# THE LIBERATOR.

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TERMS.

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## ENGLAND.

[From the Edinburgh Journal of February 3.]

### MR. THOMPSON'S SECOND LECTURE.

On Monday evening, an adjourned meeting of the members and friends of the Edinburgh Emancipation Society, took place in the Rev. Dr. Bowne's Chapel, Broughton Place, to hear Mr. George Thompson deliver his second address on the subject of his anti-slavery mission to the United States of America. The Church was full, but the number present was not so great as at the last lecture—probably from the price of the tickets having been raised—Mr. John Wigham, jun. was again called to the chair.

Mr. Thompson, who, on his appearance in the pulpit, was rapturously applauded as usual, proceeded to take up the subject where he had left off on the former night. He went on to describe the fierce opposition which the question and its supporters had met with from the Americans.—He stated, that the Senate of Georgia had offered a reward of 5000 dollars for the head of Mr. W. L. Garrison, for promulgating what was described in the American constitution as self-evident truths, that God made all men equal, and endowed them with equal rights, any infringement of which, obedience to the laws of nature and of God called upon them to resist. These doctrines the Americans were the first to enunciate to the world, and yet the Senate of Georgia offered 5000 dollars for the head of Mr. Garrison, for advocating them. Mr. T. then described the disturbances which took place in New-York, in the month of July, 1834, in consequence of an anti-slavery meeting having taken place, at which a few colored people attended. The mob, he said, rose upon them, and governed the city for three days and nights; a great deal of property was destroyed; the houses of the most respectable citizens sacked; and a catalogue of outrages perpetrated which would take him all the evening but to refer to. Riots of a similar description had also taken place at several other places. Such was the state of things when he went to America. For several months his labors in the Northern States excited little attention. Several paragraphs concerning him appeared in the Northern papers, but the papers in the Southern States carefully excluded all notice of his movements. In the month of May following his arrival, however, a large meeting of the National Anti-Slavery Society took place in New-York, at which the Report of the Society was read. This Report, which gave an account of no fewer than 250 active auxiliary Societies, scattered up and down the country, fell like a thunder-bolt upon the pro-slavery advocates. They rose like one man, with the determination of pulling down the abolitionists by every means in their power; and mutilation, plunder, and murder, became the order of the day throughout more than half of the United States. The mail-bags were rifled in open day; and no vessel was allowed to send their letters to the post-office without the previous inspection of the 'Committee of Vigilance,' which had been appointed by the mob; and every paper, letter, and pamphlet in any way bearing upon the abolition question, was seized and destroyed.

Mr. Thompson read numerous quotations from the anti-abolition newspapers, to shew the abusive language which was applied to the advocates of slave emancipation, whom they recommended should all be hanged, or otherwise disposed of in an equally summary manner. The quotation of the liberal motto of some of these papers, along with the intolerant sentiments of their leading articles, created considerable sensation in the meeting, as indeed did the whole of the details of the disgraceful conduct of the pro-slavery advocates in that land of boasted freedom. He stated that a Grand Jury in the county of Fredrick, had presented the Anti-Slavery Society and the colored population, as nuisances that ought to be abated by every possible means; and a Grand Jury in Alabama had voted Geo. Thompson a nuisance, (great laughter,) along with J. G. Birney, W. L. Garrison, Arthur Tappan, and Daniel O'Connell, the great Irish orator.—(renewed laughter and cheers)—for impertinent and unauthorized interference with the slaveholders in America. Mr. T. remarked that one part of the American constitution—the liberty of speech, and the liberty of the press—was held to be unalterable by Congress; notwithstanding which, there was nothing more common than for public meetings to recommend the legislature to put down certain prints, and to put to death certain individuals, who advocated the right of the slave, and put up their voice in behalf of the oppressed.—He had also to arraign the Christian ministers of America as the most efficient supporters of slavery—(cries of 'shame.') He blushed to bring that charge forward; but they would not have a proper view of American slavery without it.—They had to hear perhaps for the first time, that the ministers and elders of the respective bodies of Presbyterians, Baptists, Methodists and Congregationalists, were the main pillars of that blood stained fabric which it was the object of the abolionists to pull down—(repeated cries of shame.) If these parties would withdraw their countenance from slavery, if they would cease to preach the doctrines they now preach; if they would cease to participate in the gains of the system by which God's image is bought and sold in America, slavery would not remain one year. (Great cheering.) This was a grave charge, and might appear strange to them, but that was not his fault, but the fault of the Americans, and the fault of Englishmen who had gone there, and come back here, and said nought about it. (Cheers.) There was no want of persons to tell all that was good about America, but why did they not give both sides of the question? It was time that men should learn to tell not only the truth, but the whole truth. While he should be ready to give America praise for being before us in many things, in this he must say they were far behind us, in that the clergy of all denominations were not only with the oppressor in sentiment, but were found the worst of oppressors. Mr. Thompson then went at some length into the proof of these charges, of which it will be sufficient for us to say; that it was ample and unequivocal enough in all conscience. He then proceeded to change the picture, and to show the astonishing alteration which had been effected recently, and the rapid progress which the cause was still making. More than 1000 ministers had already renounced their sentiments, and declared themselves in favor of immediate emancipation, (cheers.) There were already no fewer than 320 societies established in 14 or 15 of the American States. So great was the change among the Presbyterian body, that many Synods and Presbyteries were making abolition sentiments a condition of church membership; and were refusing to allow a minister, being a slaveholder, to mount their pulpits. (Great cheering.) An equally gratifying change had been effected in the sentiments of the Episcopal Methodists, the Baptists, and Congregationalists, large numbers of whom were already acting efficiently in the cause. The Unitarians were also rising in favor of the question; and the celebrated Dr. Channing had recently come out with a work in favor of immediate and entire emancipation. One of the most cheering evidences of the progress of the cause was perhaps to be found in the fact, that many of the students in the colleges and seminaries of learning in America, were abolitionists. (Cheers.) Mr. T. also produced a number of newspapers which were favorable to the cause, besides monthly and quarterly periodicals, annuals, and even almanacs of every shape and size. There were also, he said, anti-slavery pictures and poetry published; anti-slavery fancy sales held; and petitions got up in all parts of the north. There were also anti-slavery church Conferences, and prayer meetings in abundance; and 50 anti-slavery agents were traveling through the country and lecturing on the subject. In this country we had never had above four or five agents. Mr. Thompson concluded by earnestly urging upon one and all the necessity of being active in the work of universal emancipation, by prayer to God, by the exersise of their personal influence with their friends in America, and with the Americans who come to this country. Seven years he believed would not elapse ere slavery would be abolished in America—for the die was already cast, the blow was struck, the day had dawned: and so sure as God reigns, so sure would the principles which He had already blessed—so marvellously blessed—so surely would they be princples overthrow the accursed system of slavery. (Great cheering.)

The Rev. Dr. Ritchie then moved a series of resolutions, which were seconded by Mr. R. Alexander, Leith, and unanimously carried.

The meeting then adjourned till Wednesday evening.

RESOLUTIONS.

The following resolutions were unanimously adopted at a public meeting of the members and friends of the Edinburgh Emancipation Society, held in Dr. Brown's Chapel, Broughton Place, on Monday, 1st February, 1836, immediately after an Address by Mr. George Thompson, giving a detail of his late visit to the United States.

John Wigham, Jr. Esq., in the Chair.

1. After what has been now and formerly stated by Mr. George Thompson, we are fully persuaded that he has in spirit, procedure, and success, exceeded the most sanguine expectations of the Emancipation Society—that by his firmness and prudence, zeal and perseverance in advocating the cause of the bondsmen in the United States, he has amply redeemed every pledge given by him to the friends of human freedom, by whom he was deputed—that, amidst obloquy, peril, and physical violence, he continued to persevere until, by the verdict of transatlantic friends, the best judges in this matter, his remaining longer would, without promoting the cause, have compromised his own safety. We acknowledge the good hand of Providence that has been around him, bid him cordial welcome to his native shore, renew our expressions of confidence in him as a talented advocate of the liberties of man, and trust that a suitable field may soon be opened for the renewal of his exertions.

2. We deeply sympathize with our anti-slavery friends in the United States, under the persecutions to which they have been subjected. We would remind them, that their persecutors are the libellers of the American Constitution, which proclaims the equal rights of all men, while they withhold from 2,000,000 of their fellow-citizens every natural right, and persecute the preachers of the doctrines of the Constitution. That they are the libellers of their Maker, since they found their injustice on that color of the skin which God has given to the negro. That in this, if in any cause, our friends may boldly say, greater is 'He that is with us, than all that can be against us.' We congratulate them on the rapid advance of their cause, exhort them to press onwards, and bid them God speed.

3. We remember with delight the claims of common parentage, language and interests, and rejoice in the many institutions, religious and philanthropic, by which America is signalized; and view with corresponding regret and condemnation, the support given to slavery by Christian professors, ministers, and churches, and would adjure them by our common Christianity and the public shame, thus put upon it, to weigh their conduct in the balance of the sanctuary—to give up their horrid traffic in the bodies and souls of men—to pulverize from among them the accursed thing, to redeem the past, by awaking to righteousness, by emancipating and evangelizing their enable fellow-citizens, and thus do homage to Him who hath made of one blood all nations of men.

4. For ourselves, we hail the speedy answer of our prayers, and realization of our hopes, in the emancipation of all the slaves in the United States—we discern it in the fears and wrath of the slaveholders—in the absence of moral argument, and in the melancholy substitute, riot and bloodshed. We descry it in the labors of a Garrison, the sacrifices of a Tappan, the fermenting leaven of Theological Seminaries, the christian heroism of female advocates, and in the 320 Anti-Slavery Societies that have grown to maturity within the short space of a year, and especially in the moral character of the cause as that of Truth—of Patriotism—of Man—of God—and we pledge ourselves, by every moral and Scriptural motive, to adjure every friend of ours beyond the Atlantic, and all that may occasionally visit our land, to use every exertion to bring to a speedy and peaceful termination, a system so fearfully anomalous and sinful, and Heaven-provoking in a land where Gospel light so much abounds—for the past, we thank God, and for the future we take and bid all others take courage.

JOHN WIGHAM, Jr., *Chairman.*

## COMMUNICATIONS.

### APPEAL TO AMERICAN WOMEN.

"For the time is come that judgment must begin at the house of God; and if it first begin at us, what shall be the end of them that obey not the gospel of God?" 1 Peter, iv. 17.

I have quoted the above passage, beloved sisters, for the motto of my address, because I believe it is about to be fulfilled: and if the apostle had written with a special reference to these times, he could hardly have used more appropriate language. Judgment must indeed begin at the house of God; and would that the thrilling question were carried home to every heart. *If it first begin at us, what shall the end be of them that obey not the gospel of God?" And who are they that obey not the gospel? Every man, woman and child who remembereth not those in bonds, as bound with them. This is an astounding declaration; but it is, nevertheless, TRUE—as the unity of our national character is such that every individual who does not lift up his voice against a national crime, becomes a partaker, and an adherent of that crime. They of the south, then, are not alone involved in the guilt of slaveholding; but we of the North, who look on with tacit consent or open approbation, are equally so.

It is believed that should the clergy unanimously, or very generally, adopt the principles of immediate abolition, their influence, alone, would be equal to the extinction of slavery in the United States. But I grieve—I am ashamed to say it—the strong hold of Oppression is not more in the hands of the slaveholders themselves, than in those of our spiritual Teachers—our clergymen—the ministers around our alters. They not only seal and sanction the supposed rights of the ministers, but they do more; they voluntarily come forward and enact laws, tending to set aside—nay, tending directly to annihilate all moral and religious obligation between master and slave—husband and wife. The slaveholder, without comment, or troubling himself at all to 'render a reason,' separates husband and wife beyond the probability of reunion. The church kindly steps into the gap, crying: '*The obligation of the marriage covenant between slaves is nothing.* When a slave is separated from his wife, he is, virtually, DEAD; and may legally be declared so;' and, lo, it is resolved into *a law that slaves are not moral agents;* therefore, the obligation of the marriage covenant may be annulled at the pleasure of the master. In what age of Papal darkness, did the Pope give a bull, permitting an indulgence so heavily-laden with iniquity, so monstrous, so heaven-daring, as that promulgated by a society of *reformed* christians, in enlightened, republican, christian, protestant, America, in the year of Gospel Light, one thousand eight hundred and thirty five? *Should not judgment begin at the house of God?*

Now, beloved sisters, in all confidence I will tell you of a way by which much good may be effected. If our gospel teachers will not lead us, we must lead them! I speak with all deference—and yet I repeat, emphatically—WE MUST LEAD THEM! To begin, we must ponder the right way—and, having ascertained, we must pursue it, fearlessly, undeviatingly. Kindly remonstrating with opposers—bearing opposition and abuse with 'a meek and quiet spirit;' but at the same time, yielding no opinion, conceding no principle, withholding no truth, which conscience tells us it is right to hold and maintain. Such a course of conduct will have its authority. One after another will notice, enquire, listen, and finally believe. The Societies will generally precede the clergy; because, in many instances—in *very many*, I fear—the latter will not dare go forward, because it may not be popular—because some heavily-fleeced sheep of the flock may oppose—and they may lose their places, and their popularity, and their SALARIES! Well, if they will not lend us their countenance and authority, let us go on without them:—and when we have fairly scaled the black and massive wall of PREJUDICE; and ascended from the land of night into the glorious light and liberty of the gospel—the land of universal liberty, universal light, where no peculiarities of form, feature, or complexion may be obnoxious to prejudice, and consequent persecution. Then, when the flock are all gone over, and the shepherds are left well nigh alone, the very force of attraction, the necessary connection between priest and people, will bring them over to us. 'The land of the shadow of death,' though a pleasant land enough, when illuminated by GOOD SOCIETY, becomes rather desolate when entirely depopulated! Then what a confused and disorderly scrambling over that high wall there will be! and what a display of mitre, surplice, and crozier!—and awkward enough will the shepherd feel, when he finds himself among his truant lambs, whom he is by sheer selfishness constrained to follow! Such are they who personate 'a city set on a hill,'—'the salt of the earth,'—'the light of the world'! Where would reformation be were there none other? To such, however, there are many honorable, many noble exceptions;—and when christian ministers acquire a greater degree of moral independence, when they drink more deeply of the spirit of the gospel, such instances will not be exceptions, but constitute an overwhelming majority!

