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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.

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REFUGE OF OPPRESSION.

REPORT ON SLAVERY.

Extracts from the report of a Committee of the Tennessee Conference, on the subject of slavery.

Slavery is an evil which the civil authority alone can remedy: *the church can do nothing towards it, except to require kindness* on the part of its *white* members towards their *slaves*, and *fidelity* towards their *masters* on the part of the *slaves*. In accordance with this view, we have uniformly regarded the *indiscriminate* traffic in slaves, as well as every other species of cruelty exercised upon them, as criminal, and, consequently, as falling under the Disciplinary interdiction of our church. *But this is all*, as a body of Methodist ministers, *we can do*. The *laws of our country* preclude the *possibility of any thing like general emancipation*. Indeed, individual emancipation, with the privilege of continuing to reside in the state, is expressly prohibited by law, and, independently of legal restrictions, we are satisfied that in a great majority of the cases which have fallen under our own observation, the condition of emancipated slaves, is, in our country and elsewhere, so far as we have had opportunities of judging, *worse than that of slaves*. Without a protector, without character, with the name of a freeman and *without many of his most precious rights*,—compelled to associate only with slaves, and *resting under suspicions* from his very grade and color, the free negro, in a free country, occupies a most unenviable station in society. We state facts, without pretending to account for, or to justify them. Under such circumstances, and with these views, as a body of Christian ministers, whose interests and feelings are identified with the temporal and spiritual welfare of the country of our choice, *if we have felt it our duty to refrain from agitating the subject of slavery*, except so far as we are authorised and commanded by the gospel, to urge humanity and kind treatment upon the master, and obedience and affection upon the slave. A contrary course would not only be a departure from duty, but would result in injury to them, and ruin *to the cause we advocate*. Impressed with these views, we most deeply deplore the efforts of the northern Abolitionists, and regret their interference in this most delicate question, in the manner they have attempted, intermeddling in *matters which concern them not*. For, according to the terms of the federal compact by which these states were originally united, each member reserved to itself *exclusive jurisdiction* upon this subject.—They therefore evidently violate a fundamental principle of our civil union, at the same time that they transgress the divine precept—'Let every soul be subject to the higher powers.' We cannot, therefore, but regard all such agitators of this subject as directly opposing the laws, both of God and their country.

The *principles avowed* and the *course pursued by the Abolitionists*, evince an utter recklessness of consequences which astounds and alarms us. Nor can we account for their conduct but by supposing them either under the influence of a frantic enthusiasm, founded upon *entire ignorance* of the relative condition of the slaves, or as deficient in a most unparalleled degree, of the common feelings of humanity. Can they expect to induce the entire slaveholding community to turn loose at once upon themselves, the millions of slaves they now hold? And how is this to be effected: by persuasion? This, they can scarcely be said to have tried. By misrepresentations, slander and threats? What effects these will produce, time will determine, but it requires only a small share of sagacity to foresee the result. Already may they behold, in *the irrepressible indignation of an insulted community*, in the increased severity of legislative enactments upon the subject, and in the restricted privileges of the blacks, the first fruits of their doings. To suppose them blind to the 'signs of the times,' would be attributing to them a degree of stupidity scarcely compatible with intellectual endowment. What then must we think of their conduct, when we find them pursuing their course amidst the rebukes of an overwhelming majority of the most intelligent and worthy citizens of the non-slaveholding states, and in direct disregard of the expressed opposition of the other states,—callous to the feelings of sorrow and of shame, in view of the injuries they have already inflicted upon the peace and fraternal affection of the country, and to the interests of the slaves themselves, and *publicly avowing it as their principle, that the attainment of their end justifies whatever means may be necessary to its accomplishment?* Indeed, it is evident that some of the leaders in this work anticipate the probability of a general servile war, and prefer it, with all its necessary consequences of butchery and horror, to the continuance of slavery. The mind which can contemplate, without shuddering, the dreadful scenes which history records of such wars, or can anticipate their recurrence in our happy land, without a revulsion of every feeling of the soul, must have suffered a most alarming deprivation of all the virtues cherished in the heart of the patriot, the philanthropist, and the christian. We can readily conceive that demons of darkness could revel with delight in this exterminating struggle, nor is it incredible that foreign despots, jealous of our rising fame and political influence, might be found base enough to fan the flame of civil discord among us; but, that our brethren of these United States, endeared to us by every tie which can bind society together, can deliberately sanction, and openly and systematically unite in bringing about this bloody drama, could not have been believed, *had not the appalling fact become too evident to be doubted*. We blush and shudder at the confession.

Should the abolitionists follow the path they have marked out for themselves, and persist in a wanton disregard of public sentiment, the consequences to the unfortunate objects of their pretended sympathy, must be, we fear, most melancholy.

For slavery, *in the abstract*, we are not apologists, and we know that at best it is a dreary and pitiable state; nor shall even the mad efforts of the abolitionist lessen our sympathies for the slave, *or diminish our zeal for the cause of Colonization*. But what will, too likely, be the effects of their conduct upon the community? In contradiction to their exaggerated representations of the maltreatment of slaves, we know that among us, they are in general, *plentifully fed, plentifully clothed, and moderately worked*; and that nine-*tenths* of them are apparently *contented* and *happy*, esteeming their masters as *benefactors* and *protectors*. In many instances, strong attachments mutually exist between them and their masters. Now let this state of mutual good feeling be subverted, and what must be the result? And what can so effectually destroy this confidence as the acts of the abolitionist? *Already* have we seen and deplored the commencement of the evils to which we advert. Laws have been enacted restricting the privileges of slaves; they have been treated with more severity—watched with increased jealousy, and punished for smaller offences. And must it not occur to every reflecting mind, that, just in proportion as the abolitionists increase their efforts, exactly in the same degree will the cords of slavery be tightened? Their religious privileges are already curtailed; our access to them as ministers is obstructed; their houses of worship may soon be closed, many of them are already shut, and instead of having their unfortunate condition mitigated by the kindness, confidence and sympathy of their owners—by the influence of Sunday schools, and by the labors of missionaries, a single attempt of a few credulous and ungovernable blacks, to effect their freedom, led on, perhaps, by designing white men, may be the pretext for indiscriminate slaughter in the section of country where it may occur, and render the condition of the balance a scene of cheerless, hopeless wretchedness. Then will the blackness of despair have settled upon their prospects, without a solitary ray of comfort to gleam upon their dismal future. *In vain, then, we plead the cause of Colonization*—perhaps even this privilege may be denied us. In vain may we strive to gain their master's confidence—in vain may we wish to proclaim to them the glorious gospel of our common Saviour. Our way will have been effectually closed, too, by their professed benefactors. Who is so blind as not to see these things accomplishing—and who so unfeeling as not to have wept over them?

That a general and simultaneous insurrection of the slaves will ever occur is altogether improbable; and, even could it be brought about, speedy discomfiture and eventual ruin would surely be their lot; but the abolitionists may succeed in giving an impulse to feelings which may produce partial ruin and much misery. They may succeed in rousing prejudices, inimical to the union and and stability of our happy country, and in the severance of Churches now united and harmonious. They may hinder—nay, they have already hindered the work of God, and the salvation of souls. *They doubtless delight the crowned aristocrats of the Old world*, and inspire with fresh hopes the fell destroyer of peace on earth and good will to man;—but, relying on the good sense of the community, the patriotism, and enlightened Christian philanthropy of our fellow citizens, of every section of these United States; and above all, in humble confidence on Almighty God, we do sincerely hope and devoutly pray that all these evils may be averted, and that we may be delivered from the machinations of unreasonable and ungodly men.

At the same time that we make these general remarks upon the conduct of the abolitionists, we are very far from supposing that all those who are lending their influence to their schemes, are actuated by the same criminal intentions. Many of them are, doubtless, misled by the glowing eloquence of the agitators of this subject, without correct information as to the evils which their course involves, and deceived by unfounded slanders upon Southern character, conceive they are doing God service in abetting the cause of abolition. But we would suggest to all such, whether, under existing circumstances, they should not pause in their efforts, and solemnly consider what ground they occupy; and unless they can reconcile it to their feelings to see this happy and peaceful republic lashed into civil discord, its union sacrilegiously sundered, the church of God paralized in her efforts, and shorn of her strength, and all the benevolent enterprises of the day dashed to the ground—it would not be prudent to withdraw their influence from so dangerous and reckless a scheme. Long have we labored and suffered for the slaves, nor are we less willing now than formerly to suffer and even die if necessary, in order to accomplish their salvation: but as we cannot conceive that our conduct unnecessarily to add to the already highly excited state of public feeling upon this question and thereby expose ourselves and our cause to suspicion, we are constrained for the present, reluctantly, to desist in a great degree from our missionary efforts among them, and must devolve upon those who have hedged up our way the heavy responsibilities of so doing.

COMMONWEALTH OF MASSACHUSETTS.

The Joint Special Committee, to whom was referred so much of the Governor's Message as relates to the Abolition of Slavery, together with certain documents upon the same subject, communicated to the Executive by the several Legislatures of Virginia, North Carolina, South Carolina, Georgia, and Alabama, transmitted by his Excellency to the Legislature, and hereunto annexed, have considered the same, and ask leave respectfully, to submit the following

REPORT:

Your Committee have devoted to the momentous subject, the deep and serious attention which its merits obviously demand. The intense interest which the question is exciting throughout the whole country; the requirement of our great national compact, enjoining respect for the legislative proceedings of other states; the common bonds of sympathy, interest, and brotherhood, which connect the various sections of the Union, should none of them fail of due weight in our minds. But your Committee find enough in the earnest and united appeals of the several legislatures above named, to induce them to meet the whole question promptly and fairly, and to respond in the most explicit manner, to the strong demands which they make upon the justice and honor of the Commonwealth.

Your Committee feel themselves called upon entirely to disclaim the opinion, if it any where prevails, that the consideration of this matter is to be avoided by them, in consequence of its exciting nature. They feel that the time has arrived for its consideration; that it cannot and ought not to be avoided; that it ought to be met at its outset by all the powers of sound and intelligent minds; and that every day's delay only hastens the progress of those tremendous consequences, which it is the duty of every good citizen to deprecate, and, by every honest means in his power, to endeavor to avert.

The language of the various documents in the possession of the Committee is such as needs no comment to vouch for its sincerity. The citizens of the slaveholding states, evidently consider it the most important political question which could be presented to their minds. They believe, and state, that the tendency of the proceedings of certain abolitionists, and abolition societies, in the Northern States, is to unsettle the character of their slave population, and to prepare the way for all the horrors of a servile insurrection. In case of such an event, however the master might be able eventually to overpower the slave, it is certain that it could not be effected without the great pecuniary loss and ruin of many; without an immense sacrifice of their own lives, and of the lives of those most dear to them; without the frequent commission of the worst crimes which fill up the black catalogue of human enormities. The mind revolts at once from such a spectacle. It is difficult to conceive how a humane man can regard an event like this as possible without the profoundest sentiments of unmingled horror. It is not, perhaps, material to the question, whether the apprehension be well or ill-founded; or whether the contingency be near or more remote. It is sufficient that the slaveholding states (infinitely the best judges in the case) look upon it in this light, and call upon us by every motive which ought to influence our conduct, to afford them such relief as it is in our power to offer.

The question which first presents itself, as to the right of the non-slaveholding states to interfere as it is, in the existing relations between master and slave, is a point so well understood, that it is hoped no argument need be submitted to the Legislature upon this part of the subject. Whatever emotions such a view may excite in the mind of the philanthropist, the right of the master to the slave is as undoubted as the right to any other property. It is recognized by the well understood admissions of the Constitution. It is recognized by the laws of the land, and the tribunals of justice; and any attempt, whether direct or indirect, to deprive the slaveholder of this property, as of any other, is a violation of the fixed laws of social policy, as well as of the ordinary rules of moral obligation. If slavery be an evil, the slaveholder declares to us that it is so evil of his own creating, but that he is able and willing to endure the burden, and neither seeks nor desires any intervention of ours. If it be a sin, he is equally ready to incur the entire responsibility; and will not submit to our interference, because it can bring nothing to him and his but disaster and ruin. Above all, his argument (and it would seem to be unanswerable,) is, that *the property is his own*; and that no man or body of men can impair its security, without doing him the deepest injustice and wrong. One would think this might be sufficient to satisfy the most ardent friend of abolition in the world.

