGRESS.

HOUSE—WEDNESDAY, Jan. 19th.

ABOLITION.

The States being called for Resolutions,

Mr. Hawes, of Ky. offered a Resolution directing that every memorial and paper relating to the subject of slavery or the abolition of slavery, shall, as soon as presented, be laid on the table, without any further proceeding thereon, to avoid all discussion on the subject, he called for the previous question on the resolution.

Mr. Adams objected to the consideration of the Resolution, and the yeas and nays were ordered upon the question whether the Resolution shall now be considered.

The question was decided in the affirmative,—yeas 115, nays 57. So the House determined to consider the Resolution *now.*

Mr. Hawes renewed his motion for the previous question on the adoption of the Resolution.

Mr. Pinckney requested the gentleman to withdraw his motion.

Mr. Hawes declined.

The House seconded the demand for the previous question, 104 to 42.

Mr. Robertson moved a call of the House, it appearing that 60 or 70 members were absent.—Lost.

Mr. Evans demanded the yeas and nays on the question, 'Shall the main question be now put?' and they were ordered, and were, yeas 127, nays 66.

Mr. Grennell called for the yeas and nays on the adoption of the Resolution, and they were ordered, and were, yeas 129, nays 67.

So the Resolution was adopted.

MONDAY, Jan. 23.

Abolition of Slavery.

The Speaker was proceeding to dispose of the unfinished business on the table, when

Mr. Adams rose to a point of order.—This day fortnight, Mr. A. said, he had presented a petition from forty inhabitants of the town of Dover, in the county of Norfolk, State of Massachusetts, praying for the abolition of slavery and the slave trade in the District of Columbia, and the pending question was on reception. The House adjourned in the midst of remarks offered by a gentleman from North Carolina, in opposition to reception. On the following (last) Monday, the petition had come up as unfinished business, the gentleman from North Carolina being entitled to the floor. That question remained undecided, and he (Mr. A.) wished to know whether this petition was not entitled to precedence over other business.

The Speaker said, that strictly speaking, probably the petition would be entitled to precedence; but, that by a subsequent resolution, or order of the House, the petition had been laid upon the table.

Mr. Adams enquired whether the Speaker then considered that the pending question on the reception of that petition had been disposed of?

The Speaker said, that by the terms of the resolution, he felt constrained to decide that the question had been disposed of.

Mr. Adams asked that the resolution might be read; (which was accordingly done.)

[This resolution,it will be recollected, provides that all petitions, memorials, propositions, and papers, relating in any way, or to any extent whatever on the subject of slavery, or the abolition of slavery, shall be laid on the table, without being referred or printed, be laid on the table; and that no further action whatever shall be had thereon.]

The chair expressed his opinion, that this resolution embraced every possible case that could be presented.

Mr. Adams wished the decision of the Chair to be entered on the journal. The question he wished to raise was, whether this resolution did in fact cut up, root and branch, debate upon another question which was undecided and under consideration at the time the resolution was adopted.

The Speaker said, that, at the last session of Congress, a resolution of a similar character had been adopted, anticipating the action of the House on those petitions. The Chair had given to that resolution the most liberal construction that he could, and had decided that the question of 'reception' might be entertained. An appeal had been taken from that decision, and the House, by a very large majority, had reversed it. In conformity to that decision, the Chair felt compelled to decide as he had now decided.

Mr. Calhoun, of Mass., called for the yeas and nays on the main question; which were ordered.

And the main question, 'shall the decision of the Chair stand by the judgment of the House?' was then taken, and decided in the affirmative; Yeas 145, Nays 32.

So the decision of the Chair was affirmed. [By this decision, the petition goes under the table.]

Mr. Adams presented some twenty-five petitions from various parts of the States of Massachusetts, New Hampshire, Connecticut and New York, praying for the abolition of slavery and the slave trade in the District of Columbia, &c. These petitions were severally put to bed, under the resolution requiring them to be laid on the table, without being referred or printed, &c. without any action being had thereon.

Mr. Adams said he had one petition which it appeared to him was not included under the resolution adopted by the House.

He presented the petition from fifty-four ministers and members of the Lutheran Church in the State of New York, praying Congress to enact such laws as to secure to all the inhabitants of the District of Columbia the protection of the laws and the rights of the Declaration of Independence.

Mr. A. moved that the petition be referred to the committee on the District of Columbia, and that it be printed.

The Speaker said that the gentleman from Mass. knew the contents of this petition, though the Chair did not. If it was a petition having any reference to the subject of slavery, it must lie on the table.

The decision of the chair was affirmed. [And this memorial likewise goes under the table.]

Mr. Adams then proceeded to present other similar petitions, in lots of four and six each; and they were all disposed of in the same manner as those above mentioned.

After the last of the big bundles had been gone through, Mr. Adams rose, and, addressing the house with the most imperturbable serenity, said—Mr. Speaker, I beg leave to return my sincere thanks to the House, for the *patience* with which they have this day listened to me.' (It is perhaps scarcely necessary to say, that during the whole of the above proceedings, the house was in one continual state of uproar and confusion.)

The Washington correspondent of the Boston Morning Post reports as follows:

When the proceedings were read, Mr. Adams rose and called for a decision of the reception of the two petitions presented by him a fortnight ago. The Speaker decided that they were embraced and disposed of, within the resolution adopted last week, concerning every thing relating to slavery.

Mr. Adams.—The petitions were returned to me, on the day that I presented them, by the Chair, and how could the House act on them, when not in their possession? He called again on the House to act on the petitions he presented.

Speaker—You can again present your petitions, and they will then be laid on the table.

Mr. A.—I shall do no such thing.

Speaker—Then there is nothing before the House.

Mr. Adams then proceeded to present some petitions, but the Speaker decided that another motion was in order, concerning the vessels of the United States paying tribute to Denmark on entering the Baltic, offered by Mr. Phillips, of Mass.

That petition was then referred to the committee on Commerce. Several other petitions were presented on various subjects, some of which referred to the subject of slavery here.

Mr. Adams rose again, and began to offer concisely a pile of petitions on slavery, minutely describing each, throwing in a remark to the point, eve and anon, until he came to one from the ministers and members of the Lutheran church in New York, which he said did not speak of abolitionism, and said nothing concerning slavery, but it asked that the laws of the District of Columbia, and the rights recognized in the Declaration of Independence, might be extended to all the inhabitants of the District; and moved it be referred to the committee on the District of Columbia.

The Speaker examined the petition, and decided it to come under the ban of Mr. Hawes, resolution. Mr. A. appealed from the decision and required it in writing.

Mr. Pinckney moved the previous question.

The House seconded the call, and were proceeding to decide the question of appeal, when Mr. Adams asked—What is the question?

Speaker—The question is—shall the decision of the Chair be sustained?

Mr. Adams—And what is the decision?

Speaker—That the memorial presented by yourself, is included under the resolution which lays every thing in relation to slavery on the table.

Mr. Adams—And what is the memorial?

Speaker—The gentleman has no right to propound such interrogatories.

Both the Speaker and Mr. Adams seemed to be much excited, and the House full of confusion.

Several members called for the reading of the memorial, and after considerable hesitation, the memorial was read, and the decision of the Chair sustained; *nine* only voting in the negative.

Mr. Adams rose again, and commenced on another pile of petitions, and proceeded in the same manner, until he came nearly to the bottom, when he informed the House that he would *now, after them in lots.* And during the day he offered, as he said, all his stock, *being forty-two petitions*; mostly from his own district.

During the day, sixty-eight petitions for the abolition of slavery in the District, were presented; and about three hours consumed in their presentation.

A petition from fourteen women in Franconia, N. H. was presented by a member from that State, asking that their names might be erased from an abolition memorial—*no such memorial has been presented this session from Franconia.*

[From the Boston Daily Advocate.]

ABOLITION EXCITEMENT.

WEDNESDAY, January 25.

The Anti-Slavery Society, after having engaged Julien Hall, for their meeting, and advertised it, conformably, were informed that the Sergeant-at-Arms was unwilling applied for the use of the hall of our House of Representatives, and it was granted without debate, but soon after the House found itself in the midst of the abolition excitement, as Mr. Field of Charlemont moved the following order:

'Ordered, That the committee to whom the subject of slavery has been committed, be instructed to consider the peculiar obligations imposed on the non-slaveholding States, and Massachusetts in particular, in relation to slavery;' which was carried, 114 to 87. Mr. Lee of Templeton, then moved to reconsider the vote, on the ground that this order would open a consideration of the whole subject of slavery, which he wished to avoid.

Mr. Park of Boston, asked the gentleman from Charlemont, if he did not when he entered the House, hold up his hand and swear to support the Constitution of the U. States?

Mr. Field of Charlemont, thought there might be some doubt as to the true construction of the Constitution in this respect, and therefore wished for 'light.'

Mr. Goodrich of Roxbury, thought the order too broad and indefinite in its wording, and embracing too wide a field of inquiry.

Mr. Rantoul of Gloucester, did not see any present necessity for legislative action, and of course action would be unprofitable. When there was a real necessity, he would act, but he hoped the time would never arrive requiring the entertaining this question.

Mr. Richmond of Plymouth, hoped the subject would be discussed, and light thrown upon the constitution in respect to it. If we dare not look at this subject, we ought to stop praising ourselves in 4th of July orations, about our liberty.