There are, perhaps, not far from a million of our sisters—sisters by the universal affinity of our race—sisters by every principle of love taught by Him whom we profess to follow—now in slavery, SLAVERY! Have ye pondered the word? Do ye know what it means? Think what it is to hold home, kindred, friends—even honor and virtue, at the mercy of a man who may assume, if he do not posses, unlimited power—and who is a *miracle*, if he be not a tyrant! You have heard of the human market—of the measured nutriment—of the cruel task—of the knotted scourge—of the darkened soul! But have you known the peculiar, the monstrous aggravations, which attend the slavery of WOMAN? Have you brought home the subject to your hearts? or, rather, have you gone, with your whole soul, to the subject, and scanned every form of horror it presents? If you have not, it is time you should do so; and as their sister—and yours—as a follower of the same blessed teacher—as an aspirant to the same glorious promises—I feel it an imperative duty, on the present occasion, to urge on you the necessity of thought, of action, of deliberate, firm, but energetic action! This is no longer a matter of choice, of taste, or of convenience. DUTY—stern, uncompromising DUTY, calls to action! Hesitation, unwillingness are crime—*we cannot be, at once, idle and innocent!* All can do something; and if but one word be spoken, like the good kernel, falling on good ground, it may bring forth fruit an hundred fold! Think not the delicacy or weakness of the sex may be an apology for idleness or ignorance! Look to England for evidence to the contrary. The power that has moved like a mighty tempest, and shaken, alarmed, and finally purified the land, owed its first impulse to the spirit of woman!—The conversation of two benevolent ladies first aroused the mind of CLARKSON. The kindred spirit of WILBERFORCE was awakened—a continually strengthening power was put into operation; which, having been brought to bear upon the flint and the iron, has melted the one, and broken the other! Societies were formed—prayers lifted up—petitions drafted; and among the pious females of Great Britain, an almost simultaneous action was produced: and in the House of Commons, when their gigantic petition was carried in, involuntary testimony was given to the fact, that the ladies of Great Britain were actually *taking the lead.* Should not we blush, then—WE, the daughters of republican America—should not we blush, ay, and weep, inasmuch as our sisters are in bonds, and we have not so much as lifted a hand to save them? It is not yet too late. Let us awake! Let us cry aloud!! 'Go too now, ye rich men! weep and howl for your miseries, that shall come upon you! Your riches are corrupted, and your garments are moth eaten! Your gold and silver is cankered; and the rust of them shall be witness against you, and shall eat your flesh as it were fire. Ye have heaped treasures together for the last days. Behold the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped have entered into the ears of the Lord of Sabaoth!' And who are here referred to? Slaveholders? Yes, and ALL THEIR ADVOCATES. Let us, then, urge them by every principle of love—by every principle of duty, of religion and justice, to consider the necessity of repentance, reformation, and restitution!

And, for ourselves—by all the blessings which we have; and our colored brethren have not!—by the holy allies they may not approach!—by the bible they may not peruse!—by the severest ties of home and kindred!—by the brutalizing market!—by the coiling lash!—by the knotted scourge!—by wounded modesty!—by outraged virtue!—by innocence deprived!—by all the horrors, the miseries, and the wrongs, that swell the abominations hidden in the meaning of that one word—SLAVERY!—let us engage hand, heart and soul in the work of redemption! 'And who is he that shall harm you, if ye be followers of that which is good?' Yes, who shall make us afraid?—Have not some of our number already suffered public indignities—been assaulted by mobs—their property destroyed—their lives in jeopardy—a price set upon their heads? And one of us has been dragged through the streets of the 'American Athens' with a halter about his body, holding his life at the hands of a mob, whose 'refinement,' 'intelligence,' and 'elegance,' never tended to render it merciful: and after various indignities and infinite peril, he was thrown into prison, *to save his life* from a GENTLEMANLY ASSEMBLAGE, in the most enlightened city of America. Yet who among us has recanted? Who has withholden himself from speaking? Who has absented himself from our public meetings? Who has trembled? Who has feared? Verily, WE are troubled on every side, yet not distressed; we are perplexed, yet not in despair; persecuted but not forsaken; cast down yet not destroyed!'

'Do unto others as ye would that they should do unto you,' is a command that involves all moral obligation; and it is binding now—forever. But how have we met the obligation? As if our own friends were groaning under the lash! As if our kindred—our sisters, mothers, and daughters, were gathered in the inhumanizing mart—bought, sold, degraded, brutalized? Alas! No. We should set them have hesitated; we should not then have temporized! but hand, heart and soul would have risen, with simultaneous action!—and our friends!—our brethren and sisters, had been free! Let us not think it sufficient to pay 'the tithes of mint, anise and cummin, and neglect the weightier matters of the law, judgment, mercy and faith.' Let us not care only for 'the *outside* of the cup and the platter!' Let us not be 'whited sepulchres,' lest we hear the final denunciation—'I was a hungered, and ye gave me no meat; thirsty, and ye gave me no drink; naked, and ye clothed me not; sick, and in prison, and ye visited me not.' Will it be said, that the wants of the slave are all supplied? Nevertheless, I tell you that they are famishing for 'the bread of life'—thirsting for the living fountains of waters—unclothed with 'the garment of praise'—strangers from the covenant of promise? Their whole 'soul is sick, and their heart faint;' and while they are 'prisoners of hope,' they are, literally, cast into prison! Yet while we hold the 'Bread of Heaven,' and 'the Waters of Life,' we see them *perish with hunger and thirst, and fear to minister unto them? Should these things be?*

'Let your light shine before men.' Light is, in its very nature, diffusive. One after another will catch a glimpse—a ray—a beam. The darkness of midnight will give way. The dawn will brighten—the morning star arise—the sun appear, the sun of truth, peace, liberty,—making glorious the day of EQUAL, UNIVERSAL FREEDOM! This is no idle, no poetic speculation! Such a day must come; and, to hasten it, to bring it within the view of this generation,—would any sacrifice be too great—any labor too severe?

Now, beloved, though I never SAW, may never see you, yet my spirit is joined to yours by ties stronger than neighborhood-society, or even consanguinity, ever wrought! We are united in the bonds of common persecution, common scorn. We are united in one common labor to promote one single, glorious object! Reason, Conscience and Religion, Hand, Heart and Soul, strengthen, elevate, and spiritualize the tie; and, never having looked upon each other, WE FEEL THAT WE ARE SISTERS.

Finally, beloved, 'let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man.' 'And, above all these things, put on CHARITY, which is the bond of perfectness'—'Remembering, without ceasing, your work of faith, and labor of love;'—and that 'the peace of God, which passeth all understanding, keep your hearts and minds' in every trial, is the prayer of your sister and fellow laborer,

FRANCES HARRIET WHIPPLE.

*Providence*, 1836.

SALEM, Ohio, March 5, 1836.

MY DEAR GARRISON:—

We are told by the anti-abolitionists, that we do not understand the subject of slavery at this time; that our exertions will enrage our southern friends; that the slave will be made to suffer in proportion as we strive to convince his master, that to traffic in the bodies and souls of men is a sin of the deepest dye; that the south will dissolve the Union, unless we pause in our mad career; that the slaveholder would become bankrupt, were his slaves to obtain their freedom; that the slaves could not take care of themselves; that they would flood us.

Such are the objections which our opponents almost daily lay before us. They have been answered repeatedly, either by lectures, in discussion, or through the press; yet they are again and again urged as a plea for inaction on this important subject.

We know the slaveholders are already enraged. Already has the lash been applied to the backs of ignorant freemen. And for what? Already has the post office been broken open, papers taken out, and burnt in the streets of a populous city. Already have they offered large rewards for the bodies of those who honestly and fearlessly assert, that, to hold fellow beings in bondage, is a sin. Already have they demanded laws which will prevent us from speaking on this subject. And is this a reason why we should cease to proclaim the truth? Is it not a strong reason why we should speak yet more loudly, and press forward in the good work, with more spirit than formerly? Does not history prove, that men of all ages have been enraged at, and persecuted those who dared tell them of their sins?

We are told that the slaves will be treated more cruelly on account of abolition movements. This may, and in all probability is true, pro tempore. But are we to feed contentedly on the luxuries of life, surrounded by misery, degradation and vice; behold parents and children, brothers and sisters, man and wife, bartered for dust, sold as the cattle of the field, bound in manacles, forced to lick the bloody lash of a tyrant; and not raise our voice against it, because the monster who is guilty of this heaven-daring sin, will become enraged, and inflict punishments yet more intolerable, yet more difficult to bear! That the present slaves should be made to suffer, because of the exertion now made to bring about the total abolition of slavery, is hard, is wicked; yet is not even this better, infinitely better, that ten million yet unborn should drag out a life of cruel bondage?

Every one knows, that the sentence, 'We will dissolve the Union,' has been uttered before now, until repetition tires, by our brethren of the south. We of the north understand it. Facts prove, that the slaveholder would be a gainer by liberating his slaves, and paying them for their labor, by acknowledging them as human beings, instead of brutes.

I am indeed to believe, however, that the principal objection to immediate emancipation is, 'They will flood us.' There is the point. Self-interest holds the sceptre; it has unlimited power; it imprisons benevolence, banishes principle, and murders justice.

Suppose the master would become bankrupt, the slave suffer for want of a guardian; suppose they would flood us; admit all this, and more: Does that make it right to buy and sell human beings? Does that justify slavery? Republicans, Christians, answer! If you decide in the negative, then why not lift your voice against the sin?—Why not stand forth as the open and avowed advocates of the oppressed?

And may you, my dear friend, be spared until all our chosen sisters have gone home to plead for the slaves! Be encouraged—the tones begining gently to be audible

* James v. 1, 2, 3, 4.

gust, the moral part of community is beginning to see the sinfulness of the system, and to declaim against it. A BIBBIT, A SMITH, A WELD, may be frequently heard entreating the people to *think*, to *act*; to raise their voices against the sin; to touch not, countenance not the unholy thing. Every thing which is done to stop discussion on this subject, every stigma put upon those who utter out lips, is calculated to accelerate the work, to arouse the people, and finally sweep slavery from the land. The slaveholder may treat the slave severely; they may reject our petitions when sent to Congress; they may prohibit the circulation of anti-slavery publications in the slaveholding states; laws may be passed that will prevent discussion on the subject in the free states; still, the work will go on—the slave will be free. The doom of slavery is sealed. The time is fast approaching in which it must expire.—Surrounded by a mighty army, whose only weapon is truth, and whose dependence is on God, how can this monster contend, with any hope of success? May the Author of good protect you from the insults and abuses of wicked men; and may the heart of the slaveholder be softened, and he made to feel for his slave.

ABNER G. KIRK.

P. S. Brother Wattles (a Lane Seminary man) has just finished a course of lectures in this place. He lectured eight evenings. At the close of the lectures, an Anti-Slavery Society was formed, consisting of sixty members. It is called the Salem Anti-Slavery Society, auxiliary to the Ohio A. S. Society. *President*—Dr. Benjamin Stanton; *Vice President*—Elihu Wright; *Rec. Sec.*—Daniel McCurdy, Jr.; *Cor. Sec.*—Abner G. Kirk; *Executive Committee*—Daniel Bonsall, Samuel Reynolds, Martha Bonsall, Candace B. Kirk, Robert Tolerton; *Treasurer*—William Waterworth.

## GREEN PLAIN ABOLITION SOCIETY, OHIO.

We are indebted to our esteemed friend JOSEPH A. DUGDALE, for a copy of the Preamble and Constitution of the Green Plain Abolition Society in Clarke County, Ohio. These are drawn up at some length with much ability; but as they are nearly in the usual form, and as we are pinched for room, we must defer their publication. The following persons constitute the officers of the Society:—Thos. Barnes, Clerk; Wm. Thorn, Joseph A. Dugdale, Elizabeth L. Barton, and Ruth Dugdale, Corresponding Committee; Isaac Warner, Treasurer; Maurice Place, Librarian.

RESOLUTIONS ADOPTED BY THE EXECUTIVE COMMITTEE.

At a meeting of the Executive Committee of Green Plain Abolition Society, 1 mo. 10th, 1836:

We apprehend the present is a crisis, in which the friends of Human Rights should act in concert, and encourage and sympathise with each other. Therefore, as expressive of *our* feelings, with *heart* and *mind* we cordially adopt the following resolutions:

1st. We feelingly sympathise with our dear brothers Wm. Lloyd Garrison, Arthur Tappan, and others engaged in this holy warfare, who may have to encounter peril and danger; and we deprecate the late disgraceful outrages committed against the persons and property of our friends, we are induced even in tribulation to rejoice, that the precious principles of non-resistance, practically enforced by our Holy Redeemer, have been so steadfastly maintained by the unswerving advocates of the suffering millions in this LAND OF BONDAGE.

2d. As American citizens we cannot relinquish the right, peacefully to assemble, to write, speak and freely discuss any subject, being responsible for the abuse of this liberty.

3d. To all our abolition brothers and sisters, however remotely situated, and especially to those who stand in the fore front of the battle, we would say—'Truth is mighty, and will prevail.' Duty is yours, and the result may we not humbly confide to Him, who has promised to be strength in weakness, and said, 'Lo, I am with you always, even unto the end of the world!'

4th. The following resolution, adopted at the last annual meeting of the American A. S. Society, we cordially approve!

*Resolved*, That we duly appreciate those bright examples of peace, temperance, justice and humanity which have been so long given to the world by the Society of Friends; yet we lament in view of the visible abatement of their ancient zeal, boldness and activity in this country, in the cause of abolition; that we earnestly desire their efficient co-operation with us in bringing American slavery to a speedy end; and that we consider them particularly bound, by their *principles* and *professions*, to join in our great enterprise of mercy.'

5th. We hail the 'PHILANTHROPIST,' edited by our efficient coadjutor, JAMES G. BIRNEY, as a bright luminary in our western hemisphere, and one that will add additional splendor to the anti-slavery constellation.

N. B. We request the Emancipator to give the above an insertion.

Signed in behalf of said Committee,

JOSEPH A. DUGDALE, *Secretary*.

*Extract of an interesting letter to the Editor of the Liberator.*

GREEN PLAIN, near Charleston, Clark Co. Ohio, 1 mo. 11th, 1836.