The abolitionist, however, alleges on the other hand, that his motives are entirely misapprehended, and that it is no part of his desire or intention to produce those terrible results which are the imputed consequences of his conduct. He states it to be his wish, not to operate upon the feelings of the slave, but to affect the mind of the master, by arguments and appeals, addressed to his moral and religious sensibilities. If such be the case, it would seem that the means employed are singularly inappropriate to the proposed end. The argument, however, at best, is entirely fallacious in its nature; although, if, as it were charitable to hope, it deceives the abolitionist himself, it can surely deceive no one else. It is too plain to be denied, that the kind of publications which have issued from the abolition press, must either directly or indirectly operate upon the slave himself; that their only effect can be, to suggest to him, that his position in society is not only different from his deserts, but that his detention in that state is contradictory of his natural rights, and sinful in the sight of heaven. It is easy to foresee the consequences of such impressions fixed in the mind of the slave; and equally easy to see that no other possible consequences can result from the efforts of the abolitionist. The idea of thus affecting the mind of the master, so as in any way to promote the emancipation of the slave, would seem to your committee almost too unreasonable to be very seriously entertained. Apart from the consideration, that such a supposition necessarily involves the sacrifice of his sources of wealth, often of his means of living, and as would be, no doubt, frequently the case, the reduction of himself and his family to want, and perhaps beggary; the fact remains, and it is in the most explicit language, that he will not for a moment listen to any such proposition; and that he cannot view it in any other light, than that of the deepest injury which could be inflicted. There is no doubt of his right to make such an avowal. There is no doubt that the proposal to him to part with his property upon the terms suggested, is one to which he will never consent. It were unreasonable to expect it. No history exhibits any such instance. No deduction from any of the known principles of human action can show with ordinary plausibility that it might be anticipated. So far from having the least influence to convince the slaveholder that domestic slavery is a sin to be immediately expiated, the arguments of the abolitionist only irritate whatever is most excitable and vehement in his nature, and lead him, rather than submit to their interference, to look with calmness upon a crisis which would disturb and convulse all the elements of our social organization, and would totally dissolve all those countless ties which God and nature constituted; which were cemented by the blood of a united ancestry, shed upon the field, and which should have become more closely woven by the efforts of wisdom and experience through the lapse of many succeeding years.

The question presented to us is obviously, therefore, one of immense moment; and it is our duty to consider what measures it may be proper for us to adopt, upon a reasonable and dispassionate view of the whole subject.

The legislatures of the five states, which have transmitted to us the documents above referred to, recommend the immediate use of such means as will effectually suppress and prevent the formation of abolition societies, and the enactment of such penal statutes, as will deter, or suitably punish, those who shall publish or disseminate the various productions of the abolition press. It is for us to determine how far it is safe or proper for us to proceed in compliance with this request. The liberty of the press is declared by the constitution of this Commonwealth, to be essential to public freedom; and, even if it were possible, it would be a matter of very grave deliberation, whether it were desirable to restrain or control it by any express statutory limitation. The consequences of such legislation, in its application to other contingencies, are such as cannot be altogether and fully anticipated. It is enough, in the opinion of your committee, that the precedent seems of dangerous tendency; and not the less so for a period, because its probable results are, to a certain extent, indeterminate. It is well understood, that the licentious use either of the press or the tongue, renders the party amenable to the common law jurisdiction of the courts of justice; and your committee are of opinion, that this jurisdiction is amply sufficient to provide for all circumstances which can arise in this Commonwealth. Besides, there is a powerful influence already at work amongst us, stronger than any law—the force of public sentiment, directed by the best intelligence, and sustained by the highest character, which sympathises with our southern brother, as well as with his slave, and which looks indignantly upon every movement calculated to disturb him in the possession of his just rights, or to endanger the peace and security of the domestic or social relations. And your committee believe, that an unsound and intemperate enthusiasm is best met by such influences. They believe that the experience of society warrants them in the conclusion, that passions have been excited, and powers concentrated, in resistance to the enactments of a positive statute, which might have slept in the absence of its provisions; that the wildest extravagances have sometimes triumphed against the execution of an untimely law, which, without that law, would have weakened and dissipated themselves by their own fruitless struggles; and that nothing, which is not founded upon the eternal principles of truth and justice, can ever long prevail against the silent but irresistible force of public disapprobation.

The abolitionist, indeed, as might be expected, not only denies altogether the propriety of enacting penal laws upon this subject, but contends that the expression of any legislative opinion, against what he considers his right of free discussion, would contravene those well known principles of public liberty, upon which he justifies his own motives and conduct. Your committee differ entirely from this opinion. It might, perhaps, seem even and little inconsistent with liberal dealing, for the anti-slavery societies to claim for themselves the privilege of unlimited discussion, and the free expression of whatever opinion, and to deny to the legislature the right of publishing to the good people of the Commonwealth its own deliberate conclusions, upon this or any other subject. Indeed, a recurrence to the fundamental principles of the constitution will show at once, that the power of making laws is no more clearly defined, than the duty of the legislature, from time to time, to afford the people the aid of its advisement and direction upon matters of public moment. Especially, if the weight of its influence be requisite, in order to restrain licentiousness, and to maintain the public peace and order, no duty, in the opinion of your committee, could be more plain. *The right of free discussion*, which some say may be infringed by any legislative action, is undoubtedly a most sacred right, and most inestimable privilege. But, as it is understood by extravagant men in the discussion of many exciting subjects, it would prove one of the deepest curses that could possibly befal any country. The truth is, that the unlimited exercise even of legal rights may be not only inexpedient, but improper in the extreme. For all men uniformly to insist upon claiming all which might belong to them, would not only constantly embitter all social relations, but would disturb and overturn all civil society. The legal power may often be unquestioned, where the moral obligation expressly contradicts it. The apostle himself instructs our weakness upon this point; where he declares *many things inexpedient, which are nevertheless lawful*. And, indeed, whoever has reflected much upon the principles which connect and harmonize society, cannot but have perceived, that, without the constant recognition of this rule, no political organization could exist for a single day. Indeed, it is seen that the discussion of this very question, as it is discussed by the abolition agents, has been, in the first place, to defeat the very object proposed, by irritating the chain more strongly to the neck of the slave; and next, to rouse in the mind of the master, the warmest and most determined spirit of resistance to what he accounts an invasion of his property, and an infraction of his rights.

Indeed, the liberty of free discussion, to the extent claimed by some descriptions of people, would, in the opinion of your committee, be absolutely destructive to every domestic tie, and entirely subversive of the most fundamental principles of all civil society.

The main argument, however, relied on by the abolitionist, whenever the consequences of his conduct are laid before him, is, that 'we must discharge our duty, and leave the event.' The rule is acknowledged to be wholesome; but its application to the case is unequivocally denied. There can be no doubt that whenever a plain line of duty is set before an accountable being, he is bound to pursue it, regardless of personal inconveniences or dangers. But the rule will be found, in its application to the business of life, subject to many exceptions and many limitations. Besides, it can in no case be assumed as of general obligation, except where the point of duty is well defined and unquestionable. Wherever the question may admit of doubt, the obligation becomes weakened, and sometimes wholly inoperative. Especially in those questions often occurring, where men entertain great and irreconcilable differences of opinion, to pursue a course of conduct supposed to be abstractly right, but inevitably productive of immediate evil consequences, is not only out of the line of duty, but is inconsistent with either human or divine legislation. It is upon the constant and daily recognition of this principle, that all human institutions depend for their preservation. Upon any other theory, those institutions, instead of conferring benefits, the whole world would be involved in a state of indiscriminate and inextricable confusion. Religion, as well as the soundest deductions of mere human reason, forbids us to 'do evil, in order that good may come.' A mistaken view of the pursuit of duty, has often been productive of civil discord; has often kindled the fires of martyrdom; has often set the world in arms; and it may be fairly concluded, that he is an unsafe theorist, who forgets that wisdom and prudence are the very first elements of moral obligation.

The two other arguments chiefly relied upon, seem to be, in the first place, *that the most unlimited discussion is permitted upon other questions of public interest*; and the temperance cause is the instance particularly adduced, and next, *that in the earlier days of the republic, the leading men of the south and elsewhere: Jefferson, Madison, Jay, Franklin, and many others, not only spoke, but wrote upon this subject in the freest and most open manner*. Your Committee, however, are unable to perceive the justice of the parallel between this question and the temperance reformation. In the one instance, the matter is of the most general interest possible, and of the most direct and positive application to every portion of the Union; in the other, the interest of the northern man is, at best, of an entirely indirect and incidental character; and, upon a strict construction, a matter in which he has no concern whatever. With regard to the other argument, your Committee can only say, that there very gentlemen, with their colleagues, settled the question of slavery as it now exists, and imposed it upon their descendants, whether it be a burden or a sin; that their discussion of it was at a time when no immediate danger was anticipated, and when no irritated feelings had been excited upon the subject; that all their acknowledged wisdom could devise no remedy for the evil; that the abolitionist cannot now propose, does not offer to propose, any feasible plan of emancipation; that no southern man now expresses any opinions like those alluded to; and that your Committee believe it to be the unquestionable duty of those who feel most deeply upon this topic, to leave the whole affair in the keeping of a merciful Providence, who will not require of any man or nation, an unreasonable account.

It is upon these views that your Committee wish to express their most mature and deliberate convictions as to this great question. They feel that the conduct of the abolitionist is not only wrong in policy, but erroneous in morals. However sincere an enthusiast may be, and there are, no doubt, many degrees of sincerity amongst this body, his zeal cannot excuse him from the weight of moral accountability. The evil consequences which have already attended their efforts, and those infinitely more evil, likely to ensue, unless they should be in some way arrested in their career, must be answered, at some period, at a higher tribunal than even public opinion. Your Committee have no right to pre-judge this cause; or to anticipate how strict an account will be required of the grounds of motives; and how far an honest investigation of their reasonableness as well as their sincerity will be necessary in order to palliate the extravagances of human actions. It is the business of your Committee to apply to the transactions of life the ordinary causes from which they result; and, so far as may be in their power, to recommend those measures which may seem best adapted to stay the progress of evil. They feel that there is a deep responsibility resting upon them; and while they cannot avoid their duty, they have no desire to shrink from its discharge.

Whatever, indeed, may be the action of the legislature upon this subject, you Committee are determined to fulfil their duty to the states, and to our common country, in the most firm and faithful manner. In remembering that they are men of Massachusetts, they are incapable of meanly forgetting that they are Americans. However they may regret the condition of slavery every where in the world, they have no sympathy with that diseased sensibility which, in its commiseration for the slave, wilfully shuts its eyes against the fearful consequences of conduct, which is likely to involve both master and slave in one common destruction. They have no sympathy with that false benevolence, which, in order to liberate the slave is willing to destroy the hope of liberty itself, by plunging the country in all the horrors of civil war, with bloodshed, anarchy and desolation, the sure attendants in its train. In a word, they cannot but deem that philanthropy not only officious but extravagant and inexcusable, which will intermeddle in the proper and peculiar affairs of others, not only against their will, but in their manifest and inevitable detriment. To those who are amenable to no other argument, there is an appeal, which this legislature cannot safely resist. One of its first duties here, is solemnly to swear that it will support the constitution of the United States; and your Committee beg gentlemen to consider how they will answer the observance of that oath, by promoting or countenancing those wild schemes, which cannot but destroy that

brother of the guarantee, which that constitution does provide for his security in the possession of his property, and all its legal rights.

The appeal which is addressed to us by our sister states is indeed of the most solemn and affecting character. Its language is often ardent, in the opinion of some it may be reprehensible. But your Committee believe, that the character of the good people of this Commonwealth is somewhat too well understood; that its spirit and honor are too well known, to allow the legislatures of other states to expect to extort any thing from us which does not address itself to our reasonable convictions. They appeal to our justice as men; to our sympathies as brethren; to our patriotism as citizens; to the memory of the common perils and triumphs of our ancestors and theirs; to all the better emotions of our nature; to our respect for the constitution; to our regard for the laws; to our value for the institutions of the country; to our hope for the security of all those blessings which the UNION, and that only, can preserve to us.

In view of these motives, therefore, which surely cannot be disregarded, and for the reasons above set forth, and after the most mature deliberation, your Committee have determined to recommend, and do recommend, the following Preamble and Resolves to the acceptance of the legislature.

Whereas, the legislatures of our sister states of Virginia, North Carolina, South Carolina, Georgia and Alabama, have transmitted to the legislature of this Commonwealth, certain memorials and resolutions, relating to the subject of domestic slavery within their limits; which state that the proceedings of certain persons, therein styled abolitionists, are dangerous to the public peace, are calculated to excite the slave to insurrection and revolt, and to render not only the property but the lives of our southern brethren insecure; and whereas, they call upon us by the most interesting and solemn motives, to aid them in arresting the progress of this evil; and whereas, in our opinion, the institution of domestic slavery is one in which, as it is settled by the constitution of these United States, we have no title to interfere, especially against the consent of those whose interests may be most dearly affected by such a course; and whereas, it is our highest political duty to endeavor to maintain the most friendly and intimate relations with all the states of this great and happy Union, and to discountenance every thing which may tend to its disturbance and dissolution; therefore,

Be it resolved, by the Senate and House of Representatives, in General Court assembled, and by the authority of the same, That this legislature, regarding the constitution of the United States as the most sacred and inestimable political inheritance which could have been transmitted to us by our ancestors, looks indignantly upon every thing calculated to impair its permanency; and that we pledge our high duty to maintain the Union, which it secures, at every hazard, and by every sacrifice, not inconsistent with our known duties as men, citizens and christians.