Mr. Perkins of New Bedford hoped the order would be reconsidered. As one of the committee alluded to, he was entirely unprepared to express any opinion on the grave constitutional questions involved in this inquiry.

Mr. Whittemore of Cambridge, hardly knew what the order meant, or what the mover would be driving at, and could not understand what possible benefit could arise from it. He should oppose the passage of the order, not wishing to see the State of Massachusetts, *as such*, take any part in this controversy.

Mr. Field wished an opinion from the committee, based upon a deliberate examination of the whole subject.

A member, whose name we could not hear, (as the Speaker names them very indistinctly, and in a low tone) opposed the order. The House had this morning granted the use of their Hall to the Anti-Slavery Society. If this order passed, the next thing would be to attack the right of property in slaves.

Mr. Bieke of Boston believed that no two members of the House agreed on the abstract questions of slavery, but for God's sake, let us keep clear from that fanaticism on this subject which some other States are cursed with in respect to it. From the well-meant efforts of misguided individuals.

There were obvious objections to entertaining this question, and he hoped this vote would be reconsidered, and another vote also (giving use of the Hall to the Anti-Slavery Society,) be intended to throw into this house the apple of discord and fire brands of disunion.

The vote was reconsidered by an overwhelming majority, and the order then negatived.

Mr. Park of Boston, then offered an order that permissions for the use of this Hall be suspended until the committee on Public Buildings report on the expediency of the same. [This was designed to cut off the Anti-Slavery Society from the use of it, as granted in the morning.]

Mr. Park hoped the Sergeant at Arms would not be pestered with applications for the use of the hall—the hall was now clean, and he wanted to keep it so.

Mr. Richmond of Plymouth trusted the Anti-Slavery Society would be allowed the use of it. If after granting the use of it to others, we now took it away from this society, after having once granted it to them, it would not look well.

Mr. Wm. P. Hadley, was in favor of the order, except that part of it which revokes an already granted permission to the Anti-Slavery Society; it would have a bad effect to do so, and so far from putting a step to excitement, would increase it.

Mr. Gray of Boston, was inadable from the bad cold which appeared to seize the members at the moment he rose.

Mr. Chapman of Greenfield, advocated the passage of the order so far as it was general, but objected to the special retraction of a grant.

Mr. Lee of Templeton, took the same ground.

The general branch of the order was then passed almost nem con.

The suspending clause being then put—

Mr. Turner of Scituate, hoped the permission already granted to the Anti-Slavery Society would not be reconsidered—it was fairly given, and should not be retracted.

Mr. Kinsman of Boston, moved an amendment, that the committee report forthwith. Negatived by a large majority.

The suspending clause was then negatived, 210 to 150.

THURSDAY, January 26.

Mr. Johnson of Andover, yesterday moved to reconsider the vote by which the use of the Representatives' Hall was granted to the Anti-Slavery Society for last evening.

Mr. Park of Boston, (the great agitator of this subject) asked for a candid hearing.

Mr. Johnson said the gentleman could not be heard, to which Mr. Park replied, that such a complaint had never been made before in respect to him.

Mr. Park went on to say, that he endeavored yesterday to get rid of this matter by a *side-wind*, but as that did not obtain, he should try it again.

He now objected to the notice of the Anti-Slavery Society, in which it is announced that one Amos Dresser, a man who has been *lynched*, would address the meeting this evening, and they intended to adjoin here from a stable loft, to send all over the Union, the fame of this great meeting in the Representatives' Chamber.

He had nearly been lynched himself last year, while attempting to rescue females from the mob in front of the Anti-Slavery room in Washington-street, being mistaken for an abolitionist!

This subject was pressed in such a manner that he should not be *nicely manlike* in respect to it. He feared the effect the meeting here would have all over the Union. It would be bruited in the public prints in the strongest terms.

A motion was made to *adjourn*, but negatived.

Mr. Richmond of Plymouth, said he, as well as the gentleman from Boston, felt *some* regard for the credit of the Commonwealth; he did not wish to see its plighted word retracted.

The gentleman talks about a lynched man—lynched for what? why, for telling the truth. We have slept over these matters long enough.

These petitions do not break windows and tear down houses, it was those who opposed them.—He would venture to predict that if this vote was reconsidered, the anti-slavery cause would be strengthened. He spoke with a good deal of warmth of the right of discussion, and the right of the slave to be free. He hoped it would be more important for us to prevent this violence that had been done to a northern citizen—and he thought it quite time to inquire if such things could be done by the southerners with impunity.

Mr. Folsom of Hingham, advocated the reconsideration. Why do not these philanthropists go to the south, and beard the lion in his den, not stay here barking behind his back?

Mr. P. went on in a hyperbolical strain about the integrity of the Union being endangered.

Mr. Ward of Danvers, thought it would be impolitic and unjust to withdraw the consent of the House after it had once been given in an affair of this kind. The House had pledged itself—and should it now stultify itself, by assuming that it did not know at the time what it had granted.

A member for the gallery, hoped we should not retract our pledge; it would look like persecution.

Mr. Abbot of Andover, said after the notice had gone out in the public prints, it was too late to retract; it would be impolitic now to refuse what we have once granted.

He had no fear of a mob, and trusted that the citizens of Boston had too much good sense to attack the right of free discussion. If the hall is refused, it will produce a shock or revulsion of feeling in favor of the Anti-Slavery Society.

Mr. Cook of Boston, was not present yesterday, if he had been should have voted against it; but he now considered the *honor of the house pledged*; the use of it had been granted, and there was no honorable retreat. He moved to lay the order on the table; negatived, 228 to 190.

Mr. Park said, 'change makes change.' The Society had changed their ground—they asked for free discussion, but now they announce a man for exhibition, who has been lynched.

Mr. Ruggles of Fall River, said he last year opposed the granting the use of this hall to the Colonization Society, without at the same time giving the same privilege to its rival, the Anti-Slavery Society.

If we now refuse that equal treatment, it will be said that we are committed to slavery. The gentleman (Mr. Park) put his opposition to the use of the Hall on the ground of mobs. Good God! has it come to this? are the House afraid that 'the gentlemen of property and standing' in this city will mob us in our own Hall? Is it indeed true, that free discussion is destroyed in the very cradle of liberty? He hoped not. He deprecated the contemptible, craven spirit prevailing on this subject. He would maintain free discussion as long as the breath remained in his body, let come what would. He did not fear the generosity of property and standing—let them do their worst. He trusted the deep disgrace would not rest upon the city of Boston, of mobbing a man who came here to tell us of the outrages committed upon him by southern slaveholders.

During the discussion, two or three efforts were made to adjourn and to lay the question on the table: but the House put them all down—being determined to take the question of reconsidering—which was decided in the negative—233 voting in the affirmative, and 234 in the negative.

Mr. Ruggles of Fall River, was truly eloquent in his defence of the right of free discussion. We have seldom heard a more manly, noble eloquence than he evinced on this occasion. It was of the true sort, coming as it did from the heart.

RECENT MOBBING.

The last number of the *Pennsylvania Telegraph* informs us that a mob was got up to assault Mr. J. Blanchard, during one of his Lectures.—The editor adds, that two of the ringleaders 'have been arrested as rioters, and will probably be tried at the present term of the court. Such creatures cannot long go unwhipt of justice in a civil community.'—*Philad. Nat. Enquirer.*

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BOSTON.

SATURDAY, JANUARY 28.

BOSTON VS. THE COMMONWEALTH—THE PEOPLE TRIUMPHANT!

Boston has brought fresh infamy upon itself, but the Commonwealth is true to the cause of liberty and the rights of her inhabitants. We congratulate all true-hearted friends of their country, all who espouse the side of the weak and defenceless in opposition to the powerful and oppressive, upon the result of the GREAT ANTI-SLAVERY STRUGGLE, alike in the city of Boston and in the Legislature of Massachusetts. The yeomanry of the country, by their representatives, have gloriously triumphed over the aristocracy of the city—they have rescued FREEDOM OF SPEECH from the clutch of DESPOTISM—they have spurned the GAG which Southern tyrants and Northern traitors have sought to force into their mouths. As Gen. Washington gratefully exclaimed on one occasion—*'God bless the yeomanry of Massachusetts!'*

It was advertised in our last number, and in the daily papers of the city, that the annual meeting of the Massachusetts Anti-Slavery Society would be held on the 25th inst. in Congress Hall, the Society having obtained leave from the Free Church, gratefully worshipping therein, to occupy it on that occasion. But the proprietor and lessee of the building not only excluded the anti-slavery meeting, by direct mandate, but, *instanter*, turned the Free Church out of doors also! The name of the proprietor is Dr. EDWARD HUTCHINSON ROBBINS, and of the lessee, J. M. ALLEN. Applications had been previously made for several meeting-houses and halls, but in vain—not one could be obtained in Boston! Fortunately, a large STABLE being in possession of AN ABOLITIONIST, the State Society was invited to hold its meeting in the spacious Loft above. No sooner offered than accepted. At considerable expense and trouble, the Loft was quickly put in decent order, and Wednesday morning came. In the forenoon, a large and highly respectable audience promptly assembled, and a thrilling occasion it proved. In the afternoon, the Loft was crowded almost to crushing excess, and hundreds were compelled to go away, not an inch of room being left unoccupied. Not less than fifteen hundred or two thousand persons were present. In the evening, the REPRESENTATIVES' HALL having been granted by the House, (see account of the discussion in another column, upon which we shall remark next week,) an immense number of people attended, to listen to the able and powerful speeches of Orange Scott, Ellis Gray Loring, and Henry B. Stanton, (all the speakers being received with loud and often rapturous applause,) and to the affecting recital of Mr. Dresser's narrative.

