THE LIBERATOR.

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THE LIBERATOR

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ISAAC KNAPP,

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TERMS.

✱✱ TWO DOLLARS per annum, always payable in advance.

All letters and communications must be post paid. The rule is imperative, in order to shield us from the frequent impositions of our enemies.—Those, therefore, who wish their letters to be taken from the Post Office by us, will be careful to pay their postage.

✱✱ An advertisement making one square, or a space of equal length and breadth, will be inserted three times for one dollar.

REFUGE OF OPPRESSION.

Light at New Orleans. One day this week, a colored man, bringing the most ample testimonials for moral character and professional skill as a printer, called at our office, and among other interesting documents showed us the following DECREE, by which he had just been driven from his home, his employment, and *his family*, in New Orleans:

(COPY.)

An Act to prevent free persons of color entering in this State.

Section 1st. Be it enacted, by the Senate and House of Representatives of the State of Louisiana, in General Assembly convened—That all free negroes, mulattoes, or other free persons of color, who have come into this [state] since the 1st day of January, 1825, in violation of an act of the Territory of Orleans, passed on the 14th day of April, 1807, entitled, An Act to prevent the emigration of free negroes and mulattoes into the Territory of Orleans, shall and may be arrested and proceeded against by warrant before any judge, justice of the peace, or mayor in this state. And that upon due proof of the violation of said act by any free negro, mulatto, or other free person of color before any judge, justice of the peace, or mayor in this state, it shall be the duty of the said judge, justice of the peace, or mayor, to order any free negro, mulatto, or other free person of color, so brought before him and convicted of having come into this state since the first day of January, 1825, to depart therefrom within sixty days.

I certify the foregoing to be a true copy of the first section of the law.

(Signed) C. M. SHAUMBURGH, Judge.

f. m. c.—GREETING:

Whereas, by witness, before me examined, you have been convicted of a violation of the foregoing law, you are hereby ordered to depart the state, in conformity to the requisitions of the law as prescribed, that is, within SIXTY DAYS from date hereof.

CHS. M. SHAUMBURGH, Judge.

New Orleans, September 3d, 1835.

The man's offence which occasioned the complaint against him is, that he is a *printer*.—*N. Y. Evan.*

MEETING IN EFFINGHAM.

At a large State Rights Meeting lately held in Effingham county, Georgia, the following Resolutions were unanimously adopted:

Resolved, That we look with alarm and regret at the efforts which have been made, and are still making, by Northern Fanatics, to abolish slavery in the Southern States, as a base and unprincipled attempt to excite domestic insurrection, and that we will use every effort in our power to resist and punish such unholy attempts.

Resolved, That if such measures are attempted to be enforced against us, we will resort to our own State for protection, and look with confidence for relief, to the Sovereign State of Georgia. (!!!)

Resolved, That he who charges either party of Effingham County with participation in aiding the designs of the Abolitionists, is a base and unprincipled slanderer, who justly merits *the fate of an Abolitionist at the South.*

[From the U. S. Telegraph.]

SOUTHERN STATES.

Awake! The *Abolitionists* are upon you!—Thousands of that infamous publication, the *Emancipator*, have been poured into this District, and no doubt they have been scattered throughout the South! This blow, aimed at the lives of the citizens of the South, can only be parried by prompt and efficient measures. It is one of those exigencies which requires the suspension of the ordinary forms of trial. "Let Judge Lynch determine the fate of every individual suspected of aiding and abetting the abominable schemes of these rascally incendiaries! Let *the Governors of the Southern States* offer *large* rewards for the delivery to them of such demons as Tappan, Garrison, and the like. These are the only remedies that promise the least success in the treatment of this desperate disease. They have grown so bold in consequence of our apathy, that they have even insinuated themselves into our domicils, and we must at once deprive them of the power to destroy us, or we shall be shortly stung to death. The *intelligence* and *virtue* of the Northern States are with us. They deprecate any interference with our property, guaranteed to us by the Constitution. They reject with indignation, the temptations presented to them by the fanatics to embark in this mad and hellish crusade. They should do more! They should, in the eloquent language of Col. Knapp of Boston, 'place their foot upon them, and crush out their venom!

Arouse, Southern States! and shake of your slumber! A volcano is beneath you, and unless you make your escape immediately, you will be swallowed up in its fires!

A SOUTHERN MAN.

ABOLITION.

The following Resolutions on the Abolition Question, have been adopted by the Legislature of North Carolina:

1. Resolved, That North Carolina alone has the right to legislate over the slaves in her territory, and any attempt to change their condition, whether made by Congress, the Legislatures, or the people of other States, will be regarded as an invasion of our just rights.

2. Resolved, That we are ready and willing to make, on this subject, a common cause (with the rest of our sister slave-holding States, and) by invite their co-operation in passing such laws and regulations as may be necessary to suppress and prevent the circulation of any incendiary publications within any of the slaveholding States.

3. Resolved, That the thanks of this State are due, and the kindest feelings of the citizens thereof are cherished towards their brethren of the North, who have magnanimously sustained the principles of our Federal Government, and recognized and maintained our rights against the fanatics of those States.

4. Resolved, That our sister States are respectfully requested to enact penal laws prohibiting the printing within their respective limits, all such publications as may have a tendency to make our slaves discontented with their present condition, or incite them to insurrection.

5. Resolved, That although by the Constitution, all legislative power over the District of Columbia is vested in the Congress of the United States, yet we would deprecate any legislative action on the part of that body towards liberating the slaves of that District, as a breach of faith towards those States, by whom the territory was originally ceded, and will regard such interference as the first step towards a general emancipation of the slaves of the South.

6. Resolved, That we confidently rely upon the Congress of the United States, in passing such laws as may be necessary, to prevent the circulation of inflammatory publications through the Post Office Department.

7. Resolved, That the Governor be, and he is hereby requested to forward a copy of these resolutions to each of our Senators and Representatives in Congress, and to the Executive of each of the States of the Union, with a request that the same be submitted to their respective legislatures.

COMMUNICATIONS.

INCENDIARY PUBLICATIONS.

Mr. Editor—Are the works of the Poet Moore excluded from the shelves of the Southern booksellers, and the parlors of the Southern planters? If not, they should be, upon the same principle which prohibits the circulation, even among the whites of the slaveholding states, of aught that squares not with the views of the advocates of Negro bondage. Since the commencement of the war of extermination now waging against legalized oppression at the South, there have come under my view many a metrical production, which must have caused the ears of the tyrant proprietor of his fellow to tingle, and have awakened emotions of shame in every American bosom, not void of all the feelings which distinguish man from the brute—the pens of our Whittiers and our Garrisons, of our Childs and our Goodells, have not been recreant to the cause of humanity. But I know not that I can point to any thing in print, which breathes a deeper detestation of American slavery, than the enclosed lines of the English poet, whom I have named. They are copied from a poetical 'epistle,' written by him 'from the city of Washington' in the year 1803, at which period, as you will recollect, he was travelling in this country. The 'epistle' is found in every edition of the works of Moore—yet these, so far as I am informed, have never been pronounced contraband, by any of our Southern brethren.

The lines which I forward you have never, to my knowledge, found their way into the public prints. Would not the cause of truth and liberty be subserved by their publication?—They show, if nothing more, that Slavery renders us the by-word of the poet as well as of the orator—that the lauded Moore is obnoxious to the same denunciations as the vilified O'Connell.

'Who can, with patience, for a moment see
The medley mass of pride and misery,
Of whips and charters, manacles and rights,
Of slaving blacks and democratic whites,
And all the pie-bald policy that reigns
In free confusion o'er Columbia's plains?
To think that man, whom just and gentle God,
Should stand before thee with a tyrant's rod,
O'er creatures like himself, with souls from thee,
Yet dare to boast of perfect liberty!!

'Away! away! I'd rather hold my neck
By doubtful tenure from a Sultan's beck,
In climes where liberty has scarce been nam'd,
Nor my right, but that of ruling claim'd,
Than thus to live, where boasted Freedom waves
Her fustian flag in mockery over slaves;—
Where modest virtue, (submitting to degree
Betwixt the lively slav'd and madly free,)
Alike the bondage and the license suit,—
The brute made ruler, and the man made brute!'

CIVIS.

TRISTAM BURGESS.

Mr. Editor—It is but too notorious, that not a few even of the popular followers of Christ, are yet—if we may credit their declarations—unconvinced of the 'exceeding sinfulness' of American slavery. In view of this fact, I enclose you an extract from a private production of the Hon. Tristam Burgess of Rhode Island—commending it especially to the notice of that class of our citizens to which I have referred. It may be proper to premise that the production from which I quote was given to the public more than ten years ago—and that its author has within ten months openly denounced the abolition movement. The paragraph is from an enemy—let its sentiment be pondered by the *Christian apologist 'for slavery!'*

'I do believe the people of the slave states are Christians—they have not formally renounced the religion common to the English tongue. Surely those men who practice the voluntary continuance and extension of American slavery—who condemn their victims to all the privations of this world, and exclude them from all the hopes of the next, needs must be christians—*for no other religion contains in itself a fund of redeeming mercy, sufficient for the perilous desperateness of their condition!'*

X. Y. Z.

SLAVERY.

[From the Lowell Times.]

PUBLIC MEETING,

For the formation of a Lowell Young Men's Anti-Slavery Society.

Pursuant to a call for a meeting for the above purpose, signed by one hundred and thirty-nine individuals, a large number of citizens of our town assembled at Concert Hall, on Wednesday evening, January 6th.

Mr. S. A. Brown, called the meeting to order at 8 o'clock, when the Rev. Mr. Bidwell was voted into the chair.

The Rev. Mr. Rand opened the meeting with prayer.

Mr. James Wingate, who was appointed Secretary of the meeting then read the call, to which the following names were attached.

Samuel A. Brown,	Lyman W. Hapgood,
William Hall,	Ansel Fish,
Nath'l D. Healy,	David McCutler,
Goodwin Hook,	Daniel Holt,
Asa Healy,	Richard C. Leeds,
G. W. Colburn,	Thomas P. Glover,
Amos H. Wright,	Daniel S. Metcalf,
John J. Bynes,	A. L. Brooks,
George Brown,	J. H. Combs,
Geo. T. Wentworth,	William Taylor,
Joseph T. Cram,	Nathan Henry,
Alonzo Butler,	B. P. Chace,
Samuel Fay,	Nathaniel Farmer,
Madison Sweeser,	George W. Merrill,
Samuel W. Hill,	Daniel R. Simons,
Otis L. Allen,	Elbridge G. Richardson,
Benjamin Hall,	Dennis Fay,
William E. Shipley,	Stephen Goodhue,
Cyril Coburn,	Reuben Wason,
James Wingate	Abraham Fifield,
J. D. Barnett,	Charles Currier,
J. B. Dinsmoor,	George Deake,
William B. Oliver,	William H. Mayo,
T. P. Saunders,	Cyrus Sturtevant,
J. M. Barnaby,	Benjamin Sturtevant,
Dexter Mussey,	Amos H. Hurd,
Henry Patch,	Jeremiah E. Hurd,
Franklin Patch,	Ira Caverly,
Issachar Dodge,	Nathan Sanborn,
Samuel M. Bellows,	David Sanborn,
R. B. James,	John D. Sanborn,
Farnum Merrill,	Josiah W. Morse,
William P. Brooks,	John C. Smith,
Ninian Cochran,	S. Thomas Carney,
Allen A. Copeland,	James W. Varnum,
William H. Elmore,	Silas J. Dane,
L. C. Fletcher,	Daniel Proctor,
George W. Fiske,	Amos Upton,
John Clement,	Abner Fifield,
Joseph Bailey,	Thomas Hutchinson,
Frederick B. Bennett,	Reuben Hutchinson,
Amaziah G. Lewis,	Edward Brown,
Horace F. Stone,	Henry Gotham,
Charles Smith,	Joseph Willoughby,
D. Hutchinson,	Moses Sibley,
Edward Waylen,	Jonathan Allen,
A. H. Safford,	Paul Hill,
A. J. Carter,	Varnum A. Shield,
Edward P. Offutt,	Abram S. Holbrook,
Stephen Adams,	N. G. Chase,
Adam C. Holt,	Page Sanborn,
Sawyer Blanchard,	John Holt,
S. B. Simonds,	Lyman Clisbee,
Josiah Gates,	Levi W. Stratton,
Nathaniel Dustin,	Manson Mills,
Zenas Glazier,	William O. Smith,
Isaac N. Fitts,	William S. Anderson,
John Smith,	Samuel Sherman,
Philip Kean,	Ichabod March,
A. W. Fisher,	Reuben Thorn,
Paschel P. Evans,	E. N. Stockwell,
Rufus W. Bride,	Varnum Balcom,
Daniel M. Page,	Nathaniel Thurston,
Franklin W. Fisk,	Aaron Lummus,
William P. Prescott,	William L. Churchill,
L. T. Woodman,	Anson Bebee,
Isaac B. Piper,	Alvan House,
Thomas Morse,	Robert Anderson,
Ira M. Bidwell,	Benjamin Hardacre,

The call being read, it was voted on motion of Mr. W. Hall, that a committee of five be appointed to prepare a *Constitution* for the society, and Messrs. S. A. Brown, Stephen Goodhue, N. D. Healy, J. B. Dinsmoor, and W. Hall were accordingly chosen.

During the absence of the committee, the meeting was addressed by the Rev. Asa Rand. He commenced by alluding to the motives which had led to the proposition for forming another Anti-Slavery Society in the town. It was not, he said, merely necessary to have *one* society. It was desirable to have a division of labor. Young men should see their equals in age engaged in the cause. It was a cause which ought to lay near the hearts of all young men, for it involved the future prospects of our country. He had long since arrived at a conviction that it was one of the few public questions on which the fate of the country depends. Slavery was a practical anomaly in the political and social system of a country of republican institutions. Being such, it had a portentous aspect, and involved solemn forebodings.

'But the question is ours,' says the south, 'and it rests with us!' This assertion, continued Mr. R., is not correct in any of its bearings. There are slaveholders in New-England, and the whole nation is deeply involved in the guilt. If we do not arise, and wake up, we must *as a nation*, expect to feel the Almighty's vengeance, and to see our institutions, one and all, undermined. This may not be in my time—I know not how long God's patience will endure—but of this I am sure that sooner or later it must come; and if it be not in my day, it will overtake those that surround me.