Resolved, That this legislature distinctly disavows any right whatever in itself, or in the citizens of this Commonwealth, to interfere in the institution of domestic slavery in the southern states; it having existed therein before the establishment of the constitution; it having been recognized by that instrument; and it being strictly within their own keeping.

Resolved, That this legislature, regarding the agitation of the question of domestic slavery as having already interrupted the friendly relations which ought to exist between the several states of this Union; and as tending permanently to injure, if not altogether to subvert, the principles of the Union itself; and believing that the prospect by those who excite its discussion in the non-slaveholding states, is, under the circumstances of the case, altogether visionary, while the immediate and future evils it gives rise to are great and certain;—do hereby express its entire disapprobation of the doctrines upon this subject avowed, and the general measures pursued by such as agitate the question; and does earnestly recommend to them carefully to abstain from all such discussion, and all such measures, as may tend to disturb and irritate the public mind.

Resolved, That this legislature entirely disapproves of all those tumultuous and riotous proceedings everywhere, which have arisen from the agitation of this question; and, believing that the good citizens of this Commonwealth entertain a sacred regard for the authority of the laws, and for the preservation of the public peace, this legislature earnestly recommends and demands that, by their influence and example, and by their quiet and peaceable demeanor, they will do all in their power to prevent the recurrence of such scenes; and it enjoins upon all magistrates and civil officers, the firm and faithful discharge of the duties entrusted to them, to maintain order and decorum, and to uphold the dignity of the Commonwealth.

Resolved, That his Excellency the Governor be requested to transmit copies of this report and these resolves to the executive of each of those states which have addressed us upon the subject.

By order of the Committee,

GEORGE LUNT.

AN APPEAL TO THE SOUTH.

COMMONWEALTH OF MASSACHUSETTS.

To the Honorable the Senate and House of Representatives of the Commonwealth of Massachusetts in General Court assembled:

This petition of the undersigned, citizens of Massachusetts, respectfully represents, that there are certain laws in several of the states of this confederacy, which operate to deprive a portion of our fellow citizens of this Commonwealth, of the privileges and rights guaranteed to them by our federal constitution—nay more, which subjects them to heavy losses, cruel treatment, and even to the deprivation of their liberty for life, in direct violation of the avowed purposes of our Union, which were to establish justice, insure domestic tranquillity, provide for the common defence, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity; and in utter disregard of that article of the constitution, which explicitly provides, that 'all the citizens of each state shall be entitled to all the privileges and immunities of citizens in the several states.'

The laws, of which your petitioners complain, are, *first,* those of Georgia, South Carolina, North Carolina, and others of the southern states, which provide, that whenever any colored person shall be found on board any vessel coming into any port of those states, he shall be forthwith taken by the proper officers, and lodged in jail for safe keeping until the departure of the vessel to which he may belong. Under the operation of these laws, your petitioners do know, and can prove, that several worthy citizens of this Commonwealth, have been seized in southern ports, and for no other reason than the color of their skin, have been immured in prisons, and there kept for weeks and months, subject to inconvenience, loss and injury to health.

Secondly. Your petitioners complain of those laws in the southern States by which it is provided, that any colored persons, who may go into those states, shall be presumed to be runaway slaves, thrown into prison, and after confinement there, a longer or a shorter time, (if no one appears to testify to their freedom, or if they cannot prove it in some other way,) they shall be sold at public auction, to pay jail fees. Under the operation of these cruel laws, your petitioners do know, and can prove, that many worthy citizens of this Commonwealth, have been imprisoned and sold into slavery. In some instances they have been redeemed from bondage—but, in other instances they have been hurried off beyond the reach or knowledge of their relatives and friends. There is at this moment, the case of one Mary Smith, a free colored woman, native of this Commonwealth, who, being on her return from New-Orleans, (whither she had been, at a tender age,) was cast away upon the coast of North Carolina, and was immediately seized, and soon after sold into slavery, under the law of which we complain.

Thirdly. Your petitioners complain of those laws of the southern states, which provide, that in case a slave be found secreted on board a vessel in any port of those states, after said vessel shall have weighed anchor to sail from said port—the captain and crew of said vessel shall be seized; and if it be proved, that any of them were privy to the secreting of the slave—they shall be *put to death!* And in case it be proved that the slave secreted himself without the knowledge of the captain, even then, the captain shall pay a fine of *five hundred dollars.*

Under the operation of these laws, your petitioners know, and can prove, that worthy citizens of this Commonwealth have been seized, imprisoned, and fined. They would refer your honorable bodies particularly to a case not yet, we believe, decided. The schooner Elizabeth, Capt. Carter, belonging to Fall River, Mass., was about to sail for New Inlet, North Carolina, when a slave was found secreted on board the vessel. Her officers and crew were immediately seized. Capt. Carter was admitted to bail; but the mate and seamen were put into prison, there to await their trial, which may result in their *condemnation to death.*

Furthermore, your petitioners respectfully represent, that there have been special acts of some of the southern legislatures, by which the persons, and even lives of some of our fellow citizens of this Commonwealth have been subjected to the danger of abduction or assassination.

We would especially present to the consideration of your honorable bodies, a law enacted by the Legislature of Georgia, and not yet repealed, which is as follows:

IN SENATE, NOV. 30, 1831.

'Resolved, By the Senate and House of Representatives of the State of Georgia, in General Assembly met, 'That the sum of five thousand dollars be, and the same is hereby appropriated, to be paid to any person or persons, who shall arrest, bring to trial, and prosecute to conviction, under the laws of this state, the editor or publisher of a certain paper called the Liberator, published in the town of Boston, and state of Massachusetts; or who shall arrest, bring to trial, and prosecute to conviction, under the laws of this state, any other person or persons who shall utter, publish or circulate within the limits of this state, said paper, called the Liberator, or any other paper, circular, pamphlet, letter, or address of a seditious character.

And, that His Excellency, the Governor, is hereby authorized and requested, to issue his warrant upon the Treasurer for said sum of five thousand dollars, in favor of any person or persons, who shall have arrested, and brought to trial, and prosecuted to conviction, under the laws of this state, the editor or publisher of the Liberator; or who shall have arrested and brought to trial, or prosecuted to conviction, under the laws of this state, any other person or persons who shall utter, publish, or circulate, within the limits of this State, said paper, called the Liberator, or any other paper, circular, letter or address of a seditious character.

And that these resolutions be inserted in the appropriation act.

And, resolved further, That His Excellency the Governor, cause the foregoing resolution to be published in the public journals of this State, and *such other papers* as he may think proper, and pay for the publication thereof, out of the contingent fund.

Read and agreed to.

THOMAS STOCKS, *President.*
Attest. J. L. HARRIS, *Secretary.*

IN HOUSE OF REPRESENTATIVES.

Concurred in, Dec. 24, 1831.

ASBURY HULL, *Speaker.*
Attest. W. C. DAWSON, *Clerk.*

Approved, Dec. 26, 1831.

WILSON LUMPKIN, *Governor.*

In view of the facts above presented, your petitioners respectfully ask your honorable bodies, to address the Legislatures of those States, in which such laws exist, and such outrages have been committed upon the liberties and lives of your constituents, representing to those Legislatures the effects of those laws and proceedings, and requesting them to repeal all their laws which violate the rights of the citizens of Massachusetts, and contravene the provisions of the federal constitution.

Your petitioners appeal to the Legislature as citizens of Massachusetts, not as abolitionists; none of your petitioners being connected with any Anti-Slavery Society.

All which is respectfully submitted.

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ALFRED NORTON, MOSES KIMBALL,
CHARLES TAYLOR,

[From the Boston Daily Reformer.]

THE CHRISTIAN WATCHMAN.

The following communication was handed us some weeks since, accompanied by the following note:

To the Editor of the Reformer:

SIR.—As the Editor of the Christian Watchman, refuses to publish this piece, in answer to his own remarks, it is hoped that your feelings of delicacy will yield to the principles of justice and equity so far as to give it an insertion in your paper. Yours &c.

The article was sent to the editor of the Watchman for publication, whereupon the following notice appeared in that paper:

☞ The author of a communication signed "Justice," is respectfully requested to forward to us his name.

Which elicited the following reply.

Sir, I see by the last Watchman that you have noticed my communication, signed Justice, as to call for the author's name. This I think looks rather ominous since there is nothing in the piece that requires it. Sir, will the author's name add too, or detract from the real merits of the piece, or will it help you to determine what course will be best to pursue in relation to it? Your call for the author's name cannot be complied with. If you do not choose to publish the piece, which you are in duty bound to do, but compel me to appeal to Cesar for justice, you can say so, and the question so often asked why no one has appeared in the Christian to vindicate the sufferers against your sentiments, but what you could easily manage is so far answered. JUSTICE.

This drew from the Editor of the Watchman the following signs of repentance.

To Correspondents.—We have to renew our question the purity of your motives; and if my animadversions upon your sentiments are unsound, you have ample means to refute them: but if well founded, then I may rely upon your candor, as a friend of truth, to give them an insertion in your paper as an act of justice to the suffering party. JUSTICE.

Sir—My declining to grant your request for an interview, or to give my name, is not from any want of respect or personal fear, or fear, but simply from a desire to do good, I thought and still think that the course that I have pursued is the best calculated to effect that object. I hope, Sir, you will feel it your duty to publish the piece signed 'Justice,' for the reasons before mentioned. I did not feel disposed to make the worst of your case, or to say more than I thought the cause of truth required, if I had, I should have applied to some other paper than the Watchman. You have been perfectly free and open in reiterating your sentiments against the injured party, and you professed a readiness to meet and answer objections. If you think me in error, you can easily make it appear; and to close all communication upon this point, I would respectfully inform you that the piece signed 'Justice,' will appear before the public, and it is for you to decide whether it shall appear in the Watchman, or in some other paper. JUSTICE.

To the Editor of the Christian Watchman.

SIR,—Your remarks upon the late riot in Boston and upon the causes which led to it, ought not, in my opinion, to be passed unnoticed. The sentiments contained in them are of vital importance to the cause of Liberty: if your ground is tenable, the discovery will be of great importance to the South and their slaves at the North. The sentiments to which I refer, are contained in your answer to Quidam, Nov. 13th, in which you more than sanction what you had previously said against the sufferers in the late outrage. You compare Mr. Garrison and his female friends to a person who hired an assassin to kill his neighbor, which you did in the following words. "And on the other hand, those whom we have before enumerated knowing as they did that the multitude were of a wicked and murderous disposition, and yet persisted in a course that was calculated to produce a lawless outrage, either by exciting the passions, or by removing the restraints of law, and of good neighborhood are, as far as we can see, in moral equity, as criminal as the rioters themselves." Here you labor to fix the blame upon the injured party, while you have nothing to say against the mob, whom you admit were of a murderous character. If this is not an attempt to offer an apology for the rioters, then I beg leave to ask what it is? And have you not, like David to Nathan, mistaken your object and passed the most severe sentence upon yourself, as an accomplice in this matter, by aiding and encouraging the above persons to persist in the course they did, by often discussing the subject of slavery yourself, in a more public manner than they, through the medium of your paper, and by asserting that—"Whosoever upholds slavery, either in sentiment or practice, sins against God"—"And thinkest thou O man that judgest them that do such things, and doest the same that thou shalt escape the judgment of God." And for what have you reserved for said sum of five thousand dollars, in favor of any person or persons, who shall have arrested, and brought to trial, and prosecuted to conviction, under the laws of this state, the editor or publisher of the Liberator; or who shall have arrested and brought to trial, or prosecuted to conviction, under the laws of this state, any other person or persons who shall utter, publish, or circulate, within the limits of this State, said paper, called the Liberator, or any other paper, circular, letter or address of a seditious character.

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This drew from the Editor of the Watchman the following signs of repentance.

To Correspondents.—We have to renew our request, that 'Justice' will either forward his name or favor us with an interview. Our object in requesting his name was, that we might solicit this by private correspondence. We are confident that 'Justice' is labouring under certain erroneous impressions—we therefore request the favor of an interview.

Sir—My declining to grant your request for an interview, or to give my name, is not from any want of respect or personal fear, or fear, but simply from a desire to do good, I thought and still think that the course that I have pursued is the best calculated to effect that object. I hope, Sir, you will feel it your duty to publish the piece signed 'Justice,' for the reasons before mentioned. I did not feel disposed to make the worst of your case, or to say more than I thought the cause of truth required, if I had, I should have applied to some other paper than the Watchman. You have been perfectly free and open in reiterating your sentiments against the injured party, and you professed a readiness to meet and answer objections. If you think me in error, you can easily make it appear; and to close all communication upon this point, I would respectfully inform you that the piece signed 'Justice,' will appear before the public, and it is for you to decide whether it shall appear in the Watchman, or in some other paper. JUSTICE.

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CHARLES TAYLOR,

[From the Dover, N. H. Morning Star.]