There were some attempts to make a disturbance at the doors, but an overwhelming majority of those who were present were evidently on the Abolition side. 'When *Boston* votes,' said Mr. Stanton, 'the Anti-Slavery Society goes into A STABLE. When the *State* votes, it goes into THE STATE HOUSE!' And he truly remarked, that an avalanche rolling down from the top of tall Monadnock across Mason and Dixon's line into the Southern States, would not excite half the dismay that will be felton the announcement of the fact, in that quarter, that the occupancy of the Hall of the House of Representatives of Massachusetts has been granted to the Anti-Slavery Society! *On Thursday forenoon*, another large and thrilling meeting was held in the stable loft—another in the afternoon, by the Ladies' Society, in the Artists' Gallery—and another, by the State Society, on Friday forenoon, at the Hall, 46 Washington Street. [A full report of all the proceedings will be given in our next number.] We assure our brethren, every where, that these meetings, in interest and effect, have excelled all that have hitherto been held in this city. A prodigious impulse has been given to the Anti-Slavery cause, that will tell irresistibly upon the whole nation.

[BY OUR REPORTER.]

MASS. ANTI-SLAVERY SOCIETY.

FIFTH ANNUAL MEETING.

This meeting was notified to be held in Congress Hall; but the owner of the Hall, as we understand, informed the lessee, that, if he were going to admit the Abolitionists into the hall, he should leave the premises, the Free Church on Monday morning received notice that they must leave the hall. No other place, of suitable dimensions, could be obtained in the city; and therefore a room was fitted up in the loft of the stable of the Marlborough Hotel, (which is the property of the Free Church,) and the meetings during the day were held there. The house of Representatives, on application of the Society, voted the use of their Hall for the meeting in the evening.

The meeting on Wednesday morning, was opened with prayer, by Rev. Mr. Fitch of Boston; the President, Joseph Southwick, Esq. of Boston, in the chair. Mr. Garrison read the annual report, which, after some discussion, in which Rev. Messrs. May, Thacher, and Bronson, took part, the report was accepted, and ordered to be printed and extensively circulated, as a document suited to the present crisis. A committee of arrangements, and a committee for the nomination of officers, were appointed; the Treasurer's report was read; some time was spent in conversation on the subject of funds, and the meeting adjourned.

AFTERNOON SESSION.

The meeting was called to order and the chair occupied by Francis Jackson, Esq. one of the Vice Presidents, and opened with prayer by Rev. Timothy Merritt, late co-editor of the New York Christian Advocate and Journal. The committee for nominating officers reported, and their report was postponed till to-morrow morning; the room being crowded to overflowing, by an audience eagerly waiting to hear the advocates of human rights plead the cause of the dumb. Rev. Mr. Grosvenor introduced a resolution, on the subject of immediate abolition, which he sustained with arguments unanswerable, drawn from the purest and best of all sources, the Bible.

Mr. Dresser followed, and gave an affecting account of the treatment he received from the Lynch Committee of Nashville; which was listened to with intense interest. He was followed by Rev. Mr. May, commenting upon this disgraceful and barbarous transaction.

EVENING SESSION.

At the hour appointed, in the evening, the State House was filled to overflowing. It was the opinion of some who were near the door, that thousands went away, because they were unable to enter the Hall. The meeting was opened with prayer, by Rev. Mr. Goodman, of Dracut. Rev. Mr. Scott, of Lowell, introduced a resolution, in regard to the encouraging prospects of the cause, which he sustained with an able speech of some length, in which he answered some of the prominent objections against abolition doctrines, in a very lucid manner.

He was followed by Ellis Gray Loring, Esq. of Boston, who gave his reasons, as a *moderate* man, for embracing abolition doctrines. This was an able defence of the principles and measures of the Anti-Slavery Society. He was followed by Mr. Stanton, who spoke in relation to Slavery in the District of Columbia. But, before the close of his remarks, he was interrupted by the noise about the doors of the hall, which had created more or less disturbance, during the whole meeting. However, so far as we can learn, this disturbance did not wholly proceed from an intention to interrupt the meeting, (or in other words, from a mobbish spirit,) but from the great pressure of the crowd, which rendered it almost impossible for those even so well disposed to preserve order. However, after a pause of some minutes, Mr. Stanton made one mighty effort to secure the attention of the audience, in which he succeeded in holding them in almost breathless silence as long as he chose to address them; and when he sat down it was with shouts of applause. Notice was then given that a meeting of the Female Anti-Slavery Society would be held the next day, in which Mr. Dresser would repeat the narrative of his treatment at Nashville. Upon this announcement, the Hall resounded with the name of *Dresser!* Dresser now! Dresser now!' and, though it was after 9 o'clock, the shout was so loud, earnest, and repeated, that there was no denial, and Mr. Dresser made his appearance, and repeated his narrative, with some additional particulars. After passing a vote of thanks for the use of the Hall, the Society adjourned.

THURSDAY MORNING, Jan. 26.

Isaac Winslow, Esq. in the chair. Prayer by Rev. Mr. Fitch. Rev. Mr. Norris, of Haverhill, introduced a resolution, regarding the abolition enterprise as the only effectual remedy for slavery, which he sustained by a few appropriate remarks, and was followed by Mr. Root of Dover, on the same subject. Rev. Mr. Russell, of Lynn, followed, and spoke of the encouraging aspect of the cause, when compared with what it was a few years ago, when he attended the first annual meeting of the society. He also demonstrated, by an appeal to facts, that the dissemination of anti-slavery doctrines has a tendency not to stir up insurrection among the slaves, but among pale-faced aristocrats.

Rev. Mr. Fitch offered a resolution, that, while we sustain the right of free discussion, we should not forget the cause of the poor slave. He made some thrilling statements, in regard to the condition of the slaves, which produced deep emotion. Mr. Grosvenor seconded the resolution, and sustained it by reference to a fact in ancient history, respecting Tarquin and Lucretia.

Mr. Johnson, a colored man of Boston, was now introduced. He gave a deeply interesting narrative of his capture in Africa, and his subsequent treatment in slavery, with the manner in which slaves were treated, many parts of which were enough to move a heart of stone. Though his story was long, it was listened to with great interest. Although his opportunities of learning must have been very limited, yet he shows that he is by no means destitute of shrewdness and intelligence.

Mr. Wright moved that the thanks of the Society be voted to Mr. Southwick, for the able manner in which he had presided over the Society for the past year, and mentioned that he had declined, (on account of some circumstances which rendered it inconvenient for him to attend to the duties of the office,) to continue at the head of the society; which was adopted. A vote of thanks was also tendered to Mr. Sears, for the use of the room in which the meetings were held.'

Mr. Amasa Walker presented the subject of the Free Church Edifice, about being erected on that spot, as worthy the patronage of Abolitionists, on the ground that it would be open for free discussion. He was followed by Mr. May, and several others, who spoke in favor of rendering aid to the object.

Mr. Garrison introduced a resolution in regard to George Thompson, which was unanimously adopted.

LADIES' MEETING.

3 O'CLOCK, P. M, ARTISTS' GALLERY.

This meeting was opened by singing the 18th of 'Songs of the Free,' and prayer, by Rev. Mr. Chase, a colored gentleman, of Providence. After which, Mr. Dresser made an address, in which he gave a graphic picture of slavery. He was followed by Mr. Stanton, in an able address, on the same subject. The hall was filled with ladies and gentlemen, who listened to these addresses with profound attention and deep emotion.

FRIDAY MORNING, Jan. 27.

Society met in the Anti-Slavery Rooms, No. 46, Washington Street, and concluded the business of the Society, by passing various important resolutions, one of which was, to direct the Board of Managers to take efficient measures to sustain the Liberator. The proceedings of the meetings, with a report of the speeches, will appear in full in our next; and as the Society has ordered 2000 extra copies of that number of the Liberator, our friends will be able to obtain these important proceedings for distribution.

EXTRACTS FROM THE REPORT.

The tone which the Managers of the Massachusetts Anti-Slavery Society would assume, in presenting their Fifth Report, is one of joyful hope to the manacled slaves—of sincere congratulation to the friends of human liberty, universally—of ardent gratitude to God. If a blood-stained, conscience-stricken nation is writhing under the rebukes and warnings of the Spirit of Truth;—if the march of Justice and Humanity is onward with accelerated speed, though obstructed by obstacles insurmountable to every thing else; if the knees of the American Belshazzar are smiting together, in view of the condemnatory handwriting upon the wall of his palace; and if, in every encounter of the friends of freedom with the hosts of tyranny, a glorious victory follows; why should we not bid our enslaved countrymen rejoice in hope—and congratulate all who sympathize with them, whether at home or abroad—and offer thanksgiving to Him who is King of kings, and Lord of lords?—The acorn that was planted in the soil of the pilgrims only six years ago, has grown up into a stately oak, deepening its roots and extending its branches with every storm. The single voice which then broke upon the drowsy ear of the nation, is now lost in the thunder-tones of a congregated multitude. The cloud, no bigger than a man's hand, which then rose in the east, now covers the land.