Mr. R. concluded by expressing his gratification at seeing so large a number of the young men of Lowell interested in the cause of humanity, and coming forward to testify their zeal.—They might be assured that God was on the side of the oppressed, and that their efforts would ultimately succeed.

The Committee having returned, Mr. W. Hall, their chairman, then reported the following Preamble and Constitution.

PREAMBLE.

Whereas, unconditional slavery exists to a fearful extent amongst us as a nation, in violation of those principles that moved our fathers to the dreadful struggle of the Revolution—'that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty, and the pursuit of happiness.'

Whereas, the aristocracy of the south are determined to perpetuate it by means, scarcely less dreadful than the tortures of the Inquisition; and the aristocracy of the north are aiding their 'chivalrous' compeers of the south, in their inhuman endeavors by misrepresenting, slandering, threatening, and imprisoning those who boldly espouse the cause of universal freedom, and further by circulating publications and making speeches so highly incendiary as to excite mobs, and impel them to their ruthless work of terror and destruction.

Whereas, the *crisis* has arrived at which the descendants of the pilgrims must determine whether they will establish the shameful and cowardly precedent of surrendering their most sacred rights at the nod of an arrogant domineering and self-constituted aristocracy, or in the spirit of their fathers manfully maintain them.

And whereas, we can no longer remain silent and inactive, we effectually surrender *those rights*, and with them the hopes of the slave till the prediction of Jefferson shall be realized, and the slave fearless and free shall till the land of his thraldom enriched with the blood of his master.

Therefore Resolved, under a deep sense of duty to ourselves, to the slave, to our country, and to God, that 'sink or swim, live or die, survive or perish,' we will exercise the right of discussing the subject of slavery, that we will use all constitutional and peaceful means for its speedy termination—and to act the more efficiently, form ourselves into a society and adopt the following

CONSTITUTION.

Article 1. This Society shall be called the 'Lowell Young Men's Anti-Slavery Society;' and shall be auxiliary to the American Anti-Slavery Society.

Art. 2. The object of this society shall be to collect and diffuse information concerning slavery, and our duties in relation to it; to encourage Anti-Slavery presses, by extending their patronage; to procure and defend Anti-Slavery lecturers; and to use all lawful and moral means to effect a total abolition of slavery in the United States.

Art. 3. Any male adult under thirty-five years of age may become an active, and over that age an honorary member of this society, by signing this Constitution; and withdraw from it by requesting the Secretary to erase his name.

Art. 4. The officers of this Society shall be a President, two Vice Presidents, a Recording and Corresponding Secretary, Treasurer, and an Executive Committee, consisting of nine individuals, of which the President, Vice President, and Recording Secretary, shall be members:

Art. 5. All officers shall be chosen from the Society, by ballot.

Art. 6. The anniversary of this Society shall be held on the 1st Wednesday in January, at the hour and place designed by the Executive Committee, for the choice of officers, and the transaction of other necessary business.

Art. 7. The expenses of this Society shall be defrayed by the voluntary contributions of its members.

Art 8. This constitution may be altered and amended at any regular meeting of the society by a majority present.

The Rev. Mr. Thurston moved the adoption of the Preamble.

Mr. James observed that the document just read embodied some very strong language. Those who subscribed to it would be laid under a fearful obligation. From what had passed before their eyes during the past year, it would be reasonable to expect a return of similar occurrences. Were they fully prepared to meet those events? Danger was to be apprehended from various quarters. They knew not what laws might be passed relating to publications. Would they sanction all circumstances support Anti-Slavery publications?

The Rev. Mr. Thurston remarked that as an individual, he was prepared to go the whole length expressed in the preamble. He was told that the language of the preamble was strong. He rejoiced that it was so! He wished all to be accomplished under a good spirit and with pure motives. He had no doubt but that those individuals who had prepared it were instigated by those motives, and were themselves prepared to set the example. We ought to obey God rather than men. Our duty as good christians and good citizens was to do what we could, and all that we could in the approaching struggle. To hazard all, come life or death, credit or reproach. Abolitionists had gone as near right as they could. They had acted conscientiously, and he for one believed they had acted rightly. He sincerely hoped the Preamble would be adopted.

Mr. Goodhue spoke in favor of the terms of the Preamble. There was no wish, he said, to disobey any laws. Trials and hardships they might expect to encounter, but not through this Constitution. As to mobs, the present was a time when all who did their duty, must expect interruption from that quarter.

Mr. James was ready to go for the language of the Preamble. He was desirous that they should act with that deep feeling that the crisis demanded. It was important that the south should be informed of the sentiments of northern citizens.

Our citizens were killed and outlawed when they passed the territory of the non-slaveholding states. *War had virtually commenced!* He had himself been placed in imminent danger of his life from the attacks of an infuriated mob. The language of the Preamble expressed their ideas. Let it go forth.

The meeting then proceeded to consider the Constitution, taking the articles separately, which after a few alterations was adopted. A committee of seven was then appointed to nominate officers, to be elected at the next meeting, after which the society adjourned to Wednesday, the 13th inst., at which time the following officers were elected:

President—William Hall.

Vice Presidents—J. B. Dinsmore and Stephen Goodhue.

Rec. Secretary—N. D. Healy.

Cor. Secretary—Samuel A. Brown.

Treasurer—William H. Elmore.

Executive Committee—Asa Healy, Madison Sweetser, S. B. Simonds and F. P. Offutt.

The President then took his place, and addressed the meeting in an able and suitable speech.

On motion of the Rev. Mr. Bidwell, seconded by Mr. Wingate, it was ordered that the following question form the subject of discussion at the next meeting of the society.

'Have the people of the non-slaveholding states a *right* to discuss the subject of slavery in the south?'

The Rev. Messrs. Lummis, and Bidwell—Messrs. Wentworth and Hall, were chosen as disputants on the occasion.

Mr. Wentworth then, moved the following Resolution, accompanied by a few pertinent remarks:

Resolved, That we consider slavery and the slave-trade, as existing and carried on in the District of Columbia, as under the jurisdiction of the government, and regard it our right and duty to make systematic and untiring efforts for its abolition, and thus blot out these disgraceful sins from the spot where of all others the groan of the slave should never have been heard.

Mr. Healy seconded the foregoing Resolution, which was carried unanimously.

HOW THEY ARE EVANGELIZING AFRICA.

The following account of another battle of the Liberia '*missionaries*' with the poor natives of Africa, is copied from the Liberia Herald of August 20th. This is the way that that continent is to be won over to the side of the Prince of Peace! Will such of our Quaker brethren as support the murderous scheme of colonization, and the military settlement at Liberia, not pause and reflect, and withdraw themselves, in view of these things? Recollect that 'Joe Harris' cannot be heard in his own defence—nor have the natives any newspapers to tell their side of the story.

Volunteers.—On the 14th ult. one hundred and twenty men, volunteers, embarked for Bassa, in the Schooners Timbucto and R. R. Gurley.

Since the above went to the press, the Schooners R. R. Gurley and Timbucto, have arrived from Edina, with a part of the troops sent there, the rest having returned home by way of the beach. The result of the mission has been a general engagement. And with feelings of inexpressible gratitude, we announce to our readers, that *victory, the most complete and decisive*, has crowned their efforts. The perfidious and ruthless Joe Harris, and all his savage adherents, have been *chased from their territories, and their towns and places of defence completely demolished.*

The conduct of the officers and men has been beyond all praise. So general has been the display of bravery, both by men and officers, that to mention a few might be justly esteemed invidious. On the part of the Americans there has not been a man lost. This circumstance, so unusual in conflict, and so reasonably to be expected where there is the use of fire arms by both parties, is to be attributed, humanly speaking, to that cool, determined, and deliberate bravery evinced by the Americans.

After the preparation for crossing the river and the point for landing selected, the troops embarked in their boats, and advanced in the face of a heavy fire and continual shower of shot, with such a steady movement and cool determination, that the savages retreated from the river, and yielded the landing to the Americans. They, however, rallied in a rice field, only a few yards from the river, and seemed determined to dispute the further advance of the Americans.

They secured themselves behind the stumps of large trees, Ant-hills, and every object that could present an intervention between them and shot, whence they kept up a continual firing, as innocent as incessant. As soon as the Americans were all landed they advanced in a body, when a sharp engagement ensued: the natives gave way and retreated to their Barricade. The Americans followed them as rapidly as an almost impenetrable forest and deep marsh would admit the passage of the ordnance.

As soon as they came in view of the town, a tremendous volley of musketry from the embrasures and perforations in the stockade, announced to them, that fighting was not over. The ordnance was brought up: and a 'word' from the 4 and 6 pounders silenced the garrulity of the natives, who after an interchange of a few rounds effected their escape, through the gates on the opposite side. The town was then entered and taken possession of.

The natives had found means to convey away their effects. Remnants of apparel, the property of the unfortunate victims of Port Cresson, were found in the town. Mats lying around *dyed with blood, indicated slaughter on the part of the natives.* There were some few bullocks in the town, but they partook of the general consternation, and scampered away after the flying natives, as fast as their legs could carry them.

Free Praying. On Sunday last, notice was given at the First Presbyterian Church, that on Monday evening, the monthly concert for prayer for the peaceable abolition of slavery, would be held at the Session Room, of that church, at half past six o'clock. A gentleman who figured largely on the 21st of Oct. last, in the attempt to stop free discussion and whose organs of 'self esteem' and 'love of approbation' are strongly developed, feeling himself called upon by all the horrors of a dissolution of the union, endeavored to prevent the prayer meeting being held. Free praying to him seemed horrible! Hence a paper was circulated to procure the names of a sufficient number of the pew-holders to shut the doors of the church. The gentleman, however, was undersland, finding after a half-days effort, that the pew-holders were not averse to free praying, went home reflecting on this remark: 'How vain are the efforts of man when in opposition to the counsels of God.' The meeting was held and fully attended.—*Utica Standard.*

R. I. CONVENTION.

PROVIDENCE, FEB. 24, 1836.
Wednesday Evening 7 o'clk.

MY DEAR KNAPP:

You will be very much surprised to learn by this hasty note, that I am now attending the Rhode Island State Anti-Slavery Society—for I did not suppose that circumstances would allow me to be present, and, accordingly, I transmitted a letter to the Convention, excusing my absence, which was read before it arrived, and which I herewith transmit to be published in the Liberator, together with several other letters, all of which have been well received by the Convention, and ordered by them to be published with their proceedings. Mr. Birney's letter is peculiarly interesting, and shows how great are the perils which surround that dear friend of God, and how strongly he stands in his integrity. Mr. Bourne's letter is characteristic of that early pioneer in the cause of immediate emancipation, and worthy of lasting record.

This is one of the grandest Conventions ever held in this country, in any cause of benevolence. Nearly FOUR HUNDRED individuals have enrolled their names as members of the Convention, and nearly THREE HUNDRED have signed their names to the Constitution of the State Society. About $2,000 were subscribed this afternoon, in the course of half an hour, to carry on the operations of the Society. Although the thermometer, yesterday and to-day, stood below zero, yet there is no lack of comfortable warmth in the Convention. Two of our number travelled afoot more than forty miles! This is a specimen of abolition zeal, perseverance and endurance. Freezing weather cannot check them—mobs cannot put them down—rewards cannot frighten them.

The Convention is holding its meetings in High-street meeting-house, a new, beautiful and spacious building. A most delightful spirit prevails among the members, and it is refreshing to look at their countenances. No State in the Union can produce a more upright and substantial body of men: they are the bone and muscle of society, in the most emphatic sense of the words. Every thing is perfectly quiet in the city, for the simple reason, probably, that the two political parties are so equally balanced in this State, that both are afraid to insult or annoy us, lest they should lose the votes of the abolitionists.

All the meetings have been very fully attended. This evening, the house is crowded with a noble audience, such as is rarely seen even in the most popular causes. Rev. Mr. Storrs, of N. H. is now making a very powerful speech, to the admiration of his listeners.

I have full confidence that this letter will arrive safely, as there are no mail-robbers on the route between Providence and Boston, these felons chiefly residing in Charleston, South Carolina. In that violent and bloody city, they have a high reputation for patriotism and honesty, which they do not wish to lose by strolling abroad. Their offence, indeed, is quite insignificant, in the long catalogue of their crimes: for what is their occasional robbery of the northern mail, their unlawful seizure of our letters and newspapers, contrasted with their daily robbery of the poor and needy—their transformation of millions of human beings into live stock and creeping things? Robbery is their trade, and they know how to rob systematically. They have made it an honorable business among themselves: they sublet altogether by plunder. To rob the mail, therefore, is only to labor 'in their vocation,' on a very small scale. They make a prey of men, women and children—ay, not unfrequently of *their own children*. It is matter of surprise, then, that they should rifle a mail-bag?

But! must close. I have no more time to write, and you will not find room for any more if I should extend my sketch.

WILLIAM LLOYD GARRISON.

To the President of the Anti-Slavery Convention to be held at Providence, Feb. 2.

BROOKLYN, CT. JAN. 30, 1836.

My Dear Sir:

Circumstances prevent my attending your State Convention, but they allow me to send a letter as a substitute for my bodily presence.

As I think of your meeting, my heart heaves within me tumultuously: every emotion is a wave, and every thought a breeze. My paper must be the bark to waft a freight of good-will to your body. May it add something to this almost empty treasury of humanity—for great expenditures are yet to be made in her sacred cause!

What shall I say respecting the call of your Convention? It burst forth in a mingled peal of a thousand voices,"—suddenly,—unexpectedly,—like a clarion in the clear, still noon of night. It has gone over the Allegheny mountains, and is now travelling along the Mississippi, nor will its echoes cease till they have rung from side to side of our extended republic. There has been no single burst like it in any other cause. Let Rhode Island have the palm—for, of all her competitors, she is now foremost in the race of freedom. When the empire State, New York, sent forth her call for an Anti-Slavery Convention, it was signed by about four hundred 'good men and true'—a number that made Liberty wave her cap, and Mercy smile in gladness. But little Rhode Island has, in this instance, shown herself larger than the largest. Let her be crowned on Tuesday next. Not that *we* rely for success upon any other arm than that of Omnipotence; not that we depend upon numbers to inspire our hopes, influence our action, or direct our course. No—but our enemies do; so that, if we cannot silence them by our arguments, we shall finally do so by our multitudinous array. Hence it is worthy of remark, that since your conventional notice appeared, with its host of signatures gathered from almost every town and village in the State, your proslavery newspapers, which were wont to be violent and voluble in their denunciations of the abolitionists, have all been mute.