The following letter, from brother Pike to our late Book Agent, has recently come to hand. Our readers will recollect that brother Pike is the author of 'Persuasives to Early Piety,' 'Guide to Young Disciples,' and several other very valuable religious works.

DERRY, (England) Nov. 14, 1835.

My Dear Brother:—

We are gratified with the progress of your Foreign Mission Society. The cause of Missions is the most glorious cause in the world, when we remember what is its object, and what will be its ultimate results,—that according to the sure word of prophecy, a time will come when 'One song shall employ all nations and all cry, worthy the Lamb for he was slain for us.' As God's word is true such a time will come, and missions are evidently the instruments to be employed in producing that hallowed and happy state of things.

I am most gratified in perceiving that the Morning Star is decidedly an anti-slavery paper. This is as it should be. From this circumstance and others, I suppose the Freewill Baptists are abolitionists. If so I love them the more. There are many things I love in the Baptists. I love very, and about all are holding in Baptists. A slave holder is a thief, if he has robbed the negro of his liberty; or a holder and receiver of stolen goods, if he keeps in slavery the negro that his father, or some other, stole. This is as much matter of demonstration as it is that the sun shines at noon day. What then is a Baptist slave holder? In plain English, he is a Baptist thief, or a Baptist receiver of stolen goods. And far more honest is the man, and far more acitable for Christ's commandment, who commonly picks his neighbor's pocket, than he who robs him of his liberty, his labor, his children, and his all; and who to do this in the security of darkness, like other thieves, robs him of salvation, by keeping his soul in darkness and ignorance. O my brother, God will pour down his curses on your favored country, if Christians do not wash their hands of this abomination. All that wish well to America should exert every power against it.

Believe me, Dear Brother, yours
Cordially, in Gospel bonds.
J. G. PIKE.

COMMUNICATIONS.

THE SPIRIT OF SLAVERY.

MR. EDITOR—

I have seldom written an article on abolition for the press. Not because I was opposed to it. I cannot remember the time when its principles did not commend it to my understanding, conscience and heart. Nor was it because I did not feel interested in the subject. I have always considered the fundamental principles of civil and religious liberty as involved in the abolition of slavery; and that the opposite sentiments contained the root and branch, from which springs every species of tyranny and oppression, and as a prolific source of every vice; and so far as it prevailed, calculated to sweep away every vestige of republican sentiment. Nor has my neglect to write upon this subject more frequently for the press, been the result of unwillingness to engage in the abolition cause. I have ever felt it a privilege as well as duty, on all proper occasions, and in treating upon kindred subjects, to make the pulpit speak out on this subject, in language which not only might be but must be understood by every man, woman and child. I have not considered the object unworthy of a place among the other benevolent objects of the day, or neglected to make it a subject of fireside conversation in my own or other dwellings. I consider it my duty to inculcate the benevolence of the gospel as contained in the great command 'Thou shalt love thy neighbor as thyself.' For this purpose I have endeavored to treat minutely on every subject connected with the welfare of man, of which I consider the abolition of slavery an important one. And while I rejoice at every mitigation of the slaves' condition, I cannot give to slavery a milder name than a GROSS VIOLATION OF THE DEAREST RIGHTS OF MAN.

But when I hear the gratuitous wholesale slanders which are promulgated against abolitionists, by people and priest, in every nook and corner of the land, and see justice prostrated in defence of slavery; and to let loose the advocates of tyranny and oppression upon the persons and property of abolitionists, and that, too, by men who have sworn to enforce the laws. When I see our wise politicians, Otis, Sprague and others, in an assembly called for the purpose, give an implicit pledge to a lawless mob, and when the pulpits generally charge the blame of these mobs upon abolitionists, as if the 'gentlemen of standing and respectability' of our large cities, were not even *free agents*—the mayor of a city compromising with a mob, throwing the property of a citizen into their hands, persuading his fellow-citizens to yield those rights, which support the main pillars of our republic, in order to spare himself the trouble of exercising the duties of his office. When the editors of some religious newspapers boldly justify mobs, and others more ready to trompet the imprudences of abolitionists than to exhibit the evils of slavery, and openly manifest unwillingness to advocate free discussion, through fear of defending abolitionists, in the exercise of their civil rights, and the professors of religion are so fastidious that they cannot hear prayer for the poor slave. When even the natives a press of their own, or were they able to publish their side of the story, how much more disadvantageous would the conduct of the Colonists be made to appear, when, *according to their own account,* they were the first aggressors. The reason for their aggression they have not given.

The Annual Report gives a curious insight into some other matters relative to the Colony. I have only time to refer to one or two of them. In speaking of the agriculture of the Colony, special notice is taken of the fact that 'grass, hay, and other forage are abundant, of good quality, and obtainable at all seasons.' A report of a Committee on the subject, appended to the report, asserts that 'the Colony is yet *without working animals,*' which I think will be a great disadvantage to the cultivation of forage. In connection with the absence of all working animals, I would state on the authority of missionaries who have been sent to Liberia, that *milk is always* 25 cents and sometimes 50 cents a quart in Liberia.

This is the state of things after an experiment of 16 years. But what will be thought of the following extract. The Society contemplate their working animals shall be brought into use there, to introduce a new system for the promotion of agriculture, and they say—

'The efficacy of this system will, it is believed, be soon seen in the growth of articles of sustenance at Liberia, *sufficient for the maintenance of its inhabitants,* and the consequent *cessation of heavy colonial drafts* on the Treasury of the Society, in payment for provisions, *the first necessity, in addition to those forwarded from the United States.*'

With this extract, sir, I leave the subject to the consideration of your readers.

Yours,

E. L. A.

NEW SOCIETIES.

On Wednesday of last week, after an address by Mr. Le Row, an Anti-Slavery Society was formed at Carver, Mass. consisting of thirty seven members. Levi Vaughan was chosen President, and Rev. Richard Thayer, Secretary.

On Sunday evening last, Rev. Mr. May lectured to a very large and attentive audience in Weymouth, after which a Society was formed auxiliary to the Mass. Anti-Slavery Society.

upon the rights of our republic for support. In this view of the subject, who could suppose slavery could be destroyed or even seriously assailed, without shaking the whole land? As well might we expect to fire a magazine and produce no explosion. But some deem this a sufficient cause through fear of the threats and opposition, not considering, this only shows the extent of the evils of slavery and the importance of abolishing it. This ought to be sufficient to arouse and unite the efforts of every christian, moralist and patriot, to obtain justice for our colored brethren, and avert the wrath of heaven from our country. And I have strong faith, that our southern brethren, notwithstanding their present feelings, will awake, and in all their natural warmth, bid the oppressed go free. They will that foul blot be wiped from our national character, and we shall no longer be the laughing stock of the monarchs of Europe, and the tyrants of Africa.

But I have been led to take another view of the abolition efforts, aside from its direct aim to cure the evils of slavery. A view which is both pleasant and painful. I believe it is a part of that process by which the church of God is to be purified; by its operation as a test to the sincerity of professing christians. That the church is, to some extent, a partaker in the sin of slavery and the sin of Sabbath-breaking, and other sins which might be named, I cannot doubt. But no man incurs much hatred, from 'gentlemen of standing' for opposing any of these sins except the sin of slavery. Only let him pursue a consistent course, in opposition to slavery; and he soon finds respectable mobs, professing christians, Revs., D. Ds. and all the pomp of titles, with which man can dub his fellow-man, arrayed against him and threaten his property, character and life. And the man who has moral courage to face all this, has courage sufficient to oppose say sin in our land. But many are ready to oppose all other sins, who have not sufficient courage or self denial to oppose this. And as it desirable that the church should be purified, so it is a pleasing consideration, that there are so many benevolent institutions on foot, which are calculated to test the self denial of christians, and the sincerity of their profession. But it is painful that so many seem to fall under this test.

JUNIUS.

ACTON, Maine, February 20, 1836.

AFFAIRS IN LIBERIA.

Brother Garrison,—I have been somewhat desirous for some time to see some development of the causes which led to the destruction of the colony at Port Cresson in Liberia. It has always been represented by the papers in the interest of the Colonization Society, as a wanton and unprovoked act of barbarian treachery, to which the natives were instigated solely by the hope of plunder and the safety of the attempt, the settlement being wholly unarmed. According, however, to the Annual Report of the Colonization Society, this appears to be a mistake. That document says—[page 24, Af. Rep. Jan. 1836.]

'From an exposition prepared by Dr. McDowall, and published in the Liberia Herald for August, it appears that in the early stages of the aggression, repeated applications were made by the residents of Port Cresson to the authorities at Edina for protection, accompanied with declarations that it was withheld by the Agent at Bassa Cove: That the services of the people of Edina were accordingly tendered to this officer, but were declined by him: That, nevertheless, on a subsequent petition from the emigrants, an armed party of thirty citizens of Edina, headed by the Superintendent of that settlement, crossed the river and proceeded to Port Cresson: That the Agent at Bassa Cove again rejected any interference: That the volunteers were informed that a large number of armed natives had assembled on the beach, dancing the War Dance, and challenging the people of Edina to come on: That these armed natives fell back on a salt village belonging to King Joe, consisting of eight deserted houses, the contents of which had been carried away: That the object of this movement being, if was supposed, to decoy the volunteers into an ambuscade, the latter were ordered to fire into the surrounding bush, and the village was burnt: That the Superintendent offered to leave a guard with the Bassa Cove Agent, but that the latter declined the proposal, imputing to unworthy motives the interposition of the volunteers: And that about twilight the work of blood commenced. It is remarkable, adds Dr. McDowall, that the houses and persons of two of the emigrants, Benjamin Johnson and Charles Gray, were unmolested during the outrage; and that their safety proceeded from the fact that Johnson possessed a gun, and Gray had occasionally the loan of it.'

It appears from this extract, that *the natives were fired upon,* and a village belonging to them *burned,* BEFORE any assault was made on the settlement, and this, too, in a time of peace. I know not what would be considered a provocation across the water. Things undergo strange transformations in the passage, and perhaps shooting and burning are considered only as trifling ceremonies practised on the occasion of a friendly visit. It seems that when the visit was returned, however, and *Twenty* persons fell victims to the revengeful savages, it was considered sufficiently provoking to call for a declaration of war.

How glorious must be the efforts of such *missionary enterprizes* as these, in the evangelization of the savage tribes of Africa.

It will be noticed, that the account above given of the proceedings at Bassa Cove, is taken from statements published by the Colonists themselves. Had the natives a press of their own, or were they able to publish their side of the story, how much more disadvantageous would the conduct of the Colonists be made to appear, when, *according to their own account,* they were the first aggressors. The reason for their aggression they have not given.

The Annual Report gives a curious insight into some other matters relative to the Colony. I have only time to refer to one or two of them. In speaking of the agriculture of the Colony, special notice is taken of the fact that 'grass, hay, and other forage are abundant, of good quality, and obtainable at all seasons.' A report of a Committee on the subject, appended to the report, asserts that 'the Colony is yet *without working animals,*' which I think will be a great disadvantage to the cultivation of forage. In connection with the absence of all working animals, I would state on the authority of missionaries who have been sent to Liberia, that *milk is always* 25 cents and sometimes 50 cents a quart in Liberia.

This is the state of things after an experiment of 16 years. But what will be thought of the following extract. The Society contemplate their working animals shall be brought into use there, to introduce a new system for the promotion of agriculture, and they say—

'The efficacy of this system will, it is believed, be soon seen in the growth of articles of sustenance at Liberia, *sufficient for the maintenance of its inhabitants,* and the consequent *cessation of heavy colonial drafts* on the Treasury of the Society, in payment for provisions, *the first necessity, in addition to those forwarded from the United States.*'

With this extract, sir, I leave the subject to the consideration of your readers.

Yours,

E. L. A.

NEW SOCIETIES.

On Wednesday of last week, after an address by Mr. Le Row, an Anti-Slavery Society was formed at Carver, Mass. consisting of thirty seven members. Levi Vaughan was chosen President, and Rev. Richard Thayer, Secretary.

On Sunday evening last, Rev. Mr. May lectured to a very large and attentive audience in Weymouth, after which a Society was formed auxiliary to the Mass. Anti-Slavery Society.

GROTON LADIES' ANTI-SLAVERY SOCIETY.

To the Editor of the Liberator:

When Wellington, in the battle of Waterloo, was hard pressed by the French troops, it was, no doubt, a gratification to him to see, far off, in the misty distance, the approach of the German soldiers, by whose assistance he was to gain a complete and final triumph over 'the hero of a hundred battles';—so does it gladden the heart and strengthen the hands of those who may be ready to faint beneath the arduous duties which bear with fearful weight on those who are attempting to do battle with the man of sin—to roll back the clouds of darkness and guilt which overspread a land—to pour in the sunlight of truth, in those dark dens and caves where it has been a long time excluded; to learn the doings of those, who come up to the labor, and join with them in 'the help of the Lord against the mighty.'

I wish to present to the readers of your paper, the preamble, containing the principles which have excited to action, and led onward the Ladies of this place to form a Society, that they may 'by a kind, persuasive moral influence, applied to the understanding and conscience of all,' raise *woman* from 'the nameless woes, and all the bitter fruits of slavery.