THE CONFLICT NOT ENDED.

But, while we assume a tone of confidence and triumph, in taking a retrospect of the past, we should deprecate giving the impression, that the warfare is almost terminated; that watchfulness may now give place to indifference, toil to repose, zeal to passivity; or that a final conquest is an easy matter. No. The great battle, which is to decide the destiny of this nation, is yet to be fought. Instead of the least abatement, there must be a vast augmentation of zeal and interest. Instead of beginning to fold the hands and close the eyes in slumber, we must gird up our loins afresh, watch as for our lives, and prepare for the fast encounter. Instead of crying, 'ALL'S WELL!' the rallying-cry must be, 'TO THE RESCUE! FOR GOD AND LIBERTY!' Instead of ordering our forces to halt, let the unceasing watch-word pass from mouth to mouth, 'ONWARD!' ONWARD!' All history testifies, that a long-established despotism does not easily overthrow, and that tyrants are fiercer than wolves. And never, in all time, has there been an attempt before to deliver millions of our race from a brutal servitude, discarding all physical force, all carnal weapons, and relying for success solely on the opposition of moral purity to moral corruption, the destruction of error by the potency of truth, the overthrow of prejudice by the power of love, and the abolition of slavery by the spirit of repentance? With what tenacity the corrupt heart of man clings to ill-gotten power, the example of Pharaoh fearfully shows—who could not be induced to let his captives go, though visited by the most direful plagues, until all the first-born of Egypt were slain, and in the sequel it was necessary to drown the tyrant and his hosts in the depths of the sea. And by an immutable law of our being, in proportion to the degree of light resisted by oppressors, is the desperation with which they grasp the throats of their victims, and the fury which they exhibit toward those who arraign their unnatural barbarity. Who, then, among all the tyrants of the earth, since the world was made, have equalled in guilt or in cruelty the republican (!) slaveholders of North America? Who have ever exhibited a more ferocious spirit toward those who plead for justice, in the name of Humanity? Or who have ever more impiously contemned the voice and defied the omnipotence of Jehovah? 'They breaks pieces thy people, O Lord, and afflict thy heritage. They slay the widow and the stranger, and murder the fatherless. Yet they say, The Lord shall not see, neither shall the God of Jacob regard it.' But 'shall the throne of iniquity have fellowship with thee, which frameth mischief by a law?' 'Understand, ye brutish oppressors; and ye fools, when will ye be wise? He that planted the ear, shall he not hear? he that formed the eye, shall he not see? he that chastiseth the heathen, shall not he correct? he that teacheth man knowledge, shall not he know?' 'For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord; I will set him in safety from him that puffeth at him.'

LIBERTY OF SPEECH.

No—this is not a time for repose: we may not take it for granted, that the field is won, and our term of service expired. It is true, we have not suffered our mouths to be gagged by the hand of violence, and we have faithfully delivered the message of God; but the unmolested freedom of speech, and the untrammelled freedom of the press, on the subject of *American* slavery, are yet every where denied to us, so that we continue to speak and print at the peril not merely of our reputation but our lives. If it were possible, by exaltation of character, or suavity of deportment, or nobleness of conduct, or propriety of speech, or mildness of temper, to conciliate a evilling generation, and obtain at least a candid hearing before being condemned as a disturber of the peace; surely JAMES G. BIRNEY would be treated with respect, and allowed to testify as a witness in the great trial now pending between LIBERTY and DESPOTISM. Yet Mr. BIRNEY assures us, that, though there are no less than thirty places of public worship in Cincinnati, he cannot obtain admittance into any one of them, that he may exhibit the claims of the slave to the pity and sympathy of the people. Even though he solicits to be confronted on the spot, before a prejudiced and violent population, by any the strongest champion on the other side of the question! So greatly do the enemies of freedom fear that the promise would be verified against themselves—'One shall chase a thousand, and two put ten thousand to flight.' Certain it is, if Mr. Birney wished to give his opinions upon any other subject, he would find no difficulty in procuring a place in which to speak, and would be heard with becoming deference; —but, though a southern man, from childhood conversant with the slave system, and for many years a slaveholder, yet he is deemed unworthy of credit, branded with infamy, and debarred from giving testimony, because he has repented of the sin of oppression, emancipated his slaves, made all the restitution in his power, and is proclaiming to all slaveholders the duty of immediately breaking every yoke, undoing the heavy burden, and letting the oppressed go free! This is the head and front of his offending. And yet the people of Ohio are all opposed to slavery!

A similar state of things disgraces the capital of this Commonwealth. Why is it that the fifth annual meeting of this Society is held in the loft of a stable? (And yet as we are forbidden to speak in the name of Jesus, who came to preach deliverance to the captive, and the opening of prisons to those who are bound, we may not marvel that our accommodations are no better than were his, who was cradled in a manger.) Let the winds carry the tale to the four quarters of the earth—in Boston, in the year of our Lord 1837, in the sixty-first year of American independence, not a single meeting-house, not a hall of any magnitude, can be obtained on any terms, not even for money at an exorbitant price! in which abolitionists may plead the cause of the trampled slave! But, it is believed, there is not a single pulpit in this city, to which a slaveholding preacher cannot find ready access, even for the avowed purpose of vindicating the soul-destroying system of slavery as a divine institution, from the Holy Scriptures! Nor is there, we presume, a public hall, which cannot be occupied by jugglers, mountebanks, ballad-singers, rope-dancers, religious impostors, &c. &c. as they shall wish to hire! Thus, in Boston and in Cincinnati, (and these cities are cited merely as specimens of the prevailing spirit of the nation,) abolitionists are deprived of the privileges which are enjoyed by strolling profligates, and are treated as the offscouring of all earth—yet, aside from their zeal in behalf of the suffering and the dumb, who will say that in virtue, intelligence, public spirit, love of order, patriotism, peaceable behaviour, general reputation, and genuine piety, they need shrink from comparison with any other class or order of men in this or any other country? It is not, as is falsely pretended, that their language is harsh, or their spirit violent, or their measures extravagant, that they receive such treatment; but because they sympathize with a despised race—will hold no truce with oppression—abhor caste—denounce prejudice against a colored skin as unholy and irrational—'remember those in bonds,' at least in some measure, 'as bound with them'—maintain the duty and safety of immediate emancipation—object to the banishment of a sixth-part of the American people to the coast of Africa, on account of their complexion. Only let them become respecters of persons—preach up the necessity of a separation, wide as the vast Atlantic, between the white and free colored* population—advocate a gradual and remote emancipation on a plan to be suggested and controlled exclusively *by the oppressors*—eulogize as patriots and christians, those who hold the image of God under property, and who trade in † slaves and souls of men'—and attempt to reconcile slavery with the Bible which it banishes from four hundred thousand slave families;—and they will at once cease to be treated as outlaws, churches and halls will be gladly opened for their reception, applauses will be showered upon them by admiring assemblies, rewards will no longer be offered for their heads, lynch law will be repealed, ‡ gentlemen of property and standing' will take them by the hand, they may travel at the north or the south without periling their lives, smiles, caresses, congratulations will be substituted for tar and feathers, brick-bats and rotten eggs, the U. S. mail will circulate safely, peace will be again restored to the bosom of the nation, and the Union be preserved in its integrity—even though they should flame vehemently against the *foreign* slave trade, and stoutly reprobate slavery in the *abstract!*— Should this page meet the eyes of posterity, let it not be esteemed an ingenious caricature, but as an exact delineation of the character of the American people in the year 1837.

PREJUDICE STILL RAMPANT.

In view of these things, what abolitionist talks of putting off his armor, under the delusive notion that

'The battle is over—the victory won'?

It is true, much has been done to heal the alienation, long cherished and intense, arising from complexional differences. Thousands have thrown the cord of caste into the all-consuming fire of redeeming love. But, though the reptile Prejudice has received a severe wound, his throes are nevertheless terrific; his eyes gleam with new malignity as he lifts himself up in coils, shakes his rattles, and endeavors to spring at his victim. As a general rule, our colored brethren are yet deliberately treated with contempt in the house of worship, and, if admitted at all, driven into obscure corners, as if they had no feelings to be wounded, no souls to be saved. They are deprived of their rights in the tavern, the stage-coach, the rail-car, and the steam-boat, (except such as are *slaves*, who travel with their lordly masters!!)—so that in travelling, they are exposed to every indignity, great mental and physical suffering, and frequently subjected to great expense. Their treatment, in this particular, would be quite insupportible to any other people. Their laudable efforts to obtain knowledge are treated with derision, when not viewed with alarm; and their children are excluded from schools, academies and colleges, or are admitted only as an act of special favor, and on disgraceful conditions, except in a very few instances. The aggregate amount of suffering, reproach, mortification, and depression, which is experienced by them continually through the prevalence of the spirit of caste, is inconceivable.

MILLIONS YET IN BONDAGE—OUR OWN RIGHTS NOT SECURED.