'The oracles are dumb:
No voice, or hideous hum,'

is heard from any quarter. Where is their patriotism? Have they grown all of a sudden, so dumb as it would be? Is the case altered now—and wherefore? Do they hope to satisfy the South, by protesting that they do not like her compliments less, but that they like the dollars of her enemies more? Perhaps so. Or, no doubt they have good reasons for their silence, but they do not like to give them 'upon compulsion.' Their principle, though it was their grievous sin, to give the sacrifice of all principle, would probably be found to apportain to both PRINCIPAL and INTEREST.

What shall I say of the object of your Convention? It is to form a State Anti-Slavery Society, to labor for the purpose of leaving Connecticut to stand alone, (as she will from all her New England sisters, but I trust not long,) but to embody the opinions of the people of Rhode Island, in opposition to American slavery. It is to roll the tide of moral influence onward to the south. It is to create a Union, by which THE UNION shall be purified from every stain of blood, and supported in the end of time by the pillars of JUSTICE, LIBERTY, HUMANITY, RIGHTEOUSNESS. For it is by the irresistible pressure of PUBLIC OPINION, that the giant monster VENGEANCE is to be hurled from his throne of skulls, and the fetters of his victims are to be broken asunder. Make him her State Society, with auxiliaries in Massachusetts; make him Vermont; make him Massachusetts; make him New York; so has Ohio; so has Kentucky; and so, it shall be ere-long, in a few days, his Rhode Island! All these STATE Societies, excepting one, have been organized within two years, besides a National Society. These are the tokens of the dawning of the day, when the oppressed shall go free! The potency of our efforts! And what have we done, to present as the evidence of their success? Why, for every one who has joined us, we have had ten who have spoken a riot in their favor. For every one that we have made in favor of liberty, they can show a brickbat, or a rotten egg, or a bludgeon, or a dagger, used in their behalf. Nevertheless, in the end, we have put up to the Throne of Mercy, that we can adduce a sneer, a threat, or a malediction. And we are discomfited, forsooth! This is the general prejudice against the Anti-Slavery cause, which continual success continual defeat; then is the rise of the tide to ebb; then is the sun near its meridian waning below the horizon. Of which, who are responsible? Why, that Truth is more than a match for Falsehood, and that Liberty is mightier than Oppression. Of what do we boast? of our own strength and prowess? No. But of the certain progress of humanity—the wide regeneration of public sentiment by that 'foolishness of preaching,' which is yet to bring down principalities and powers,—to emancipate a groaning world from the bondage of sin,—and to bring people of every kindred, tribe and nation into the glorious liberty of the sons of God. Who are witnesses of the mighty conflict in which we are engaged? All heaven and earth! Who are our Bible Book? The Bible! Who is our leader? Not one on earth—but one in heaven—Jehovah of Hosts!—Therefore we will 'give unto the LORD the glory due unto his name!'

But—to the *object* of your Convention. It is not a foreign, nor a local, nor a partial object. It is fraught with more than Grecian or Polish interest. It is emphatically a NATIONAL object, around which are clustering momentous consequences,—universal results. It has a great variety of aspects. It is to emancipate *one million and a half of our own countrymen* from a domestic tyranny, incomparably more dreadful than that which caused all Egypt to be filled with plagues, and Pharaoh and his host to be destroyed in the Red Sea. It is to save a million of the purest ex from pollution, field labor, and the lash. *It is to put an end to an impure and disgraceful amalgamation.* It is to restore the union hope to the arms of its frantic mother, and to reunite all the sundered ties of life. It is to suppress cruelty, stop the effusion of blood, undo the heavy burden, enlighten ignorance, deliver the poor, and bind up the broken-hearted. It is to place our entire population under equal laws, and suffer none to stand beyond the pale of the Constitution. It is to save, enrich and bless the south, by substituting two millions of laborers, animated by the hope of reward and the prospect of happiness, in the place of two millions of cattle, goaded to madness by torture. It is to avert the overshadowing judgment of Almighty God from our nation, by timely repentance. It is to rescue as many new victims of slavery in this country, annually, as are stolen from Africa by all the kidnappers in the world. It is to make the theory and the practice of the American people harmonious, and perfect in righteousness, so that we may no longer be a proverb, a hissing, and an abomination to the earth, nor be accessory to the despotisms of the old world, nor be guilty of the awful crime of self-murder. In fine, there is no interest of man which appertains to his intellect, his soul, his well-being—to time or eternity—which it does not seek to advance; no reverence for God and his commandments which it does not studiously consult. Was ever a struggle like this?

Yet more. In one half of our country, we who abhor slavery, and are known to desire emancipation, cannot travel without perilling our *property*—SAFETY and LIVES! Yes—from one half of our beautiful Union, we are excluded by the establishment of lynch law—by the prevalence of as murderous a spirit as reigned during the bloody supremacy of French jacobinism! Great as is our liberty-loving Greek sister, we go to Constantinople, as any of us to Charleston or New Orleans! It is, then, the object of your Convention to recover this, let us assert, a sacred *right of* locomotion, without hindrance or danger, in all parts of our country, for ourselves and our posterity—to knock off those shackles from our feet which now cripple and confine us—and to make every nook and corner of our native territory accessible to all.

Again. It is to rescue THE LIBERTY OF SPEECH from the grasp of this oppression, which now holds millions of our colored countrymen by their throats—a liberty which is becoming more and more abridged, for which GAGS and PADLOCKS are now recommended, and without which man was made a brute, and in defence of which our fathers poured out their blood like water. Until our tongues are cut out, we will not cease to speak freely—our voices shall be heard loud as a thousand clarions, against the enslavement of our species—against their enslavers.

Again. It is to prevent the establishment of a despotic oligarchy, or THE RAZEE, which is now strenuously advocated even by those who are high in rank among us. What is a free press but the palladium of our rights? For whom is it desirable? For ourselves—our country—our whole world. When is it desirable? To-day—to-morrow—now—in this age—in all ages. How much is it worth? More than argosies of gold—as much as life itself. What shall wrest it from us? No mobs—no penal enactments—no bodily sufferings—no confiscations—*nothing but that which puts an end to our earthly existence.* We will submit to taunts, calumnies, insults, outrages, tortures—but to a single blow of the press, *especially on this subject of slavery*, WE WILL NOT SUBMIT—not if a gibbet is erected for us at the corner of every street, and the fires of martyrdom blaze in every square.

Finally. It is to save the friends of universal liberty—ourselves—from *a bloody extermination.* Let the eight hundred and fifty persons who signed the call of your Convention—and all who shall sign the Convention—and all who hold that every yoke ought instantly to be broken—remember that the south demands, in case of the failure of all other means, that we shall be PUT TO DEATH WITHOUT BENEFIT OF CLERGY.' The spirit of southern slavery is a spirit of EXTERMINATION against all those who dare to oppose it, as a dishonor to our country, a rebellion against God, and treason against the liberties of mankind. Now, therefore, that it has come to this—now that the alternative which slavery presents to us is, either to consent to be gagged or to be strangled-and-upon a gallows—we shall carry on the warfare against it as men who realize that upon the energy, union and success of our efforts depend the security of our freedom, the enjoyment of civil and religious liberty, the preservation of our lives, the salvation of our country. As christian warriors, whose weapons are not carnal, but spiritual, from man to man, and from rank to rank, the interrogation shall pass—

'Who would be a traitor-knave?
Who would fill a coward's grave?
Who so base would be a slave?
Let him turn and flee!'

Excuse the length of this epistle—for a slaveholder (Gov. Hayne) tells us, in the language of Burke, 'you must pardon something to the spirit of Liberty'—and when so grand and so powerful a theme as Liberty excites my mind, I know not when or where to pause. We have already been called to suffer something in this cause—we shall, unquestionably, be tried yet more severely, it may be even unto death—but, God forbid, scon and violence, be removed from our hearts; and may we have Christ so formed within us as to be enabled to return good for evil, and blessing for cursing. In all cases, let us be faithful to our principles. I believe ours is the cause of God, else I would abandon it instantly. I believe we are willing that our blood should be shed, rather than that of the slaveholders. I am sure that we all deprecate insurrection among the slaves, and desire that they may be obedient to their masters as unto God, and patiently wait for a peaceful deliverance. We are misrepresented on this truth. We are stigmatized as fanatics, but our fanaticism is all embodied in the following lines of Cowper. Each one of us exclaims with him—

'I would not have a slave to fill my ground,
To carry me—to fan me while I sleep,
And trouble whose I wake, for all the wealth
That slavery, bought and sold, have ever earn'd.
No—dear as freedom is, and in my heart
Just estimation prized above all price,
I had much rather be myself the slave,
And wear the bonds, than fasten them on him.'

This is the spirit of Cowper. It is the spirit of Jesus Christ. It is, I trust, the spirit which animates us all, and which we desire to see reign in every breast. Let it reign in our country, in Africa, in all other lands, now and everlasting. With tender and affectionate regards,

Your devoted fellow-laborer,
W. LLOYD GARRISON.

CONCORD, FEB. 23, 1836.

Mr. Wm. L. Chase, Corr. Sec. Providence Anti-Slavery Society:

I shall not be able to attend the Convention which is to be held in your place of business, on the 2d inst. and therefore I do not feel at liberty to be absent from home at the time appointed for the meeting of the Legislature, and the duties to be held this evening, called by a committee of property and intelligence. The friends of the South are determined to have the spirit of freedom here crushed, and the liberties of the People of this State, which are an incident only to our great object, the preservation of our own liberty. Our dearest rights are not only menaced, but almost held at the mercy of the slaveholding part of the country.

I cannot print my paper here—I learned here one evening, to a small audience in a private manner—no notice having been given of it in the paper. The object is the exciting cause of the meeting this evening. It was but yesterday, that a wealthy slaveholder of Kentucky, called to let me know, that my Press in *Ohio* would be destroyed if I came to Ohio. The citizens who had determined on it—that almost the whole county would be summoned to the service, and that my life was in continual danger. A few days before, a citizen of Cincinnati, a high commissioned officer of the Militia, called to inform me that I would be disgracefully punished and abused, and my property destroyed if I persisted in my anti-slavery principles.

I pray you press on. It is not a time to be indolent. If we are, our children may wear the livery of the slave. If I fail in this cause, I trust it will bring hundreds to supply my place. If I succeed in removing every obstacle, our cause is on the advance in this region. Our Society increases in number, and, I think, in zeal for righteousness and liberty.

Farewell, may the Lord bless the Convention in its labors and crown His cause with compete success.

Yours truly,
JAMES G. BIRNEY.

NEW-YORK, FEB. 1, 1836.

To the Rhode Island Anti-Slavery Convention:

Brethren—As divine Providence has interposed by the inclement weather an insuperable hindrance to my being present with you during your deliberations, I have no alternative but to offer young opinions respecting that topic which for more than twenty-one years has always appeared to me to comprise the grand inquiry respecting the most efficient method to extirpate the curse of American Slavery.

Political discussions, and even declamations based upon self-interest will avail nothing against a system which has so long desolated the morals and withered the energies of the Southern citizens. They have been indolged in all the vicious gratifications which lawless power and unrestrained lust, can amalgamate, until no considerations drawn from worldly policy, and even the personal safety of themselves, their families and friends, can eradicate the impetuosity with which they fulfil their unpolitic, and destructive pertinacious adhesion to a system which sanctions their infidelcne and dissolutenes. I do not mean that every individual is equally implicated in the wicked practices, nor that the general rule is without exceptions, but it is irrefragable, that the system inevitably conducts to that end. The turpitude of slavery, however, long ere now, would have been erased, had not two classes of persons supported it, from all of whom a totally different course might have been anticipated. In one it is unnatural; in the other it is treachery; and in both it is unspeakably criminal and pernicious.

The connection of Slavery with the profession of religion, and its incorporation with the christian churches are the most gross outrage upon common sense and the gospel. It is rendered yet more so by the peculiarity of this melancholy topic—I shall sivert only to one point; and that the matter may not be the subject of cavil; I shall select an authentic fact; not it is to be adduced from any design to particularize any one denomination of professing Christians; because in that respect, with the exception of one or two of the minutiae of Presbyterians and the Friends, all of them are equally criminal; but I quote it, because it is the only deliberate act of the kind which has yet been published, and also because it was announced for the first time to longer ago than the Eighteenth of December, 1835, in the Southern Baptist.

At the last meeting of the Savannah River Baptist Association, composed of nominal christians in South Carolina and Georgia, among other questions proposed for the deliberate decision of that ecclesiastical body was the following: 'Whether in case of *involuntary separation* of such a character as to preclude all prospect of future intercourse, the parties ought to be allowed to *marry again?*'

I may however remark, that the deceitfulness of slavery is developed even in the terms of the question, for *Slaves are not permitted to marry!* They may have intercourse to propagate merchantable creatures like themselves, but the affections, duties, ties, and obligations of the permanent matrimonial covenant and relation are totally unknown, or rather are prohibited by laws among all the slaves in the southern states.

However to that deceptive question, the Savannah River Baptist Association returned the following most ungodly answer: 'Such separation among persons situated as our slaves are, is evidently a separation by death, and in the sight of God it would so be viewed. To forbid second marriages in such a case would be to expose the parties not only to strange hardships and strong temptations, but to *church censure*, for acting in obedience to their masters, who cannot be expected to acquiesce in a regulation at variance with justice to the slaves, and to the spirit of that command which regulates marriage among Christians. The slaves are not free agents; and a dissolution by death is not more entirely without their consent and beyond their control, than by such separation.'

The above doctrine announced as oracular by the Baptist Association unfolds the character of Slavery, and vertifies beyond all doubt the sad description of nations which the champions of evangelical truth have ever proclaimed against that demon of mischief. That Association emphatically attest the following propositions, as connected with Christian slaveholding in their churches.

1. That slaves are not free agents; but in every thing bound to obey their Masters in preference to God.

2. That the universal impurity which exists among the Slaves in America is *involuntary* on their part!

3. That slaveholders nullify the laws of Jehovah in reference to the seventh commandment, expressly to promote their worldly interest and enjoyments.

4. That American Slavery is 'at variance with the commands regulating marriage,' according to the Scriptures.

5. That to inflict '*church censure*' upon slaves for living in concubinage or promiscuous intercourse with females is unjust to the slaves.

6. That the transfer of a man or his female beloved associate, with whom, independent of connubial ties, he mayafaithfully cohabit is a separation equivalent to death; and all slaveholders will not acquiesce in any regulation which is at variance with it.