'The members of this Society adopt the following declaration of sentiments, and plan of action.

God has never failed, in a single instance, through his providence, to fix the mark of peculiar displeasure and abhorrence upon the system of slavery. Its fruits have been evil—only evil, and that continually. The peace and lasting prosperity of communities, the virtuous and christian principles of individuals, have alike fallen a sacrifice before it; and if the Bible stamps with reprobation, more frequently and explicitly, one crime than another, it is that of oppression and wrong doing to those who are in our power. We believe, therefore, that slavery, under all circumstances, is nothing less than a most flagrant violation of the plainest principles of the Gospel, of our allegiance to God and duty to man; and that it is a sin which ought to be repented of, and abandoned at once and forever. As it exists in our country, we think it most appear singularly hateful in the sight of God, and of all good men; because, it is perpetuated and defended in violation of the admitted principles of our free institutions, and amidst clearer light than ever before shone upon any people, and under higher responsibilities than any nation was ever before called upon to meet. We especially feel it our duty, as women, to do what we may with propriety in this cause, because the nameless woes, and all the bitter fruits of slavery, are shared in more than equal proportion by our own sex. It not only cuts off woman from her natural and innocent sources of earthly enjoyments,—crushes and dries up the ever fresh impulses of her heart, which God designed for noble purposes, but it withers her intellect—debases and pollutes her heart, and shuts her out from the heavenly light and truth, by which alone she can be raised to the true condition of her being.

2. The only remedy which we propose, or can conceive for this threatening evil, is a kind, persuasive, moral influence, applied to the understanding and conscience of all who still persist in defending it in principle, or apologizing for it in practice. We propose, therefore, by the statement of principles and the presentation of facts, by conversation with our acquaintances and friends, by public lectures, by contributions, according to our ability, to the cause abroad, by the distribution of suitable publications, and, above all, by unceasing prayer to the God of the oppressed, 'to remember them that are in bonds as bound with them,' thus to keep a conscience void of offence towards God and towards man.'

The officers of the Society are

MRS. SARAH RUGG, *President.*
MISS BETSEY CAPELL, *Vice President.*
MISS ELIZABETH FARNSWORTH, *Cor. Sec.*
MISS CAROLINE HARTWELL, *Rec. Sec.*
MRS. ABIGAIL HILL, *Treasurer.*

The Anti-Slavery ladies have met with the same opposition that has assailed the cause every where, except, perhaps, *open* persecution. With blandishments, the opposition early sought to lead them astray from the path of duty; but when they failed in this, obloquy and reproach, in no stinted measure, were and still continue to be heaped upon them. Well might they say with Lord Cobham, when arraigned for heresy, 'for the breaking of God's Laws, and his Commandments, they never yet cursed me; but for their own Law and Traditions, most cruelly do they handle me and other men; and therefore both they and their Laws, by the Promise of God, shall utterly be destroyed.' Vide Tho. Mall, vol. 2, p. 58. Edit. 1717.

They have been told that they 'go too far.' Wait, wait,—wait! So, no doubt, said the inhabitants of Gilead and Dan and Meroz, to that great pioneer of female Abolitionists, Deborah. 'Wait, for don't you see it will create an unparalleled excitement among the Canaanites, our oppressors, and it will cost a great deal of blood, and *religion will certainly be neglected*; and more than all, how can you suppose the Canaanites can ever be willing we should be emancipated, without we pay them, or associate with us on terms of equality if we should become free? And even then, we should feel bound to 'be colonized' somewhere, perhaps in Africa, (Egypt) from whence we came. Wait, therefore, O Deborah, we need to be prepared for our freedom, and we think we shall obtain it in about *two hundred years*, without all this excitement!' Wait! Yes, wait.

But hear—the victory has been gained, and Israel is free; and now the song of triumph, loud and sweet, rises toward heaven! But what slow and solemn notes are those that mingle in the song? They are the those that made excuses and came not—'Curse ye Meroz, saith the Angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not up to the help of the Lord, to the help of the Lord against the mighty.' Judges v. 23.

Wait! yes, wait, till the thunder cloud, now blackening the sky, shall have scathed us with its lightnings! Wait, till the earthquake, now muttering in the distance, shall have shaken our every fabric to the ground—wait, till the earth has opened and swallowed us up for our sins—wait, till the judgment day, and receive the sentence so well earned, 'Depart ye Cursed!'

CLAUDIUS B. FARNSWORTH, Sec.
Groton A. S. Society.

Groton, Feb. 22, 1836.

GEORGETOWN, Ohio, Feb. 19, 1836.

At a respectable meeting held in this place for the purpose of forming an Anti-Slavery Society, Auxiliary to the Harrison Co. Society, the meeting was organized by appointing Dr. J. McGrew, President, and Isaac Lewis, Secretary, when the meeting was ably and eloquently addressed by the Rev. Jacob Coon and Henry Hebuling. The Declaration* and Constitution of the Georgetown Anti-Slavery Society was then read and adopted, and signed by near 50 persons, now 60.

The following persons were then elected officers, viz: John Hammond, President; Henry Hebuling, Vice President; Isaac Lewis, Secretary; William K. Lukens, Treasurer; George Atkinson, Esq., Joseph S. Hague, Thomas Furbay and Rachel Lukens, members of the Executive Committee.

Signed, J. B. McGREW, President.
ISAAC LEWIS, Secretary.

* The Declaration and Constitution are nearly verbatim with the Andover Mass. Society.

BOSTON,

SATURDAY, APRIL 9, 1836.

THE PRESS.

'Hold the *Mirror* up to Nature.'

☞ The splenetic editor of the Portland Mirror has been rendered still more peevish within a few weeks, on account of the approbation which was bestowed upon Mr. Garrison at the last annual meeting of the Massachusetts Anti-Slavery Society, at the State Convention in Rhode-Island, and at the recent annual meeting of the Vermont State Anti-Slavery Society. These are wormwood and gall to the taste of Mr. Cummins, who seems to relish nothing so much as Anti-Garrison defamation and scorn. Having long since sacrificed his anti-slavery principles, (if he ever cherished any,) he has now lost his temper and good manners. Nobody is so offensive to him as Mr. Garrison, because no one has so faithfully exposed his time-serving spirit and tortuous course as Mr. G. His testiness rises to a petty climax on reading the favorable notice of my labors in the Fourth Annual Report of the Mass. A. S. Society. He calls it '*a glorification* of Mr. Garrison.' He further says—'Our friend, Mr. May, who, we suppose, penned the Report, would once have shrunk with *instinctive disgust and abhorrence* from what he now commends, or at least defends in Mr. G.' This is certainly very *mild* language, full of christian meekness, coming as it does from one who has so much to say about the '*hard* language' of the abolitionists; and it is also highly *complimentary* to Mr. May—for, if it is true that Mr. M. 'would once have shrunk with instinctive DISGUST and ABHORRENCE from what he now commends, or at least defends in Mr. G.' then it follows either that he had 'once' no just cause for such feelings, and now sees his error, or else that he has now become *so* corrupt and degraded, as to applaud that which formerly excited his virtuous 'disgust and abhorrence'! It is thus Mr. Cummins, in his eagerness to cast the epithet of his ill-nature upon my person, convicts Mr. May of folly or injustice, or throws him into a slough of infamy. Mr. May has been guilty of no such inconsistency or criminality: the insinuation is defamatory. Mr. Cummins can read with serenity, columns of (what he *knows* to be) foul abuse of Mr. Garrison—rewards for his abduction—accounts of his unjust imprisonment, and his seizure by a mob, &c. &c. But if one word be spoken in vindication, not of every line or paragraph or article I may have written, but of my *general course*, he instantly becomes excited, talks of 'incense' and 'glorification,' and concludes his passionate philippic in the following strain:—'If Mr. G. finds this *incense*, which is offered to him, peculiarly acceptable, we would recommend it to him to read the 12th chapter of Acts, 20—23 verses.' The following are the passages alluded to:

'20. And Herod was highly displeased with them of Tyre and Sidon. But they came with one accord to him, and having made Blastus the king's chamberlain their friend, desired peace, because their country was nourished by the king's country.

21. And upon a set day, Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them.

22. And the people gave a shout, saying, It is the voice of a god, and not of a man.

23. And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.'

Thus Mr. Garrison is likened to Herod, and the four hundred anti-slavery delegates at Providence, and the crowded audiences in Boston and Middlebury, who approved of his course, are ranked among the blasphemous parasites who 'gave a shout, saying, It is the voice of a god, and not of a man'!! How bitter must be the state of mind of the editor of the *Christian* Mirror!

'Let it be *Chronicled.*'

☞ The Editor of the Verment Chronicle is also constantly made unhappy by Mr. Garrison or his friends. It afflicts him to perceive that Mr. G. has been re-elected one of the Vice Presidents of the Massachusetts Anti-Slavery Society! He has been calling for some time, (quite modestly!) upon *Christian* abolitionists, to sacrifice Mr. G. upon the altar of colonization and pro-slavery hatred; and he has spared no pains to make me odious among the people of Vermont. His predecessor (now the editor of the Boston Recorder) was not less industrious in his endeavors to make my name a by-word and a reproach throughout the State. The result is—the adoption of the following resolution at a *State* anti-slavery meeting in Middlebury, Vermont—a resolution which I copy by way of *illustration*, not exultation:

'*Resolved*, That while we combat for the principles of universal and immediate emancipation, and push our banner of faith to new fields of trial and of triumph, we can never forget the lofty and fearless spirit—the philanthropic and noble mind—the generous and manly daring—the patient and self-devoted endurance of the calumniated, devoted, heroic WILLIAM LLOYD GARRISON.'

The above resolution must be as mortifying to the Messrs Tracy, as it is humbling to my own feelings! Will these gentlemen, with Mr. Cummins, account for these general tokens of personal regard? Those who now bestow them were formerly opposed to my doctrines and measures. When I commenced my labors in the anti-slavery cause, who felt willing to aid or countenance me? I have not solicited the applause of any man, or body of men;—nor have I spared any man, or body of men,—not even my generous benefactor Arthur Tappan, or Samuel H. Cox, or Gerrit Smith, or William Ellery Channing,—for the sake of preserving or enlarging my reputation. Whatever else may be alleged against me, no man accuses me of a time-serving spirit, or of being afraid to express my sentiments boldly of men and things. Popularity I have not sought, because I knew that 'that weed of the dunghill, when rankest, is nearest to withering.' Yet, next to the approbation of God and my conscience, I desire, and am strengthened in perceiving that I have widely obtained, the co-operation and approval of the truly wise and good. Already the measure of grateful acknowledgment, on the part of the colored population and their friends, far exceeds the value of my services. Let him, therefore, who would save his reputation, lose it for Christ's sake, and he shall assuredly find it, although he may for a short space be branded with every odious term, and ranked among the offscouring of the earth.

'The *observed* of all *Observers.*'

☞ The editor of the New Hampshire Observer is easily accommodated. He says:—'When we see men like Gerrit Smith changing sides, *whether one side or the other*, it is no cause for lamentation or discouragement. They are eagerly bent on seeking the good of the African,' &c. This is all very consistent——for a colonizationist. It would sound strangely from the lips or the pen of an abolitionist, for him to remark, it is immaterial whether ARTHUR TAPPAN belongs to the Colonization Society or the American Anti-Slavery Society! The result of his labors will be the same! Mr. Smith was, until recently, a leading supporter of the Colonization Society. He has now abandoned it, regarding it as the apologist of slavery, and joined its opponent. This is a defection that is equal to an accession, the Observer sagaciously intimates—a change without a difference! Yet it is of the *utmost importance*, says the Observer—for, 'when such men as Mr. Smith combine their influence, and give a kind and consistent direction to the affairs of an institution, it will [marvellous enough!] *annihilate the cause of the difference* [between what and whom?] and show that the great body of the people at the north are undeviating opponents of slavery'! Quite an agreeable *non sequitur*. This far sighted editor, after all, is not certain as to the utility of the anti-slavery contest, even with Mr. Gerrit Smith enlisted in it—'What effect the present contest will have, is not easy to predict. The bands of slavery are drawn the tighter for it now; but whether tightening of the cords will occasion them to burst, or not, is not easy to tell. *If* it should not, it seems to us that the day of emancipation is retarded, instead of being hastened, by this contest.' A very unhappy dilemma! Again,—'We verily believe we are prepared to take any course which appears calculated for the best good of the colored population.' Undoubtedly—and *we verily believe*, Mr. Observer, that you are 'prepared' to be an abolitionist, as soon as it 'appears' to you that popular opinion is on their side. 'We say what our judgment dictates'—so do we—and that is, that there is at least one editor in New Hampshire who is not qualified for his station.

'A lacklustre *luminary.*'—

'Now seal the *journal*—write no more.'