*My endeared brother, Wm. L. Garrison:*

Since last writing, we have removed from the eastern part of this State to this place; and as thou wilt perceive, we have found some congenial spirits, whose hearts beat both warm and high for the disenthralment of the perishing in bonds. Hannah P. Wilson, Elizabeth L. Barton, and Maurice Place, are all ministers in the Society of Friends, and uncompromising abolitionists. The former, although a native of Mass. has resided until within about three years in Maryland and Virginia. Some time since, just at the close of one of our religious meetings, she informed me that her mind had been remarkably solemnised, and introduced into a feeling of deep sympathy with some who were suffering on account of their obedience in this righteous cause, and inspired with a feeling of commiseration and prayer on account of the benighted condition of the relentless oppressor. So very remarkable were those sensations, that a memorandum was made; and immediately after, I read the Liberator, containing an account of the riot in Boston. We found it was perpetrated the same day.

In our associations, the brethren and sisterhood compose one Society. To give thee some idea how we are progressing, although our petitions to Congress and our own Legislature have been before the public but about four weeks, we have obtained three hundred seventy-seven signatures. In the present aspect of affairs, this is encouraging.

Before leaving New-Garden last fall, in answering certain annual queries representing the state of our religious society, the following was prepared by a preparative sanctioned by a monthly and quarterly meeting, on their way to our annual assembly: 'It is believed a faithful testimony is maintained against ****, ****, clandestine trade, prize goods and lotteries, *except* in the consumption of the products of slavery, which we conceive to be *prize goods*.' Again, in answer to the interrogation, 'Do Friends bear a testimony against slavery?'—'We believe *Friends* are not enough concerned to bear a faithful testimony against this evil, many of our number using and dealing in the produce of the unrequited toil of others.' An improved style of expression on this subject is desired.' [Extracted from the minutes of New Garden meetings, as above noted.] This is speaking in plain terms, is it not? Oh, that the Friends in America would awake from the deep sleep of apathy and chilling indifference, in which too many of us are enveloped! How impressive the command, 'Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works *perfect* before God.' 'Remember, therefore, those thou hast received, and heard, and HOLD FAST, and repent.' 'These things saith he, that hath the seven spirits of God, and the seven stars: I *know thy works*, THAT THOU HAST A NAME, THAT THOU LIVEST, AND ART DEAD.'—Rev. iii. chap. 1st, 2d, 3d verses.

When I remember we have had a Tyson, a Benezet, and a Woolman among us, I most fervently desire that we may not prove recreant to the noble principles so valiantly maintained by them; for, verily, there is an awful responsibility resting upon us.

When in Cincinnati last fall, I visited the school of colored pupils, taught by our dear brother A. Wattles, and have since understood they are in a flourishing condition. Brother Wattles and myself, on first day afternoon, visited a religious meeting of our dear colored friends. We both addressed a word of consolation to them: it was indeed refreshing to our souls to be with them—'I am not ashamed (says the eminent apostle Paul) of the gospel of Christ, for it is the power of God unto salvation.' Neither am I ashamed to weep with those who weep, or to mingle my prayers with theirs, for the peaceful and triumphant termination of the oppressor's reign. And may we not rejoice in the belief, that the sigh or aspiration of the Lord's little children, will sweetly ascend before His holy altar? For the sighing of the poor, and the crying of the needy, now will I arise, saith the Lord; I will set him in safety from him that puffeth at him.' Dear brother, the promises are sure; they are yea and amen forever. But, perhaps I am taxing thy precious time unprofitably; yet I cannot close, without adverting to the sensations produced upon my mind, after reading thy narration of Boston's deep disgrace. Oh, dear brother, my sympathizing wife and myself felt a brother's and a sister's solicitude for thy preservation; the preservation of thy spirit in true humility. 'He who makes the will of Heaven his guide, whether the breezes of popular favor swell his sails, or the *storms of popular fury tear them*; whose ardor is unabated, when, single-handed and alone, he wields the weapons of his warfare, as when backed by the collected power of a nation, AND WHO CLINGS CLOSER AND CLOSER TO HIS GOD, as he is *more and more abandoned by man*'—he must, he will dwell near the fountain of purity: his barrel of meal and his cruise of oil, in a spiritual sense, will be replenished in due season. Then ONWARD! ONWARD!!

Farewell, in that fellowship of feeling that knits kindred spirits together. May we expect to see you at our State anti-slavery meeting next spring? Thy presence would indeed cheer our spirits. Adieu!

JOSEPH A. DUGDALE.

LIMINGTON, Maine, May 9th, 1836.

MR. EDITOR:—I happened to have the good fortune, a few days since, to obtain a perusal of your excellent paper, devoted to what I am forced to say the first cause of the country. I am well aware that you will meet with much opposition, but we are already convinced of the sufficiency of proceeding, and persevering in the cause, by the ample testimony already received of our success.—That you may know that you are not alone in the work, but that it is going on rapidly, in different sections of the country, I will give you a short sketch of its progress in this town. There was a meeting called in this town in January last, for the formation of an Anti-Slavery Society, to be called the 'Limington Anti-Slavery Society.' It was opened by a very appropriate address by Mr. Brad-ley, of the society of Friends, on the subject of the many evils of slavery, and representing the manner in which we should proceed to effect our purpose and accomplish the great work. A constitution was then formed and signed, without a dissenting voice, by upwards of fifty members. James McArthur was chosen President, and Dr. Lewis Whitney Vice President, with other suitable officers.—The meeting was then adjourned for three months from that time. Agreeable to adjournment, they assembled, and it was ascertained that there had been, by the exertion of the officers, an addition of forty members. Ten dollars was collected at the last meeting, to aid in the distribution of anti-slavery publications.

I have also the pleasure of informing you that the work is going on in the adjoining towns with equal assiduity, and that we are to have an address upon the subject on the 15th inst. by Rev. Mr. Root, of Dover; we are under no apprehension of being passed by with the unbecoming spirit that has prevailed, at times previous, upon the delivery of an address upon this subject. The law here would have its force in such cases, were they to occur; but, Sir, the opinion here about is far, very far from it, even the base conduct of the opposition party, has served to bias them in our favor and strengthen our ranks.

The gentlemen are not alone in the work—for the females are taking an active part in the work, and have made preparations for the formation of a Society for the aid of emancipation. Yours, &c. J. M. B.

## SPEECH OF REV. MR. GALUSHA,

*At the Meeting of the American A. S. Society.*

The Rev. Mr. GALUSHA, of Rochester, (N. Y.) offered the following resolution:

*Resolved*, That slavery, as it exists in these United States, is repugnant to the spirit of the gospel, and must cease before the Millenium can come—therefore it is the imperious duty of Christians to labor and pray for its immediate and peaceable termination.

He rose, he said, under all the embarrassments of a novicate. He was but little skilled in conducting this mighty moral contest; and should he, through weakness, fail to rouse the conscience, enlighten the head, or move the heart of his auditors, he should still enjoy the sweet solace of having publicly avowed his attachment to those immutable principles of rectitude, which he did love and would continue to love far beyond his ability to elucidate or defend them. The first statement in the resolution was that Slavery was in direct contradiction to the spirit of the gospel; and on this point there would be no necessity of an elaborate argument. A single glance at the page of scripture was to set the truth of the position in the strongest and most convincing light. The two systems were utterly hostile to each other. The one required its votaries to do justly, to love mercy, and to walk humbly with God; while the other directly opposed and subverted each one of these requirements. The one enjoined a sacred regard to the rights of all men; but Slavery disannulled all rights, and authorized one man to trample with ruthless cruelty on the most sacred and inalienable rights of another. Slavery dubbed the master, both pope and king. It placed upon his brow both the mitre and the crown, and made him a despotic lord over all the rights, civil, moral and religious of his unhappy slave. The rights of personal liberty, of property, of conscience, and of the pursuit of happiness were all unknown, immutable and eternal. They were based on the nature of our being, and were the rich endowments of our creator. But Slavery declared the whole of them to be absolute nonentities. It annihilated the identity of the very being of the slave, and made him the mere appendage of his master. It took the acknowledgement of the deed which conveyed to him his soul and body to be equivalent to an assignment. It practically denied the possession of a spiritual nature. It degraded him, it despitized, it tormented, it destroyed him, it dissipated, it demoralized him, and even disembodied him, disposing of his limbs, his muscles, and his very heart, and every pulsation of it at the mere will and pleasure of his master. It compelled him to eat, drink, and sleep, just as he might be able to labor for that master. It demanded that he should live, move and have his being solely and entirely for the pleasure and profit of another. He would not affirm that this was what a humane slaveholder actually did, but it was what slavery authorized him to do, and what to many ruthless slaveholders actually did. This was that 'doing justly' which slavery dictated. It not only declared that a slave could neither acquire nor possess any property whatever, but it protected the licentious master in plucking from his female slave the only remaining jewel of her sex's glory. And did she but lift her hand to repel the robber, she might be legally consigned to death. And as to rights of conscience, slavery allowed the master to shut out from the mental vision of his slave the broad light of heaven, and to make and to keep his soul a perfect moral blank. Nay, it compelled him, whether he would or not, to withhold from his benighted victim that golden lamp of heavenly truth which alone could show him the path to heaven. And as to social life and the pursuit of happiness, it was not for him to say whether the wife of his bosom should continue for another day to be the solace of his earthly cares; whether his beloved babe should continue to hang on the maternal embrace, and should grow up, under the eyes of its parents, their pride and hope. No; for slavery came in with its thundering voice and crushing arm, and in a moment shattered all the fabric of his little hopes and plans into atoms. Was this the justice that the bible required man should do to his fellow man?

And as to the second rule, of 'loving mercy,' he would only ask whether slavery, as a system, knew of any mercy? No doubt there were many slave-masters who were solicitous to restrain its utmost rigors; but had the spirit and genius of the system, as such, any acquaintance with mercy? It was said to be merciful, because it took the guidance of those who were incompetent to guide and govern themselves. But if its mercy was indeed from heaven, why not dispense it equally, and spread it universally? Why not arrest every improvident white man, set him upon the block, and deliver him to the highest bidder that he might have heaven's mercy dealt out to him in the guidance and government of his affairs? Why not dispense this mercy to some of the sons of slaveholders themselves, whose conduct seemed to proclaim that they had as much spare room in their upper-story as any black man on their father's estate? Why not consign these young men to the mercies of slavery, turn them out on the plantation, and let them enjoy the bland light of the sun, and the sacred and refreshing dews of heaven, and let their food be dealt out to them by measure and by time? The rule of God required men not merely to do mercy, but to love it from the heart. To show mercy, as the Saviour did, when he left his glory and came down and groaned and died upon the cross. Was it to dispense to men such mercy as slaveholders dispense to their slaves?

The third requirement of Heaven was that men should 'walk humble with their God.' But was it humility to reply to the fiat of Jehovah which said to the slave 'Thou art a living soul.' 'It is a mistake; he is but a chattel, a thing of traffic!' God has said, 'All souls are mine.' Was it humble to reply: 'There is error here; that slave is mine?' God had expressly required us to love our neighbor as ourselves. This was the broad, fundamental principle of every dispensation he had given to men. It had been adopted into the New Testament code, and carried even further than before. But was it loving our neighbor to destroy all his rights to comfort, to toil for our benefit, to cast burning embers into his bosom, to float his eye with anguish, to sunder all the tenderest ties of his heart, nay, to shut out the very light of heaven from the dark moral prison-house of his soul, to withhold from him the means of expanding his deathless powers—powers created to range through eternity? To doom his offspring to hopeless bondage, and to bid him bow down his body into the dust that we might trample upon it at will. Oh, surely, the spirit of slavery and the spirit of the gospel were utter antipodes in the moral world.

Again; Did not the gospel enjoin the sacredness of the marriage tie, and had not God prohibited all interference with those rights? Was it not the language of inspiration, What God hath joined together let no man put asunder? Was it a compliance with this requirement to set up a man's wife to sale before his eyes, to send her away where he should never behold her again, leaving her husband to weep and howl in his solitary hut, haunted by the visions of his dear, long-loved, but departed companion? God required parents to bring up their children in the nurture and admonition of the Lord. But slavery interdicted this mandate of high heaven. It took a man's child away from him, and consigned it to the will and control of another. Where was food to be found for the soul if not in the word of God? But slavery denied that not so much as a morsel of this heavenly bread should be administered to a child by a paternal hand. And if the father, risking a disobedience to its cruel injunctions, should seek in the secrecy of midnight, to teach the elements of saving truth to his little boy, by the dim light of his concealed torch, and the profligate son of his master, returning from some midnight debauch, should perceive a ray of light from the humble dwelling, and should discover what was passing within, that instant the father was liable to be instantly arrested and led away to condign punishment.

The Saviour commanded that his gospel should be preached to all, but slavery set itself in opposition to this command, and forbade the messengers from executing their commission among those who most needed the solace of the Christian faith and hope. It was said, indeed, that oral instruction was permitted to the slave by law. Yes; but it was at the option of his master, who could at pleasure put an absolute veto upon the light of heaven.

It being thus obvious that slavery is in opposition to the whole spirit and tenor of the gospel, could it be believed, that such an institution was to flourish and prevail, amidst the brightness of the millenial day? Surely in those halcyon times, when the lion shall lie down with the lamb, when the venomless serpent was to sport with the young child, and the weaned child was to play upon the hole of the cockatrice's den, there would be no such sight in all God's holy mountain as a haughty and ferocious master frowning on his slave. All pride, and usurpation, and oppression, and cruelty, would have fled away before the breath of peace and the smile of kindness; and was it not then the obvious duty of all Christian men both to pray and to labor for the removal of so great and manifest an obstacle in the way of Emmanuel's glory?

Mr. G. said he was well aware that many men of consideration and standing, deemed that standing far too valuable to be jeopardized upon the altar of freedom. They had listened to the cry of the mob, to the voice of proscription, to the anathemas which had been cast on the best and most virtuous of men. They had witnessed the utter disregard of a well-earned reputation of 40 to 50 years of virtuous and benevolence, and had seen a venerable man treated as a thing of naught, to be reviled and persecuted at pleasure; and they dreaded sharing the same fate.—But, he asked, whose property was the Christian's reputation? To whom did it belong, and to whom was it to be voluntarily consecrated? Had the son of God descended on the principles of these men, had he deemed the standing he held in heaven too high and too precious to be abandoned for the work of our salvation, our race might have pined and withered in despair, and perished together in the second death. But it was not far otherwise. He beheld the world of mankind under the dominion of the great slaveholder.—He pented for their emancipation; he determined to accomplish it; and leaving his palace in the skies, he exchanged it for the manger, for the garden and the cross. And did men who profess to be his disciples consider their reputation and standing as too precious to be put in jeopardy for the sake of a like enterprise, to be sacrificed in the cause of human freedom, in conveying the same grace which saved themselves to the poor brethren, in the midst of them?

