



freedom which others may possess, that they may be cast again into slavery. Through the maneuvers of those land pirates, the young woman was discovered at West Chester, Pennsylvania. The man stealing preacher, who vociferates most magnificently against slavery "in the abstract," as soon as the girl was identified, took a journey from Richmond to that village, nearly 300 miles, leaves his preaching and his other ministerial duties, claims the girl as his property, demands from the citizens of West Chester a large sum as ransom for giving up the stolen human being, and because they would not give him the text of his iniquitous claim, carries off the girl with him to Richmond; and again preaches to his fellow men stealers, "to do justly, and love mercy" after his own edifying example!

The circumstance made a little uproar through the representation of the Village Record, which paper depicted the atrocity of the case and the villainy of the preaching hypocritical man stealer in its true colors. The kidnappers who so detest slavery "in the abstract," then came forward to the Record, and to the Village Record, in the most ensnaring manner, respecting the evil of slavery, the price he had paid for the girl, the kindness he had shown for her, and much more ignominious of the same quality; adding what evidently bore the brand of falsehood upon its face, "the girls' father was desirous that the young woman should be kidnapped in West Chester, and be transferred to live and die in Richmond, 'a worn out slave!'" The preaching man stealer bolted out rather too much Munchausen-like romance for our credulity.

Now is it not a gross deception for men to affirm that they are opposed to slavery, whose ideal abstractions, and whose practical exhibitions are so utterly discordant? The men at Canterbury prate most loudly respecting their good will to the colored people and their aversion to slavery; but it is all "in the abstract," for they have threatened Miss Crandall to burn her up in her own house! The Carolinians and Georgians are prodigious friends of liberty, but they offer a large reward to any ruffian who will murder its only consistent defenders! The slaveholders are fiery enthusiasts for freedom, but it is a freedom for themselves to commit all crimes with impunity, and a freedom for the colored people to be slaves! And the Colonizers are filling all the Union with their deceitfulness, chicanery and cant against slavery "in the abstract," and for Philanthropy "in the abstract," but what does it mean?

Neither more nor less, than that the free colored people shall be free, and that they shall be shipped to Africa to starve, or perish in the sea. H. W. PAUL.

WHAT DOES THIS MEAN?

A few days since, I heard a gentleman from Hallowell, Me. relate the following facts, in the course of a conversation which was passing between him and the Rev. Dr. Edwards, of Andover. The gentleman stated, that in the course of a few years past, there was a man from the American Colonization Society who, through the sympathies of the public, through one of its approved agents, had funds to transport a number of slaves to Liberia, who it was promised, should be liberated, and transported as soon as a sufficient amount of funds could be raised to pay the expenses of their transportation. The gentleman above named wrote, I believe he said, to Mr. Guisey, and inquired to know if it was a matter of certainty that the same mentioned would be liberated, provided a sufficient amount of money were raised to transport them; and if so, he would pledge himself to give one hundred dollars towards it. Mr. Guisey immediately answered his letter, stating that the executive of the Colonization Society had pledged themselves to that effect. This gentleman then sent on the one hundred dollars, as he promised. But the receipt of it was not acknowledged till one year after it was received, though it was usual for the Society to publish their receipts, gifts, &c., in the African Repository as soon as once a month;—that the slaves in question had not been liberated from that day to this,—that he had made application to the Board of the American Colonization Society to pay that one hundred dollars over to the Board of a certain Missionary Society, but that they had refused to do so. The gentleman appeared to be a man of piety and intelligence; and I listened with considerable pleasure, why he stated at some length the reasons why his faith was shaken in the American Colonization Society, and why he should refuse in future to assist in any further support.

THE METHODIST CHURCH.

Mr. Editor—I have heretofore read your paper with intense interest, and consequently pursued with deep regret, in a recent number, a most unmanly and ungenerous attack upon the Methodist denomination. The writer of the articles called "The Free Farmers," has represented the Methodist Conference as a profoundly secret convalescence. He goes on to say that neither the consignment of a mason's lodge, nor the impenetrable arcana of the General of the Jesuits at Rome, are one jot more unknown than the hidden mysteries of the Methodist priests! Now, sir, whoever be the writer, I take the liberty to assert the above declaration to be false and libellous,

and distinctly call upon him either to substantiate or retract it. He must be careful how and where he huris his firebrands, if he would prevent the cause he is advocating. The Methodist Church will, I believe, be the pioneers in this great work, and will come up to it as fast as light is flashed upon them; but they never will be goaded to it by falsehood. I wish to suggest one thought to "An incendiary Fanatic," viz. that he would do much more for the cause, if he advocates the principle, without going so far out of his way to drag in the discipline of the churches of our Lord Jesus Christ. B. K. J.