The 'Western Luminary and Cincinnati Journal' advertises to this effect—'We shall insert no more communications on slavery for the present. The political (!) and abolition periodicals are discussing the whole subject, so that it is not necessary that a *religious* paper should be occupied with it (!) We now beg our correspondents to let us have REST on this agitating (!) subject, and in return to their silence, [how disinterested!] we promise to inflict upon them none of our own LUCUBRATIONS. We believe that this truce [a truce on slavery!] in our columns, will be acceptable to all parties'! Will it indeed? Wait, and learn. It is presumptuous in a paper that wishes to stifle the cries of bleeding humanity, to assume the title of '*religious*.' Reader, do you wish to know why the Luminary and Journal is anxious to suppress discussion on the subject of slavery? Know that it is a colonization paper, and that a large portion of its subscribers reside in Kentucky, who would not bear such a discussion!

SCIENTIFIC TRACTS,

FOR THE DIFFUSION OF USEFUL KNOWLEDGE.

This valuable work is hereafter to be issued, it seems, under altogether new auspices. It has passed from Wm. D. Ticknor into the hands of Light & Stearns, and the plan of conducting is to be materially changed. Each Tract will 'consist chiefly of a well-executed treatise on a single subject.' A 'short summary of scientific intelligence, notices, &c.' will generally be found at the close of each number which will make all the variety that will be wanted in a work of this character. From one to two dollars a page is to be paid for the composition of each Tract. This is the only course that will secure the object the publishers have in view—viz. to bring out the best writers in the community on subjects connected with all the branches of useful knowledge. One of the best parts of the design we think is the introduction of many subjects which are agitating the community not strictly of a scientific character, as the prospectus indicates—such as Peace, Intemperance, Slavery, the Banking System, &c. We understand that a Tract on Peace has already been received from William Ladd, and that Gerritt Smith has been written to for a Tract on Slavery. On all subjects of a controversial nature the free discussion principle is to be pursued. The Tracts in this respect will answer an important purpose which the North American Review and some other works of high reputation do not seem, to dare to meddle with. If all the promises of this work are kept—and we understand that the matter for a whole volume is already engaged, from the best sources—it will undoubtedly have a much wider circulation than it has ever had before. Although we have differed widely from Mr. Thatcher on some subjects, we consider his Tract on the 'Philosophy of Self-Education,' which constitutes the first number of this Third series, a very able and sensible production. It advocates the noble doctrine that every human being—(diseases of the mind of course excepted)—is capable of being raised to a high degree of moral and intellectual cultivation, and that all stumbling blocks of human invention should be taken out of the way. 'It is the sublime aim of this magnificent philosophy,' says the Tract, 'that every living mind shall be supplied. It is meant that no poverty, no infirmity, no disinclination, no crime, vice or fault, no disaster or distance, no mere circumstance, in fine, of any sort, shall stand in the way of the universal application of the scheme.' This is true anti-slavery doctrine. The next Tract is to be by Lt. Park, of the United States Engineers, on the 'Outline of Philosophy,' with a copper-plate engraving. The 1st of May, Dr. Alcott will appear on 'Early Rising,' and on the 15th of the same month, Dr. C. J. Jackson on 'Water.' The price of the Tracts is $1 a volume only. The paper is good, and they are printed in the publishers' best style, on the type used for the Boston Book.

☞ The following 'Call,' for the New England Annual Convention, has been issued by the Committee of Arrangements, appointed at the last Convention. The Convention will, undoubtedly, be the largest ever held in this city, on any occasion.

A CALL

To the New England Anti-Slavery Convention.

The time is near when the faithful in New-England—the advocates and friends of liberty—should assemble, (in accordance with the unanimous vote of the last New-England Anti-Slavery Convention,) that they may strengthen and encourage each other by mutual counsel, sympathy and prayer, to steadfastness, and more vigorous exertion. There is need of these. The spirit of usurpation and impiety—the spirit of slavery—is struggling for the ascendency over us. The abettors of our republican despotism are setting themselves up above all righteousness, above the Constitution of our country, above the authority of God. Slavery and Liberty cannot longer dwell, at peace, within the same borders. One or the other must depart from us. Southern Legislatures, in the true spirit of *their* institutions, have demanded of Northern Legislatures to suppress by penal enactments *freedom of speech and of the press*; and have even had the audacity to suggest, that *our white laboring population* DUGHT TO BE ENSLAVED! Let us therefore, in the spirit of those, who founded *our* institutions, make known our determination to maintain the liberty of speech and of the press, that we may preserve our own freedom, and accomplish the deliverance of those who are in bondage.

Come, then, we entreat you, friends of humanity, impartial advocates of the rights of man, ye, who are not despisers of the poor and degraded, ye, who would avert from our guilty nation the displeasure of the Almighty, come ye to the great assembly! that we may strengthen each other's hands, and encourage each other's hearts, and take counsel together, and unitedly seek wisdom from on High, so that we may persevere in the use of the right means, until we have effected the abolition of Slavery, and placed the institutions of our country upon a true and enduring foundation.

Come from the forest and the field! Come, though you cast the axe behind you, and leave the plough in the half-turned furrow! Come from the crowded mart! Come from the busy din of the manufactory! Ministers of Christ, come up with the people of your charge, that millions, for whom he died, may not perish in our land for lack of 'that bread of life'! Come, one and all, in the name and strength of the Almighty; for the great question before us is, whether our bodies and souls are to remain free to serve Him and His cause, or to be made subservient to the will of those, who oppress the poor, and make merchandize of men!

The Convention, to which you are hereby invited, will be held in Boston, on the 24th of May next, at 10 o'clock A. M. and will continue its sessions through that and the next day. Distinguished abolitionists from other parts of the country are expected to be present—and friends of the cause in general are affectionately invited.

NEWS OF THE DAY.

The Rev. Rufus W. Bailey, of S. C. sets down *one seventh* portion of the slave population of that state as Christians, or professors of religion. Our readers will remember Dr. Nelson's letter on this subject. The editor of the St. Louis Observer says in reference to the statements in that letter,

'At the time we doubted their correctness, but subsequent examination has convinced us of their truth, at least so far as to render all such statistics as Mr. BAILEY furnishes, utterly valueless as indices of the true moral condition of our slaves' —*N. Y. Evangelist.*

The Grand Jury of Washington have found a true bill against Dr White, arrested for firing the Treasury in 1833—had a delay of twelve hours occurred, he would have escaped by the statute of limitations. His wife has been set at liberty—The principal agent in making the arrests is a noted forger and counterfeiter.

Reverting to first principles.—A Charlestown Free Bridge man was seen going over the old Bridge and paying toll. One of his neighbours asked for his reasons. He replied that his landlord had dobled his rent since the freedom of the Ferry, and he wouldn't stand it any longer. He was for going back to first principles, or the good old times when rent was low, and tolls no great affair after all.—*Transcript.*

Dea. John Whitman, of East Bridgewater, arrived to the great age of 101 years on the 28th ult. We learn that he still remains firm in good health, and seems more or less every day. Although he has become very deaf, and his eye sight too dim to allow him to read, yet his mind remains firm, his memory good, and his prospects to live ten years longer appear as good as the generality of people at 75.

The laborers on the Susquehanna rail road struck for higher wages a few days since, and the contractors not content with striking for themselves, attempted to force those who were satisfied with their own wages, to strike also, and the result was a fight between the two parties. A detachment from the military companies of Baltimore soon settled the matter.

On board the Batavia, which sailed from London for New York, on the 18th of February, are 88 bricklayers and carpenters, coming out in expectation of finding employment in rebuilding on the site of the great fire on December 16th. Nearly one hundred more engaged passage on board the Westminster.

Mad Dogs.—The Jersey Blue mentions that on Friday last a rabid dog made his appearance in Hoboken, and before he was killed, bit at least 8 or 10 other dogs, and several hogs. He frothed at the mouth, and was apparently in the last stage of this disorder. He sprang at a man and bit entirely through one of his boots, but fortunately without touching the skin.

Distressing Shipwreck.—The annexed particulars of the wreck of the British ship Francis Spaight, present a series of suffering too horrible even to be dreamed of. She left St. John, N. B. for Limerick, on the 24th Nov. and on the 3d of Dec. while lying in under a close reefed main top sail, she capsized, but, by cutting away the mast, she righted, but three of the crew were lost, not a particle of provisions or water were to be had, and from the 3rd to the 22d they suffered tortures too horrible to describe and on that day, O'Brien, Gorham, Behans, and Burns, four of the hands died raving from thirst and starvation. On the afternoon of that day, they were taken off the wreck by the brig Angerona, Captain Gillard, from Newfoundland for Teignmouth, to whose kindness and attention, they are indebted for their lives. When the Angerona fell in with them, they found only the captain, mate, and nine of the crew, and most horrid to relate, *two quarters of a human body*, which too plainly told to what extremity they had been reduced. Enduring for five days total abstinence, distracting thirst and craving hunger, prompted at last the adoption of their last resource, and of casting lots for a victim to be bled to death, and eaten. The first lot fell on the captain's boy, a fine youth 15 years old, and afterwards another lad and a man suffered, on which they subsisted five days. The fourth lot had been cast—it fell on the mate, and the ensuing day—the day of the morning on which his fate would have been sealed by death, the Agenoria relieved them. On landing, their appearance was most distressing. The captain says he was, when happily relieved, in the act of eating the liver and brains of his apprentice.

'God commands, and all nature cries out, that man should not be held as property. The system of making men property has plunged 2,950,000 of our fellow-countrymen into the deepest physical and moral degradation, and they are every moment sinking deeper.'

The above is the passage in the 'Emancipator,' upon which a Grand Jury in Albama indicted ROBERT WILLIAMS, editor of the publisher, as being 'wicked, malicious, seditious and ill-disposed person,' and on the strength of which indictment Gov. GAYLE demanded Mr. WILLIAMS of Gov. MARCY of New York.

And all this because Mr. W. has published the declaration quoted above—a declaration the first part of which all who will not obstinately shut their eyes and stop their ears, must see and hear to be the fact, and the second part of which the Grand Jury of Alabama and its Governor both *know* to be true, we know it to be true, we who have ever lived among slaves know or may know it to be true. And so—if not before—Gov. Gayle will find it when he and his slaves stand together at the bar of God.—*St. Louis Obs.*

A disgraceful Riot in a Burying Ground.—By the Philadelphia Inquirer we learn that a most disgraceful scene took place in the burying ground in Arch street, on Wednesday last. A law of the Legislature had authorised the congregation who own the burial ground to sell the front lots for building. This they have done, and a pit was opened for the reception of the bodies removed from their graves. The pit was in the middle of the ground where the street was to run. The friends of the deceased proceeded to disinter the bodies in a suitable manner, but other bodies were thrown by the laborers into the pit, when a collection of some hundred persons whose feelings were outraged by the disgraceful procedure interfered—threatened to tar and feather the vestrymen and bury the clergyman alive in the trench. The multitude then filled up the pit and broke every tool and cart of the workmen. The crowd continued there a Tuesday morning, and a similar scene is apprehended at the corner of Sixth and Vine streets. Penn square, the law having decided that that burying ground belonged to the city.

REV. MR. MCDOWALL. The infamous charges circulated against this gentleman by the Female Benevolent Society of this city, have been happily refuted by recent statements in this paper, and by the most conclusive and documentary proof. He was accused of ill-treatment to a pentient female named Malinla Lake—also of defrauding the Female Benevolent and Moral Reform Society, and of 'other scandalous things too bad to name.' His defence has cost him considerable labor and expense, but we trust it has convinced an impartial public of his entire innocence. If his accusers do not now immediately render him justice by acknowledgment of their error, then should their names be published to the world as vile traducers, and common slanderers.—*N. Y. Sun.*

[From Niles' Weekly Register.]

Table showing the comparative increase of the white and colored population, in the five original states that have retained and cherished the institution of slavery, in 50 years.

	Whites in 1790.	Whites in 1830.	Colored in 1790.	Colored in 1830.
Maryland,	208,649	291,108	111,079	155,528
Virginia,	42,113	644,300	306,193	517,105
N. Carolina,	288,204	472,843	105,547	265,144
S. Carolina,	140,178	314,401	108,895	323,222
Georgia,	52,886	259,806	29,603	220,017
	1,132,032	2,042,458	661,376	1,481,220

A little plain arithmetic applied to the above columns, shows that the population, on a capital of 1,132,032 falls 221,038 short of duplicating in 40 years—whilst the colored goes 158,760 beyond a duplication. It further shows that, while the whites, in those states, increase at the rate of 180 per centum in a period of 40 years, the colored increased at the rate of 224 per cent, in the same time. It shows that the colored population, on a capital of little more than half, will, at the same ratio of increase, more than equal the whites in a century—the half of which has nearly elapsed since the census began.

NOTICE.

A meeting of the Board, (consisting of all the officers) of the Anti-Slavery Society, of Worcester County, North Division, will be holden at Westminster, on Thursday the 21st inst. Meeting for business, at 10 o'clock, A. M. Addresses in the afternoon at 2 o'clock.