In closing his address, Mr. G. observed, that if ever there was an emergency which called for bold, united, determined, unblushing, indomitable, persevering action, the present day exhibited such an emergency. The liberties of men were crushed, the rights of conscience defiled, the lamp of heavenly truth proscribed and forbidden, and reproach and obloquy openly cast on every effort of Christian benevolence. The missionary enterprise itself was almost blasphemed by its advocates continuing to hold two millions of their fellow-men in bondage. Christians were called to gird on their arms, to face their now unmasked opponents, and to contend manfully for victory. They looked to God for success, and God's own matchless arm would assuredly be made bare for the delivery of the oppressed. Let Christian professors act according to their own faith. While they pray, let them labor, and let efforts with prayer come up before God for a memorial. Then would he awake for the poor and the needy, and pluck his right hand out of his bosom in the cause of those who were appointed to perish. When his people rose up with one heart and with one soul to the help of the Lord against the mighty, then would the mighty tide of his Divine influence swell and roll onward, with augmented power, till slavery's curse should be swept from off the face of the earth from pole to pole.

The following anecdote was related by Mr. Stewart at the Meeting of the American Anti-Slavery Society:

Three years ago, in the State of Georgia, a certain black slave, of gigantic stature and proportional strength, 35 years old, and having a wife and four children, determined to effect his escape, and to rescue himself and his whole family from bondage. A Quaker who resided near him, being privy to his design, resolved to aid him in its accomplishment; and accordingly carried the slave with his family 50 miles on his wagon by night. In the day-time they lay concealed in the woods, and on the second night the same man carried them 50 miles further. It was the design of the negro to make his way to Canada; the name of which country he had heard, and of which he had a undefined notion, but without any accurate knowledge of whereit was situated; and he dared make no enquiries save of the Quaker, his neighbor, who seemed to have acted the part of his guardian angel. At the end of the night, he told the black man that he could go no more for him, lest he should be endangered both his life and property. He told the slave that he must not travel on the highway, nor attempt to cross a ferry, but taking him by the hand, he committed him to God and the North star. This star he was to follow as his guide, and it would lead him at length to the land of British freedom. The poor slave bade adieu to his benefactor, and after skulking in the day and travelling by night, he at length came to an unexpected obstacle. It was a broad river, (the Savannah,) of the existence of which he had not the least knowledge. But as nothing remained but to cross it, he tied his two young children on his back, and between swimming where it was deep and wading where it was shallow, his two elder sons swimming by his side, he at length made out to reach the opposite bank; then returning, he brought over his wife in the same manner. In this way he passed undiscovered through South and North Carolina and Virginia, and at length made his way into Pennsylvania: not knowing, however, that he had then reached the land of Quakers and of freedom, and thus he pursued his way, with the same fear and the same secrecy, until after six weeks of incessant toil and danger, he arrived with bleeding feet at the town of Buffalo; and being afraid to confide in any white man, he put his wife and children in the custody of some poor Indians in that neighborhood. For he rightly judged that the poor were most likely to be the friends of the poor. As he entered the town, and passed the shop of a colored barber, who was also like himself a man of great physical strength, the barber recognized his window, and instantly stepping into the street, put his hand upon his shoulder and said: 'You are a fugitive slave.' But seeing his alarm, he added: 'Fear nothing; I shall not betray you!' The slave then told the barber his whole story; and when he had done, the barber said: 'I will engage to put you safe over the Canada line. But it is right I should tell you your master was this morning in my shop inquiring after you.' He concealed the slave in his stable, comforted him with food and with pay, and gave him a bottle of wine; and obtained a wagon and two horses to carry him to the ferry over the Niagara river. He could not cross in the night, because the boats did not run; and the only resource that remained was to set out at the dawn of day. They did so; and the slave, his wife, and children, with the driver, arrived safely at Black Rock, and called up the ferryman to take them over. The ferryman had unfastened the boat, and it had just swung off into the stream, when who should make his appearance but the slave's master, with his pistols in his belt and a cocked pistol in his hand. He ordered the ferryman to turn the scow back again, on which the barber declared that if he did so, he would be the death of him. The master, with violent vociferations, protested that if he did not, he would blow out his brains. The poor ferryman lifted up his hands, and cried: 'The Lord have mercy on me! It seems I am to be killed any how. But if I do die, I will die doing right.' At that moment the hands were at work upon the steamboat Henry Clay, and perceiving how matters stood, gave three loud cheers for liberty, which were immediately responded to by a collection of people on the Canada side. The ferryman pushed off, and in a few minutes the rejoicing slave, with his wife and children, were borne on the dark bosom of the Niagara river, safe to the land of British liberty and law.

*Honesty of a Black Girl.*—We learn that a Mr. Wm. Johnson of L. P. Neck was on Saturday last passing over Massington causeway, when he lost his pocket-book containing $630. A black girl living with the Miss Goodwins of this town, going over the causeway shortly after, picked up the purse and money, and it was soon, through her honesty, returned to the owner.—*Phil. U. S. Gazette.*

## NEWS OF THE DAY.

### FROM THE WARS.

We have no news of any consequence either from Texas or Florida. We have already intimated the termination of the campaign in Florida—the regular forces having gone into summer quarters. The report, however, would seem not to be quite so "of the campaign" is. According to the last accounts the Indians are still on the alert, and the country is still in danger from their depredations. Gen. Scott has published an official despatch, in which he hints that he would be very glad to be excused from any further service among the Indians; he manifests no little chagrin at the result of the campaign, and seems to be troubled to find an excuse for the sort of disgrace which, he insinuates, attaches to our side of the matter. He throws as much of the blame as he can upon Gen. Gaines's bad management; and on the whole does not appear to think there is much glory in the business. The Indian chief, Oscola, has shown himself much the most expert general; at any rate he has completely out-generaled his white enemies, and left them with little other consolation than what may be derived from the loss of some hundred of lives, the cost of some millions of dollars, and the mortifying recollection of a most inglorious warfare. Gen Scott thinks 3000 regular troops indispensable to conquer the Indians, although, as he says, he is persuaded their whole force does not exceed 1200 fighting men. We shall probably have a second edition of this work in the fall. The troops have all been called out, except the regulars, and those, under Scott, Clinch and Eustis, were preparing to spend the summer campaign in scouring the country in small parties. Gen. Gaines—so it is stated by the latest advices—had become satisfied that his fears of the rising of the Indians on the Mexican frontier, were groundless, and he has accordingly recalled the troops sent to the Sabine.

As to Texas, we hardly know what to say. The massacre of Col. Fannin's men is insisted on, and confirmed by what appear authentic accounts. The latest intelligence is from Quintana, mouth of the Brazos, to the 16th April, by the way of New Orleans. It is stated that twelve hundred Mexicans were passing to Brazos at Fort Bend, and San Houston, with about the same number, was within a few miles, to attack them. All were confident of the success of Houston. Accounts from Natchez, to April 28th, state that arrangements have been made to have all the volunteers from Mississippi and the adjoining of Louisiana, who could get ready by the 6th May, unite at different points on the river, and proceed together by way of Plaquemine to Galveston, the seat of the Texan government. It was expected that from 500 to 700 men would unite, and constitute the largest force of infantry and cavalry which had left the United States for Texas.—*Salem Landmark.*

[From the Boston Atlas of May 19.]

### NEWS FROM TEXAS.

*Reported Defeats of the Mexicans and Capture of Santa Anna.*

If the Texan news is true, General Houston will rank first and foremost among the military immortals. The story in plain English is simply this. The Mexican army is separated in two divisions; one of 12 or 1400 men has crossed the Rio Brazos, and is posted at or near the town of Harrisburg, which is distant some forty miles from the river; the other, under Santa Anna himself, consisting of some eleven hundred men, has been prevented from crossing the river by its rolling rise. The 1200 Mexicans, at or near Harrisburg, are attacked by *six hundred* Texans, under General Houston; and being panic-struck, *burn the town*, and attempt to make their escape in the direction of Santa Anna's position. In this hope they are deceived.—The invincible general pursues and overtakes them, *kills seven hundred*—and takes five hundred prisoners—with a loss on his part which is described as inconsiderable.

Suppose this to be true, and suppose General-Houston's loss so inconsiderable as to be just nothing at all, and we find him with an army of 600 men, about 30 miles from the Rio Brazos, and with some 500 prisoners of war. However accommodating these prisoners may have been, it is very natural to imagine that they required some little looking after. The general was probably compelled to adopt some precautions in regard to them; if he left them behind under a guard, it must have somewhat diminished his effective force; if he took them with him, they must have been rather an incumbrance. But with this diminished or encumbered force, he marches 30 miles to the Rio Brazos, crosses it, notwithstanding the rise of its waters, and attacks Santa Anna and his 1100 soldiers. The Mexican Napoleon is as much surprised at his assailants as had been. He is entirely routed; 550 of his men are killed, and 550 taken prisoners, by the Texan conqueror. All this too takes place, when the troops of General Houston are fatigued with the achievement of a splendid victory, the slaughter of seven men, a march of 30 miles, and the care of 500 prisoners! And the loss of General Houston in effecting all this slaughter, and taking all these prisoners, was only six killed and twenty wounded! So that the result of the two battles left the General with 500 effective soldiers, and 1050 prisoners, with Santa Anna and his staff among them.

The story of Santa Anna's capture by General Houston *may be true*; but any one can decide for himself how much credit is to be given to the account, when it is promulgated by the Texan side, and given at length below. The New-Orleans and New-York papers appear to credit the intelligence; we are at a loss to perceive upon what grounds. If there were probabilities, they must have taken place precisely under the circumstances we have stated.

[From the New-Orleans Bee of May 2.]

IMPORTANT FROM TEXAS. Fortune has unrelaxed the spokes in her wheels, and now, sides with Texas. Yesterday a gentleman arrived from Atalapas in this State, and he asserts that two persons had been at St. Martinville immediately before his departure, who stated as a positive fact, within their own cognizance, that an engagement had taken place between part of the Texian and American army. The latter had been separated into two bodies, divided by the river Brazos, whose sudden rise prevented their junction. The larger body consisted of 1200 or 1400 men, who had attacked by Gen. Houston, set fire to the town of Harrisburgh and retreated: but Houston succeeded in overtaking them about seven miles from that place, compelled them to a pitched battle, in which 700 of the Mexicans were killed, and 500 taken prisoners among them Gen. Cos. Will his gallant brother-in-law be in this succession? The enemy was completely routed, and the loss of the Texians was very inconsiderable. Gen. Houston immediately sustained the rise of the other body, and may have equally captured them; but this is not ascertained.

### GLORIOUS NEWS.

By the steamboat Levant, which arrived last evening, the accounts are confirmed of Houston's victory over the Mexican army. Having conquered the first division (as elsewhere related) he attacked the second division under Santa Anna himself—the result of which was so hastily communicated in the following circular from the Texian secretary at war to the people of Nacogdoches.

HEAD QUARTERS, ARMY, APRIL 22, 1836.

*To the people towards Nacogdoches:*

We met Santa Anna on the 21st; we attacked him with 600 men; he had 1100 infantry, two howitzers and a cavalry corps; we drove his forces, killed half of his men, and took the rest prisoners. Santa Anna himself, and all his principal officers are our prisoners. The history of war does not furnish a parallel to the battle. We had 6 killed and twenty wounded. I have not time or I would send on a full report. I will say that in the course of to-morrow. I again call on my fellow-citizens to come to the field; let us fall on and conquer the remaining troops, and our country is free; turn out at once, there is no excuse now; let us do the work at once.

THOS. J. RUSH, Secretary at war.

I certify the above to be a true copy of the express just received from the Secretary of War, who was himself in the battle.

To J. R. DUNN.

San Augustine, April 26.

* Since writing the above, we heard it stated by one of the gentlemen, that General Houston had a council of war on the fate of his prisoners; and that Santa Anna and all his officers had been shot; the captives were sent to Matamoras. It was also stated that General Gaines had written a private letter confirming

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d by the latest accounts—
his fears of the rising of
frontier, were groundless,
called the troops sent to the

know what to say in The
men is insisted on, and
authentic accounts. The
Quintana, Dade, &c. &c.
by the way of New Or-
twelve hundred Mexicans
Fort Bend, said Gen. Bee
number, was without
ll were confident of the suc-
nts from Natchez, to April
nts have been made to have
ississippi and the whole
yet ready by the 6th May,
the river, and proceed to
nine to Harrisburg, the seat
t. It was expected that
ld unite, and constitute the
and cavalry which had left
n.—*Salem Landmark.*

n Atlas of May 19.]

OM TEXAS.

*Mexicans and Capture of*
*a Anna.*

nue, General Houston will
ong the military immortals.
is simply this. The Mex-
two divisions; one of 13 or
Rio Brazos, and is posted at
burg, which is distant some
; the other, under Santa
f some eleven hundred men,
crossing the river by its sou-
icans, at or near Harrisburg;
ed Texans, under General
y-struck, *burn the town*, and
ape in the direction of Santa
hope they are deceived.—
ances and accordingly
takes five hundred prison-
rt which is described as in-

and supposes General Hous-
e as to be just nothing at all,
army of 600 men, about 30
, and with some 500 prison-
commodating them
natural to imagine that they
ng after. The general was
not more prisoners in re-
them behind under a guard,
imbished his effective force;
they must have been rath-
with this diminished re-
hes 30 miles to the Rio Bra-
ending the rise of its waters,
and his 1100 soldiers. The
much terrified at the idea of
rely routed; 550 of his men
n prisoners, by the Texian
takes place, when the troops
fatigued with the achieve-
ary, the slaughter of seven
s, and the care of 500 prison-
neral Houston in effecting
ting all these prisoners, was
ity wounded! So that the
left the General with 574 of
prisoners, with Santa Anna

's capture by General Hous-
y one can decide for himself
given to the absurd story
ty, and given at length be-
and New-York papers sp-
ence; we are at a loss to
nds. If there were any bel-
ly place practically under the
stated.

rleans Bee of May 8.]

xas. Fortune has smiled
and now, alas, with Texas.
arrived from Attakapas in this
t two persons had been at St.
y before his departure) who
within their own cognizance,
taken place between part of
n army. The latter had been
, divided by the Texans, and
prevented their junction. The
1300 or 1400 men, who being
on, set fire to the town of
ed: but Houston, with a
ed seven miles from that place,
lied battle, in which 700 of
ed, and 500 taken prisoners.
Will all *perish* in Mexico?
on? The enemy was com-
one of the Texians was very
houston immediately marched
ody, and may have
is not ascertained.