7. That slaveholders professing religion do continuously abrogate the command of God respecting marriage; and do encourage all that uncleanness which is one of the most striking exhibitions of social life in the slaveholding States.

All these positions and their concomitant practices, notwithstanding their abhorrent loathsomeness and turpitude, were announced at the latter end of the year 1835, by a Baptist Association as an orthodox display of Christian casuistry in the United States; and it requires neither argument nor proof to convince us, that Slavery cannot be abolished, as long as New-England Christians acknowledge, that such are those christian principles are sincere followers of Jesus of Nazareth. That is one class of persons who constitute the stronghold of Slavery. The Southern Churches are composed almost without exception of Slave-Drivers; and as long as New-England believers, when they 'see a thief consent with him'; and permit a preaching slaveholder, with his pockets filled with the price of human souls, to charter in their pulpits respecting 'Justice and Mercy,' so long will Slavery triumph; and as long as they associate at the Lord's table with men whose hands are begrimmed with the blood of slaves, so long in truth do they neglect the apostolic admonition, 1 Corinthians 10, 20: 'I would not that you should have fellowship with devils.'

But what shall we say of the other class who thus paint over the hideous features of slavery, shd beautifull the monster until his hellish countenance is concealed, if not rendered attractive? The Women are the great buttresses of Southern Slavery. Nothing can have more influence on a mass of character, which must expose the elements of which they are composed, to be moulded the way for the prevalence of religion, as useful to man and acceptable to God.

Willy politicians and practised hypocrites will lay my energy with you. They will rage and rave. Heaven and earth will be in a flame. Hell will be moved beneath. They will try to overwhelm you with hard names and threatenings. But you will not be intimidated. You will not be deterred from publishing proofs, that they are the pensioners of a powerful hand. Let not the fear of man, its group. God will give to truth and righteousness the victory.

To HIM, my dear Sir, let us cling. Let us plead for His suffering poor in *His name*; and He will give us the wisdom and strength we are respectfully urged.

Yours in the bent of causes,
BERIAH GREEN.

SOUTH KINGSTON, R. I. Feb. 2, 1836.

To the President of the Anti-Slavery Convention to meet this day in Providence:—

SIR,—Prevented by circumstances that render personal attendance to take part in the deliberations of the Convention impracticable, we are none the less solicitous for the promotion of the object for which our fellow-citizens have assembled, and assure you that it meets our warmest approbation.

The declaration that 'all men are created equal, and endowed with an inalienable right to life, liberty, and the pursuit of happiness,' we regard as the corner-stone of our Republican edifice. It must be perpetually maintained, or the days of the Republic are numbered. Liberty and despotism cannot exist together, for a long' period, in the same government. They are antagonist principles, ever waging an exterminating war, and neither, we fear, can will overthrow the other. In this nation the contest has finally come, and slavery or freedom must triumph.

Recent developements show that southern slavery cannot exist, if freedom of speech, the liberty of the press, and the right of petition are maintained. Hence, it is clear that the South may perpetuate this system, 'its darling,' that we, of the North shall cease to speak and publish our sentiments on the great question of human liberty and the rights of man. These rights, given to us by our Creator, wrested from the grasp of a foreign despot by our fathers in the war of the revolution—secured by them in the Constitution of the United States, and in these of the several States, we can never surrender; especially to purchase for our fellow citizens of the South, the privilege of perpetuating a system which is bringing pecuniary, political and moral ruin upon themselves—it the source of all our political divisions and jealousies—antagonism is the curse of the civilized world—and deprives one-sixth of the entire population of their inalienable rights, and inflicts upon them unspeakable misery.

While *we will not interfere* with any of the Constitutional rights of the South, we shall be careful that *our* rights are not invaded. And, if slavery and free discussion cannot co-exist, and one or the other must be given up, we know it would compport better with the genius of a free, republican and christian nation, to surrender the former and cherish the latter—since, in forming our minds upon a subject like this, and in the expressing and acting out that mind, we owe no duty to the slave, either for good or ill, to our own interest or popularity, or blindly to follow the leaders, because they are the *multitude*. We will not advert to the political divisions and jealousies that prevent others at this time, from speaking out the honest convictions of their understandings. The time to begin is be just, is when we know we are unjust. Let us not, for a temporary success, as individuals, or in church or state, wink at the machinations of man, and jump over the golden rule, even though by example we are taught to do so by a time-serving people.

We trust the Convention will be guided to the adoption of such measures as will unite the friends of freedom in a cause which has ever been distinguished for her attachment to the principles of civil and religious freedom.

It would have given us great pleasure to have participated with you in your interesting meeting, but our engagements forbid.

William Peckham,	William French,
Benjamin Carr,	Henry Eldred, Jr.
Hezekiah Babcock,	P. Helme,
Amos C. Wilbur,	Thomas R. Wells,
N. C. Armstrong,	Peleg Johnson,
Robert C. Brown,	Welcome C. Burdick,
Job W. Watson,	Christopher Comstock,
John Smith,	John Aldrich.
Thomas B. Church,	

CONSTITUTION OF THE RHODE ISLAND STATE A. S. SOCIETY.

PREAMBLE.

We, the undersigned, in organizing ourselves into a society for the extirpation of American Slavery, deem it proper to explain the motives which have led us to this highly important object, and the grounds upon which we propose to co-operate for its accomplishment.

In the Old Testament, the origin and unity of the human race are traced to a common stock: in the New, the equality and dignity of the human race are clearly taught and upheld. 'So God created man in his own image, in the image of God created he him; male and female created he them.' 'And God said, let us make a little lower than the angels, and hast crowned him with glory and honor.' 'And hath made of one blood all nations of men to dwell on all the face of the earth.' In Christ Jesus, there is neither Jew nor Greek, neither bond nor free, but all are one.' The same duties and obligations are required of all—the same standard is erected for all—the same judgment is to be set for all—the same eternity is to be shared by all!

FOR MAN, *as the representative of his race*, God created the heavens and the earth, and gave him dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. 'Thou hast put all things under his feet.' FOR MAN, in his lost estate, such was the amazing price put upon him, that to redeem him, God spared not his only begotten Son, who descended from heaven and died for the guilty rebel! Hence, for human power to transform him into a beast, or to treat him as an article of merchandise, is not only a daring attempt to baffle the glorious designs of the Most High in man's creation and redemption, but is in the most awful manner trampling under foot the Son of God, and doing despite to the Spirit of grace.

The people of the United States profess to be a Christian nation—that is, Christ-like, followers of Jesus, whose precepts are, 'Love thy neighbor as thyself.' 'Whatsoever ye would that men should do to you, do ye even so to them.' 'Whosoever will be chief among you, let him be your servant.' Yet, in sectional partitions, and by conventional stipulations, they are carrying on an extensive traffic in slaves and the souls of men! Of men, holding a bondage, as grievous as that of Egypt, TWO MILLIONS AND A HALF OF THEIR OWN COUNTRYMEN—seizing and enslaving not less than EIGHTY THOUSAND INFANTS annually—withholding from the entire mass, with rare exceptions, the holy scriptures, and forbidding under severe penalties the acquisition of knowledge—defiling marriage and destroying the inviolability of the marriage institution—cherishing a vast system of incest and pollution—and keeping back, by fraud, the hire of the laborers who have reaped down their fields, uncompensated for more than two centuries—because of the accident of birth and the color of the skin of their victims!

The people of the United States profess to be a republican nation—that is, the assertors unto liberty of these great fundamental doctrines and 'self-evident truths,' viz. 'that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness.' Yet they reduce one-sixth portion of their whole number to a level with the beasts of the field, and exercise towards them a tyranny incomparably more dreadful than the despotisms of the old world!

Such is American slavery—such the barbarous and horrible system, which we shall aim to overthrow! We deny that it is either sinless, or unkind, or unavailable, or unchristianlike for us to associate together for this object not to do so, would evince unpardonable ignorance, folly, slothfulness, or cruelty. To us, as Christians, 'the field is THE WORLD;' and there is no sin which we may not lawfully assail, or labor to subvert, in any part of the globe. It is the requirement of God that we should speak against oppression, write against it, print against it, combine against it, in our country and in all countries. 'Open thy mouth for the dumb in the cause of all such as are appointed to destruction. Open thy mouth, judge righteously, and plead the cause of the poor and needy.' No territorial limits, no sectional bounds, no local provisions, no national stipulations, no constitutional restrictions, can change or

destroy this organization. We may not, indeed, do evil that good may come, but we are bound to do good that evil may cease. As Christians, 'the weapons of our warfare are not carnal but spiritual, and mighty through God to the pulling down' even of the strong holds of American slavery. In seeking the deliverance of our enslaved countrymen, we profess to be animated by a desire to establish the liberty, equality and happiness of our race, to purify, exalt and perpetuate the union of our beloved country, to give free course to the gospel of peace—as well as to secure to ourselves and our posterity, the right of locomotion, the liberty of speech, and of the press, our property and personal safety, now abridged or put in peril by the existence of slavery.

Deeply impressed, therefore, with these solemn and alarming considerations, and believing that the time has fully come for all those who fear God, love their country and their kind, and value their own rights and privileges, to unite together for the extirpation of slavery from our soil, we unitedly adopt and agree to be governed as a society by the following

CONSTITUTION.

ARTICLE I. This society shall be called the RHODE ISLAND STATE ANTI-SLAVERY SOCIETY.

ART. 2. The object of this Society shall be to effect the peaceful, righteous and immediate emancipation of our enslaved countrymen, by moral and constitutional means, and according to the will of God, and to raise them as a rank befitting rational, accountable and immortal beings; and that we have our own liberties from the grasp of tyranny, and our country from the judgments of the Most High.

ART. 3. Any inhabitant of Rhode Island by subscribing his name to this constitution, or requesting the Recording Secretary to enroll his name as a member of this Society. All members of Auxiliary Societies, are, by virtue of such membership, in this Society.

ART. 4. The officers of this Society shall be a President or more Vice Presidents, a Corresponding and a Recording Secretary, a Treasurer, an Auditor, and sixty or more Directors, who together shall constitute a Board of Managers, and ten of whom shall constitute a quorum. The Board of Managers shall at an annual meeting, select not less than ten nor more than twenty members of the Society, who with the Corresponding Secretary, Recording Secretary, and Treasurer, shall constitute an Executive Committee. This committee shall hold stated meetings; make their own by-laws, fill any vacancies occurring in their body, employ agents, direct the Treasurer in the appropriation of monies, make arrangements for all the Society's meetings, manage its general concerns, and by all proper means aim to accomplish its objects. They shall at the annual meeting of the Society, present a written report of their doings—accompanied by an audited report from the Treasurer, of the income and expenditures of the Society, and the state of its funds. The other officers of the Society shall perform the duties usually appertaining to their respective offices.

ART. 5. This Society shall hold an Annual Meeting the second Wednesday in November in each year, at such place as the Executive Committee shall direct, at which time the officers of the Society shall be chosen. It shall also meet whenever notified by the Executive Committee, they having given two weeks previous notice in at least two newspapers published in this State.

ART. 6. Any Anti-Slavery Society or Association in this State, founded on the same principles, may become auxiliary to this Society, by sending a copy of the Constitution, and a list of the officers, to the Recording Secretary.

ART. 7. This Society shall be auxiliary to the American Anti-Slavery Society.

ART. 8. This Constitution may be altered at any meeting of the Society by a vote of two-thirds of its members present, provided the amendments proposed, have been submitted to the Executive Committee in writing one month previous.

LIST OF OFFICERS.

PRESIDENT.
JOHN G. CLARKE, South Kingston.

VICE PRESIDENTS.
Providence County—James Eames, Job Armstrong, John Jenckes. *Kent County*—John Brown, Peleg Clarke. *Washington County*—Thomas R. Wells, William Reynolds, William Peckham, Hoxie Perry. *Bristol County*—Thomas Williams, John Adams. *Newport County*—Joshua Sexton, George C. Shaw.

CORRESPONDING SECRETARY,
HENRY B. STANTON, Providence.

RECORDING SECRETARY
WILLIAM DROWN, Foster.

TREASURER,
DANIEL ANDREWS, Providence.

AUDITOR,
SIMON H. GREENE, Providence.

AND SIXTY-NINE DIRECTORS.

HYMN

FOR THE RHODE ISLAND

ANTI-SLAVERY CONVENTION.

Written by a Lady of Boston.

Tune—' *Old Hundred.*'

'Awake my people!' saith your God!
'Your brother's blood the land profanes!
'Ye bow beneath the oppressor's rod,
'He binds your spirits in his chains.

'With breaking heart and tortured nerve,
'Your brother drains the accursed cup!
'Now in the name of him ye serve—
'The living God of hosts—come up!

'While faith each fervent spirit fills,
'Arise! with hope and triumph crown'd!
'Shout FREEDOM through your hundred hills
'Till banded hosts come surging round!'

Our God! we come at thy commands;—
'Thy people offer willingly!
No swords are in our peaceful bands,—
From wrath and doubt our hearts are free.

Vowed to the cause of awful TRUTH,
As ere our Pilgrim Fathers came,
With maid and matron, age and youth,
We strong round FREEDOM'S kindling flame.

[illegible] v. 2.

[From the African Repository for January.]

GERRIT SMITH, ESQ.

The friends of African Colonization will learn with pain from the subjoined letter, that it can no longer, for the present at least, claim among its supporters, GERRIT SMITH of New-York, by whose liberal-purse and eloquent advocacy it has been for many years so signally obliged. That gentleman's reason for his defection, as stated in the letter, are that the American Colonization Society is now, and for some time past has been, more interested in the question of slavery than in the work of Colonization—in demolishing the Anti-Slavery Society, than in building up its own Colony; and that it is diligently striving to prevent the right of discussion, with which Mr. Smith considers the Anti-Slavery Society to be identified.

These are grave accusations; but whatever their merit they may possess, they certainly want the merit of novelty. The Colonization Society has long been assailed, not only by them, but by charges of an exactly reverse description. And it is because it has adhered strictly to its constitutional objects, that it is thus assailed by these opposite winds of doctrine.