Per Order,
A. S. LINCOLN, Rec. Sec.

NOTICE.

Providence permitting, the Quarterly Meeting of the Boston Female Anti-Slavery Society, will be held on Wednesday, April 13, at 3 o'clock, P. M. at the Anti-Slavery Hall, No. 46, Washington Street.

Several very interesting subjects will be considered, and the members are respectfully invited to be punctual.

By order of the Board.
M. V. BALL, Rec. Sec.

NOTICE.

The Annual meeting of the Temperance Society will take place on Tuesday Evening, April 12th, at 7 o'clock, in the Infant School Room, Belknap-street. Punctual attendance is requested of the members and all others interested in the cause. JOHN DAVIS, President.
HENRY WEEDEN, Secretary.

THOMPSON'S LECTURE.

JUST PUBLISHED, a Lecture on Slavery, delivered in the Wesleyan Chapel, Irwell-Street, Salford, Manchester, (Eng.) by GEORGE THOMPSON, Esq. The following question is discussed in this lecture, viz: *Can any circumstances justify man in holding his fellow man as property?* For sale at the Anti-Slavery Rooms, 46, Washington Street, (3d story.) Price 6 cents single, 50 cents per doz. $4,00 per hundred.

April 9. 4t

WANTED,

A NUMBER of colored Boys, to learn the Boot and Shoe making business. Apply at the Anti-Slavery Rooms. 3t. March 6.

LITERARY.

[From the Boston Evening Gazette.]

MARIANETTA.

She came a little stranger
From a soft and sunny clime,
Where the bed is ne'er in danger,
For 'tis ever summer time.

There the orange-grove is showing
Golden fruit and snowy flowers,
On its boughs together growing
By the never-fading towers.

The rivulet and fountain
By the front are never chained;
And the earth of vale and mountain
Is with silver brightly veined.

The crystal rivers gliding
Over pebbles that are gold,
Are a blooming land dividing,
And the year is never old.

The sweet blade is springing
From the ever verdant sod,
And the feathered warbler singing
Ceaseless praise to nature's God.

A smiling infant daughter
By her happy mother's side,
She crossed the rolling water
Of an ocean deep and wide.

She left the bloom and spices
In her sunny place of birth,
But to come where wintry ices
Were to wrap the bed of earth!

The beauteous MARIANETTA!
She was not three summer's old,
And the silent angel inset her
Who has made her pale and cold!

She heard her Maker calling
For the spirit that he gave;
And she left the snow-wreathed falling*
That have gathered round her grave.

As the little bird, beholding
How the leaf in autumn dies,
With her ready wing unfolding,
Flies away to warmer skies—

On a seraph's rising pinion
Over earthly chill and blight,
She hath sought the bright dominion
Of eternal life and light.

Though short her infant story
From the cradle to the clod,
It hath ended in the glory
Of an angel praising God—

And she sings, perhaps more sweetly—
She adores with warmer love;
That she passed o'er earth so fleetly,
Was so soon at home above!

H. F. G.

* A short time since, previous to her last illness, her mother was amusing me with the expression of surprise this little creature made when she saw the first snow. She and her little sister, (native South Americans,) thought the trees were 'covered with white flowers, and the earth with sugar or salt,' but they did not know which until they tasted it.

[From the Boston Courier.]

[The following lines were written on occasion of the accidental meeting, a few evenings since, of all the surviving members of a family, the father and mother of which (one eighty-two, the other eighty years old) have lived in the same house *fifty-three* years.]

THE FAMILY MEETING.

We are all here!
Father, Mother,
Sister, Brother,
All who hold each other dear,
Each chair is filled, we're all at *home*,
To-night let no cold stranger come;
It is not often thus around
Our old familiar hearth we're found,
Bless then the meeting and the spot,
For once be every care forgot;
Let gentle peace assert her power,
And kind affection rule the hour;
We're all—all here.

We're not all here!
Some are away—the dead ones dear,
Who thronged with us this ancient hearth,
And gave the hour to guileless mirth.
Fate, with a stern, relentless hand,
Locked in and thinned our little band;
Some like a night flash passed away,
And some sank, lingering, one by day;
The quiet grave-yard—some lie there,
And cruel Ocean has his share—
We're not all here.

We are all here!
Even they—the dead—though dead, so dear.
Fond memory, to her duty true,
Brings back their faded forms to view.
How life-like through the mist of years,
Each well-remembered face appears;
We see them as in times long past,
From each to each kind looks are cast;
We hear their words, their smiles behold,
They're round us as they were of old—
We are all here.

We are all here!
Father, Mother,
Sister, Brother,
You that I love with love so dear—
This may not long of us be said,
Soon must we join the gathered dead,
And by the hearth we now sit round,
Some other circle will be found.
O then that wisdom may we know,
That yields a life of peace below;
So in the world to follow this,
May each repent, in words of bliss,
We're all—all *here!*

C. S.

THE SLAVE.

The dews of midnight gather'd on his brow,
And still he knelt in fervent prayer. The bitter thought
Of all he had endured, must still endure;
The days—the years of unrequited toil,
The coarse and unwholesome fare, the tattered garb,
The taunt, the bitter curse, the bloody scourge,—
All these and worse, far worse than he either knew
They had withheld from him the bread of life,
Had crushed his spirit, bound his soul in chains,
And borne him to the earth! But these were wrongs,
Scarce felt—scarce heeded, while his infant boy
And his good mother welcomed him with smiles,
When his hard task of day was o'er. But they,—
Where were they? Sold! as beasts of burthen sold!
That very morning saw them chained and driven
To a far distant clime. Marvel ye then,
That he should turn from from earth and ask of Heaven,
Power to endure such weight of bitter wrong!
That woman, manhood, demanded blood.
While thus he lifts his head in fervent prayer,
A light from Heaven dispels the vengeful gloom:—
He bows his toil-worn form to earth and cries,—
'Vengeance is thine, Thou mighty Power, O, God!'

M.

MISCELLANEOUS.

[From the Boston Courier.]

A PARODY,

Or, Supposed Resolves of the Massachusetts Legislature.

1. Resolved, That this Commonwealth only has the right to control or interfere with the subject of domestic *freedom* within its limits,—and that this right will be maintained at all hazards.

2. Resolved, That the state of *Massachusetts* has a right to claim prompt and efficient legislation by her co-states to restrain, as far not as law, but as to punish those of their citizens who assail her tranquillity, by forming associations for the abolition of *liberty*, by printing, publishing or circulating, through the mail or otherwise, seditious and incendiary publications, memorex or resolves against the *freedom* now enjoyed by her citizens.

3. Resolved, That the slaveholding states of the Union are respectfully, but earnestly requested, promptly to adopt penal enactments, or such other measures as will effectually suppress all associations within their respective limits, purporting to be, or having the character of societies for the abolition of *freedom of inquiry and discussion or the freedom of the press*,—and that they will make it highly penal to print newspapers, pamphlets, or other publications, calculated, or having a tendency to excite the *freemen* of the *Northern States* to abandon those principles of liberty for which their fathers sacrificed so much property and blood, that their posterity might be free from the shackles of arbitrary power of the condition of slaves.

The original or counterpart of these resolves may be seen in some late resolves adopted and published by Virginian legislators. Freedom and slavery are opposites—the one a good, the other an evil. All just and lawful means may be adopted to secure freedom and to abolish slavery. Both freedom and slavery have existence in our country, and perhaps to a greater extent, and in a more perfect contrast, than in any other country on this globe. It is, however, my belief that one or the other of these contraries must be abolished. It is believed to be the general wish of the people in the Northern States that all the slavery of the country should be abolished, and that the blessings of freedom should become universal. This is wished by the northern people, because they believe that slavery is an abominable injustice towards the blacks, and an evil which greatly endangers the peace and welfare of the whole nation, as well as a reproach to a people who exult in their own freedom. We are not, however, to adopt unjust means to free ourselves from danger and reproach,—and we sincerely regret that any indiscreet means have been adopted for the abolition of slavery. Yet we believe that much may be done, and ought to be done by the Northern States to aid the Southern States in freeing themselves from an evil which menaces the most dire calamities to all the States in the Union.

What is more reasonable than the belief, that if the white people will not employ their freedom to abolish the slavery of the blacks, that God will suffer the slavery of the blacks to abolish the freedom of the whites? Should the late resolves of Virginia and South Carolina induce the non-slaveholding states to abolish the freedom of the press, this may be regarded as a step to the abolition of every thing, on the ground of which we are called a free people. It is truly remarkable to what an extent the present legislators of Virginia have departed from the views and wishes of Mr. Jefferson in regard to slavery, and its abolition. Virginia once had a respected legislator, who trembled when he reflected that God was just, and how easily this God could reverse the condition of the whites and blacks, and with what justice this might be done! It appears from the writings of Mr. Jefferson that he was neither ashamed nor afraid to speak against slavery as both a moral and political evil, which greatly endangered the country; nor was he backward in devising and proposing means for the abolition of the slave volcano. But does it not appear that the present legislators of Virginia 'tremble' more in view of an abolition pamphlet, than they do in view of the power and the justice of the Creator? An excellent tract might be formed of what Mr. Jefferson wrote on slavery, and in favour of its abolition; and if the legislature of Virginia would suffer such a tract to be circulated through the state, it might do more real good than any thing which has been written in the Northern States. Other tracts, of a similar nature, might be formed by collecting the speeches which have been more recently uttered in the Convention occasioned the Southampton massacre, and in a late synod of the Presbyterian clergymen in that state.

When it shall have been duly considered how much the Northern States were concerned in continuing and in augmenting the mass of slavery in the Southern States, after their long struggle to establish the principles 'that all men are created free and equal,' and that 'liberty is one of the inalienable rights of man,' it may be more clearly seen that it does not become the Northern States to be silent on the subject of slavery. Are there not several hundred thousand of the slaves of the Southern States, whose ancestors were brought from Africa to this country by the slaves dealers of the Northern States? Should there be a formidable slave insurrection, will there not be a call on the Northern States for soldiers to fight in favor of principles for which their ancestors fought in the revolutionary war? How far then from the truth are the modern pretenses, that the northern people have no more concern in the slavery of the Southern States than in that which exists in the Island of Cuba.

REFLECTOR.

TREATMENT OF GEORGE THOMPSON.

Extracts from the Report of the Board of Managers of the Young Men's Anti-Slavery Society of the city and county of Philadelphia, for the quarter ending January, 1836. Read February 10, at the quarterly meeting.

In reviewing the progress, during the last quarter, of the great cause of humanity and justice in which are engaged, we see many causes for regret, but we are at the same time cheered onward by tokens of present success, and presages of future triumph.

In this vicinity, we have not sustained, since the last quarterly meeting, any concerted violation of our rights as citizens; but, in other places, our friends have experienced all the horrors of Lynch law and Jacobinical justice. Our beloved friend, George Thompson, has been driven from these shores in a manner that deserves the merited reprehension of this Society, and of every friend of justice. This man, who, to the philanthropy of Benezet and Clarkson, unites powers of eloquence the first order, having obtained the entire confidence of the whole anti-slavery population of Great Britain, was invited to this country by a portion of its inhabitants. Having accepted the invitation, the numerous anti-slavery societies of that country testified their approbation of his call 'to preach deliverance to the captives,' and some of those societies engaged to defray the expenses of his mission. But humiliating is the recollection of the treatment he here received. An invited guest, he was denounced as a foreign emissary—an accomplished scholar and a gentleman, he was assailed with a virulence of invective unfit to be applied to a man stealer—a professor of the doctrine of peace, he was threatened with personal outrage—appealing to history, to law, and to common sense, he was outlawed by the verdict of a corrupt newspaper press—opening the scriptures, and pointing to their contents, a reward was offered for the illegal abduction of his person, and a misguided populace sought to subject him to a humiliating punishment, or, perhaps, to give a fatal termination to his eloquent appeals. Thus opposed every where by a law breaking majority, his eloquence stifled in the clamor of a rectifiess opposition, his reputation assailed by anonymous slanderers, his preaching of peace construed to mean rebellion, his life and little cause treated with unmanly rudeness, what remained, but to abandon a contest where reason was overpowered by brute force? He is gone: he has taken with him the attachment of an increasing party of freemen, the lively gratitude of the colored race, and the silent benediction of the slave. But the fountain cannot return back to its source, nor can the cause of anti-slavery retrograde; it is onward like the stream of time, and resistless as planetary motion.

THE MOB IN BOSTON.