DUS NEWS.

and which arrived but eve-
confirmed of Houston's vic-
my! Having conquered
are twelve hundred Mexi-
nta Anna himself—the result
communicated in the subse-
exian secretary at war to the

xas, Ashby, April 23, 1836.

*Nacogdoches:*

in the 21st; we attacked him
1100 infantry, the northern
e whole force, killed half of
rest prisoners. Santa Anna
cipal officers are one of them
not furnish a particular
and twenty wounded. I have
d on a full report. I will de-
morrow. I again call on
to the field; let us hold the
troops, and our country is safe
is no excuse now!

RUSH, Secretary at war.

be a true copy of the original
Secretary of War, with the
A. HOUSTON.

23.

ashby, we heard it stated on
ad General Houston's
ho of his prisoners! We
believe had he taken
ed Santa Anna, he would
ation a private letter

ary of this account; but we did not see it. There
not however be no doubt that Houston has conquer-
, and that the Mexican army is prostrated. The
ay of retribution has at length come; and Texas is
ree.

[From the N. Y. Journal of Commerce of May 18.]

IMPORTANT FROM THE SOUTH.

THE CREEK INDIANS IN MOTION.

By the steamboat Win. Gibbons, we have Charles-
ns papers to Saturday evening last. They bring in-
ligence of a general rising among the Creek In-
and of many murders committed by them on
the Georgia frontiers. The Seminoles have no ex-
ound the offensive, and we shall find that, hot or
old, sickly or healthy, they must be speedily met and
conquered, or that the bloody drama is but just begun.
The Creeks can muster several thousand warriors, and
it is no longer doubted that they are about to make a
desperate effort, in conjunction with the Seminoles,
to regain their lost possessions.

Mobile papers of the 7th inst. discredit the capture
of Santa Anna, on the authority of a letter from Tex-
as received in New-Orleans on the 5th, which says
that Santa Anna was not in the engagement which
resulted in the defeat of the Mexican troops, but was
still in Mexico.

Col. White, the delegate to Congress from Florida,
who is mentioned below as having brought to Charles-
ton the news of the murders, &c., by the Creek In-
dians, has arrived here in the Wm. Gibbons, and will
proceed immediately to Washington.

[From the Columbus (Ga.) Herald of May 10.]

INDIAN MURDERS.

It becomes our painful duty to announce the death,
by violence, of Maj. Wm. Flourney, formerly of Put-
nam county, Georgia.

He was on his way to Fort Mitchell, to complain
of Indian depredations, and was brutally murdered
and scalped by some of the Creeks, a few miles below
that place.

Mr. Hobbs has also been murdered, while asleep,
by the same treacherous foe. A young man who was
lying in bed with Mr. H. made his escape by immed-
iately raising a plank of the floor, and creeping un-
der the house.

More than a hundred individuals, including whites
and negroes, have fled to Georgia for safety; others
are coming in, and war seems inevitable. These in-
dividuals, including Rev. E. Glen, Dr. Richardson,
Col. A. B. Dawson, Mr. Pitts, Dr. Battle, Col. Rich-
ardson, and many others, have left behind them sev-
eral hundred acres of land in a state of cultivation to
become a desolation and waste.

Gen. Abercombie was dispatched a week or two since
to visit the Governor of Alabama, and make known
the perilous situation of the defenceless settlers. He
went and begged for protection; but in vain. Rev.
J. E. Dawson left here last Saturday on the same mis-
sion; we wish him more success.

N. B. The settlers have nearly all come in—seven-
teen were murdered on the road yesterday.

DREADFUL NEWS.

CHARLESTON, S. C. May 14.

Colonel White, Delegate to Congress from Florida,
arrived here last night from Augusta, having seen
and conversed with the passengers who arrived at a
late hour the night before from Columbus. There is
no longer a doubt of a general Creek war. Fifty dwel-
lings have been murdered, and 2000 people have fled
to Columbus for protection.

The state of that frontier is most disastrous. There
are not 500 effective men between the Creek and Semi-
nole lines, and all Florida will be devastated, if the
governors of South Carolina and Georgia do not send
mounted men into the Florida line and to Tallahassee.
The Seminoles are advancing on Tallahassee. The
Creeks will be forced upon it. Gen Scott is in "sum-
mer quarters."

Col. White has sent an express to Gen. Scott, and
will make an appeal to the Governors of South Caroli-
na and Georgia to send mounted men to Tallahassee
and the Florida line, to save Middle Florida from rob-
bery and murder in this dispiriting crisis. Mr. Scott
will act with promptitude and energy.

[From the St. Augustine Herald, May 12.]

MORE INDIAN MURDER AND DEPRE-
DATIONS.

Mr. Abraham Dupont, who resides at Matanzas,
about 25 miles south of this city, arrived on Sunday
morning about 7 o'clock, having travelled on foot all
night with his two little sons, whence he was obliged
to flee for safety. Mr. Dupont states that about ten
o'clock on Sunday night he was alarmed by some of
his negroes, who told him that the Indians were at
the negro houses. Mr. Joseph Long, who had come
over from the opposite side of the river for the purpose
of hunting cattle the next day, lodged at Mr. D.'s
house, was roused, and also his children. Mr. Long,
on waking up, purposed going to the stable to get his
horses, and jumped out of the window and proceeded
towards the stable, when he was shot down about for-
ty yards from the house.

Mr. Dupont had four guns loaded in his house, three
of which he fired in the direction of the place where
Mr. Long was shot, which had the effect of making
the Indians retreat farther off, when he commenced
firing at the house and yelling. He was thus enabled
to come out of his house by the back door, and fear-
ing his retreat to his boats were cut off, he fled across
a field through the thickets, to the house of Mr. Rico.
Dupont met one of his negroes, from whom he pro-
cured a blanket, and wrapped round one of his chil-
dren, who had been forced to come away without his
clothes.

The Indians had ransacked Mr. Dupont's house,
and loaded ten horses with plunder, one of which the
negro brought off with him when he made his escape.
They distributed Mr. Dupont's guns among the ne-
groes, and told them to kill every white man they
saw. They had previously visited Gen. Hernandez's
plantation and secured three negroes, whom they cara-
tied off. The rest of the negroes escaped to town, as
also all of Mr. Dupont's.

The whole number might have been taken had day
light lasted. Capt. Dimick reports 40 Indians seen
at seven miles from this place, and that they had
lied battle, in which one of
ed, and 500 taken prisoners.
Will all *perish* in Mexico?
on? The enemy was com-
one of the Texians was very
houston immediately marched
ody, and may have
is not ascertained.

DUS NEWS.

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[Correspondence of the Journal of Commerce.]

WASHINGTON, May 16.

The intelligence from Texas has produced a deep
sensation in Congress. The southern members, in
particular, seem to esteem it as a triumph and
an acquisition, on their part. In the debate in the
House, to-day, wherein this subject was alluded
to, many of the southern members went so far as
to hail Texas as a southern state, and to claim for
it the countenance and support and protection of
the federal government, preparatory to its admis-
sion into the Union. Mr. Wise and Mr. Calhoun,
of Kentucky, talked about the rights and glorious
expression which the intelligence had spread over
the countenances of the northern members, and
the gratification which it offerded to those from
the South. They said that Texas was bone of their
bone, and flesh of their flesh; the overwhelming
interest of the South must possess it and unite with
it. In reply to these gentlemen, only one member
seemed to take a correct view of the matter. Mr.
Vanderpool said that it was too early to debate
the question of the admission of Texas into the
Union; but when it did come up for deliberation,
he should not oppose it on the ground that it
would become a slaveholding state. He believed
that its acquisition would have the effect to cir-
cumscribe instead of extending the slave region;
and that its first result would be to add Maryland
and Virginia and North Carolina to the list of non-
slaveholding states.

SLAVERY IN TEXAS. Governor Burnett has is-
sued a proclamation, dated Harrisburg, April 3,
commanding all officers, naval and military, and
civil magistrates and collectors, to be active
and vigilant in defeating any attempt to violate
that article of the Texan constitution prohibiting
the importation or admission of Africans or ne-
groes, except from the United States, and declar-
ing such importation to be piracy.

The governor has also notified the general and
purchasing agents at New-Orleans, that all pur-
chases made by them will be paid for out of the
first moneys deposited in bank to the credit of the
Texan government.—*Courier.*

METHODIST CONFERANCE.

Extract of a Letter to the Editor of *Zion's Herald*:

"The communication from the Wesleyan Con-
ference has been received an hour from interes-
ting topics. The subject of slavery is touched
with *mildness*, yet with plainness of speech. Our
Wesleyan brethren have taken the position that
*slavery is contrary to the principles of the gospel.*
The reading of this document produced consid-
erable sensation in the Conference. On motion
of Dr. Bangs, it was referred to a committee of
three, with instructions to report as early as pos-
sible, that the answer might reach Dr. Fisk be-
fore he returns to this country. Dr. F. will prob-
ably be appointed to carry back the Wesleyan
Conference. The committee on this communi-
cation, were Dr. Bangs, Dr. Capers, and T. A.
Morris. Brother Scott moved for the printing of
the address in our periodicals. Dr. Bangs oppo-
sed the printing of that portion of it which relat-
ed to slavery; and after some discussion, it was
voted to lay the motion to print, on the table, till
the answer should be prepared. Both will then
probably be published.

*May* 4.—This morning, soon after opening the
Conference, Dr. Bangs presented a report in an-
swer to the address from the Wesleyan Confere-
nce. He stated to the Conference, that it had
been hastily prepared, and of this it bore but too
evident marks. In replying to what our English
brethren say of slavery, the doctor spoke in strong
terms against abolitionists, said nothing against sla-
very, and indirectly complained of our trans-At-
lantic brethren, for their interference! Several
amendments were proposed; but finally, on mo-
tion, the report was recommitted. Several addi-
tional committees were appointed, and many in-
structions were given them.

*May* 5.—The first business after the Confere-
nce was opened this morning, was to hear the
report of the committee who were appointed to
answer the address from the Wesleyan Metho-
dist Conference. The report was found to be
*much improved* by recommitment. Its objection-
able features were considerably modified, though
it was not entirely satisfactory to the North or
South. I allude to that portion of it which speaks
of slavery. In the one case, in present form,
it does not particularly censure Abolitionism, and
on the other it does not condemn Slavery. Yet,
with some trifling amendments, it was adopted
by a large majority. On adopting this report,
Dr. Fisk was appointed a Delegate to the next
Wesleyan Conference.

After this report was adopted, brother Scott
moved for the calling up of a resolution to print
the English document, which had been laid on the
table. Some discussion took place, and the hour
of adjournment arrived before any action was
taken. There will be a powerful opposition to
the printing, by which means the *very evil* which
the South wish to avoid, will be increased!"

IMPORTANT ITEMS. The Western Luminary,
published at Cincinnati, speaking of the General
Conference, says:—

"From a slight acquaintance with some of the
delegates, we have formed a high opinion of the
talents, piety and devotion of the members of the
Conference generally. The Baltimore delega-
tion stated to us a fact which was new to us. *Of*
*150 ministers in that Conference, not one holds*
*slaves. A distinguished member of the church in*
*Baltimore was lately expelled for selling a slave.*
Slave traffic is not tolerated in the Methodist Con-
ference of Baltimore. These facts show that our
Southern friends are not quite so destitute of
conscience as they are sometimes represented."

The Pittsburgh Conference Journal says:—

"We have the fullest evidence that the Metho-
dist ministers of Kentucky are strongly opposed
to slavery; and indeed we have been informed
*that not one preacher of the Kentucky Conference,*
*owns a slave.* And is there not as much hope
that slavery in this state, will certainly be done
away before many years, by its own citizens, who
alone possess the power, as in Pennsylvania at a
former period accomplished a grander abolition,
which, in our estimation is the only safe one.'

BOSTON COMMON. The City Council of Bos-
ton have appropriated $30,000, and the owners of
estates in the vicinity $15,000, for the erection
of an iron fence around their celebrated common.
This park is the most beautiful in the present year.
There is not, probably, a more lovely spot in any
city in the world than this pride of the Bostonians.
It is situated in the south-westerly part of
the city, and contains little rising forty-two acres
of ground. The surface is undulating, and in the
centre is a beautiful lake of fresh water, welling
a spring beneath the mansion of the honorable
David Sears; the same spot upon which once
stood the residence of John Singleton Copley, the
painter, father of the present Lord Lyndhurst.—
The extent of the fence will be about forty-seven
hundred feet.—*N. Y. Sunday News.*

There are in North Carolina over the age of 100
years, 58 white and 297 colored persons. In
Virginia 54 white, 325 colored. In New-York,
with her almost two millions of inhabitants
(nearly all white) there are but 115 over 100
years—or about one in 16,000; while of the
blacks in North Carolina about one in 1000, and
in Virginia one in 1500 have reached that age.

BURNING ALIVE.

BOSTON.

We gave a few days since a brief account of
the late horrible tragedy at St. Louis, Missouri.
A correspondent of the Evening Gazette gives
the full particulars in the following letter, dated
St. Louis, April 28:

'I have just returned from witnessing the most
horrid sight that ever fell to the lot of man, viz:
the execution of 'Lynch LAW' upon a yellow fel-
low, by the horrible means of a *slow fire.* The
cause of this almost unprecedented execution,
I will now briefly relate. Deputy Sheriff Ham-
mond, while endeavoring to arrest an offender,
was, by the above mentioned yellow fellow, de-
feated in his intent. During the scuffle, the
prisoner escaped. Mr. Hammond then arrested
the yellow fellow for his interference and took
him before a Justice of the Peace, by whom he
was committed. While conducting him to jail,
accompanied by our constable, Mr. Mull, the
prisoner drew a knife and plunged it into the
constable's side. Upon witnessing this, Hammond
sprung at the prisoner, who now turned upon him
and inflicted a terrible and mortal blow; the point
of the knife struck him on the chin, passed through
his throat, completely severing the jugular vein;
he staggered a few paces and fell dead. The
prisoner then fled to a yard or passage way, but
being brought to bay by his pursuers, and still
retaining his knife, he swore he would kill the first
man that attempted to arrest him. His pursuers,
perceiving his threatening manner, backed out
with the exception of one, who seized a rail,
broke it over his head, which slightly stunned
him, but soon recovering, he resumed his mena-
cing attitude, when a powerful and courageous
man, but just arrived, seized upon a stone and
hurled it with herculean force, striking him on
the shoulder and dislocating that limb. His arm
dropped useless at his side, his knife fell from his
grasp, and he was immediately arrested, bound,
and carried to prison.