Abolitionists may not, therefore, slumber at their post, or relax a single effort. It is true, a gladly change has been wrought in *individual* sentiment within the last five years, favorable to the rights of our colored countrymen; but *public* sentiment is still powerfully enlisted on the side of slavery. Since this Society was organized, probably not less than 700 anti-slavery associations have been formed in various sections of the country,—averaging one a day for the last two years,—embodying many thousand members, distinguished for their philanthropy and moral worth. But still the appalling fact remains, that two millions and a half of American slaves are pining in ruthless bondage, from whom the Bible, the sanctity of marriage, personal protection, moral and intellectual cultivation, and compensation for unmitigated toil, are wrested in accordance with statutory law;—that fourteen States in this Union are slaveholding States;—that the seat of the National Government is the general rendezvous of slave-mongers, and the chosen abode of the Genius of American Despotism;—that the domestic slave trade is carried on with increasing activity and terrible inhumanity, between the States; that no northern man, known as an abolitionist, can safely travel through the south, or reside therein in order to engage in business;—that the whole body of the clergy and churches at the South, and a large majority of them at the North, (if we may know them by their fruits,) are decidedly in favor of the doctrines, usages and policy of the South in regard to the slave system; and that an overwhelming majority of the representatives in Congress, as well those from the free as the slave States, are opposed to the abolition of slavery in the District of Columbia.

It is evident, then, that the friends of liberty have yet a tremendous conflict to maintain with its enemies. Wherefore let them take unto themselves the whole armor of God, that they may be able to withstand in the evil day, and having done all, TO STAND.

* Observe—not between the white and *slave* population: they may remain in close affinity!

† What an argument in favor of the benefits of a slavish condition!

JUVENILE CONCERT.

There will be a Juvenile Concert of some of the children belonging to Primary School No. 6, on *WEDNESDAY EVENING NEXT, at the ANTI-SLAVERY HALL, 46, Washington-St.*

ORDER OF EXERCISES.

PART I.

Voluntary on the Organ.

1. Chorus. - - Our Father in Heaven.
2. Duet and Chorus. - How sweet 'tis to play.
3. Duet and Chorus. - - The Sailor's Boy.
4. Chorus. - - - Hark to the Clank.
5. Recitative and Chorus. Suffer little children.
6. Duet and Chorus. Through the bushy fields.
7. Song and Chorus. - - - The Cuckoo.
8. Solo and Chorus. - - - The Garden
9. Chorus. - - This, this is our Home.
10. Duet and Chorus. - - If ever I see.

PART II.

1. Chorus. - - Song in the Woods.
2. Duet and Chorus. Ye who in bondage pine.
3. Chorus. - - The little Wanderer's Song.
4. Duet and Chorus. - - Winter Song.
5. Duet. - - Salutation to the Village.
6. Chorus. - - - Meadow Spring.
7. Duet and Chorus. - Pleasures of Innocence.
8. Chorus. - - My Country 'tis of thee.
9. Duet and Chorus. - Sons of Columbia.
10. Chorus. - When our sisters long ago.
11. Dialogue Hymn. Children can you tell us why?
12. Solo and Chorus. - - Wild Flowers.
13. Solo and Chorus. - - Good Night.

Tickets to be had at James Loring's, at the Anti-Slavery Office, and at the door on the evening of the performances. Price 25 cents, Children 12 1-2.

☞ Doors open at 6 o'clock. Performance to commence at 7 o'clock.

EDITORIAL BASENESS.

The Morning Post, of Thursday, notices the Anti-Slavery meeting at the State House, in the following manner:

The Anti-Slavery meeting, last evening, at the State House, passed off without any disturbance. With the exception of the vivacity of the doors of the Hall, general order prevailed. Ellis Gray Loring addressed the meeting at great length, amidst mingled hisses and applause. The most audible remark which fell from him was, that 'the abolition of slavery in the District of Columbia' was an object worth fighting for! 'It was an object upon which the Abolitionists could act as well as talk,' &c.

To put such language into the lips of Mr. Loring, as if it were used in a sincere manner, is, in a figurative sense, and thereby to stir up afresh all the ferocity in the land against the abolitionists, is base and murderous conduct. That this was the design of the Post is unquestionable; for, in the first place, it is not true that the expression attributed to him, (allowing he used it,) was 'the *most audible* remark,' in a speech of great length,—so loud, secondly, such a naked question, by such a paper, and in these days of lynch-law, is exactly calculated to do immense mischief.

From the Morning Post of yesterday.

Mr. Green—in a brief report in the *Morning Post*, of the Anti-Slavery meeting last evening, I am represented as having said, that 'Abolition' was an object worth fighting for.' 'It was an object upon which Abolitionists could act as well as talk.'

As these sentences are placed side by side, they may convey an erroneous impression of my sentiments to those who do not know me.

I used the word 'fighting,' in the sense of *contending* merely—as the connexion in which it occurred would clearly show, were the whole of my remarks given.

The latter of the two sentiments was introduced in a different stage of my remarks. I was speaking of slavery in the District of Columbia, and had previously said that to relinquish slavery in the *Southern States*, we only wanted you to free discussion; 'but,' I added, 'in regard to the *District*, Abolitionists have a Constitutional right to act as well as talk;' referring, of course, to political action through the ballot boxes,—to the right of petition, instruction of Representatives and the like,—and to no other form of action.

No one is more opposed than myself to a resort to physical force to effect the abolition of slavery; and to the peace-question, generally, my sentiments are well known, by all my friends, to be of the most decided character.

Respectfully, ELLIS GRAY LORING.

P. S. I ask of Editors, who may copy the report from the Morning Post, to do me the justice to insert this explanation. *January 26, 1837.*

The Massachusetts Anti-Slavery Society meeting in the Representatives' Chamber, on Wednesday evening, filled that spacious hall to an overflow and jam in every part. Not less than twelve hundred persons were crowded into it, and hundreds more went away after trying in vain to gain admittance. The assemblage was quiet and orderly, with the exception of the noisy blackguards at the doors, who were permitted, by the quiet sufferance of the Sergeant at Arms, to disturb the proceedings and insult the whole audience by shouts and cries, and hustling every female who was so unlucky as to be near them. If a little spirit had been evinced by that officer in preserving order, and the authority he possessed exercised in a proper manner, the audience might have been allowed to hear the speeches in quiet; but as the noisy brawlers were allowed to keep up a constant din and uproar, but little could be heard by those who were in their vicinity. —*Advocate.*

☞ We fully concur in opinion with the Advocate, that the Sergeant at Arms was blame-worthy in not enforcing order on the occasion. Had it been a meeting for any other purpose, under similar circumstances, we presume he would have manifested more zeal in behalf of the peace and dignity of the Commonwealth. As it was, his activity seemed to be, chiefly, lest the tops of the seats should be soiled, which was of more consequence than the preservation of order, and the expulsion of brawling disturbers!

TRACTISM. The following characteristic paragraph appears in yesterday's Advertiser:

ABOLITIONISM AND THE LEGISLATURE. Gov. McDuffie ought not to dissolve the Union incontinently, because our House of Representatives have granted the use of their Hall one evening for a Anti-Slavery meeting. It was granted, not because a majority of the members are Anti-Slavery Abolitionists, but because some of them think that, if all obstructions are removed from the course, it will expend itself the quicker. They think, the great dissatisfaction is,

The current that with gentle murmur glides,
Thus known, (being stopt, impetuously doth rage.
But when his fair course is not hindered,
He makes sweet music with the enamelled stones,
Giving a gentle kiss to every sedge
He overstaleth in his pilgrimage;
And so, by many winding nooks he strays,
With willing sport to the wild ocean.

By what authority does Mr. Tracy presume to decide as to the *thoughts* of these members who voted in favor of granting the House? Is he omniscient? If not, he has made special inquiries, and drawn forth special confessions? or is he merely thinking for the members? Three particulars in the above paragraph are worthy of notice: 1st. That the Hall was granted chiefly to put down the Anti-Slavery cause! 2d. That Gov. McDuffie need not therefore be uneasy!! 3d. That if no obstacles are thrown in the way of the Abolitionists, and freedom of speech is fully enjoyed by them, they will go down to such a depth as to satisfy even the South Carolina patriarch himself!!! If these things be so, will Joseph Tracy explain how it is that there is so much sagacity and foresight in our Legislature, and so little in the city of Boston? If they are so, will he tell us why it is that not a meeting-house or hall can be obtained, on any terms, so that the Abolitionists may have a chance to put themselves down?

It is asserted, in some of the daily papers of this city, that the Ladies' Anti-Slavery meeting held in the Artists' Gallery on Thursday afternoon last, was precipitately broken up, and the object defeated, by the throwing of a quantity of cayenne pepper upon the stove by an unhappy opponent, (one of Dr. Fisk's *logical associates*,) which set the audience vigorously coughing. It is true, this low trick was played off, and produced the effect, as stated; but it was just *at the close of the meeting*, within a few moments of its regular adjournment, after a long and most eloquent address from Mr. Stanton.

NOTICE.

The Lecture at the Smith School House on Tuesday evening next will be delivered by the Rev. JAMES D. GREEN. The subject will be Electricity, the Science of which will be familiarly illustrated by the assistance of a very full apparatus. The friends of this benevolent plan for diffusing science and useful knowledge among a class of community, heretofore deprived of scientific instruction, are solicited to attend these Lectures, as the avails of the tickets will be scrupulously appropriated to the purchasing a Library for the benefit of the Colored Population of this city. Lecture to commence at seven o'clock. Jan. 28.