MEETING OF THE PEOPLE OF COLOR IN THE CITY OF NEW-YORK.

Agreeably to public notice, a large and respectable number of colored people assembled in the Colored Presbyterian Church, corner of William and Frankfort streets, on Tuesday evening, April 23rd, 1853, for the purpose of discussing the New-England Anti-Slavery mission of Wm. Lloyd Garrison, Esq. to England. Mr. Thomas L. Jennings was called to the chair, assisted by Wm. P. Johnson; and James Fraser was appointed Secretary. After an appropriate prayer by the Rev. Samuel E. Cornish, the object of the meeting was stated by the chairman, and Messrs. Vreeland and Sipkins.

Whereas public notice has been given of the intended mission of Wm. Lloyd Garrison, Esq. to England, at the request and under the auspices of the New-England Anti-Slavery Society, whose objects are the immediate liberation of the slaves, and the moral and intellectual improvement of the free people of color in these United States; and whose principles and objects are so well known, that they challenge the admiration and respect of the colored people: we deem it proper to announce, that the objects of said mission receive our hearty approval, and that we are in full purpose of clearly exhibiting to the people of Great Britain, the real condition of the colored people in the United States of America;—and in the preliminary to the same, the names of Mr. Elliott Cresson, agent of the American Colonization Society, respecting the desire of the people of color to emigrate to Liberia—and, also, to solicit aid from British philanthropists, for the establishment of a Manual Labor School for the Education of Colored Youth; and for such other purposes as may best comport with the interests of the colored people of these United States. And where as it becomes the bounden duty of us, the free people of color of the city of New-York, publicly to express our sentiments relative thereto;—

Resolved—That we highly approve of the mission of Mr. Garrison to England, who from his very extensive knowledge of our common country, and his long and successful labors as the best informed man of color in most of the States, with whose sentiments he is acquainted, render him eminently qualified truly to represent them.

Resolved—That we most heartily concur in the appointment of Mr. Garrison, to counteract the various and false representations of Mr. Elliott Cresson; that we solemnly declare it to be our firm belief, that the Colonization Society has been the leading cause of many of the oppressions of the colored people, in various States, since its organization; that it has not for its object even remotely, the liberation of slaves; and that, as Mr. Garrison in his "Thoughts on Colonization," has evinced such a want of knowledge, and has exhibited such a frightful picture of the country, as would have covered its advocates with shame, if they were alive to shame—and not immediately in opposition to any thing that is just and equitable, it is sufficient guarantee of the manner in which he will acquit himself in that part of his mission.

Resolved—That the establishment of schools for the education of the colored people, receives our unqualified approbation, and will receive our undivided support. As it is reason that distinguished man from the brute creation; it is inevitable, that the distance increased between man and the brute, or between cultivated and uncultivated man.

The want of education among us is so manifest, in this regard, may equal the most sanguine expectations of the friends of the improvement of the people of color in this, the land of their nativity.

Resolved—That the daily papers, friendly to the improvement and cause of the colored people, be furnished with a copy of those proceedings by the Secretary, with a request that they be published.

Several persons addressed the meeting, in an animated and spirited manner.

ADDRESS.

Mr. CHAIRMAN—The period has very nearly arrived, when for a while a separation is to take place between us and our highly valued and beloved friend, Wm. Lloyd Garrison, that separation is not perhaps a name more dear to the colored people of the United States. He has become exceedingly dear to us by the firm and steady manner in which he has taken in the vindication of the natural rights of the people of color, viz. liberty, equality and the pursuit of happiness in the land of his nativity. May the prosperity and the happiness he wishes to see in the journey to Europe and through life. "The struggle of parting is in a great measure mitigated from the consid-

eration of the importance of his mission to our welfare. Providence seems frugal in her bestowal of qualifications required to perform very important objects, and perhaps in none more than that of inclination. But in the present case, the greatest inclination without an extensive knowledge of the subject, would be defeat in its purpose.

In the person of Mr. Garrison all these ends will be completely answered. The able advocate and fearless champion of the rights of colored men in the colonies, the important advocacy of our rights and the exposition of our wrongs before a people who have a deep sympathy for Africa, and who have been monstrously abused by the false and absurd representations of Mr. Elliott Cresson, that the colored people of the United States were anxious to leave the land of their nativity, to emigrate to the continent of Africa.

These detestable misrepresentations of our known wishes, induces very many of the benevolent of that country, who sincerely desire our condition, to contribute to that curse to the cause of emancipation, "The Colonization Society," several thousand dollars. Notwithstanding this abuse, the most intelligent and patriotic of the same, will give to Mr. Garrison an opportunity for usefulness that it would be difficult for any man to obtain elsewhere.