It is a ground certainly of regret, and perhaps of just complaint, that Mr. Smith has not presented his charges in a form so specific as either to compel an admission, or to permit a disproval of their correctness. All that can now be done is to oppose to the charges a denial, as general as are the charges themselves, and *to call for the proof*. The only circumstances at all resembling evidence to which Mr. S. refers, are some recent numbers of the African Repository. But the reference is as vague as the allegation which it is designed to subserve. Had the Colonization Society desired to speak with severity of the Anti-Slavery or Abolition Societies, so called, it might have found high authority for the vituperation—no less than that of Mr. SMITH himself. In the speech to which he refers, he says of the Anti-Slavery Society,

'Among its publications, are some admirable vindications of the rights of man, which cannot be scattered too widely nor read too thickly; but an small proportion of them are of that stamp, *vest, incendiaries, and slanderous*; and some of them assume, in truth, be called less than INCENDIARY.'

From the same speech, and from the publications of Mr. Smith, we might easily show, on his own testimony, that the Anti-Slavery Societies have, from their origin to the present time, waged a war of extermination against the Colonization Society; we might indeed, justly refer to the whole course of the latter for proof of the forbearance with which this hostility has been met; and we might successfully insist, that even had it adopted, as it has not done, the line of conduct imputed to it by Mr. S., it would only have exercised the legitimate right of self-defence, whatever might be thought of the policy of thus acting. But to the present state of the question which he has made with the Society, these topics would be irrelative.

We confide too strongly in the purity of Mr. Smith's motives, to doubt, for a moment, that he believes his complaints against the American Colonization Society to be well founded. While we lament that his mind has been brought to a conclusion which denounces that Institution of his generous aid and powerful advocacy, we earnestly hope for the time, which he thinks may arrive, when he can again, consistently with his views of duty, become its supporter. Against any unpropitious influence which his secession is calculated to produce on the cause of African Colonization, the Managers rely on the countervailing goodness of the cause itself. This self-sustaining energy has hitherto, under the blessing of Providence, prevented it from yielding to the assaults of enemies, and that still harder trial, the desertion of friends.

The letter of Mr. Smith is as follows:

PETERBORO, November 24, 1835.

Rev. R. R. GURLEY,
Secretary of the American Colonization Society.

My Dear Friend,—Great as the pleasure would be to me of meeting, at the approaching Anniversary of the American Colonization Society, with my beloved fellow laborers in the cause of African Colonization, I must not, for this alone, make a journey to Washington. Could I connect with the pleasure the prospect of the advantage of gaining over the Society to the views, which I have so long, but in vain, pressed upon its adoption, the journey would then be more than repaid. But the present circumstances and complexion of the Society afford any thing but such a prospect.

You well know, my dear Sir, how faithfully I laboured, at the Anniversary of the Society in January, 1834, and for a year before; and how much I have written to that end since, to bring back the Society to its Constitutional and neutral ground, respecting the subject of slavery. The ineffectualness of these efforts is manifest in the fact, that the Society is now, and has been for some time past, more interested in the question of slavery, than in the work of Colonization—in the demolition of the Anti-Slavery Society, than in the building up of its Colony. I need not go beyond the matter and spirit of the last few numbers of its periodical for the justification of this remark. Were a stranger to form his opinion by these numbers, it would be that the Society issuing them was quite as much an Anti-Abolition, as Colonization Society—and this would be his opinion of a Society, which has not legitimately any thing to do with Slavery, either as its opponent or advocate—of a Society which I felt bound to speak before it, in January, 1834, and justly, I believe, that 'such is, or rather should be its neutrality, on the subject of slavery, that its members may be free, on the one hand, to be slaveholders; and on the other, to join the Anti-Slavery Society, without doing violence to their connection with the Colonization Society.' It has come to this, however, that a member of the Colonization Society cannot advocate the deliverance of his enslaved fellow men, without subjecting himself to such charges of inconsistency, as the public prints abundantly cast on me, for being at the same time a member of that Society and an Abolitionist.

It was not, until seven or eight months since, that I began to despair of seeing the Colonization Society cease, within any short period, if ever, from its interference with the subject of slavery. No more than a year ago, and I was still confident, that the Society would retrace its errors, and be again simply a Colonization Society:—and then how soon a harmonious, successful and glorious Society!

I still owe a considerable sum on my subscriptions to the funds of the Colonization Society. It is true that the conditions on which these subscriptions were made, have not been fulfilled, and that it is now too late to fulfil them. It is farther true, that most of the sum I still owe, has some years to run, before it is due. But I sympathize with the Society in its embarrassments, and herewith enclose you my check for the whole balance—viz. $3,000 It is my wish, though I would not insist on its taking this direction against the judgment of your much esteemed Board—that the whole sum be applied towards the extinguishment of the debts of the Society.

At some future period, and under happier auspices, the American Colonization Society *may* possibly cease to meddle with Slavery; and to claim, that it is the remedy, and the only remedy for Slavery; it may then confine its operations to their Constitutional sphere, and employ all its means in the benevolent and delightful work of aiding the free people of color, to remove themselves from the unrelenting prejudice and persecution under which they suffer, and to obtain in a foreign land, the honorable and happy home, which is cruelly and wickedly denied them in their own. I may then have it in my heart and in my power to contribute again to your Treasury. In the mean time, I cannot conscientiously do so,—for, indeed, do any thing else, from which my approbation of the Society could be justly inferred.

It is proper for me to say, that I am brought to this determination, earlier than I expected to be, by the recent increase of my interest in the American Anti-Slavery Society. From its commencement to the present, I have looked to that Society as, under God, the best hope of the slave and of my country. Since the late alarming attacks, in the process of its members, on the right of discussion (and astonishing as it is, some of the suggestions for invading this right are impliedly countenanced in the African Repository) I have looked to it, as being also the only point of the friends of this right. To that Society, yours is hostile. I will not say, without cause—without even as much, as the certainty of your good intention that it has for being the enemy of yours. However that may be, it is enough for my present purpose and—to justify me in standing by that Society, which, of all others, is the Anti-Slavery Society has now become identified with this threatened right; and that if it fall, as your Society is diligently striving that it shall, the great and sacred right of speak will fall and perish with it.

With great regard, your friend,
GERRIT SMITH.

IMPORTANT AND GRATIFYING NEWS FROM THE WEST INDIES.

Correspondence of the N. Y. Journal of Commerce.

ANTIGUA, 10th Jan. 1836.

We arrived at this charming island a day or two since, in the Isabella, its harbor, and safe when once in it: but rather difficult of access. We could not but remark how superior this seemed in verdure and in culture to the other islands where we have touched. The legislature of this colony, instead of accepting the apprenticeship system as was done in the other dependencies, set the slaves free altogether. Of course we felt much interested to see how their plan worked. What we saw with our own eyes was highly favorable. The testimony of the inhabitants accorded with it. By their account, there was no difficulty in procuring labor, the ordinary price is 6d per day, and most persons think this cheaper than slave labor. One of the criteria is the price of property, and I was informed that real estate is changing hands briskly at an advance on former rates.

A clergyman connected with the army remarked to me that it was pretty generally conceded, that the $100,000,000 granted as compensation to the slaveholders here, was equivalent to a free gift; the value of the property not being diminished. I have met but with one gentleman, and he is a member of the council for Trinidad, who did not admit that property was rising in value from some cause or other. Some attribute it to the abundance of money in consequence of loans to the colonies and the compensation to others, to the high price of colonial produce; and others to the new system, or all combined. I will not pretend to theorize on this subject. I give the facts as they appeared to me, and leave others to theorize. I have always been opposed to the schemes of the abolitionists in our country, and still think the acts of the British Government gross violations of compact, yet I trust that wherever truth leads, I shall be willing to follow. Certain facts I consider established.

1st. That labor can be obtained at reasonable rates. I infer this from the fact that the desire of the comforts and necessaries of life induces the colored people to seek employment, and that when task work is given them, it is performed cheaper under the free than under the slave system.

2d. That in view of the apprentice system, properties have appreciated. Many speculators have considered estates here good and safe investments.

The sugar crop throughout the ten islands where we have been, is remarkably promising. In the French islands, a desire was expressed that war might not be declared against France, whilst the alliance with Texas, that Texas might be added to the number of the slave states. That, forsooth, no sooner than the French Admiral, with an armed force, arrived at Guadeloupe, Barbadoes, Martinique, &c.

We have been living in the midst of a volcano for about three months. I have seen much of the most delightful climate, or one most well and carefully cultivated. Although the soil, yet not half tilled, is entirely fertilized, and the roads are by far the finest road (certainly every area) we ever saw, or probably shall see. What is more astonishing, it appears, to be recognized by the owner of the property in a foreign country, nearly half the value of the crop of the last year. This I think is wholly unexampled. They are not, as is the case with our Mississippi planters, supplied with provisions from without, but raise their own. There is but little of the breed stock imported. Their success is owing to the most sedulous and scientific cultivation. The soil is not of itself rich, for it is mostly a mixture of coral rock. I have seen nothing here but clay and on the shore, and coral.

From these ingredients a good soil may be produced, and they do it. Without manuring, the soil is utterly worthless; but with it, the product of the sugar crop is at present worth $300 per ann.

I have enquired with much solicitude into the operation of the apprentice system. It is not certain that this island would be a fair test, and I am credibly informed that it works differently in the other dependencies; but the result of eighteen months trial has exceeded that surmised me. Whatever may be the cause, the facts are conceded, that there is, since August, 1834, an appreciation of real estate; that the quantity of the crop is equal, and the cost and trouble of working much less than before. I am now about to sail for St. Thomas, and make some stay at the intermediate islands, I shall have an opportunity of making further inquiries, and will communicate the result.

The following extract from a Barbadoes paper seems so judicious, so gratifying, and imbued to strongly with piety and thankfulness, (no common occurrence in Houses of Legislature,) that we cannot avoid directing the attention of the reader to its general purport:—

In the Antigua Legislature on Mr. Otto's bill for the better regulation of agricultural labor, the Speaker said—' that so far from despanding, he looked with exultation to the prospect before us. The Ruler of the Most High, was evidently working before us; could we regard the succession of fruitful seasons, the avoidance of the hurricane, the universal tranquility, *the respectful demeanour of the labour classes, and the taken confidence in our resources, as less than an interposition of Providence?* He stated that the agricultural and commercial prosperity of the colony were *absolutely on the advance;* and that, for his part, he would not hesitate to purchase ten estates tomorrow. But we are not like the people of Israel, in our passage from the Egyptian bondage of a social fabric founded on slavery; we murmured at the trials which were requisite to fit us for that land of promise—a more improved and equal condition. In the discussion necessary for our agreed bill he evidently beheld that cloudy pillar which was *surely leading us to peace, to prosperity, and to safety!*—*Barbadian.*

☞ And all this is without the apprenticeship.

BOSTON,

SATURDAY, FEBRUARY 6, 1836.

THE BOSTON RIOT.

The *London Times* publishes a letter from Boston, giving an account of the riot in this city in October last. The following extract, crowded as it is with defamation and falsehood, plainly shows that it was written by a 'respectable and gentlemanly' rioter. It is needless to comment upon such an effusion of malice.

'The hall, hitherto occupied by the *abolition manuiacs*, is situated in Washington-street, No. 46. About 8 o'clock a large number of citizens were at their place of business, *determined* to George Thompson, &c. should he attempt to enter that door. A few minutes elapsed, and the crowd, who were anxious to be up and doing, deputed a delegation to quietly ascend the stairs, and in *the most orderly manner* to throw out of the window *the polluted paper* which had been used by the *fanatics* to record the proceedings, as well as *all their tracts, &c.* The *committee* empowered to seek for persons and papers did their work thoroughly; *heap after heap fell on the pavement*, and in a few seconds all were torn to fragments and trampled under foot. *Do not suppose that this was accompanied by tumult.* Nb; *few words were spoken, few shouts raised.* All was done in comparative silence, but it was the quietude of concentrated and *justifiable* anger. About 8 o'clock, P. M. some 40 or 50 of the black and white female Abolitionits, having been advised by his honor the Mayor to adjourn *time die*, marched down, arm in arm, in plano forte key, black and white, side by side; the good goodly procession of 'alternate ebony and ivory,' was greeted with laughter and hisses, and mock applause. Garrison, who had been early man of the meeting, had previously decamped through a window. Shortly after his flight, the sign, on which was painted '*Female Abolition Society Room,*' was lowered into the street, and broken in pieces by the people. Garrison was then unkennelled in a carpenter's second story; a rope was fastened loosely round his neck, and his attendants *politely* handed him down a ladder from the elevated window. He was then escorted to the Mayor's office, two of his body guard carefully holding him by the collar. He was deadly pale, his eyes glared quietness, the lips compressed, nostrils dilated, breathing came quick and thick. Moved to contemptuous pity by his terror, the cry was general of 'Don't hurt the fellow.' The gentleman and his attendants soon arrived opposite the Mayor's office. His Honor appeared, and appealed to the good sense and patriotism of the citizens of Boston, in support of the supremacy of the laws. *This produced the desired effect.* It was not, however, without considerable difficulty that he was carried in a coach to the gaol; but this arose *more from the pressure of the vast multitude* than from any malice prepense against Garrison, though, had he again fallen into their hands, *it is impossible to tell what would have been the consequences.* When he was at last housed (as he should be) in prison, he is reported to have exclaimed, 'Never before was a man so happy at finding himself in gaol.' The fellow was released from prison this morning, and left the city. Every thing is now *de facto* as quiet as if nothing had happened—but *de sermone*, I may say with the poet—

"The wind is down, but still the waves run high."'

☞ The same veracious writer gives the following additional intelligence to the British public, through the medium of the *Times:*

'*The abolitionist party are annihilated, even in the non-slaveholding states.* An attempt was made to hold a meeting, on the 21st inst. in Utica, in the interior of the state of New-York, about 250 miles from that city; but it was broken up, and the meeting adjourned to a town 20 miles distant.'

The writer was altogether *too candid* to state, that more than *a thousand* anti-slavery delegates attended the Convention at Utica,—men of sterling character and unimpeachable piety;—that it was the largest Convention ever held in that State for any purpose whatever;—that the State Anti-Slavery Society was duly organized at Utica, before the meeting broke up;—and that Utica is still the head-quarters of the Society. Since that affair, (he might inform the editor of the Times,) a large and flourishing Young Men's Anti-Slavery Society has been organized in Utica, without opposition. Still further to confirm his statement, that 'the abolitionist party are annihilated,' he might add, that *only* TWELVE OR FIFTEEN HUNDRED DELEGATES have just attended an Anti-Slavery Convention at Northampton, in this State; and that *only* EIGHT HUNDRED AND FIFTY signatures are appended to a call for a Convention in Rhode Island, to form another State Anti-Slavery Society. Then he might state, that since the riot in Boston, the Anti-Slavery ladies have repeatedly held public meetings, as well as Anti-Slavery Societies, without the slightest molestation. Yet, forsooth, he might tell the editor of the Times, that in Lowell, in place in which, fifteen months ago, Gamaliel Thompson was mobbed, and a hotel had thrown at his head, there are now three very large anti-slavery societies, embracing from one to two thousand members, and comprising a large portion of the talent, patriotism, and piety of the place. And he might conclude by stating, that in all parts of the 'non-slaveholding states,' the abolitionists are holding continually a multitudinous number of meetings, and multiplying new societies with unexampled rapidity. It is thus they are and have been 'annihilated'!