The Board have also to regret that private vengeance continues, up to the present time, nearly, to usurp the judgment seat, in various portions of the Union. Frequently we receive accounts of assassination, torture or the spoiling of goods, in the case of persons obnoxious to an enslaving aristocracy or their apologists. Among these cases, the attack of a portion of the citizens of Boston upon societies of females, and the assault by the same persons on Wm. Lloyd Garrison, (for which assaults the authorities of that city have not attempted to indict any of the leaders,) are pre-eminent for their outrageous character. And your Board of Managers cannot avoid instituting a comparison between the conduct of the Boston authorities in the case of the assault on Wm. Lloyd Garrison, with the Baltimore authorities in the case of the attack on the habitations of some lawyers suspected of having defrauded the public in the managment of a chartered institution. In the latter case, as the ascendency of the law was regained by a competent force, the rioters were traced, secured, tried, and punished; but in the former instance they escaped with impunity. This remarkable disparity in the treatment of rioters in two sister cities, is a striking example of the inequality with which the scales of justice are sometimes held: one aggression was on the members of a chartered company by the labouring part of the population: the other was upon an unpopular abolitionist, by men of the first respectability and standing.

ECCLESIASTICAL BODIES.

Your Board of Managers have also to regret the stand which some ecclesiastical bodies have taken in opposition to the cause of human rights. Some of those bodies, and individuals in connexion with them, have disgraced themselves and their calling by becoming the apologists of slavery. Such men may drop the falling cause of guilt for a short time; but they will eventually deeply regret that they have dishonoured their Master's cause, by making it the support of the greatest wrong that the world has ever witnessed.

PRESIDENT'S MESSAGE.

The Board cannot close this part of the subject without noticing the conduct of the federal government in relation to the cause of anti-slavery. In the annual message from the Executive to the Legislature, we see ourselves branded as the instigators of the blackest crimes; and in the previous conduct of the post master we find our rights no more regretfully treated if we were the subjects of the Emperor Nicholas.

But we will not prolong this theme—a volume could be filled with the record of public and private injustice suffered by citizens of these United States in their endeavours to wipe from their country's escutcheon a disgraceful stain, and remove from its prosperity a deadly canker.

[From the Norwich Republican.]

TEXAS.

From what we have seen published within a few years, we believe there is a plot formed by some southern politicians, and a few land speculators, to rob Mexico of the province of Texas. Newspapers in various parts of the United States, which appear friendly to this scheme, are prating about the tyranny of the Mexican government towards foreigners who entered the country as friends, and have now raised the standard of rebellion; these men are represented as *pure patriots*, who are fighting for *Religious Liberty!!* Our citizens are currently called upon to advance money, and furnish soldiers to aid these invaders in this war against a nation with which we are at peace! The majority of those who have entered Texas from this country, we presume had no other design than to wrest the country from Mexico, by force of arms, the first opportunity and to sell it to the highest bidder.

If we may judge these rebels by their Captain General, (the infamous and abandoned Houston,) must they not be considered the vilest of mankind? Newspapers who favor these invaders represent those who attempted to take Tampico, as dying martyrs for liberty! If men should attack one of our sea-ports in a similar manner, should we be justified to treat them as pirates? No doubt some who are now in arms against the lawful government of Mexico, were deceived by the numerous falsehoods of their leaders, and their presses in this country; but we presume a large proportion went to Texas with a view to enrich themselves by robbery, rather than by honest agricultural industry.

The inhabitants of the United States would, of all men on earth, be the most inexcusable if they should attempt to rob a friendly nation of their possessions, as there is scarcely a civilized nation in the whole world, that has so extensive a country, in proportion to the number of its inhabitants.

It has been lately mentioned by a leading member of Congress, that we might have war with Mexico, as well as with France. No honest man, or friend to his country, can wish this nation to make war with Mexico for the purpose of enriching a few unprincipled speculators, or to add more *Slave States* to this Republic.

It was the maxim of Washington that 'honesty was the best policy, for nations as well as individuals,' and it is the maxim of every honest

REPUBLICAN.

SHAME ON MASSACHUSETTS. In the Senate of the United States, Henry Clay of Kentucky, a slave-holder and from a slave-holding State, rises, and in the majesty of manhood, says in the face of the nation, 'the regarded slavery as a wrong, a GREIVOUS WRONG, unjust to those held in bondage and offensive rankling to those by whom they were so held. He had ever entertained these sentiments, and trusted he should carry them with him to his grave.'

New mark the contrast. In the Senate of the free State of Massachusetts, a man who has never been a slave-driver or owner of slaves, rises and makes a report, in which slavery is justified, and not pronounced even wrong in the abstract, and in which our citizens are enjoined to abstain from presuming to say what Mr. Clay says, that slavery is a grievous wrong. 'Tell it not in Gath! And this dishonor is brought on our ancient Commonwealth by a mere boy.—*Daily Advocate.*

The legislature of North Carolina have passed an act, authorizing magistrates to issue warrants commanding any constable or other person, to enter any building where they may suspect gambling tables, and other instruments of gambling to be kept, and to seize and burn them. It also subjects any person keeping a gambling house, to the punishment of rustic *whipping*.

PHILOMATHEAN SOCIETY.

To the Friends of mental culture among the people of Color; the following solicitation is respectfully presented.

Earnestly indulging the hope that an appeal to the benevolence of our friends, and the public, will not be in vain, in consideration of the object, which is to enable those who are anxious to erase, from the inglorious record of past inactivity, a stain which they are determined to throw off by an active future, for which purpose a Society of young men, in the city of Boston, has been recently formed, known by the name of '*The Boston Philomathean Society*,'—having for its object the promotion of Literature in general, and the establishment of a Library—the latter of which is conceived to be indispensably necessary for the furtherance of their plan of future operation.

The members have made, and are still making, arduous efforts to purchase a suitable library and apparatus with their own funds. Their scanty means, thus far, have been insufficient to allow them to procure such books and apparatus as they deem highly important to promote the improvement of those who are connected with the Society.

It is with peculiar feelings of reluctance, knowing, as we do, the numerous calls on the benevolence of our friends, that we appeal to them at this time for aid. Yet we hope we shall not be deemed intrusive, by soliciting donations in books, Mapz, or any Documents which may be thought useful to the Society. The smallest contribution will be acceptable, and the donors held in grateful remembrance. Gently we knock at the door of knowledge—will our friends give us the key to enter?

☞ Donations may be left at the Anti-Slavery Rooms, 46, Washington Street, or at No. 10, Franklin Avenue.

WM. S. JINNINGS, *Prefect.*

Boston, March 26, 1836.

TEMPERANCE CONVENTION.

Whereas, we believe that the formation of a State Temperance Society, among the colored people of the State of Connecticut, would be an efficient means of promoting the cause of Temperance; we, the subscribers, do therefore recommend the formation of a State Temperance Society on the principles of *total abstinence* from all liquors which will produce intoxication. And we do earnestly request the several Temperance Societies in the State, to send Delegates to meet with us in a Convention, to be held in the city of Middletown, Ct. on the 11th day of May, 1836, at 3 o'clock, P. M., for the formation of said Society.

☞ The invitation is extended to all the friends of Temperance who may please to attend, and take a part in the meeting.

MIDDLETOWN.

J. C. Beman,	N. Condol,
J. Gilbert,	E. Deforest,
S. Condol,	C. Brooks,
J. O. Moody,	G. Garrison.

NEW-HAVEN.

A. C. Lucs,	J. W. Creed,
A. C. Deboix,	L. Lathrope,
J. Brown,	J. Pennington.

HARTFORD.

J. Mars,	H. Foster,
P. Swan,	Z. Jones,
J. Cross,	Geo. W. Prince.
A. G. Beman,	

By order of the Home Temperance Society,

C. BROOKS.

Middletown, Ct. March 5, 1836.

NEW-YORK AGENT'S NOTICE.

THE Subscribers to the Liberator, and the friends of the cause, are respectfully informed, that owing to the reminess of a large number of the Subscribers in this city, for the 5th volume of that paper, and also the perplexity which must necessarily attend the efforts of newspaper Agents, particularly in cities were the subscribers continually change their residence from place to place, without his knowledge, he declined, (on account of the responsibility under which he was placed,) the agency of the paper for the present year, that some other person, more competent to bear the responsibility, might occupy the place. But since those who have been selected have declined the honor, I have decided to continue the agency; and I wish it to be distinctly understood, that each subscriber must be responsible for his own paper by paying for it in '*advance*'—that when he neglects to comply with the '*terms*' the LIBERATOR will cease to come.

I have now a list of 250 names, *exclusive* of those who have complied with the terms, and who have expressed a strong desire to receive the paper at the commencement of the present Quarter, but the absence of the *effective* means, will necessarily delay the Liberator until it is convenient for our friends to 'pay in advance.'

DAVID RUGGLES.

New-York, March 28, 1836.

NOTICE.

THE people of color in Boston, are informed that Mr. LEWIS, teacher of the private English School in Providence, R. I., for boys and girls, will be in. Boston on Monday and Tuesday, the 11th and 12th of April.

The following branches of education are taught by Mr. Lewis, viz: Reading, Writing, Arithmetic, English Grammar, History, Natural Philosophy, Botany, Chemistry, Algebra, Astronomy, Surveying, and Book-Keeping by Double and Single Entry.

☞ Those persons who may wish to put their children under the care of Mr. Lewis, may have an interview with him at Mr. Robert Wood's, Buccleph-street.

TUITION—$3.00 per quarter. 3t March 26.

NOTICE.

THE 2nd Quarter of Rev. John W. Lewis' School, for 1836, in Providence, will commence on the 2nd Monday in May, to continue 12 weeks. Mr. Ransan Parker, a Student from the Wesleyan Academy, Wilbraham, Mass. is engaged as an assistant. The following branches will be taught, viz: Reading, Writing, Arithmetic, History, Geography, Botany, English Grammar, Algebra, Book Keeping, Double and Single Entry, Natural Philosophy, and Astronomy.

Tuition, $3,00 per quarter. It is hoped the friends of Education, throughout the country, will embrace this opportunity in sending their children to where they can be kindly treated, and their happy and contented. Board may be obtained in private families at $1,50 per week. Application can be made to Mr. Lewis, by addressing him at Providence, R. I.

April 2, 1836. f 3t

BOARDERS.

MRS. C. J. LEWIS respectfully informs those of her friends who may please to favor her with their patronage, that she continues to board respectable persons of color, on reasonable terms. Enquire at No. 7, West Centre-street, or No. 70, Cambridge-street, at J. W. Lewis's shop. Mar. 26.

BOARD.

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

New-York, March 26, 1836.

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. Le 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.—$1.

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.

The Anti-Slavery Record, vol. I.—33.

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.

The Anti-Slavery Fountain.—19 and 25.

Right and Wrong in Boston—a full exposition of the proceedings of the 21st Oct. 1835.—31.

PAMPHLETS.—Per Doz.

First, second, third and fourth Annual Reports of the Mass. Anti-Slavery Society.—$1 and 2.

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 an alleged libel on Francis Todd of Newburyport.—

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

Eulogy on Wilberforce, by William Wipper.—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, on various subjects, 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's Complaint, in Poetry.—24.

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

Arrest and Trial of Rev. Geo. Storrs at Northfield, N. H.—25 cts.

Emancipation from the English.—$1 each.

'Our liberties in danger'—a Thanksgiving Sermon by Rev. Calvin Cutler of N. H.—62 1-2.

The injustice and impolicy of the Slave Trade &c., by Jonathan Edwards, D. D.—75.

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

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

The Anti-Slavery Catechism—by Mrs. Child.—$1.

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

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

PROPOSALS

For publishing the Poetical Works of Elizabeth Margeret Chandler: with a Memoir of her Life and Character, by Benjamin Lundy.

ALTHOUGH this amiable and highly gifted author was not extensively known, by name, yet some of her writings have been widely circulated, and greatly admired. She wrote, occasionally, for some of the popular periodical works of her day, in Philadelphia and elsewhere. During a period of more than eight years, she contributed largely and regularly to the pages of the '*Genius of Universal Emancipation.*' She also acted as the principal editor of the *Female Department* of that work, (and was the author of nearly all the original matter in that department,) upwards of four years, previous to its temporary suspension in 1834. But, owing to her retiring modesty—her particular aversion to public notoriety, she very seldom permitted her name to accompany the articles which she sent to the Free. Thus, while a great number of readers even of the most refined taste in the circles of philanthropy and literature, were delighted and edified by the excellent productions of her pen, her exemplary character was little known beyond the pale of her family connexion and private acquaintance.

In order to furnish the reading community with some of her most admired poetical works, in a separate and convenient form for preservation and use, a choice selection has been made. This will shortly be published, together with a memoir of her life, if a reasonable patronage should be obtained.

The whole will be comprised in a volume of about 200 pages, 18mo. It will be neatly printed, on fine paper, with a beautiful type, and handsomely bound in fancy muslin.

The price will be 62 1-2 cents per single copy—a liberal discount made to those who take ten or more copies, and become responsible for the payment.

Orders for the work must be forwarded (free of expense to the publisher) to LEWIS HOWELL, No. 400 Coates Street, Philadelphia. It will be put to press about the middle of the Fourth Month, (April) next, provided a sufficient number of copies shall be subscribed for, to defray the expense of publication.

Philadelphia, 2nd Mo. 19th, 1836.

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 Jan 8.

WANTED,

A NUMBER of colored Boys, to learn the Boot and Shoe making business. Apply at the Anti-Slavery Rooms. 3m March 5.