Mr. Chairman, when such unqualified praise is bestowed upon an individual as is contained in the resolutions that have been submitted to the consideration of this meeting, and in the preliminary to the same, the circumstances that elicit the panegyric are concealed or unknown to the hearers, the rational mind inquisitively inquires, what are his merits, that he receives such applause—and that national secretary I shall take pleasure partly to answer.

The hastiness with which I have been compelled to arrange these thoughts, precludes the possibility of categorically replying, but I feel that I am not doing justice to the cause of our high respect for this individual. First, when my highly esteemed friend and advocate, Benjamin Lundy, editor of the "Liberator," published in his paper, a most almost, the public advocate of the rights of colored men, Mr. Garrison approached him, and made a most judiciously-attended course of the oppressed.

The persecutions and privations he suffered for the many defence of our cause, sufficiently evinced his sincerity in the enterprise, from that period he was identified with the most active philanthropists of our country. Mr. Lundy, who will long be held in grateful remembrance by the colored people of these States, may have given to Mr. Garrison the opportunity to exercise his patriotic ardor to circumscribe his own private philanthropy to exercise itself in; and to avoid the hazard of unjust laws, he removed, something over three years ago, to Massachusetts, and published the "Liberator." With what ability and success that invaluable paper has been conducted, many of us are partly capable of appreciating. My friends, let me not be guilty of the error of depreciating your judgments, when I say you are but partially able to comprehend the benefits derived from that publication: the truth of my assertion it is my purpose to show presently.

How great was our joy when Mr. Lundy announced that he had received an able and efficient conductor in the person of Mr. Garrison; but how soon we were disappointed, when we saw they were separated, could we have foreseen the immense benefit to be derived from it. The daring genius of liberty that animated the person of Mr. Garrison could not be contented in the land of his nativity, but, flying to its native element of freedom, safely indulging in its exuberant range, in applauding what was right, and in censuring what was wrong, has stood far towards exciting the public mind to examine candidly the relation between right and wrong, as applied to people of color and to the rest of the human race. How very important and interesting a subject, and how very important point gained, and to the power of Mr. Garrison it is to be attributed,—and it is to be considered among the causes that have given birth to the present movement, and who feel interested in the affections of all men.

Perhaps we cannot cite a stronger evidence of the beneficial effects calculated to be produced in our favor by the extensive circulation of "The Liberator," than the rancorous and malignant attacks which have been made and the work criticised by those hostile not only to our improvement, but to our very being in this country.

There is another and a very important point of view in which we are to be regarded, and in that I shall establish the grounds that we but partially know the blessings to be derived from the "Liberator," which the Liberator was conducted, according to the reasons, the passions, the feelings and the interests of the people, that the New-England Anti-Slavery Society has its origin. In Massachusetts, and in many other States, there were many individual philanthropists who sincerely sought to put down oppression, but, individually, they could do but little;—they were not united, they were not to that object, there seemed no means of acting in concert.

"The Liberator" supplied that channel of communication between these separated individuals, and has accordingly seen them concentrated in a body, whose increasing numbers

promise extensive benefit to the children of oppression. Nor is this all; the talented editor may justly prefer another claim on the gratitude and respect of the people of color. The potency of his arguments, his unflinching courage, his freedom from prejudice had induced to act in concert to our interests.

His lucid expositions of the real intent of the advocates to renounce it, and to become the partisans of immediate liberation; and in the round of its usefulness has enlisted some of the Professors of the Western Reserve College, Ohio, who may be seen the able contributors to its columns.

And such a number of the most erudite men of our country have become its patrons as to justify the anticipation that not very remotely it will be regarded as not disreputable to advocate the principles of the Liberator. Many good men had been influenced to join the Colonization Society from the belief that it presented the most probable means of the eventual abolition of slavery.

But it remained for the ingenuity and enterprise of Mr. Garrison to propose a plan at once feasible and safe, and the New-England Anti-Slavery Society, in consequence of the errors in its conformity to his suggestions; and it is confidently believed that their efforts will be crowned with success.

Mr. Chairman, I have not had time, nor have I had the leisure to enable me to give a particular history of Mr. Garrison, since he entered our lists; but the general description I have given is in the main and essentially true. It may be necessary, here to observe the exertions of the New-England Anti-Slavery Society, whose course in the cause of emancipation merits and receives the hearty concurrence of the people of color. From the beginning, limited to the great exertions of the labors of the distinguished individuals who are the subject of them, you will plainly perceive how impossible it is, at short notice, to award him the just meed for such exertions.