We must now return to the dead and wounded.
During the time occupied in the pursuit of the
prisoner, the news of the affray had spread over
town, and the crowd around Mr. Hammond's body
was joined by his son, (an interesting lad about
11 years of age, whose loud and heart-rending
lamentations infuriated the already excited spec-
tators. They swore that the murderer should not
live another hour. This resolution was confirmed,
they proceeded to the jail where the prisoner was
confined. Being too strong for the officers, who
could not, under existing circumstances, make
much resistance, after forcing three doors they
reached the cell that contained the murderer, and
led him forth amidst the shouts of the multitude.
Some few endeavored to quell the tumult, but to
no purpose. The friends of Mr. Hammond (and
they were many, for he was universally beloved
and respected,) were determined on revenge—a
revenge so fearful that they seem scarcely pliable,
but take the case home to yourself, conceive your
own brother in the situation of Mr. Hammond, and
you will find some palliating considerations to
abate the horrid character of this transaction.

The mob conducted the murderer to a pasture
back of the city with the intention of hanging
him, but some among them cried out, 'Burn him!'
The horrible suggestion was immediately caught
at; the moon had now risen bright and clear—the
evening was calm and beautiful—too fair a night
for the horrible spectacle that was about to be
witnessed by at least five hundred of our most
respectable citizens. They chained the murderer
to a tree, and the cry arose, 'Let the fire be slow!'
They piled shavings and rails around him until
they reached the height of about 2 1/2 feet—
the fire was applied to the shavings—and the mur-
derer commenced singing a hymn, which he con-
tinued until the heat became intense, and then
these few half-smothered words escaped him,
'God take my life!' I had pressed forward until
I was at the very circumference, and not more—
it seemed as though some horrid fascination
chained me to the spot, and I witnessed all his
agony. Never martyr suffered more courageous-
ly. Not one single scream escaped him—his
chest heaved with the most intense agony, and
all he said was 'God grant, O God take my
life!' in accents so low that none except those
immediately about him could catch the sound.
He had been burning about fifteen minutes, when
some one said 'he feels no pain, he is too far
off.' Some one answered, 'Yes—he is! I
fe-e-l i-t!' Never, never can I forget his looks,
when with the utmost difficulty he uttered those
few words. The fire was so low that his legs and
feet were burnt almost to a cinder before his
body was touched, or any degree affected. The
tree to which he was chained was in full blossom,
and seemed to smile upon the horrid deed. The
horror of that scene can never be effaced from my
memory! Imagine a human being chained to a
tree—a slow fire burning around him—the boiling
blood gushing in torrents from his mouth—his
legs burnt to a crisp—yet his head moving from
side to side, and occasionally a half uttered groan.
But I will not, I cannot further enlarge upon a
sight so horrible—I feel a sickness at my heart,
and dizziness in my head, occasioned by witnessing
that terrific sight; but I hastened to the spot, I
could not withdraw my eye from the sight before
me.'

'Let the veil of oblivion be drawn over it;'—
And what *is* that which is to be so summarily disposed
of? The SLOW BURNING TO DEATH of a man!
His murderers even, and those who kept their clothes
and vouched for their *respectability*, and lauded the
SOON ORDER of the proceedings—even these cannot
so disguise the story, but that the *great, unpardonable*
*sin* of the subject of this sad tale is to be found in
vengeance, was manifest by his color. Need a *white*
man in Missouri, who should have aided two disorder-
ly sailors to make their escape, have dreaded being
*sold into slavery* as the ultimate punishment of his
transgression? Query. What was the so dread pun-
ishment awarded by the laws of Missouri, that on be-
ing informed of it, this man had instant recourse to
*Self Defence?* Suppose instead of this poor free ne-
gro, a man well connected and wealthy, or even simply
*white*, placed in the precise circumstances, under
apprehension of the same catastrophe, (i. e. in a
North African Desert for instance, surrounded by all
its respectable inhabitants,) and you will have sup-
posed a case in which this unjustifiable self-defence
would be styled a noble fulfilment of sacred duty;
and an almost unparalleled instance of energy and
presence of mind.

The scene of heaven-daring horror may not be so
lightly consigned to oblivion. Imagine it as describ-
ed by the witnesses, and say whether it does not fur-
nish matter for a pictorial representation, which should
be presented to the eye and the heart of every white
man. Imagine it. A man chained in a slow fire, ut-
tering neither shriek nor complaint, singing a hymn as
of triumphal martyrdom, calling on God to take his
life quickly and receive his spirit—after sensation
was thought to have departed. Articulating with dif-
ficulty as his limbs dropped into the fire below, and
the boiling blood gushed from his mouth, 'Yes—I
*do—feel!*' What was his offence? What in a white
man under the same circumstances would have been
*called* only manslaughter; while it would by many
have been justified and applauded! Let all, who
cherish a prejudice against color, lay this deed to
heart, for he that hateth his brother is in spirit a mur-
derer.

M. C.


# BOSTON:

SATURDAY, MAY 21, 1836.

☞ The publisher is without advice from the editor since the reception of his letter of the 14th inst. from New York. He regrets, with the readers of the Liberator, the necessity of the editor's frequent absence; and at the same time is happy to believe that the arrangements which occasionally beset him will enable him to remain more constantly in the city.


## THE NEW ENGLAND ANTI-SLAVERY CONVENTION.

We publish again the Call to the New-England Anti-Slavery Convention, and to most of our subscribers have sent an extra, containing the Call with the host of names appended to it. We trust our fellow citizens of New England, will not be deaf to this summons. If ever there was need that the free citizens of these States should assemble to express their determination to continue free, and maintain the right freely to advocate the claims of the oppressed, there is need now! We trust there will be delegates from all the Anti-Slavery Societies in New England—and that many individuals will come (from those towns where no Societies have yet been formed) inspired by their love of Liberty, and their hatred of oppression. Let a voice be sent forth from the land of the Pilgrims, that shall arouse all the generous, moral energy of the nation to throw off the corruption, which is preying upon her vitals!

P. S. The delegates, and friends, who may come to the city intending to be members of the Convention, are requested to report themselves immediately at the Anti-Slavery Office, 46, Washington Street.

There will be a preliminary meeting of the delegates and friends, in the Hall adjoining the Anti-Slavery Office, at 4 o'clock on Monday afternoon, May 23d.

The Convention will hold their public meetings in the meeting house at the corner of Salem and Bennett Streets, commencing on Tuesday, May 24th, at 10 A. M. precisely. Doors will be open at 9.

## 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 one 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 our religious interests, 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. Several of the 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 one at least has even had the effrontery to assert that 'DOMESTIC SLAVERY IS THE CORNER STONE OF OUR REPUBLICAN EDIFICE.' It would seem suggest that in *less than a quarter of a century the non-slaveholding States may be driven to the adoption of a similar institution!* 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 secure to 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 despicers of the poor and oppressors of 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 for mutual aid and support 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 spade 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 be made subservient to the will of fellow-men 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 inst., at 10 o'clock, A. M. and will continue its appropriate work for three days. Distinguished abolitionists from other parts of the country are expected to be present—and friends of the cause in general are affectionately invited.

## GODWIN'S LECTURES ON SLAVERY.

In another column there is an advertisement of the American edition of Godwin's Lectures on Slavery. The publisher of this work has done a good service to the cause of our oppressed fellow countrymen. We earnestly commend the book to our readers. They will find it a complete, and well finished treatise on the evils of slavery, social, political and moral, and a forcible vindication of those great principles, on which the Abolitionists of this country alone rely for the accomplishment of their great object. It will be most interesting and encouraging to those, who are engaged with us in our controversy with Slavery, to learn, (as they may from this volume,) that the abolitionists in England were called to meet with the same difficulties and to contend with the same kinds of opposition, that are thrown in our way. They overcame by patience, and so may we. The perusal of Godwin's Lectures has increased our confidence in the correctness of the course, we have pursued—has made assurance doubly sure.

CONGREGATIONAL SOIREE.—On Monday evening the United Associate Congregation of Portsburgh, held a social meeting in the Clifton Church, which was crowded to excess. The chair was very ably filled by the Rev. James Robertson; and James Anderson, Esq. Lothian Road, officiated as croupier. After the customary refreshments, the chairman addressed the meeting in appropriate and eloquent terms, on the tendency which such assemblies had to encourage friendly and social feelings amongst the members of a congregation, and to cherish those amenities in life which lay at the very root of practical religion—apply remarking, that christian cheerfulness could no more be called levity, than moroseness could be called genuine piety. Several gentlemen afterwards addressed the company, among whom was George Thompson, Esq. who delighted the audience with one of those heart-stirring effusions which seem to spring spontaneously from his inexhaustible mind. Under the superintendence of an efficient corps of Stewards, this soiree was distinguished by much order and decorum, and went off with great eclat.—*Edinburgh Literary Journal of Feb. 10.*

## DANIEL O'CONNELL.

There are some aristocratic Americans and also recent Irishmen among us who affect to believe that O'Connell is untreadly to America, and to our republican form of government. We say they affect to believe this, for we cannot think so, in the face of so much strong testimony to the contrary. The only shadow of a reason that the enemies of O'Connell have assigned for the truth of what they assert, is the uniform expression of opinion, by him, against slavery. It is true, O'Connell is opposed to slavery, of whatever kind it be, whether white or black. Abstractedly or relatively, he condemns it as an evil, let it show itself where or how it may, whether against his white brethren under the oppressive rule of despotism in Europe, or against the sable sons of Africa, groaning under it in the United States. None but those who are tyrants themselves, can deem this opinion wrong, or can refrain from admiring the man who has done so much to ameliorate the sad and slavish condition of his countrymen, who, when they were, humble he appeared as their liberator, suffering under tyranny worse, if possible, than that which is exercised over the slaves of the United States. But to charge O'Connell with being the foe of America because he is opposed to slavery, is as false as it is insulting to Americans, for it supposes *slavery* to be a prominent principle and characteristic of our FREE country, and therefore marks out those philanthropists who are opposed to slavery, as necessarily the foes to our country and its institutions. It is surely a sad dilemma for an American, boastful of *his own liberty*, to be driven to, that he must affect to consider every one an enemy to his country and its institutions, who proclaims himself an enemy to slavery in all its forms. Such an assumption is as foolish as it is false. O'Connell, to his credit be it said, is the foe to slavery, but he is the warm friend of America and her republican institutions. In proof of this we present the following quotation from an eloquent speech delivered by him at the Freemason's Tavern, in London, on Friday, Monday, March 28th, 1836. The meeting was convened for the purpose of giving an expression of sympathy for the many sufferers at the late awful conflagration in New-York and to devise and adopt some means of pecuniarily assisting these sufferers. The meeting was numerously and respectably attended. Among the speakers were Sheridan Knowles, Lord Dudley Stuart, and several distinguished members of the British Parliament. In the course of Mr. O'Connell's speech, he used the following language in *reference* to our country and our countrymen, and to it we would ask the attention of his defamers in America. Let them read and blush for their tales of defamation against so pure a patriot and philanthropist, now struggling not only for the liberty of his own native land, but for universal liberty. Mr. O'Connell said,

"He exulted in uniting in sympathy with a people so great and so glorious as those of the United States. (Cheers.) He could never forget the glorious struggle America had made in the cause of freedom. If America had not succeeded in that struggle, where would the flag of liberty now wave? (Hear, hear.) If at that time America had failed, the tide of amelioration on which the little skiff of liberty was launched—and which now with an ocean's pride and strength bore on the great vessel of freedom throughout an entire hemisphere, would have been checked, or perhaps and dammed up for centuries to come. (Cheers. America had displayed a noble courage, and he was glad she had conquered."—*Pittsburgh Manufacturer.*

NEW YORK. The city of New York is, in all probability, the most filthy city in the United States. To a person accustomed to the pure atmosphere of the country, the effluvia arising from the carcasses of *dead hogs, dogs* and *cats*, (with which many of the streets are ornamented,) the effect is sickening in the extreme. Every few rods a leakage in the *gas-pipes*, emits a stench insufferable. The scrapings of the gutters, and the rubbish and excrescence of kitchens, are allowed to lie in the streets, and form the principal streets, basking in the noon-day sun, to the great annoyance of the inhabitants and the pedestrian. A walk through some parts of Broadway, (the pride of the Gothamites,) may, without exaggeration, be compared to a promenade over a *rotten oyster-bed!* We spent three days in this *promising* city, last week, and really blessed our stars, when circumstances allowed us to bid adieu to this metropolis of rubbish, stench, and dandies.—*Salem (V. J.) Post.*

ATTEMPT TO POISON. No little sensation was produced here on Friday by the discovery of a horrid attempt by a young female slave to destroy a whole family with *arsenic*. It is said that she put some of it into the poisonous drug and put it on the sugar which was used in making the sauce for the desert at dinner. Mr. Kursner, Mrs. Kursner, and three of their children, ate of the poisonous food, and soon after dinner each one of them became alarmingly ill from the effects of the poison. It did not however kill any of the family, and we are glad to learn, that they are in a fair way of recovery. The negro girl has been committed for trial at this time of the Circuit Court.—*Florence, Ala. Gaz April 6.*


## GODWIN'S LECTURES.

FOR sale at the Anti-Slavery Office, No. 46, Washington Street, 'LECTURES ON SLAVERY, *by Rev. Benjamin Godwin, D. D.* author of Lectures against Atheism.' First American from the London edition, just published by James B. Dow. Price 75 cents.

May 21.