THE SLAVE TRADE. His majesty's brigantine Buzzard, of three guns and fifty men, sailed from Spithead on the 24th of September, 1834, and in less than twelve months she has captured one thousand nine hundred and thirty-five slaves, all intended for the Havana market.

Although this country is bound to exert itself for the abolition of the foreign slave trade equally with Great Britain, yet how seldom do we hear of our naval vessels having captured any slaver engaged in that illicit traffic! The people make no inquiries upon this subject, for they care very little about it. The question, however, is worthy of consideration, why it is that a British brigantine, of only three guns and fifty men, has recaptured more kidnapped Africans in less than one year, than has the U. S. navy within the last thirty years? In the first place, it is to be recollected that a large majority of our naval officers are southern men, many of whom are directly or indirectly interested in slave property. Of course, their indignation is not roused, nor is their sensibility wounded, by the seizure of native Africans; for they have yet to learn that black men were not made for marketable commodities. Again: it is an indisputable fact, that thousands of slaves from Africa are annually smuggled into Louisiana, by the way of the Balize, some of whom are sent to Texas, others are dispersed among the cotton plantations along the Mississippi, and others find their way to Alabama, &c. We have repeatedly warned the people of this country, that slavery and the slave-trade are inseparably connected, and must live or die together. The former creates the market, the latter furnishes the supply. Although it is more than half a century since WILBERFORCE and CLARKSON began their efforts; although the most powerful nations of the world have agreed, by treaty, to regard and punish the traffic as piracy; and although the utmost vigilance is manifested by British cruizers in capturing the vessels engaged in it; yet all has been in vain. Sierra Leone has done nothing to check it—Liberia has done nothing. The slave-traders laugh at treaties, and defy the combined powers of Christendom. The trade is as brisk, and carried on to as great an extent, as it was when CLARKSON first began to portray its enormities. Hence, it is as certain that nothing but the overthrow of slavery will abolish this direful commerce, as that to destroy an effect you must destroy the cause. We entreat those who profess to feel so keenly for the wrongs and woes of bleeding Africa, and to abhor the foreign slave trade, and who are yet opposed to the immediate abolition of slavery, seriously to reflect upon these startling facts; and, instead of attempting a remedy so beneficent and certain, let them henceforth labor with all their might to apply it—otherwise blood will drench their garments, and guilt rest upon their souls.

But if the *foreign* traffic is thus connected with the slave system, how much more certainly is the *domestic!* Coffles of slaves are constantly driven from one section of our country to the other, and vessels are freighted regularly with these miserable victims of American lust and avarice. In fact, this trade 'in slaves and souls of men' is a very large branch of American commerce. Nothing but the abolition of slavery will destroy it. How awful, then, is the responsibility which rests upon those who are endeavoring to frustrate the labors of the abolitionists!

LIBERTY, AS UNDERSTOOD IN BAVARIA. Earnest Grosse, a native of Osterode, in Hanover, was lately sentenced to the Fortress of Ehrenbreitstein, on the Lower Rhine, in Bavaria, to do penance before the portrait of the King! to be confined for four years at hard work in a house of correction, and to be shut up on the 25th, 26th, 30th, and 31st of December in each year, in a dark dungeon, and fed upon bread and water, for having published a poem entitled 'The Voice of the Poet' in Bavaria, which was decided to constitute the crime of treason in the second degree, and for having published in the journals several articles which were wanting in respect to Prince d'Oettingen Wallerstein, the Commissary General of Augsburgh, and to M. Schenck, the Minister of the Interior.

☞ The above paragraph is going the rounds of the newspapers, with a sort of republican horror on the part of such editors as Stone, Webb, and Walter. Why, the conduct of the Bavarian government is patriotism itself, contrasted with that of our own! Under the former, a poem is published, for which Grosse, has been sentenced to imprisonment for the term of four years, &c. for having published what is regarded as a seditious poem, &c. But under our own, two millions and a half of American citizens, charged with no crime but having a dark complexion, are doomed to a life of bondage as brute beasts, and deprived of all protection!—and all their offspring, for the same cause, are sentenced to the same fate!!—and all who plead in their behalf, of a different complexion, are denounced and proscribed as incendiaries, madmen and traitors, and threatened with death without benefit of clergy!!! This is liberty as understood in the United States.

RIGHT AND WRONG IN BOSTON, is the title of a work just published by the 'Boston Female Anti-Slavery Society.' It contains, beside their Annual Report, a minute detail of the events prior to and on the day of the assembling of the 'gentlemen of property and standing' of Boston, together with suitable comments, by a member of the Society. The book is full of interest and will be extensively and profitably read.

It is for sale at the Anti-Slavery Rooms, 46, Washington-street, (third story.) A notice of the work from the editor will be given next week.

J. N. MAFFIT *versus* JOHN WESLEY, THE DECLARATION OF INDEPENDENCE, AND THE BIBLE. The Mississippi *Christian* Herald is the name of a new paper, started by Rev. J. N. Maffit, at Natchez. '*It will recognize the right of man to hold property in man*'—i. e. in Mr. Maffit, for certainly he is nothing more than a man—nay, by his own doctrine, he is to be estimated indifferently as a man or a *thing*, according to circumstances. Would he subscribe to this doctrine if he were in Africa? What a scandal it is for such a man to profane the religion of John Wesley!

☞ The Anti-Slavery Conference of Church members was held on Wednesday last at Congress Hall. There was much interest excited in the question—Whether we as christians ought to exclude slaveholders from our communion? Rev. Messrs. Leavitt, Lee, Longley, Lathrop, Brown and Bigelow. The consideration of the subject was postponed for further discussion to Wednesday evening, this week, at 1-3 past 6 o'clock, at the Anti-Slavery Rooms, 46 Washington-street. Members of the church are invited to attend.

MORTALITY OF BALTIMORE. We learn by the arrival of the Isabella at Baltimore, from Havana, that there were 2807 deaths in Baltimore last year; of which 6 (all colored people) were upwards of 100 years, viz.: 4 colored men of 112, 110, 106, and 100 years, and 2 women of 110 and 105.

☞ What an unhealthy climate is this for our colored population! If these half dozen individuals, who persisted ultimately at the infinite age of 100 years and upwards, had only been allowed to live out their natural consent, who can tell but they would have lived to a good old age! Mourn all ye who are engaged so disinterestedly and lovingly in 'shipping off the negroes to Africa'!

A few months since, a small number of ladies in the city of New York formed an Anti-Slavery Sewing Society, and at a late sale realized $170.

HOLDEN ANTI-SLAVERY SOCIETY.

The Annual meeting of the Holden Anti-Slavery Society was held on the 25th ult., in consequence of very bad travelling, but about 30 members of the Society attended. The minutes, being away, was one of interest, and clearly indicated that the spirit of anti-Slavery, in the Holden, was neither dead nor sleeping, but advancing. Not all the attempts of slaveholders or their sympathetic, northern friends, have yet shown a disposition to depress the spirit of the principles embraced, by Anti-Slavery Associations, or to induce a disposition to treat the subject more in accordance with the requirements of the gospel of Christ, that our intelligent community cannot lightly regard them.

Our Society at present numbers 200 members—150 males, 121 females—nearly all of which are active. During the past year we have raised and paid out about fifty dollars, for purposes connected with the cause of Anti-Slavery. At the meeting we intend to raise a collection of fifteen dollars to redeem the pledge made to the Mass. Society at its last Annual meeting, at its late Convention.

The Society adopted the following resolutions, which, together with the annual list of officers, for the ensuing year, I understand have forwarded to the Massachusetts Pilot, Liberator and New-England Spectator for insertion, viz.

CHARLES WHITE, *Secretary.*

Holden, January 29, 1835.

RESOLUTIONS ADOPTED BY THE HOLDEN A. S. SOC.

Resolved, That we still hold the great principles of the Anti-Slavery Society in unshaken faith, and feel a firm confidence in the rectitude of the cause with which we have espoused in our Association.

Resolved, That we feel ourselves pledged to give our unwavering support to the cause of civil liberty, and to labor, with our utmost ability, now devoting their talents to this labor of love and work of mercy, that the oppressed may be set free, and the slave be loosed from his chains, both physical and moral.

Resolved, That the important services which we have received from our transatlantic brother, GEORGE THOMPSON, and our sister, Gamaliel Thompson, deserve our gratitude, for such others as have distinguished themselves as pioneers in this holy cause, and such others as may be deemed worthy to be ranked in humanity.

Resolved, That notwithstanding the opposition that abolitionists have to encounter, in their efforts to extend the great principles of civil liberty, we feel encouraged to persevere, believing the cause they have embraced is the cause of God, and planted upon the foundation of truth, and must ultimately triumph and spread.

Resolved, That we feel it to be the duty of the ministers of the gospel of Christ, and his professed followers, to take a decided stand in favor of the principles adopted by this Society.

OFFICERS FOR 1836.

REV. GEORGE WESTON, *President.*
SAMUEL FOSTER, *Vice President.*
CHARLES WHITE, *Secretary.*
JAMES E. CHENEY, *Treasurer.*
Counsellors, Ira Thompson, Jonathan Davis, Samuel Damon, Thomas J. Davis, Seth White, Dr. Warren Patridge.

READING ANTI-SLAVERY SOCIETY.

The Annual meeting of the Reading Anti-Slavery Society was held on the 5th of December, 1835. After attending to the regular business of the meeting, the following officers were chosen for the year 1836, viz.

CALEB WAKEFIELD, *President.*
JONAS PARKER, *Vice President.*
BARBROSSE BINGHAM, *Secretary.*
SUMNER WESTON, *Treasurer.*
Counsellors, Hiram D. Sweetser, Lot Goodwin, John Chesney, Daniel Nichols, Jonathan Parker.

SECOND ANNUAL MEETING OF THE VERMONT ANTI-SLAVERY SOCIETY.

The second Annual Meeting of the Vermont Anti-Slavery Society, will, with the leave of Providence, be holden at Bellows Falls, on Tuesday and Wednesday, the 16th and 17th days of February next, at which time and place, it is hoped that a large attendance by two or more Delegates, and that the friends of the cause in every part of the State will be there to see or participate, aiders, as subjects of great importance will come before the Society.

By order of the Executive Committee,
C. L. KNAPP, *Recording Secretary.*

ANTI-SLAVERY MEETING POSTPONED.

The Meeting which has been notified to be held at Milbury for the purpose of a South District Anti-Slavery Society, at the Baptist Meeting House in Holden, on Wednesday, February 10th, at 10 o'clock, A. M. is postponed five weeks from that time.

GEO. WETHERBY.

NOTICE.

An adjourned meeting of the Boston Anti-Slavery Conference of Church Members will be held at the Rooms, 46 Washington street, next Wednesday evening, at 1-2 past 6 o'clock, for the purpose of the following purposes—Viz. to take into the duty of church members with regard to abolitionist *Slaveholders* in the communion? Church members generally are invited to attend.

W. B. TOWNE, *Secretary.*

NEW ANTI-SLAVERY SOCIETY.

The ladies of Cumberdport formed an Anti-Slavery Society, the evening of upwards of 40 members, on Thursday evening last.

The following note was enclosed on a three dollar bill presented to the Mass. Anti-Slavery Society:

'Remember our cause, that we are bound as bound with them.' This bill is given to the Anti-Slavery Society; it being so much less for a female Anti-Slavery Society than it would be for a male one.

MARRIED—In Bradford, Jan. 27, by Rev. Mr. Perry, Jeremiah Morrison, Esq. of Windham, N. H. to Miss Susanna E. Kimball.

DIED—At this residence, Worcester, England, about the 19th of November last, HENRY NEWMAN. Actuated by motives of Christian humanity, he was induced by Rev. Wm. Wilberforce, to the Commissioner appointed by the British Government, to examine the Slave Population, on a mission to the United States.

During his sojourn in this country, he endeavored himself in a public circle of friends and acquaintance, by the affability of his manners, the excellence of his heart, and the peculiar friendliness of his disposition. He felt a deep interest he felt in the cause of prison discipline, indeed the hope that he might be instrumental in ameliorating the condition of the slaves, was strongly cherished in his fellow beings—in his native land, who became amenable to the laws, by their commission of crime. While with us, he devoted himself faithfully and industriously to the investigation of the subject, and left his home with satisfaction, and hope of a happier home, in 1834, and from which he never entirely recovered. He died in the triumphs of faith, and was buried in the Sacrifice for the Sabbath.

He has left many in this country, to regret with feelings of sorrow, the loss of a friend.—*Pendam.*

List of Letters received at the office of the Mass. Anti-Slavery Society since our last number was issued.

Maine. N. Winslow, Portland.

Vermont. C. Phelps, West Townsend; Zenos Robins, Hancock; Richard Ransom, S. Woodstock.

Massachusetts. P. M. Franklin; Richard C. Johnson, New-Bedford; E. B. Dearborn, Marblehead; A. B. Huntington, Ware; Aaron H. Safford, Lowell.

Rhode Island. Joseph Viner, Providence.

New-York. Wm. D. Griffin, Albany; John Rankin, New-York; James L. Thomas, Buffalo; S. J. Penniman, Albany; D. L. Child, New Rochelle; David Ruggles, New-York; Patrick Stanton, do.; Gerrit Smith, Peterboro'.

Pennsylvania. B. C. Bacon, Philadelphia; A. Buffum, do. (2); James McCrummell do.; D. Raymond, Friendville.

Ohio. Joseph Mason, Painsville.

Michigan Ter. Wm. W. Brown, Monroe.

☞ PHILADELPHIA SUBSCRIBERS—

TAKE NOTICE.