NOTICE.

The annual meeting of the Worcester South Congressional District Anti-Slavery Society, will be holden at the vestry of Rev. Mr. Grosvenor's meeting-house in Uxbridge, on Monday, the 1st of Feb. next, at 10 o'clock, A. M. A punctual attendance of Delegates to the Society is requested. Friends of the Society are invited to attend. G. ALLEN, *Sec'y.*

REMOVAL.

GEORGE PUTMAN respectfully informs his friends and the public generally that he has removed from No. 2 Bromfield Street to No. 14 School Street, where the business will be continued by the subscribers, under the firm of Putman and Clark, who will be ever happy to wait upon their customers in their line of business. They will keep constantly on hand, for sale, a complete assortment of PERFUMERY of the best kinds. GEO. PUTMAN, A. F. CLARK.

LITERARY.

[For the Liberator.]

HOPE.

Addressed on behalf of the oppressed colored man.

Hope! hast thou left poor Africa's down race
To bear the yoke of toil in deep disgrace?
With thou not smile, and cheer his servile toil,
And pour upon his wounds thy precious oil?
Bid him the time that's yet to come behold,
When man shall cease to thirst for sordid gold;
When savage while man shall be civilized,
And freedom give, that he himself has prized;
Nor longer point the finger of his scorn
At those who with as whom skin are born!
As if the white rose, being leprous pale,
Should spurn the damask from the lowly vale!

O, folly greatest in the human heart,
That blights creation in the smallest part!
That blight creation in the smallest part!
And spurns his brother of the self-same blood,
Because he thinks his color not as good.

In public vehicles that swiftly glide,
Our colored brethren are forbid to ride;
Though Science on their minds her beams has shed—
Though on the bread of life their souls have fed—
And though they bear the shield of heaven-born faith,
On which is written Christ's revenful death—
Though on their breastplate righteousness appears,
And hope, their helmet, banishing their fears;
Still, many spurn them from the house of prayer,
Nor give them of their heavenly goods a share:

Schools, that extend to them the welcome hand,
Are banished from the bosom of the land;
Nor *Canterbury*, damned to endless fame—
And *Cannan*, blushing with eternal shame!
Nor prejudice weigh down their noble powers,
As winter frost prevents the springing flowers;
Thus mising ignorance, and vice of course,
Of which oppression is a fruitful source.

Oppression vile! that makes a wise man mad,
And none but demons ever can make glad,
Should be assailed by virtue's every dart;
The sword of truth should smite it to the heart.
The tear of pity should be freely shed
O'er those who by its scourges oft have bled;
The story of their woes should be proclaimed,
And he that's guilty be severely blamed.

'But who is guilty?' some perhaps will say;
'Not we who in the land of freedom stay;
We wish, at heart, that every slave was free,
And banished back, his native land to see.
But here, a nigger we cannot abide—
Upon our very backs the cur would ride,
If we should treat him but with kindness here;
For this he would revenge, we greatly fear.
Besides, we know that guilty we have been;
Vengeance will come, if we but cease from sin;
But while we follow sin, as on a race,
Vengeance will scarcely dare to give us chace;
And the black niggers we will send them home,
Or make them toil for ages yet to come:
No matter if great numbers of them die,
No person need for them to weep and cry;
They are a blot upon creation's face,
And to the great Creator a disgrace.'

So speaks whom prejudice has made a fool,
And so forgets the great, the golden rule—
Forgets creation's ever-varying dyes,
And numerous tints that on the clouds arise;
That lovely gardens all derive their grace
From varied colors, to alternate place.
The same creative wisdom here displayed,
Appears in man, in ever-varying shade.
Then why should man his fellow-man despise,
Whose great Creator is supremely wise?
Who gives to every thing the form and hue
That best appears, in his unerring view?
Sweet Hope replies—'I have not left forlorn
My sable sons to bear the pelting scorn;
I cheer their hearts amidst their daily toil,
And freely heal them with my precious oil.
I show them treasures of worthies in the field,
Who never, never, will the contest yield,
Until the bands of wickedness are loosed,
Until the gospel spirit is diffused
Through every region of the earth's domain,
Till cloud-capt mountains kiss the level plains.'

Come, then, my friends of every clime and hue,
Lift up your heads, and Israel's chariot view!
In a bright flame of light and truth it rolls,
Enlightens earth, and melts the icy poles:
Her car moves onward like the ocean wave,
That, spite of monarchs, every shore will lave.

Lift up your heads in hope—behold the day
That peace and freedom shall their worth display!
Tyrants shall fall! Eternal Truth arise,
To wield on earth the sceptre of the skies.

FAIRHAVEN. CLOTHER GIFFORD.

[From the Friend of Man.]

THE NEW YEAR.

Another year! and yet the cry
Of those who wear the the tyrant's chain,
And yet, despair and agony,
Fill up their cup of woe and pain.

Another year! a link to bind
The bondman to his pilgrimage—
Alas! perchance he may not find
'The Comforter,' in his waning age.

Another year! prayer unto God
Who freed of old the Hebrew race,
From the proud Pharaoh's cruel rod,
And blessed them by his special grace.

Another year! O ye who trust
That freedom to your kind shall be,
Gird on the armor of the just,
Enduring faith your panoply.

Another year! 'fight the good fight,'
And flee not basely from the strife,
But dare to suffer for the right—
And, martyrs, care not for your life.

Another year! O haste ye on,
And break the shackle from the slave,
For the hot battle shall be won,
And millions rescued from a grave.

December, 1836. JOAB.

TRUE POLITICS.

BY SIR WILLIAM JONES.

What constitutes a State?
Not high raised monuments or labor'd mound,
Thick wall or mosted gate;
Not cities proud with spires and turrets crown'd;
Not bays and broad arm'd ports,
Where, laughing at the storm, rich navies ride.
Not stark'd and spangled courts,
Where low brow'd baseness wafts perfume to pride.
No! men, high-minded men!
With powers as far above dull brutes endued
In forest, brake, or den,
As beasts excel cold rocks and brambles rude;
Men who their duties know,
But know their rights, and knowing, dare maintain,
Prevent the long aim'd blow,
And crush the tyrant while they rend the chain!
These constitute a State.

MISCELLANEOUS.

UNITED STATES SENATE.

TUESDAY, JAN. 17.

Mr. Kent presented a remonstrance of the Grand Jury of Washington County, D. C. against the efforts of distant and self-created societies to obtain an abolition of slavery in the District of Columbia.

A motion being made to print the remonstrance, the yeas and nays were called for by Mr. Morris and ordered.

Mr. Hubbard asked for the printing of an extra number.

Mr. Calhoun seconded the motion, and felt gratified at the position taken, that these petitions ought not to be received.

Mr. Wall opposed the extra number, on the ground that while the paper maintained the rights of themselves, they did not respect the rights of others, but proscribed others for exercising their rights.

Mr. Calhoun was astonished at the Senator from New Jersey putting on the same footing those who merely came forward to sustain their rights in their own property, and those who came forward to rob them of their property.

Mr. Niles said that however different the position of the parties, the question was the same, and ought not, to be stirred. He believed last year as he believed now, that the best course was to withhold any action on these petitions. He was opposed to an extra number of copies.

Mr. Brown was also opposed to printing an extra number, because it might induce an opinion that there was some danger of Congress acting on the subject. He would consent to no act which would have a tendency to produce agitation, and he believed the printing of an extra number would have such tendency.

Mr. Calhoun repelled the idea that any agitation could be produced by the circulation of this paper. He desired to have the paper circulated widely, in order that the sense of the people of the District may be taken and known every where.

Mr. King of Alabama, said he would vote for the printing of the paper, but not for an extra number.

Mr. Hubbard said he had merely made the suggestion that an extra number should be printed. He made no motion.

Mr. Morris said he hoped the motion to print would prevail, both because it was the wish of the member, and also because the paper contained the wishes of the people of the District, conveyed through the Chairman of the District Committee.

Mr. Brown and Mr. Calhoun made brief explanations on points on which they had misunderstood each other.

Mr. Kent stated that the paper was placed in his hands; that the language was respectful; and that as it was the first time the people of the District had spoken on the subject, he had asken for the printing, but he did not ask for an extra number.

Mr. Linn said he did not wish to give a vote to circulate any thing which could agitate the public mind. He would prefer to let the subject alone.

The question was then taken on the printing and decided in the affirmative. Ayes 34—Noes 5—(Linn, Niles, Page, Ruggles and Strange.)

HOUSE OF REPRESENTATIVES.

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

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

Mr. Pinckney moved that it be laid on the table.

Mr. Adams said he was not with the majority of this House in rejecting the petition, which were ordered, and were Yeas 130—Nays 40. So the memorial was laid on the table.

SPIRITED REBUKE.