## ANTI-SLAVERY ALMANAC.

THE second number of this almanac is in press and will be published on or before the first day of July 1836. We have no hesitation in promising that it will be superior to the first number, in the character of the matter it contains, and fully equal to it in mechanical execution. It will contain a greater variety of anecdotes and more complete statistics, in relation to slavery; but will not contain a list of Anti-Slavery Societies. If the number of societies increase at their present ratio, it will take nine pages of very fine type to give a list of the number there will be on the first of July. And besides, the changes in the officers are so frequent that it would be impossible at this time will be of but little use when the Almanac goes into general circulation. In addition to this, the labor of preparing the list is so great that the advantages resulting from it will not be sufficient to compensate for the labor. We hope this explanation will be sufficient to satisfy those who are expecting such a list. We have, as yet, received but very little assistance from correspondents, and we take this opportunity to give an earnest request to the thousands of anti-slavery writers, in different parts of the country, to send us some of the rich treasures from their storehouses of facts, arguments, and illustrations.—Those who wish to extend its circulation abroad, are requested to forward us their orders soon, and they shall be promptly supplied.—Price, $30 per thousand, $3.50 per hundred, 50 cts. per doz., 6 1-4 cts. single.

NATH'L SOUTHARD, } Publishers.
D. K. HITCHCOCK, }

April 23. 1st

## BOARD.

FIVE or Six Gentlemen can be accommodated with board, after the first of May next. Apply to HENRY MICHEALS, 38, Hanover street.

4t

New-York, March 26, 1836.

## LITERARY.

[From the American Traveller.]

### THE THREE BOYS.

[Ex. o. w. w.]

I.

Beside a clear and shaded stream,
Three happy boys together
Were dreaming many a blissesome dream
About the Summer weather.
A joyous day, a cloudless sky
Had wooed their careless feet
To where the young bird from on high
Pours down his rarel sweet—
To where the wild bird dips his wing
In Nature's unpolluted spring
And in her mirrored sheet,
Near o'er the hill, now through the glen,
They paced among the flowers,
And, all unconscious of the strain,
With song beguiled the hours.

II.

O early days—O sunny days!
How breaks your silvery light
With calm and undiminished rays
On Manhood's weary night—
How oftes will some idle thing,
A bird, a tree, or flower,
Remind him of Hope's painted wing,
And of her Voice that loved to ring
A song for every hour.
Once more he walks in Boyhood's mead,
He wooes its paths of Summer green,
And sits beside the River,—
Its music, as it dies away
Across the fields and woodlands gay,
Seems beautiful as ever,—
And calling back youth's careless dream,
He meets the pure and sunny gleam
He thought was lost forever.

III.

It was a Holiday—and well
They loved its varied pleasure,
Outbreathing from each lonely dell
They found a sweet and joyous spell,
A new discovered treasure.
But, weary of the sunlight's glare,
They turned in changeful mood
To breathe the low-voiced, fragrant air
That fluttered through the wood.
Beneath its shade there was a spot
Hid from the sunlight's glance,
And where his sultry beams stole not,
Or only peeped by chance.
O many a time is buoyant youth,
Within a haunt like this,
I've sat and dreamed a dream of truth
That filled my soul with bliss.
No fear of aught that dims the leaf
Of manhood with unseemly grief—
No selfish thought, like that which stealing
O'er after life, subdues its feeling,
Then made my bosom falter—
But freshly, sweetly Nature wooed
My spirit to her solitude,
My footsteps to her altar.

IV.

Thus gazing on the stream beneath,
These merry boys together,
Drank in the sweet and fragrant breath
Of Summer's pleasant weather;—
The glow of youth had passed away,
The first wild thrill of careless play
No longer o'er them stole;
A dream, in Nature's solitude,
Of quiet and of chastened mood,
Came stealing on the soul—
An image such as Silence brings
Upon the thoughtful heart of youth,
A tone like that which Nature sings,
That lulls the soul to rest.
Within the World's impassioned sphere,
When other lips and smiles are near,
When other voices speak a tone
As false and careless as our own—
The heart its feelings may repress,
And hide its utter loneliness;—
But where its sleep, the slumber control
Of Silence lingers on the spot,
Then Thought around the bosom weaves
Its spiritual light,
And every Image that deceives,
Fades dimly from the sight.

V.

Truth—such as Nature's smile imparts,
Thoughts all before unfelt,
Came stealing on these youthful hearts,—
Beside that stream they knelt;—
And in that place, and in that hour,
Within that quiet scene,
They felt the presence of a Power,
Bright, radiant and serene,—
And, with a calm and subdued brow,
Each to the other breathed a vow
Within that woodland green.
And well I ween that stream shall cease
To sing at night its hymn of Peace,
Ere they forget the hour and day
When, by the shaded River,
Their spirits found in Nature's ray
The Presence of her Giver.

### THE DEBAUCHEE.

Who makes the widowed mother's pride
Forsake her best and only guide,
And desolates the fireside?
The Debauchee.

Who talks of conquests he has made,
Of virtuous females he's betrayed,
And in the grave untimely laid?
The Debauchee.

Whose mischievous and wanton eye,
Surveys each form that passes by,
In hope to glut his infamy?
The Debauchee.

Who walks the street at night to bring
Disgrace on some domestic ring,
Where peace and joy are wont to spring?
The Debauchee.

Who daily watches for his prey,
In hope to beat the young astray
From virtue's lovely, pleasant way?
The Debauchee.

Whose soul is stained in human blood,
Of those he's ruined in the bud,
And prayers and tears have all withstood?
The Debauchee.

Who's lost to feeling and to shame,
And rather than his life reclaim,
Will sink in everlasting flame?
The Debauchee.

Then I'll expose whene'er I can,
The demon in the shape of man—
For none I deem more guilty than
The Debauchee.

## MISCELLANEOUS.

### JESUITISM IN OFFICE.

We have no concern for the bearing of any question, in reference to either of the political parties; but the appointment of *Roger Brooke Taney* to the office of Chief Justice of the supreme court of the United States, without doubt, is one of the most alarming facts which has recently occurred, to verify that our country is under the visible displeasure of the Almighty. Roger B. Taney is a member of that atrocious confraternity of enemies to the human family, called Jesuits. In heart, lip and life, in body, soul and spirit, he is a most bigoted Papist. There is not probably at this period among educated men, a more devoted and confirmed slave of the Popedom, and a more abject priest-ridden vassal of the general of the Jesuits, on the face of the earth, than Roger B. Taney. By the rules of his order, by the most powerful opinions which he has imbibed, by the unnatural attachments with which he is governed, and by the combined solemn and powerful oaths, which he has so frequently taken, of unreserved and entire subjection to the mandates of the Pope and of the Jesuits, or the Jesuits' order; he is totally disqualified, not only for any official function, but even for the ordinary obligations of a common American citizen.

The constitution and laws of the United States require of every public officer, a solemn rejection of all submission to foreign potentates, an unequivocal promise of fidelity and diligence in the discharge of official duty—and a sincere confession of those rights of conscience, civil liberties, and exemption from priestly control which constitute the corner stone of Protestantism, and which are the strength and ornament of our national edifice.

To all those immunities, Popery is universally and immutably opposed. It is a system combining the most despotic despotism in the chiefs, and the most galling bondage in their subjects. Of that unholy system, Jesuitism is the essence. Now, Roger Brooke Taney is a Jesuit—and as such he has taken an oath of which the following clauses are extracts; and we do most earnestly request the attention of all our fellow citizens to this fact.

*'I, Roger Brooke Taney, do declare from my heart, that the Pope is Christ's Vicar General,—and hath power to depose heretical governments, all being illegal, and that they may be destroyed.—I will defend the Pope's rights against all usurpers of heretical or Protestant authority.—I renounce and disown any allegiance as due to any heretical state, named Protestants, or obedience to any of their magistrates or officers.—I will help, assist, advise, and do my utmost to extirpate the heretical Protestant doctrines, and to destroy all their pretended powers.—Notwithstanding I am dispensed with to assume any religion heretical to propagate the interests of Mother Church; I will execute all which shall be proposed, given in charge or discovered to me by any of the Pope's agents.—All which I will perform and to keep inviolably; and do call all the glorious host of heaven to witness my real intentions to keep this my oath.'*—That is part of the oath taken by every Jesuit at Mass, as published to the world by the immortal Usher—and as Roger B. Taney was and is a Jesuit, of course he must have bound himself by oath, under the same fearful obligations. Could an idiot or a lunatic be pursuaded to believe that such a man was sincere in taking the oath of office to the United States?—*Protestant Vindicator.*

### NOBLE TESTIMONY.

The yearly meeting of Friends, held last week, in this city, have come out nobly in favor of their original testimony against the abominable, mind and soul destroying system of American slavery. A committee of sixty persons from different sections of the meeting was appointed to consider the subject. They reported, without a dissenting voice, in a tone of abhorrence of the system, refusing also to the proceedings of the Senate in regard to the admission of Arkansas. This report was unanimously adopted! And the best of it all is that they have appointed four persons as a deputation to convey their memorial, which the clerks were directed to sign, to Congress, and present it in *propria persona*, as the representatives of the whole body. The following persons were selected: Dr. Joseph Parrish, William Wharton, and James Mott, of this city, and Joseph Foulke, of Montgomery county. This yearly meeting embraces TWENTY THOUSAND Members—from the States of Pennsylvania, Delaware, New Jersey, and a part of Maryland. And notwithstanding the large number of members representing this meeting there never was a subject brought before the Society in which a greater unity prevailed.—What will our Senators and other Representatives say to that. It appears now, as every enlightened person knew before to be the fact, that these honorable men have either ignorantly or wilfully aliened, most grossly, the views and feelings and most earnest desires of the Society of Friends. They stand forth now as they have long stood, a noble band of pure and peaceful patriots, friends in deed—friends to outraged justice, and bleeding humanity.—*Philadelphia Independent Press.*

A Country Practitioner.—The functions of a simple, earnest, and skilful country surgeon, living in a small town or village, and circulating in a radius of ten miles, are, and might *always* be made, simple, earnest in real, urgent, instant, and fitting relief, to the Lady Bountiful, and even to that of the Parson of the Parish. I often think with pleasure of the active *practical* benevolence of Salter. His rides were often sixty, averaging more than forty miles every day, over bad roads and in dark nights: yet not once has he been known to refuse a summons, though quite sure that he would receive no remuneration, nay not sure that it would not be necessary to supply wine or cordials, which, in the absence of the landlord of his village, must be at his own expense. This man was generally pitied by the affluent and the idle, on the score of his constant labors, and the drudgery which he almost seemed to court. Yet with little reason; for never knew I the man more to be envied, or more cheerful, more *unanriably* kind, or more patient; always kind from real kindness and delicacy of feeling; never even for a moment angry. The present system of money-making, and what is worse, sleight of hand, and other tricks, for ostentation and stage effect leave little hope of future Salters.—*Coleridge.*

The Farmer. It does one's heart good to see a merry round-faced farmer. So independent, and yet so free from vanities and pride. So rich, and yet so industrious; so patient and persevering in his calling, and yet so kind, social and obliging. There are a thousand noble traits about him which light up his character. He is generally hospitable—eat and drink with him, and he won't set a mark on you, and sweat it out of you with double compound interest, as some I have known will: you are welcome. He will do you a kindness without expecting a turn by way of compensation: it is not so with every body. He is generally more honest and sincere—less disposed to deal in a low and underhand cunning, than many I could name. He gives to society its best support; is the firmest pillar that supports the edifice of Government; he is the lord of nature. Look at him in his homespun and grey back—gentlemen laugh if you will—but, believe me, he can laugh back if he pleases.

### HIRING A COOK.

'If it were only a wife, now, that I wanted, there would be hopes for me—but a cook. Well, as it seems too hard for you my love, to venture out, I must go,' said Mr. Manning. 'I regret the necessity, my dear; but this is the day, and the woman does not hear from me, she will doubtless engage herself; and she refuses to call here.'

'How I wish we could have a patent invention for cooks as well as cooking stoves,' thought Mr. M. as he entered the house where his intended cook resided.

She appeared—a large formed, well dressed female with quite an air of importance. In fashionable life she would be called a showy woman.

'Your terms are?'

'Four dollars a week, sir.'

'That is more than we have been accustomed to give. My family is not large. Five in the parlor, only; and we have a boy and a chambermaid.'

'You may hire cooks cheaper, I suppose—but that is my price.'

'I will give you two dollars and fifty cents—we have never paid but nine shillings.'

'It is of no consequence to talk about it,' said madam cook, indignantly. And she swept out of the room with a gesture that might have become Fanny Kemble when she turned up her nose at the price first offered her by the Managers of the Tremont.

'Let me calculate,' thought Mr. M. as he walked home; 'I cannot expect to realize more than fifteen hundred clear, from the profits of my store this year by no less. And now—$4 per week for a cook; $1,25 each for boy and chambermaid; board of the three $2 each, at the lowest—is—$12,50 per week or six hundred and twenty-five dollars the year.

'Then, for rent, rates, provisions, fuel, clothing, and all et ceteras for my own family and expenses,—I have—875; and my daughters want masters, and my wife wants, for health's sake, go one journey every year.

'There must be something wrong in the present fashions of society. An educated man thinks it no shame to do the business of his profession, whatever it may be.

'I work hard in my store every day. But women who are educated must not put their hands to household employment; though that is all the task we assign to our females. It would degrade a lady to be seen in her kitchen at work. O, how many are now sitting at ease in their parlors, while their husbands, fathers, brothers, or sons, are toiling like slaves—and what is worse than toil, anxiously bearing a load of care lest their exertions should not meet the expenses of their families.

'It cannot continue thus. If women who receive a fashionable education are thereby rendered incapable of performing their domestic duties—why men will murder cooks, by and by, and shun the fashionables as they would paupers.

'Yet it may be the folly and pride of us men, after all. We want the whole command of business, the whole credit of management. We do not communicate to our wives and daughters the embarrassments we suffer, or the need we have of their assistance—at least co-operation. I will see what effect this confidence will produce.'

The two elder Miss Mannings (the youngest is at school) take each her turn in the kitchen every other week, and with the counsel of Mrs. M., and the help of the boy, every thing in the home department goes on like clock-work.—They say, they will never be troubled with cooks again. And, what is better, Mr. M. declares his daughters were never so gay and contented for a month together before, and never had so much time for their music and studies.