THOSE who wish to receive the Liberator the present year, must pay for it, on one of the subscribers and *pay in advance*. The subscribers having adopted this rule, and finding it receives very general approbation, is determined to adhere to it strictly. Old subscribers who have not received any papers this year, will probably find the reason by referring to their last receipt.

JAMES McCRUMMELL,
266, North 2d St.
JOHN P. BURR,
113, South 5th St.

Philadelphia, Feb. 1, 1836.

SLAVERY and the Domestic Slave Trade in the United States, by Prof. E. A. Andrews, in a series of Letters addressed to the 'American Union for the Relief and Improvement of the Colored Race,' while travelling in the Slave States. This day published by LIGHT and STEARNS, 1 Cornhill. Feb. 2.—2t.

LITERARY.

[For the Liberator.]

THE NEW-YEAR.

Lovers of Freedom, whose hearts nobly beating
High with emotions to freemen so dear;
Once more we come with our annual greeting,
And wish you, as ever, a Happy New Year.

Borne on the pinions of time, ever flying,
Swift to eternity, last year has flown;
Leaving on record, in letters undying,
Deeds which our children with blushing will own.

Rackly and vilely have 'men of high standing,'
Freedom's fair altar assayed to o'erthrow;
Set up for tyrants, by boldly demanding
Rights, which a freeman will never forego.

Resist we no more of our laws and our science,
While in the dust the poor negro is trod;
While we are JUDGES and SENATORS at defiance,
Holding as chattels the image of God!

Shame be upon us! oh, shame to our nation!
Hearing the motto, that all are born free:
Rouse thee, Columbia! Oh, think of thy station!
Rouse thee! and freedom, eternal, decree.

Slavery! Slavery! on thy subversion,
Rent are ten thousand hearts, come life or death;
Nor will we yield in the noble exertion,
Till to our Maker we yield up our breath.

Mighty, through God, are the weapons we've taken;
Destined by them is the monster to die;
Come, to the contest, then, firm and unshaken;
Strength for the victory God will supply.

Then, but not till then, we'll boast of our glory;
Then, with clear vision our virtues we'll scan;
Then will the negro repeat the glad story,
Standing among us, A FREE FELLOW-MAN!

☞ Is not the Postmaster General becoming remiss in his censorship of the press? We beg leave to call his attention to the following incendiary verses—originating, too, in a slaveholding State—which we find circulating in the newspapers. The lines we have put in italics, are undoubtedly calculated to stir up the southern slaves to rebellion. Ought not the press of the Baltimore Chronicle to be destroyed? Look to it, McDuffie and Randall!

[From the Baltimore Chronicle.]

SONG OF THE AMERICAN GIRL.

Our hearts are with our native land,
Our song is for her glory:
Her warrior's wreath is in our hand,
Our lips breath out her story.

Her lofty hills and valley's green
Are smiling bright before us;
And, like a rainbow sign is seen
Her proud flag waving o'er us.

And there are smiles upon our lips
For those who meet her foeman,
For glory's star knows no eclipse
When smiled upon by woman.

For those who brave the mighty deep
And scorn the threat of danger,
We've smiles to cheer—and tears to weep
For every ocean ranger.

Our hearts are with our native land,
Our song is for her freedom;
Our prayers are for the gallant band
Who strike where honor leads them.

We love the tainted air we breathe,
'Tis Freedom's endless dower,
We'll twine for him a faileless wreath
Who scorns a tyrant's power.

They tell of France's beauties rare,
Of Italy's proud daughters;
Of Scotland's lasses—England's fair,
And nymph's of Shannon's waters;
We need not all their boasted charms,
Though lords around them hover;
Our glory lies in Freedom's arms,—
A Freeman for a lover! J. H. H.

☞ The following *incendiary* lines, which are all that the slaves need to authorise them to cut their masters' throats, and 'raise the war-cry, *Death or Liberty*,' are copied into the newspapers with *patriotic* eagerness! Where are Amos Kendall, S. L. Gouverneur, Gov. McDuffie, Gov. Marcy, and Gen. Jackson? Will they suffer such a writer to live?

[From the Lockport Balance.]

TEXAS WAR SONG.

Wake! ye sons of Texas wake!
God and Freedom call you now,
Life and honor are at stake,
Will ye to a tyrant bow?
Will ye kiss the cruel chain,
Will ye raise a fettered hand,
Will ye bend and cringe again,
Offspring of a favored land!

Grasp the sword, unsheath the blade,
For your altars and your fires,
God your struggling arms will aid,
Strike as sons of valiant sires!
Let each blow for victory tell,
Can't be him who turns to fly,
Raise the war-cry loud and shrill,
Spread it—' Death or Liberty.'
Tell the tyrants that ye scorn
Life without its dearest tie,
Tell them, slaves ye were not born,
Tell them, that slaves ye will not die!
Tell them how your fathers fought,
How they conquered—how they fell,
Point to them each honored spot,
Where was sung a tyrant's knell!
Tell them ye can strike as sore,
Ye have hearts as bold as they,
Ye have homes and altars pure,
Rights which none shall wrest away;
Arm to arm, and side to side,
Dare as men to live or die;
Spread the watch-word, spread it wide,
Shout it—' Death or Liberty.'

PARTED FRIENDS.

BY C. W. THOMPSON.

Parted friends may meet again,
When the storms of life are past;
And the spirit freed from pain,
Basks in friendship that will last.

Worldly cares may sever wide—
Distant far their path may be—
But, the bond by Death untied,
They shall once again be free.

Death—the end of care and pain—
Death—the wretch's happiest mood—
Death can break the strongest chain—
Death is liberty indeed.

Parted friends again may meet,
From the toil's of mauve free;
Crown'd with mercy, O how sweet
Will eternal friendship be!

What is the blooming tincture of a skin,
To peace of mind, to harmony within?
What the bright sparkling of the flower eye,
To the soft soothing of a calm reply?
Can comeliness of form, or shape, or air,
With comeliness of words or deeds compare?
No—those at best th' unwary heart may gain,
But these, those only can that heart retain.

ABOLITION DEBATE IN CONGRESS.

HOUSE OF REPRESENTATIVES,
Monday, January 25th.

After the reading of the Journal, the Speaker called the House, by States, for Petitions.

Massachusetts being called,

Mr. J. Q. Adams rose and presented a petition from 106 ladies of the town of Mansfield, Mass. praying the abolition of slavery and the slave trade in the District of Columbia. Mr. Adams moved the reference of the petitions to a select Committee, with instructions to report thereon. He went to support the motion, when

Mr. Hammond moved that the petition be not read.

Mr. Adams proceeded, claiming the right to discuss the question of reception, under the decision of the Chair, formerly made, that the question of reception was debatable, any thing in the 45th rule to the contrary notwithstanding.

The Speaker assenting,—Mr. Adams proceeded to give his reasons why the petitions should be received.

Mr. Hardin rose to a point of order. The usual course of proceeding in this House had got to be this:—first we hear the prayer, next, the Journal is read; and, then, we have a speech from the gentleman from Massachusetts, (Mr. J. Q. Adams.) We had in the House two hundred and forty members, all of whom had an equal title to speak; allowing the sittings of the House to be four hours each, and one half of this time to be appropriated to debate, each member in the course of a session of 24 weeks, would be entitled to speak only two hours, during the whole session. But the 11th gentleman from Massachusetts, had already, during the seven weeks of the present session, spoke about twenty hours. He submitted whether the gentleman had a right to discuss the question of reception.

The Chair decided that the question was debatable, and that the gentleman from Massachusetts was in order.

Mr. Craig assented from this decision, after a debate on the question of order.

Mr. Lane Johnson moved to postpone the further consideration of the question of order till Saturday next.

Mr. Williams protested against assigning that day for the discussion, as it would throw another obstacle in the way of private business, a vast mass of which had accumulated during the last two or three years.

Mr. Miller, believing that the House could decide the question of the appeal now, as well as any other time, moved the previous question.

The motion was seconded, and the main question was ordered to be put.

The question being taken, it was decided in the affirmative, so the decision of the Chair was confirmed by the House.

Mr. J. Q. Adams then proceeded to address the House in support of the motion, that the petition be received. He stated the circumstances under which the petition was sent to him. He was requested not only to present it, but to support its prayer. He wished to have it referred and a report made upon it, with a view to convince the petitioners themselves that their views were erroneous. He wished all the considerations which go to justify the House in denying the prayer of the petition to be presented in the most powerful manner. He believed that a Committee of this House would frame a report which would satisfy the reasonable, the just, and the humane, that the prayer of the petitioners ought not to be granted. He begged the majority of the House and those who had the control of that majority, to afford an opportunity for thus presenting in proper form, the great, the powerful, the convincing reasons, in opposition to the wishes of the petitioners. The Speaker, who had the power of appointment, would select such a Committee as would be best suited to give the country sound and solid reasons for refusing to grant the petitions. This would leave the right of petition untouched; and would take from the abolitionists the power of saying that the right of petition and of free discussion had been abolished by this House. Remembering the warning he had this morning received, and being averse to consume the time of the House, he would say no more upon the subject.

Mr. Miller said it was now evident that this discussion would consume the day and prevent the presentation of petitions. He moved that the motion to receive the petition be laid on the table.

Mr. M'Kennan called for the yeas and nays, which were refused.

The question was put, and decided in the affirmative without account.

Mr. Williams of N. C. said the call for the yeas and nays was not heard.

Mr. Adams. The question will soon be presented again, for I have another petition.

Mr. A. then presented a petition from sundry citizens of Western Pennsylvania, praying the abolition of slavery in the District of Columbia.

Mr. Glascock protested against the course taken by Mr. Adams, and charged upon him the purpose of agitating the House, and provoking the members from the south. He had hoped that gentleman who professed a disposition to quiet the agitation prevailing on this subject, would defer the presentation of their abolition petitions, till the House had acted upon the Resolutions on this subject now before them. What purpose but that of agitation and excitement could the gentleman from Massachusetts have in urging another petition upon the House the moment after the House had determined to lay the question on the table. He went on to controvert the position of Mr. Adams that the non-reception of a petition would deny or impair the right of petition.

Mr. Miller moved that the question be laid on the table. This, he said, was the last effort he should make to enable the House to present petitions.

Mr. Adams. I should like exceedingly to have an opportunity to reply to the remarks of the gentleman from Georgia.

Mr. Granger called for the yeas and nays, and they were ordered.

The question being taken, the motion was laid on the table, yeas 149, nays 45.

Mr. J. Q. Adams immediately rose and presented another petition for the abolition of slavery in the District of Columbia from 400 citizens of Pennsylvania. He asked the House to receive it, stating that it was sent to him from the petitioners themselves, for what motive he knew not, as he was not personally acquainted with them. They were not encouraged by him to send them to him, and why they should put them under his charge he did not know, unless it was because he had made the declaration that he would present any petition couched in respectful language. He went on to reply to the argument of the gentleman from Ga. (Mr. Glascock,) maintaining, at length, and vehemently, that a refusal to receive was equivolent to the denial of the right of petition. As to the resolutions spoken of by the gentleman from Georgia, he now warned that gentleman and the House, that he should not be restrained from presenting and advocating petitions, by the adoption of those or any other resolutions. He denied the right of the House to adopt resolutions, restricting discussion of the right of presenting petitions on any subject. Mr. A. passed from this point to a dissertation, on the subject of the domestic trade, as it exists in this District under the very eyes of Congress.

The Chair here interposed and pronounced, that the gentleman was not in order in going beyond the question of reception.

Mr. Adams followed, and remarked, with some point, upon the agitating course pursued by Mr. Adams. The gentleman, he said, might present his petitions, and discharge his duty to his constituents in that respect, without making an abolition speech upon each separate petition, as he (Mr. Wise) treated it. The question, in all its depth and breadth, was already before the House, and under discussion, upon the resolutions of the gentleman from Maine. It was, therefore, unnecessary for any other purpose than agitation, for this gentleman to occupy the time of the House, and raise debates on each of the petitions, that he might be able to collect.

On motion of Mr. Howard, the motion of reception was laid on the table.

Mr. Cushing presented several petitions from inhabitants of Massachusetts, praying the abolition of slavery and the slave trade in the District of Columbia, and asked the House to receive them. He proceeded briefly to state his views of the question of reception, for he did not intend, he said, to give a rambling dissertation on slavery. The petitions which he had the honor to present were from persons of intelligence and character. He knew that their views were honestly formed and their course governed by a sense of religious duty. This, he repeated, he knew, having had frequent occasion to controvert their opinions on the subject. His own course had always been opposed to their wishes on this question; and, in public, and in private, he had zealously defended the constitutional rights of the South. He confessed, however, that since he came here, his zeal, on that side of the question, had been somewhat abated, by the resolutions, speeches and declarations he had heard on this floor. But, about it become his duty to enter into the discussion, he should be consistent with himself, and with the letter of the Constitution, and with the spirit of the divers compromises of interests and opinions, incorporated into the Constitution. He had been repeatedly called upon to vote upon the question of the disposition of those petitions, and had contented himself with simply saying aye or no, leaving his motives to be represented as chance might direct. But the speeches made in that House had gone to the world for good or evil. They had become history, and would not be expunged from our annals. We were goaded into debate. Discussion was forced upon us, and resolutions dictated to us in terms which he could not approve. There was no escape from debate, except by relinquishing the right of petition and the sacred right of free discussion. For, if the House passed the resolutions of the gentleman from Maine, his mouth would be shut, and he would be told that certain topics he must not speak of in that House. When the proper time came, he would consider whether the House had the power to pass such a resolution. He thought the question of reception should be decided before the question whether the petition be granted. He submitted the motion of reception to the disposition of the House. If the House would assign an early and certain day for the consideration of the question, he would be content; but, if not, he would give notice that he had two similar petitions, which he should reserve. When he offered them he took occasion to try conclusions with the gentleman from Georgia on the point made by him,—that the refusal to receive is not an encroachment on the right of petition.

Mr. Hammond did not rise, he said, to 'try conclusions' with the gentleman from Massachusetts. He should refrain from the debate which had been so warmly challenged. When the Resolutions were taken up, and he hoped they would be taken up very soon,—he would present his views on the subject at length. Till then, no petition on slavery should be received, without a vote of the House. He had risen to notice a remark of the gentleman which must have been intended to apply to himself, or the come gentleman from the South, who acted with him. The gentleman said he was '*goaded*' into a discussion of the question. Who has goaded him? Have we brought the question here for discussion? Here we presented petitions, and urged their consideration upon the House? On the contrary, have we not taken every step to get clear of the petitions? The gentleman presents a petition, and makes a speech upon it. Who goads him to make that speech? It was a little remarkable that while the gentleman was deprecating discussions, he complained of the means we were taking to restrain discussions. He moved that the motion of reception be laid on the table, which was agreed to, without a count.