To you, individually, my hearers, I shall say that from each is expected such an offering at the altar of the champion of universal rights, as in the most becoming and suitable manner, thus offering our tribute of respect to Mr. Garrison, we are very far from wishing it to be supposed that he alone engrosses our entire regard. Far, very far be it from us. In gratitude of grateful hearts, we have formed no trait in our character as a people. The members of the Manumission Society, whose indefatigable services in our behalf, the names of many of whom are fresh in the minds of many of us receive our constant and sincere thanks.

The memories of the members of the Legislatures of the States in which slavery has been abolished, and who have been distinguished, but are cherished with a sacred respect for the benefits they conferred upon us. The offerings of grateful hearts, we have formed no trait in our character as a people. THOMAS L. JENNINGS, Chairman. JAS. ERASER, Secretary.

[From the Genius of Temperance.] A VOICE FROM NEWARK. At a Public Meeting of the colored citizens of Newark, held in the Colored Methodist Church, on Thursday evening, April 18th, John A. King was called to the chair, and John D. Closson was appointed secretary. After an appropriate prayer by the Rev. Mr. Lewis, the chairman stated that the object of the meeting was to solicit subscribers to a paper called the Emancipator, and to express their sentiments respecting the American Colonization Society, and in favor of Mr. Garrison's Mission to Europe, after which Mr. David Rogers, Agent of the Emancipator, delivered a most able and interesting report on the progress of Education, and the support of that powerful engine the Press, after which it was resolved that there be a committee of three persons to prepare a report on the sentiments of the meeting, the committee reported as follows, which were unanimously adopted.

Resolved, That we have learned, with the greatest pleasure, that the American Colonization Society has appointed our distinguished countryman, Wm. Lloyd Garrison, their agent to Europe, to solicit and establish a Manual Labor School for the Education of the colored youth of America, and that the philanthropic exertions of that Society in the sacred cause of the benevolent and virtuous, and that Mr. Garrison is an unenviable advocate for the immediate emancipation of the slave.

Resolved, That we view the system advocated by the American Colonization Society, a system of slavery, which aims to depress the diffusion of the knowledge, which is the power of man, here and hereafter. That we will with joy attend to the cause of the oppressed, the Emancipator, in which we will give our united support, that its influence under God, shall be universal. We are in favor of the Colonization Society, now and forever.

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uals and community; and the members of this Society pledge themselves to abstain entirely from its use, except as a medicine, and that neither will furnish it as an article of entertainment for their friends, or for those of their acquaintance.

Art. 3d. Any person may become a member of this Society by subscribing to this constitution.

Art. 4th. The officers of this Society shall consist of a President, two Vice Presidents, a Treasurer and Secretary, and five Directors, who shall be chosen annually by a majority of the members present.

Art. 5th. The Directors shall have power to expel any member who transgress the rules of this constitution, and shall open a correspondence with similar societies, and convene and execute such measures as shall prove to be the cause of temperance.

Art. 6th. The Secretary shall keep a record of the names of those who join this Society, and make a report once in three months of the progress of temperance among the colored people.

Art. 7th. The Treasurer shall hold all the moneys belonging to this Society, and may order drawn on him by order of the Directors, and may employ any person to assist him in the execution of his duties.

At the adoption of this constitution, the following gentlemen were chosen officers for the ensuing year: Rev. Jehiel C. Beman, President; John G. Gilbert, Asa Jeffries, Vice Presidents; Mal. Samuel Condit, Chas. Brock, Isaac P. Freeman, Geo. W. Jeffrey, Directors; Amos C. Beman, Secretary.

Yours respectfully, AMOS C. BEMAN, Secretary.

LADIES' DEPARTMENT.

A SHORT ADDRESS. Read at a "Mental Feast," by a young lady of color.

MY RESPECTED FELLOW—In attempting to make a few remarks, I hope you will excuse my imperfections, and will be as earnest wisher of our cause, in this our struggle for liberty and equality! In my opinion, is a sacred cause—nothing nothing less than our greatest interest. That we are persecuted, degraded and abused in a most ignominious manner, is beyond all doubt. Those who should be our friends have, in consequence of prejudice, become our inveterate enemies, and carried to us to land. And for we live in this our native land, and are not citizens? It is because we are not good citizens? Not an objection? We are persecuted, degraded and abused in a most ignominious manner, is beyond all doubt. Those who should be our friends have, in consequence of prejudice, become our inveterate enemies, and carried to us to land. And for we live in this our native land, and are not citizens? It is because we are not good citizens? Not an objection? 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