We feel bound to protest in the strongest terms against the doctrine expressed at the close of the extract we have given from the Westchester Spy, that those who publicly maintain unpopular doctrines, have no 'right to complain,' of outrage and violence. The freedom of speech is one of the very foundations of our form of government. Without it, our government is either a despotism of bad laws, or an anarchy, in which the strongest only can speak, and the weakest must be silent. Every man who undertakes to discuss our political institutions, let his opinions be popular or unpopular, has a right, a direct, manifest, solemnly guaranteed constitutional right to do so, and if he is molested in its exercise, more especially if it be by violence, he has a RIGHT TO COMPLAIN, vehemently to complain, of the wrong. If the doctrine of the Westchester print be sound, no such thing as free discussion can be tolerated in the country. No man in New York will be allowed to speak on the whig side for his opinions are 'unpopular,' no man in Massachusetts can raise his voice for the administration, for it is unpopular. Fourth of July orators will be driven from the rostrum with noise and hisses and an exhibition of rails, feather beds, and tar barrels. Even the churches will be invaded by those unhallowed tumults, and the preacher whose doctrines do not happen to be popular will be dragged neck and heels from the pulpit. In pursuance of the same salutary doctrine, the Jews' Synagogue in Grand Street may be fired over the heads of the worshippers. There is no excess which might not be justified, the moment it is admitted that the defenders of the opinions of a minority have 'no right to complain' of 'public vengence.'

Not only have those who suffer these outrages a right to complain, but they are sure, sooner or later, to meet with sympathy. Their case appeals to the natural sense of justice in every man's heart, and the appeal will at last be admitted. Sympathy disposes men to embrace their doctrines, and it is a fact that the abolitionists are at this moment, generally speaking, strongest where they have been worst treated. In this city, in Utica, at Cincinnati, and at Alton in Illinois, the very places where the popular violence at one time raged most, they have established their presses, and issued, not meagre, starveling, six by nine journals, but huge blanket sheets, crowded with articles relating to the slavery question.

Even if this foolish and wretched attempt to substitute violence for public opinion might be successful in ordinary cases, it will not do with the abolitionists. The nation has been winnowed to furnish men of the most unquenchable enthusiasm, and the most obstinate constancy. Violence merely serves to exalt and inflame the ardor with which they pursue their object. Those who administer it are merely chafing the ears of the bull dog who has fastened upon his prey.—*New York Evening Post.*

A Foolish Priest. The Bishop of Bruges has issued an anathema against the circulation of Bibles within his diocese by the British and Foreign Bible Society, and called upon his clergy to warn their parishioners against what he calls the snares laid for them, and prevent them from purchasing the society's publications.—*Galignani.*

☞ This 'Bishop of Bruges' merely imitates the conduct of American *christian* slaveholders.

[From the Union Village, N. Y. Banner.]

GOV. MARCY'S MESSAGE.

The Governor's anxiety to announce to the South the entire proscription of the Abolitionists, is abundantly manifest. His Excellency does the business up in the second paragraph, briefly to be sure, but in such a tone of confidence, as to make even and almost the abolitionists themselves doubt their sanity and identity. We suppose it would appear to most men rather impolite seriously to question the truth of the Governor's statements, even if we brought the tremendous weight of facts to bear against them. If we were a mere banger on of the party of the faithful, it would be expected as a matter of course that we should take down, without making a wry face, all the stories which his Excellency might tell us. But as we stand aloof from, and independent of, all parties at the present time, and intend to maintain this position so long as spoils instead of principles are the game of the whole political array throughout the land, we shall make it a part of our duty unreservedly to express our opinion of any portion of an official document that does not bear the impress of truth.

That all may know how much dependence to place upon his Excellency's intimation that abolition was on the decline, or even stayed in its progress, and assurance that the slaveholders need feel no further 'alarm' or 'disturbance' on account of it, we will just briefly give the story of its *downfall* in this county. In the first place, the anti-slavery society in this town has more than doubled the number of its members since the Governor's first strike on the subject. The number of societies in the county has more than trebled, and most of them are in a flourishing condition, and constantly receiving new accessions of strength. And we announce without the fear of contradiction, that the feelings and disposition to receive abolition truths and doctrines are daily growing stronger, and will doubtless ere long ripen into a conviction on the part of a large majority of the community, that none but anti-slavery principles can save the country from the ultimate horrors of American oppression.

Throughout the state, the number of anti-slavery societies has undoubtedly more than doubled. Several new papers have been established bearing aloft abolition colors and the standard of universal liberty, and the freeborn and well-wishers of the whole human family are rallying in their support with an energy which makes no mock efforts in the cause of benevolence and humanity, nor vaporing display of sensibility on the subject of the mighty wrongs which man inflicts upon his fellow man in this land of '*the free and the brave.*'

We might be more specific, and go on to enumerate a hundred facts showing the rapid advance of abolition within the past year. But it is unnecessary when every intelligent person in community knows that what we say is true, and every man of truth and integrity stands ready to confess it. To suppose the Governor's insinuations founded on fact would be to suppose that all feelings of compassion for the suffering poor, and all the principles of honor which ought to govern and soften man in his intercourse with his neighbor, had departed to some more favored region, where liberty is not confined to the earth by the domineering spirit of oppression which so sadly marks the character of the age and the country in which we live, and is marching on in rapid strides to take possession of the very temple of freedom itself.

To show Gov. Marcy how the anti-slavery sentiment has '*begun to abate*' in this region, we will just inform him, that our Tuesday evening last, at the close of the fourth and last lecture of the Rev. Mr. Storrs, upwards of a hundred and twenty dollars were contributed before the audi ence by collecting in aid of the American And we have no doubt, from the manifestation of feeling which we witnessed on that occasion, that no small portion of this sum was contributed by persons who, one year ago, would have considered it as 'incendiary' to give their money for such a purpose as for preparing a torpedo to blow up the capitol, congress and all. They have since become convinced that emancipation of the slave is safety to the master. Perhaps his excellency will be induced to take the same view of the matter, now that opposition has '*ceased to subserve party purposes.*'—*Cazenovia Monitor.*

There is another point which goes to show how reckless party subserviency may make even a Governor in his statement of facts. He says that 'as soon as the excitement ceased to subserve party purposes, *it began to abate.*' Now, it is a notorious fact—a fact which the South *should* know if it does not know already, that as far from Abolition being on the decline, or beginning '*to abate*,' it is at this moment spreading with a rapidity which it never before has done. FIFTY AGENTS are now engaged in promulgating its doctrines, and new Societies are every day organized. The very fact that the Presidential contest is past—when the Governor says the '*excitement*' was employed '*to subserve party purposes*'—so far from causing it '*to abate*,' has secured its extension and advance with tenfold vigor. Thousands, of both parties, who were unwilling before that event, to even listen to its doctrines, now not only listen to them, but discuss and approve them. They have time to take a calm view of Slavery—to look at it in all its disgusting deformity—to analyse the absurd arguments of its advocates; and the results are—conviction. It is in vain that Senators and Congressmen have headed mobs—prevented free discussion, and muzzled and *destroyed* the Press—the doctrines of the '*fanatics*,' and '*agitators*' are taking deeper and deeper root, and becoming more and more extended. The declaration of the Governor, therefore, that abolitionism has '*begun to abate*,' is not true; and for the truth of this assertion, we appeal to every candid observer of passing events.

But we must drop this subject, and leave Governor Marcy to the tender mercies of his own conscience.—*Rochester Democrat.*

The Physiognotype.—This is the name of a new instrument invented for taking a cast of the human face, which it does by an application of a few seconds without any disagreeable sensation. A metallic oval plate is employed, pierced with many holes, through each of which is passed a metallic wire sliding easily. The whole is surrounded with a double case of tin, which contains warm water, in order to keep the instrument at a proper temperature with the blood. If any figure be applied against this brush of needles, it yields to the slightest pressure, and leaves an exact mould. The needles are then fixed by a very simple process, and from this metallic mould the cast is taken. It is in fact a new application of the principle of a process familiar to sculptors, by which a fac-simile of a model is obtained in marble, the needles in that case being driven into the stone. The sensation produced by applying the instrument cannot be well described, although, if the Physiognotype were not heated, it would feel like immersing the face in snow. The impression left is an uncoloured likeness, and the mask which it produces is a fac-simile of the mould. Nothing is wanting; even a vein on the temple is faithfully represented.

Gen. Santa Anna and his Aid Col. Almonte, had arrived at Washington from Mexico, via Texas and New Orleans.

[From the Olive Branch.]

BY REQUEST.

COLORED CHURCH—WEST CENTRE STREET.

The protracted meeting advertised to be held in this church, commenced on Saturday evening Dec. 17th, and continued until Tuesday evening. The spirit of attending these meetings good or bad prevailed; all of the meetings were well attended, and a solemn sense of the presence of God appeared to rest on the congregation; that is, if we may judge, by the silence, and the outward deportment. For in place of that wild enthusiasm that is generally seen on such occasions, the most solemn attention was paid to the things spoken.

Although we cannot boast of our aisles being crowded with mourners, nevertheless we can say that the work of God was deepened in the souls of those who have already made a profession of religion; and a few evinced an earnest desire for the salvation of their precious and immortal souls. And thus on some measure the end of our meeting was accomplished.

The object of this society is not to build up any particular sect or party; we are not attached to any particular body of christians, but stand as an independent church. Our discipline is such that the most scrupulous are happily met as to external ordinances; every person is left to enjoy their own opinion and observe their own mode. But while we give this latitude in minor points, it is insisted that every member must conform in their lives and conduct to the doctrines and precepts of the gospel. Our principle object is to better the condition of the colored race generally, by reclaiming the vicious, and encouraging the virtuous.