Mr. Cushing then rose and presented another petition of the same purport from sundry inhabitants of Mass.

Mr. Hammond objected to its reception.

Mr. Cushing spoke, at length, in support of its reception,—using an elaborate and able view of the question of reception, as connected with the right of petition.

Mr. Garland, of Va. replied at some length. His main argument was that the right of petition was necessarily subject to restrictions, in consequence of the nature of our system. The states, in their domestic policy, were independent of each other, and Massachusetts, whatever might be her course of religious duty, had no right to petition for alterations in the domestic policy of Virginia. The right of petition, moreover, as he contended, was confined to 'petitions for the redress of grievances,' and it would not be contended that the existence of slavery in Virginia was a grievance to the people of Massachusetts. The argument, he contended, at length, applied as well to the district of Columbia, as to Virginia or Maryland, which states, on ceding the ten miles square, secured to individuals all the rights of property which they possessed as citizens of Virginia or Maryland.

Mr. Hammond expressed an intention to reply to the gentleman from Massachusetts, and the hour being late, moved an adjournment.

At four o'clock,

The House adjourned.

ARTHUR TAPPAN. A superintending Providence seems to have turned every weapon pointed against this unostentatious and distinguished Philanthropist to his benefit and safety.

Driven by the threats of the mob, he put on his store, just the guards which it needed, to give him time to save his goods from the ravages of the fire.

Refused insurance in New-York, on the same account, he was forced to go abroad and this was again saved harmless, when, if he had been insured at home, he probably would have been a great sufferer.

Thus, we trust, he has realized, 'that it is better to trust in the Lord, than to put confidence in Princes.'—*Hampshire Republican.*

KAUFMAN'S SLANDER OF GEO. THOMPSON. How humiliating the fact that Mr. Kaufman is a minister of the gospel. That the slander was unprovoked, and could have had no other origin than that of hostility to him who preached the gospel of peace, 'liberty to the captive, and the opening of the prison to them that are bound.' The opposition of slaveholders to those who would have them let the oppressed go free, may be calculated upon by the friends of humanity; but to find such departures from moral rectitude and such hostility at the north in the bosom of one who wears the sacred habiliments of a minister of Christ, is an instance of depravity sufficient to fill the breast of a good man with sorrow, and of a bad man with distrust in the existence of any thing better than his own heart.

SOUTHERN SENSITIVENESS.

The following extract of a letter from a travelling correspondent of the Woonsocket (R. I.) Advocate, illustrates the extreme sensitiveness and fine delicacy of the southern men-plunderers and women-whippers, whenever any questionable allusion is made to 'domestic slavery, the cornerstone of our republican edifice!'

'On Monday morn we again embarked for St. Louis and again found the boat excessively crowded. Every birth was taken, and at night the cabin floor was literally covered. Among the passengers were mechanics and merchants from the East, who, enticed by the brilliant prospects of the West, had bid farewell to their native hills; traders from Tennessee, Mississippi and Louisiana, who had 'been East to buy goods,' with some few way passengers, and last, but not least, several families of farming emigrants, who, with their goods, chattels, horses, cattle and *slaves*, were proceeding to the State of Missouri. The last mentioned were from Kentucky and Virginia. While at the East, having heard much in relation to Abolitionism, I was induced, for the purpose of observing the effect, to carefully allude to the subject within hearing of these slaveholding emigrants. Upon utterance of the word Abolition, I could see that every one in the cabin had caught the sound; and with jealous watchfulness were listening in anxious suspense for more. I soon discovered that the allusion was an imprudent one. The Kentucky planter took up the subject, and in tones of madness delivered a tirade of curses upon the Abolitionists, ending with this chivalrous declaration,—'Sooner, than part with my slaves I will part with my last drop of blood,' adding by way of emphasis a hearty whack upon the table. Such are the feelings of many in regard to slavery. This man wrought himself into a passion by barely hearing the subject mentioned, *notwithstanding every one on board appeared to regard the Abolition measures as highly censurable.*

MR. MADISON'S VIEWS OF WAR. If there be one man living whose opinions on questions of public policy are more entitled to the consideration of the American people than another, that man is Mr. Madison. The following is an extract from a pamphlet of his published in 1795:

'Of all the enemies of public liberty (says Mr. Madison in the pamphlet) war is perhaps the most to be dreaded, because it comprises and developes the genius of every other. War is the parent of armies; from these proceed debts and taxes. And armies and debts and taxes are the known instruments for bringing the *many* under the dominion of the *few*. In war too, the discretionary power of the executive is extended; and all the means of seducing the mind are added to those of subduing the force of the people. The same malignant aspect in republicanism may be traced in the inequality of fortunes and opportunities of fraud, growing out of a state of war, and in the degeneracy of manners and morals engendered by both. 'No nation could preserve its freedom in the midst of continued warfare.

'These truths are well established; they are read in every page which records the progression from a less arbitrary to a more arbitrary government: or the transition from a popular government to an aristocracy or a monarchy!'

[From the Philadelphia Gazette.]

PARIS, Nov. 1835.—'The common talk of Paris is war. All tongues are let loose upon this subject. The opinion of individuals, as well as of the press is, that a rupture is inevitable, which gives great satisfaction to all parties in this country. Carlists, and all, are all clamorous for war. All believe that the gain will be on the side of the French. There are here a vast mass of people without employ—multitudes without means of subsistence. They speak of putting to sea 10,000 privates. It is to be a war of piracy carried on by individuals without cost to the government. 'We are going to do what Bonaparte ought to have done towards the English, fill the seas with corsairs. It will enrich individuals, improve our commercial spirit, and fill our navy with skilful officers and seamen. The powers expect a non-*intercourse* on the part of America, and immediate reprisals on the part of France. I mix a great deal with all parties here, and I know that all will enter into this strife with the utmost unanimity. I do not pretend to know what the honor or wisdom of our country requires on this occasion. I know only that the wars undertaken in these countries for national honor (as they call it) have terminated after ages of contention, by establishing tyranny, and entailing ruin and misery of every description, amongst the mass of the people.'

[From the Buffalo Commercial Advertiser.]

BARBARITY OF THE WHITE MAN!

Perished of cold in Buffalo streets, a few evenings since, Captain Isaac, a distinguished brave, of the Seneca Nation—a favorite of the officers on this frontier who knew him, during the late war, (and who did not?) to whom his fate will have some interest, saddened as it is by the reflection that the cold soldier, who performed, (Pagan tho' he was) some christian deeds for a *former Buffalo*, when wrapt in flames and beset by real savages, that might well have insured him a hearth stone to die on, instead of being turned into the street during the rigor of a December night, on which an Indian would have housed a dog.

'Thy fate shall pity's heart deplore,
Or vengeance for thy murder call.'

GOV. McDUFFIE.

Our excellent coadjutor, Charles Stuart, is ably reviewing the message of the modern Nero, McDuffie, to the Legislature of South Carolina, through the medium of the Utica Standard and Democrat. As a specimen of the power and eloquence of the review, we subjoin the following extract:

'But then, says this pink of chivalry, "their subjection is an ordinance of God; written, as it were, with a sunbeam in the heavens."

'Is it to the heavens that you dare declare the glory of God, not the degradation of God's creature, man—I look to the firmament, but it sheweth God's handy work, and displays no eulogy upon the oppressors of the guiltless poor. I look to God's providence, and it reverberate with wrath against the doers, not against the sufferers of wrong. I look to God's word, and I read, 'Rob not the poor because he is poor—neither oppress the afflicted in the gate, for the Lord will plead their cause, and spoil the souls of those that spoiled them.' Prov. 22: 22, 23. I look to God's rain, and I find it falling indiscriminately upon the evil and the good. I look to God's sun, and I find it shining alike upon the rich and the poor. No beam of its brightness is inscribed with glory to the slave masters, and endless bondage to the slaves.

'I ask Mr. McDuffie or his friends to point out to me the ordinance; to tell me where, or who, or what is the god-like power which it comes?

'I pause for a reply.

A committee from France has arrived at Jamaica, to collect intelligence, preparatory to the discussion in the Chamber of Deputies, on the Abolition of Slavery.

DISTRESSING EFFECTS OF EMANCIPATION!—The Jamaica Watchman, edited by an intelligent man of color, contains a pleasant and satirical communication, relative to the effects of emancipation in Kingston, Spanish Town, Montego Bay, &c. upon the business of the numerous bakers in those places, who seem to have had under the old slave system a valuable monopoly. The writer sportively says:—

'Ever since the abominable, and deservedly abominated 1st of August, 1834—the overwhelming influx of all description of ground provisions, by the lazy and improvident apprentices, has been such as to deprive them of the sale of nearly one third of their former quantity of Bread, in consequence of which they have been most shamefully compelled to curtail their customary supplies of flour, to the great detriment of the American trade! With the butchers, the result of my enquiries was any thing but satisfactory. The reprehensible and unceasing introduction of fresh pork and poultry, is extremely alarming, and dangerously subversive of their lucrative business.'

☞ The Massachusetts Legislature is now in session in Boston. The Hampshire Republican, (one of those independent presses which help to redeem the character of our country,) in announcing the fact, remarks:

'Should any servile supporter of Nullification or *Slavery dare* to introduce any thing into the Legislature savoring *in the least* the abridgement of *free discussion* or the *liberty of the press*, we hope he will be met with the most indignant and withering rebuke by every country member, who can *frown with his face or kiss with his tongue.*'

LIST OF ANTI-SLAVERY PUBLICATIONS, for sale at the office of the Massachusetts Anti-Slavery Society, No. 46, Washington-street, (third story.)

BOUND VOLUMES.

An inquiry into the character and tendency of the American Colonization and Anti-Slavery Societies, by the Hon. Wm. Jay, 2d edition.—Price, 38 cts.

A Reply to Jay's Inquiry, by D. M. Reese, M. D.—38.

The Testimony of God against Slavery, or a collection of passages from the Bible, which show the sin of holding property in man, with notes, by Rev. La Roy Sunderland, of Mass.—38.

The Oasis, by Mrs. D. L. Child of Boston, Author of an Appeal in favor of that class of Americans called Africans.—81.

Bourne's Picture of slavery in the U. States.—50cts.

Phelps' Lectures on slavery.—50.

A Memoir of Granville Sharpe, by Chas. Stewart, to which is added Sharpe's 'Law of passive obedience,' and an extract from his 'Law of Retribution.'—50.

The Abolitionist, bound.—75.

Letters on Slavery by Rev. J. D. Paxton.—50.

The Anti-Slavery Record, vol. I.—37 1-2.

Memoir of James Jackson, a colored boy, who died in Boston, Oct. 31, 1833, aged 6 years and 11 months.—25.

Dr. Channing on Slavery.—50.

PAMPHLETS.—Per Doz.

First, second, and third Annual Reports of the N. E. Anti-Slavery Society.—81.

Birney's Letter on Colonization.—50cts.

Do. Do. to the Churches.—37.

Marriott's address to the 'Friends' on the duty of abstaining from the products of slave labor.—62 1-2.

Ivimey's Lecture on Colonial Slavery.—2.50.

Rev. Mr. Root's Fast Sermon.—50.

A sketch of W. L. Garrison's trial for a alleged libel on Francis Todd of Newburyport.—75.

'The Evils of Slavery and the cure of Slavery,' by Mrs. Child.—37 1-2.

Duty of Churches with reference to slavery and slaveholders.—18.

Oration, by David L. Child, in commemoration of British Emancipation.—1.25.

Productions of Mrs. Maria W. Stewart, a colored lady of Boston.—1.00

Anti-Slavery Almanac for 1836.—50.

Peter Osborne's Oration before the colored people of New Haven, Ct.—75.

Eulogy on Wilberforce, by William Whipper.—1.00

Trial of Prudence Crandall, a full report.—1.00.

May's Letter to the Editor of the Christian Examiner.—37 1-2.

Address of the N. Y. Young Men's A. S. Soc.—1.20.

The Maryland Scheme.—50.

Despotism of Freedom.—1.00.

The West India Question, by C. Stuart.—1.00.

Juvenile Poems, ornamented with nine wood engravings, for the use of free American children.—1.00.

'The Slave's Friend, published monthly, being a series of Nos. for children.—10.

British Opinions of the Am. Col. Soc.—75.

The Wesleyan Extra, a tract of 24 pages, containing Wesley's Thoughts upon slavery, published in the year 1774.—25.

Picture of Slave in chains with the Negro Complaint, in Poetry.—24.

Picture of a Slave in chains with Poetry by I. G. Whittier, Esq.—24.

Proceedings of the Ohio Anti-Slavery Convention.—1.20.

Authentic Anecdotes of American Slavery, by Mrs. Child.—37 1-2.

Subscriptions are also received for the Record, Emancipator, Human Rights, and Quarterly Anti-Slavery Magazine, at the same office.

Jan. 9. HENRY E. BENSON, *Agent.*

PAXTON'S LETTERS ON SLAVERY. THE few remaining volumes of these letters which were published in Lexington, Ky., in 1833, have just been purchased by the Massachusetts Anti-Slavery Society, and are for sale at their office. They were written by the Pastor of the Cumberland Congregation in Virginia, and were sufficiently sound in principle to cause an immediate separation between him and the people over whom he was settled. His Letter on 'immediate emancipation in regard to slavery' should be stereotyped and placed in the hands of every clergyman in the United States.—Price 50 cts.

Jan. 9.

NEW PUBLICATIONS.

MR. CHARLES WHIPPLE of Newburyport has lately issued from the press several little tracts upon Slavery, from the pen of our esteemed friend, Mrs. Child. Two of them, viz. 'Authentic Anecdotes of American Slavery,' the EVILS OF SLAVERY and the CURE OF SLAVERY' may be found at the office of the Massachusetts Anti-Slavery Society, where the friends of the cause, if they wish to purchase, may be immediately supplied.

JUST RECEIVED, at the office of the Massachusetts Anti-Slavery Society, No. 46 of the Anti-Slavery Record. *Contents:*—The condition of American slaves; Abolition of Slavery in the West Indies; That alters the case; Dialogue; The taunt of Europe; Speech of a slave at his trial; Poetry; Receipts. An edition of the first volume of the Record has been bound, and is for sale at the same place. Jan. 9.