Early rising, and active employment for a few hours each day, are wonderful promoters of good health and cheerfulness, and leisure is never appreciated, till it is earned by efforts to be useful.—*Ladies Magazine.*

### SLAVEHOLDING CRUELTY.

The following fact (says the Rev. Orange Scott) I had from the Rev. J. W. Hardy. A Mr. Joseph Hough, a Baptist minister, formerly of Springfield, Mass., now of Plainfield, N. H., while travelling in the South, a few years ago, put up one night with a Methodist family, and spent the Sabbath with them. While there, one of the female slaves did something which displeased her mistress.—She took a chisel and mallet, and very deliberately cut off one of her toes! '—But it was not of much consequence, in as much as she was a *'nigger!'*

A few days ago I met with a colored woman who had been about forty years a slave. She has been in the free States some ten years.—About twenty-three years ago she was separated from her husband, though legally married by a Baptist minister. He was sold by his master to a Southern speculator, since which time she has not heard from him! She related in a few minutes more instances of cruel and inhuman treatment to slaves, that had passed under her own eye, than I have published in all my numbers. I will relate but one at this time. Her own son, on a certain Sabbath day, (and you must know slaveholders are very tenacious of the Sabbath!) with a blanket prepared a kind of temporary sail-boat, and went out upon the water—for which *crime* he was doomed to receive 400 lashes upon his naked body with a heavy cowhide *well laid on!* His mother, who was an 'eye witness' of the horrid scene, stated that when the scourging was finished, her son could not speak—that it appeared to her *quarts of blood* had run down upon the ground—and that even then, the vengeance of his cruel tormentor (I liked to have said murderer) was not glutted—he regretted that there was no cat at hand, that he might 'cathsul' his victim!! Such, Mr. Editor, is the evidence of 'eye witnesses'—and such is 'Slavery as it exists in real life,' (!) in some instances at least.

*An Excellent Document.* The Massachusetts Anti-Slavery Society have published 'A full statement of the reasons which were in part offered to the committee of the legislature of Massachusetts, on the fourth and eight of March, showing why there should be no penal laws enacted, and no condemnatory resolutions passed by the legislature respecting Abolitionists and Anti-Slavery Societies.' It is a most able and eloquent defence of the rights of the North, and a complete refutation of the many false charges which have been made against abolitionists. It takes high ground in the cause of human freedom, and maintains it with consummate ability. We know not when we have read a document which, in the compass of forty pages, contains more strong argument, sterling thought and masterly delineations of our rights as men and American citizens, than the pamphlet before us.—*Herald of Freedom.*

Contrast. Observe the difference between a religion which God makes for man, and a religion which man makes for God. Man in the vanity of his notions and the emptiness of his pride would think the practical precepts of the Gospel as below the dignity of religion. He would think a smoking altar, a gorgeous temple, a sounding song of hallelujahs, pealing from ten thousand voices, far more sublime than a deed of gentle generosity quietly done to a poor afflicted, humble creature, sinking down into the dust of oblivion and wretchedness. *What!* a deal of smoke and noise there is about the religion men make for God!—generous, gentle, and blessed is the religion which God makes for man.—*London New Monthly Magazine.*

[From the Religious Herald.]

### ON TITLES.

Mr. Editor:—'I don't know when I have seen a resolution passed, by any of the numerous societies of the day, which in my view, is more in point, than one recently adopted by the Board of the Baptist General Tract Society, by which they agree to discontinue the popular titles so often given to preachers of the Gospel, such as *Rev., D. D., A. M.*, &c. It is to be hoped that all our societies and conventions of every kind, will act upon the same principle of Christian simplicity. I am happy in the belief that our Virginia brethren generally discard these titles, and never, for any knowledge extends, are they used in our deliberative assemblies. Several of our Associations have among their 'Rules of decorum,' one that prohibits the calling to any member of the body by any other term than 'brother.' This is right, it is evangelical, apostolic.

It was to many, a matter of regret, to see and hear so much of this sort of pomposity last Spring at our General Convention. Preachers were often spoken of as '*The clergy*,' '*the Rev. Mr.*' and '*the Rev. Dr.*' Now all this property belongs to 'The man of Sin.' It should be forever disregarded by all who profess to be governed by 'the testimony of Jesus.' The Master did not say to the disciples, 'Be ye called *Rabbi, Rabbi*, for ye are *clergymen*, or *Rev. Drs.*' Peter did not say in his Epistle, 'Even as the Rev. Dr. Paul hath also written.' No, no. The apostles were too great lovers of simplicity, meekness and humility, to use such language.

But, one will say, 'these things are mere trifles, why make so fuss about them?' I know they are mere trifles, perfect trifles, and hence it appears so silly in men of piety and good sense, to use them. Our missionary and other societies lose much of their influence, especially in the West, where their influence is most needed, by the appearance of titles and pomp on their minutes.

To the term '*Elder*,' as it is scriptural and modest, (for John, the meek and beloved disciple, uses it in relation to himself,) there can be no objection. Even '*Bishop*,' were it not wrested from its original import, and applied to an unscriptural ecclesiastical dignitary, would not be objectionable.

### PERVERSION OF HOLY WRIT.

Alas! what sins against God or man has not the bible been tortured to sanction? Says Whipplery, 'When a man of great talents has a favorite theory to make case what must he do? He runs through the bible, and like the tyrant who stretched or clipped his guest to suit them to his bedstead, he effectually stretches or clips every adverse passage till it suits him: he confuses the perspicuous, distorts proportion, penumbrates the luminous, illuminates the obscure; breaks the neck of one passage to straighten it, of another to crook it,—in fine, his theory is his line, which he stretches upon the bible, and, like a master-workman, raises or depresses, advances or retreats every part, till it fits the line. Men admire, and the world follows him; but, reader, if God's word were like the human body, it would bleed under his hand in every part, and suffer pain in every member. But the word of God is not such a book as can naturally lend to this infinite confusion of opinions. It is ambition and selfishness that do the work. When the day of God shall put resistless light upon every understanding, men shall see that their errors have been the offspring of pride and wilful blindness.'

### MOBOCRACY.

If there be any thing short of actual murder, robbery, or arson, which is calculated to show the blackness of human depravity in interfering with the rights of a fellow creature because he happens to be engaged in a cause that does not agree with popular prejudice, it is to be found in the disposition of people to put down by brute force what they cannot do by argument, as if the dictates of reason must be set at nought to give way to the reign of passion and prejudice. There is nothing that in our view so assimilates men to the old fashioned notion of a personal being called the devil, or rather to Milton's fabled council of devils called the Pandemonium, than a multitude of creatures in the shape of men running together to make a mob to mutest a man in the exercise of his lawful rights. There is as little of the dignity of man left in the human breast that carries on such proceedings as there is in a drove of wolves that go forth only to kill and destroy.—*Vermont Autograph.*

A Philippic against Laughter.—Laughter, whether long and loud, such as we see convulsing the ribs of a country squire when relating one of the comic achievements of his youth, or short and low, like the giggle of a young maiden who does not know what else to do—laughter, of all sorts and kinds, except perhaps the hysterical, 'betrays the vacant mind.' But we go even farther than the poet, and boldly advance our belief that laughter is not only a proof of man's intellectual emptiness, but of his depravity. People of a serious turn rarely proceed beyond a smile, and that more in sorrow than in gladness. How a surd to hear a bishop in the ecstacies of a guffaw! With what a just estimate of the iniquity of laughter has the seriousness of a judge passed into a proverb! 'The hyena also is said to laugh, and the hyena is an animal of the most unchristian disposition. We might fairly enough argue from this that he who resembles the hyena in the attribute of laughter would also bite like a hyena—like a hyena would despise the commandments, and like a hyena would seldom go to church. But we leave the inference, though justified by many similar arguments we have lately seen.—*Blackwood for October.*

Boot Blacking.—Warren, the Boot Blacking manufacturer in London, has a retired residence five miles from the city; keeps his carriage; goes in it to London in the morning; puts on his aprons, and works all day in his shop, and returns in his carriage at evening. He employs a poet who does nothing else but to vary his metre and modes of instruction in singing the praise of Warren's blacking. It is not at all surprising that Warren has realized an immense sum in the sale of this article, for there is not a newspaper or periodical in all Great Britain or Ireland, which he has not patronized in the way of advertising. In fact his advertisements appear in almost every part of Europe, and he has agents in every principal town. It is stated that $1,000,000 are annually expended in London for advertising the single article of Blacking!

Test of Breeding.—The swaggerer is invariably an impostor—the man who calls loud for the waiter, who treats him worst, and who finds more fault than any body else in the room, when the company is mixed, will always turn out to be the man of all others the least entitled, either by rank or intelligence, to give himself airs. The people who are conscious want is due to them never display irritability or impetuosity; their manners insure civility, their civility insures respect; but the blockhead or the coxcomb, fully aware that something more than ordinary is necessary to produce an effect, is sure, whether in clubs or coffee-rooms, to be of the most fastidious and captious of the community, the most restless and irritable amongst his equals, the most cringing and subservient bow to his superiors.


## LECTURES
OF
## GEORGE THOMPSON.

JUST PUBLISHED, and for sale at the Anti-Slavery Rooms, 46 Washington-street, Price 50 cents, LECTURES OF GEORGE THOMPSON, Esq., with a full report of his polemical contests with Father Boarwick, Esq., the Jesuit, and also the pro-slavery party in England. The work has been compiled from various English editions, and such lectures only selected as have a bearing on the general question of slavery throughout the world.

CONTENTS.

I. A brief history of Mr. Thompson's connexion with the Anti-Slavery cause in England, and the reasons which induced him to visit the United States.

II. Speech delivered in the Wesleyan Methodist Chapel, Irwell-street, Manchester, England, being a Reply to Mr. Borthwick's Statements on the subject of Slavery. London! 1. Hatch & Son, 187, Picadilly; 1832. The subject, in this Lecture, is discussed on the principle of 'RIGHT THINGS FOR MAN AND MAN.' The Lecturer says: 'The moment Mr. Thompson was recognized, walking along the aisle towards the vestry, a burst of applause immediately proceeded from the auditory. Precisely at seven o'clock he ascended the pulpit, accompanied by the Boroughreeve, William Hill, Esq., Mr. Peter Clare, one of the Secretaries of the Anti-Slavery Society, and by Mr. James Everett, one of the members of the Committee. To the latter was assigned the office of arranging and handing to the Speaker the documentary papers requisite to support the great cause of humanity. The large and beautiful Chapel was crowded with a highly respectable auditory; and never was a speaker more enthusiastically received—more attentively heard—more feelingly responded to.'

III. Discussion between Mr. Thompson and Mr. Borthwick, held at the Royal Amphitheatre, Liverpool. The discussion was continued six evenings with unabated interest. The Liverpool papers state, that although the house would accommodate 4000 persons, yet every evening many hundreds were unable to gain admission.

IV. Lecture, delivered Thursday evening, September 20, 1832, in the Irwell-street Chapel, Salford, Manchester. This Lecture was delivered soon after Mr. Borthwick, the East India pro-slavery advocate, had publicly said, that he would follow Mr. Thompson 'from place to place, like his evil genius. The following question is discussed in this Lecture: *Can any circumstances justify man in holding his fellow-man as property?* 'The lecture,' says the Reporter, 'was announced to commence at seven o'clock. The admission was by tickets, for which there was an unprecedented demand. As early as five o'clock the doors were surrounded by a number of most respectable persons, and by half-past six the Chapel was crowded by one of the most respectable auditories ever witnessed either in Manchester or Salford. We observed a considerable number of the Society of Friends present. At twenty minutes before seven, Mr. Thompson was recognized walking down the aisle, followed by several of his friends, and was greeted with enthusiastic cheers. A few minutes before seven, W. Hill, Esq., the Borough-reeve, entered, and was loudly cheered. Precisely at seven o'clock, Mr. Thompson, accompanied by the Borough-reeve and Mr. Peter Clare, left the vestry and ascended the pulpit stairs. Mr. Thompson came to the front of the pulpit, bowed respectfully to the assembly, and was received with immense cheers, which lasted a considerable time.'

V. Speech of Mr. Thompson, at the great Anti-Colonization Meeting, held in Exeter Hall, London, July, 1833, James Cropper, Esq., in the Chair. The following resolution was offered to the meeting by Mr. Thompson and unanimously adopted:

'*Resolved*, That the colored people of the United States, fully aware that the object of the American Colonization Society is not their improvement and happiness, have declared their detestation of it in the most solemn and public manner, that that oppressed people have our heartfelt sympathy;—and that the principles and efforts of their advocates, the Anti-Slavery Society of New England, have our cordial approbation.'

☞ The work contains 200 pages, and may be had at the Anti-Slavery Rooms in New York, Providence, Boston and Concord.

### CIRCULAR
### TO THE FREE PEOPLE OF COLOR.

Brethren and Fellow Citizens:

OUR especial attention has been for six successive years called to a convention for the improvement of our condition in the United States, and that call has been responded to by delegates being sent from five to eight states of the Union, and in many cases from several counties in the same state; and beyond question much good has resulted, towards our improvement from our congregating together. And although the difference of location of the delegates has been a hindrance to a perfect unanimity on some important points, yet sufficient concordance has prevailed to secure to us some of the benefits contemplated.

Deeply impressed with the belief that great good will emanate from the periodical assemblies of the most talented men amongst us to concert measures for our advancement, an ardent hope is entertained that such may be returned to the ensuing convention, to be held in the city of New York on the first Monday (the 6th) of June next, at 10 o'clock, A. M.

There can be no doubt entertained by the reflecting portion among us, of the growing importance of unravelling the causes of our being behind the rest of the community, in those acquirements which are the pride, the boast, and ornament of social life.

By the growing experience of the delegates, it is confidently believed, that an increased interest will be manifested at the ensuing convention, to lay down principles of more extended usefulness than heretofore, and that proportionate benefits will be realized.

According to a resolution of a prior convention, delegates sent by auxiliary societies will take precedence of others sent from the same place; but where no society exists, delegates may be appointed by public meetings, their credentials being signed by the Chairman and Secretary of the meeting.

Each delegation, on presenting its credentials, is expected to pay five dollars, for defraying the expenses of the Convention.

HENRY SIPKINS, *Cor. Sec.*

*New York, April 12, 1836.* 3t

JUST PUBLISHED, by the Massachusetts Anti-Slavery Society. '*A Full Statement of the Reasons which were in part offered to the Committee of the Legislature of Massachusetts, on the Fourth and Eighth of March, showing why there should be no Penal Laws enacted, and no Condemnatory Resolutions passed by the Legislature, respecting Abolitionists and Anti-Slavery Societies.*'

☞ For sale at the Anti-Slavery Rooms, 46, Washington-street, (3d story.) Price 12½ cents. March 19.