Our pulpit is free for ministers of all denominations, who preach the word of God and the way of salvation by Christ Jesus. Our present minister, Rev. W. Toxer, is one who has evinced the most earnest solicitude for our welfare, by preaching for us, and attending to all the pastoral duties of the church, with fidelity, for several months past, gratuitously; which in our present situation, is an act of the greatest kindness, as we are not in the possession of means to remunerate any person for his services; and unless some person had thus cared for us, we must have been left without regular preaching, and exposed to the danger of apostatizing, or at least of being left as sheep without a shepherd.

Our present prospects are good; the congregation is on the increase; the number of stated hearers varies from seventy to one hundred, and the church members number about thirty; and in order to make our meeting productive of more good, the public are hereby informed that a course of lectures will be delivered on Thursday evenings, on the parables of our Savior. The first will be a dissertation on the nature and use of parabolical teachings, on Thursday, Jan. 5, service to commence at 1-2 past 7 o'clock; in the prosecution of the lectures, the manners and customs of the Jews will be explained.

By order of the official Board.

JOHN DEBOIS.

WASHINGTON, Jan. 10.

In my letter of yesterday, I had not time to give you all the particulars of the discussion upon the Anti-Slavery memorials presented by Mr. Adams. By reference to the proceedings of the House, it will be seen that the vote was taken upon the naked question of 'shall the petitions be received?' It is a remarkable fact that during the whole of the last session of Congress, while the discussion of those Petitions was occupying the time of the House, week after week, this question could not be reached. The members of all parties and from all sections of the country were unwilling to meet it. The question was upon almost every form but this. Mr. Pinckney's Resolutions were non-committal upon the reception of Petitions,—and so with all the propositions touching the merits of the question. The members talked of it, went around it, and jumped over it. They tossed it about, and made it their thing of play, without once daring to face it or look upon it, or meet it by their vote. And why? Is it wrong to suppose that the *why* is answered in the fact that the Presidential question was not decided, and is decided now?

Upon the question of reception, the two prominent candidates for the Vice Presidency have been obliged to commit themselves. Mr. Granger voted to receive the petitions, and Mr. Johnson voted against their reception. Upon the vote of Col. Johnson, the South should know before they applaud this act, that when Johnson's name was first called, his answer was Ay (in favor of reception.) Soon after,—and I am told by those who watched his movements, that he was in close consultation with some of his warm political associates,—*he changed his vote from the affirmative to the negative.*—*N. Y. Express.*

GEN. OSCOLA.—What are the qualities that constitute a hero? Whether those qualities are pagan or christian, whether they are to be sought in savage or civilized life, this Warrior stands high on the roll of those heroes whom the world is accustomed to regard with enthusiastic admiration.

His whole nation contains scarcely 1000 warriors—yet compaign after campaign has he baffled the well appointed troops of a nation of 15,000,000. Not a handful of naked savages are without any other rations than the roots of the earth or the game of the thicket—without commissaries, or hospitals, or West Point Academies, or quarter masters, or wagon train, or pontoons, or sutlers, or arsenals, or pay, or clothing, or barracks, or Courts of Inquiry—yet he keeps the field, and seeks neither summer quarters nor winter quarters.

If Patriotism be not a word invented merely to cheat the world, then Oscola is a Patriot—he *is ready to die for his country.* He exclaims to his invaders, 'This is my country, and I will die for it.'—He will not turn on his heel to save his life.

This christian nation, however, hunts this Hero and Patriot, like a wolf. Gen. Essup offers a reward of 5000 dollars for his scalp if dead, or for his body if alive.—*Salem Gazette.*

MASSACHUSETTS STATE PRISON.—The Report of the Inspectors of the State Prison has been presented to the Legislature. It exhibits gratifying evidence that the amount of crime, in our region at least, decreases.

The daily expense of supporting and keeping the convicts, per man, is about eleven cents a day. The net *gain* of the prison on the business of the last year, was $13,500. Whole number of convicts received into prison during the year ending 30th September, 1836, was 97. Discharged from prison during the year ending September 30th, 1836: by expiration of sentence, 81; by remission of sentence, 6; by pardon, 1; died, 4; escaped and not retaken, 6. Remaining in prison Sept. 30, 1836—272. American 218;—Foreigners 60; Negroes 18; Mulattoes 10.

This institution was first opened for the reception of Convicts on the 12th of December, 1805. The whole number of Convicts received from that date to the 30th of September, 1836, is 2968.—The whole number discharged during that period of time, by expiration of sentence, order of Court, or who have escaped, is 2072. The whole number discharged by pardon, or remission of sentence, is 458. The whole number deceased, is 160.

OBITUARY.—On the death of Henry E. Benson, son of the late George Benson, who died in this city on the 6th instant, in the 22d year of his age.

Seldom are we called to mourn the loss of one around whose memory cluster so many bright and sweet recollections. Endowed with talents of a high order, amiable in his deportment and engaging in his manners, he had secured the love and esteem of a large circle of friends, who deeply lament his untimely death.

Scarcely entered upon manhood, and in all the buoyancy of youth and health, he was suddenly prostrated by the rubbles power of disease; but so insidious in its approach, that till life was almost extinct, the fond but delusive hope was cherished, that it would not prove fatal. But those lips are forever sealed with the icy signet of the King of terrors, and that tongue now silent in death can no more plead the sacred cause of truth and justice, nor eloquently descant on the wrongs of the slave, whose condition he regarded with strong and deep solicitude. His talents were devoted to the cause of emancipation, and he often expressed with firmness his confidence that the time would come, when the rights of the now oppressed slave would receive at the hands of his 'fellow man,' that justice to which they are entitled.

The casket was beautiful, though frail and perishable, but the bright gem it enshrined is imperishable, and will endure forever in the blissful presence of the Creator, reflecting with increasing splendor, the glories of Heaven.

Though life was bright before him, he meekly bowed in humble submission, and having perfect confidence in his *Redeemer*, he passed in perfect peace, that 'bourne from whence no traveller returns.'—*Providence Journal.*

Texas.—The New Orleans Standard furnishes a very curious account of the action of the different branches of the Texan government in relation to Santa Anna. The rumor reaching the ears of the members of Congress, that President Houston intended to liberate the Mexican chiefs, they passed the following resolution:—

Resolved, That the President be and he is hereby vested with the custody and disposal of all prisoners of war. Provided, that the prisoners Santa Anna and Almonte shall not be released or set at liberty on any occasion, without the concurrence of the Senate, and that the President shall not have the power to release said prisoners during the recess of the Senate.

This resolution was immediately vetoed by Gen. Houston. The Congress, notwithstanding, passed it again by the Constitutional majority of two thirds, and it became a law. President Houston, driven to extremity, and determined to release Santa Anna at all hazards, pronounced the resolution unconstitutional and a usurpation of his executive authority, and in the face of the law of Congress set Santa Anna free, and put the whole Congress at defiance. The army being with the President in all things, Congress succumbed.

The new bridge erected by the Sultan, from Constantinople to Pera, opposite, and so long wanted, is supported on rafts, secured by 20 iron cables and anchors,—length 1260 feet, breadth 22. In the opening ceremony the Sublime Porte passed over it on one of his superb chargers, followed by the two imperial princes, mounted, and by 20 arabas, drawn by oxen, in which were the Sultanas, &c. The constructor, Muthin Ahmet Pacha, received a beautiful sword, studded with precious stones. A road of five miles was made to the bridge, by 12,000 workmen, in the 24 hours preceding, in the progress of which they cut through the turbaned tombstones of the Janisary graveyard.

THE SURPLUS. In the House of Representatives, on Saturday, the bill to authorize the Treasurer of the Commonwealth to receive the state's proportion of the surplus revenue, was passed to be engrossed by a large majority. This morning Mr. Surgeand of Boston, presented an order that the Committee, to whom the consideration of the subject had been referred, be instructed to report forthwith a Bill for the distribution of the surplus, among the cities, towns and districts in proportion to population. The order was passed by a vote of *four hundred and twenty-one yeas to one nay.*—*Boston Transcript.*

Amalgamation.—The pretended horror of the American people, at '*amalgamation*,' is finely hit off by the result of the late presidential contest, in which a man well known as living, and as having lived, for many years, with a colored woman, as his wife, has received a plurality of votes for Vice President of the United States! Perhaps the redeeming circumstance was found in the fact, that the honorable gentleman was a slave holder!

It is curious to notice that Vermont, Massachusetts and Ohio, with all their abolitionism, went against Col. Johnson; while New Hampshire and New York, so famous for anti-abolition mobs, gave a majority of black law memory, and a number of the slave states, went in his favor.—*Friend of Man.*

The Recognition of Texas.—The Legislature of Alabama have directed a committee to report instructions to their Senators, and a request to their Representatives in Congress, to vote for the recognition of Texas. The lower house of the Kentucky Legislature have already adopted this measure.

The Troy Budget states that one day last week, a number of boys were skating on Fish Creek, in the town of Schuylerville, N. Y., when the ice gave way, and 15 were precipitated into the water, 9 of whom were drowned.

Receipt for Rheumatism.—It is said to be a relief for the Rheumatism, to apply a cabbage leaf to the part affected. Choose a perfect leaf, cut off the protuberant stalk at the back, and place it on the part with a bandage of flannel, at going to bed. It will produce a local perspiration, and in two or three repetitions, effect a cure.

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

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